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NOTES AND QUERIES:

ser. 7, v. 6

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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

SEVENTH SERIES.—VOLUME SIXTH.

JULY—DECEMBER 1888.

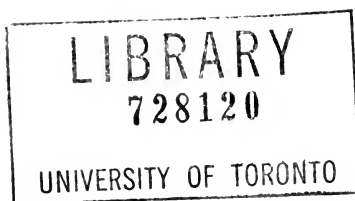
L O N D O N :

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LONDON, SATURDAY, JULY 7, 1888.

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SHAKSPEARIANA.

THE TEXT OF 'MACBETH.' (Concluded from 7th S. v. 323.)—Since communicating my former notes on this subject to 'N. & Q.' it has occurred to me to examine the text of a passage which I had previously supposed to have been emended in so satisfactory a manner as not to admit of further question. In Macbeth's soliloquy in I. vii. Theobald's correction of "bank and shoal of time" for "Banke and Schoole of time" finds place in almost every edition. The defence of the Folio reading by those who interpret it as a sort of ἐν δὴα δούλῳ, meaning "on this school-bench of life," cannot be regarded seriously. On the other hand, there is much to be said in favour of Theobald's reading, taking it, as the Clarendon Press editors do, as comparing human life to "a narrow strip of land in an ocean." Yet examination will, I think, show conclusively that the reading and interpretation are equally untenable. Presumably the Clarendon Press editors take *bank* as "sand-bank," and *shoal* as its practical synonym, *i. e.*, land covered at times by shallow water. But if so, what a strange notion is this of a man who jumps from a sand-bank into the shoaly waters of the sea! Is not this an extraordinary way of picturing the leap into eternity's gulf? Jump no doubt means tropically "to risk," as the Clarendon Press editors demonstrate, but it clearly has its literal

sense here too. Unfortunately, too, neither *bank* nor *shoal* possesses in Shakspeare the meaning which this interpretation gives them. *Bank* means a "river-bank" or "sea-shore," never a "bank encircled by water." Except the present passage Dr. Murray quotes no example earlier than 1696 of *bank* used in the latter sense. *Shoal*, used only once by Shakspeare—"the depths and shoals of honour" ('Henry VIII.,' III. ii. 437)—has its usual meaning of "shallow water," not "land left bare by the receding of shallow water." In the latter sense Shakspeare uses *shelf*, which, in fact, with some plausibility, Warburton suggested here for "schoole." I simply propose to read "this bank and shore of time." Compare 'Richard III.,' IV. iv. 525:—

Send out a boat
Unto the shore, to ask those on the banks.

I have noted seven other instances in Shakspeare in which the two words occur synonymously in close connexion. Life is then regarded as the shore from which the blind leap is made into eternity's ocean. The oft-repeated phrase of Latin poets, *in luminis oras*, occurs at once as a parallel, to which we may add Shakspeare's own "shores of mortality" ('Pericles,' V. i. 195).

My last note on this subject shall be strictly conservative. In V. ii. 14,—

For certain
He cannot buckle his distemper'd cause
Within the belt of rule,

the word *cause* has been quite undeservedly, I think, suspected, and by Sidney Walker, Collier, Dyce, and Singer rejected in favour of *course*. The question of Rosencrantz, in 'Hamlet,' III. ii. 350, "Good my lord, what is your *cause of distemper*?" as well as "John,' III. iv. 12, "Such *temperate* order in so fierce a *cause*," should surely give the rash emendator pause. In what sense, then, are we to take *cause*? Surely not, as the Clarendon Press editors do, as the disorganized party of Macbeth; the context is fatal to such a view. Caithness says, "Some people call his conduct madness, others valiant fury"; at a loss which hypothesis to adopt, he chooses the word *distemper*, which in Shakspeare is applied to both conditions. There is no question at all of Macbeth's followers, but only of the nature of his violence. In classically-derived words used by Shakspeare it is always the safe plan to refer to the Latin dictionary. Turning to Lewis and Short's 'Dictionary' I find under "Causa," "In medic. lang. a *cause for disease*.....Hence in late Latin for *disease*," for which various authorities are cited. *Causa* is, in fact, what in modern medical, as well as legal, language is called a "case," *i. e.*, the matter at issue. "Distemper'd cause," then, I take to mean his "malady of distemper," and in the same sense the passage above quoted from 'Hamlet,' where it is to be noted that the expression is "your cause

of distemper," not "the cause of your distemper." With this last passage compare another passage in 'Macbeth,' on which the emendator has fallen with heavy hand, viz., V. viii. 44:—

Your cause of sorrow

Must not be measured by his worth, for then
It hath no end.

Here "cause of sorrow" is no more than "case of sorrow" or simply "sorrow" itself. The following two passages will, I trust, put beyond a doubt the correctness of my interpretation. 'All's Well,' II. i. 114:—

Hearing your high majesty is touch'd
With that malignant cause wherein the honour
Of my dear father's gift stands chief in power
I come to tender it, &c.

'Coriolanus,' III. i. 235:—

First Sen. Leave us to cure this cause.
Men, For 'tis a sore upon us
You cannot tent yourself.

ARTHUR GRAY.

Jesus College, Cambridge.

'HENRY VIII.,' III. i. 122 (7th S. v. 263).—The correction of "Make me a *cure* like this," in place of the peculiarly ungracious and incongruous "make me a *curse* like this," should have been further illustrated by phrases from the same play which are worth collocation. We have here examples of what would be worth further distinct elucidation—the aptness of the poet to harp, so to say, in a particular play upon a certain metaphor:—

Therefore in him
It lies, to cure me: and the cure is to
Remove these thoughts from you.
'Hen. VIII.,' II. iv. 100.

Several other lines in this play are corrupt as printed in the most pretentious editions, but since the requisite corrections are, and have been for decades, on record it were idle to cite them. I do not trace the following as having been indicated:—

Wolsey. Please your highness, note
This dangerous conception in this point.
Not friended by his wish, to your high person
His will is most malignant; and it stretches
Beyond you to your friends.

Globe, 'Hen. VIII.,' I. ii. 138.

Read rather:—

Please your highness note
His dangerous conception in this point:
Not ended by his wish to your high person,
His will is most malignant and it stretches
Beyond you, to your friends.

That is to say, "His will, not limited by his wish as affecting your highness, extends beyond you, so malignant is it, to your friends."

W. WATKISS LLOYD.

"THE MORT O' THE DEER," 'WINTER'S TALE,' I. ii. 118 (7th S. v. 144).—MR. HALL is undoubtedly right in his interpretation of "the mort o' the deer," as meaning not the death itself but the horn-blast which announced it. He is, I think, as

indubitably wrong in supposing that Leonatus, in comparing the sighs of his wife and friend to "the mort o' the deer," meant to describe their sighs as "artificial" and "forced." To him they seemed neither artificial nor forced, but much too natural and real. The only expression in the soliloquy which seems to imply artificiality is that which depicts the twain as "making practised smiles as in a looking glass"; but this, in the connexion in which it stands, can mean only that they were as great adepts at smiling on each other as if they had practised it at a glass. In comparing their sighs to "the mort o' the deer" he meant that their sighs were "long-drawn as its notes." I think MR. HALL, on reconsideration, will see that this is the meaning. That he did not see so at once is the cause of the only defect in his otherwise excellent and useful note. R. M. SPENCE, M.A.
Manse of Arbutnott, N.B.

In order to fully realize the difference between the words *mort* and *mot* it is desirable to know something about the hunting music of mediæval times. Much valuable information is to be found in a very rare work by Sir H. Dryden, privately printed in 1843, 'The Art of Hunting,' by William Twici, Huntsman to King Edward II.

ALBERT HARTSHORNE.

'PERICLES,' I. i.—I send you an interpretation of a passage which at first thought may seem paradoxical. But I think myself able to make it good:—

Thal. My lord, if I
Can get him once within my pistol's length.

There is a certain awkwardness in this which has to be accounted for. Pistol's range, not length, would have been correct. But I hold that the pistol here spoken of is a dagger. The word is so construed in the notes to the enumeration of weapons in the third book of Rabelais, Prologue:—

"Petits Poings appalez ainsi de la ville de Pistoie en Italie, d'ou ils vinent. Dans la suite le même nom a aussi été donné à cette petite arquebuse q'on appelle encore aujourd'hui pistolet de poche; et il n'est pas jusqu'aux petits écus d'Espagne et de l'Italie que les Espagnols et les Italiens n'aient aussi appalez Pistolets. Voiez Henri Etienne dans la préface de son traité de la conformité du langage François avec le Grec."—Ed. Amsterdam, 1725.

In English the words have been interchanged in the opposite way:—

"He [Somerville] told them that he was going to London to shoot the Queen with his dagg, an he hoped to see her head set on a pole, for she was a serpent and a viper."—Froude, 'Hist. of England,' vol. ii. p. 396.

I incline to think, because of the archaism, that the line in question must have belonged to the old play of 'Pericles,' and was left untouched by Shakspeare when he revised and rewrote.

HUGH CARLETON.

25, Palace Square, Upper Norwood.

HONORARY OXFORD DEGREES CONFERRED
ON NEW ENGLAND CLERGY IN THE EIGH-
TEENTH CENTURY.

(Continued from 7th S. v. 423.)

Degree conferred on June 4, 1753:—

Mr. Vice-Chancellor and Gentlemen,—Whereas it hath been represented to me that the Reverend Mr. Thomas Bradbury Chandler, Master of Arts of Yale College in New England, though bred a Dissenter, is now upon sound principles a convert to the Church of England, and appointed by the Society for the Propagation of the Gospel in Foreign Parts missionary at Elizabeth Town in Jersey; and whereas he is recommended by the Bishop of London, Doctor Johnson of Connecticut, and several persons of the worthy Society aforesaid, as a person for his character and behaviour in the service of the Church of England well deserving a mark of esteem from your University; I therefore, to give greater credit and countenance to his mission, give my consent that the degree of Master of Arts be conferred on him by diploma. I am,

Mr. Vice-Chancellor and Gentlemen,
your affectionate friend and servant,
ARRAN.

Grosvenor Street, May 22, 1753.

Degrees conferred April 28, 1756:—

Mr. Vice-Chancellor and Gentlemen,—Whereas it has been represented to me that the Reverend Mr. William Johnson took the degree of Master of Arts after seven years residence at Yale College, Newhaven, in the province of Connecticut, as appears by his diploma, and was afterwards admitted *ad eundem* at Harvard College at Cambridge, in New England, and that the said William Johnson has been strongly recommended to the Society for Propagating the Gospel by Dr. Cutler and Dr. Johnson, the two principal missionaries of the said Society; I therefore, to give the greater credit and countenance his mission, make it my request that the degree of Master of Arts be conferred on him by diploma.

I am, &c., *ut supra*,
ARRAN.

Grosvenor Street, Apr. 13, 1756.

The diploma mentions that he is the son of Dr. Samuel Johnson, Rector of the College lately founded in New York.

Mr. Vice-Chancellor and Gentlemen,—It having been represented to me that the Reverend Mr. Samuel Fayerweather took the degree of Master of Arts, being then [of] seven years standing, at Harvard College at Cambridge in New England, and was afterward admitted *ad eundem* at Yale College, Newhaven, in the province of Connecticut, as appears by his diplomas; and whereas the said Samuel Fayerweather (formerly a member of the Dissenting Congregation, but some time since a convert to the Church of England, and at present a strenuous supporter of its doctrine and discipline) has been strongly recommended to the Society for Propagating the Gospel by Dr. Cutler and Dr. Johnson, the two principal missionaries of the said Society, in consequence whereof he hath been lately appointed a missionary of the said Society; I therefore, as a testimony that may render his influence more weighty and his mission more successful, desire that the degree of Master of Arts may be conferred on him by diploma.

I am, &c., *ut supra*,
ARRAN.

Grosvenor Street, Apr. 13, 1756.

The diploma states that Fayerweather had been,

on account of his seceding from the “anti-episcopales,” “a suis, multimodis contumeliis et injuriis vexatum.”

The degree of D.D. was conferred on March 27, 1759, upon William Smith, M.A., of Aberdeen, and Provost of the College at Philadelphia, upon a representation on his behalf signed by the Archbishop of Canterbury and five bishops. As this representation was printed at the time, and has been reprinted in America, and as it is a somewhat lengthy document, it need not be here reproduced. I will only quote that portion of the diploma which refers to Mr. Smith's exertions in stirring up resistance to the French after the defeat of General Braddock, which had brought upon him much odium amongst the Quakers, who maintained the unlawfulness even of this defensive war:—

“Necon in gravissimo rerum discrimine, popularibus suis auctor atque hortator acerrimus extiterit, ut contra Gallorum impetus iniquissimos, arma pro Rege, pro libertate, et communi omnium salute capesserent, atque adeo, cum suo ipsius damno, virum sese bonum patriæque amantem ostenderit.”

Degree conferred December 24, 1760:—

Mr. Vice-Chancellor and Gentlemen,—I have been moved on the behalf of the Rev. Mr. Henry Barclay, Rector of Trinity Church, in the city of New York, who was sometime a missionary among the Mohock Indians bordering on that province, and by his indefatigable industry and perfect knowledge of their language had more than common success in making converts to Christianity; and as in his present situation he is esteemed as an accomplished divine, and an ornament and support to the Church of England; and as his friends are pleased to think that some mark of the University's favour will add influence and efficacy to his pious labours; I recommend it to the Convocation to confer the degree of Doctor in Divinity on the said Mr. Henry Barclay by diploma, and, in consideration of his circumstances, without the usual fees. I am,

Mr. Vice-Chancellor and Gentlemen,
Your affectionate friend and servant,

WESTMORLAND.

Mereworth Castle, December 14, 1760.

Degrees conferred January 23, 1766:—

Mr. Vice-Chancellor and Gentlemen,—Having been informed that Mr. [Henry] Caner, Master of Arts [by diploma, March 8, 1735, *ut supra*], Minister of the King's Chapel at Boston, Mr. [Samuel] Auchmuty, Master of Arts, Rector of Trinity Church in New York, and Mr. [Thomas Bradbury] Chandler, Master of Arts [of Ch., Ch., M.A. by diploma, May 25, 1753, *ut supra*], missionary at Elizabeth Town in New Jersey, have been recommended to the University by the two Archbishops, and the Bishops of Durham and Winchester, as very fit persons to be honoured with the degrees of Doctor in Divinity by diploma; and finding that the three clergymen in America who had formerly the same degree conferred on them by our University are now dead; I give my consent to this their request, and recommend it to you to confer on each of them the said degree of Doctor in Divinity by diploma, not doubting but that this will promote the interest of the Church of England in those parts.

And as Mr. [William Samuel] Johnson, Master of Arts (son of the learned and pious Dr. Johnson, to whom

our University gave that degree long ago), is I find, likewise recommended to you for the degree of Doctor of Law by the above mentioned Bishops, who represent him as a religious man and well affected to our Established Church, I also give my consent to this request, and am,
Mr. Vice-Chancellor and Gentlemen,

Your affectionate friend and servant,
LITCHFIELD.

Hill Street, January 3, 1766.

The diploma of Mr. Johnson describes him as "in Nova Anglia juris consultum."

W. D. MACRAY.

(To be continued.)

CURLLIANA.—At the end of last year I purchased from a London bookseller a production of Curll's press. It is a small work with the following title, "Atterburyana, being Miscellanies of the late Bishop of Rochester, &c., with I. A Collection of Original Letters, &c.—II. The Virgin Seducer, a True History—III. The Bachelor Keeper, or Modern Rake, by Philaretus, London printed in the year 1727 [price 2s. 6d.]" This is evidently a second edition, as another copy (priced at 14s.) appears in the current number of the same bookseller's catalogue. The date of this edition is 1721. A former possessor has written on the fly-leaf of my copy, "This is a very entertaining and moral book, profitable to be read by Old and Young.—I. N." On another fly-leaf is written, by the same hand, "Atterburyana, a Jacobo Rollin." The work is dedicated to Dr. Towne. The opening lines of the dedication are as follows:—

"Sir, Wishing you a happy New Year in form; I will without any further Ceremony, request one Favour more of you: to let me place this Fifth Volume of Miscellanies on the same Shelf with the Four preceding ones, it being the Pinbasket of my Collections for the year Seventeen Hundred and Twenty Six [How can we account for the date 1721 on the other copy]. And now my good Friend, as I do, and shall upon all occasions make you my father-Confessor, I am in the first place to account for my Title-Page; which I thus defend: As the most glorious River in Europe derives its Name from two small springs, I, in like manner, have ventured to name this Miscellany from two little, tho' the most polite Performances in it; which to silence all impertinent Cavils, I received from the Authors Son, Mr. Osborn Atterbury, Student of Christ Church, Oxon.," &c.

The dedication is signed "E. Curll," and dated New Year's Day, 1726/7. No name appears on the title-page, but from the list of works I find it was published by H. Curll. Doubtless E. Curll was in durance vile for his transgressions.

The contents form a curious mixture. First there is "Mr. Pope's receipt to make Soup. For the use of Dr. Swift"; then a Latin oration by Dr. Atterbury, followed by a curious collection of letters signed "Pylades" and "Comma"; letters which passed between Capt. H—— and a Lady; and poems by Suckling and others. Then come "The Virgin Seducer" and "The Bachelor Keeper," by Philaretus.

Prefixed to the work is a list of books printed for Henry Curll, which is very curious. Curll advertises 'Miscellanea,' in four volumes, consisting of Dryden's letters, Pope's letters, Whartoniana, and two original novels by Mrs. Plantin.

For 12s. 6d. you can obtain a collection, in five volumes, of trials for divorce, impotency, sodomy, rape, and the like.

Bound with the foregoing is "Court Secrets; or the Lady's Chronicle Historical and Gallant: from the year 1671 to 1690. Extracted from the letters of Madam De Sevigne, which have been suppressed at Paris. London Printed in the year 1727. [No publisher's name]." At the end of this little work is a lengthy (three pages) list of "Novels Printed for H. Curll in the Strand." Amongst them are the following: 'The Reward of Chastity illustrated in the Adventures of Theagenes and Chariclia'; 'The entertaining Novels of Mrs. Jane Barker in 2 vols.'; 'A Patchwork Screen for the Ladies: or Love and Vertue recommended by Mrs. Barker'; 'Honour the Victory, and Love the Price,' by Mrs. Hearne; 'The Spanish Polecat: or, the Adventures of Seniora Rusina'; 'Memoirs of the Life of Mrs. Manley'; and other curious works.

Can any correspondent give me any particulars of the compiler of these works, which are curious and interesting for the lengthy list of Curll's publications?

E. PARTINGTON.

Manchester.

RAILWAY TICKETS.—It would be of some interest (before the passing away of the elder generation makes it impossible) to obtain records of the early arrangements for booking railway passengers. The first details were doubtless an inheritance from the way-bills which found favour in the coaching times. If my memory does not deceive me, I have a vision of the entry by a clerk of the sum paid by each passenger (perhaps of his name) on the paper slip given to him and on the counterfoil in the book from which it was torn, the tearing being regulated by a thin sheet of brass. There lies before me a thin piece of pink paper, 4½ in. long, and 1½ in. wide, thus worded:—

LIVERPOOL TO MANCHESTER.

No 52 at 2 o'Clock from Railway Station 12 Sep 1832

Paid 5/6. J.H. Agent

N.B.—When seated, be pleased to hold this ticket in your hand till called for. (Turn over)

On the other side:—

NOTICE.—No gratuity allowed to be taken by any Guard, Porter, or other Servant of the Company.

Smoking in the First Class Carriages is strictly prohibited.

The number of the ticket and signature of agent are in MS.; the day and month are impressed by a separate stamp.

It would, I think, be of service to a future historian of railway progress if some of our older

correspondents would furnish particulars as to the phases through which the railway ticket has passed. Query when the present card tickets were first introduced?

Richmond-on-Thames.

J. ELIOT HODGKIN.

STEELE AND THE CHARTERHOUSE.—At p. 322 of the 'Report on the Earl of Dartmouth's Collection,' just published by the Historical MSS. Commission, mention is made of the candidature of Sir Richard Steele for the Mastership of the Charterhouse, vacant by the death of Dr. Thomas Burnet, author of the 'Sacred Theory of the Earth.' As this incident does not seem to be mentioned by most of Steele's biographers, it may be worth while to call attention to a letter from Steele himself on the subject to Mrs. Clayton, dated October 14, 1715, and printed in Mrs. Thomson's 'Memoirs of Viscountess Sundon,' second edition, vol. i. p. 53. Steele writes:—

"I will not proceed in the affair of the Charterhouse, except I have the direct promise of the majority; though had I not been induced, as I am now, with the most entire resignation to the rule you have given me, I should have taken a pleasure to perplex those who have a great mind to be artful, and of whom Providence has taken so great care, that it will not let them be anything at all, if they are not honest. I sincerely assure you, that I do not seek this station upon any other lien but to do good to others; and if I do not get it, you will see my opposers repent that they would not let me be humble; for I shall then think myself obliged to show them what place among mankind I am really in, and how useful I can be to the family to whose service I have devoted my life and fortune."

C. E. DOBLE.

Oxford.

ABBOTT FAMILY: ARMORIAL.—The following coat (unrecorded in any heraldic work) may be useful to your heraldic readers to add to their armories. It is also interesting as being the only example of such a bearing (that I am acquainted with), except the Penner and inkhorn brass. Gules (?), a chevron between three inkhorns (!) or, impaled on the brass of Sir Walter Mauntell, Knt., in Nether Heyford Church, Northamptonshire, for Elizabeth his wife, one of the daughters and heirs of John Abbot, Esq., 1487. In 15 Henry VI. (1436) there is a grant recorded of the manors of Overcourt and Nethercourt, in Daventry and Heyford, Northamptonshire, from John Abbot, Esq., to Walt Mauntell. It has long been a doubt in my mind whether the pearls worn by the Suffolk Abbots and Archbishop Abbot are not corruptions of the ancient inkhorns.

Another interesting and unrecorded (heraldically) Abbot coat is from the Abbaye de Gauffern, in Normandy, where we have a charter with the seal of "Ralph the Abbot"—viz., a knight in armour, bearing a shield on his left arm, with two croziers in pale and a sword in his right hand, surrounded by the legend "Sigillum: Radulfi

L'Abbe." He was a married man, and left issue in 1207. This is an instance of how the title became perpetuated as a surname. See my tract on 'Ecclesiastical Surnames.'

J. T. ABBOTT (retired F.S.A.Scot.).
Chelsworth House, Darlington.

THREE SOVEREIGNS IN ONE YEAR.—It has been our privilege, with the whole civilized world, to watch with admiring sympathy the combination of heroism, fortitude, and sublime patience manifested so simply and unostentatiously by the short and suffering reign of the Emperor Frederick II. Perhaps the rare fact of three sovereigns occupying the same throne in succession in one year may deserve a record in 'N. & Q.' If we except the five days' royalty of the baby king "Jean premier," which intervened between the reigns of Louis X. and Philippe V., and the nominal reign of two months of the young Prince Edward V., which intervened between Edward IV. and Richard III., we must, I think, go back more than 800 years for a like occurrence. In the terrible year 1066, when two great battles were fought on English soil, three kings—all, strangely enough, not only of different families but almost of different races, for Harold II. was at least half a Dane—occupied the throne in succession. The Confessor died on January 5, and was buried the next day—the Feast of the Epiphany—at his new Abbey of Westminster, only "hallowed on Childermas-day Dec. 28." Immediately after the funeral of King Edward, Harold was crowned at Westminster; his short reign terminated on October 14, the date of the battle of Hastings, or Senlac. William of Normandy was crowned in the same abbey and by the same prelate who had crowned his rival on Christmas Day in the same year.

C. G. BOGER.

St. Saviour's, Southwark.

ORDER AGAINST GAMES.—The following is from our forthcoming edition of Vicary's 'Anatomie':—

1554. Order against May Games, Stage Plays, &c., in London Streets.*

(Journal 16, leaf 287, back, between 19 April and 22 May, 1 Mary, A.D. 1554.)

My lorde Mayre, and his brethern the Aldermen of this our moste drade and most benygne souerayn Ladie the Quenes Citie and Chambrē of London, on her hignes behalf, do straightlye charge and commande, that no maner of person or persons do in any wyse from hensfurthe make, prepare, or set furthe, or cause to be made or set furthe, eny maner of mayegames or moyce dawnce, or eny enterludes or Stage playes, or sett vpp eny maner of maye pole, or bucler playeng, in any opyn streat or place, or sounde eny drume for the gatheringe of eny people within the said Citie or the lib[er]ties

* This Order implies, what we know is the fact, that these Games and Plays had gone on in the streets or open places. Vicary must have seen some such.

† The Chamberlain's office or Treasury says Dr. Sharpe: the City of London was called the King's chamber.

therof/ And also, yf any suche maye pole be alreddie latalie set vpp in any open place within the Citie or lib[er]ties therof, that then the parisheners of the parische where eny and euerye suche maye pole ys set vpp, shall cause the same, withe convenient speade, to be taken downe agayne/ & no longre suffre them theare to stande, not only vpon payne of ymprisonement/ but also vpon suche further payne as the saide lorde Mayor & Aldremen shall thinke meate and convenient/

God save the queene!

1557. 'The xxx day of May was a goly [goodly or jolly] Maygam in Fanch-chyrche strett, with drums and gunes and pykes; and ix wordes [The Nine Worthies] dyd ryd; and they had speches, euer man; and the morris danse, and the sauden [Sultan], and a cleuant with the castyll; and the sauden and yonge mores [Moors] with targattes and darters; and the Lord and the Lade of the Maye.'—Machyn's *Diary*, 1550-63, p. 137, ed. 1843.

There are many Acts of Common Council against interludes, plays, &c. PERCY FURNIVALL.

MISS FOOTE, THE FAMOUS ACTRESS.—The following has been a piece of club history for the last forty or fifty years, and distinguished men now living could be mentioned who love to tell it still. Miss Foote, the celebrated actress, had become the wife of Lord Harrington. Queen Adelaide having objected to this lady attending her Court, Lord Harrington waited upon the Premier, and very clearly conveyed his intention of opposing the Reform Bill if such invidious exclusion should be extended to his wife. The threat told, and the Bill received Lord Harrington's support. For half a century this story has obtained currency. Just as a counterfeit should be nailed when detected, it may be well to say that, inquiry having been made in the House of Lords, there is no evidence that Lord Harrington was present at any stage of the Reform Bill, viz., second reading, April 13, 1832; committee, May 7, 21, 22, 23, 24, and 30; report, June 1; third reading, June 4. The Lords' Journals contain lists of the peers present on each day that the House sits; and, so far as I can discover, Lord Harrington did not come to the House at all. Lady Ashley, who was lady-in-waiting to Queen Adelaide and wife of the Vice-Chamberlain, denies that the countess in question was ever presented at Court. "Lord Harrington invariably voted with the Tories," says Lord Sydney, to whom the question was referred. This inquiry is one of many which the editing of O'Connell's correspondence—soon, I hope, to appear—rendered necessary.

W. J. FITZPATRICK, F.S.A.

Garrick Club.

LOUVIMA, A NEW CHRISTIAN NAME.—It is stated in the newspapers—but it may not be correct; for, as Theodore Hook said to the credulous old lady, "Those rascally newspapers will say anything"—that Sir Francis Knollys, private secretary to H.R.H. the Prince of Wales, has named his first-born Louvima, which is an ingenious amalgam of the names of the three daughters of the Prince—

Louise, Victoria, and Maud. It may be remembered that Sydney Smith invented a new name, Saba, for his daughter ('Memoirs,' vol. i. p. 22). I once invented a name, Mareli, which was intended as an amalgam of the names Mary Elizabeth. I did this for the purposes of a little story, in which the father of the baby girl has asked two wealthy maiden aunts to be the two godmothers; and he proposes to call the baby Mary Elizabeth, after the respective Christian names of the two aunts. Miss Mary Ricketts consents to this, and promises to give her godchild a handsome present. Miss Elizabeth Meagrinn will do the same, provided that the baby is named Elizabeth Mary instead of Mary Elizabeth. Miss Ricketts will not yield; and at last the father finds a way out of the difficulty by inventing the amalgam Mareli, with which combination the two aunts are satisfied. This little tale was published in a six-shilling volume, 'The Curate of Cranston, with other Prose and Verse,' by Cuthbert Bede (Saunders, Otley & Co., 1862). In the obituary of the *Times*, April 2, 1870, appeared the following;—

"On the 30th ult. at Eastbourne Priory, near Midhurst, Mary Elizabeth (Mareli), third daughter of Francis and Martha Tallant, in her ninth year."

I conclude that the parents had read my story, and called their child Mareli as a pet name.

CUTHBERT BEDE.

THE VERIFICATION OF QUOTATIONS.—Among the many hackneyed quotations in use in political matters is the well-known saying of Gustavus Adolphus's great Chancellor Oxenstjerna as to "the little wisdom with which the world is governed." Coleridge, in his 'Table Talk,' quotes it as follows: "Nescis, mi fili, quam parvâ sapientiâ regitur mundus." Struck by the bad Latinity of this, I had recourse to 'Chambers's Cyclopædia,' and there I found it, "Nescis, mi fili, quantillâ prudentiâ homines regantur." Still unsatisfied, I consulted a distinguished friend, who turned to a little German book of quotations, 'Gefügelte Worte,' and there it ran, "Quantulâ sapientiâ regatur orbis." But a day or two afterwards he lighted on a Latin essay of his own, when an undergraduate at Balliol College, Oxford, and found yet another version, "I puer, nescis quantulâ sapientiâ res orbis terrarum administrantur," and this reading was endorsed as correct by his tutor, an accomplished scholar, now a dignitary of the Church. I applied to one of the masters at Eton, an undoubted authority, and he gave me quite another rendering; and again another was at hand, in which the variation was "gubernetur mundus." Six various readings lay before me, each one backed by an extremely respectable authority. I determined to hunt it to its source, and this 'Gefügelte Worte' informed me was Lundblad's 'Svensk Plutarch.' I searched the Bodelean. The book was not there. Then the

Library of the British Museum. They had portions of it, but not that I wanted. Then, through a friend, I invoked the aid of a Swedish scholar, Dr. H. Hagelin, who, at my instance, consulted first the library at Upsala, and finally ran it to earth in the Royal Library at Stockholm; and here it appears in a different version from any of the preceding: Lundblad, 'Svensk Plutark II.,' Stockholm, 1826, p. 95, "An nescis, mi fili, quantillâ prudentiâ regitur orbis."

Wise was the remark of Dr. Routh, the late venerable President of Magdalen, that he spent the last of his declining years "in verifying quotations." But here the question will arise, Was it Dr. Routh who said this; and did he express himself in exactly these words?

JOHN RICE BYRNE.

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.

CHAFFER.—Trench, in his 'Select Glossary' (ed. 1859, p. 32), says, "To chaffer is now to talk much and idly"; and Webster, Ogilvie, Cassell, &c., have this sense on the authority of Trench. But no examples of *chaffer* = chatter, jabber, have been sent in by the readers for the 'Dictionary.' Can any reader of 'N. & Q.' inform me where the word is so used?

J. A. H. MURRAY.

Oxford.

CHALLIS.—Can any one give me information as to the name and origin of this fabric of silk and worsted? If Mr. Beck is right in the 'Drapers' Dictionary,' that it was first introduced at Norwich about 1832, one suspects that the name is the common English surname Challis. Some improvement seems to have been made on it in France in 1838, and I believe the name commonly passes as French, and is pronounced *shally*. So, at least, says Webster and English dictionaries which copy him. But Littré (who gives it in his supplement only as *challis*, *chaly*, *chalys*) knew no French origin for the word, and in French it looks rather like the English word adapted. Where Webster (and his English copiers aforesaid) found that there is a French word *chaly*, meaning "a fabric of goats' hair," I cannot discover. Can any one help me? We also want quotations before 1849. Can Norwich correspondents help?

J. A. H. MURRAY.

Oxford.

CHAISE-LONGUE: CHAISE-MARINE.—In a modern dictionary I find the first of these entered as *chaise-lounge* (as a kind of "lounge"). I should be glad to know whether this is a current vulgar corruption, or merely a slip of the writer. It does not appear

in any of our numerous quotations for the word. Can any one say what was the nature of the vehicle called a *chaise-marine*, which is often mentioned during last century, and appears (1823) in 4 Geo. IV., c. 95 § 19, "Nothing.....in.....this Act.....shall extend.....to any chaise-marine, coach, landau, berlin"? (To anticipate ingenious suggestions, it is perhaps desirable to say that it was not a bathing-coach.) Reply direct, please.

J. A. H. MURRAY.

Oxford.

CHAD PENNIES, according to Brewer, 'Dict. P. and Fable,' are pennies paid at the cathedral of Lichfield, dedicated to St. Chad, on Whit Sunday, in aid of the repairs. I should be glad to receive authentication or illustration of this statement, for which no authority is given. Also of the origin of *chad farthings*, referred to by Halliwell (for which we have one authentic quotation).

J. A. H. MURRAY.

Oxford.

EGOTISM.—Littré, *s. v.* "Égotisme," says that the origin of the intrusive *t* is a question for English scholars. It would appear, however, that the word is really of French origin, for Addison, in *Spectator*, No. 562 (1714), says, "The Gentlemen of Port Royal.....branded this form of writing [in the first person] with the name of an Egotism; a figure not to be found among the ancient rhetoricians." I should be glad to learn where the passage referred to is to be found; it does not appear to occur in any of the Port Royal treatises known to me. The inserted *t* is presumably due to the analogy of some rhetorical or grammatical term, possibly *egotisme*; but perhaps the context of the passage in which the word first appears would settle the question as to its formation.

HENRY BRADLEY.

11, Bleisho Road, Lavender Hill, S.W.

MACREADY.—Can any of your contributors throw light on the following difficulty? In the first line of his 'Reminiscences,' Macready states that he was born in "Mary Street, Tottenham Court Road, 3rd March, 1793." Now, I can find no evidence that there ever was such a street. It is not shown in either the 1787 or the 1797 edition of 'Cary's New and Accurate Plan of London and Westminster,' which gives this district in great detail, nor in Horwood's 'Plan of the Cities of London and Westminster' (1799), which professes to show not only every street but every house. Some biographical notices give "Charles Street, Fitzroy Square," as Macready's birthplace. There is, as every one knows, a Charlotte Street, Fitzroy Square, but the nearest Charles Street is the continuation of Gooch Street, which scarcely comes within the Fitzroy Square region. Macready's parents seem to have been domiciled in the parish of St. Pancras, for his sister, Letitia

Margaret, was baptized at the parish church December 9, 1794 (born December 4), and he himself was baptized at the same church January 21, 1796. The date of his birth is given in the register as March 3, 1792, but this is doubtless an error, as his own and all other testimony goes against it. The parish of St. Pancras, if I am not mistaken, includes only a small portion of the Tottenham Court Road district, and does not include Charles Street. I am inclined to conjecture that he was born in Charlotte Street, and that he himself confounded two female names, while his biographer mixed up "Charles" and "Charlotte."

I am also unable to discover his mother's maiden name. Her Christian names, according to the St. Pancras register, were Christina Ann. Perhaps her tombstone in Sheffield, where she died December 3, 1803, may give it.

WILLIAM ARCHER.

LETTING THE LIGHTNING OUT.—In this part of Yorkshire it is considered prudent during a thunderstorm to leave the house door open, in order to enable the lightning to get out if it should come in. Is this superstition general?

ISAAC TAYLOR.

Settrington.

[The notion is widespread.]

ELIZA JANE CONROY.—I have a small volume, on the title of which is written, "To Eliza Jane Conroy, from her very sincere friend, Victoria, 1837." Who was Eliza Jane Conroy? Is she still living? I find that a Sir John Conroy was Equerry to the Duchess of Kent in 1830. Was this young lady his daughter? Can any one give me information as to Her Majesty's early friendship with Miss Conroy?

H. F. H.

BISHOPS JACKSON AND LLOYD, OF OXFORD.—What is known of William Jackson during his three years' episcopate? I know the story of the see being offered to him on the recommendation of his brother Cyril, who had just declined it, "Try Will, he'll take it"; and Bishop Wilberforce speaks of him as "unlike the great Dean in everything."

Of Bishop Lloyd, 1827-1829, though the tutor of Keble, Pusey, Newman, and others of that band, there seems to be no account extant. He is casually mentioned in the 'Reminiscences of Oriel' and the 'Diocesan History,' but that is all. As he seems to have moulded the minds of those who started the Oxford movement, is it not singular that no memoir of him should exist?

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorkshire.

THE SORBONNE.—Where can a description of the old chapel of the Sorbonne be found? The accounts of the church now standing as built by Cardinal Richelieu are numerous; but I have in

vain run through over fifty histories of the Sorbonne and the Paris University in the hope of coming across the desired information. The former chapel was dedicated to the Blessed Virgin Mary on Oct. 21, 1347, St. Ursula's Day, hence the patronage of St. Ursula, under which it was placed.

J. A. RANDOLPH.

3, Walton Street, Lennox Gardens, S.W.

HENRY IV. AND MARY DE BOHUN.—Can any one inform me in what year the Earl of Derby, afterwards King Henry IV., carried off his wife, Mary de Bohun, from the custody of her brother-in-law, the Earl of Gloucester, at Pleshy?

C. P. W.

CONFUCIUS.—The holy Kong-fu-tse, it is said, being asked by his disciples, at the conclusion of one of his lectures, whether the whole duty of man could be expressed in one word, answered, "Certainly; *Shoo* contains the whole duty of man." I consult Morrison's 'Dictionary,' vol. ii., under the sixty-first Radical, p. 144, and I find, "*Shoo*, to treat others as one would like to be treated oneself." Can some obliging Sinologue tell me anything more about the meaning of this exceedingly interesting monosyllable?

A. R.

BISHOP HUGO LLOYD.—I have a sketch made by the late Rev. C. Boutell from a mural slab bearing a monumental brass in the ante-chapel of New College, Oxford. The arms on the shield on this brass are Quarterly, 1 and 4...a chev...between three dolphins embowed, those in chief affrontés... 2 and 3...a chev...between three fleurs de lis... The inscription appended is "Hugo Lloydus, Episcopus Roffensis, 1601." Who was this? No bishop of this name appears, so far as I can find, in the list of Bishops of Rochester; and although there was a Bishop of Llandaff of the name, it was nearly a century later. The first quarter of the arms is not known to me as a coat of Lloyd, but the second, with varying tinctures, is a not very uncommon bearing of several Welsh families.

JOHN WOODWARD.

Montrose, N.B.

TITLE OF BOOK OF HYMNS.—Can any of your readers tell us the title of a book of hymns to God and the saints that were, and, we believe, still are, sung by the French peasantry? We have a distinct knowledge that there is such a book, but after many inquiries have failed to ascertain its title.

N. M. AND A.

CERTIFAGO, OR SERTIFAGO.—In the very interesting 'Calendar of the Tavistock Parish Records,' printed last year, these words are quoted as occurring on various occasions in the accounts for the year 1538/9. The editor takes them to be equivalent to "grave"; but I should like to ask if your readers can furnish any similar instances of the use of the

word in this way, and whether there is not some restriction to be understood as implied by it in regard to the kind of grave or burial-place intended.

I give two of the entries on p. 17 of the receipt by the wardens of the parish church of Tavistock:—

Of Richard Tooker for the grave (sertifago) of his wife vj^o viij^d, for cross and bells viij^d. Of the said Richard Tooker for an anniversary viij^d.

Of the gift of John Glyn for his grave (certifago) vi^o viij^d, for cross and bells xij^d.

They are indisputably connected with burials; but an entry (in English) of a later date mentions, "Receuyd of Stephen a Bourne for his pytte and the palle, vi^o x^d," so I venture to suggest that something special was intended by the use of "certifago."
W. S. B. H.

ROCKALL.—This little point of land, or rather stone, rises from a submerged plateau far away in the Atlantic in about the latitude of the middle of the Hebrides. It appears in most modern maps with any pretension to detail, but I do not know where to find any account of it. I wish some one would answer the following questions: (1) Who was its discoverer? (2) What is its geological structure? (3) Where shall I find a detailed description of it?
ASTARTE.

SERVANTS TO KINGS AND QUEENS: STAPLEFORD: FOUKE.—In St. Paul's Walden Church, Herts, is a small monument with two kneeling figures between pilasters and under a pediment; and the following inscription appears beneath the figures:—

"Nigh to this place ly interred ye bodies of Henry Stapleford Gent, and Dorothy his wife. The said Henry was servant to Queene Elizabeth King James and King Charles vntill y^e time of his death, and departed this life y^e xxxth of May Ano. Dni. 1631 and aged 76 yeares," &c. The arms on the shield under the pediment are given by Cussans as "Gyronny of twelve argent and sable." In the register of burials for "1631, 31 Mai," is the entry of "Henry Stapleforde Yeoman B^d Guarde to Queene Elizabeth King James B.R. [sic]." Can any reader of 'N. & Q.' help me to any contemporary mention of Henry Stapleford?

In Flamstead Church, Herts, about eight miles in a straight line from St. Paul's Walden, is a monument generally similar to that in memory of Henry Stapleford and his wife. Below a small effigy of a knight in armour kneeling at a desk is the following inscription:—

"Here lyeth the body of Sr Bartholomew Fovke, Knt, whoe served Kinge Edward, Queene Marye, and was M^r of the Household to Queene Elizabeth for many yeares, and to King James that now is; in memorye of whose vertuous lyfe (worthy eternall remembrance), Edward Fovke, gent, his brother, hath erected this monument. Obiit xix^o Julii, 1604. Ætat. suæ 69."

I should be glad to find some mention of these

servants of kings and queens, apparently steady, faithful people, who remained long in their offices.
S. F. C.

DEATH OF CHARLES I.—Can any of your readers tell me who were the six friends of King Charles who attended him to the scaffold, and what was the souvenir which he gave to each of these friends? If medals, are any of them to be seen in the British or any other museum, and how?
M. L. L.

WESTMORLAND DIALECT.—At the end of 'A True Story of the Terrible Knitters e' Dent,' which forms interchapter xxiv. of Southey's 'Doctor,' vol. vii. p. 94, is a note by the editor:—

"There was another comical History intended for an Interchapter to the 'Doctor,' &c., of a runaway match to Gretna Green by two people in humble life, but it was not handed over to me with the MS. materials. It was taken down from the mouth of the old woman who was one of the parties, and it would probably date back some sixty or seventy years."

Is anything known as to the present whereabouts of this MS.? It is not unlikely to be among Wordsworth's papers. Has Prof. Knight seen anything of it?
Q. V.

AUTHORS OF QUOTATIONS WANTED.—

Love and sorrow twins were born

On a sunny show'ry morn;

'Twas in pride of April weather

When it rained and shone together.

HERBERT MAXWELL.

'Twas my blade

That knighthood on thy shoulder laid,

T. A. N.

Replies.

MARK LEMON.

(7th S. v. 386, 478.)

In the light of the information afforded by Mr. WALFORD and H. G. K., it would seem to be settled fact that Mark Lemon was not born at Hendon, but in the neighbourhood of Oxford Street, though at that point the authorities diverge, one asserting that the name borne by him was assumed, the other that there was never any change, and further, that his ancestors bearing that name are actually buried in Hendon churchyard, his father's Christian name being Martin. There are members of a family of Lemon buried at Hendon, as I mentioned in a former communication, and, curiously enough, the earliest of these is "Mr. Martin Lemon," who died January 21, 1818, aged thirty-two, and in the same grave is interred "Mr. George Mark Lemon," who died November 29, 1831, aged thirty-seven. The adjoining grave contains the remains of "Mr. Mark Lemon," who died December 12, 1820, aged sixty-three, and "Mrs. Grace Lemon, wife of the above," who died October 5, 1823, aged 63. What relation were

these persons to the great Mark Lemon? Is Martin Lemon, who is buried at Hendon, his father? As I am publishing a history of Hendon, it is important to me to obtain these facts as early as possible. Perhaps H. G. K. would kindly consult the member of the family with whom he is acquainted, and perhaps MR. WALFORD would furnish the authority for his statement as to the change of name, as the question is of general literary interest.

E. T. EVANS.

63, Fellows Road, N.W.

Mark Lemon was a man of note in his day, and no one who ever met him can forget his handsome, jovial face, and his portly, or even redundant, presence. Therefore, when his very name is called in question—when one correspondent says that "Mark Lemon's father was called Martin Lemon," and that "there was never any change in the family name," whilst another, in the very same column of 'N. & Q.,' affirms it as no secret that "his original name was Lemon Marks"—it seems time to ask for an authoritative statement on the subject, especially as 'N. & Q.' is a work of reference, and Mr. Leslie Stephen is "within measurable distance" of the letter L.

A. J. M.

Will you kindly allow me to unsay my words with respect to Mark Lemon having changed his name? I wrote that such change was "no secret among his friends." I should have written, "was often asserted among his friends." I have received a letter from my old friend's daughter, which convinces me that I have been most unintentionally led into a mistake on this point. What I have written about his birth-place is accurate.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

TÊTE-À-TÊTE PORTRAITS OF THE 'TOWN AND COUNTRY MAGAZINE' (7th S. v. 488).—Having the fear of the tax-gatherers and rate-collectors before my eyes, and being bound to provide the proletariat with free roads, free bridges, free schools, free parks, free libraries, free hospitals for the sane and insane, free breakfast tables, and, probably, free dinners and teas, with ultimately free burial, OSBORNE will excuse me when I say that, having identified nearly all these likenesses, and, with every wish to oblige a fellow student, I cannot spare time to do more than tell him that in the 'Catalogue of Satirical Prints in the British Museum' he will find the names of many of the portraits he inquires about. As to those dated after 1770, where this 'Catalogue' stops, I can probably, if OSBORNE tells me which portrait of the series he desires to identify, give him its name. Thus, the *tête-à-tête* portraits facing p. 13, vol. i., of the magazine, are distinguished as "L—W—" and "D—of G—" for Lady Waldegrave (Walpole's beautiful

friend and Reynolds's sitter), and the Duke of Gloucester. "The Female Pilot" and "A Prime Minister," facing p. 13 of the same volume, stand for Nancy Parsons (afterwards Viscountess Maynard, painted by Gainsborough) and her keeper, the Duke of Grafton. The former is Satirical Print No. 4346, the latter is No. 4348 of the same series.

F. G. S.

This magazine commenced in 1769. There were thirty-two volumes. I purchased them many years ago from one of the Kelly family, of theatrical celebrity, then eighty years of age. He assured me they were a complete set. J. B. MORRIS.
Eastbourne.

ROWLANDSON (7th S. v. 487).—If this matter is sifted, it will probably be found that the publishers who issued Mr. Grego's book on Rowlandson are the sinners, as the original print of the 'Staircase' is *sans* drawers, which, by the way, appear to have been unknown until some time in the second decade of the present century; and inasmuch as the inventor—probably a lady—would hardly have courted publicity, it is extremely difficult to fix the exact date of their introduction.

ANDREW W. TUER.

The Leadenhall Press, E.C.

"Those things with a frill round the ankle" seem to have been adopted as a part of ladies' dress in the exceptionally severe winter of 1800-1. During the preceding summer there had been an outcry against the indecent transparency of their draperies, which allowed the form of the limbs, and (according to a caricature of Gillray's, published June 25, 1799) even the garters to appear. On Jan. 5, 1800, however, another caricature was issued, entitled 'Boreas effecting what Health and Modesty could not do,' in which the ladies are represented with drawers and petticoats under their robes. See Wright's 'Caricature Hist. of the Georges,' pp. 541-2. I remember that so recently as thirty or forty years ago respectable farmers' wives would not allow their maidservants to wear drawers, because they were "fine-ladyish."

C. C. B.

I have an original engraving, in which the females are without drawers. I always understood this appendage was added in late editions.

HENRY SAXBY.

Lewes.

MOON-LORE (7th S. v. 248, 394).—A little-read poet of the fifth century, whom I have just been perusing with pleasure, Blossius Emilius Dracontius, of Carthage, repeating, no doubt, the belief of his time, attributes to the moon an influence not only over the tides, but also over springs and rivers, which, as I have paid no special attention to folklore, is new to me. How far the poet's statements may accord with modern scientific observation I

do not know. The passage may be worth noting. It occurs in the poem called his 'Satisfactio,' addressed from prison to Guthamundus or Gundamond, King of the Vandals, and is as follows:—

Tempore, luna suo crescit uel deficit orbe,
Cuius ad ætatem plurima lege notant.
Nam luna crescente fretum crementa resumit,
Qua minuente polis, est minor unda maris.
Cynthia dum crescit fontes et flumina crescut,
Hæc eadem minuunt Cynthia dum minuit.
Ipsa medulla latens obseruat cornua lunæ,
Oseruant lunæ tecta cerebra globos.

With the lapse of time the moon in her orb waxes or wanes,

And with her changing age many things men note recurring as by a law.

For, as the moon waxes, so again the sea takes increase, And, as she wanes in the heavens, so the sea-wave is less. While the moon waxes, fountains and rivers grow greater, While the moon wanes, these also fall away. Our very marrow, unseen, watches the horns of the moon, And our covered-up brain follows her phases.

JOHN W. BONE.

'SPRIG OF SHILLELAH' OR 'DONNYBROOK FAIR' (7th S. v. 446).—Regarding this well-known song, for which there seem conflicting claims of authorship, your correspondents may care to know, on better authority than "tradition," that Sir Jonah Barrington ('Personal Sketches,' vol. ii. p. 231) states that Lysaght wrote it, and Samuel Lover, in 'Lyrics of Ireland' (p. 139), awards it the same paternity, as do T. C. Croker, M. J. Barry, and Alfred Webb. Mr. Halliday Sparling, in his 'Irish Minstrelsy,' probably gave it to Lysaght on the authority of Lover, and Lover was doubtless led by the testimony of Barrington.

The "fact" now announced, that this song is Code's, because it has been found in his play of 'The Burning of Moscow,' may not be, after all, conclusive of Mr. Sillard's contention. It might as well be said that Curran's song 'The Monks of the Screw,' which appears at full length in 'Jack Hinton,' was written by Lever. "Dead men tell no tales," neither do they make complaints. Lysaght died in 1809; and Code's 'Burning of Moscow,' in the first act of which 'The Sprig of Shillelagh' is introduced, did not appear until 1813.

The late Dr. Madden ('United Irishmen,' vol. i. p. 385) exhibits this identical Code (Cody was his original name) as an informer, and recipient of secret-service money. The late Michael Staunton—a very old press-man—told me in 1855 that Cody reported Emmet's last speech, omitted its best parts, and interpolated a spurious passage, embodying a charge against Plunket, which Emmet never uttered. I do not myself believe that Cody did this. He was quite capable of writing the 'Sprig of Shillelagh,' as a clever impromptu from his pen now before me shows. Sir Jonah Barrington no doubt pronounces Lysaght to be the writer; but Barrington is not infallible, for he also attributes

to Lysaght (vol. iii. p. 320) "Green were the fields where our forefathers dwelt, O," whereas the real author was George Nugent Reynolds. These few points may be acceptable when a judicial critic comes to sift the evidence.

W. J. FITZPATRICK, F.S.A.

Garrick Club.

THE BOOTED MISSION (7th S. v. 368).—This is better known as the dragonnade of Louis XIV. against the Reformed Huguenots. Bp. Burnet, who went over to see the effects of it ('Hist. of his Own Time,' vol. iii. p. 63, Ox., 1823), is an original authority as to its results. He describes its origin by saying,—

"Mr. de Louvoy, seeing the King so set on the matter, proposed to him a method, which he believed would shorten the work, and do it effectually; which was, to let loose some bodies of dragoons to live upon the Protestants at discretion."—*Ibid.*, p. 73.

It follows:—

"This was begun in Bearn. And the people were so struck with it, that, seeing they were to be eat up first, and, if that prevailed not, to be cast into prison, when all was taken from them, till they should change, and being required only to promise to reunite themselves to the Church, they, overcome with fear, and having no time for consulting together, did universally comply."

I connect this verbally with the "booted mission" by the following reference to Archbishop Trench, who, in speaking of the Ephesian Church, refers to "the French Protestant refugees, who had found shelter from the dragonnades, the 'mission bottée,' as it is so facetiously called by some Roman Catholic writers, of Louis XIV." ('Commentary on the Epistles to the Seven Churches of Asia,' p. 73, Lond., 1861).

So in Smedley's 'History of the Reformed Religion in France' there is:—

"None of the infinite abuses which might arise from this *Mission bottée* (as the rude and fierce Body of Instructors were called, either in bitter sportiveness or contempt), was likely to be diminished by the temper of the officer to whom its direction was intrusted; and accordingly every Huguenot family in Poitou was exposed to the unbridled license of a brutal soldiery."—Vol. iii. p. 250, ch. xxiv., of A.D. 1681, Lond., 1834, in Rivington's "Theological Library."

ED. MARSHALL.

UP-HELLY-A (7th S. v. 307).—Jamieson, in his 'Scotch Dictionary,' has, "*Uphaly Day, Uphaly Day*. The first day after the termination of the Christmas holidays. It is written *Ouphalliday, Aberd. Reg.*" Under "Girth":—

"3. The privilege granted to criminals during Christmas, and at certain other times, 'fra Yule girth be proclamit, quhill efter the halie dayis, viz. fra the sevint day befor Yule unto uphalie day.' Balfour's Pract. This time being viewed as *halie*, carried with it the privilege of protection from prosecution in a court of law. The first day succeeding this privileged season seems to have been denominated *uphalie day*, because the holidays were then *up*, or terminated; as we say, *The court is up, i. e.*, it does not now sit."

The old festival at Lerwick this year was celebrated on Jan. 30, so that the Christmas holidays must be about six weeks long. There is an article of twelve columns in quarto upon "Yule" in Jamieson's 'Dictionary,' which seems to contain all that is known on the subject. W. E. BUCKLEY.

"Up-Helly-A" I understand to mean the last of the Yule, or Christmas, festivities, and is probably, I fancy, the remains of some old Norse festival. It is sometimes called here "The last day of Yule." The "Helly," not "Helly-day," but simply the "Helly," is an old Shetland name for Sunday. "Up-Helly-A" is an old festival here, whereof I suppose the memory of man goeth not to the contrary. When the Duke of Edinburgh was here, in 1882, it was held on Jan. 24, in his honour. I should now like to be informed if any festival of the same or similar name is held outside of Shetland. J. B. L.

Lerwick, Shetland.

CHURCH BELLS (7th S. v. 446).—The following counties have been treated in separate volumes, each complete in itself, though, of course, the methods of treatment vary considerably:—

- Bedfordshire. T. North, F.S.A. 1833.
 Cambridgeshire. J. J. Raven, D.D. Second edition, 1881. Supplement, 1882.
 Cornwall. E. H. W. Dunkin. 1878.
 Devonshire. H. T. Ellacombe.* 1867.
 Gloucestershire. H. T. Ellacombe. 1881.
 Hertfordshire. T. North and J. C. L. Stahlschmidt. 1886.
 Kent. J. C. L. Stahlschmidt. 1887.
 Leicestershire. T. North. 1876.
 Lincolnshire. T. North. 1882.
 Norfolk. J. L'Estrange. 1874.
 Northamptonshire. T. North. 1878.
 Rutlandshire. T. North. 1880.
 Somersetshire. H. T. Ellacombe. 1875.
 Surrey (London Founders). J. C. L. Stahlschmidt. 1884.
 Sussex. A. Daniel-Tyssen. 1864.
 Wiltshire. W. C. Lukis. 1857.

Besides the above, Derbyshire was printed by the late Mr. Jewitt in successive numbers of the *Reliquary*, but I do not know if it is complete. Suffolk, by Dr. Raven, is all but ready for publication, and will go to press before the close of this year. Essex, by Mr. Stahlschmidt, will probably see the light next year. The Rev. H. Whitehead is gradually bringing out Cumberland in the pages of a local newspaper, and partial collections have been made, and are now being made, for several of the missing counties. With respect to these counties, Mr. Lukis, to whom campanologists owe so much as the pioneer in this study, includes in his 'Account of Church Bells,' besides Wilts, which seems to be complete, 10

churches in Berks, 3 in Bucks, 8 in Dorsetshire, 15 in Hants, 4 in Hunts, 2 in Middlesex, 1 in Northumberland, 25 in Oxon, 2 in Shropshire, 3 in Somerset, 4 in Warwickshire, 12 in Worcestershire, 10 in Yorkshire, 1 in Ireland, 3 in Scotland, 5 in Wales, 10 in the Channel Isles, and 6 in France. There is a short but valuable paper on Welsh campanology, by Dr. Raven, in *Suffolk Archaeological Proceedings* for 1880; and Mr. Ellacombe's 'Bells of the Church,' 1872, a supplement to his 'Bells of Devon,' may well close this list, which proves that, though much remains to be done, the materials for a comparative study of the bells of England have accumulated to a very considerable degree. But at present we know very little of the northern counties, and still less of Scotland, Ireland, and Wales. English travellers on the Continent who can obtain leave to inspect the church and cathedral bells will find them, in point of artistic decoration, very far superior to our own; yet on the Continent this science seems as yet to have but few students.

I cannot be sure that the above list is complete. Mr. Stahlschmidt proposes to undertake Hunts next. CECIL DEEDES.

[Many contributors mention the same works.]

CATSUP : KETCHUP (7th S. v. 308, 475).—It will be observed that the answers hitherto given to the question as to the derivation of *ketchup* are all useless. To derive it from the "Eastern word *kitjap*" is ridiculous, for there is no such language as "Eastern." DR. CHARNOCK tells us it is Hindustani; to which I have only to say that I wish he would prove his point by telling us in what Hindustani dictionary it can be found. I have been looking for this word these six years, and am as far off as ever from finding it; simply because no one condescends to mention the dictionary that contains it.

I would earnestly commend to the consideration of all contributors to 'N. & Q.' that they should give their references. In philology especially, it is worse than useless to quote words as belonging to "an Eastern language"; we want to know the precise name of the language. Again, it is useless to say that a word is French, or Spanish, or what else, unless it can be found in any common dictionary. Unfortunately, it is precisely when a word is rare, and only to be found in works of great research, that the language to which it belongs is most airily cited. All inexact knowledge is distressing rather than helpful.

WALTER W. SKEAT.

REFERENCE WANTED (7th S. v. 347).—The passage, "possibly from St. Ambrose," for which MR. LACH-SZYRMA asks, is, "All Christians ought to offer and communicate every Lord's Day." The work in which it occurs is placed, since the Benedictine edition of St. Ambrose, in the appendix.

* Published in the *Transactions* of the Exeter Diocesan Architectural Society, but sometimes to be purchased separately.

Mr. Scudamore, from whom I borrow here, refers to it as Serm. xxv. § 6, S. Ambr., 'Opp,' t. viii. p. 129, without specifying the edition.

Another, and a more familiar reference, to the same effect very nearly, is, "Quotidie eucharistiæ communionem percipere nec laudo nec reprehendo omnibus tamen Dominicis diebus communicandum suadeo et hortor, si tamen mens sine affectu peccandi sit" ('De Ecclesiasticis Dogmatibus,' cap. liii., S. Aug., 'Opp,' t. iii. col. 205 A, Basil, 1569; and so Gratian, 'De Cons.,' Dist. ii. c. xiii.). But this treatise is now assigned to Gennadius of Mar-seilles (Gennad., 'De Eccl. Dogm.,' p. 31, Hamb., 1614). St. Chrysostom speaks of the προσφορά καθ' ἐκάστην κυριακήν, "Hom. in Acta Apostt.," xviii., 'Opp,' t. iv. p. 716, Eton., 1612.

ED. MARSHALL.

CARADOC, OR CARACTACUS (7th S. v. 387).—This query seems to be one of those which, from want of positive evidence, must remain unanswered. Dr. Leonhard Schmitz, in Smith's 'Dict. of Gr. and Rom. Biography,' contents himself with saying that "Claudius pardoned him and his friends" ("ad ea Cæsar veniam ipsique et conjugii et fratribus tribuit," Tacitus, 'Ann.,' xii. 37), "but that they appear, however, not to have returned to Britain, but to have spent the remainder of their life in Italy." There is a paper in the *Philosophical Transactions*, 356, on the expeditions of the Romans into Britain, which may contain some conjectures on the subject. W. E. BUCKLEY.

PRIVATELY PRINTED BOOK BY GENERAL OUTRAM (7th S. v. 388).—I think this is the book about which MR. GREEN desires information:—

"Lieut.-General Sir James Outram's Persian Campaign in 1857, comprising general orders and despatches relating to the military operations in Persia, from the landing at Bushire to the Treaty of Peace; also selections from his Correspondence as Commander-in-Chief and Plenipotentiary during the war in Persia. Printed for Presentation to Personal Friends of Sir James Outram, who begs that it may be regarded as a Private Communication, and not a Publication. London: Printed for Private Circulation only by Smith, Elder & Co., 65, Cornhill, 1860."

General Outram published several other privately printed books previous to the Indian Mutiny.

DE V. PAYEN-PAYNE.

ROYAL OFFERING AT THE FEAST OF THE EPIPHANY (7th S. v. 369).—I have a note to the effect that the gold, frankincense, and myrrh offered by Her Majesty are symbolized by coin of the realm, which she presents by deputy in three white kid bags, enclosed in a crimson velvet box.

ST. SWITHIN.

CATHEDRALS (7th S. v. 307, 429).—Should not the grand old priory church at Christchurch be added to CANON VENABLES' list of cathedrals and minsters in which the choir is still divided from

the nave by a stone screen? I believe I am right in saying that the Commandments, Epistle, and Gospel are read from outside this screen, on account of the difficulty experienced by the clergy in making themselves heard from the altar.

By the by, can the report which appeared in *Truth*, that the Christchurch Town Council intend to pull down the Norman ruins which stand near the Priory, be true? If so, surely some steps will be taken to prevent such an act of vandalism. Will not some M.P. take the matter up?

H. W. FORSYTH HARWOOD.

CANON VENABLES has overlooked the fact, I think, that in three of these—Canterbury, Winchester, and Rochester—the elevation of the choir level above that of the nave is too great to admit of throwing both together as one auditorium. His list of English minsters, or cruciform churches, not ruined or reduced in length, seems far from complete, as it omits Southwark and the three (out of four) in Hampshire, namely Christchurch, Romsey, and St. Cross (the latter the first in Britain to be completely vaulted), and all of which were exceptions, I think, to the rule that fifty years ago all were divided by an organ screen.

E. L. G.

BERTHOLD'S 'POLITICAL HANDKERCHIEF' (7th S. v. 387).—I possess a similar publication, "The Untaxed General Almanac for 1832. Printed and Sold by John Smith, 1, Bouverie St., Fleet St. Price 7d." It is printed on linen. My copy has been cut up and mounted on twenty leaves of blank paper, to form a diary for the original owner in 1832, who also writes on it as follows: "Carlille Tried at the Old Bailey for selling them without the Stamp and found guilty on four inditements [*sic*] in January, 1832." The British Museum Catalogue has been searched, but no such almanacs appear.

NE QUID NIMIS.

Henry Berthold also published "The Regenerator; or, Guide to Happiness. Edited by Henry Berthold." No. 1 appeared in August, 1832.

G. F. R. B.

LAPP FOLK TALES (7th S. v. 381).—The Lapp folk-tale entitled 'Cacce-Haldek; or, the Sea People from Næsseby,' contributed by MR. W. HENRY JONES, is both interesting and important. But MR. JONES does not mention the source from which he obtained it. May I be allowed to urge the importance, for scientific purposes, of always indicating where the original is to be found? When this is omitted the authenticity of the story is difficult to verify, and its value is in consequence greatly diminished. The story in question is No. 8 in Poestion's 'Lappländische Märchen' (Vienna, 1886, p. 46), but MR. JONES seems to have translated from Poestion's original, or at least to have compared his translation with

it. Now, inasmuch as Poestion omits to specify from which of the collections referred to in his preface many of his stories (and this one among them) come, it would be conferring a distinct benefit on folk-lore students to give them chapter and verse.

E. SIDNEY HARTLAND.

SNEAD (7th S. v. 347).—The arms of Sneyd, of Keele, co. Staffordshire, are a good example of old canting arms, and show the meaning of the above word: Argent, a scythe, the blade in chief, the *sneyd* (or handle) in bend sinister sable, &c.

B. F. SCARLETT.

The word is, I imagine, in general use in this part of Hertfordshire. My gardener habitually employs it, and only a few days ago I paid a bill to a local tradesman in which the handle of a scythe was called a *sneath*.

H. DELEIVINGNE.

Castle Hill, Berkhamstead.

In Scotland and the north of Ireland *snead* is the name given to the handle of a scythe. The word is also used in the same sense in Cumberland, and probably in several other of the northern counties.

W. GILMORE.

112, Gower Street.

"*Snathe*, the handle of a scythe" (Ray's 'South and East Country Words').

JOHN P. HAWORTH.

ST. MALAN (7th S. v. 427).—St. Malan was born in the diocese of Vannes in 442 or 456, at Platz, on the bank of the river Vilaine, and died 530. He was called by the Bretons St. Malani, by the French St. Malaine. His life was written by Dom Lobineau. He was bishop of Rennes. See St. Aug., Serm. 108. His day is January 6. The following are extracts from his life:—

One day he raised a dead man to life by laying a crucifix on him, and by this miracle he converted all the inhabitants of Vannes.

At Angers one Lent he gave what is called the "eulogie" (sacred bread) to four bishops. St. Mars of Nantes, instead of eating it, let it fall into his bosom, where it turned into an adder. Returning to St. Malan, he obtained absolution, and was healed of his wounds.

He cured with holy oil Eusebius, King of Vannes, and by prayer the Princess Aspasia, the king's daughter, whose convulsions were attributed to Satanic influence.

At his funeral, November 6, 530, four prisoners confined in a strong tower at Rennes, hearing the chant, joined in the singing, and immediately the tower fell with a crash, and the prisoners were released. A blind woman kissed the feet of the dead body, and instantly received her sight.

St. Gregory of Tours tells us that a shrine of prodigious height was raised over the tomb of St. Malan. One day it caught fire, and though burnt to the ground, neither the body of the saint nor

the waxen cere-cloths (so extremely combustible) were injured in the slightest degree.

His relics were preserved in several churches; but all that now remains is a small piece of the tibia in the Cathedral of Rennes.

E. COBHAM BREWER.

Ménage ('Vocab. Hagiologique') gives, "Melanius, S. Melaine, Ev. de Rennes; qu'on nomme S. Melagne en un canton de Normandie."

R. S. CHARNOCK.

PAUL SCARRON IN LONDON (7th S. v. 405).—Paul Hentzner who visited London in 1598, describes it as "magnificently ornamented with public buildings and churches, of which there are above 120 Parochial." He refers to Paulus Jovius, the well-known Italian historian, whose panegyric of the city he quotes. My edition is the Aungryville Society's reprint of Horace Walpole's translation. Hentzner's description of the wonders and beauties of London is most interesting.

C. DEEDES.

See an account of an embassy from the Emperor of Constantinople to King Henry IV., in a letter from Manuel Chrysoloras, edited by Codinus, in one of the volumes of the "Byzantine Historians." See also 'N. & Q.,' 6th S. vi. 31.

THOMAS KERSLAKE.

Wynfrid, Clevedon.

VERNON (7th S. v. 487).—PROF. BUTLER asks for the etymology of Vernon, a hamlet in the Department of the Eure, which has given its name to several English families, as well as to Mount Vernon, the plantation of George Washington. Cocheris, in his useful little book 'Origine et Formation des Noms de Lieu,' enumerates Vernon among the sixty-four places whose names are derived from the Armorican *guern*, the alder tree, which appears as *vernus* in Mediæval Latin, and as *verne* in Modern French. The suffix *-on* is not, as might be supposed, a corruption of *-etum*, as this, owing to the accent, becomes *-ay* in Modern French names, e. g., Vernay from *Vernetum*, Chateaufort from *Castanetum*, or Rouvray from *Roboretum*. The suffix seems to be merely the usual Kymric plural in *-on*. Vernon would, therefore, mean "the alders," just as Rouvron means "the oaks" and Fousson "the beeches."

ISAAC TAYLOR.

NORFOLK SONG (7th S. v. 488).—The ballad of 'Arthur of Bradley' is printed in 'An Antidote against Melancholy,' 1661, and in Ritson's 'Robin Hood,' ii. 210. There are two other ballads of 'Arthur-a-Bradley,' one commencing "All in the merry month of May" (vol. iii. of 'Roxburghe Ballads'), and the second, "Come neighbours, and listen awhile," reprinted in 'Ancient Poems, Ballads, and Songs of the Peasantry of England,' by J. H. Dixon. These are evidently of later date (see 'The Ballad Literature and Popular Music of

the Olden Time,' by W. Chappell, pp. 539, 604). What makes any of these a "Norfolk song"? There are several places of the name in England, but I find no Bradley in Norfolk. There is one in Suffolk. The ballad is too long for transcription here.

JULIAN MARSHALL.

TITLE OF NOVEL WANTED (7th S. v. 488).—Is not the title of the book which TATTON asks for 'Woman's Friendship: a Story of Domestic Life,' by Grace Aguilar, author of 'Home Influence' (London, Groombridge & Sons, 1850)? The plot of this novel is such as TATTON describes. The brother and sister, Frank Howard and Florence Leslie, after falling in love with each other, are prevented from marrying by the tyranny of Lord Glenyville, who eventually is discovered to be the father of both.

C. W. PENNY.

Wellington College.

Joseph Andrews, in Fielding's novel, is believed from circumstances to be the brother of his sweetheart Fanny. This error is at last cleared up, and they are happily married.

J. CARRICK MOORE.

JOHN HAMILTON (7th S. v. 467).—If this author died, as is said, in 1814, none of his descendants nor any one else can now own the copyright of any of his works, the latest of which must have expired more than thirty years ago. According to the present law the shortest possible term of duration of copyright in England is forty-two years; but it may be very much longer, namely, from date of publication until seven years after the author's death, e.g., a man may publish a book in his twentieth year and die at the age of one hundred, in which case his copyright will last for 80+7=eighty-seven years. Hamilton died, according to O. M. M. B., in 1814; consequently, even on the assumption that he published nothing till the very last year of his life, his copyright expired forty-two years after his death, i.e., in 1856; copyright of anything published earlier would, of course, have expired at a proportionately earlier date.

F. N.

It does not seem possible that O. M. M. B. should have attempted to make any reference to books on the subject of copyright before writing to 'N. & Q.' There is no distinction between poetry and prose in the law of copyright; and, as the longest period allowed is either forty-two years from publication or the author's life and seven years after, whichever of the two may be the longer period, it is merely a question in arithmetic, and the answer in the given case must be, No copyright is now in existence in the poems of John Hamilton; therefore there can be no address of the present owner of such copyright: that of the last registered owner should be obtainable at Stationers' Hall.

NOMAD.

THE SARUM MISSAL (7th S. v. 480).—The Sarum Missal was not first printed, as here stated, in 1492, at Rouen. It is now more than fourteen years since Mr. Blades gave a full description in in the *Athenæum* (March 21, 1874) of an edition printed at Paris in 1487. It is also recorded by Mr. Maskell in his 'Monumenta Ritualia,' vol. i. p. lxix (second edition, 1882). Nor is it quite correct to say that only one copy is known to exist of the edition of 1492, for, in addition to the perfect copy in the British Museum (which formerly belonged to Mr. Maskell), there is an imperfect copy (also on vellum) in the Bodleian Library.

F. NORGATE.

WAS SHAKSPEARE AN ESQUIRE? (7th S. v. 369, 478).—I saw with interest an inquiry some weeks ago as to whether Shakspeare was an esquire on account of his being the eldest son of a grantee of arms. I am with regard to pedigree situated much in the same way as the "immortal bard," since I am also the eldest son of a grantee of arms. And, to carry the parallel further, just as Shakspeare's mother was an heiress of Arden, so my great-grandmother was an heiress of the Grosvenors of Drayton, a younger branch of the Duke of Westminster's family. Consequently I have the permission of the Heralds' College to quarter many very ancient and interesting coats with my bran new paternal bearings.

I may add that there is a fabulous version of the pedigree of my family, which has found its way into a county history and various genealogical works, which cannot be proved in the College. Hence the necessity for the new grant above mentioned.

W. G. TAUNTON.

HIDE (7th S. v. 306).—In the following passage there is an allusion to a way of using the hide which I do not remember to have seen noticed elsewhere:

"But the gentlemen, and thei of higher degree, handle the hide after another maner. Thei cut it out into very fine thonges, to as muche lengthe as thei can, and measure oute as muche grounde about the Sepulchre as the thonge wille stretche vnto. For so muche ground thinke thei shall the deade haue in a nother worlde."—Hakluyt, 'Navigations, Voyages,' &c., vol. vi. p. 145, ed. E. and G. Goldsmid, 1888.

F. C. BIRKBECK TERRY.

MOTION OF THE SUN (7th S. v. 426).—Mr. Dobson's computation was very moderate. Less than two hundred years later the author of that happily conceived book 'Benedicite,' Dr. Child Chaplin, wrote:—

"That our sun—like all his fellow-stars—is travelling through space with a speed which, though not yet determined, is certainly immense, is a point on which astronomers are agreed. Recent estimates assign to it a rate of four miles per second. Whither are we hurrying—round what are we moving? The full solution of these problems must be left to future observers; yet even now observations tend to indicate that we are

hastening on through space in the direction of the constellation Hercules. Who has not gazed on clear nights at the twinkling Pleiades, and tried, perhaps, to count their sparkles as they glittered like diamonds on a field of black. Their name recalls a heathen fable, but they have for us an interest far more fascinating, if it be true, as astronomers conjecture, that among them is fixed the pivot which is central to the centre and round which our sun with its entire planetary system careers in an orbit whose length it is even more difficult for us to conceive than the distance of the stars themselves."—"Benedicite," third edition, 1869, pp. 65, 66.

ST. SWITHIN.

REBECCA (7th S. v. 328, 457).—If the writer in the *Century*, for September, 1882, knows positively that the original of Rebecca was the Jewish lady of Philadelphia whom he mentions, there is no more to be said; otherwise, I should be much more inclined to agree with your correspondent a NOVELIST that Rebecca had not any actual prototype. The following passage in Lockhart's 'Life of Scott' (ed. 1869, vol. vi. pp. 177, 178) throws some light on the question, although it does not settle it:—

"The introduction of the charming Jewess and her father originated, I find, in a conversation that Scott held with his friend Skene during the severest season of his bodily sufferings in the early part of this year [1819]. 'Mr. Skene,' says that gentleman's wife, 'sitting by his bedside, and trying to amuse him as well as he could in the intervals of pain, happened to get on the subject of the Jews, as he had observed them when he spent some time in Germany in his youth. Their situation had naturally made a strong impression; for in those days they retained their own dress and manners entire, and were treated with considerable austerity by their Christian neighbours, being still locked up at night in their own quarter by great gates; and Mr. Skene, partly in seriousness, but partly from the mere wish to turn his mind at the moment upon something that might occupy and divert it, suggested that a group of Jews would be an interesting feature if he could contrive to bring them into his next novel.' Upon the appearance of 'Ivanhoe' he reminded Mr. Skene of this conversation, and said, 'You will find this book owes not a little to your German reminiscences.'"

See some remarks on Rebecca's character by Scott himself in the introduction to 'Ivanhoe.' There is a very interesting story connected with Rebecca which I know well, but as I cannot find it in Lockhart's 'Life,' I suppose I must have read it somewhere else. When Scott was dictating 'Ivanhoe'—one of the few of his works that he *dictated*—to his friend William Laidlaw, he said, "I shall make something of my Jewess, Willie." Laidlaw replied, "You will indeed," and he went on to speak of the "sweet and noble tales" which Scott was giving to the world, &c. Scott was quite affected. Perhaps some one of your readers may remember who tells this story. It may be Lockhart, but I cannot find the reference.

With regard to another of Scott's most famous personages, Dandie Dimont, the character became popularly associated with a certain James Davidson of Hindlee; but Scott, in the notes to 'Guy

Mannering,' denies that Dandie had any actual prototype. He says that a dozen at least of "stout Liddesdale yeomen" whom he had met might have sat for the portrait.

JONATHAN BOUCHIER.

Such experiences as those of a NOVELIST are not unusual among writers of fiction. I know of one who was asked by a lady if she were intended by a certain character which in the author's estimation scarcely resembled her in the least. The blunders of reviewers are even more amusing. Has no one ever made a collection of them? A reviewer once charged the author of an historical tale with six blunders or anachronisms, as displaying lamentable ignorance, five of which were the pure product of his own lively imagination. One was particularly outrageous, blaming the writer for having represented Henry VI. as reading Wycliffe's Bible, which in all probability he never saw. The fact was that Wycliffe's Bible was not mentioned, and the book which the king was alleged to be reading was his own Latin Psalter, now among the Cottonian MSS. It might have been thought tolerably safe to represent a man as reading a book which he undoubtedly possessed; but writers are never safe from reviewers, especially when governed by an animus, political or theological.

HERMENTRUDE.

HUSSAR PELISSE (7th S. v. 287, 354, 398).—Of course any jacket or cloak trimmed with fur may be termed a "pelisse," but this word has usually been reserved for a larger garment than the distinguishing one of Hussar regiments, which is usually termed "jacket." I had hoped that the inquiry made at the first reference concerning the origin of the "empty sleeve" would have elicited the full story, concerning which I remember a positive, but hazy tradition. As this is not the case, I will state the small remainder in my memory, which may serve as a spark to light up the full flame in that of some one else.

All over the south of Europe, where the sudden change of temperature at sundown renders a handy wrap desirable, it is customary for the workers in the fields to take with them when they go out in the mild morning a jacket, hung for convenience over one shoulder, ready for use at sundown. This is not peculiar to Hungary; I have seen it certainly in general use there, but also to an equal extent in Bohemia, in the south of France, in South Tirol, in Spain, and in Italy.

The story which seems so familiar to me, but the details of which my memory fails to grasp, connecting the adoption of this custom with the Hussar uniform, is that on occasion of some great battle in the south-east of Europe (? Bohemia, Bavaria, Austria, Hungary), a rough-and-ready peasant regiment that was lying at ease (the *en cas* jacket on one shoulder, after the common manner

of the southern peasant), being by a surprise of the enemy suddenly called into the field, mounted their horses so readily, without stopping to equip themselves properly, and distinguished themselves so splendidly in action, that it was resolved to commemorate their gallantry by making their adventurous costume the future uniform of their regiment. A traditional reputation thus established naturally led to imitation by other countries, including our own. What was this battle?

R. H. BUSK.

I am much obliged to N. R., to L. L. K., and COL. HAROLD MALET for their information about Hussar dress. But the origin in our English army of the second jacket is not made clear. That it is still worn I infer from a coloured picture that was published with the *Illustrated News*, May 21, 1887, of the Queen's Jubilee Drawing-room. One prominent figure is an Hussar with the empty sleeve jacket.

A. B.

PORTRAITS (7th S. v. 449).—In reply to Mr. PINK's query, I can answer, so far as regards Sir Baptist Hicks, that there is no engraving of his portrait now in the Sessions House. When, some years ago, I had a copy in oils taken, I was given permission to do so on the distinct engagement on my part that I would not have the picture recopied or engraved.

LELAND NOEL.

THE SONS OF EDWARD III. (7th S. v. 468).—They were seven in number, born in the following order:—

1. Edward the Black Prince, at Woodstock, 1330. According to all the chroniclers and genealogists, his birth took place on June 15; but the Issue Roll (Pasc. 4 Edw. III.) records payments of the expenses of the queen's churaching on the 24th and 28th of April. This provision was doubtless made beforehand, since a Roll of the Great Wardrobe (4-5 Edw. III., 34/13) records the purchase of seven cloths of red velvet for the queen's uprising robe at Woodstock in July, 1330; yet it is difficult to believe that purchases for this ceremony would have been made and paid for before the prince was born by at least six weeks. "One great cradle, gilt, painted with the four Evangelists," price 12*l.* 13*s.* 4*d.*, and one smaller cradle, gilt and painted, price 26*s.*, were bought in June and July "for the Lord Edward, eldest son of the King, Earl of Chester" (Roll of Great Wardrobe, 4 Edw. III., 34/8).

2. William, born at Hatfield, 1334-1336, the exact date much disputed; died infant, before July 8th, 1337; buried at York.

3. Lionel, born at Antwerp, Nov. 29, 1338.

4. John of Gaunt, born at Ghent, between Feb. 21 and June 27, 1340. Stow and Tyler say February; Beltz, Mar. 25-31; Mrs. Everett Green, June.

5. Edmund, born at King's Langley—otherwise known as Chilterne or Children's Langley, from the nursery palace there—June 5, 1341.

6. William, born at Windsor, June, 1348; buried in Westminster Abbey, Sept. 5, 1348 (Roll of the Great Wardrobe, 21-23 Edw. III., 38/2).

7. Thomas, born at Woodstock, Jan. 7, 1354 (Mrs. E. Green), 1355 (Stow, Dugdale, Barnes, Anderson, &c.).

The dates to which no authority is added are undisputed. Shakspeare's order, as will be seen, is incorrect.

HERMENTRUDE.

There are conflicting statements about Edward's sons. In 2 Henry VI. Act II. sc. ii. lines 10-17, Richard, Duke of York, founding his claim to the throne, gives the list in the following order (to which I append the dates:—(1) Edward, the Black Prince, of Wales (1330-76); (2) William of Hatfield (1336-44); (3) Lionel of Antwerp, Duke of Clarence (1338-68); (4) John of Gaunt, Duke of Lancaster (1340-99); (5) Edmund of Langley, Duke of York (1341-1402); (6) Thomas of Woodstock, Duke of Gloucester (1355-97); "William of Windsor was the seventh and last" (died young).

In Hume's corrected English History another son is referred to, also a William, who died in 1335, and who must, therefore, have been the second son, and died before the next William—"of Hatfield"—was born. There were thus three Williams, only one of whom reached his eighth year, viz., William of Hatfield. It is strange, but in my knowledge of families I have never known a child survive who was called after another previously dead. Edward III. and Queen Philippa are also stated to have had five daughters.

W. CLARKE ROBINSON.

Durham.

[Many other communications, for some of which space may ultimately be found, are acknowledged.]

ROMAN WALL IN THE CITY (7th S. v. 466).—The paragraph relating to this relic of antiquity may be an "extract" from the *Echo*, but if so it was taken without acknowledgment from the *Times* of April 27. I speak with certainty, as I am its author.

E. WALFORD, M.A.

I do not know why a ? should be put after the "Bull and Mouth Hotel" in the quotation from the *Echo* with reference to the above. This was the original name of what has been carried on for some years as the "Queen's Hotel," but has so many reminiscences connected with it in the old coaching days that I should have thought every one would have known its history independently of its having the old carving in its front of the "Bull and Mouth." By the way, what has become of this historical "bit"?

EDW. J. DUNN.

Lonsdale Road, Barnes.

STANDING UP AT THE LORD'S PRAYER (7th S. v. 429).—Up to the end of my undergraduate days (but that, alas! means forty years ago) one of our dons at O.C.C., Cambridge, always stood at the Lord's Prayer when it came in the lesson. I am afraid that none of us, save one on one occasion, followed his example. H. J. MOULE.
Dorchester.

It is a popular idea that the custom of standing during the reading of the Lord's Prayer when it is said as part of the lesson of the day was originated by George III., who, the first time that he attended church after his recovery from one of his serious illnesses, immediately arose, and stood until it was finished. Surely the custom can boast of a greater antiquity!
JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

This is a common practice in Lancashire. I can speak of it as usual in and about Ormskirk and Leigh; also at the Magnificat.

E. LEATON BLENKINSOPP.

I have known the custom of standing up at the reading of the Lord's Prayer in the second lesson for more than fifty years, and never saw it omitted, save in one country church, years ago, where I read the lesson, and was surprised to find that the congregation kept their seats; but that was in the dark ages.
R. P. H.

This custom is not so uncommon as H. G. J. DE S. seems to think. It is, or up to very lately has been, observed in two churches within the parish of Paddington.
G. F. R. B.

MR. JUSTICE ROKEY (7th S. v. 448).—C. E. P. is informed that the diary of Mr. Justice Rokey, 1688-97, has been privately printed in the present year, from a MS. in the possession of Sir Henry Peek, Bart. A copy was presented to the Library of the Hon. Society of Lincoln's Inn.

LIBRARIAN.

Lincoln's Inn.

Has C. E. P. seen "The Diary of Mr. Justice Rokey, printed from a MS. in the possession of Sir Henry Peek, Bart."? It has lately been privately printed by Sir Henry Peek, with a preface, dated "November 16, 1887," and signed "William Boyd."
G. F. R. B.

LINDSEY HOUSE (7th S. v. 343).—When will writers distinguish the difference between an architect and a builder? Inigo Jones may have "designed" this house, but he certainly did not "build" it. Remembering that there was an engraving of it in Campbell's 'Vitruvius Britannicus,' published 1717, I found on reference that two plans and an elevation are given (vases are shown on the balustrade at top), and that it is stated that it was built 1640, and "extending 62 feet." The short description does not state if the front be of

brick or stone. The house with the plaster façade and two large brick piers next the pavement is now numbered 59 and 60, the former single central entrance having been made into two doorways. The 62 ft. frontage is about right, while the other frontage (Nos. 57 and 58) is about 58 ft. 6 in. The elevation is lined over with fine horizontal lines. This might represent brickwork, or it might have been done merely to relieve the pilasters. Whether these pilasters, together with the door and window dressings, are of stone, or are likewise of stucco, requires a careful examination. I always understood that No. 59 was Lindsey House.

Who "murdered Jansen's centre to Northumberland House"; and which centre; that of the façade next Charing Cross, or of the house itself behind? It is not usually known that the former was rebuilt 1748-52, from the design of Daniel Garrett, architect, and was "completely destroyed by fire March 18, 1780." Spencer House was designed by John Vardy about 1763. The front in St. James's Place is by "Athenian" Stuart, and of about the same date.

The so-called Jones's "glorious watergate" was assuredly the design and workmanship of Nicholas Stone, the sculptor. Why is any credit given to Inigo Jones for Great Queen Street? The only old building in it of any note is by his pupil, John Webb. I had always understood that Jones's "beautiful St. Paul's" was detestable work. His restorations to that building have not generally met with approval, except as to the portico, which was of grand proportions. Your contributor is, perhaps, not aware that the stonework of the Banqueting House was entirely renewed in 1829-30, under the direction of that eminent architect Sir John Soane, R.A., with great attention to the original work, so much so as evidently to deceive your contributor, who is too severe on the museum of that architect, for it has merits of design far above the average, and whose other designs are equal, if not superior, to any put forward by that other great master in architecture, Inigo Jones.

WYATT PAPWORTH.

WILLS OF SUICIDES: SUICIDED (7th S. v. 86, 197, 416).—*Suicided* is an Americanism which I have frequently seen in United States and Canadian newspapers; *tempered* I have not yet seen, but on opening a recent Canadian paper I came on one equally novel. I read that "the editor of the *Moncton Transcript* has been *jailed* for his contempt of court."
ROBERT F. GARDINER.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 489).—

Pride,
How'er disguised in his own majesty,
Is littleness, &c.

The lines are Wordsworth's, and are found in one of his 'Poems written in Youth,' beginning, "Nay, Traveller! rest," &c.
FREDK. RULZ.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Leslie Stephen. Vol. XV. Diamond—Drake. (Smith, Elder & Co.)

WITH exemplary punctuality the fifteenth volume of this great work has now appeared, and something not far short of a third of the labour may be regarded as accomplished. A new and useful feature, to be continued in subsequent volumes, is now first seen. This consists of an index to the volume. At first sight it might be thought that an alphabetical index to a book the arrangement of which is alphabetical is to some extent a superfluity. Let one so thinking turn to the name Douglas in the present volume, and the error will be recanted. More than a quarter of its pages are occupied with this name, and the difficulty of tracing a member of that illustrious family without the index would necessarily be considerable. For a large proportion of these lives Dr. Æneas Mackay, whose labours must have been heavy, is responsible. The volume opens with an account of Dr. Diamond, well known to readers of the early volumes of 'N. & Q.' Very early in it appears a memoir of Charles Dickens, which has been written with excellent judgment and tact by the editor. Dodd, the forger, is also from the editorial pen, as is Bubb Dodgington, afterwards Lord Melcombe. In lucidity and conciseness these biographies are models. Of those contributed by Mr. S. L. Lee, whose work is eminently careful, accurate, and scholarly, the most important are Kenelm Digby; Diodati, the friend of Milton; Roger Dodsworth; and Isaac D'Israeli. The great D'Israeli is the subject of a long and, in the main, favourable life by Mr. T. E. Kebbel. Very early in the volume appears a very brightly-written life of T. J. Dibdin from the pen of the Rev. J. Woodfall Ebsworth. Sir George Downing is the most important biography by Mr. C. H. Firth; and George, second Earl of Bristol, that of Mr. G. F. R. Barker. The first Earl of Bristol is in the hands of Dr. Gardiner. The able account of Francis Douce is by Mr. A. H. Bullen, and the graceful pen of Mr. Austin Dobson supplies the life of Richard Doyle, somewhat illustrator of *Punch*. Among the many admirable contributions of Prof. Laughton the life of Sir Francis Drake is the most spirited and important. Mr. H. R. Tedder's contributions include both the Dodslays, booksellers. Dr. Jessopp signs excellent and comprehensive articles upon Donne, the poet, and Sir Everard Digby. To a large number of contributions the initials of Mr. Thomson Cooper are fixed. Dr. Garnett writes on Prof. John Donaldson, and Prof. Nichol, as is natural, is responsible for the memoir of his friend Sydney Dobell. Mr. Norman Maccoll supplies excellent accounts of the Wentworth Dilkes. Mr. Charles Kent writes on Hepworth Dixon and Count D'Orsay, and, with the aid of Mr. Alban Doran, upon Dr. Doran, editor of 'N. & Q.' The name of Thomas Dilke, the dramatist, 1698, does not appear. It has some claim to be put in a supplement, should such see the light. Mean time the progress of the dictionary is eminently satisfactory, and the general tone of the articles shows no falling off, but rather, it may be said, an improvement.

Perrault's Popular Tales. Edited from the Original Edition by Andrew Lang. (Clarendon Press.)

THIS work is in some respects a curiosity. It is a reprint, to some extent in facsimile, of the 'Histoire ou Contes du Temps Passé' of Perrault, 1697, and the 'Contes en Vers' of the same author, with prefatory matter, &c., in English. With the rise in favour of folk-lore has come an awakened interest in fairy tales, and

early editions of Perrault are hard to get. His tales are, of course, included in the famous 'Cabinet des Fées,' and illustrated editions have fetched fancy prices. What will, however, establish this edition in public favour is the prefatory matter of Mr. Lang, supplying not only all known biographical particulars concerning the author and much bibliographical information as to his works, but essays upon the stories and analogues drawn from various literatures. The whole is, indeed, an original and attractive contribution to comparative folk-lore, and puts forward in very attractive guise some of Mr. Lang's well-known views on these subjects.

The Book of Noodles: Stories of Simpletons. By W. A. Clouston. (Stock.)

MR. CLOUSTON'S 'Book of Noodles' is likely to be one of the most popular, as it is certainly one of the most thorough of the series—"The Book Lover's Library"—to which it belongs. It is a study of the legends of various countries concerning simpletons of the order of the *σχολαστικός* of Greece and the men of Gotham of England. In comparative folk-lore Mr. Clouston has few superiors, and the analogues to the stories he gives are collected from very varied literature, European and Asiatic. Apart from its scholarly value, which is great, the book is delightful reading. It wiles the reader on, and there are few who, having begun, will leave off until the last page is turned. Mr. Clouston's is, fortunately for our readers, "a household name" in 'N. & Q.' and the announcement of a new and characteristic work from his pen is sufficient recommendation.

The Encyclopædic Dictionary. Vol. VII. Part I. (Cassell & Co.)

THE seventh volume of this valuable dictionary opens with "Tas," and the first part ends with "Urbicolous." Conscious of its value, from constant application to it, we watch with pleasure the issue approach completion. No better proof of the value of the dictionary needs be sought than in the information given as regards history, chemistry, and commerce, all of which is equally complete. Under such compounds as "Town Clerk," "Town Council," &c., is found the kind of information sought in vain in ordinary works of reference. The value of illustrations such as are affixed to "Turbine" and "Umbellifer" is not easily overrated.

'OUR TRUE FOREIGN POLICY,' with which the *Fortnightly* opens, is said to consist in strengthening our navy and entering the alliance of the central powers. A vindication of 'The Boulangist Movement' is by Mr. Henri Rochefort. Mr. Swinburne writes on 'The Miscellaneous Works of Ben Jonson.' Somewhat timidly we venture to dissent from the estimate of Jonson's lyrical powers formed by so competent a judge. Mr. Andrew Lang writes on 'Lucian,' Mr. Herbert Spencer on 'The Ethics of Kant,' Miss F. Mabel Robinson on 'Pawnbroking in England and Abroad,' and Mr. Edward Carpenter has a wonderfully clever diatribe against 'Custom.'—The *Nineteenth Century* opens with Mr. Gladstone's 'The Elizabethan Settlement of Religion.' Sir William Hunter follows with a very judicious paper on 'Our Missionaries.' Mr. Frederic Harrison's 'A Few Words about Picture Exhibitions' contains a strong condemnation of them and a fierce arraignment of much modern French art. Prof. Tyndall tells 'A Story of Our Lighthouses.' Lord Eustace Cecil, dealing with 'The Curse of our War Office,' declares it to be over-centralization. The Bishop of Colombo writes on 'Buddhism.' Among the contributors are the French ambassador and Lord Armstrong.—Capt. Hozier, in 'England's Real Peril,' contributed to *Macmillan*, is in favour of a bridge to the Continent, if such can be obtained. Mr. J. H.

Raven sends some excellent 'Divisions of a Pedagogue.' 'Jacques Tahureau,' the French poet, is the subject of a paper by Mr. W. H. Hudson. Mr. Pater writes on 'Gaston de Latour,' and Mr. H. D. Traill on 'Lucian.'—Mr. A. M. Wakefield begins in *Murray's* a series of papers on 'Foundation Stones of English Music.' Capt. Shaw's 'Protection of Dwelling Houses from Fire' is likely to make the householder sufficiently uncomfortable. 'In a Conning Tower' is a spirited account of an imaginary naval combat. 'The Wilds of North Devon' and 'Public Schools in the Olden Time' are both readable.—In 'The Romance of History,' in *Temple Bar*, Part V. deals with Benyowski. 'A Lapsed Copyright' concerns itself with the position of DIsraeli as a novelist. 'The House of Percy' is a species of digest of Mr. de Fonblanque's 'Annals of the House of Percy.'—A large instalment—can scarcely be too large for the reader—of 'Coaching Days and Coaching Ways' is given in the *English Illustrated*. The views of old nooks in Stamford, Grantham, and other places are delightful. 'A Hampshire Hamlet' is pleasantly illustrated by Mr. David Carr. An engraving of Reynolds's portrait of Dr. Johnson furnishes a good frontispiece. 'Pagodas, Auroles, and Umbrellas' gives curious information.—In *Longman's* 'Evolving the Camel,' by Mr. Grant Allen, Mr. Hudson's 'Sight in Savages,' and Mr. Nathan's 'Something about Ostrich Feathers' are noteworthy.—'Some Typographical Errors' in the *Cornhill* supplies little that is not well known, and gives as a typographical error an invention of Tom Moore as to printing "noses" for "roses." Arthur Schopenhauer is the subject of an essay, in which a short and very characteristic paper, found after his death, is quoted. 'Mammoth-Hunting in Siberia' deals, of course, with the remains of the animal.—'Early Travels in England' and 'Some Bits of Norman London' appear in *All the Year Round*.

No. XII. of the *Bookbinder* (Clowes & Son) has fine reproductions of bindings by Clovis Eve and John Raynes, and of a very remarkable Livret de Folasteries of 1583.

MESSRS. CASSELL'S monthly publications lead off with *Our Own Country*, Part XLIII., dealing with Harrow-on-the-Hill and South Devon, and opening out Lincoln. Of the school at Harrow many views are given, and Dartmouth, Torquay, Babbicombe Bay, Dawlish, and other picturesque spots are depicted.—*Old and New London*, Part X., is confined to the Mansion House, the Bank, and the Stock Exchange, and gives good illustrations of civic processions, of the Clearing House, On 'Change, Dividend Day, &c., some of them possessing antiquarian interest.—*The Encyclopædic Dictionary*, Part LIV., extends from 'Tuscucken' to "Parbuckle." Specimens of varied and useful information may be found under "Ox," and other early words. In cases such as "Palimpsest," "Palinade," and the various formations with *pal*, &c., information of special fulness and value is afforded.—Naumann's *History of Music*, Part IV., has a capital portrait of Heinrich Schütz, otherwise Sagittarius, the famous Chapel Master; "Islamite Music" is illustrated, and the "Song of a Muezzin to the Rising Sun" is given in musical notation. Passing to the "Music of the Greeks," we find this prefaced by a facsimile of a rough draft of Beethoven's 'Erl King.'—'King Henry V.' is contained in Part XXX. of the *Illustrated Shakespeare*. This is illustrated by full-sized designs of Henry's rough wooing of Katharine, of the English troops before the battle, and other subjects.—Part X. of the *World of Wit and Humour* completes this work, to which title-page, &c., are given.—Part VII. of *Cassell's Dictionary of Cookery* has many good directions as to the treatment of oysters, &c.—*Woman's World*

has contributions by the Queen of Roumania ("Carmen Sylva"), Lady Wentworth, and many other writers, and some fine illustrations, including "The Toilet of a Lady of Ancient Egypt."

MR. C. A. WARD continues in the *Bookworm* (Stock) his interesting 'Dr. Johnson's Tavern Resorts.' A suggestion (p. 284) concerning dealing with some insect book-pest seems worth consideration.

PART LVI. of Mr. Hamilton's *Parodies* is principally occupied with Lord Macaulay's 'Lays,' 'The Devil's Walk,' and the poems of Winthrop Mackworth Praed.

MR. SCOTT SURTEES has printed for private circulation a pamphlet entitled *William Shakespeare of Stratford-on-Avon: his Epitaph Unearthed, and the Author of the Plays run to Ground*. The new candidate put forward for the honours of Shakspeare is Sir Anthony Sherley.

We have received Part V. of the *Cyclopædia of Education* (Swan Sonnenschein & Co.), dealing with "Mathematics," "Middle-Class Schools," "Object Lessons," &c.

MR. SPRAGUE'S *Handbook of Volapük* (Trübner & Co.) has reached a second edition.

THE New Spalding Club will shortly issue to members the 'Diary of the Scots College at Douai,' to be edited by the Rev. William Forbes Leith, S.J., and the 'Register of the Scots College at Rome,' to be edited by the Very Rev. Monsignor Campbell, Rector of the College.

THE new edition of 'Boyne's Tokens,' which was announced as coming out under the editorship of Mr. G. C. Williamson, is now at press. The work has been so enlarged that it will be about twice the size of the original work. It is to be published by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

A. MASSON ("So long").—See 6th S. ii. 67, 194, 496; iii. 18.

W. S. B. H. ("A Month's Mind").—See 6th S. vi. 205, 251, 352, 374, 410, 458, 516; vii. 115, 298; viii. 312.

CORRIGENDUM.—P. 473, col. 1, l. 1, for "has" read *have*.

NOTICE

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

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

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

Glossary of Architecture. (Parker, Oxford, 1850.) Volume II. Part II. (Plates) required in exchange for a duplicate Vol. II. Part I.

Apply to *George Bell & Sons*, York-street, Covent-garden, London.

LONDON, SATURDAY, JULY 14, 1883.

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Notes.

TOTHILL, WESTMINSTER.

I had imagined that the question of the etymology of Tothill had been long since settled, and that its derivation from *tote* or *toute*, to look or peep, connected with the Anglo-Saxon *totian*, to lift up, to elevate, was generally accepted, all being agreed that *tothill* or *toothill* was an early designation for a look-out post. But the saying that "errors die hard" is nowhere more true than in etymology, and the more far-fetched and improbable a derivation is, the more pertinaciously it clung to, even when a clear and obvious derivation is close at hand.

We may safely assert, *pace* "the *Builder* of 1875" (the *Builder* of 1888 would not, I think, have published such nonsense), that "the hill of Hermes" and the "teuthill of the Saxons" are not "the same," and that neither in Westminster nor anywhere else has the *toothill* any connexion with Tuiscoc, or Teut, or Thoth, or any other fabulous deity. If, instead of puzzling their brains with old mythologies, our would-be etymologists had turned to Wycliffe's Bible, they would have found the word, in its true meaning as a beacon or look-out station, in more places than one. Thus, Isaiah xxi. 5, we read, "Set the bord, bihold in a *toothill*," where in the A.V. we have, "Prepare the table, watch in the watchtower"; and again, v. 8 of the same chapter, "Up on the *toot hill* of the Lord I

am stondende contynueli bi day"; A.V., "I stand continually in the watch tower in the daytime." In Jer. xxxi. 21 we have, "Ordeyne to thee a *toting* place"; A.V., "Make thee high heaps"; and 2 Kings (2 Sam.), v. 7, 9, "David took the *totehil* of Syon," and "David dwelld in the *totehil*"; A.V., "the stronghold," "the fort."

In the 'Promptorium Parvulorum' we find, "Tote Hylle, *specula*, a heay place of lokyng," where the late Mr. Albert Way, in his learned note, says "the term seems to denote a look-out or watch tower." Mr. Way remarks upon the frequent occurrence of the word in many parts of England, as enumerated by Mr. Hartshorne in his 'Salopia Antiqua, e. g., Castle Toote, Fairy Toote, Twt Hill at Carnarvon, &c. He also quotes a passage from 'Sir John Maundeville's Travels,' p. 378, occurring in a description of the gardens of a king of India, in which is mentioned "a litylle Toothille with toures, &c." where the monarch was wont to take the air and disport himself.

The Tothill in question at Westminster, whose name still survives in the locality, was the look-out hill of the Abbey, answering to the still existing mound at the north-east corner of the close at Peterborough known as the Toothill, on which a tower is said to have been built by Turolde, the first Norman abbot, for the defence of his monastery. There is a similar mound at the south-west corner of the close at Ely, known at Cherry Tree Hill, and another in Deanery Garden, at Rochester. We learn from the late Mr. Burt's paper on 'The Muniments of the Abbey of Westminster' (*Archæological Journal*, vol. xxix. p. 141) that the name Tothull occurs early in the thirteenth century for the large tract of land, the waste of the manor, afterwards called Tothill Fields, on which the inhabitants of the manor had common rights, extending from the Abbey Close on the east to Eye and Chelsea on the west, and from the Thames on the south to the manors of Hyde and Knightsbridge on the north. In the time of Elizabeth this wide waste was a common place for duels and assemblies of various kinds, "not generally of the best." To these fields the gentry also used to resort "for their recreation at bowles, goffe, and stow ball," and it was used "for exercize and discipline of horse and foote," "the herbage being very advantageous and profitable to many poore inhabitants." Horse races were also run in the eighteenth century in Tothill Fields, and booths and scaffolds were erected for the spectators, for admission to which payment was demanded "as for the use of the Dean and Chapter." The mob on these occasions proving unruly and riotous, the Government were not unreasonably "offended," and "the Dean and Chapter were highly reflected on" for allowing their land to be so used. The parents of boys at Westminster School also grew uneasy, and threatened that complaints should be laid before Parliament if these

"riotous assemblies" were not put a stop to. An order was therefore issued September 28, 1736, by the then Dean (Bishop Wilcocks of Rochester) that the races, which were then just over, were "not to be revived nor allowed any more." The "booths and benches" were to be "forthwith taken away," and the fields reduced to their former state. The Abbey authorities, however, contented themselves with issuing the prohibition, taking no care to see it carried out. The races were renewed, and the Abbey Muniment Room contains a printed bill announcing the races held in Tothill Fields in 1747, in which "a saddle, bridle, and surcingle, value two guineas," were offered as the prize for the winning horse, and "a whip at half a guinea" for the second. This must have been nearly the end of these public nuisances, for the next year (1748) an action in which the rights of the Chapter were involved was settled by arbitration in a way which virtually devoted the fields to building purposes.

The mound, or *tote hill*, from which the district derived its name was removed, and the ground levelled, about 1658. In that year a petition of the commoners of Westminster against the encroachments on the fields speaks of "a great hill" having "lately stood there," the earth of which, when carted away, consisted of "many thousand loads." The petitioners complain that, through the neglect of its proper guardians, the site of the *tote hill* had become a "pond," or quagmire, so deep that a horse had been lately "strangled or smothered" in it, and that in the daytime.

I can throw no light upon the connexion of St. Ermin with Tothill Fields. A St. Erminus is mentioned in the 'Dictionary of Christian Biography,' a native of Laon, and Abbot of Lobbes in Hainault, who died A.D. 737; but it is hard to conceive that any church or chapel in England was called after him. There is a parish of St. Erme in Cornwall, north-east of Truro, and there was a chapel under the same dedication at Marazion, both named after a certain "Sanctus Hermes," who, according to William Wyecester, was a confessor in that county, whose name is found in a Breton liturgy of the tenth century. But the name of an obscure Celtic saint is not likely to have been recognized beneath the shadow of the great Abbey of Westminster. Of one thing we may, however, be certain, that the Westminster St. Ermin has no more connexion with the god Hermes than Tothill Fields have with Teut or Thoth.

EDMUND VENABLES.

VIRGIL AND MODERN ICONOCLASM.

In 'N. & Q.' 7th S. v. 400 it was stated by a reviewer that Virgil's olden pedestal knows him no more, and that his cultus is bygone. As Virgil is one of my most valued poets, I should be very glad, with the Editor's kind permission, to answer this

to the best of my ability, as I cannot endure to think that such disrespect should be shown to "the sweet singer of golden throat and tongue," as Mr. Swinburne calls Virgil, in a magazine of 'N. & Q.'s' high standing, and should pass unchallenged. I wish at the outset to say that I have no pretensions to profound scholarship; but one does not require to be a very profound scholar to feel the beauty of Virgil's diction and the charm of the "long roll" of his hexameter. The latter Lord Tennyson, in his address 'To Virgil,' an ode worthy both of Tennyson and of his subject, calls "the stateliest measure ever moulded by the lips of man." I should say rather the stateliest with one exception, namely Milton's blank verse, and I do not think Tennyson, judging from what he says of Milton's verse in his beautiful *Alcaics* entitled 'Milton,' would entirely disagree with me. Virgil's verse, however, without wishing to speak dogmatically, surely comes next to Milton's in grandeur of sound and rhythmic roll; and possibly if Latin were our native tongue we might consider it equal to Milton's. Mr. Gladstone, a critic "in the foremost files of time" in every sense of the word, in his *Homer 'Primer'* calls Virgil "a supreme master of versification," although he does not think that he possesses the same mastery over his hexameter that Homer possesses over his. As, then, two eminent living poets and one eminent living critic, not to speak of lesser lights, praise Virgil in terms sufficiently warm to satisfy Virgil's most devoted admirers—as many devoted admirers I am sure he still has—might not this alone give the iconoclasts pause before speaking of him in terms so depreciatory as those of the reviewer above mentioned? In a very admirable passage quoted by Prof. Sellar in his 'Roman Poets of the Augustan Age,' Burke—according to Lord Macaulay "our greatest man since Milton"—says that when we find we cannot admire a poet or painter whom the world has almost unanimously agreed to admire, we ought "rather to believe that we are dull than that the rest of the world has been imposed on." One of the authors whom Burke mentions by name as an example is Virgil. Why is Virgil less great now than he was in the days of Burke, or in those of Milton, or in those of Scaliger? It is no doubt true that Dante was scarcely able to judge of the merits of his "dolcissimo padre" relatively to other great poets, because it is very improbable that Dante knew anything of Homer except at second hand, and modern literature, except in his own person, had not begun. But this objection does not attach to the many devoted lovers that Virgil has had during the last two centuries, who have been able to compare him with Homer and Dante and Milton, and who, although not ranking him quite so high as these, have agreed that he is only immediately below them.

Poetry is not like science. When one scientific invention supersedes another, the older at once becomes valueless, and is of no further use than as a curiosity in a museum; but this is not the case with literature and art. Here I will allow a better man than myself to speak for me. De Quincey, I do not know in which of his works, in speaking of the difference between what he calls "the literature of knowledge" and "the literature of power," says:—

"Let its teaching [that is, the teaching of the literature of knowledge] be even partially revised, let it be but expanded, nay, let its teaching be but placed in a better order, and instantly it is superseded. Whereas the feeblest works in the literature of power, surviving at all, survive as finished and unalterable amongst men..... The 'Iliad,' the 'Prometheus' of Æschylus, the 'Othello' or 'King Lear,' the 'Hamlet' or 'Macbeth,' or the 'Paradise Lost,' are not militant, but triumphant for ever, as long as the languages exist in which they speak or can be taught to speak. They never can transmigrate into new incarnations. To reproduce them in new forms or variations, even if in some things they should be improved, would be to plagiarize. A good steam-engine is properly superseded by a better. But one lovely pastoral valley is not superseded by another, nor a statue of Praxiteles by a statue of Michael Angelo."

If De Quincey is right—and who can doubt that he is?—must not Virgil's poetry be as valuable to-day as it was when the poet in the streets of Rome was pointed out "digito prætereuntium"?

Spenser, Ben Jonson, Milton, Dryden, Burke, Wordsworth, Sainte-Beuve, Victor Hugo,* not to mention a cloud of other witnesses both in our own and in foreign lands, have, some in one way, some in another, borne testimony to the great merits of Virgil's poetry. Are we better judges of poetry than these great men were? Although Milton did not take a humble view of his own poetical genius, but regarded himself, justly, as one of the great poets of the world, I do not imagine that he ever thought himself equal to Virgil. I am not now speaking of what others think of the relative merits of the two poets, but of what Milton himself thought. I am not aware that Virgil has ever, at least since the revival of Greek learning in Europe, ranked amongst the poets of whom invention is the supreme quality; he is, I suppose, the highest development the world has seen of a literary poet as distinguished from elemental forces like Homer, Dante, and, remembering the colossal figure of Satan, I need not hesitate to add Milton. Cowley calls Virgil

the wise,

Whose verse walks highest but not flies.

This is hardly just. Virgil's verse does fly, but not with so sustained a flight as that of the other three great epic poets of the world. But although Cowley speaks of Virgil so far with a note of seeming depreciation, he would, I am sure, have

* In Victor Hugo's 'Chansons des Rues et des Bois' I find no fewer than eight allusions to Virgil by name.

been astonished and grieved could he have foreseen that in the nineteenth century critics would arise who would assert that Virgil has fallen from his pedestal, and that his cultus is bygone.

I have called Virgil "a literary poet." But what literature Virgil's poetry is! I feel almost ashamed to indicate passages which must be much more familiar to your classical and scholarly readers than they are to myself. I will therefore content myself with selecting a few jewels from Virgil's inexhaustible storehouse "with diamond flaming and with gold." I have drawn them entirely from the 'Æneid,' because I believe that even modern iconoclasts admit the perfection of the 'Bucolics' and the 'Georgics.' But even the 'Bucolics' and the 'Georgics,' with all their finished beauty of form, would not by themselves entitle Virgil to rank amongst the *Dii majores* of poetry, as I think he does, or at least ought to do now. Let me first take the two similes, lib. i. 498-502, and lib. iv. 141-149. Might not any poet that ever lived have been proud to write these? In the first the numbers seem to dance, as they do in the best parts of the 'Faery Queene.' Equally beautiful are the descriptions of the constellations (lib. iii. 515-517), of the Elysian Fields (lib. vi. 638-647), of the bees (lib. vi. 707-709), of the calm repose and peace of night (lib. iv. 522-527), of Circe's dwelling (lib. vii. 10-14), and of Iris (lib. iv. 700-1). For examples of Virgil's power and sublimity see the description of an eruption of Ætna (lib. iii. 571-577*), the description of Mount Atlas (lib. iv. 246-251), the description of Æneas's blazing helmet and shield, with the illustrative images of the comets and the dog-star (lib. x. 270-275), a passage of Miltonic splendour; the famous passage beginning "Excudent alii" (lib. vi. 848-854), and lib. iii. 583-587, and lib. viii. 429-432. The last two passages were admired by Burke as giving the idea of mystery and obscurity. (My authority for this is the "Globe" Virgil.) Burke might have added to these two other "mysterious" passages, namely lib. iv. 460-468, and lib. vi. 268-272. For examples of Virgil's sustained flight it is sufficient to mention the story of the sack of Troy in the second book, and the almost Dantean power of the description of unhappy deserted Dido's woes and death in the fourth book. If each and all of these passages are not poetry of the highest, or at all events of a very high order, will the iconoclasts tell us why they are not so?

I must not intrude further on your space or on your readers' patience. I only wish that my power were equal to my will, and that I were able adequately to defend the divine Mantuan swan against modern iconoclasm. I can bring to my task only much love, and zeal I hope not entirely without knowledge. The adequateness I must

* A translation of these lines was Sir Walter Scott's first attempt in poetry at the age of eleven.

leave to better scholars than myself. I will now conclude with a question which is perhaps easier for me to ask than for Virgil's detractors to answer. If after nearly two thousand years of unbroken reputation we are to be told that the great poet, of whom Tennyson says that he has "all the chosen coin of fancy flashing out from many a golden phrase," and that his "ocean-roll of rhythm sounds for ever of Imperial Rome," is now, like Dagon in Milton, "fallen flat and shaming his worshippers," what guarantee have we that the reputation of any poet, even that of Homer or of Dante, will endure for ever?

JONATHAN BOUCHIER.

Ropley, Alresford.

THE GREEK DERIVATIVE "PHIL" OR "PHILO."—All observers of the phenomena of language are familiar with that process of change which is for ever taking place, however microscopically, in the structure of every living tongue—a process compounded of growth and of decay, of gain and of loss, of development and of corruption, of birth and of death.

This process, like the movement of the glacier, is imperceptible at any given moment, yet it is ever going on. It might be compared to the movement of the hands of a clock, or even to the geologic slowness of the evolutions which occur in the structure of the earth. Like pulsation in a living body, it continues while a language lives; when it ceases the language is dead.

Without dwelling here on the various features of this process, I would advert now to those changes which arise from corruption; from the gradual advance and establishment of positive error. Changes due to legitimate and healthy growth are to be welcomed—those due to the creeping paralysis of error should be resisted. Of course, in matters of language, when error becomes universal it becomes law—*communis error facit jus*—but it should never be allowed to reach that stage without a struggle. Purists have by this time almost abandoned all resistance to the abuse of such words as *mutual*, *reliable*, and the like. Such abuses have now almost established themselves in the language, and there is no more to be said about it. But there are some creeping errors which have not yet attained general sanction; and, on the principle of *principis obsta*, these should be resisted while there is yet time to do so. Conspicuous among these is the use, or rather the abuse, of the Greek derivative *phil*, or *phile*, or *philo* in the formation of English compound words. Here error, though not yet established, is creeping on apace, and it is time to make a stand against it.

There would seem to be no clear idea of the correct law for the use of this factor; certainly there is no fixed and uniform practice in the matter. One writer adopts one way; another adopts its

opposite; and sometimes the same writer, ay, and in the same sentence, adopts both ways. But there is only one right way. *Phil*, or *philo*, as a prefix has an active sense—as *philanthropist*, one who loves man; *Philip*, lover of horses. *Phil*, or *phile*, as a suffix, has a passive sense—as *Theophilus*, beloved by God. Thus when we wish to denote one who loves the Turks or the Russians we should not say *Turcophile* or *Russophile*, but *philo-Turk* and *philo-Russ*, as in *phil-Hellene*, *philharmonic*, and the like.

In the *Edinburgh Review* for April, 1888, in an article on Froude's late book on the West Indies, both forms actually occur in the same sentence: "It may gladden the heart of the negrophile and the philanthropist." Both forms cannot be right; not, at least, until the law of *communis error*—here happily not yet established—make them so. It is worth while to try to preserve accuracy in this matter; and it is to be hoped that Dr. Murray will come to the rescue. Of course, if the sovereign English people prefer to be wrong, why then, as the Italians say, *padronissimo!* P. MAXWELL.

LETTER OF JOSEPH GRIMALDI.—I beg to forward an accurate copy of an original holograph letter of the famous comedian Joseph Grimaldi, not before printed nor out of private hands, now in my possession. Except any notes there may be in his 'Memoirs' by Dickens, I only remember one printed letter of the greatest English pantomimist, viz., that in the *Autographic Mirror* (vol. iii. No. 75).

This letter of which I send a copy is intrinsically interesting as mentioning his family. Dickens does not give the name of either his father or grandfather. Whitehead supplies the name of the former only. This letter gives both fully, with the additional information that both were born in Italy. The address also is one not given by Dickens. The accuracy of the letter is confirmed by the fact that Grimaldi's brother's name also was John Baptist ('Memoirs,' 6). The period of his father's arrival in England as "at least" forty years before, or 1770, is so far accurate, Giuseppe Grimaldi having first acted in London in 1758, and no doubt he arrived in England in 1757. This date also explodes the common story (repeated in every life) that Giuseppe Grimaldi came to England with Queen Charlotte, who did not come to this country until 1761, in the August of which year she was married to George III.

This is only one of the manifest inaccuracies found in the printed notices of Joseph Grimaldi, the whole of which need thorough sifting. This could only be completely accomplished by a publication of his autobiography, mentioned in 'N. & Q.' as being a few years since in Mr. Stevens's possession, I think. This autobiography would be of great interest, and no doubt have a

large sale; so it seems a great pity it has not yet, forty-three years after the writer's death, seen the light of publicity. Is there no possibility of its being published?—

Mr Joseph Grimaldi's Compliments to Mr — is extremely sorry Business prevented an immediate answer and that he is fearful he cannot give Mr — that intelligence he wishes in respect to his family his Father dying when he was very Young. My Father's name was Joseph Grimaldi! My grandfather John Baptist Grimaldi! both Natives of Italy what part thereof I cannot say And have no Relative on my Father's side that I know off Living in England. the time of my Father's coming to this Country cannot exactly say but suppose at least it must be Forty years.

No 4 Baynes Row Cold Bath square
16th May 1810.

D J.

THE GREAT CRYPTOGRAM.—Mr. Donelly professes to have discovered a cipher by which he can give a narrative of Shakspeare's early life. It would be waste of time to discuss at any length the absurdities and anachronisms which occur in this bogus tale. A few words, however, may, perhaps, be useful to warn those who may attach importance to the imposing array of figures prefixed to the words picked out for use. In pp. 763, 764, he makes "John" Babbington, Bishop of Worcester, the narrator of Shakspeare's youthful follies, which, he states, had been brought under his own notice at the time they were committed. The supposed narrator was Gervase, not John, Babbington, and was not Bishop of Worcester or connected with the diocese till A.D. 1597. All the references, therefore, to "my Lord John" of Worcester are gross blunders, of which no contemporary writer was likely to have been guilty. John Whitgift was Bishop of Worcester when Shakspeare was a youth, and was translated to Canterbury A.D. 1584. While Bishop of Worcester his residence was at Hartlebury Castle, more than twenty-five miles from Stratford-on-Avon by road. The notion that he knew such a boy as Donelly makes out Shakspeare to have been is ridiculous. The visits said to have been paid to the Bishop by Ann Hathaway with her troop of female neighbours are moonshine; the object of them is absurd. The bishop had no jurisdiction in the matter of the boy's debts; nor was the boy liable to arrest for them, being under age. The whole story is clumsy; events are crowded into a few days which would have occupied months. Again, Sir Thomas Lucy, Knt., was never styled "My Lord" (pp. 733, 737, 744), nor his manor a "barony" (p. 757); this is a Scottish term. Harry of Monmouth's father was not a Duke of Monmouth (p. 708), but Henry IV., King of England, created Duke of Hereford A.D. 1397. In short, we are asked to believe a perfectly sickening mass of rubbish.

A. W. CORNELIUS HALLEN, M.A., F.S.A.Scot.,
Editor of *Northern Notes and Queries*.

EPITAPH.—Perhaps the following for its quaintness is worth insertion in 'N. & Q.' I copied it in April, 1886, from a tombstone in the churchyard of the Mission Dolores, San Francisco, one of the old Spanish churches of California:—

Sacred
To the memory of
John Baptist Burwood
Cooper,
A native of England,
who departed this life
Nov. 23, 1862
Aged 68 years

May he rest in peace

Though Bora's blows and Neptune's waves,

Have tossed me to and fro,

Yet by Heaven's decree,

You plainly see,

I am harbored here below with many of our fleet

In hopes our Admiral Christ to meet.

I am informed by a friend who was in the navy that a particular wind in the Adriatic has amongst English sailors the name of Bora.

ROBERT PIERPOINT.

St. Austin's, Warrington.

THE ELEPHANT AND ARISTOTLE.—The following paragraph is cut by me out of the *Globe* of April 5:—

"One of the elephants belonging to Messrs. John Sanger & Sons has recently given birth to a calf, which, though dead, has been preserved, and can be seen on application at the works in St. Ann's Road, Stamford Hill."

The statement that an elephant has given birth to a calf here in England is curious; and it must, I think, be interesting to all students of natural history, if only for the reason that Aristotle tells us that this animal is never known to breed in captivity.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

ROBINSON CRUSO. (See 7th S. i. 89, 137, 158, 215, 295, 398.)—Some interesting information may be obtained from the lately published 'Admissions to Gonville and Caius College, 1558-1678,' by J. Venn, Senior Fellow. Four members of the Norwich family of that name were admitted to the college:—

1. "Aquila Cruso, son of John Cruso, a Belgian; School, Norwich, under Mr. Stonham [private], aged 15, adm. 1610." Afterwards fellow. This is, I think, the Aquila Cruso of Sussex referred to on p. 398. He was tutor 1621-24.

2. "John Cruso, son of John Cruso, merchant, born at Norwich, age 14, admitted 1632." Probably a brother of Aquila Cruso.

3. "John Crusoe, son of John Crusoe of Norfolk, D.C.L., formerly fellow of the college, born at Bristol, age 16, admitted 1661." Probably son of No. 2.

4. "Francis Crusoe, son of Aquila Crusoe, citizen of Norwich, born there, at school under

Mr. Lovering two years, and Mr. Mazy four years [the Grammar School], age 17, admitted 1669."

The family of Cruso still exists in Norwich. I may add as a curiosity that about 1859 or 1860 the two Bible-clerks of Worcester College, Oxford, were called Robinson and Cruso.

O. W. TANCOCK.

Norwich.

'THE LINCOLNSHIRE POACHER.'—I had fondly supposed that this song had special connexion with Lincolnshire, and that the hero was a worthy of that county. I read, however, in 'A Generation of Judges' (p. 14) that on a day when Sir Alexander Cockburn was dining with the bar on his last visit to the west, it fell, after dinner, "to a very young barrister, who had sung a good song, to 'call' upon some one else to contribute to the entertainment," and that, when

"with matchless coolness, he said, 'I call for a song from the Lord Chief Justice,' Cockburn was a little taken aback, but eventually sang 'The Somersetshire Poacher'—'It is my delight on a shiny night'—in a broad, West-country dialect, with great gusto and in good style, to the huge gratification of all present."

Tell me, I pray, is there a song called 'The Somersetshire Poacher'? I take leave to doubt whether anybody who heard the Lord Chief Justice tune up was able to discriminate, I will not add post-prandially, between one variety of folk-speech and another.

ST. SWITHIN.

LOT, THE LOST PERFECT OF THE VERB LET.—The old Gothic verb *letan*, to let, belonging to the reduplicating class, had for its past tense *lai-lôt*, just as the Gothic *tekan* gave past *tai-tôk*. The reduplicating syllables were worn off, and from *tai-tôk* we retain only the shortened form *tôk* or *took* in modern English books. But *lai-lôt*, the old Gothic past of *letan*, has, I believe, totally perished in all Germanic languages, and we have run into the one form *let*, the past, the past participle, and the infinitive. But though *lai-lôt* seems to have dropped out from literary use, I have found it constantly spoken in the North of Ireland, around Ballymena, by the descendants of the first English settlers, among whom *lot* is the ordinary past tense and past participle of the verb *let*. This demonstrable fact may be of use to philologists who have been searching for this lost form.

W. CLARKE ROBINSON.

University, Durham.

"PHIZ" AND "ALFRED CROWQUILL."—In the appendix to Mr. Graham Everitt's 'English Caricaturists' (1866) a list is given of the works illustrated by Alfred Crowquill and H. K. Browne, "Phiz." In the former list the title 'Fairy Tales,' by Cuthbert Bede, ought to be 'Fairy Fables,' a five-shilling volume, published by Bentley, 1858. Alfred Crowquill also designed the cover to the two-shilling edition of my novelette 'Nearer and

Dearer' (Bentley, 1857); also the design (a Bloomer young lady) on the cover of the two-shilling edition of Charles Reade's 'The Course of True Love never did Run Smooth' (Bentley, 1857); also the cover to George Warburton's 'Hochelaga' (1854); also the cover to his own book, 'A Bundle of Crowquills' (Routledge, 1854); also the cover to Hain Friswell's 'Ghost Stories' (Bentley, 1858). Mr. Graham Everitt has omitted to mention 'Alfred Crowquill's Christmas Pieces' (London, J. Harwood, no date), six large sheets of most humorous and ingenious designs, in a cover, lithographed. They are among the best of Crowquill's productions.

In the list of works illustrated by "Phiz" omission is also made of the *Illustrated London Magazine* (1853-5), to the first four volumes of which H. K. Browne contributed many illustrations. One of these was to an article by myself, 'Out!' (iv. 157), the fanciful design to which includes more than a dozen subjects and a great number of figures. The editor told me that Phiz drew this on the block, without the slightest preliminary sketch, "just as you would take a sheet of note-paper and scribble off a letter." Other artists who illustrated this magazine—in which Mr. Edmund Yates began, but did not complete, his novel, 'Arthur Hargrave; or, the Uniform of Foolscap'—were Sir John Gilbert, Hine, Kenny Meadows, Weigall, Sargent, R. Landells, Rolfe, Wilson, Hulme, McConnell, Birket Foster, Keeley Halsewelle, Prior, N. J. Crowley, Anelay, and others, including myself. Phiz's designs in these volumes well deserve notice. So also do some large-page illustrations that he made for *Life*, the *Mirror of the Million*, one of those weekly papers that, after a weakly existence, soon died a natural death. It was started on February 2, 1850. Phiz, who was then illustrating 'David Copperfield,' has put some of his very best work in these graceful and fanciful large-page designs, which, for the most part, are crammed with small figures. I would mention 'The Governess,' 'King Pen' (which is signed "E. Chapman Dedit"), 'The first Page of Life,' 'Old Mother Country and her Colonies,' and 'The First Valentine,' the signature to which is a head with a fool's cap, across which is scribbled "Phiz." Other illustrators of this paper were Kenny Meadows, T. H. Nicholson, and Newman. Omission is also made of Phiz's excellent seven page illustrations to Horace Mayhew's 'Letters left at a Pastrycook's' (Ingram, Cooke & Co., 1853), the first of those "shilling railway books" that had such a large sale. The same publishers followed it by the issue of 'Verdant Green' in 1853. Mr. Everitt has mentioned Phiz's illustrations to 'Christmas Day,' by Christian Le Ros (Routledge, 1854). I do not know what Phiz may have been paid for his designs; but Albert Smith told me that the author, whose real name

was Sorel, a barrister of Gray's Inn, only received 10% for his work. Mr. Sorel's pseudonym (his proper name reversed), "Le Ros," is not given in Olphar Hamst's 'Handbook of Fictitious Names,'
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.

CHAME.—Peter Marwyng, of Magdalen College, Oxford, in his famous book 'The Treasure of Evonymus' (1559), says, p. 342, "Some say also that it is good for the *chames* or *chenkes* of the skin." I should be glad to have information about the word *chames*.
J. A. H. MURRAY.

The Scriptorium, Oxford.

ILLUSTRATORS OF GRANT'S 'SKETCHES IN LONDON.'—I have a copy of the first edition of 'Sketches in London,' by James Grant (Orr, 1838). It has "twenty-four humorous illustrations by 'Phiz' and others." The etchings by H. K. Browne are worthy of the illustrator of 'Nicholas Nickleby,' which was then appearing in monthly parts; and, as Mr. Grant says:—

"They are among the happiest achievements of the genius of one who, though yet but young in years, is unquestionably, in this particular style of engraving, the first artist of the day."

But who are the "others"? The first two etchings are signed "C. R. del." They are terribly poor. The next two are slightly better, and are not signed. The next two are also not signed, and are very good, especially the 'Cheering the Speech of a Comrade.' Then follow the masterly etchings by Phiz. Who were the artists of the six first-named etchings? In Sotheran's catalogue, August, 1885, a copy of the second edition (1840) of the 'Sketches in London' is priced at 1*l.* 4*s.*, and is said to contain "thirty-four humorous illustrations by 'Phiz' and others." The "thirty-four" is so printed. Is this an error for "twenty-four," or were ten extra plates inserted in the second edition?
CUTHBERT BEDE.

TRINKETS.—Defoe writes in his 'True Relation of the Apparition of Mrs. Veal to Mrs. Bargrave':—

"Mrs. Bargrave asked her whether she would drink some tea? Says Mrs. Veal, 'I do not care if I do; but I'll warrant you this mad fellow [meaning Mrs. Bargrave's husband] has broke all your trinkets.'"

Evidently the speaker by *trinkets* meant cups and saucers. Can any reader of 'N. & Q.' give other similar examples of such a use of the word *trinkets*—when first used in such a sense; when last so used? When had the word come to signify exclusively articles of jewellery or ornament? No doubt

the cups which Mrs. Bargrave's bad husband was accused of having broken were ornamental porcelain. Could the word *trinkets* in the sense of cups for drinking have any connexion with the German *trinken*?
T. A. T.

DUAL ORIGIN OF THE STUART FAMILY.—Debrett gives the family name of the royal line of Stuart as FitzAllan. According to Camden there were two families of that name, one Norman, which bore the title of Arundel, &c., ending by the marriage of the heiress with the head of the Howards; the other, Camden writes, was proud of its descent from Alain, Duke of Brittany and Earl of Richmond, Yorkshire, which also ended in the marriage of two daughters, one to the head of the Stapleton family, the other to Grey of Rotherfield. Camden gives quite a different origin of the royal family, viz., one purely Celtic. What authority, therefore, is there for the Fitzalan name?
PICTUS.

HEREWARDS.—Will Mr. E. WALFORD, or any gentleman genealogically disposed, kindly give me information respecting the Herewards? The Harleian MSS. say something about the first Hereward, and there are accounts, I believe, in existence of three of the name in Devon, Midlands, and Northumberland. It has been handed down in my own family that the modern name Heward is a contraction of Hereward (can this be verified?), just as Howard is the present form of the Anglo-Saxon Holdward (the governor of a hold or keep), Lewin of Leofwin, a lover of war. Two Herewards carried their banners during the Crusades to the Holy Land, and in my youth I saw the tracings of their standards or coat armour, but have forgotten them. I should very much like to learn what these were also the arms of the other Herewards, particularly of Northumberland or the North. In Saxon times the Hereward held a position (as the name implies) similar to that of Constable of France.
E. V. H.

JONAS E. DRINKWORTH, KNT.—Who was Jonas E. Drinkworth, Knt., said to have been a judge or portrait painter, date 1727?
J. E.
Natural History Society, Torquay.

G. P. R. JAMES.—In 1843 there was published at Dublin a novel, in one volume, entitled 'The Commissioner; or, De Lunatico Inquirendo.' In the Catalogue of the London Library and in many other places this book is attributed to G. P. R. James. What is the authority for this? The style is different from such acknowledged works of that author as I have read.
ANON.

[In Halkett and Laing the work is said to be by George Payne Rainsford James. Allibone, however, assigns it to Charles Lever, a much more probable parentage. It is time the question should be decided. What does our friend Mr. FITZPATRICK say?]

MAJOR-GENERAL SIR JOHN STUART.—What is known of this officer, who commanded our troops at Maida in 1806? Did he distinguish himself at all afterwards?

E. L. H. TEW, M.A.

Hornsea Vicarage, E. Yorks.

SWINE-SUCKLED.—Romulus is no more famous as the founder of Rome than as having been suckled by a wolf. The very statues and medals of that wolf have a world-wide renown. But I hear it asserted that a certain warlike chief was suckled by a sow, as if he was one of the thirty in the litter which Virgil has immortalized ('Æneid,' iii. 390). Never having met with the name of this swinish nursing, I betake myself to 'N. & Q.,' to which whoso turns in time of need will seldom turn in vain. Who was the great unknown swine-nursed?

JAMES D. BUTLER.

Madison, Wis., U.S.

JAMES BOTTOMLEY, LIEUTENANT H.P. 15TH REGIMENT.—Can any of your readers give me some information respecting James Bottomley, lieutenant h.p. 15th Regiment? He published a number of poems by a Mr. Bottomley, of Saddleworth, the principal one being entitled 'Greenfield.' The historical sketch of Saddleworth at the end of the book and the engravings which illustrate it are by the lieutenant, the date of publication about 1816. He was probably of either Lancashire or Yorkshire origin.

JOHN RADCLIFFE.

SEVEN CLERICAL ORDERS.—What are they? I read, "St. Caius, who succeeded Eutychianus in 283, made it a law of the Church that all clerici should pass through the seven inferior orders before they were capable of being ordained bishops."

E. COBHAM BREWER.

ST. LIBERATA.—In some churches in the south of Germany a figure of a woman nailed to a cross with a crown on her head may be seen. Her name is St. Kummerniss, and in Dutch St. Ont Kommera (thus is *sans souci* interpreted). In a German book I find that the Latin name of the crucified princess is Sta. Liberata, and I am referred to 'Acta. Sanctorum,' July 20. Can any hagiologist who lives within reach of those ponderous folios tell me her legend?

A. R.

HERALDIC.—Can any correspondent inform me to whom, and at what date, the following arms and crest were first granted; or instruct me where I can obtain the information? Arms, Or, on a fesse gu three lozenge buckles of the field; crest, a poplar tree vert.

S.

ETRUSCAN CITY ON THE SITE OF ROME.—It is said that there was an ancient Etruscan city built on the site of Rome, of which some of the famous *cloacinae* are remains (*v. Story's 'Roba di*

Roma,' vol. i. pp. 316, 317). Has anything been discovered of this city in recent times; and what is the evidence of its existence and extent?

W. S. L. S.

FLEAK.—What is fleak-stone? It is mentioned thus, "Adorned with fleak-stone and other painting and gilding.

C. A. WARD.

Walthamstow.

ASHMOLE'S TOMB AND RESIDENCE.—Will any kind reader acquainted with the archaeology of Lambeth inform me in what part of St. Mary's Church the tomb of Elias Ashmole is to be found; and if Tradescant's house, where the worthy antiquary used to live, is still extant; or, if it be demolished, when the lamentable deed was done?

J. BESWICKE TWYXCROSS.

[See 5th S. iv. 80; 6th S. i. 196, 386; iii. 147, 512.]

ANDREWES FAMILY.—Can any of your readers furnish me with any information about Anthony Andrewes, who was a Prebendary of Gloucester Cathedral, and Vicar of Haresfield, near Gloucester? From the parish registers it appears that he was vicar for some years, married, and had several children, and died in the year 1678. Any information as to his parentage and descendants would be received with much satisfaction. Please reply direct.

H. E. ANDREWES.

Broad Oak, Reading.

RIDDLES ON TREES.—Where can I find some verses of riddles on the names of trees which I heard forty years ago, and which begin thus:—

What is the sociable tree, and the dancing tree, &c.?

I have searched in vain the indexes of the *Saturday* and *Penny* magazines.

F. E. B.

ROCKBEARE.—I should like to know the meaning of the name Rockbeare, given to a parish seven miles east of Exeter. In the Exeter Domesday we find Rocebera and Rochebera; in the Exchequer Domesday, Rochebere; in the 'Testa de Nevill,' Rakebere; but the most common form in the fourteenth and fifteenth centuries was Rokebeare.

The natural suggestion for the first syllable, *rock*=a stone, I am told, is not a proper combination with *beare*; moreover, there is no stone in the parish that can give its name to it. St. Roch seems to have been a favourite saint in this part of Devon; possibly a chapel dedicated to him existed, but no trace of it remains. The surname *Rocke* is found in some parts of England; but I have seen no mention of it in any documents connected with the place, the owners in the twelfth and thirteenth centuries being De Rockbeare. *Rooks* might lay claim to the naming of it, for Mr. Davidson says that Stokecanon is mentioned in an Anglo-Saxon charter at Exeter as *Hrocastoc*—that is, Rookstock. I am informed that there is "a Saxon word *Roke*, to shake, shiver, tremble,

from which we derive 'to rock the cradle' and 'rocking-horse.' It might here indicate a bog, though none of any extent exists at this day. In the Domesday Book Rogo appears as owning land in Devonshire, though not in this vicinity; but possibly Rockbeare at an earlier time belonged to a Saxon named Rogo—and hence called Rogo's beare.

As to *beare* four derivations are suggested. I have forgotten the form of spelling the word for *barley*. Taylor ('Words and Places') says *beare* is from "*Byr* or *by*, an abode or single farm, hence afterwards a village. In Iceland.....a farmstead is *boer*." He does not mention the South African *boer*, or the English *boor*. Flavell Edmunds ('Traces of History in the Names of Places') gives "*Beer* (British) from *ber*, a hedge." In Blount's 'Dictionary' is "*Bere*=an open field."

The "doctors disagree" to such an extent that I should be thankful for any attempts to make them harmonize, or if any one who has studied the subject can derive from them the most probable meaning of Rockbeare. Any information concerning the parish would be gratefully received by

FRANCES B. JAMES.

Rockbeare Manor, near Exeter.

'A HISTORIE OF FERRAR.'—Can any of your correspondents give me any information about the following play? Extract from Malone's *Variorum Edition*, 1821, vol. iii. p. 406, Prolegomena, which gives "An Historical Account of the English Stage":—

"A Historie of Ferrar shewed before her Ma^{tie} at Wyndesor, on Twelf daie at night, enacted by the Lord Chamberleyynes seruaunts, furnished in this office with diuers newe things, as one city, one battlement of canvas, iij ells of sarcent and x paire of gloves and sondrey other things in this office, whereof some were translated for fitting of the persons."

Mr. F. A. Marshall refers to the above in his introduction to the 'Comedy of Errors,' in the first volume of the "Henry Irving" edition of Shakespeare's plays.

W. A. FERRAR.

Osborne Park, Belfast.

ARUNDELL FAMILY.—In Foster's 'Collectanea Genealogica' mention is made of "Sir Thomas Arundell, of Shaftesbury, who was beheaded Feb. 26, 1550," whilst in Foster's 'Peerage,' for 1881 it is stated that Sir Thomas Arundell (*sic*), of Wardour Castle, was beheaded Feb. 26, 1552. Which (if either) of the dates is the right one?

F. W. D.

OLD ENGRAVING OR PRINT.—A lady stooping down upon her left knee, with her arms stretched out as if to welcome a man, who appears to be a naval officer, standing up in the bow of an approaching boat, which is being rowed towards the spot where the lady is kneeling. Her hair is a mass of curls hanging down over her shoulders. Upon her

head is a large hat of the Duchess of Devonshire style, with a huge rim. In the background is a man-of-war. The print has been cut down to a circle of about a foot in diameter. A few letters of the name still remains, "joy or the ship."

R. S. M.

United Service Club, Edinburgh.

QUEEN ELEANOR CROSSES.—Did one and the same person design all the Eleanor Crosses? It is asserted by some that Peter Cavalini designed the cross at Waltham, which, I observed the other day, is being restored. Others think it was the work of William Torel. Who will decide the disputed point?

CRUCIS.

[See 4th S. xi. 77, 142, 205.]

IRISH EXPORTS IN 1847.—The following sentence is from a recent number of the *Athenæum*:—

"[In the year 1847] the exports of Ireland were greater than those of any country in the world; not greater merely in proportion to its people or its area, but absolutely more."

The writer quotes Lord George Bentinck as his authority for the statement. Can any reader of 'N. & Q.' say where in Lord George Bentinck's speeches or writings the passage is to be found? The full title and name of publisher and date are desired.

PERTINAX.

NAME OF ARTIST WANTED.—Can any of your readers inform me of the name of the artist who drew the unsigned illustrations for Charles Reade's 'A Good Fight' in *Once a Week*, 1859?

A. HUGH FISHER.

Replies.

CASANOVA.

(7th S. v. 461, 509.)

I feel somewhat like a wayworn and belated traveller, on a starless stormy night, who, having timidly knocked at the door of a farmhouse to inquire the road to the nearest town, is received by a man with a battle-axe. Though my reception was rough, yet, if it gives Mr. CHRISTIE any satisfaction, I cannot complain. It was merely to draw attention to the subject of Casanova that I ventured to burden the columns of 'N. & Q.,' and I am glad that my remarks, culled from the 'Memoirs,' and written partly from memory and partly from notes taken from the 'Biographie Universelle' in 1880, should have given the readers of 'N. & Q.' the full benefit of Mr. CHRISTIE's rejoinder. Mr. CHRISTIE must not, however, suppose that every one is so well acquainted with the subject as he is, and I venture to think that it is rash to deprecate a discussion which has not yet been exhausted. Armand Baschet tells us that Casanova died at the age of seventy-eight. Now, as it is admitted that Casanova was born April 2, 1725, this would bring

the date of his death to the year 1803. But almost in the same breath—and this fact I confess I had not remembered—Armand Baschet, on the authority of the biographer of Friedrich Arnold Brockhaus,* tells us that Casanova died June 4, 1798. The obvious discrepancy between these two statements may be taken in extenuation of my error, and I accept the date here given with an apology to the readers of 'N. & Q.' I do not agree with MR. CHRISTIE'S statement that Casanova went to Dux in 1785. We have it on the authority of Armand Baschet that his residence commenced in 1784, which brings MR. CHRISTIE in conflict with the authority he quotes. I gather from Casanova's final letter to M. Faulkiner that he visited Paris for the last time in 1783. The Prince de Ligne tells us that Casanova met at Paris the Comte de Waldstein, who invited him to his chateau in the manner I have described; and I concluded, from the then state of Casanova's finances, that such an offer would have been accepted with alacrity. But as it appears Casanova did not reach Paris until September, 1783, possibly he did not go to Dux until early in the following year. That he went to Dux in 1784 there can be no doubt whatever, for the Prince de Ligne tells us that he spent the last fourteen years of his life as librarian to the Comte de Waldstein. Five years after his arrival Casanova began to write his 'Memoirs'; and as he took seven years in completing that work, the labour of composition must have ceased in 1796. In support of my statement that the seventh volume of these 'Memoirs' may still be in existence in MS., I refer the reader to Armand Baschet's article in *Le Livre*, May, 1881, pp. 136-7. I took care not to state positively that the concluding volume still exists, and Armand Baschet himself is in some perplexity on this question. He says, "Je m'aperçois que la dernière parti du recit aura été détruite par le Comte Marcolini, dépositaire confident du manuscrit à la morte de Casanova." As Comte de Waldstein would naturally have wished to avoid a publication so inimical to the privacy of his own domestic life, there is reason to suppose that he may have consented to withhold the latter portion. But that he should have acquiesced in its destruction is extremely doubtful; and I am still of opinion that search may prove fruitful. MR. CHRISTIE objects to the manner in which I spell the word "Wallenstein." But the fine poem with which Schiller has blended his name precludes the necessity for further explanation.

That Casanova returned to Venice in 1774 is a fact which I did not pretend to deny. Unfortunately indisputable public documents point

* Friedrich Arnold Brockhaus, sein Leben und Werken. Nach Briefen und Andern, aus Auszeichnungen geschildet, von seinen Enkel, Heinrich Edouard Brockhaus." 2 vols. 8vo., Leipzig, Brockhaus, 1872.

to circumstances which, in the interests of humanity, every one must deplore.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

DR. MOUNSEY (7th S. v. 449).—In the biographies of the whimsical Dr. Messenger Monsey (not Mounsey), who died on December 25, 1788, published in the *European Magazine* of February and March, 1789, pp. 83, 190, and in the 'Eccentric Biography' (1803), there is no mention made of his having resided out of this country at any time. He was physician at Chelsea Hospital for a great number of years, and the following anecdote of him, taken from the latter of the above-named works, may be thought worthy of reproduction:—

"He lived so long in his office of physician at Chelsea Hospital, that during many changes in administration, the reversion of the place had been promised to several of the medical friends of the different paymasters of the forces. Looking out of his window one day, the doctor saw a gentleman examining the house and gardens, who he knew had just got a reversion of the place; he therefore came out to him, and thus accosted him. 'Well, sir, I see you are examining your house and gardens that *are to be*; and I will assure you they are both very pleasant and very convenient; but I must tell you one circumstance—you are the *fifth man* that has had the reversion of the place, and I have buried them all! and, what is more,' says the doctor, looking very scientifically at him, 'there is something in your face that tells me I shall bury you too!' The event justified the doctor's prediction, as the gentleman died a few years after; and at the time of Dr. Monsey's death no person had the promise of a reversion."

J. F. MANSERGH.

Liverpool.

Has MR. WYLIE consulted the *Gentleman's Magazine*? If not, he will find an account of Mounsey in vol. l. p. 1183, but I am not sure that he will find what he wants. His Christian name was Messenger. Munk, in the 'Roll of College of Physicians,' vol. ii. p. 75, says he settled at Bury St. Edmunds, and Lord Godolphin, to whom he was called in when seized with apoplexy, was so delighted with his conversation that he transplanted him to London, and got him appointed at Chelsea. This does not look like a mission to St. Petersburg. Dr. Munk spells the name Monsey.

C. A. WARD.

Walthamstow.

Dr. Messenger Mounsey, who died at Chelsea College on December 26, 1788, in his ninety-fifth year, was, according to Nichols's 'Literary Anecdotes,' at one time physician to the Empress of Russia. See vol. v. p. *274; ix. pp. 607, 761.

G. F. R. B.

Dr. Johnson had not on his list of friends anybody of the name of Dr. Mounsey. His friend Dr. Monsey is recorded by Mr. W. Thornbury, in vol. ii. of 'Old and New London,' and more fully

by Mr. Walford, under "Chelsea Hospital," in vol. v. of the same work. MUS IN URBE.

According to Nichols's 'Literary Anecdotes,' vol. v. p. *274, and vol. ix. pp. 607, 761, Dr. Messenger Mounsey, who died in 1788, had in his earlier years been physician to the Empress of Russia. C. E. D.
Oxford.

DEDLUCK (OR DIDLUCK), CO. SALOP (7th S. v. 488).—The querist admits that the correct reading of the register may be Didluck. Probably the place intended is Dudlick, five miles from Cleobury Mortimer. As a parallel case, I may mention that in James A. Sharp's 'Gazetteer,' published in 1852, the place now so widely known as Didcot is entered as "Dudcott, Dudcote, or Didcot." If I am not mistaken, Llandudno is sometimes, and more correctly, pronounced Llandidno.

JOHN W. BONE.

Didlick (Dedluck) is in the parish of Stottesden, Salop. The estates of Didlick, Catherton, Dayhouse, and others belonged to the family of Mather about the middle of last century. Mary Mather, of Didlick (born 1721), married, about 1755, Samuel Hallen, my great-grandfather. I should be glad to learn something about the Mathers.

A. W. CORNELIUS HALLEN,

Editor of *Northern Notes and Queries*.

Allon, N.B.

A.-S. *leag* is liable to become *lay, ley, lake, lock, luck*.

R. S. CHARNOCK.

Vichy.

MOLIÈRE (7th S. v. 487).—The earliest known reference to Molière by an English writer is to be found in the preface of the 'Damoiselles à la Mode,' by Richard Flecknoe, and printed in 1667. In this preface the author states:—

"This comedy is taken out of several excellent pieces of Molière. The main plot out of his 'Pretieuses Ridiculees'; the counterplot of Sganarelle out of his 'Ecole des Femmes,' and out of the 'Ecole des Marys' the two Naturals; all of which, like so many Pretieuse stones I have brought out of France; and as a Lapidary set in one Jewel to adorn our English Stage."

This motley play was never acted. The next reference to Molière is in Shadwell's preface to the 'Miser,' acted in 1671. He says that "the foundation of this play I took from one of Molière's, called 'L'Avare'.....It is not barrenness of wit or invention that makes us borrow from the French, but laziness."

HENRI VAN LAUN.

THE 'BRUSSELS GAZETTE' (7th S. v. 127, 374).—In 'Selecta Poemata Anglorum,' "editio secundo emendatior," 1779, published by John Dodsley, is a long poem in Latin hexameters, entitled "Dialogus inter Maubertum et duos Britonas. Poema Recitatum in Theatro Sheldoniano. Oxon, 1755."

We are informed in a note that Maubertus (*i. e.*, Maubert) was "*Bruzellanus Novarum Rerum Scriptor*." He is taxed in the dialogue by his two accusers with printing gross falsehoods in his paper, and is by them threatened with the pillory and the gallows. Maubert in terror bids farewell to England, where he is threatened with such punishments, and the poem concludes with a compliment to George II. It would seem, from there being in the theatre of Oxford two rostra opposite each other, that they were primarily intended for the interlocution of the dialogue.

There is an earlier edition of the book mentioned, in three small volumes, the matter in which varies considerably from this, which purports to have been edited by Edward Popham, M.A. (1748-1815), late Fellow of Oriel College, Oxford. Popham was afterwards Rector of Chilton-Foliatt, Wiltshire. The book contains some excellent Latin poems in different kinds of metre, many of which have the authors' names appended, others have merely appended initials, and others are anonymous. There is supposed to be another volume of the work, consisting mainly of epitaphs and inscriptions.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JACQUES BASIRE (7th S. ii. 189, 275, 391, 497).

—See an account (with bibliography) of Isaac Basire, D.D. (1607-1676), at pp. 193-4 of the *Monthly Chronicle of North-Country Lore and Legend*, vol. ii., May, 1888. Q. V.

WALKER THE FILIBUSTER (7th S. v. 388).—This man's career, his deeds and fate, have been in the mouths and minds of men for many a year. The first book about him was one written by himself, and published by S. H. Goetzel, of Mobile, Alabama, in 1860. In reality the book was printed in the city of New York, and was there copyrighted. Its title is 'The War in Nicaragua.' Copies might be found in the second-hand book stores, and it would not be very difficult to obtain. The Brooklyn Library has a copy, according to catalogue. One of Walker's companions, now a resident of this city, has a copy, which I have seen, but not read. In *Blackwood's Magazine*, vols. lxxix. and lxxxii., 1856, 1857, there will be found some mention made of Walker and his schemes. The latest publication on that subject is 'Reminiscences of the Filibuster War in Nicaragua,' by C. W. Doubleday, and published 1886 by G. P. Putnam's Sons, New York city.

The poet "Joaquin" Miller has a kind word to say of Walker in one of his works; he calls him a brick—a term of praise, and to be understood as the "free and accepted" speaks of the ashlar. It is not worth while at this day to speculate on what might have been had Walker's schemes succeeded, any more than to consider what might have followed a French victory at Waterloo. He contemplated

the acquisition of new territory for the extension of African slavery, and he met the fate of other disturbers of the peace. Had he lived he would have been one of the foremost men in the great slave-holders' rebellion. JOHN E. NORCROSS.
Brooklyn, U.S.

In a foot-note to the article "Nicaragua" in Haydn's 'Dictionary of Dates' there is a short account of Walker's life and his Nicaraguan expedition, which, in the absence of a more detailed account, may prove of interest to your correspondent. W. GILMORE.

112, Gower Street, W.C.

LOWESTOFT: ST. ROOK'S LIGHT (7th S. v. 346, 411).—Some years ago I was the temporary owner of a very small meadow—not more than an acre in size—that, in the legal documents relating to it, was called a "pingle." Perhaps this is the equivalent of "pightle"; though Mr. Edward Peacock, quoting from Miss Baker's 'Northamptonshire Words and Phrases,' defines "pingle" as "a clump of trees or underwood"; while Todd and the glossarists define it "a small croft or enclosure" ('N. & Q.,' 5th S. i. 311). Dr. Johnson also thus defines it. CUTHBERT BEDE.

'MEMOIRS OF GRAMMONT' (7th S. v. 469).— "He who ballad never made, nor rhymed without a flask of wine," was Marc-Antoine Gérard, sieur de Saint-Amant, best known under the latter name, and a contemporary of all the poets mentioned in the lines quoted. He was a well-known boon-companion, often sang the praises of good wine and living, and died in 1661. HENRI VAN LAUN.

WEST CHESTER (7th S. v. 469).—I, like A. H., am anxious to identify this place. It was a cathedral city, for on the monument of Edmund Kedermister, in Langley Church, Bucks, the following occurs, "Anne, wife of Edmund Kedermister, lyeth buried in the Quire of ye Cathedrall Church of West-Chester, 1618." Her burial is not recorded in the cathedral register of Chester. G. L. G.

This was another name for Chester, used in contradistinction to Chester-le-Street in Durham, which was considered East Chester. Camden, in the 'Britannia,' says that the name West Chester is a corruption of Leageacester, the old name of the town, given on account of the Roman legionary camp which was there, and that this corruption came about by reason of the westerly situation of the place. JULIUS STEGGALL.

SACK USED AS COMMUNION WINE (7th S. iv. 287, 457, 516; v. 92).—The correctness of my aged relative's assertion concerning the combination of port and sherry in Holy Communion is confirmed Mr. Hope's 'Inventory of the Church Plate of Rutland.' Unhappily I have not the book before

me; but I take the following, which reads like an extract from it, from a little notice of the work that appeared in the *Grantham Journal* of May 26, 1888:—

"At St. Nicholas, Thistleton, the two glass cruets now in use were presented by the present Rector to supply the place of two black bottles formerly used. These latter are now missing; they were not of the ordinary shape, but were quite flat, and were placed on the altar at the Eucharist; one contained port and the other sherry; these wines were mixed at the oblation. Many of the parishioners remember seeing them used about thirty or forty years ago."

ST. SWITHIN.

MASSON (7th S. v. 328, 434).—In my inquiry after this family I should have said that a Masson married a granddaughter, not daughter, of John Knox. I have since discovered that a Masson was a commissary in Cromwell's army, also that a Peggy Livingston, daughter of John Livingston, minister (who was a son of Lord Livingston and cousin of the Earl of Linlithgow), went to St. Andrews and married a Masson. Her father was minister of St. Andrews from 1648 to 1662. He was one of three persons who went over to Holland to make terms with Charles II. He was banished in 1662. A. M.

ST. PETER UPON THE WALL (7th S. v. 367, 416).—This old parish is in Dengey Hundred, in the county of Essex. By 'Norden's Description of Essex,' written in 1594, it is described "to haue bene a town now greatly deuowred wth the sea, and buyldings yet appeare in the sea." Called St. Peter's on the Wall "for that it standed on the wall w^{ch} was made to defende the land from the sea." By some supposed to have been the ancient Ithancester. The ancient chapel has long fallen into decay, which stood on a spot at the north-east point of the south inlet to the Blackwater estuary. It is now consolidated, and forms part of the parish of Bradwell-juxta-Mare—or, as it is called, Bradwell-next-Sea—fifteen miles east from Maldon, Essex. C. GOLDING.

Colchester.

ANNA HOUSON (OR HOUSTON) (7th S. v. 387).—Anna Houson was the eldest daughter of the Rev. Henry Houson, rector of Brant Broughton, co. Lincoln. She married, May, 1845, Richard, second son of Sir Richard Sutton, Bart. She died without children in 1848, and he married again in 1851, succeeding to the baronetcy in 1873, on the death of his elder brother John. I knew both the parties well, and the lady and her family especially, they being intimate with mine. G. H. R.

The late Sir Richard Sutton, Bart., of Norwood Park, Notts, father of the present baronet, married for his first wife, May 18, 1845, Anna, the daughter of the Rev. H. Houson, rector of Brant Broughton, Lincolnshire, who died without issue in 1848. I

may remark that Mr. Houson was also rector of Great Coates, near Grimsby, and that on his decease in 1875 the refusal of the late Bishop Wordsworth to institute a gentleman who had purchased the next presentation, on the ground of simony, gave rise to the celebrated Great Coates case, in which, on legal, though not on moral grounds, the bishop was defeated. Mr. Houson was one of the last of the race of hunting parsons for whom Lincolnshire was once famous, but who are now almost extinct, not altogether to the advantage of the Church. E. V.

Sir Richard Sutton, fourth baronet, born October 21, 1821, died October 2, 1878, having married first, May 18, 1845, Anne, daughter of Rev. Henry Houson, rector of Brant Broughton, co. Lincoln. She died *s.p.*, July 8, 1848.

G. T. H.

[Burke gives the date of death of the first wife of Sir R. Sutton as 1846.]

SHAKING HANDS (7th S. iv. 408, 492; v. 176).—Leaving aside the question of ancient examples of shaking hands, any one who has at all mixed with French people can confirm PROF. BUTLER'S allusions to their treating the modern custom as especially British. Further confirmation might be found in almost any French novel—*e. g.*, the first that comes under my hand is Clarétie's 'Maison Vide,' ed. 1878, where, at p. 146 occurs "il lui serra la main à l'anglaise." Further, they have adopted (invented?) a special English word to express the action. See Geo. Ohnet, 'Les Dames de Croix Mort,' 1886, p. 205, "les *shakehands* s'échangent"; Charles Joliet, 'Le Capitaine Harold,' 1886, p. 573, "après le *shake-hands*," &c.

R. H. BUSK.

16, Montagu Street, Portman Square.

'REMINISCENCES OF A SCOTTISH GENTLEMAN' (7th S. v. 347, 474).—In answer to MR. GARDINER'S query, I can inform him that no continuation of the above book or "subsequent narration" by Mr. Ainslie ("Philo Scotus"), the author, was ever published. R. A. G.
Edinburgh.

The author was Philip Ainslie, son of Ainslie of Pilton, and a relative to the Earl of Moray, whose factor he became of the estate of Dombrestle, in Fifeshire. He only published the one volume. I knew him; he was an intelligent and a gentlemanly man. I think he went abroad, and died there.

J. A. STILLIE.

SKULLS ON TOMBS (7th S. v. 449).—Sir Thomas Browne ('Hydriotaphia,' chap. iii. § 9) has the following upon this subject:—

"Old considerations made few mementoes by skulls and bones upon their monuments. In the Egyptian obelisks and hieroglyphical figures it is not easy to meet with bones..... In the Jewish hypogæum and subterranean

cell at Rome, was little observable beside the variety of lamps and frequent draughts of the holy candlestick. In authentic draughts of Anthony and Jerome we meet with thigh bones and death's heads; but the cemeterial cells of ancient Christians and martyrs were filled with draughts of Scripture stories," &c.

There is nothing else to the point in Browne.

C. C. B.

PITSHANGER, EALING (7th S. v. 448).—The Court Rolls of the manor of Ealing (otherwise Zealing) are in the custody of Messrs. Lee, Bolton & Lee, the Sanctuary, Westminster, who are stewards of the manor, which belongs to the Ecclesiastical Commissioners for England.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

ORDER OF THE SOUTHERN CROSS (6th S. ix. 169, 237; 7th S. v. 433).—The above is the name of one of the orders established by Achilles I., King of the South American kingdom of Araucania-Patagonia, the insignia and ribbon of which are fully described in the statutes of that decoration. Achilles I. is of Irish extraction, deriving his descent from the sept of O'Leary, and is animated by the philanthropic desire to transplant all discontented Irishmen to his fertile kingdom. Can any of your readers give me a reference to a detailed pedigree of the O'Leary family?

DE V. PAYEN-PAYNE.

"MUFFLED MOONLIGHT" (7th S. v. 208, 276).—May we not assume that this phrase owes its origin to the well-known lines of Milton?—

Unmuffle, ye faint stars; and thou fair Moon,
That won't st love the traveller's benison,
Stoop thy pale visage through an amber cloud,
And disinheret Chaos. 'Comus,' ll. 331-4.

F. C. BIRKBECK TERRY.

DYMPNA (7th S. v. 408, 491).—The most recent life of St. Dympna, the patroness of Gheel, is, I believe, to be found in a little 12mo. volume by Rev. John O'Hanlon, which was published at Dublin in 1863. A good deal of special information relative to Gheel itself and its hospital for the insane, gathered from a personal visit, is put together in this little book, which I have on my shelves.

W. D. MACRAY.

ST. COLAN (7th S. v. 489).—Nothing seems to be known of this person. His name occurs in the Rev. Richard Stanton's 'Menology of England and Wales' in the "List of Cornish Saints to whom churches have been dedicated, or who have given their names to places, but who have left no sufficient record of their lives."

EDWARD PEACOCK.

Smith and Wace's 'Dictionary of Christian Biography' has mention of seven persons under the name "Colum"—"the primary form of the name, which becomes also Columbus, Columba,

and as a diminutive Colman, Colmoc, Columban." They all belong to Ireland. No fewer than forty-one *Colmans* are enumerated in the same work.

EDWARD H. MARSHALL, M.A.

Hastings.

SPANISH WRECKS OFF ABERDEENSHIRE (7th S. v. 129, 257, 377).—With reference to the tradition regarding the loss of the *St. Catherine*, Mr. Dalgarno, in *Scottish Notes and Queries*, vol. i. p. 121, states, in addition to what has been already quoted from Pratt's 'Buchan,' that in 1876 a diving party succeeded in raising two guns and an anchor, which were sent by the Countess of Errol to Her Majesty at Balmoral. Mr. Dalgarno also mentions a farmer in the neighbourhood having in his possession untarnished Spanish dollars, of date 1555, found in the locality. At p. 158 of the same volume doubts are thrown on the story of the wreck of the *St. Catherine*, and the *St. Michael*, another Spanish vessel said to have been cast away on the Aberdeenshire coast. To these doubts Mr. Dalgarno replies (vol. ii. p. 12), and after stating that since 1840 six guns have been recovered from *St. Catherine's Dub*, the last of iron, in August, 1880, he goes on to say:—

"An admiral, who was then in the locality, doubted whether the guns in question belonged to the *Armada*, as he said the guns of that period were generally made of brass. A letter, however, was sent to the Spanish Ambassador at London, who wrote to the Armoury in Spain to get the matter solved. Information was received stating that the ill-fated *St. Catherine* was partly armed with brass and partly with iron guns, and that one of the ships of the *Armada* was driven ashore on the east coast of Scotland."

Dr. R. Chambers, in the 'Domestic Annals of Scotland,' vol. i. p. 186, makes no reference to the *St. Catherine*, but quotes from the 'Diary of the Rev. James Melville, of Anstruther, published by the Bannatyne Club, regarding the loss of *El Gran Grifon*, commanded by Juan Gomez de Medina on the Fair Isle. Dr. Chambers also mentions the loss of one of the *Armada* on the Mull of Kintyre, and of another in the Firth of Clyde, near Portincross Castle, in Ayrshire, and records the recovery of some guns from the latter in 1740 and the death of a descendant of one of the survivors of the crew in 1855.

Mr. Tudor, in his work on 'The Orkneys and Shetland,' in describing the Fair Isle, mentions (p. 431, &c.) the wreck of *El Gran Grifon* as the great historical incident of the Isle, and quotes Melville's 'Diary' and the annotated copy of the official list of the *Armada* in the British Museum, comparing and analyzing the two at some length. Mr. Tudor also mentions a tradition that another vessel of the *Armada* was wrecked near Reawick Head, on the south side of the Shetland mainland, and, from what he states, this seems to have a better foundation than many traditions.

Lord Archibald Campbell, in the 'Records of Argyll,' p. 29, devotes a paragraph to the description of a cannon at Inverary Castle recovered from the wreck of the *Florida*, one of the ships of the *Armada*, sunk in Tobermory Bay, Mull. There is another gun got from the same wreck at Dunstaffnage Castle.

J. A. C.

When Lord Burghley wrote, "This man's ship was drowned 17 Sept. in the Isle of Faire, near Scotland," he referred to the wreck of *El Gran Grifon* on Fair Isle, which lies half way between Orkney and Shetland. This ship, belonging to Rostock and of 650 tons burden, was one of the chartered ships of the *Armada*. She was commanded by Don Juan Gomez de Medina, had on board 43 "gente de mar," or mariners, and 243 "gente de guerra," or soldiers, under command of Capitana Patricio Antolinez and Esterian de Legoretto—as appears from a copy of the Official Spanish List in the British Museum. The narrative of the shipwreck on Fair Isle and of the hardships endured, both by the Spaniards and the islanders, before they were assisted from Shetland is well known and can be read in all local histories. See, in particular, Tudor's 'Orkney and Shetland.'

A. L.

DEMOCRACY (7th S. v. 446).—In reference to MR. DELEIVINGNE'S remarks, I would like to say that any one wanting to obtain a clear idea upon the etymological and political meaning of the word *democracy* cannot do better than consult the late Sir Henry Maine's essays on 'Popular Government.'

EDWARD H. MARSHALL, M.A.

Hastings.

OLIVER GOLDSMITH (7th S. v. 368).—Not necessarily abusive, for the term *boor* has a general sense; thus the Boers of South Africa are really farmers; so the "rude Corinthian boors" were merely the local peasantry: German *bauen*, to till. The proper English word would be *churl*, A.-S. *ceorl*, a man; German *Karl*, English *Charles*!

A. H.

ADJECTIVES ENDING IN -IC, -ICAL (7th S. v. 448).—In reply to the question of PROF. FELS respecting the difference in the use of adjectives terminating in *-ic* and similar words terminating in *-ical*—for instance, *comic*, *comical*, *dramatic*, *dramatical*—I think it must be admitted that no theory or rule can be given save the *norma loquendi*. But the difference of meaning in the cases cited is easily given. A circumstance, phrase, situation characterized as *comic* is credited with very superior qualities to such as are attributed to circumstances, phrases, situations described as *comical*. The situation when Lady Teazle is discovered behind the screen is *comic*; the blunders of Mrs. Malaprop are *comical*. In the other case, *dramatic* may be predicated of the quality of an event or description

thereof; *dramatical* of the form of that description. The dullest and most utterly flat piece ever put upon the stage is *dramatical*, but by no means *dramatic*.
T. A. T.

There would appear to be no fixed rule regulating the difference of meaning between adjectives with suffix *-ic* and those corresponding and with suffix *-ical*. The best method of showing that there is a difference seems to be to take several ordinary words of the class in question, and to point out how each pair differs. For instance, take the words *comic*, *tragic*, *politic*, and *cubic*, with their corresponding forms in *-ical*. The Greek sense is retained in *comic* and *tragic*, but is merged in *comical* and *tragicul* in a broader signification. *Comic* and *tragic* are art terms; the words *comical* and *tragicul* have a more extensive range of use. A *comic* poet may write a *comic* play, of which the subject is a *comical* event or series of events. So also with the word *tragic*. *Politic* is the reverse of *comic* and *tragic*, and has lost the Greek sense, yielding it to the longer form. *Cubic* denotes measure; *cubical*, space. In many other words of this class the same rule holds, that there is a difference in meaning between each pair, but that there is no precise rule as to the exact influence of the suffixes *-ic* and *-ical*.

JULIUS STEGGALL.

BELGIAN ARMS (7th S. v. 408).—Am I correct in imagining that J. E. alludes to "*moutons à pilotes*," not *moulins*? "*De gueules à trois moutons à pilotes d'argent, cerclés d'or*"; these are the arms of Morrhe, Flanders. These arms occur as quartiers in the genealogy of Gaspar Robert de Beer, Baron de Meulebeke, &c. I believe these charges would be called in English "*pile-drivers*" or "*rams*" ("*moutons*"). Randle Holme gives them under the latter name.

LEO CULLETON.

BALK (7th S. v. 128, 194, 291, 373).—Pronounced as Burns pronounced it when he sang of

A rosebud by my early walk,
Adown a corn-enclosed *bawk*,

and used with the same reference, this word is common in Scotland to-day. Between two gardens specially familiar to me there is a footpath, which from time immemorial has been called "*the bawk*," and it is so called at this hour by all who know it. *Bawk* is also used in the sense of beam, and it is quite accurate to describe a hen going to roost as flying on to its *bawk*. A recent joke, at the expense of a bachelor of solitary habits, turned upon the query whether it was not the case that he rested during the night on a *bawk* beside his pigeons. "*Auld Bawks*" was a descriptive nickname given to a quaint harvester in the days preceding the introduction of mowers; and the third generation of mortals with whom, Nestor like, he

mingled failed to understand its appropriateness till the suggestion was offered (and universally accepted) that his gait raised the image of an unsteady balance, and that the *bawk*, or beam of a pair of scales, had furnished the only name by which he was known to the majority. A definition favouring Bacchus as the origin of the sobriquet received no support.
THOMAS BAYNE.

Helensburgh, N.B.

In the Isle of Axholme, where much of the land is still unenclosed, this word retains the meaning it has in "*The Steele Glas*":—

Nor that they set, debate betwene their lords,
By earing vp the *balks*, that part their bounds.

Arber, p. 78.

We commonly call the more important boundaries *meres*, the lesser ones *balks*. A large farmer in the neighbourhood, whom I recently asked to tell me the difference between the two, replied that the townsmen or field-reeves of the various parishes have the power to let the *meres* for grazing, but not the *balks*. The bar or beam in the kitchen chimney from which the pot-hooks hang we call galley *balks*.
C. C. B.

Here in the parish of Byfield is a strip of land which is known by no other name than "*Watr'y Balk*." It divides a field which is let in allotments to the labouring population. The *balk* is wide enough to answer as a cart road, and a never-failing spring at the upper end makes the *balk* rather watery in wet seasons. This *balk* is mown yearly.

W. M. GARDNER.

Byfield, R.S.O.

MATTHEW'S BIBLE, 1537 (7th S. v. 481).—R. R. complains that in a tractate published by the late B. M. Pickering in the year 1876 the collation of Matthew's folio of 1537 is condensed, and that no mention is made of a blank leaf in his copy, &c. To write a history of the early versions of the English Bible in one hundred small pages condensation is necessary.

R. R. implies that I never possessed a copy of the Bible of 1537; but as my copy was bound for me by Mr. Pratt, and exhibited with some other rare Bibles at the Carlisle meeting of the Royal Archaeological Institute, plenty of evidence is procurable that R. R. is mistaken.

It is a pity that R. R. was in such a hurry to criticize my tractate, which has been years out of print, for if he had only waited a few weeks longer he would have found that in the second edition (of about 400 pp.) a full collation of the 1537 Bible is given. Messrs. Eyre & Spottiswoode have had it in hand some time, and I hope when it is published it will meet with R. R.'s entire approval; as to please R. R. is the chief aim of my existence.

The passage anent the prologues was intended for the edition of 1549, but somehow the slips got misplaced, and while the tractate was passing

through the press I was too ill to see the proofs. Perhaps from a similar cause a dozen paragraph marks are inserted in R. R.'s collation not one of which exists in the book from which he quotes.

J. R. DORE.

Huddersfield,

CECILS (7th S. v. 467).—The following is from "A New System of Domestic Cookery, by a Lady," John Murray, 1819, p. 39:—

"To dress the same [cold beef that has not been done enough] called Cecils. Mince any kind of meat, crumbs of bread, a good deal of onion, some anchovies, lemon peel, salt, nutmeg, chopped parsley, pepper, and a bit of butter, warm and mix these over a fire for a few minutes; when cool enough, make them up into balls of the size and shape of a turkey's egg, with an egg; sprinkle them with fine crumbs, and then fry them of a yellow brown, and serve with gravy as before directed for Beef-olives."

The hypercritical may object that it is not "the same," but a preparation of the same that is called "Cecils"; also that beef is not "any kind of meat." But it is not grammar that is wanted, but cookery, and a change from "beef-olives" and "Sanders."

KILLIGREW.

A receipt how "to dress Cecils" is given in Walsh's 'Manual of Domestic Economy' (Routledge, new edition, 1879).

EDWARD H. MARSHALL, M.A.

Hastings.

CENTURY: CENTENARY (7th S. v. 467).—The examples given below may perhaps be of some service to DR. MURRAY. Samuel Clark's 'Epistle to the Christian Reader,' dated December 10, 1649, prefixed to his 'Marrow of Ecclesiastical History,' contains, "Here [the learned, &c.] shall see in what Centuries, Ages and Places the famousest Lights of the Church.....have flourished." See also the title-page. As regards *centenary*, under the heading "Chronicle of Occurrences" in the 'Companions to the British Almanac' for 1855, 1860, and 1863, there are the following records:—

July 3, 1854. "The centenary festival of the Society of Arts celebrated by a banquet at the Crystal Palace."

November 17, 1858. "Celebration of the Tercentenary of Queen Elizabeth's accession to the throne."

January 26, 1859. "Centenary of Robert Burns's birthday," &c.

November 10, 1859. "Centenary of the birth of the German poet Schiller," &c.

August 24, 1862. "Bicentenary of the ejection of 2,000 nonconforming clergymen." See also p. 244.

J. F. MANSERGH.

Liverpool.

This use of *centenary* is older by at least twenty years than the Burns celebration of 1859. The centenary of Methodism was celebrated in 1839, when a tune-book called the 'Centenary Tune-book' (which I well remember) was published. I can give (from a friend's memory) a contemporary quotation for the word. A hymn or anthem was

sung by the Methodist congregations in connexion with this celebration, of which the chorus ran thus:—

The God of our fathers, the God we revere,
Has bless'd us to see the centenary year.

C. C. B.

May I say that since putting my question in 'N. & Q.' I have found that exactly a century ago the "Centenary of the Glorious Revolution of 1688" was publicly celebrated throughout the country, a fact of which, by the way, I have seen no mention in the discussion of projects for bicentenary celebrations this year. See the *Annual Register* and other periodicals of that date. Perhaps some one with more time than I have would reprint in 'N. & Q.' for the sake of the men of 1888, some account of how the events of 1688 were commemorated in 1788.

J. A. H. MURRAY.

Oxford.

"OF A CERTAIN AGE" (7th S. v. 447).—I have always understood that the expression "of a certain age," applied as it generally is to ladies, meant those who, though somewhat past their prime, would be offended if told that they were "middle-aged." Dickens used the phrase in 'Barnaby Rudge,' chap. i.:—

"The Maypole was really an old house, a very old house, perhaps as old as it claimed to be, and perhaps older, which will sometimes happen with houses of an uncertain, as with ladies of a certain age."

J. F. MANSERGH.

Liverpool.

The *Spectator* of June 9 says, in an article on the taste for publicity:—

"There is a rapidly increasing number of persons whose object it is to live a double life, instead of the one which has hitherto satisfied the majority of civilized beings—not only the private life which all lead, but the half public life which attaches to those who have become the objects of a certain notoriety and public curiosity."

This will probably give DR. MURRAY some light upon the subject of his query.

C. C. B.

P.S.—Here is another illustration that has just turned up:—

"His feet are set rather wide apart, in the fashion of gentlemen approaching a certain weight."—"Out of the Question," by W. D. Howells, pp. 133-4, Edinburgh, 1882.

"What is the exact meaning of this expression so far as it can be defined?" is asked. May it not be answered almost, but not quite, accurately that it means "an uncertain age," i. e., the age of a person (always, I think, in English of a woman) who has certainly left youth behind her, but who is not willing that the distance it lies behind her should be exactly stated. The phrase may be described as a satirico-euphemistical one, and, I should say, is rarely, if ever, used without a more or less overtly pronounced satirical intention.

If "certain" in this case means in truth "uncertain," conf., as a similar linguistic speciality, the use of the word "believe." A man believes that of the truth of which he has an assured conviction; but if anybody asks you if it is one o'clock, and it chances that you have just heard the clock strike, you do not say that you *believe* that it is one o'clock, but simply it is so; whereas if you suppose that to be the time, but are uncertain, you say, "I *believe* that it is one o'clock."

I think that other instances might be found of words that have come to be used to mean or imply the exact reverse of their proper meaning.

T. A. T.

USE OF YORK AT THE INSTALLATION OF CANONS (7th S. v. 505).—The Chapter of York being the first in rank and the oldest in age of any of the old foundations, and being also unique as to the constitution of the governing body, I should be glad to be allowed to make a correction of Sr. SWITHIN'S note. There are not, as he imagines, any "Honorary Canons" at York, where, alone among English foundations, the prebendaries have retained all their ancient rights and privileges, with the sole exception that by recent legislation they have been deprived of the emoluments formerly attached to their prebends. The residentiaries, as such, have no stalls or preaching turns assigned to them, and are not mentioned in the list of precedence, while the non-residentiaries present to all benefices and offices, and have a right to be present and to vote at all meetings of the Chapter, as well as to control and audit the expenditure of the revenues derived from the cathedral estates.

At the ceremony of installation the canons receive the book, the loaf of bread, and the kiss of brotherhood, symbols of the ancient constitution of the Chapter, which was a brotherhood of secular canons, devoted to study and to the instruction of youth, having a common refectory, but bound by no monastic vows. Since Alcuin was one of the canons it is believed that the foundation must be at least as ancient as the time of Archbishop Egbert (735-758 A.D.). King Athelstan in 936 calls them *Colidei (Dei Cole)*, and the name of *Culdees* was retained as late as the reign of Henry I. This appellation is only one indication among many that the descent of York is not from St. Augustine, Canterbury, and Rome, but from St. Patrick, St. Columba, Iona, and Lindisfarne. If St. Chad had not unhappily been ousted by St. Wilfrid, we should undoubtedly have retained more relics of the primitive constitution of the most ancient existing foundation in the kingdom, which enables me to designate myself A CANON AND CULDEE.

THE CURTIN (7th S. v. 407).—According to a note by Dr. Furnivall in the New Shakspeare Society's edition of Stubbs's 'Anatomy of Abuses,' p. 43, the Curtain Theatre was close by the

Theatre near Curtain Court, now Gloster Street, Shoreditch, and was built by 1577; but in Mr. Percy Fitzgerald's 'New History of the English Stage' it is stated, on the authority of Mr. Collier, that it was built in 1580. It would appear from an extract quoted in Arber's reprint of Gosson's 'School of Abuse,' p. 79, from Stow's 'Survey of London,' that both the Curtain and the Theatre were erected on the site of the Priory of St. John Baptist, called Holywell (Shoreditch), "both standing on the south-west side, towards the field." Mr. J. A. Symonds, in 'Shakespeare's Predecessors in the English Drama,' p. 277, says the Curtain took its name, in all probability, from the plot of ground on which it was built, and subjoins a note, "Curtina in base Latin means a little court."

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

The theatre named the Curtain "derived its name from the piece of ground of considerable size termed the Curtain, which anciently belonged to Holywell Priory." It is so named in a lease 29 Hen. VIII., 1538. Further very interesting particulars may be read in Mr. Halliwell-Phillipps's 'Outlines of the Life of Shakespeare'; in my copy, sixth edition, vol. i. pp. 338 *et seq.*

WILLIAM RENDLE.

Forest Hill.

EXTRACT FROM PARISH REGISTER (7th S. v. 367).—If MR. PIGOTT has copied the entry correctly, the words "were married" I should consider are a clerical error. About 1562, and for some years afterwards, marriages were celebrated before a justice of the peace, the banns having been published three several Lord's Days after the close of the morning exercise, or at the market cross on three market days in three several weeks, according to Act of Parliament. Would not the dates Jan. 8 and 15 be two of the days when the banns were published? In the year 1653 Parliament directed registrars to be chosen in every parish for the registering births and burials, and to whom notice of intended marriage had to be given. It is quite possible the registrar mentioned had been elected, but had not taken his oath before some county justice before the first publication of the banns. See Burn's 'Parish Registers of England,' 1862.

JOHN RADCLIFFE.

F. TAVARES (7th S. v. 329).—Francisco Tavares was a member of the Council of the Prince Regent of Portugal, afterwards D. Joam VI., Knight of the Order of the Christ, M.D., professor at the University of Coimbra, first physician of the Royal Chamber, Great Physician of the Realm, Member of the Junta do Proto-medicato, Fellow of the Academy of Sciences of Lisbon, of the Academy of Medicine of Barcelona, &c. He was born in Coimbra about the middle of the last century, and

died at Lisbon, May 20, 1812. Besides the book quoted by MR. TAVARÉ, he is the author of eight more medical works. See Francisco Innocencia da Silva, 'Diccionario Bibliographico Portuguez,' Lisboa, 1859, vol. iii. p. 71, and *Gazeta Medica de Lisboa*, No. 121, June 1, 1858.

EDUARDO PRADO.

Paris.

"DEAD MEN"=EMPTY BOTTLES (7th S. v. 448).—I have always heard that empty bottles were, especially among army men, called "marines." And I remember that some sixty years ago a good story used to be told, I think, of the Duke of York. His Royal Highness, at some military convivial meeting, little thinking of giving offence to the susceptibilities of any man present, ordered a servant to "take away those marines." Upon which a grey-headed veteran belonging to that corps arose, and wanted to know what H.R.H. intended by so designating the body to which he had the honour to belong. "Empty bottles!" said H.R.H. "Why, fellows who have done their duty and are ready to do it again, to be sure!"

T. A. T.

"TO CHEW THE RAG" (7th S. v. 469).—Is this confined to soldiers? To "rag" a man is good Lincolnshire for chaff or tease. At school, to get a boy into a rage was called "getting his rag out." Sometimes this was improved into "shirty," and "getting his shirt out."

I have heard that when soldiers are flogged it is a great comfort to them to have something to chew, whether a lump of rag or a bit of lead—often a bullet hammered out flat. They say it keeps them from biting their tongue. And there is no doubt that some children in a sulk will chew their pocket-handkerchiefs. I have seen them.

R. R.

Boston, Lincolnshire.

"TO MAKE UP HIS MOUTH" (7th S. v. 387).—This expression is still in use in some parts of Shropshire with regard to eating. After a person has eaten a sufficiency he will be tempted to have just a little more of something different, *e. g.*, "a snack of bread and cheese to make up your mouth" is often the goodwife's suggestion to her farmer lord. The transition from this practical use of the term to the figurative one quoted is not difficult, and makes the meaning of the latter clear.

JOSIAH OLDFIELD, B. A.

Dorington, Shrewsbury.

To popular words or phrases of last century foreign dictionaries of the period seem to be the most complete index so far as sense is concerned. In German and French word-books of the time the above phrase is rendered as if meaning profit or make profit. Littleton's 'Latin Dictionary' (1706) gives the rendering of the phrase as "os componere,"

presumably to make up one's face, arrange it, and thence perhaps to cease from being "down in the mouth," a phrase which is of no new origin.

Can the sense of making up one's face, being affected or joyful, have gradually come to mean the usual cause of pleasure, namely, that of gain?

JULIUS STEGGALL.

This is an ancient proverbial expression, but one which I have not found included in the more modern collections, such as Ray's, Hazlitt's, &c., which are, indeed, very imperfect. It is used in the 'Proverbs of John Heywood,' Sharman's reprint of 1546 edition, p. 76:—

Herewithall his wife to make up my mouth,
Not only her husband's taunting tale avouth,
But thereto deviseth to cast in my teeth
Checks and choking oysters.

Decker makes use of it in the 'Seven Deadly Sins of London,' Arber's reprint of 1606 edition, p. 12: "The poore Orator having made up his mouth, Bankruptisme gave him very good words," &c. In both cases it means to close or finish one's speech. I suppose by Walpole's time it had reached some such signification as "to square one's affairs," "conclude one's business," but the sense is considerably varied.

H. C. HART.

This is equivalent to "make mowes," *i. e.*, wry faces. It is used by Shakspeare:—

Persevere, counterfeit sad looks,
Make mouths upon me when I turn my back.

And by Addison:—

"Why they should keep running asses at Coleshill, or how making mouths turns to account in Warwickshire more than any other parts of England, I cannot comprehend."

It is uncertain whether the worde *moue* is a corruption of *mouth*, or from the French *moue*. It occurs as a verb in the interlude called 'The World and the Child' (1522):—

I can *mou* on a man
And make a lesing well I can.

Hazlitt's 'Dodsley,' vol. i. p. 246.

And frequently in early dramatic and other works.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

'NEW ENGLISH DICTIONARY' (7th S. v. 504).—My instance of *almaundey* is wrong. It was un luckily taken from a proof before my collation of it with the MS., which has *almaunden*, the plural noun. Let me, therefore, substitute for this two words from the revise of the same sheet of Mr. Austin's text, of which one, at least, is not in our 'Dictionary':—

1. "*Arboletys*.—Take Milke, Boter an Chese, and boyle in fere; þen take eyroun, and cast þer-to; þan take Percely & Sawge, & hacks it smal, & take powder Gyn-gere & Galyn-gale, and caste it þer-to, and þan serue it forth."—P. 20.

2. "*Bawde, v.t.* "þan take þin Purpays as a Freyshe Samoun, & sethe it in fayre Water; & when he is I-sothe

y-now, *baude* it & *leche* [slice] it in *fayre* peccys, & *serue* wyth *Furmenty* in *hote water*."—P. 18.

If *baude* means "skin, peel," then it is *bald*, and in the 'Dictionary,' meaning "deprive of hair," in 1602. The date of the passage above is about 1425. F. J. FURNIVALL.

Miscellaneous.

NOTES ON BOOKS, &c.

A New English Dictionary on Historical Principles.
Edited by Jas. A. H. Murray, LL.D., &c. Part IV.
Sections 1 and 2. (Oxford, Clarendon Press.)

PART IV. of the 'New English Dictionary,' which now sees the light, consists of two sections—the first, "Bra" to "Byz," completing vol. i., the second, "C" to "Cass," opening vol. ii. It is pleasant to congratulate the editor and his staff upon the "substantial instalment" of the work which is now given the public. It will be obvious to all who glance at the portly volume, with its twelve to thirteen hundred pages, each page consisting of three closely-printed columns, that the task already accomplished is greater than that involved in almost any completed dictionary. Concerning the manner in which it has been executed little information is needed by readers of 'N. & Q.' Instead, then, of attempting to analyze or describe a book which defies alike analysis and description, we will commend to our readers the importance of assisting to the utmost of their power in a task which is, in the full sense, of national importance. This many of them have shown themselves anxious to do. Time is, however, a matter of signal importance, and the gain to Dr. Murray and his assistants that would accrue if correspondents would forward to Dr. Murray, at the Scriptorium, Oxford, answers to the words after which he inquires is not easily calculable. These replies, if so marked, would be forwarded to 'N. & Q.,' and would take their turn for insertion. Another duty, which applies to the few only, is that of consulting the 'Dictionary' before writing to 'N. & Q.' on words beginning with A and B, since rare indeed must be the cases in which information is obtainable that is not contained in the volume now at hand. Yet another duty—which weighs heaviest upon scholars—that of supporting by purchasing the successive numbers a labour the expense of which is in proportion to its importance, is too obvious to call for comment. A large portion of Dr. Murray's preface to vol. i. consists of acknowledgment of indebtedness to those who have laboured in the collection and the arrangement of materials. These include, in addition to many Englishmen of highest eminence, many American and German scholars. Thanks to the collaboration of Mr. Henry Bradley, who is at work upon a different section of the dictionary, it is hoped and expected that the rate of progress will be greatly accelerated. The aim and scope of the work, the method upon which it is conducted, and its claims to consideration are naturally explained by the editor. These also are matters upon which our readers are well informed. We may recommend, however, a study of the introductory paper, since few even of the best informed can be aware how many are the workers, and how numerous and important are the responsibilities involved in the production of the book.

The Works of Sir George Etherege: Plays and Poems.

Edited by A. Wilson Verity, B.A. (Nimmo).
To the majority of readers Etherege and Sedley are less known than some contemporary or immediately subsequent dramatists. A collection such as that edited by Leigh Hunt for the dramatic series of Moxon does much

to popularize writings, and Wycherley, Congreve, Vanbrugh, and Farquhar have, since its appearance, enjoyed a supremacy which, in one case at least, is not incontestable. The quarto editions of Etherege have never been common, and the collection of plays and poems issued in 1704, though more than once reprinted, has become absorbed, and is now seldom encountered. A new edition of Etherege is accordingly welcome, especially when, as in the present case, it takes a handsome library form, in which shape the dramatist has not previously been accessible. Fortunately, moreover, for the modern biographer, the correspondence of Etherege during his residence as English envoy at Ratisbon has become accessible, and a man who, in spite of the endearing epithet of "Gentle George" bestowed upon him by his associate, could not easily be dissociated from the Mohocks, his companions, has now something approaching to an individuality. Further revelations concerning the diplomatic services of Etherege may yet, possibly, be brought to light. His correspondence seems, at any rate, to show, as Mr. Verity asserts, that "his prose is generally clear and straightforward." Not heavy is Etherege's literary baggage. It consists of a few poems, chiefly erotic, in which perhaps the most notable feature is the open avowal of inconstancy, and three plays, which show a vein of genuine comedy, and brought reputation and fortune to the stage of the Restoration. In judging these productions it is fair to compare them with the works of D'Avenant and Crowne rather than with those of their more brilliant successors. The earliest was licensed for printing so early as 1664, and contains rhymed passages, which, however, in his subsequent works Etherege dropped. In the general joy at the cessation of Puritan rule, such freedoms of expression as distinguished our poet were pardonable. Mild, indeed, do these appear beside the coarseness and obscenities of his successors. Etherege, moreover, enriched the stage with types that were copied, and with more than one character which survived for years, and, in a sense, survive even now.

The reprint, indeed, is judicious, and is well edited by Mr. Verity, who in his prefatory matter and his few notes displays both scholarship and judgment. Meanwhile the lover of books is only too thankful to possess works of this stamp in editions such as Mr. Nimmo supplies. Veritable bibliographical treasures are these, right in all respects, and the collector watches with augmenting satisfaction the line expanding upon his shelves. No English publisher is rendering to bibliography services more acceptable than those of Mr. Nimmo. Will some learned reader tell whether the material subsequently known as *moreen* is indicated in the following lines from Etherege's 'Song of Basset'?

Let equipage and dress despair
Since Basset is come in;
For nothing can oblige the fair
Like money and moreen.

In a following verse *coney* is used in a sense with which we are not familiar; and the last verse contains a term apparently belonging to the game which we fail to find in the 'New Dictionary':—

What pity 'tis, those conquering eyes,
Which all the world subdue,
Should, while the lover, gazing, dies,
Be only on Alpu.

The Morall Philosophie of Doni. By Sir Thomas North.
Edited by Joseph Jacobs, late of St. John's College, Cambridge. (Nutt.)

WE have nothing but praise to bestow upon this reprint, which forms the latest volume of Mr. Nutt's delightful "Bibliothèque de Carabas." The first portion of a general title which we have been compelled to abridge, 'The

Earliest English Version of the Fables of Bidpai,' explains the value of the work. Editions of Bidpai multiply to meet the demands of the scholarly and the curious. There are two classes, however, to which the present will be the favourite edition—the student of English literature and the bibliophile. So far as both are concerned the original work, published in 1570, is unobtainable. Copies were in the Inglis, the Garrick, and the Bright collections. These are now untraceable. The British Museum has no copy, and the only public library that can boast a perfect exemplar is the Bodleian. Mr. Jacobs's volume is to some extent a facsimile. The typographical peculiarities of the first forty pages are preserved, and the quaintest of the original woodcuts, imitated from the Italian, are reproduced. For the black-letter type in which the remainder of the 1570 edition is printed ordinary type is substituted, as less trying to the eyes. Other illustrations have been added. Of these one is a reproduction of a design from a fine Persian MS., executed for Tana Sahib, the last Rajah of Golconda (Brit. Mus. Add. MS. 18,579); a second is from the original edition of the Latin version of John of Capua; a third is an original design of Mr. Burne Jones. To give a full account of the fables of Bidpai, which have gone probably through more versions than any work except the Holy Scriptures, is a bibliographical labour not lightly to be undertaken. Mr. Jacobs, however, has afforded, in a full and scholarly introduction, an account of the Indian original, of their transmission to the West, the illustrations, and other like matters, has dealt at some length with the character of the work, and, besides supplying other illustrative matter, has collected all the information accessible concerning Sir Thomas North, the translator. This worthy, as Mr. Jacobs would have us consider him, is best known to Englishmen by his retranslation from Amyot's French translation of 'Plutarch,' a work which Shakespeare is known to have used. He translated, however, mainly from the French, the 'Libro Aureo' of Guevara, itself an adaptation of the 'Meditations' of Marcus Aurelius. In the case of a translator thus ready to go to second-hand sources it is not surprising that the 'Indian Fables' of Bidpai should reach us through the Italian version by Doni, itself to a great extent a translation of the Latin rendering of John of Capua.

Whatever the source, the book is welcome. North is not so vigorous a writer as Amyot, nor is his position in English literature so high as that in French of his predecessor. He was, however, the means of bringing some eminently important books within reach of English readers, and his prose style is terse, nervous, and agreeable. Pleasant, also, is it to read Mr. Jacobs's, on the whole, well-merited eulogy. It would be for the advantage of literature if the whole of the fables were accessible in a similar form. The editor's task is well performed; not less so is that of the publisher. With its scholarly disquisition and its lovely paper and type the book makes an appeal which will, in many quarters at least, be irresistible.

THE PROPOSED POPE COMMEMORATION.—At a meeting held at Twickenham on Friday, June 15, attended by residents in the neighbourhood and some well-known men of letters and collectors, the following resolutions were unanimously carried:—

1. "That it is desirable to celebrate the completion of two centuries from the birth of Alexander Pope, one of the most illustrious names in English literature, by a commemorative festival at Twickenham, a place intimately connected with his fame, where he lived for six-and-twenty years, and where he died."

2. "That the commemoration take the shape of a temporary loan museum of editions of the works, auto-

graphs, portraits, and relics of Pope, his friends, and contemporaries, as well as of engravings of Old Twickenham."

3. "That the foundation of a permanent Popean Collection in the Twickenham Free Public Library be part of the work of the celebration."

4. "That a water pageant, illustrative of Twickenham in the eighteenth century, be arranged."

To carry these proposals into effect a committee was appointed, which now includes the names of Sir Mountstuart E. Grant Duff, Mr. Alfred Austin, the Rev. Stopford Brooke, Mr. W. J. Courthope, Mr. H. M. Cundall, Mr. Austin Dobson, Dr. Richard Garnett, Mr. E. W. Gosse, Mr. Eliot Hodgkin, Mr. J. Russell Lowell, Mr. Alfred Morrison, Prof. Henry Morley, Prof. Fred. Pollock, Mr. R. F. Sketchley, Mr. Leslie Stephen, Prof. A. W. Ward, together with the Rev. Richard Tahourdin (vicar), Mr. Bigwood, M.P., Mr. Labouchere, M.P., Capt. Sydney Webb, Mr. C. J. Thrupp (chairman of the Local Board), Mr. Vincent Griffiths (chairman of the Free Public Library), the Rev. L. M. D'Orsey (hon. local secretary), Mr. E. King (of Richmond), and other residents of Twickenham.

A number of books, autographs, pictures, and engravings connected with Pope and Twickenham have already been offered for exhibition. May I appeal to readers of 'N. & Q.' willing to lend desirable objects to communicate without delay with Mr. E. Maynard, librarian of the Free Public Library, Twickenham? The greatest care will be taken of articles lent for exhibition, and attention will be paid to their being returned in proper order. A printed catalogue will form a permanent record of what may be expected to make an extremely interesting feature of the commemoration. The loan museum will be opened on Tuesday, July 31, with an address by Prof. Henry Morley. It will close August 4.

Donations to the proposed Popean Collection in the Twickenham Free Public Library, and offers or help in connexion with the other objects of the committee will be thankfully received. The commemoration will take place between July 23 and August 4.—HENRY R. TEDDER, Hon. Sec. Pope Commemoration Committee, Athenæum Club, S.W.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

RIP.—

His father allows him two hundred a year

And he'll lay you a thousand to ten.

Is not this from Capt. Morris's 'Lyra Urbanica,' Bentley, 1844?

E. WALFORD ("Think of this when you smoke tobacco").—The authorship of an early version of this is attributed to George Wither. See 'N. & Q.,' 2nd S. i. *passim*.

NOTICE

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

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

LONDON, SATURDAY, JULY 21, 1883.

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Notices to Correspondents, &c.

Notes.

TOTTENHAM IN HIS BOOTS.

Permit me to solicit the assistance of some of your numerous readers in reference to the vote given by my ancestor on some very important question in the Irish House of Commons. Charles Tottenham, of Tottenham Green, in the county of Wexford, was elected one of the members for the borough of New Ross, in the same county, in 1727, in the first Parliament of George II., and continued to represent that constituency until his death in 1758. The designation above mentioned was bestowed on him in consequence of a vote which decided the question at issue. Having been informed that the matter was of extreme importance, he rode some sixty miles to Dublin from his residence, and as the division was imminent, and likely to be very close, he rode direct to the House, without delaying to change his riding suit for uniform or full dress, which was then supposed to be necessary. He arrived at the critical moment, in his huge jack-boots and spattered over with mud, and gave his vote (which happened to be the casting one) for his country and against the Government.

It has been a tradition amongst his descendants that he was fined the sum of 500*l.* for appearing in the House in his dirty boots. However that may be, the whole country rejoiced at his patriotic conduct.

A painting by Pope Stevens, a well-known Irish artist, was made in 1749 of him in the act of descending the steps of the House of Commons, exhibiting his riding-dress, boots and whip included. This was engraved by Andrew Miller, and great numbers of the engravings were scattered through the country. Some few have been occasionally offered for sale, but, so far as I could ascertain, they have always brought a very high price.

Strange to say, I have never been able, after a diligent search carried on for years, to discover the precise subject on which the vote was given. In Archdall's edition of Lodge's 'Irish Peerage,' 1789, at p. 269 of vol. vii., it is stated that the question was "whether any redundancy in the Irish Treasury should there continue, or be sent into England"; and in his amusing 'Memoirs' Sir Jonah Barrington improves on this statement, and gives the sum of 60,000*l.* as the precise amount of the surplus. I think that both Archdall and Barrington are wrong. The latter is well known to have drawn considerably on his imagination for facts.

Long ago I carefully examined the Commons' Journals, page by page, from the beginning to the end of the reign of George II., and no such question is recorded there. I copied every division on every question during that whole period. Exclusive of three occasions, when the Speaker's vote was given, there were but four divisions decided by a single vote, but the question of disposing of a surplus in the Treasury was not one of these.

In Francis Hardy's 'Life of Lord Charlmont,' 1812, vol. i. p. 76, a different account is given. He says, "During Lord Carteret's administration the strange attempt to continue the supplies for twenty-one years was defeated only by one voice"; and then in a note, "Colonel Tottenham, he deserves to be recorded," &c., and then he tells the story of the boots. In Warburton's 'Annals of Dublin' it is stated that this attempt was made in 1729; and in the Commons' Journals, vol. iii. p. 601, I found that a Committee had recommended the taxes to be granted to the Crown for twenty-one years on November 21, 1729. In the report on the question of the Committee of Ways and Means the taxes were approved of, but the "twenty-one years" was omitted. Warburton says, "This audacious attempt was defeated but by a majority of one," but he does not name that one. It seems to me that the question was decided in a Committee of the whole House; but committee proceedings are not usually recorded in the Journals.

Assuming that Hardy's is the correct account, Why was the portrait already mentioned not painted for twenty years after the vote was given? The painting was made in 1749, but up to 1751 there was no surplus in the Irish Treasury. On December 23, 1749, an Act was passed for discharging 70,000*l.* and 58,000*l.* of the National Debt, and

for the payment of interest at 4 per cent. on 250,000*l.*, "the balance then remaining due"; and on December 7, 1751, an Act was passed to pay off 120,000*l.*, and to pay interest on 117,500*l.*, the balance then due.

Subsequently there was a surplus, for it is stated in the 'Earls of Kildare' that James, twentieth Earl, and subsequently first Duke of Leinster, was prominent in his opposition to the repeated attempts of the English Government to lay hands on the Irish surplus. The late Duke of Leinster, then Marquis of Kildare, told me more than once that he never came across Boots's name in the papers connected with the debates as to the surplus.

The picture having been painted in 1749, the event which it commemorated must have taken place between the election of 1727 and that year. I have no opportunity here of referring to the political pamphlets of that period, but have little doubt that several of them or of periodicals contain remarks respecting the vote in question; and possibly some of your readers may be able, and not less willing, to refer me to any of them which throw a light on this point, which may almost be called historical.

HENRY L. TOTTENHAM.

Guernsey.

THOMAS VICARY.

As my repeated askings in 'N. & Q.' for details of the life of this worthy of Kent and chief surgeon to Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth, have not drawn one single scrap of information from the readers of 'N. & Q.,' I think they may like to have the short sketch of Vicary's life which my father and I are going to put in part i. of our edition of the old surgeon's 'Anatomie of the Body of Man' (1548, from the unique copy of its reissue by the Bartholomew's Surgeons in 1577), with its 250 pages of Appendix of Documents, a few examples of which have already appeared in 'N. & Q.' I still hope that this sketch may lead to notices of Vicary yet unknown to us being sent. We shall not feel happy till we have got something out of that omniscient journal in which all students "inquire within upon everything," and so seldom fail to get an answer:—

"The first tidings of Vicary (who was probably born between 1490 and 1500) are, that he was 'a meane practiser (had a moderate practise) at Maidstone,' and was not a trained Surgeon. In 1525 he is Junior of the three Wardens of the Barbers' or Barber-Surgeons' Company in London. In 1528 he is Upper or first Warden of the Company, and one of the Surgeons to Henry VIII., at 20*l.* a year. In 1530 he is Master of the Barber-Surgeons' Company, and is appointed—in reversion after the death of Marcellus de la More—Serjeant of the Surgeons, and Chief Surgeon to the King. This Headship of his Profession, Vicary takes in 1535 or 1536, together with its yearly pay of 26*l.* 13*s.* 4*d.*, and holds it (under Edw. VI., Q. Mary, and Q. Elizabeth) till his death in 1561 or 1562. He is the Paget of his great Tudor time.

"In 1535, a fresh Grant is made to Vicary of either his

old twenty pounds a year, or a fresh one. In 1539, Vicary gets from Henry VIII. a beneficial lease for 21 years of the Rectory-house, tithes, &c., of the dissolved Boxley Abbey in Kent, close to Maidstone; and as he is a person of influence with the King, a rich Northamptonshire squire, Anthony Wodehull, who has an infant daughter, and is probably a patient of the chief Court Surgeon, appoints Vicary as one of the Trustees of his Will (proved Oct. 11, 1542), with a view (no doubt) to the protection of his girl's property and person during her nonage. In 1541, as the acknowledged Head of his profession, Vicary is appointed the First Master of the newly amalgamated Companies of Barbers and Surgeons, and is painted—with other Surgeons, Barbers, and Physicians—by Holbein. In this year 1541, he also gets a beneficial lease for 60 years, from Sir Thos. Wyat, the poet, of lands in Boxley, Kent. In 1542, he and his son William (also probably a Surgeon) are appointed by Henry, Bailiffs of Boxley Manor, &c., in Kent, with yearly salaries of 10*l.* each. In Sept. 1546-7, Vicary is again Master of the united Company of Barbers and Surgeons. In Dec., 1547, he marries his second wife, Alice Bucke.

"In 1546-7, Henry VIII. handed over Bartholomew's (with other Hospitals, &c.) to the City of London. He gave it a small endowment (nominally 333*l.* odd) out of tumble-down houses, which he charged with pensions to parsons. The balance of the endowment was but enough to keep, as patients, 'three or foure harlottes, then being in chyldebde.' So the City set to work, raised 1,000*l.* for repairs, fittings, &c., practically reopened the Hospital, for 100 patients, and, on 29 Sept., 1548, appointed Chief-Surgeon Vicary as one of the 6 new Governors of the Hospital to act with the 6 old ones. Vicary must soon after have become Resident Surgical Governor of the Hospital. He was reappointed annually; he is given the old Convent Garden in June, 1551; and in June, 1552, is made 'one of the assistants of this house for the terme of his lyffe' (extract by Dr. N. Moore). He has 3 Surgeons under him, at 18*l.* (1549), and then 20*l.* (1552) a year each. The Hospital finds him a Livery gown, and repairs his house. He holds his appointment till his death, late in 1561, or early in 1562. That to him is due part of the Hospital organization, and some of the beautiful unselfish spirit shown in the City 'Ordre' for Barts in 1552, we do not doubt. This 'Ordre' no one can read without admiring.

"In Sept., 1548, Vicary was, for the fourth time, elected Master of the Barber-Surgeons. In 1548 too, he published his *Anatomie*—the first in English on the subject,—but whether this was after or before he was made a Governor of Barts, we cannot say. The book, though mainly traditional, and not founded on actual dissections, was reprinted by the Surgeons of Barts in 1577, with a few Forewords; and from the unique copy of that issue, the earliest now known, our reprint is made, with added head-lines and side-notes. Frequently supplemented, Vicary's little *Anatomie* held the field for 150 years. (Unluckily the biographical details of an Italian doctor in one of the added Treatises, have been lately set down to Vicary.)

"In 1553, Queen Mary made a special grant to Vicary of the Arrears of his Chief Court-Surgeons' Annuity of 26*l.* 13*s.* 4*d.*, which he came into in 1536, on De la More's death or resignation. In 1554 he was appointed Surgeon to Mary's husband, K. Philip; and in 1555, Philip and Mary re-granted to Vicary—his son William being doubtless then dead—the Bailiffship of the Manor of Boxley, &c., and the 2 Annuities of 10*l.*, which Henry VIII. had granted to Vicary and his son in 1542. Year by year Vicary quietly worked on, doing his duty to the sick poor at Barts, and in the Barber-Surgeons' Com-

pany. He had saved money enough by March, 1557-8, to lend his brother-in-law, Thos. Dunkyn, yeoman of St. Leonard's, Shoreditch, 100*l.*, which he secures in favour of his nephew Thomas Vicary, of Tenterden, in Kent, clothier; and possibly about this time he buys of Jn. Joyce a house and some land next to Boxley Church, in Kent, which he devises to his nephew Stephen Vicary, son of his brother William, late of Boxley. In Sept., 1557-8, he is, for the fifth and last time, Master of the Barber-Surgeons' Company.

"On Jan. 27, 1560/1, Vicary makes his Will; and he probably dies late in 1561, or early in 1562, as the last payment to him of his Annuity of 20*l.* is in Sept., 1561, and his Will is proved by his widow on April 7, 1562. Where he is buried, we have not yet been able to find. Shortly before his death he was (says Mr. S. Young) named in a Commission of Queen Elizabeth's to the Barber-Surgeons' Company to press Surgeons for her military service."

PERCY FURNIVALL.

THE MSS. OF THE PASTON LETTERS.—These most interesting letters were written from 1422 to 1509; that is, during the long struggle between the houses of York and Lancaster. In addition to the original MSS. of many of those letters already printed, Messrs. Christie will offer for sale at their rooms on July 31 some which have never been published. The whole collection is divided into three lots, of which the first comprises 311, these being the 220 long-lost original letters and documents published by Sir John Fenn in his third and fourth volumes of the "Paston Letters, in 4to, 1787-89," together with 95 additional letters discovered at Roydon Hall, Norfolk, in 1875, by the late Mr. Frere, and described by Mr. James Gairdner in the third appendix to his edition (1874) of the 'Paston Letters.' Of these portions of the correspondence only six letters are missing. On the other hand, in the lot are four not mentioned in Fenn's or Gairdner's editions. The second lot contains 59 letters written by or to various members of the Paston family, ranging in date from 1564 to 1700. The third lot consists of 98 letters by or to Robert, Earl of Yarmouth (Sir Robert Paston, created Earl of Yarmouth by Charles II.) and his son William, the second Earl, between 1669 and 1685. A detailed description of these two series will be found in Horwood's Report, vol. vii. pt. 1. They have not been printed.

At the same time will be sold the Gawdy correspondence, a very important collection of 124 letters dated from 1579 to 1616. In them mention is made of many very memorable occurrences which happened during that period. They are described in Horwood's Report, vol. vii. pt. i., but have not been published.

There will also be included in the sale the voluminous Norris manuscript collections, relating to the county of Norfolk, MS. documents relating to the Priory and family of Bokenham (Buckingham), Sir John Fenn's 'Repertorium Chiro-Typicum,' containing more than 1,000 facsimiles of

autographs, signs manual, &c., from Canute, 1017, to George I., 1714, and the "Howard Papers," a large collection of ancient documents and papers relating to the family of Howard and the Dukes of Norfolk.

RALPH N. JAMES.

BROOKE OF ASTLEY.—Some time ago, while pointing out the discrepancies between the two accounts of the family of Brooke of Astley contained in Burke's 'Peerage and Baronetage,' and in the 1850 edition of the 'Landed Gentry' ('N. & Q.,' 7th S. iv. 87), I asked the question, "Who was Thomas Brooke, of Gray's Inn and Wilmslow?" I have since seen the 'Admission Register of Gray's Inn,' edited by Mr. Joseph Foster, and find that three persons only were admitted to that society named Thomas Brooke, Brookes, or Brooks, namely:—

1. Thomas Brooks, admitted 1556.
2. Thomas, son and heir (*sic*) of Richard Brooke, of Norton, co. Chester, admitted 1629.
3. Thomas Brookes, of Middlewich, co. Chester, gent., two years of Staple Inn; admitted May 19, 1677; called to the Bar May 18, 1683.

As the first of these persons was admitted in 1556, at least a century too early, and the second was of the Norton family, it follows that if there ever existed a Thomas Brooke, of Gray's Inn and Wilmslow, he must have been one and the same with Thomas Brookes, of Middlewich. The addition of the final *s* would be immaterial, for surnames were not then written with much precision in the matter of spelling even by their owners. I should like to follow up this clue by a search in the registers of Staple Inn for the parentage of Thomas Brookes, of Middlewich, but I do not know where these registers are now to be found. The query of H. C. F. on this subject does not seem to have been answered ('N. & Q.,' 6th S. xi. 207).

If Thomas Brookes of Middlewich and Thomas of Wilmslow were identical, Sir Bernard Burke has confused Thomas of Wilmslow with Thomas of Astley, for it is impossible that the latter, who was son of Richard Brooke and Margaret Charnock, his wife, could have entered at Staple Inn as early as the year 1675, for his maternal grandparents, Robert Charnock and Alice, his wife, were not married until 1649. Moreover, though I have not any record of the baptism of this Thomas Brooke, the Rector of Chorley has very kindly copied for me the following extracts from the registers of his parish relating to the baptism of three of the other children of Richard Brooke and Margaret Charnock:—

William, son of Richard Brooke of Astley, christened 1687.

Mabel, dau. of Richard Brooke of Astley, christened January, 1689.

Mary, dau. of Richard Brooke of Astley, christened 1691.

Thomas Brooke is generally supposed to have been the youngest of the sons of Richard and Margaret Brooke, and so was probably born subsequently to 1687, the year of his brother William's baptism, at which date Thomas Brookes of Middlewich had for many years been a member of Gray's Inn.

Glad as I should be to know that a male descendant of the Brookes of Astley still exists, I think that it will turn out that Mr. Edward Brooke, of Pabo, Conway, &c. (whose pedigree is given in the last edition of the 'Landed Gentry' under "Brooke of Wexham), is not a descendant of this family, as asserted by Sir Bernard Burke, but that his progenitor was the above-mentioned Thomas Brookes of Middlewich.

In one point I find the 'Peerage and Baronetage' is correct. Although for centuries the Astley estate belonged to the Charnocks, Sir Peter Brooke does seem to have owned it. Possibly the Charnocks, impoverished as they were by their loyalty to King Charles, may have sold this estate to Sir Peter with the understanding that on his death it should pass to his son Richard, the husband of Margaret Charnock. The unique collection of charters showing the descent of the manor, which Mr. Townley-Parker is said to possess, would no doubt clear up this difficulty. At any rate in the Chorley registers there is the following entry:—

Peter Brooke of Astley, Knight, buried Dec. 3, 1685.

In the church there is a long Latin inscription, in which the worthy knight is said to have been "Filius natu vigessimus sextus Thomæ Brooke de Norton in Comitatu Cestræ Armig." Astley seems to be a most interesting place, containing much old oak furniture. Has it ever been visited by any of the archæological societies?

H. W. FORSYTH HARWOOD.

12, Onslow Gardens, S.W.

OTHHERE'S VOYAGE.—There is a passage about Othhere's voyage in Ælfred's translation of Orosius which has been curiously misunderstood. Dr. Bosworth's translation, p. 41, gives it thus:—

"He chiefly went thither, in addition to the seeing of the country, on account of the horse-whales [walruæses], because they have very good bone in their teeth; of these teeth they brought some to the king; and their hides are very good for ship-ropes. This whale is much less than other whales; it is not longer than seven ells; but in his own country is the best whale-hunting: they are eight and forty ells long, and the largest fifty ells long; of these, he said, that he was one of six who killed sixty in two days [i. e., he with five others killed sixty in two days]."

Dr. Bosworth's note is:—

"Every translator has found a difficulty in this passage, as it appeared impossible for six men to kill sixty whales in two days."

After which follows a long discussion, showing the impossibility of the feat.

The passage is printed in Sweet's 'Anglo-Saxon Reader'; but no notice is taken of the difficulty, nor is any solution offered.

The true answer is extremely simple—when you know it. Any one acquainted with the colloquial character of Anglo-Saxon narrative will, of course, easily see that the words "of these" refer to the *walruæses*. The preceding sentence is a mere parenthesis. Othhere was a practical man, and an honest, and knew what he was talking about. He tells us that the horse-whale is but seven ells, or fourteen feet long. Then he adds, parenthetically, "but in my country, the real whales are ninety-six or one hundred feet long"; and then, continuing his narrative, "*he said*, that he with five others killed sixty of them in two days." The A.-S. *thæ'ra* is best translated by "of them," as usual.

Thus the whole difficulty utterly vanishes. I have no doubt whatever that six men could kill five walruæses apiece in the course of the day, at a time when they could be found plentifully. Perhaps it could even be done now. A little pamphlet on 'Orosian Geography' has just been published by W. & A. K. Johnston. It is written by J. McCubbin and D. T. Holmes, and gives a translation of the 'Voyages' of Othhere and Wulfstan, with three illustrative maps. WALTER W. SKEAT.

MINCH OR MINSH HOUSES.—In a very curious little book I have lately fallen in with I find the following passages:—

"Then lay at a minch-house in the road, being a good inn for the country; for most of the public houses I mett with before in country places were no better than ale houses, which they call here minch-houses."

"Gott to Lesmahago, which I found to be but a small village, but in it is a sort of inne or minsh-house of considerable note kept by a ffarmer of great dealings."

I have never met with the word *minch* or *minsh* before, nor can I find any one who has done so. It is not to be found in Jamieson. I do not think it is a Scots word, notwithstanding the conclusion of the first of the above extracts. Can any reader of 'N. & Q.' throw light on the subject? I subjoin some particulars about the book: 'North of England and Scotland in 1704,' Edinburgh, William Blackwood, 1818; only one hundred copies printed. The copy I have seen belongs to the Signet Library, and is inscribed, "For Mr. David Laing from his Friend W. B." I give here the publisher's note:—

"The following Journal is now first published from the original manuscript formerly in the possession of the late Mr. Johnes, of Hafod, the well-known translator of Froissart, Joinville, &c."

Nothing is known with regard to the author, but it appears probable that he was a Londoner.

R. A. G.

Edinburgh.

MEANING OF NORE.—I do not think the signification of the word "Nore" as a place-name has ever been discussed; and as it would be interest-

ing if some light could be thrown upon its meaning, I have put together all the instances which I know or can find of its use. Of course I do not intend to imply that the signification is necessarily the same in all these cases:—

1. The well-known part of the estuary of the Thames, containing the Nore sand-bank and light, a few miles to the north of Sheerness.

2. A river in Ireland which rises in Tipperary, flows through Queen's County and Kilkenny, and joins the Barrow (formerly the boundary of the English pale) about two miles above New Ross.

3. A cape (the Black Nore) on the coast of Somersetshire, about five miles from the mouth of the Avon.

4. An eminence in Surrey, seven and a half miles to the south-east of Croydon (Bartholomew's 'Gazetteer of the British Isles').

5. The inhabitants of Knockholt (formerly more correctly spelt Nockholt), in Kent, call a piece of ground of the form of a sloping bank, on the southern side of the village towards Brasted, the Nore. This is not mentioned, so far as I am aware, in any book, but has come to my knowledge through an acquaintance with the locality.

Blackheath.

W. T. LYNN.

CHARLES DICKENS AND SIR THEODORE MARTIN.

—I am not aware if your, or any of your readers' attention has ever been called to the very close resemblance between the two stories 'Horatio Sparkins' in the 'Sketches by Boz' (Charles Dickens), and Bon Gaultier's tales 'Country Quarters' in Wilson's 'Tales of the Borders' (Theodore Martin). Both stories relate how an aspiring young man, wishing to get into society, does so by deception, and how many foolish people court such impostors thinking them "high and noble." I annex the concluding part of the two stories, to show the close similitude. In 'Horatio Sparkins':—

"At length the vehicle stopped before a dirty-looking ticketed linendraper's shop, with goods of all kinds and labels of all sorts and sizes in the window. 'Pray be seated, ladies. What is the first article?' inquired the obsequious master of the ceremonies of the establishment. 'I want to see some silks,' answered Mrs. Malderton. 'Directly, ma'am. Mr. Smith! Where is Mr. Smith?' 'Here, sir,' said a voice at the back of the shop. 'Pray make haste, Mr. Smith,' said the M.C.; 'you never are to be found when you're wanted, sir.' Mr. Smith, thus enjoined to use all possible despatch, leaped over the counter with great agility, and placed himself before the newly-arrived customers. Mrs. Malderton uttered a faint scream; Miss Teresa, who had been stooping down to talk to her sister, raised her head, and beheld—*Horatio Sparkins!*"

In 'Country Quarters':—

"Some months afterwards Mrs. Cheesham and her daughter Emily entered one of the extensive drapery warehouses of Edinburgh to invest a portion of their capital.....'Eugene,' said the superintendent of the place, 'show these ladies that parcel of goods. A very

superior article indeed. Eugene! Eugene!' The ladies had good reason to remember the name; and what was their surprise on looking round to see the exquisite of Potterwell bending under a load of dress pieces."

Which story appeared first?

WILLIAM TEGG.

13, Doughty Street, W.C.

FIELDING'S DAUGHTER, MRS. MONTRESOR.—About a year ago an inquiry was made as to whether there were any living descendants of Henry Fielding, and in reply the querist was referred to the peerages, where they appear under the "collaterals" of the Earl of Denbigh (7th S. iii. 348, 432). The ordinary biographies tell us very little of the novelist's private life; and although we have Fielding's own assurance that the character of Sophia Western was intended to represent his first wife, and it is considered by some authorities that that of Amelia is a portrait of his second wife, some allowance must be made for the partiality of a husband, who, whatever may have been his faults, possessed a loving nature and a keen appreciation of the delights of home. A description of one of his daughters, which we owe to a contemporary pen, and in which we may perhaps trace the personal characteristics of Charlotte Craddock, will accordingly not be without interest. It occurs in that curious work Whitehead's 'Original Anecdotes of the late Duke of Kingston and Miss Chudleigh,' 1792, p. 95. Miss Fielding was at the time a visitor at Pierrepont's Lodge, the duke's seat in Surrey, together with her future husband, Col. Montresor, Governor of Tilbury Fort:—

"Miss Fielding was of a good stature, about twenty years of age, a sweet temper, and great understanding; but in a deep decline. She had been a visitor and companion to Miss C—— for some years. Col. Montresor, who was between fifty and sixty years old, paid his addresses to her: and in a few months afterwards they were married; which so displeased Miss C—— that she never saw them after. If the Colonel had not married her, I believe she would never have got a husband; being, poor lady, the colour of a ghost; a mere skeleton, with such coughings and spittings as would have turned the stomach of a coal-heaver. Her uncle Sir John and Miss C—— were very intimate; so much that she and the Duke seldom missed the examination of any felon brought before the magistrate."

An anecdote of Sir John follows, which would not accord with the taste of the present readers of 'N. & Q.,' and I shall therefore pretermit any further quotation.

W. F. PRIDEAUX.
Calcutta.

CROWLAND ABBEY.—In the *Times* of June 9 a statement is made of the condition, nigh to total ruin, of Crowland Abbey. An architect is to be employed, and subscriptions are to be sought after. I hope if this is done that a committee of a very few well-selected common-sense folk may be part of the intellectual machinery for the work. It

may be in many cases of valued old relics and landmarks that the perishable time has come, bringing the natural event (to men and things) of the inevitable passing away—it may also not have come to that. We rarely can see all that goes on behind the screen. What may be saved of valued old monuments, national landmarks, should, of course, be saved if money can do it. Otherwise, when of sufficient importance, a characteristic memento erected on the spot should take its place. In order that there may not be zeal without knowledge, I beg to refer your readers who are not acquainted with these matters to a letter in the *Gentleman's Magazine*, March, 1829, which refers to the fourth volume of Mr. Britton's 'Architectural Antiquities of Great Britain,' &c., and to a few words more easily got at in the *Penny Cyclopædia*, art. 'Lincolnshire.'

WM. RENDLE.

P.S.—The reason why I am quick to note this matter in your authoritative pages is that as a people we are so often the victims of acrid controversies, and even of serious jobs in like cases, and the true and reasonable lover of antiquity gets discredited.

SNEAP.—In the *Spectator*, June 2, 1888, p. 749, this word is mentioned as being a specimen of the wonderful English used by foreigners who write English dictionaries. In the same, June 9, p. 787, we are told it is still a good word in the modern Staffordshire speech. I give it, with its derivation, in my 'Dictionary,' because Shakespeare uses it thrice.

It is worth while adding that the English Dialect Society's glossaries show that it is known in Swaledale, Cleveland, Mid-Yorkshire, Holderness, Cumberland, &c. Ray notes that in his time it was "in general use all over England."

WALTER W. SKEAT.

STAMPEDE.—I fancy this "Americanism" (derived from the Spanish or Mexican *estampada*) was not seen in English periodical literature until after the first battle of Bull Run, 1861. The poet Longfellow's much earlier use of the word may not have been noticed in 'N. & Q.' In his 'Journal,' under date December 28, 1846, the poet writes: "There is a great 'stampede' on Parnassus at the present moment, a rushing to and fro of the steeds of Apollo. Emerson's Poems, Story's Poems, Reed's Poems, Channing's Poems, all in one month." (See 'Life of H. W. Longfellow,' by S. Longfellow, vol. ii. p. 107.)

G. JULIAN HARNET.

Cambridge, Mass., U.S.

SOAPY SAM.—It is often asked why the late Bishop Wilberforce was called "Soapy Sam." According to the writer of a chatty article on the bishop in the June number of *Temple Bar*, he got the *sobriquet* from his own initials as founder, and those of Alfred Potts, a first Principal, appear-

ing on either side of a porch at Cuddesdon College. No one, however, saw how the words stood in combination (S O A P) till the bishop's own quick eye detected it. During his great intimacy at court this name expanded into "Windsor Soap."

JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

'VICE VERSÂ.'—One of the books which have had a great run is 'Vice Versâ.' There is a tale from the same standpoint in G. W. Dasent's 'Norse Tales,' with the title of 'The Husband who was to mind the House.' It is stated to be "reprinted by permission of D. Douglas, Esq., from 'Tales of the Norse.'" It is inserted by G. B. Tait in Jarrold's 'Empire Readers,' Book III., pp. 25-7.

ED. MARSHALL.

WOOLLETT AND BARTOLOZZI.—So very little is known respecting the eminent engraver William Woollett, that I venture to send you the subjoined copy of an interesting letter addressed to Francesco Bartolozzi:—

Sir,—I have heard with great surprise that I lay under your displeasure, and, it wou'd be with great reason that I should, was the Conduct with which I am charg'd, in the smallest degree true: but Sir, on the contrary I have always regarded and spoken of you as the first Artist in this Kingdom: and so far from speaking disrespectfully of your abilities in drawing, it is a frequent expression of mine "I wish I could draw like Bartolozzi."

I find it has been represented to you that I have found fault with a design for a Fan that you exhibited last Year at the Royal Academy: In answer to which I positively declare that it is impossible I should express any dislike to a particular Drawing of so much Merit, when I am so great an Admirer of your works in general: my collecting Your prints, together with the testimony of every Artist of reputation with whom I am acquainted and have heard me speak of you, must sufficiently prove the opinion that I entertain of you as an Artist, and the Malignant Insinuations and aspersions of those persons that have imposed upon you must of course fall to the ground, this I am ready to prove to you by the evidence of Many if you will be so good as to inform me who are my Accusers, this I conceive I have a right to ask, in order to clear up my injured reputation.

I am Sir

With great respect

Your most Obedient Servant

Jan'y. 24th 1781.

WM. WOOLLETT.

LOUIS FAGAN.

WARSPITE.—Many years ago a correspondent asked (5th S. iv. 229) what was the meaning or derivation of *warspite*, adopted for the last two hundred years as the name of a ship in the Royal Navy. Another correspondent (p. 376) replied that it meant "simply the spite (malice or rancour) of war." This seems a very unsatisfactory explanation of the strangely compounded word. I believe it to be a corruption of *war-sprite*. This was the name of Sir Walter Raleigh's flagship. It was natural that his memory should be preserved by continuing the name to successive men-of-war.

The word would easily be corrupted into *war-spite*, and an error of this kind, once made, would be perpetuated.

J. DIXON.

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.

CHAPMAN'S 'ALL FOOLS': "TO.....SIR THO. WALSINGHAM."—My obliging friend Mr. R. F. Sketchley, librarian of the Dyce and Forster Libraries, tells me that this dedicatory address is stated to be found only in a copy in the possession of J. P. Collier, from which that gentleman printed a few copies for distribution. Might I ask, What has become of that copy? Was it sold after Mr. Collier's death; or did it depart this life with its possessor? I ask because, though it is possible that Chapman, as says this dedication, may have taken measures that his play should be published, it is certain that it was not printed from an author's copy, but from a stage transcript; and not improbably from the transcript of a transcript. The book is, as regards its wording, accurately transcribed and printed as compared with the usual playbooks of the period; but here and there there is verse printed as prose, and verse wrongly divided into overlong and shorter quasi-verse portions, such as no author would allow to be printed; irregularities, however, which might occur in a prompter's or other copy, where verbal accuracy was alone aimed at.

BR. NICHOLSON.

CLIFFE OR CLIVE FAMILY.—In the Harl. MSS. there are several pedigrees of the Cliffes of Cheshire and Shropshire, as well as of the family of the same name, but bearing different arms, settled in Essex. Of the latter branch, I think, was established in Yorkshire. The name of the former family was generally spelt Cliffe, but is occasionally spelt Clyffe, Clive, or Clyve. It seems strange that the heralds should call the name Cliffe, while Lord Powis's ancestors used Clive or Clyve in their wills.

Some time since a friend told me that in the *Journal of the Archaeological Society*, Taunton Division, it was stated that the Cliffe family were benefactors to the ancient Abbey of Old Cleeve, in Somersetshire. This abbey seems to be identical with that of St. Mary's Redcliff. My friend thinks these Cliffes were also connected with Cliff-Pypard, in Wilts. I shall be obliged if any of your antiquarian correspondents will supply me with information respecting these Cliffes. From them possibly may have descended Anthony Cliffe, who made his will on April 16, 1573. He desires his body to be buried in the "Church Haye" of *Hewes*, and among other legacies is one of 10s. to William

Darbye, Parson of Pitneye. *Hewes* is evidently "Huish Episcopi," and is the parish adjoining Pitney, both of them near Langport, Somersetshire. When I visited them, about thirteen years ago, I found the registers did not extend back so remotely; and I was assured that there were no Cliffes in either parish. Anthony leaves legacies to his "eldest brother," John, and to John's son Anthony and daughter Maudlin. He makes his wife *Avisé* residuary legatee.

HENRY L. TOTTENHAM.

Guernsey.

GEORGE HANGER, FOURTH BARON COLERAINE.

—1. What was the exact date of his birth? He died March 31, 1824, "aged seventy-three." 2. Where was he buried? 3. Is there any portrait of him in existence? I am aware of the woodcut in the 'Life, Adventures, and Opinions,' and of the frontispiece, after Reinagle, in the second edition of Hanger's 'To all Sportsmen,' &c. 4. Who was the Hon. George Hanger, who was gazetted an ensign in the 70th Foot on Sept. 29, 1796?

G. F. R. B.

"ODD-COME-SHORTS": "TANTADLING TARTS."

—In an amusingly illustrated sheet song, dated 1807, entitled 'The Odd Dealer,' mention is made of "odd-come-shorts" and "tantadling tarts." The compound seems to denote misfits in dress which had come into the dealer's possession at odd times; but what is meant by "tantadling tarts"?

ANDREW W. TUER.

The Leadenhall Press, E.C.

H.—Can any of your readers give me any trustworthy sources of information as to the origin of the mispronunciation of the letter *h* in English? It seems to be a comparatively late phenomenon. In what author is the peculiarity first noticed?

HERBERT A. STRONG.

JONATHAN OLDFIELD, a travelling preacher, born at Uttoxeter in 1712, died in 1767. Is his name mentioned in any of the religious memoirs of the period? He is said to have suffered much hardship in his wanderings, and to have been put in the stocks as a vagabond. H. WEDGWOOD.

31, Queen Ann Street, W.

NEWSPAPERS.—Is there any list or bibliography of Scottish, and more especially Edinburgh, newspapers? Where can I most readily obtain information respecting the dates of issue of Edinburgh newspapers, their politics, and when they were discontinued? At the British Museum the newspapers are not catalogued. I have seen Grant's, and also Hunt's 'History of Newspapers.' Information regarding periodicals of any sort, ancient or modern, published in Edinburgh, or sources of information, will prove acceptable to

J. W. SCOTT.

137, Lothian Road, Edinburgh.

RANDLE MACDONNELL.—I have in my possession a book-plate which belonged to "Mr Randle McDonnell," and was taken from an edition of the *Spectator* published in Dublin in 1753. The arms on it are: 1 and 4, MacDonnell, quartering 2, Az., a buck's head between three spur rowels (Dingwall); and 3, Gyrony of eight, or and sa (Campbell). The crest is placed over a viscount's coronet, and the supporters of the Earls of Antrim are used. I am unable to find any MacDonnell who was entitled to use those quarterings, and in reply to inquiries which I made at the Irish Office of Arms, I have been informed that "No person could be entitled to use the supporters of the Earls of Antrim and a viscount's coronet but Viscount Dunluce, the eldest son of the Earl of Antrim. No Viscount Dunluce that has existed was entitled to this coat. In fact, there is no authority on record for the armorial ensigns on the book-plate."

Who, then, can the owner of the book-plate have been? I shall be much obliged for any information which will throw a light on the subject.

J. DE C. MACDONNELL.

Fairy Hill, Limerick.

ELASTIC.—Is anything known of the history of this word (in any language) before 1651? In Pecquet's 'Experimenta Anatomica,' published in that year, *elastica virtus* denotes the "impulsive" force of the atmosphere, which, since the Torricellian discovery of 1643, has been recognized as the cause of the phenomena previously ascribed to "Nature's abhorrence of a vacuum." The earliest English occurrence of the word that I have been able to find is in the translation of Pecquet, 1653. In Boyle's 'Spring and Pressure of Air,' 1660, the author uses *elastical force* as a well-known term, but apologizes for the expression "elastical bodies" as a novelty of his own. So far as the evidence is known to me, the adjective was first employed to denote the expansive force of air or gases, its use with reference to solid or liquid substances being a later development. It would be interesting to know by whom and for what purpose the word was invented, whether it was first used in the discussions raised by the Torricellian experiment, or whether, as might also be conjectured, its original use referred to the "propulsive" force developed in the explosion of gunpowder. I should be surprised to find that the word was older than the seventeenth century. Is it to be found in Galileo or in Descartes?

HENRY BRADLEY.

11, Bleisho Road, Lavender Hill, S.W.

ALTON CASTLE, IN STAFFORDSHIRE, between Cheadle and Ashborne, is situated at the apparent termination of a romantic valley, about a mile long, in the bottom of which flows the Churnett. Tradition says it was demolished by the Parliamentary forces during the Civil War. Erfdwick,

in his 'History of Staffordshire,' mentions the founder of the castle and of Croxton Abbey (another noble ruin in the neighbourhood) to have been Bertrand de Verdun, *temp.* Henry II. It passed through several families by female heirs, and at length became the property of J. Talbot, first Earl of Shrewsbury, by right of his wife. It has remained in their family to the present time, a space of nearly four hundred years. If any of your correspondents can communicate any particulars of its history they will much oblige.

E. A. RICHARDS.

44, Bird-in-Bush Road, Peckham.

A NIGHT-CAP STRATAGEM.—A certain general is said to have saved his life by putting a night-cap on a lion's head. Who was it that employed this stratagem?

JAMES D. BUTLER.

Madison, Wis., U.S.

ALEX. HAMILTON.—I should be thankful for information as to the parentage and birth-place of this Sanscrit scholar, professor at Haileybury College, who died at Liverpool in 1824.

J. G. A.

VENABLES.—Can any of your readers inform me of the genealogy of Col. Robert Venables, who wrote the third volume of the 'Universal Angler,' published in 1676, the first and second volumes being written by Izaak Walton and Charles Cotton? This Col. Robert Venables was imprisoned in the Tower in 1655, and was made Governor of Chester Castle in 1660. He died in July, 1687. Where was his residence in Cheshire; and where was he buried? William and Abraham Venables sailed in the Friends Adventure for Pennsylvania in 1862. Were these the sons of Col. Robert Venables?

A. SOMERVAIL.

4, Cullum Street, E.C.

NAME OF PORTRAIT.—I have an old portrait, with the inscription "Ætatis suæ 69, 1708. Philo Piscator." Can it be determined from the inscription whose portrait it is? Is the title "Philo Piscator" known to attach to any one whose age corresponds with the date? The coat of arms on the side opposite to the inscription is entirely torn off.

ED. MARSHALL.

BLUE APRONS.—It is said it was the fashion in Queen Anne's day for tavern waiters to have blue aprons. Are there any pictures representing this, or literary papers illustrating it?

C. A. WARD.

Walthamstow.

NEVILLE M.I. AT HIGH OFFLEY.—During the recent restoration of the ancient parish church of High Offley, in the county of Stafford, a fragment of a mural tablet was discovered behind one commemorating, I believe, one of the Skrymshire family who formerly resided in the parish, on

which this portion of the original inscription remains:—

Elizabeth his wife eldest daughter
to St Henry Nevile of Billingblore
in the Covintie of Berks who departed
this life the 8th day of July 1655.

I notice that H. C. F., at the reference 'Hampton Poyle' (7th S. v. 350), mentions "Sir Henry Nevill, of Pillingbere, within the parish of Waltham St. Lawrence, in the said county of Berks, Knt." May I ask which is right, Billingblore or Pillingbere; whose wife was Elizabeth; and for information concerning Sir Henry Nevile, her father?
W. F. MARSH JACKSON.

PORTUGUESE REVOLUTION OF 1640.—I find it stated in a genealogical history that during the revolution in Portugal in 1640 the Portuguese (or Lisbonites?), pending the acceptance by the Duke of Braganza (crowned John IV.) of the crown of Portugal, elected a merchant of Lisbon, of Irish origin, named James Darcy, as their nominal king, and that James Darcy bore the title of king for a few days between December 1 and 13, 1640. Can any reader of 'N. & Q.' tell me if there is any foundation for this statement regarding the election of James Darcy; and where I can find a detailed account of the events connected with the revolution in question?
W. DARCY.

Replies.

"PRIMROSE PATH."
(7th S. v. 329, 390.)

I cannot help N. M. AND A. to an earlier example than Shakespere's; but surely there is no necessity. Every one feels the beauty and correctness of the imagery. The primrose is so exactly the right flower where Shakespere has put it that no other would have done so well. The primrose is the "first-born child of Ver," peculiarly marking the youth of the year. It is "the rathe Primrose," which is not only "Merry Springtime's harbinger," but it is "the rathe primrose that forsaken dies." "The pale primrose"—"that peeps beneath the thorn." That element of pathos as well as beauty has been recognized by many poets. The primrose excites altogether different feelings from the brisk, perky, cheerful daisy, so much admired by Chaucer, "these flowers white and red," which he said "softeneth all my sorrow."

"Why primrose path"? Primroses almost always do seem to grow on banks, and by paths and along foot-ways in woods and copses, and in shady retired places likely to be chosen by amorous youth. They love shade and retirement. No doubt Shakespere had seen many such primrose paths; and it was those he had in his mind's eye when he wrote the passage, and not the representation of hell on some old church wall with streaks of green and brown for roads and

fields, dotted with yellow paint for flowers. What a horrid fancy! If no poet before Shakespere had used the primrose in his sense, nor made it typical of youth, love and tenderness, smiles and tears, many have done so since. Its attributes are now fixed for all time; and I think I may venture to say that the greatest poet would now be unable to make it typical of anything different from the sense it acquired (or had) during the first half of the seventeenth century. Were I to pursue this subject ever so long, more could not be said than is contained in the two following beautiful lyrics by Herrick. *He* would have had no difficulty as to where Shakespere got his idea from, I imagine.

Aske me why I send you here
This sweet *Infanta* of the yeere?
Aske me why I send to you
This Primrose, thus bepearl'd with dew?
I will whisper to your eares,
The sweets of Love are mixt with tears.

Ask me why this flower do's show
So yellow-green, and sickly too?
Ask me why the stalk is weak
And bending, (yet it doth not break?)
I will answer, These discover
What fainting hopes are in a Lover.

Herrick, p. 243.

To Primroses fill'd with morning-dew.
Why doe ye weep, sweet Babes? can Tears
Speak griefe in you,
Who were but borne
Just as the modest Morne
Teem'd her refreshing dew?
Alas you have not known that shower,
That marres a flower;
Nor felt th' unkind
Breath of a blasting wind;
Nor are ye worne with yeares;
Or warpt, as we,
Who think it strange to see
Such pretty flowers (like to Orphans young),
To speak by Tears, before ye have a Tongue.

Speak, whim'ring Younglings, and make known
The reason, why
Ye droop, and weep;
Is it for want of sleep?
Or childish Lullabie?
Or that ye have not seen as yet
The *Violet*?
Or brought a kisse
From that Sweet-heart to this?
No, no, this sorrow shown
By your teares shed,
Wo'd have this Lecture read,
That things of greatest, so of meanest worth,
Conceiv'd with grief are, and with teares brought
forth.
Herrick, 1648, pp. 117-8.

Let some deeply-read person should haste to inform me of certain lines by a Lake-poet on the primrose, I may remark that he correctly describes it as growing on "a river's brim," by which there would most probably be "a path."
R. R.
Boston, Lincolnshire.

The quotation from Ebenezer Jones, introduced by N. M. AND A. in their reply about the 'Primrose

Path,' will be found in his 'Studies of Sensation and Event,' London, 1879, p. 185, under the heading, "When the World is burning," "Stanzas for Music." The lines had previously appeared in *Ainsworth's Magazine*, January, 1845. They are not in the first edition of E. Jones's 'Poems' (a rare volume), as that was published in 1843. The reference to "linnings on church walls" is very ingenious, and will be the more satisfactory if the "existing examples" alluded to by the writers are pointed out.

W. E. BUCKLEY.

LITTLE SUMMER OF ST. LUKE (7th S. v. 507).—A recurrence of warm weather of a milder kind, the duration of which is usually about ten days or a fortnight, takes place nearly every year in the middle of October; and as the 18th of that month is St. Luke's Day, this is generally called by us St. Luke's summer. In America the same thing is experienced, and is there called the Indian summer. It would be interesting to ascertain, if possible, the earliest use of the expression. It is not likely to be very old, since before the reformation of the calendar St. Luke's Day in England corresponded to what is now the 29th of October, whereas the warmer weather usually occurs about the middle of that month, near the time when St. Luke's Day is now kept. Of course, in countries where the Gregorian calendar was observed from the beginning, St. Luke's Day (the 18th of October) corresponded to the same time with respect to the seasons as it does now from the year 1582. Between then and 1700 that day corresponded astronomically in England to the present 28th of October, from 1700 to 1752 (when the Gregorian reckoning was accepted here) to the 29th of that month.

W. T. LYNN.

Blackheath.

[MR. E. H. COLEMAN points out that the subject was fully discussed in the 1st, 4th, and 5th S., under various titles. A mass of correspondence on the subject which has reached us becomes thus superfluous.]

PALM SUNDAY (7th S. v. 408).—This has been discussed several times in 'N. & Q.' See 1st S. ii. 68; 4th S. iii. 553; iv. 286; 5th S. vii. 260; 6th S. x. 329 under heading "Fig Sunday," and the last under "Fig Friday." The custom, so far as appears from the above communications, prevails in the counties of Bedford, Buckingham, Hertford, Northampton, Oxford, Wilts, and North Wales. Hone, in his 'Year Book,' p. 1593, has:—

"*Palm Sunday*. At Kempton, in Hertfordshire, five miles from St. Albans, it hath long been—and for aught the writer knoweth still is—the custom for the inhabitants, 'rich and poor, great and small,' to eat figs on the Sunday before Easter, there termed 'Fig Sunday,' when it is also usual for them to 'keep wassel,' and make merry with their friends. A dealer in groceries, resident at Kempton, affirmed to me from his own lengthy observation, that more figs are sold in the village the few days previous than in all the year beside. I am not aware

that any similar usage is in existence, neither can I form any probable conjecture illustrative of its origin."

As the narrative of the withering of the barren fig-tree follows immediately after the account of the triumphal entry into Jerusalem (St. Matth. xxi., St. Mark xi.), which is commemorated upon Palm Sunday, it seems to be most likely that the two events were connected in popular estimation, and as a good tree is known by its fruits, so the devout provided themselves with figs, as a sort of symbolical evidence of their own productiveness of good works.

W. E. BUCKLEY.

EDWARDS FAMILY (7th S. v. 349, 472).—It may be well to place upon record in 'N. & Q.' the annexed extract anent the author of the 'Canons of Criticism,' from the Admission-book of Lincoln's Inn:—

"Thomas Edwards, gent., son and heir of Thomas Edwards, late of Lincoln's Inn, Esq., deceased, admitted 3 March, 1720.

Mr. Tho. Edwards has a certificate from Grayes Inne, that he was admitted of that society y^e 24th of No. 1715."

DANIEL HIPWELL.

31, Myddelton Square, Clerkenwell.

ANDREW BRICE AND LORD OGLEBY (7th S. v. 448).—In 'The Thespian Dictionary' (1802) it is stated that Thomas King (*s. v.*),—

"in 1766, by his performance of Lord Ogleby ('The Clandestine Marriage') reached the summit of his reputation. His exhibition of this character was totally different from that in which Mr. Garrick had conceived and intended to have represented it. On hearing Mr. King's rehearsal of it, however, he declared himself satisfied with it, and encouraged him to expect, what he afterwards received, the universal applause of every spectator. The tremulous, feigned voice which Mr. King adopted has been said to be an imitation of a very respectable printer at Exeter."

J. F. MANSERGH.

Liverpool.

CATSBRAIN (7th S. v. 329).—Halliwell gives "Catsbrain, a kind of rough clay mixed with stone, West"; but the appellation is more probably derived from a local surname, Kate's Burn, *i. e.*, Kate's Brook.

R. S. CHARNOCK.

"BLOOD IS THICKER THAN WATER" (3rd S. iii. 367; xi. 34, 103, 163).—This proverb has not only not come into use in English in modern times, as is pointed out, but it is not even confined to English. The same sentiment is to be found in other languages. Thus the Germans say, "Blut ist dicker als Wasser"; and the Swiss, "Bluet isch nid Wasser" ("Blood is not water"). In Icelandic, Swedish, Danish, and Norwegian the mode of expression is somewhat different, and runs either "Blood is never so thin that it is not thicker than water," or "That blood is thin which is not thicker than water." The Italians have another way of putting it, and say, "Il sangue non fù mai acqua,"

"Il sangue non è acqua," or "L'acqua lava, e il sangue stringe"; whilst in Italian dialects (in which the saying seems to be common), in a Spanish dialect, and in the Swiss Romance dialects we find either "Blood is not water," "Blood founts, and is not the same as water," or "does not (or cannot) become water." See 'Sprichwörter der Germanischen und Romanischen Sprachen,' by Ida and Otto von Düringsfeld, Leipzig, 1872, i. § 252; and Giusti, 'Proverbi Toscani,' p. 197, Malta, 1874.

F. CHANCE.

Sydenham Hill.

"STRAWBOOTS" AND "VIRGIN MARY'S GUARD" (7th S. v. 307, 395).—Maria of Austria lived 1503–1558. Of course this is not the person referred to by MR. RAYNER, as the first colonel of the 7th Dragoon Guards was Ligonier (1720–1749). I think, however, it was in some foreign service that the name "Virgin Mary's Guard" was acquired. Does MR. RAYNER mean Maria Louisa, wife of Napoleon I., who in her flight was attended by some 700 men in 1814? If so, were the 7th Dragoon Guards deputed to this service? This, of course, was in the reign of George III.; but I have always understood that the name arose in the reign of George II., and, if so, the meal has not yet been bolted to the bran.

E. COBHAM BREWER.

With all due deference to your correspondents, I venture to suggest that the real cause of the *sobriquet* "Strawboots" being applied to the 7th D.G. is as follows. Such was the stupidity of some batch of recruits, not even knowing their right foot from left, that the drill instructor caused a wisp of hay to be bound round one leg, and a ditto of straw round the other, and instead of saying "Right," "Left," the word of command was "Hay boot," "Straw boot," hence the regiment got the nickname of "Strawboots." This I elicited by a query in the *Broad Arrow*, November, 1886, when it was fully answered by one signing himself "Cheval Noir" (another *sobriquet*, "The Black Horse," from the facings of that gallant corps) to above effect. Since then I questioned an old sergeant of the regiment, who gave the same information. "Cheval Noir" at the same time referred me for confirmation to several old officers of "The Black Horse"—"Ligoniers," as formerly named. I am glad of information as to why they were called "Virgin Mary's Guard," though I confess I do not see any connexion between the Arch-Duchess of Austria and the Virgin Mary.

S. V. H.

"EX PEDE HERCULEM" (7th S. v. 367).—See 1st S. iii. 302, 380, 457.

P. J. F. GANTILLON.

Taking MR. MARSHALL to be correct in saying that there is no classical authority for the words

"Ex pede Herculem," I hazard the guess only that they may have originated in some one's mind from the rather similar sound of the words "Expende Hannibalem," which do occur in Juvenal.

R. M.

BURIAL-PLACE OF GEORGE I. (7th S. v. 488).—Having embarked at Greenwich on June 3, 1727, for Hanover, King George I. died at Osnaburg in the night between the 10th and 11th, having landed at Vaert on the 7th of that month. An account given in 1775 states that

"he arrived at Delden on the 9th inst., about eleven o'clock at night, in all appearance in perfect health. He eat his supper pretty heartily, and among other things part of a melon. Setting out about three next morning, he had not travelled above two hours before he felt some griping pains, and being come to Linden, where his dinner was provided, could eat nothing; whereupon he was let blood and had such remedies as were thought proper to give him. Being desirous to reach Hanover [spelt with one *n* at this date; see query at same reference] he bid his people drive on with all speed, and falling into a kind of doze in his coach, he remained in that condition in the arms of a gentleman that was in the coach with him, to whom, as it was reputed, he said in French, 'I am a dead man.' About ten at night he arrived at the Duke of York's palace at Osnaburg, where he was let blood in the arm and foot to no purpose, for his lethargy increased, and he died about midnight."

On June 14 a messenger brought advice to Sir Robert Walpole at Chelsea, "about three in the afternoon," that His Majesty died as above. Sir Robert thereupon

"went to Richmond and communicated this intelligence to their Majesties and attended them from Richmond to Leicester House. In the night between the 3^d and 4th September, 1727, the Corpse of the late King was delivered, without ceremony, at Osnaburg, into the hands of the present King of Great Britain's officers and conducted to the frontiers by a detachment of the Duke of York and Bishop of Osnaburg's life guards, who were there relieved by a detachment of the regiment of dragoons of Wenden, which guarded the procession two nights; after which it was escorted by a detachment of dragoons of the regiment of Pont Pietin as far as the plain between Ahle and Limmer, where fifty of the Life Guards received it at midnight and conducted it to Hanover, arriving about one o'clock before the gate of Callemberg. The Baron von Gertz, governor of the Castle, had the direction of the funeral."

An account is then given of the order of procession, which concludes:—

"It being fair time with them, and consequently many strangers in the town, 1000 men of the garrison were ordered to be under arms till two o'clock to prevent disorders. Part of those troops stood in lines and presented their pieces while the body coach was passing by. Notwithstanding the unseasonable time of night when the burial was performed, there was a great concourse of people from all parts to see this last honour paid to their late Sovereign."

R. W. HACKWOOD.

It appears from the *Daily Courant* of July 17, 1727, that the king had given orders by a codicil to his will that if he should happen to die in Ger-

many he should be buried at Hanover, and that preparations were being made to transport "his Majesty's Corpse, which will be brought into this City after Midnight, to be deposited without ceremony in the Tomb of his Ancestors, according to his Majesty's Intention."

G. F. R. B.

Lord Stanhope says, "His interment took place at Hanover, in the vault of his ancestors" ("History," ii. 116). EDWARD H. MARSHALL, M.A. Hastings.

[Other contributors are thanked for replies.]

BELL LEGEND AT BRAILES: WILLIAM FOUNDOR (4th S. v. 407).—Some years ago, in dealing with this subject, allusion was made by MR. ELLA-COMBE to the stamp discovered on various mediæval bells bearing the name of "William ffoundor," and an attempt was made at that time to trace this person and fix his identity, but, as it would seem, without any positive result. Lately, in referring to the fourth volume of Mr. Selby's *Genealogist*, I came across two entries of grants made at the close of the fourteenth century, which appear to throw some light on the subject. The first deed, 16 Richard II. [1393], sets out that Ralph atte Swyche, citizen of London, transfers to Stephen Sedar two messuages and three shops in the parish of "St. Botulphe extra Algate." The witnesses are Robert Boreford, Wm. atte Wode, Wm. Dawe, founders, Tho. Clerc (or Clerc), Stephen Lalleford, and others. The second grant bears date 18 Richard II. (1395), and appears to have reference to the same property, which is conveyed by Stephen Sedar to John atte Lee. The witnesses in this instance are William Foundor, Stephen Lalleford, and others. Seal, a letter I crowned.

This last fact of the seal has some importance, as in a rubbing of the inscription on the Brailes bell, obligingly sent me by the vicar, I observe that all the capitals are crowned. It should be added that the notices of the deeds are given on p. 104 of the *Genealogist*, published last year.

WM. UNDERHILL.

JARVIS'S 'DON QUIXOTE' (7th S. v. 508).—As the latest of the many translators of 'Don Quixote,' perhaps I may be permitted to reply to MR. BOUCHIER'S note and query.

In Don Quixote's famous description of the pagan hosts (in c. 18, part i.) "los Etiopes de horadados labios" means nothing else than "the Ethiopians with bored (or pierced) lips," and is so rendered by every English translator, excepting only Jarvis and Smollett. *Horadado* is the past participle of *horadar*, to pierce.

MR. BOUCHIER'S opinion of the passage in which the phrase occurs is shared by many critics, native and foreign. For beauty and vigour of language it has been compared with the most celebrated pieces of description in ancient authors, with the

catalogue of the ships in the 'Iliad,' and the enumeration of the allies of Turnus in the 'Æneid.' I have myself, in a note to the passage, paralleled it with Milton's grandly rolling lines. Nor is the language of Cervantes put into the mouth of Don Quixote less to be admired because it is a burlesque on the rodomontades in the books of chivalries. In Spain the passage, as a model of sonorous, mellifluous Castilian has become a *locus classicus*, which no English translator can attempt to parallel in our "hissing, spluttering, guttural," over-sonorated tongue. H. E. WATTS.

"Horadados" seems clearly to have the significance given it in the editorial note. So *horadar* (Lat. *perforare*) in Diego Gracian's 'Plutarch's Morals,' p. 74, "*horadaronles los cuerpos punzandolos con unas dagas y punzones*"; and the word itself occurs in Inca Garcilaso's 'Comentarios Reales,' i. 22, "*trahian las orejas horadadas*." The rendering "swollen" arose probably from a confusion between *hinchado* and the word (which in the *ductus literarum* it somewhat resembles) *horadado*. X.

RECORDS OF CELTIC OCCUPATION IN LOCAL NAMES (7th S. iv. 1, 90, 134, 170, 249; v. 9): WALES, YORKSHIRE (7th S. v. 328, 478).—In view of the keen discussion in 'N. & Q.' on the first head, MR. DAVIS would have done well to give references in support of his opinion on the second. I venture to ask him to do so, and at least to tell us how far back he can trace the name, and what was the form of it when it first emerges upon record.

Under the first heading, a suggestion thrown out by me (7th S. v. 12) for charter evidence has not produced any. I have myself accidentally come upon matter of moment to this question, not noted, so far as I know, elsewhere, though I confess my knowledge of the literature of this great feud is very limited. Let me premise that in the laws of a country, as well as in the legends, language, and physical characteristics of its people, history to some extent traces itself. Thus the early laws of Scotland are full of Celtic terms and usages, and the conflict between Celtic and English influence is more plainly recorded there than anywhere else. Can Celtic influence be traced in the English laws in force before 1066? And do these laws contain any evidence of the intermixture of races in the same localities? The full answer to this question is far beyond my powers; but the following notes from the 'Ancient Laws and Institutes of England' partly answer it.

In the ordinance respecting the somewhat mysterious Dunsetas, the provision for lawmen, six of them English and six native, probably refers to disputes between Celt and Saxon, each living within his own border, and does not necessarily imply any intermixture of the one race in the

recognized territory of the other. See vol. i., 'Ancient Laws' (Record Commission), O. D. 9.

But a higher importance attaches to a clause in the Northumbrian Priests' Laws, by which a person accused of the practice of any heathenship was bound to clear himself by the oath of compurgators, partly his kinsmen and partly native strangers. "If a king's thane make denial then let xii be named to him and let him take xii of his kinsmen and xii Waller-wents, and if it fail then let him pay lah-slit x half-marks." See vol. ii., 'Ancient Laws,' N. P. L. 51.

The Waller-wents (paller-pente in the original A.-S.) are explained in Thorpe's glossary to the 'Ancient Laws' to be the Celtic inhabitants, the men of Cumbria. It would therefore seem that here we have express recognition of Celt and Saxon not only living together in peace, but also acting side by side in the administration of English law by the then all-prevailing mode of compurgation, and that, too, at a period when the difference of race was distinctly acknowledged. It may, perhaps, be contended that the regulation I have quoted was merely for the border line; but it seems to me to be a fair inference that it was a law throughout the whole kingdom of Northumbria, and that it points to the practicability of getting a mixed jury, or body of compurgators, in any part of that kingdom. Such would seem to be the view of Hallam, who, in his 'Middle Ages' (ch. viii., middle of part i., in Murray's reprint, p. 511), translating Waller-wents as "British strangers," refers to them as being "the original natives, more intermingled with their conquerors, probably, in the provinces north of the Humber than elsewhere."

GEO. NEILSON.

ANCIENT VIEWS OF THE ZODIAC (7th S. v. 406).

—Miss Rolleston's 'Mazzaroth' (Rivingtons) contains diagrams of the Planisphere of Denderah and of the Zodiac of Esneh, with this remark in the addenda:—

"I have lately got seven Indian zodiacs in a Bengal almanack, none older than Abraham, none Egyptian, but ancient Chaldean Astronomy.....I have not written yet what I see in them, fixing the origin of these and probably of all Sanscrit Astronomy to about the time of Abraham. Cancer is there, not Scarabæus."

Murray says that it is remarkable that in the zodiacs of Denderah and Esneh the sign Cancer is represented by a scarabæus, not a crab ('Hand-book of Egypt,' p. 387).

A. A.

FABLE OF THE DOGS AND THE KITE (7th S. v. 387).—What is the reference to Warton? In his critical examination of the 'Knight's Tale' ('Hist. of English Poetry,' section xii.) he does not mention this passage. La Fontaine has a similar fable under the title of 'L'Huitre et les Plaideurs' (Book ix. Fab. 9), for which he seems to be in-

debted to Jac. Regnerius, 'Apologi Phædrii,' &c., Divion., 1643, 12mo., pt. i. f. 21; or Gratianus a Sto. Elia, p. 7, 8; or to the 'Democritus Ridens,' Amstel., 1655, 8vo., p. 217; or to Eutrapel, 'Contes et Discours,' Rennes, 1603, 8vo., c. 7; or to Arlotto Mainardi, 'Facezie,' &c., Firenze, 1568, 8vo., p. 97. The same subject is treated by Boileau, Ep. 2, à l'Abbé des Roches, vers. 41 *et seq.*; and by Moreau de Mautour, 'Fables Nouvelles,' &c., Paris, 1685, 12mo., 15. All these references are given by M. Robert in his 'Fables Inédites,' &c., Paris, 1825, 2 vols., 8vo., vol. ii. p. 218. One of a like character is also in Ogilby's 'Fables of Æsop,' London, 1651, 4to., Fable 6, 'The Battaile of the Frog and Mouse,' wherein the "Kytish Prince"

down like swift lightning stoops,

And seiz'd both champions mauler all their troupe.

M. Robert has prefixed to his edition an 'Essai sur les Fabulistes qui ont précédé La Fontaine,' which contains a notice of all the early collections of fables, in some of which perhaps there may be the fable to which Warton refers. Otherwise, may not Chaucer have invented it? Æsop, as edited by De Furia (Florence, 1810), Babrius, and Syntipas, have no such fable. Many of the mediæval collections are very rare, and must be sought in public libraries.

W. E. BUCKLEY.

I very much question the existence of such a fable as that to which PROF. SKEAT alludes. In the first edition of the collected works of Chaucer (1532) the passage runs thus:—

We stryven as dyd the hou'des for y^e bone
That faughte al day and yet her p'te was non
Ther cam a cur while y^e they wer so wroth
And bare away the bone from hem bothe.

I think it far more probable that a third dog "bare away the bone" than a bird should avail itself of the quarrel.

While alluding to Chaucer, I should like to ask whether any reason can be given why Thynne, the editor of the above-mentioned edition, should have omitted the 'Preces de Chauceres' at the end of the Parson's tale, more especially as I am kindly informed by Prof. Hales that they are given in all the ancient MSS.

C. LEESON PRINCE.

In Roger L'Estrange's 'Fables,' the fable, which is classed by him (perhaps without reason) as by Æsop, concerns a lion, a bear, and a fox. L'Estrange, in his comments on the fable, alludes to the old proverb, "While two dogs are fighting for a bone a third runs away with it." This is very like the passage in Chaucer. L'Estrange, in his remarks, also says, "But then comes the kite or the fox in the conclusion"; and this seems to show that he knew two different versions of the fable.

E. YARDLEY.

PRAYER (7th S. v. 508).—The best-known instance of the use of this prayer is probably to be

found in Dr. William King's 'Anecdotes of His Own Times' (1818), pp. 7-9:—

"In 1715 I dined with the Duke of Ormonde at Richmond. We were fourteen at table. There was my Lord Marr, my Lord Jersey, my Lord Arran, my Lord Lansdown, Sir William Wyndham, Sir Redmond Everard, and Atterbury, Bishop of Rochester. The rest of the company I do not exactly remember. During the dinner there was a jocular dispute (I forget how it was introduced) concerning short prayers. Sir William Wyndham told us that the shortest prayer he had ever heard was the prayer of a common soldier just before the battle of Blenheim, 'O God, if there be a God, save my soul, if I have a soul.' This was followed by a general laugh..... Atterbury, seeming to join in the conversation, and applying himself to Sir William Wyndham, said, 'Your prayer, Sir William, is indeed very short: but I remember another as short, but a much better, offered up likewise by a poor soldier in the same circumstances, "O God, if in the day of battle I forget Thee, do Thou not forget me!"' This, as Atterbury pronounced it, with his usual grace and dignity, was a very gentle and polite reproof, and was immediately felt by the whole company. And the Duke of Ormonde, who was the best bred man of his age, suddenly turned the discourse to another subject."

C. E. DOBLE.

Oxford.

No such prayer, I think, ever "came into use." The words were an ejaculation of Lord Chancellor Thurlow, uttered at the time when he and Pitt were thrown into variance by the sudden illness and the equally sudden recovery of King George III. from his mental malady.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Lord Astley, before he charged at the battle of Edgehill, made this short prayer: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me" ('Hume,' vol. vii. p. 65; 'Life of Bp. Horne,' by Jones, p. 256, App., Lond., 1795).

ED. MARSHALL.

It is recorded of the veteran Earl of Lindsey that immediately before the advance at the battle of Edgehill he used this prayer: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me." See Beesley's 'History of Banbury,' ii. 314. Whether this is the first instance on record of the use of the prayer I cannot say. At any rate, it has a peculiar interest from the death of the gallant old general upon the battle-field.

G. L. G.

[See 'Prince Rupert and the Cavaliers,' vol. i. p. 470. Many other replies are acknowledged.]

LAPP FOLK-TALES (7th S. v. 381; vi. 13).—In reply to MR. E. SIDNEY HARTLAND, the Lapp story 'Cacce-Haldek' is No. 6 in Prof. Friis's 'Lappiske Eventyr.' I may add that all the Lapp stories I have contributed, or may do, are made with the assistance of kind and courteous friends, who have themselves collected the stories from the Lapps. The omission of "chapter and verse" I

deeply regret, as I full well know what that means to a folk-lore student.

W. HENRY JONES.

Mumby Vicarage, Alford

PASSAGE FROM RUSKIN (7th S. v. 508).—The passage MR. GARDINER quotes is from Ruskin's 'Sesame and Lilies,' Lecture ii., "Of Queen's Gardens," paragraph 90.

ALEX. H. TURNBULL.

Sydenham Hill.

[Very many correspondents reply to the same effect.]

ROMAN WALL IN THE CITY (7th S. v. 466; vi. 17).—The carving of the "Bull and Mouth" has been placed in the Guildhall Museum.

A. OLIVER.

MR. MATTHEW ARNOLD (7th S. v. 346, 397, 472).—Will BALLIOLENSIS please to refer to the account by Dean Stanley of Dr. Arnold's death at Rugby under the remarkable circumstances there related. He will see how all this is lost by the statement that "he was found dead in his bed."

ED. MARSHALL.

BALLIOLENSIS will find a touching account of the last hours of Dr. Arnold (at Rugby, not Fox How, as *Daily Telegraph* put it, and he corrects it) in Stanley's 'Life of Arnold'—mine is the sixth edition (Library)—1846, p. 617, &c. He was ill for some hours, and passed away, from "angina pectoris," in presence of wife and children.

S. V. H.

CURIOSITIES OF CATALOGUING (7th S. v. 505).

—These curiosities are frequent and amusing in the catalogues of second-hand booksellers. Here are three such *purpurei panni*, taken from catalogues lately received:—

1. Percy's Reliques of Ancient English Pottery.

2. The New Wig Guide, 1819.

3. The Rose and the Ring, in 4 vols., by R. Browning.

This last is evidently not a printer's error. And, as to printers, it is odd that men fairly intelligent, and familiar at any rate with the titles of old books, should make such mistakes as the first two. Our own dear printers in 'N. & Q.' are delightfully accurate in these matters; but even they are "viewy." They share the British printer's overweening fondness for that easy and unmeaning creature, the comma; they will not allow you, not even in proof, to prefer the more serious and accurate charms of the colon and the semicolon.

A. J. M.

ANNAS (7th S. iv. 507; v. 37, 133, 193, 396).—Annas occurs as a woman's name in Arkengarth-Dale parish registers under the date 1802, and is doubtless a phonetic spelling for Agnes, from the local pronunciation of that name. An earlier form is Annise, under the date 1746. In the lists of recusants printed from the North Riding Quarter Session Records for the North Riding Record Society in 1884, Annas and Agnes are given for

the same person; thus, for example, under the date 1614, the subject of one presentment, an aged widow woman of Huntington, is called Annas Foster, but in another presentment, in 1616, is styled Agnes Foster. In like manner Emmott is used for Emma, Ellis for Alice, and Eden for Edith, &c. Where Annas, or Agnes, is given for Ann, and Isabel for Elizabeth, or *vice versa*, it would seem to arise from hurry or carelessness in taking down the names for the purpose of presentment. These lists of recusants are of great interest and value in illustrating the various ways in which the same Christian name was used in the former part of the seventeenth century. A very remarkable woman's Christian name I met with some time since in the parish register of St. Michael's Church, Downholme, near Richmond, Yorks, in the two following extracts:—

John Gill & Russia Ellerton were marry'd September y^e 23^d, 1739.

William Bramley and Russia Gill were married September y^e 14th, 1746.

JOHN TINKLER, M.A.,

Vicar of Arkengarh-Dale, near Richmond, Yorks.

There is no such Christian name for a woman in the Welsh language as Annas. In addition to the Gwastad Agnes, near Barmouth, mentioned by your correspondent O. (7th S. v. 193), I know of another of the same name, a small holding in the parish of Beddgelert, close to the pass of Llanberis, as well as of a slate quarry situate on a farm of the same name, viz., Tyddyn Agnes, or Agnes's Farm, in the parish of Llanlyfni, within a few miles of this town. In all of these three places, and which are a good many miles apart, the people pronounce the word as if spelt Annas, but in all deeds, documents, and registers the word is correctly spelt Agnes.

EDW. H. OWEN, F.S.A.

Carnarvon.

RHENISH UNIFORM (7th S. v. 369).—Officer of the Augusta Regiment, lately at Coblenz: uniform dark blue; collar and cuffs red, with broad gold lace, about a finger's breadth; gold epaulet, with fringe and monogram K. A. Soldier: uniform dark blue; collar and cuffs red, with white braid; shoulder straps blue, with monogram K. A.; white belt; trousers black, with red cord stripe.

E. v. M.

TITLE OF NOVEL WANTED (7th S. v. 488; vi. 15).—I remember reading (full forty years ago) a novel of which the leading incident answers fairly well to the inquiry of TATTON. A brother and sister meet for the first time on a Robinson Crusoe island, of which they find themselves the sole occupants. Their kinship is known by them, but the man falls in love with his sister, and argues himself and her into the belief that, in their position, it will not be wrong to marry. Fortunately they are rescued before their conclusion has gone beyond the stage of

theory. I recall the magniloquent truism which fitly ends the book: "I had learnt that we may not set aside divine laws in order to suit human contingencies." The name of the novel, I think, is 'Outward Bound.' The author's name I have forgotten.

C. B. M.

I think I can remember two or three French novels the plot of which is that described by TATTON. The one of which the title comes most readily to mind is the harrowing story 'Les Deux Diane,' by the elder Dumas, the *dénoûment* being all the more cruel that after the hero and heroine have gone through untold sacrifices because they think they have discovered that they are so related, when it is all too late it appears they had not been related at all.

R. H. BUSK.

'Moll Flanders,' De Foe's novel, answers the requirements of your correspondent. Moll marries her brother, a Virginian gentleman, and recognizes her relationship to her husband and his mother after some years, several children having been born to her in the mean time.

GEORGE FOY.

John Gardiner Street, Dublin.

HAMPTON POYLE (7th S. v. 269, 349, 476).—Let it be noted that Poyle is a real English place-name. See Colnbrook and Guildford. I class it with Pyl, Pyle, Pyllle, Purl, Pul, Welsh Pwll, very common. Leland quotes *pylle* for a creek, a form which abounds near Roman remains, proving the Celtic vernacular.

A. H.

HANOVER (7th S. v. 488).—Ebers's 'Dictionary' (1798) gives the German form of this word as Hannover, and that would seem to be the regular, and, therefore, probably the earliest form. The derivation is from *hohenufer* (high shore), in which compound the *hohen* would appear to be fitly represented in the altered form by *hann*, like the word *huhn* in the feminine is represented by *henne*.

JULIUS STEGGALL.

LORD BEACONSFIELD AND THE PRIMROSE (7th S. v. 146, 416).—The notes of MR. SIKES at the above references tend to show that the idea that the primrose was Lord Beaconsfield's favourite flower is a myth—a pleasing sentiment, not a fact. The extract given at the first reference is undoubtedly from *Truth*; but is it a truthful statement? I think it should be noticed that Mr. T. E. Keibel, in his recently published 'Life of Lord Beaconsfield' ("Statesmen" series), distinctly asserts at p. 157 that

"Lord Beaconsfield was very fond of flowers, and of them his favourite was the primrose. After his death it became the emblem of the principles which he represented, and the badge of all those who wished to be considered his disciples."

Which of these conflicting statements is correct? Is Mr. Keibel only repeating a popular

fancy, or is he stating a fact? He is silent on the point, I think, in his article of "Lord Beaconsfield" in the new volume of the 'Dict. of Nat. Biog.'

ALPHA.

NORFOLK SONG (7th S. v. 488; vi. 14).—A version of the old Norfolk ballad 'Arthur of Bradley, oh!' commencing "'Twas in the month of May," may be found in the *East Anglian* (vol. i. N.S., pp. 172-175, December, 1885, Ipswich). There are 118 lines of not very elegant verse. A correspondent in the *East Anglian* claims for it a Suffolk origin. A scrap of the song is to be found in the morality of 'The Marriage of Wit and Wisdom,' which has come down to us in a MS. dated 1579. See also Collier's 'Bibliog. Cat.,' i. 26; Chappell's 'Popular Music of Olden Time,' ii. 539; and 'N. & Q.,' 3rd S. ii. 413; 4th S. viii. 165.

F.S.A.

A former Editor of 'N. & Q.' obligingly gave details of Arthur O'Bradley at 4th S. viii. 165. No one appears to have traced this hero's real origin. Bradley, I have reason to know, mutates with Brackley; but there is a Bradfield in Norfolk: *ley*=field.

A. H.

DEATH OF CHARLES I. (7th S. vi. 9).—Clarendon mentions but four friends of Charles I. who were present at his burial at Windsor. They were the Marquis of Hertford, the Duke of Richmond, the Earl of Southampton, and the Earl of Lindsey. See 'Continuation of Life' in the one-volume 'Hist. of Rebellion,' 1843, p. 1049.

EDWARD PEACOCK.

One of the king's attendants was John Ashburnham, of the old Sussex family of that name, to whom he gave his watch, which, with other relics, was bequeathed by a later member of the family to the parish church of Ashburnham. Pilgrims, even in this century, came to touch the relics for cures; but the case of the watch having been stolen, they were removed to Lord Ashburnham's mansion, where they are preserved, but not exhibited. EDWARD H. MARSHALL, M.A.
Hastings.

THE "H." BRONZE PENNY (7th S. v. 187, 292).—I beg to thank those correspondents who made observations on this subject (7th S. v. 292). I am somewhat surprised that none of them has given a correct answer. The "unknown person" was not Mr. Ralph Heaton, of The Mint, Birmingham, but an unscrupulous individual who wrote to some of the newspapers in the early part of the year 1875, as the following extract from an article entitled 'All about the "H." Bronze Penny,' which appeared in a weekly publication called *Iron*, of Saturday, March 6, 1875, will show:—

"The ingenious individual who a month ago wrote to the journals, and through them promulgated a lie

'with circumstances' as to the above, has his reward. His story is generally believed, and he is set down as 'a very clever fellow.' His statement was to the effect that he had in some (nameless) spot established a private mint, and then driven a roaring trade by stamping and circulating bronze pence. By this nefarious transaction he had netted (he said) many thousands of pounds, and was now located in some other (nameless) place enjoying himself thoroughly by aid of his gains. The Mint was really, however, established in his own imagination, and it is to be feared that his large fortune is deposited in the same airy locality. The letter 'H'—previously very badly treated by many people—was the text from which the writer preached to the papers. Having, probably, a microscopic eye as well as a fertile brain, he had discovered the addition of this character to the reverse device of some of the genuine bronze pence of 1874. What the eye revealed the brain elaborated, and then the pen went to work, and behold! not money, but a lie was coined. The press circulated it, and thus 'the whole ear of England is corrupted' with a false statement about base pennies. Indeed the common topic of rail, 'bus, and tram now, is the bronze coinage and the man who made a fortune by it. A penny with a letter 'H' below the date is found to be the best weapon for breaking the ice of silence among passengers. It seems a pity to have to destroy the illusion, especially when its existence tends to excite curiosity and create discussion; but truth demands its destruction. In point of fact, the introduction of the letter 'H' on the subsidiary coinage in question is due to the authorities of the Royal Mint themselves. During the year 1874 the demand for silver coins, and notably for resuscitated half-crowns, was very great, and as bronze money, too, was in much request, it became necessary to put a portion of the latter out to contract. Now comes the secret of the letter 'H.' The contractors who undertook the stamping of one hundred tons weight of pence for the Mint were Messrs. Heaton and Sons, of Birmingham. The officers at Tower Hill, desirous of establishing and securing the identity of the contract money, caused the initial letter of the principal of the firm in Birmingham to be imprinted on every coin struck at that place. In reality, all the dies furnished by the Mint to the Messrs. Heaton were so impressed before being forwarded to them. Thus, then, the statement of the anonymous scribbler is disposed of."

I shall be greatly obliged if some of your readers can give any further information concerning this subject.

HENRY GARSIDE, Jun.

201, Burnley Road, Accrington.

CORONERS AND CHURCHWARDENS (7th S. v. 507).—I think the opinion of coroners on this matter is correct. There is, I am pretty sure, no statute about it, but I believe by common law the churchwardens are bound to take care of the body of any one found dead from the time of the discovery of the body until the burial. MR. MARSHALL is, of course, aware that in former days there were in rural places no parish officers except the churchwarden (overseers of the poor and surveyors of the highways have been evolved out of him). The churchwarden's is a post of immemorial antiquity, probably as old as that of king or constable. His range of duties was a very wide one. Before the Reformation Christian burial was thought an important matter, and it naturally fell to that officer to provide that the stranger dead should be treated

with reverence and the rites of the Church provided for him. Had he neglected to do this, I make no doubt that he would have incurred ecclesiastical censure. A pauper's funeral, such as we read of in books, and such as I have myself witnessed, would have shocked the feelings of the men and women of the Middle Ages, much as certain heathen death customs do ours. Now that we have a rural police, the duty of caring for dead bodies of this kind usually falls on them; but I cannot doubt that if the policeman were to neglect his duty the churchwarden would be bound, in virtue of his office, to intervene.

EDWARD PEACOCK.

STAFFORD HOUSE (7th S. v. 447).—The following passage from Don Manoel Gonzales's 'Voyage to Great Britain, containing an Account of England and Scotland,' may interest MR. WARD:—

"That part of the town which is properly called the city of Westminster contains no more than St. Margaret's and St. John's parishes, which form a triangle, one side whereof extends from Whitehall to Peterborough House on Millbank; another side reaches from Peterborough House to Stafford House, or Tart Hall, at the west end of the Park; and the third side extends from Stafford House to Whitehall; the circumference of the whole being about two miles."

G. F. R. B.

The approximate date, though not the exact year, of the demolition of Tart Hall can be found in 'Old and New London,' by comparing vol. iv. p. 25 and vol. v. p. 47.

MUS IN URBE.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252, 431, 497).—MR. BOUCHER is right in saying that Coleridge considered 'Guy Mannering' and 'Old Mortality' the best of Scott's novels. At least, we have the authority of the 'Table Talk' for this assertion, for on the second page of that work we read, "I think 'Old Mortality' and 'Guy Mannering' the best of the Scotch novels." How ardent an admirer of Scott Coleridge was we may infer from the following declaration, which is likewise to be found in the 'Table Talk':—

"When I am very ill indeed, I can read Scott's novels, and they are almost the only books I can then read. I cannot at such times read the Bible; my mind reflects on it, but I can't bear the open page."

WILLIAM SUMMERS.

THE EXPULSION OF THE JEWS BY EDWARD I. (7th S. v. 328, 492).—I am obliged to the various correspondents whose replies are given at the latter reference. It seems probable that there really was no Act passed expressly decreeing the expulsion of the Jews. I may point out that the Statute of Jewry, to which I am referred by the REV. E. MARSHALL, does not contain any such provision. It is given in the 'Statutes of the Realm,' at the reference mentioned, by Lingard, and its enactments are well summarized by Milman, on the very page

mentioned by MR. MARSHALL. It utterly forbade usury by Jews, but one of its provisions was that they should live "in the King's own cities and Boroughs where the Chest of Chirographs of Jewry are wont to be," and another permitted them to buy houses and farms, and hold them for fifteen years. Milman explains that, usury being forbidden by this statute, with the object of forcing the Jews to engage in ordinary traffic, they were not satisfied with so comparatively unprofitable a pursuit, but betook themselves to clipping the coin, &c., on account of which practices the whole of the Jews in the kingdom were arrested on one day. For the account of the treatment they received from the people and from the king, until the time when that ill-treatment culminated in their expulsion from the kingdom, I would refer to the pages of Milman (immediately following p. 258, already referred to), only remarking that in relation to Milman's description of the effect of the Act there must have been some mistake in the reference, as will be seen on reading the passage again.

W. S. B. H.

STEEL PENS (7th S. v. 285, 397, 496).—MR. DOBLE repeats, word for word, the passage from Dr. Jessopp's 'Autobiography of Roger North' which I quoted in 'N. & Q.' last year, on Oct. 15.

J. DIXON.

DEATH BELL (7th S. v. 348, 417).—The Ettrick Shepherd, with characteristic quickness of perception regarding what touched the supernatural, utilized the popular superstition about the death bell in his 'Mountain Bard.' According to him, however, the actual ringing of a bell is not indispensable in the process, but a mere singing in the ears is an adequate cause:—

"By the dead bell [he says] is meant a tinkling in the ears, which our peasantry in the country regard as a secret intelligence of some friend's decease. Thus this natural occurrence strikes many with a superstitious awe."

He then relates an anecdote showing how he prevented his two maidservants from going out one night after they had expressed their intention of paying a visit at a distance contrary to his wish. He secretly made a sound with a drinking-glass, and then listened as the girls told each other that they had heard the dead-bell, and agreed that on no account they would venture over the threshold that night. "I would not go for all the world," said the more demonstrative of the two. "I shall warrant it is my poor brother Wat. Who knows what these wild Irishes may have done to him?" In 'Marmion,' III. xiii., Scott introduces the superstition with striking effect in connexion with the troubled and restless mood of his hero. After Fitz-Eustace sings his significant song of doom, Marmion and the Palmer bring matters to a point in these terms:—

"Is it not strange, that, as ye sung,
Seem'd in mine ear a death-peal rung,
Such as in nunneries they toll
For some departing sister's soul?
Say what may this portend!"—
Then first the Palmer silence broke
(The livelong day he had not spoke),
"The death of a dear friend."

Scott refers to Hogg in his note on the passage.
THOMAS BAYNE.

Helensburgh, N.B.

Before I had heard anything about this superstition I had noticed on every occasion when I had been called to be many days near a death-bed that I heard the sound of a bell or clock which was certainly not that of any in the house. "A sure sign of a death," I was afterwards told by more than one person, though whether they were of Scotch extraction or not I cannot now remember.

I have since convinced myself that some bell or clock next door, whose sound at other times one had not noticed, became audible during an hour of extra quiet and extra strained attention, and I called to mind that I had never been present at a death in a detached house, whether here or in Italy. Later, again, it has more than once happened to me to notice a similar "mysterious" sound during illness when the sick person has *not* died, though I will not say that the recollection of the omen did not give me an unnecessary pang of apprehension, for more coincidences happen than can be accounted for (6th S. x. 358; xi. 118). SEXAGENARIAN does not tell us (7th S. v. 348) whether the coincidence of a death followed the bell-ringing instance he narrates.

R. H. BUSK.

16, Montagu Street, Portman Square.

While I am not desirous to alarm a SEXAGENARIAN, his question can be answered only in the affirmative. The belief that a so-called spontaneous ringing of a bell is a portentous omen is very far from being peculiar to Scotland, and must, I am sure, be known to many readers of 'N. & Q.' besides myself.

H. J. MOULE.

Dorchester.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 389, 518).—

As for the women, though we scorn and flout 'em,
We may live with, but cannot live without 'em.

Dryden, 'The Will,' V. iv. (H. E. Bohn).

The above couplet, the first line varied thus,

That, let us rail at women, scorn and flout them, &c.,

is in the comedy by F. Reynolds mentioned by the REV. W. E. BUCKLEY at the latter reference; but instead of 'The Will,' the play is published under the title that it is played under, that of 'My Grandfather's Will.' The comedy is in five acts, and Act III. (not V. as above) concludes with the couplet, though whether it be the playwright's own or a quotation (it is not marked as one) may be, from the words which precede it, an open question.

FREDK. RULE.

[We have been favoured with a copy of 'My Grandfather's Will,' containing the lines in question.]

(7th S. v. 469.)

O, utinam mores, &c.

Are not the lines referred to by MR. F. F. MOLINI a misquotation (possibly owing to an error of the press) from 'Martial,' book x. epigram xxxii.?

Ar's utinam mores, animumque effingere posset,
Pulchrior in terris nulla tabella foret,

which may be thus translated:—

Could limmer's hand the mind and manners draw,
The world a fairer picture never saw. A. C. S.

No thought of sorrow, &c.

Would this quotation from Goethe's 'Faust' do for MR. T. R. PRICE'S query? Prologue:—

Gieb ungebäudigt jeue Triebe,
Das tiefe Schmerzenvolle Glück,
Des Hasses Kraft, die macht der Liebe,
Gieb meine Jugend neir zuriick!

Miss Swanwick's translation:—

Give me unquelled those impulses to prove;—
Rapture so deep, its ecstasy was pain,
The power of hate, the energy of love,
Give me, oh, give me, back my youth again!

E. C. HULME.

Octogesimus octavus mirabilis annus.

Lord Verulam, in his 'Essays,' on 'Prophecies,' has, in reference to the Armada, "The prediction of Regiomontanus,

Octogesimus octavus mirabilis annus,

was thought likewise accomplished in the sending of that great fleet, being the greatest in strength, though not in number, of all that ever swam upon the sea." The eight prophetic metrical lines of which this is the third have been given in 'N. & Q.,' 3rd S. xi. 476, 6th S. ix. 277, at length. Regiomontanus (or John Müller) whose family name was the subject of several communications in 3rd S. iv. 110, 178, 256, 277, was invited to Rome by Sixtus IV. to assist in the reformation of the calendar. He was bishop designate of Ratisbon by his appointment. His death took place at Rome in 1476, when he was of the age of forty. It is uncertain whether it was by assassination or sickness. Regiomontanus was famous for his skill in curious mechanism; so Sir T. Browne has, "Who admires not Regio-Montanus his fly more than his eagle?" ('R. M.,' p. 26, with Greenhill's note, p. 250, Lond., 1831).

ED. MARSHALL.

Octogesimus octavus mirabilis annus

is quoted by Lord Bacon in his essay 'Of Prophecies' as the prediction of Regiomontanus. Who Regiomontanus was, or what the occasion of the prediction, I cannot say.

C. S. H.

(7th S. v. 429, 499.)

The lines,

Our deeds still follow us, &c.,

ascribed by a correspondent to Miss Evans, are, like many another thing ascribed to her, but a *réchauffé* by either a halting or plagiaristic memory. In this case it is doubtless the well-known line in Marc Anthony's speech that is the original. I remember, however, an earlier *réchauffé* (?) by Jeremy Taylor, but with an inversion of the second line, for instead of saying that men's good deeds are interred with their bones, it told that they went before them to the throne of God, or some words of similar import.

R. H. BUSK.

(7th S. v. 449, 518.)

Woe comes with manhood, as light comes with day. The lines quoted by T. A. T. at the last reference are not in Scott's 'Guy Mannerling,' but there is a different version of them by Sir Walter in a 'Lullaby of an In-

fant,' of which the last two lines of the last stanza are these:—

Then hush thee, my darling, take rest while you may,
For strife comes with manhood, and waking with day.
See 'Scott's Miscellaneous Poems,' p. 476 in the "Chandos Classics" ed., Warne & Co., 1868. FREDK. RULE.

(7th S. vi. 9.)

Sir John of Hyndford! 'twas my blade
That knighthood on thy shoulder laid.
Scott, 'Lady of the Lake,' v. 27.
JONATHAN BOUCHIER.

Miscellaneous.

NOTES ON BOOKS, &c.

Lancashire Inquisitions. Stuart Period, Part II., 12-19 Jas. I. Edited by J. Paul Rylands, F.S.A., Treasurer, Record Society. (Printed for the Society.)

Index to the Wills and Inventories, Court of Probate, Chester, 1660-80. With Appendix of "Infra" Wills (under 40l.). Same Period. Edited by J. P. Earwaker, F.S.A., Honorary Secretary, Record Society. (Same Society.)

THE two volumes now under our notice are both in continuation of previous labours of the same editors in the same useful field, in which both are honourably known. Of the former volume of 'Lancashire Inquisitions,' Stuart Period, Part I., we spoke, at the time of its issue, in the terms which the careful work of Mr. Rylands appeared to us to deserve. And we have only now to repeat our high appreciation of such work, when done in the spirit of the Record Society, a spirit which appears thoroughly to animate those of its editors whose volumes have from time to time come before us. The extreme value to genealogists of the two classes of records here dealt with, Inquisitions post mortem and wills and administrations, needs no words of ours to set it in relief. Mr. Earwaker tells us that his present volume constitutes an index to about eighteen thousand documents. Such a fact speaks for itself, as well as for the society by whose agency it is accomplished, and entitles Chancellor Christie and his able fellow-workers to our best thanks for directing their energies into these most useful bypaths of historical research. Indeed, when we read of the Royalist Composition Papers for Lancashire, 1644-52, having already been transcribed for the society to an extent sufficient for two or three yearly volumes, we feel the interest and the importance of the work undertaken by the society to be alike national and deserving of national recognition. The volumes now before us, though not, perhaps, likely to be supposed of more than local interest, do, as a matter of fact, illustrate family history in every part of the United Kingdom. Taking some names at random from both volumes, we are able to point to the following facts as affirming our position. Thus, Manxmen cannot but have an interest in John Christian, of Liverpool, 1687; Anglo-Irish family history may be elucidated by John Burton, 1679, and Sarah Bushell, spinster, 1665, both of Dublin, while the possible relation of the Lancashire and Cheshire Butlers who occur in the Chester wills to the great Irish house, might be worth investigating. Scottish hearts must warm at the name of a Bruce and a Douglas, the latter of whom is, in the wills, somewhat oddly described, from a Chester point of view, as "of Boston in the North of England." As a matter of latitude, we take Chester to be north of Boston. Besides these, we make a passing note of Caldwell, Galloway, Lithgow (i. e., Lithgow), and Sandilands among names of interest for the Scottish reader. "Gal-

lant little Wales" naturally has a fair share of Joneses and Ap Johns, as also of Ap Edward, Ap Ellis, Ap Evan, Ap Richard, Ap Thomas, to say nothing of the Anglicized forms of patronymic, Edwards, Evans, Hughes, Price, Pritchard, &c. American readers will seize upon Thomas Washington, 1672, and we remark in both volumes names which may be tracked in other parts of the North as well as in that *officina gentium*, Middlesex. Thus, the names of Calvey (Calverley), Cokayne, Gerard, Lawton, Maire, Ratcliffe, Spencer, &c., will be found not only in the 'Lancashire Inquisitions' and 'Chester Wills,' but also in Foster's 'Durham Pedigrees' and in his 'Visitation of Middlesex, 1663.' The Sir William Cockaine, Knt., Citizen and Alderman of London, from whom John Dicconson, Gent. (Inq. April 12, 1621, 'Lanc. Inq.,' p. 233), had purchased the reversion of lands in Walton in le Dale, 1618, we take to have been the Sir William Cockain, of London, Knt., whose daughter Jane married James Sheffield, Esq., of Kensington, eldest of the sons of Edmund, Earl of Mulgrave, by his second wife, Marian, daughter of Sir William Irving ('Vis. Middx. 1663,' p. 5). Sir William Cockaine appears also as lord of the manor of Walton in le Dale ('Lanc. Inq.,' p. 156, Jan. 13, 1619/20).

The Story of the Nations.—The Goths, from the Earliest Times to the End of the Gothic Dominion in Spain.
By Henry Bradley. (Fisher Unwin.)

MR. BRADLEY is a man of wide and varied learning, and therefore well fitted to deal with a subject which, though fascinating, is at the same time one of extreme difficulty. We wish he had not been confined within limits so narrow, and that he had been permitted to give references to his statements. Although when under Mr. Bradley's care we know ourselves to be in safe hands, yet in reading his story there has hardly been a page on which we have not longed to turn to his authorities.

What was the original home of the Gothic race? Was Alaric a mere savage, or had he received with Arianism some sort of Christian culture? Is the picture of the great Theodoric a true likeness, or are we dealing with a fancy portrait, like the Cyrus of Xenophon? Such questions as these cross our minds at every turn in dealing with this marvellous history. They are queries which can never be answered in a way which shall satisfy the critical intellect. The two preliminary chapters dealing with the Gothic races before they became historical are excellent. They condense all the knowledge we have, and do not confuse the mind with conflicting guesses. The picture of Theodoric, too, is really very fine. His crimes are not glossed over; but the great Arian king, the man who was for years, in all but name, the Emperor of the West, stands before us as a noble barbarian, striving with all his might after the best that he knew. We agree with Mr. Bradley in thinking that the murder of Odovacer has not come down to us with its details correctly reported. With him, "we would fain hope that some of the circumstances of treachery and brutality have been exaggerated." A cold-blooded murder of a guest by the hand of one who had so many of the nobler human virtues is at least improbable; and the additional horror of the starving of Sunigilda, Odovacer's queen, to death in prison, one would fain trust is impossible. Theodoric was an Arian, and as such he was but too likely to have falsehoods told of him by the orthodox. On the other hand, we must not measure his days by ours. In that terrible time which intervened between the fall of the Western empire and its reconstruction by Charles the Great cruelties of the most revolting kind were so common that men's minds became hardened, and the good and virtuous seem to have tolerated deeds which our nature shrinks from now.

Mr. Bradley is so accurate a writer that it is dangerous to call in question any statement of his. We think, however, we have detected one slip. Speaking of the mission of Pope John I. to Constantinople, to intercede with the Eastern emperor for the Arians, he says that "he achieved the distinction of being the only Roman pontiff who ever pleaded with a Catholic monarch for the toleration of heretics." Is there not evidence that in the sixteenth and seventeenth centuries the Popes protested against the cruelties towards "heretics" in Spain?

The lack we suffer from the want of notes presses upon us heavily when we come to the account of the death of Theodoric. He was buried in a well-known marble tomb in a coffin of porphyry, but his remains were not permitted to rest in peace. As the ashes of a heretic, they were cast forth, and no one knew what became of them. It 1854, it seems, a skeleton in golden armour was found near the tomb, which there are reasons for believing were the bones of the great Goth. The golden armour was most of it destroyed, but some portions of the cuirass were recovered. We should much like to be referred to a full account of this interesting discovery. We trust the skeleton was preserved.

Calendar of State Papers, Domestic Series, 1659-1660.
Edited by Mary Anne Everett Green. (Longmans & Co.)

THIS volume includes the transactions of eleven months only—a short period, but one fraught with the gravest interests to England and to the world. The Commonwealth, which had seemed so stable when Oliver was ruling, had on his death become unworkable. Life was not extinct; but, like a whale stranded on a mud-bank, the colossal foundering only showed the absolute weakness of the organization which had been but a few months ago all-powerful. Sir George Booth's rising in favour of the king was a premature attempt. Booth was a man of high principle, who, in the early days of the war, had zealously fought for the Parliament, but he had come to see, what all England discovered somewhat later than he, that the present Government was unworkable. He had recourse to arms too soon. The wild adventure went very near costing him his life, delayed the Restoration, and may probably have been one of the causes why the Parliament consented to receive back the exiled king without conditions. No one can write an account of these times for the future without consulting Mrs. Green's volume at every step in the narrative; but it is of value for local as well as for general history. A glance down the columns of the index shows that there is not an important town of which mention is not made. For the biography of the men of the Civil War time these pages are simply invaluable. They seem to us to be singularly free from errors and misprints. We have looked out for them carefully, and have found but one. The Col. Lilburne who was on April 8, 1660, "engaged for Scotland" was not, as it is stated in the index, John, but his brother Robert. John, the patriot or fanatic, died in August, 1657; Robert, the regicide and major-general, lived till 1665. He was tried among the other regicides, but his life was spared, and, if we may trust the inaccurate Noble, he died a prisoner in the Isle of St. Nicholas, near Plimouth. There are two interesting entries concerning Col. Rosseter of Somerby, who had been, as it was thought, an Independent of a somewhat extreme type. He had fought for the Parliament at Naseby and in many other gallant actions, the most noteworthy incident in his life being the scattering the wild Pontefract raiders under the command of Sir Philip Monekton in 1648. In August, 1659, his fidelity to the ruling powers was evidently doubtful, and in the Sep-

tember following Nicholas writes to the Marquis of Ormond that Rosseter was among those who "will now attempt anything for the King to prevent the ruin of the nation." He was knighted very soon after the Restoration.

A Dictionary of Lowland Scotch. By Charles Mackay, LL.D. (Whittaker & Co.)

A HANDY dictionary of Lowland Scotch is necessarily welcome. Apart from the vexed question of derivation, in regard to which Dr. Mackay speaks with a less assured utterance than in some previous works, the collection of instances of use which is afforded is in itself of interest and value. Under such words as "Sunkets," "Nugget," &c., however, some very startling views are enunciated.

Le Livre for July contains a long and an interesting notice by M. Eugène Assé of 'Les Bourbons Bibliophiles,' which is accompanied by an illustration by M. F. Courboin containing five members of this illustrious family. M. Roger Marx writes on 'Les Estampes Originales'; and M. Jean Richepin supplies an appreciative criticism of 'Toute la Lyre,' by Victor Hugo.

THE catalogue of Mr. Richard Cameron, 1, St. David Street, Edinburgh, contains, among other *desiderata*, a curious collection of chap-books and a fine set of Archaica and Heliconia.

MR. HENRY FROWDE has issued specimens of the series of reproductions of remarkable MSS. and exceptionally rare printed books contained in the Bodleian, which he will shortly publish. The series will be of exceptional interest and value.

A NEW edition of 'The Chameleon,' Mr. Dunphie's delightful volume of essays, is already announced.

MR. WM. CUDWORTH, the author of 'Round about Bradford,' has written 'A Life and Correspondence of Abraham Sharp, the Yorkshire Mathematician and Astronomer.' The base of this is found in Sharp's correspondence with Flamsteed. The book will be published by Messrs. Sampson Low, Marston, Searle & Rivington.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

H. G. KEENE, Jersey ("Baron Nathan de Rothschild").—See 7th S. v. 486.

M. L. M. ("King Charles").—Send address; we have a letter for you.

R. HUDSON ("Childe Harold").—Anticipated. See 7th S. v. 335.

NOTICE

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

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

LONDON, SATURDAY, JULY 23, 1883.

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HONORARY OXFORD DEGREES CONFERRED ON NEW ENGLAND CLERGY IN THE EIGHTEENTH CENTURY.

(Concluded from p. 4.)

Mr. Vice-Chancellor and Gentlemen,—Whereas it has been represented to me that the Reverend Miles Cooper, Master of Arts, Fellow of Queen's College, intended to proceed regularly to his academical degrees, but being appointed President of the College and President of the Convention of the Clergy in New York, is thereby prevented from attending personally to perform his exercises; and whereas it is humbly requested in his behalf (on account of his great distance from the University, the dignity of his station, and the importance both to learning and religion of the employments in which he is engaged) the degree of Doctor in Civil Law (for which he is of full standing) may be conferred on him by diploma; to this his request I give my consent, and am,

Mr. Vice-Chancellor and Gentlemen,
Your affectionate friend and servant,
LITCHFIELD.

Hill Street, Feb. 19, 1767.

The diploma is dated Feb. 25. For a notice of Cooper see Allibone's 'Dictionary.'

Mr. Vice-Chancellor and Gentlemen,—It has been represented to me that the Reverend Mather Byles, missionary of the Society for Propagating the Gospel at Christ Church, New England, has been recommended to the University by the Archbishops of Canterbury and York, and the Bishops of London, Durham, and Winchester, as a person highly deserving to obtain the

honour of D.D. by diploma, and that they are persuaded that the conferring this honour on him will be of service to the Church of England in North America. I therefore give my consent, &c., *ut supra*.

LITCHFIELD.

Hill Street, May 21, 1770.

Scrutinio habito placuit majori parti Convocationis hisce literis consentire.

Mr. Vice-Chancellor and Gentlemen,—It has been represented to me that the Reverend John Breynton, missionary at Halifax, in Nova Scotia, has been recommended to the University by the Archbishops of Canterbury and York, and the Bishops of London, Durham, and Winchester, as a person highly deserving to obtain the honour of the degree of D.D. by diploma, and that they are persuaded the conferring this honour on him will be of service to the Church of England in North America. I therefore give my consent, &c., *ut supra*.

LITCHFIELD.

Hill Street, May 21, 1770.

Scrutinio habito, placuit majori parti Convocationis hisce literis consentire.

Mr. Vice-Chancellor and Gentlemen,—It has been represented to me that the Rev. Charles Inglis, Assistant Minister of Trinity Church in New York, author of an Essay on Infant Baptism, and of the Vindication of the Bishop of Landaff's sermon before the Society for the Propagation of the Gospel in Foreign Parts, is, both on account of his learning and firm attachment to the Church of England, worthy of the honour of being admitted to the degree of M.A. by diploma. I therefore give my consent that it be proposed in Convocation to confer the degree of M.A. by diploma on that gentleman.

I am, &c., *ut supra*,

LITCHFIELD.

Hill Street, May 15, 1770.

Scrutinio habito, placuit majori parti Convocationis hisce literis consentire.

It is noticeable that we have here the first sign of a difference of opinion as to the conferring of these honorary degrees, which was probably caused by the growing bitterness of the American political question. There was, we see, an actual vote taken. The Convocation which granted the degrees was held on March 26; but Mr. Samuel Forster, the Registrar, contrary to previous practice, has not inserted in the register any copies of the diplomas themselves. With respect to Byles see Allibone's 'Dict.' Inglis, created D.D. in 1778 (see *post*), was afterwards the first bishop of Nova Scotia. A strongly worded address to the king on the rebellion in America, which ended, however, with a prayer that when it had been subdued the royal mercy might be "displayed in the pardon of a people who have forfeited their lives and fortunes to the justice of the state," passed Convocation on Oct. 26, 1775. On July 3, 1776, Mr. Thomas Hutchinson, the Governor of Massachusetts, and Stephen Oliver, Chief Justice of that province, were, in person, created Doctors in Civil Law.

Convocation held Dec. 15, 1777:—

Mr. Vice-Chancellor and Gentlemen,—It has been represented to me that the Reverend Charles Inglis,

Rector of New York, has been recommended to the University by the testimony of the Archbishops of Canterbury and York, and the Bishops of London and Oxford, as a person highly deserving to obtain the honour of D.D. by diploma, and that they are persuaded that the conferring this honour on the said Charles Inglis would at this time be serviceable to the cause of Religion, and peculiarly useful to the Church of England in America. I therefore give my consent that it be proposed in Convocation to confer the degree of D.D. by diploma on the above gentleman.

I am, &c., *ut supra*,
NORTH.

Downing Street, Dec. 3, 1777.

Scrutinio habito, non placuit majori parti venerabilis domus hinc literis consentire.

Mr. Vice-Chancellor and Gentlemen,—It has been represented to me that the Rev. Samuel Seabury, Rector of West-Chester in the province of New York, has been recommended to the University by the Archbishops of Canterbury and York, and the Bishops of London and Oxford, as a person highly deserving to obtain the honour of the degree of D.D. by diploma, and that they are persuaded that the conferring this honour on the said Samuel Seabury at this time would be serviceable to the cause of Religion, and peculiarly useful to the Church of England in America. I therefore give my consent that it be proposed in Convocation to confer the degree of D.D. by diploma on the above gentleman.

I am, &c., *ut supra*,
NORTH.

Downing Street, Dec. 11, 1777.

Scrutinio habito, placuit majori parti Convocationis hinc literis consentire.

With reference to Seabury, afterwards so well known as the first American bishop, it is worth while to transcribe the diploma at length:—

Diploma tenoris sequentis lectum erat, et in decreto Venerabilis Domus communi Universitatis sigillo munitum.

Cancellarius, Magistri, et Scholares Universitatis Oxoniensis, Omnibus ad quos præsentis literæ pervenerint, salutem in Domino sempiternam.

Cum non minus ad justitiam quam ad virtutis existimationem pertineat, ut viri quorum insigniora in Republicam merita Academicis innotuerunt, ab iisdem utcunque rerum et loci discreti probitatis auctore commendationem et præmium quoddam singulare, consequantur: Cumque vir reverendus Samuel Seabury, Ecclesiæ Anglicanæ apud Americanos presbyter (quem doctrinæ et moribus insignem Verbi Divini ministerio summa cum laude nunquam non vacasse honorifico admodum testimonio plenissime compertum habemus), sævientibus nuper fanaticorum hominum intemperis, contra seditiosos piarum fraudum artifices, a partibus Regis et Ecclesiæ vera fide et fortitudine stetit inconcussa: Nos igitur, Cancellarius, Magistri, et Scholares antedicti, causæ tam eximie testimonium lubenter tribuentes, in frequenti Doctorum et Magistrorum senatu, die Decembris decimo quinto annoque Salutis millesimo septingentesimo septuagesimo septimo, præfatum reverendum virum Samuelem Seabury Doctorem in S. Theologia apud nos Oxonienses renunciavimus et constituimus, eumque virtute præsentis diplomatis singulis juribus, privilegiis et honoribus ad istum gradum quaque pertinentibus frui et gaudere jussimus. In cuius rei testimonium sigillum Universitatis commune quo in hac parte utimur, præsentibus apponi fecimus.

Datum in domo nostra Convocationis die annoque prædictis.

At a Convocation held on Feb. 25, 1778, the degree refused to Charles Inglis in the preceding year was at length granted, upon a renewed letter from the Chancellor, which referred to his literary and theological merits, although still not without a division:—

Mr. Vice-Chancellor and Gentlemen,—It having been represented to me that the Rev. Charles Inglis, M.A., Rector of New York, author of an Essay on Infant Baptism, and of the Vindication of the Bishop of Landaff's sermon before the Society for the Propagation of the Gospel in Foreign Parts, is, both on account of his learning and from attachment to the Church of England, worthy of the honour of being admitted to the degree of Doctor in Divinity by diploma, I therefore give my consent that it be proposed in Convocation to confer the degree of D.D. by diploma on the above gentleman.

I am, &c., *ut supra*,
NORTH.

Downing Street, Feb. 18, 1778.

Scrutinio habito, placuit venerabili cœtui hinc literis consentire.

Diploma [&c.].

Cum omnium intersit quicunque humani generis ve ornamento vel felicitati consulunt, ut qui cæteris virtute antecellunt in præ cæteris peculiari quadam honoris tessera insigniantur: Cumque vir reverendus Carolus Inglis, Verbi divini juxta ritum Ecclesiæ Anglicanæ apud Americanos Minister (quem ab omni tempore sanctissimum officium doctrinæ et moribus honestasse certissime compertum habentes, Magisterio in Artibus jamdudum ornavimus), nuper in summo discrimine egregiam Christianæ fidei et fortitudinis laudem reportavit, patriæ oppressæ pietatisque labefactatæ contra conjuratos Regis et Ecclesiæ hostes vindex et propugnator strenuus: Nos igitur, Cancellarius, Magistri, et Scholares antedicti (ut omnibus, quantum in nobis est, exemplar tam illustre palam ad imitandum proponatur) in frequenti Doctorum et Magistrorum senatu.....[&c., as in the preceding diploma, *mutatis mutandis*].

This was the last honorary degree conferred before the final separation of the colonies from the mother country. On May 21 in the same year the degree of B.A. was allowed to Rev. Thomas Gwatkin, of Jesus College, who had been ordained priest by the Bishop of London in 1767, "and appointed by him to the Professorship of Mathematicks and Natural Philosophy in the College of William and Mary in Williamsburgh, in the province of Virginia, in which office he continued from the year 1769 to 1775," but had now returned to the University, and proposed to proceed regularly to the degree of M.A.

W. D. MACRAY.

'AN ESSAY TOWARDS THE PRIMITIVE LANGUAGE.'

I possess, I believe, a somewhat rare little 12mo. book entitled 'An Historical Essay Endeavouring a Probability That the Language of the Empire of China is the Primitive Language.' It was written by "John Webb of Butleigh, in the County of Somerset, Esquire." The title-page bears the

imprint, "London, Printed for Nath^l Brook, at the Angel in Gresham Colledge, 1669," with the capitals in the title and names of the author and printer in red lettering. Passing over six pages (all in capitals and italics) of an "Epistle Dedicatory to the Most Sacred Majesty of Charles the Second," the heading, "An Essay Towards the Primitive Language" appears. From this quaint little treatise, which reveals considerable philological research, I select, as deserving repetition in 'N. & Q.,' the following curious examples, in which the author, in introducing his linguistic theory, attempts first to prove the existence of a densely populated world before the Deluge:—

"That the world was thrughly peopled before the flood, that great and universal Deluge, which God, for the sins of men, was pleased to bring upon the whole world, doth clearly manifest.....

"For if so many millions of men, as.....Ninus, Zoroaster, Semiramis, and Staurobates, led after them to the field (and they left not all their Kingdomes empty) were born within 300 years after the Deluge: What numbers might they consist of, that 1656 years brought forth, preceding the same? If, in like manner, all Asia the greater, and the less, with Greece, and the Islands thereof, all Ægypt, with Mauritania and Lybia, were within the aforesaid time after the flood fully peopled: And if we believe Rerosus, then, not only those parts of the world, but (within 140 years after the flood) Spain, Italy, and France were also planted; much more then may we think, that in 1656 yeares before the flood, the world was thrughly replenished with people.

"From the first promise made to Abraham, unto the departure of Israel out of Ægypt, being 430 years, after the Apostle's account, Galat. iii. v. 17, were born of Abraham's own body, comprehending men, women, and children, saith Willet, fifteen hundred thousand. And reason will grant, that, having the same blessing promised, as great increase should be given to the sons of Adam, as the sons of Noah.....

"And it is absurd to think, that men during such long lives, and in such perfect health should not beget very many children, and have frequently two and three at a birth. When in this our Age [1668] we have known a woman, the wife of one Edward Jones by name, a Waterman yet living in Westminster, to have brought him forth eight children within the compass of two years, at the first birth two, at the second as many, and at the last four. And when within this last Century from Robert Honeywood of Charing in the County of Kent Esquire, and Mary his wife, she, that is so famous for balancing her salvation with the breaking of a glass [sic] lawfully proceeded 367 persons within less than the space of eighty years.....

"For, supposing the women before the flood to have been generally fruitful, as no doubt they were, and that they continued child-bearing long, of which in regard of the length of their lives, as little question is to be made, setting aside how many children soever they might have at a birth, though in Ægypt even since the flood, it hath been usual with them to bring forth two, three, five, and, as Trogus Pompeius saith, sometimes seven at a birth. It seems not impossible, considering the increase of the Honeywoods, but that, by ordinary means, in the revolution of 1656 years, such numbers might be multiplied that we have cause to doubt the people wanted world, rather than the world people; or, as Sir W. Raleigh, the world could not contain them, rather than that they were not spread throughout the world.....

"[Hence] if God had not abridged the life of man after the Flood, and decreed his age to be ordinarily no more than seventy years, whereby women are become incapable to beare children above thirty years at most, and made them all subject likewise to infinity of diseases, there must either have ensued some other universal destruction to have extirpated them all again, or else they could not have had so much as room to have breathed in; their numbers would have been so infinite, many ages since."

R. E. N.

Bishopwearmouth.

P.S.—I shall be glad to lend the 'Essay towards the Primitive Language' to any learned contributor to or reader of 'N. & Q.,' should it be desired.

KNOWLEDGE FOR THE PEOPLE.—In the number of the paper called *Knowledge* for July 2, p. 196, there is an article on 'English Pronunciation,' containing some extraordinary misstatements, which it is worth while to set right.

The writer first gives us a specimen of the Lord's Prayer in English, which he attributes to Bp. Edfrid, about 700. It begins: "Uren fader thic arth in heofnas," &c. The misspellings throughout are of the most startling description; such a wonderful form as *thic* for *thu* (i.e., thou) is enough to make the dullest reader suspicious. But what does it all mean?

The fact is that the well-known Lindisfarne MS. in the British Museum was written out by Bishop Eadfrith [not Edfrith], who was Bishop of Durham from 698 to 721. This is clearly the MS. referred to. However, the text of the MS. as written by Eadfrith happens to be not in English at all, but wholly and solely *in Latin*!

At a much later date, variously given as about 950, or about 970, or even (as some contend) much later, a Northern-English gloss was supplied above the Latin text by a certain Aldred. The gloss to St. Matthew, vi. 9, begins the Lord's Prayer with the words—"fader urer thu arth.....in heofnas"; and this is sufficiently near to show us that *uren* and *thic* are mere blunders for *urer* and *thu*. Thus the error in chronology amounts to nearly three centuries, which is a good deal in the history of a language.

The writer next gives us another specimen, dated by him about 900. It is difficult to guess what is meant, but the reference is probably to the Mercian gloss in the Rushworth MS., which can hardly be earlier than the latter half of the tenth century, though the Latin text dates from about 800.

Probably the information was taken from Camden's 'Remaines'; if so, he is a very unsafe guide.

Next we find quoted a *rimed version* of the Lord's Prayer, attributed to Pope Adrian, who died in 1159; i.e., about half a century before

rimes of this character appear in English for the first time. This is an old fable, which ought to be considered as exploded.

Next, leaving these specimens, the writer quotes the well-known passage from Trevisa about the English dialects. This also contains several errors, and we are referred to Dr. Hicks (misspelling of Hickes) for the information that the author of this passage is unknown. However, Dr. Hickes expressly assigns it to Trevisa, at p. xvii of his well-known 'Thesaurus.'

Would it not be much better for a writer who is so imperfectly acquainted with his subject to *let it alone*? It is not the first time that I have called attention to the fact that the English language is the *sole* subject which is treated of by those who have never properly studied it. If botany or chemistry were so treated it would be considered very strange; but when the subject happens to be the English language, a want of scientific knowledge seems to be considered as being absolutely meritorious.

WALTER W. SKEAT.

WYON'S EDITION OF THE 'SUMMA' OF ST. THOMAS AQUINAS.—Now that Mr. Wyon, the distinguished engraver of seals to Her Majesty, is unhappily dead, and now, as I am glad to learn, that a brother of his has succeeded to that office, so important to all archæologists, it may interest students to be reminded that a great edition of St. Thomas Aquinas was printed and published by a Wyon. I quote from the title-page of a folio edition, now in my own possession, of the 'Summa Theologica' of St. Thomas Aquinas, in one volume, published "Dvaci, sumptibus ac impensis Marci Wyon, Bibliop. et Typographi Jurati, sub signo Phœnicis. Anno M.DC.XXIII. Cum gratiâ et privilegio." A brother of the late Mr. Wyon, the Rev. Walter Wyon, of Cambridge, is now one of the clergy of the Anglican Society of St. John the Evangelist at Cowley St. John, near Oxford. The name Wyon is without question Flemish, and the Wyons came either from that part of Flanders now politically incorporated in France, or from that part of Flanders now a portion of the kingdom of Belgium. Probably the name Wyon is a variant of that of Guyon, rendered famous by the life and writings of the pious mystical lady whose full name was Madame de la Mothe Guyon. The interchange of *w* and *g* may be illustrated by the following and other cases:—English *wicket*=French *guichet*; Latin *vespa*, English *wasp*=French *guêpe*; English *Walter*=French *Gautier*; English *wise* and its variant *guise*.

C.C.C., Oxon.

H. DE B. H.

BYRON, SHELLEY, AND KEATS.—It may interest the admirers of these poets—and I trust there are many among the readers of 'N. & Q.' who admire all three—to learn that Mrs. Rose Mary Crawshaw, the lady whose advertisement offering

prizes for the best essays, by women, on the works of Byron, Shelley, and Keats, has appeared annually (for some years) in the *Athenæum*, has chosen the year of Byron's centenary to make permanent provision for the continuance of said prizes. A sufficient sum was placed in the hands of trustees, and the trust deed executed on April 19th last—the anniversary of Lord Byron's death—to secure (it is hoped) an enduring tribute to the genius of Byron, Shelley, and Keats.

GEO. JULIAN HARNEY.

Cambridge, Mass., U.S.

LEATHER COINS.—Your correspondent H. S. (7th S. v. 355), speaking of Siamese porcelain coins, remarks concerning them that they present "the sole instance of coins being made of any substance except metal." I think, however, that in the Barbary states at one time pieces of leather bearing an impression of the Pentalfa (seal of Solomon), or the interlaced triangles (shield of David) were used as coins. I have a note somewhere to this effect, but at present cannot find it.

R. STEWART PATTERSON.

3, Farleigh Place, Cork.

NAMES ENDING IN "DAUGHTER."—In order not to bring myself under Miss BUSK's very just reprehension of the "game of dominoes" we sometimes play (7th S. v. 451), I offer my remarks as a note, and not as a reply, though they are suggested by Mr. EBBLEWHITE's quotation of "Lawrence-daughter" on the same page. Any collector of odd names is aware that this class of name is exceedingly rare, and I therefore add no apology for appending my own list of them, gathered during twenty-six years' study of the Public Records:—
Alice Thepundersstepdohgtre, Patent Roll, 1299.

Maud Gilledoghtre, Close Roll, 1370.

—Johannedoghtre, *ib.*, 1377.

Katherine Willaumesdoghtre, *ib.*, 1405.

To these may be added, being quite as unusual:—

Alice Ricardiswyf, Close Roll, 1280.

Amice la Soer le Vykere de Skarthecline, *ib.* 1290.

Richard the Abbotescosin, *ib.*, 1328.

Agnes Patonwyf, Close Roll, 1439.

I have found as surnames, in all cases of men, Millecent, Rosamond, Janet, Anabella (Annabella), Mildred, Arthur, Robert, Basilea, Orable (Arabella), Alianore, Isabelle, Clarisse.

HERMENTRUDE.

THE RULING PASSION STRONG IN DEATH.—A late celebrated wit, whose life had not been satisfactory to himself, lay dying, when a friend at his bedside asked how he felt. "I feel," he said, "like a man going out in a storm with a broken umbrella." No one can think that this was lightly spoken.

ALFRED GATTY, D.D.

A LADY A PARISH OVERSEER.—Former numbers of 'N. & Q.' have contained notes of women filling parish offices. It may be well to add the following to the number. I have taken it from the *Lincoln Herald* of July 15, 1831, p. 1, col. 5:—

"A lady, named Sarah Lucy Guise, residing in the parish of Horley, near Reigate, appealed to the Surrey sessions last week against being appointed overseer. The court, however, confirmed the appointment, and Mrs. Guise must, therefore, officiate as overseer."

ASTARTE.

HEBRIDEAN SUPERSTITION.—That superstition still lingers in the Hebrides is well known to every student of folk-lore. One of the rewards which the tourist reaps who wisely leaves the beaten track to sojourn among the simple folk of the outer Hebrides is a considerable accession to his store of legends and eerie stories.

A Glasgow paper—*Christian Leader*—makes us its debtor for gathering these two current superstitions:—

"The following prescriptions were within the last fortnight given by a certificated midwife who is the only practitioner in an island on the west coast of Scotland containing some hundreds of inhabitants, and having only an occasional visit from a medical man. If the baby is ill and not thriving, take a cat by the four feet, swing it round and round the infant several times, then throw it out of the hole in the roof for letting out the smoke; if it is a black cat, or if the house has a chimney, then throw the cat out of the window; if the cat dies the child will live, because the witches or brownies have left the child and gone into the cat. If the cat does not die, then the child will. The other prescription is for older children, and is, if anything, simpler in form, although it may be a little more difficult to follow on account of the scarcity of gold among the poor people who are dependent on the services of this midwife. Take a piece of gold and put it into a dish, pour water on to the gold, then sprinkle the water over the children that are sick, and immediately they will begin to recover. We live in the nineteenth century, and yet these prescriptions were given by this woman, holding the position already stated, within the last fortnight, to a mother recovering from the birth of a child, examples being cited wherein the prescriptions had proved effectual!"

EDWARD DAKIN.

LONG TENURE OF A VICARAGE BY FATHER AND SON.—The Rev. Joshua Brooke, Vicar of Colston Bassett, Nottingham, died April 30, 1888, at the age of seventy-eight, having been vicar of the parish—which is now in the gift of the Lord Chancellor—for fifty-three years. He succeeded his father in the living, his father having held it for fifty years. Thus father and son were vicars of the parish for 103 years. This is, perhaps, an unprecedented occurrence. In my father's family, the Rev. William Bradley, D.D., was not only rector of Astley, Worcestershire, but on February 11, 1715, was also appointed by the Lord Chancellor to the valuable vicarage of Chaddeley Corbett, Worcestershire, which he held to the day of his death, January 1, 1757, when his

eldest son, Thomas—who was also rector of Nanton Beauchamp, and chaplain to Lord Foley—succeeded to the living. He laid the first stone of the new steeple in April, 1778, and I think died in 1782, but just at the present I cannot find the precise date. Any way the father and the son held this living from the Lord Chancellor for the period of (about) sixty-seven years. Their portraits are hanging in my hall, half length, life size, in robes and wig, the later portrait a fine specimen of the crayon work of John Russell, R.A. Although their case is unusual, it is far surpassed by that of the two Brookes of Colston Bassett.

CUTHBERT BEDE.

THE CLERGY AND RELIGION.—Much curious information as to the position of the clergy in 1670 is to be found in "The Grounds and Occasions of the Contempt of the Clergy and Religion Enquired into. In a Letter written to R. L." London, 1670. In the copy of the book from which the following extract is made, on a fly-leaf, is a note in MS.:—

"The Author, supposed to be Mr. Greensworth, a minister now in Cornwall, notwithstanding what is affirmed in the preface, this Letter being written to R. L. Dr. Richd. Lower, Medi-D."

At p. 19 the author says, speaking of young clergy-men:—

"Or, shall we trust them in some good Gentlemen's Houses, there to perform holy Things? Withal my heart, so that they may not be called down from their studies to say Grace to every Health: That they may have a little better wages than the *Cook* or *Buller*: as also that there be a *Groom* in the House, besides the *Chaplain*: (For sometimes into the Ten pounds a year, they crowd the looking after a couple of Geldings;) and that he may not be sent from the Table, picking his Teeth, and sighing with his Hat under his arm, whilst the *Knight* and *my Lady* eat up the tarts and chickens: It may be also convenient, if he were suffered to speak now and then in the Parlour, besides at Grace and Prayer time: and that my Cousen Abigail and he sit not too near one another at Meals: Nor be presented together to the little Vicarage."

RALPH N. JAMES.

OFFICIOUS AND OFFICIAL.—It may be well for the guidance of the future student of our language to place on record in 'N. & Q.' the following extract from the diary of Lord Malmesbury:—

"Old diplomatists must know the difference between an *officious* and an *official* conversation. The first is the free interchange of opinions between two ministers, and it compromises neither; the latter would do so, and would bind their Governments. I always, when at the Foreign Office, prefaced a conversation by saying on which footing it was to be understood."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

ST. PAUL'S.—There has recently been great discussion respecting the monogram under the east window outside St. Paul's, and as to whether it was "C.W.," meaning Christopher Wren, or

"W.M.," standing for William and Mary, in whose reign the rebuilding of the cathedral was completed. This monogram, which was encrusted with the dirt of ages, has now been cleaned, and there can be no doubt as to the letters being "W.M." Moreover, the monogram is surrounded by a garter bearing the motto of the order, "Honi soit qui mal y pense," which could not be read before the cleaning process by persons standing under the window, and the whole is surmounted by a regal crown. This, I think, sets the question at rest, and it is, perhaps, worth a note.

J. STANDISH HALY.

Temple.

NYND.—In some parts of North Notts, and perhaps nowhere else, a curious word is used which sounds like *nynd*, the *y* long. The word used to pervade common speech largely. It is a pronunciation of the compound *nigh-hand*, which, however, does not always mean "near to." A few examples:—"Nynd yon lad was run ower"—that lad was nearly run over. "Yon woman nynd yon man"—the woman near that man. "Are you going to Retford to-day?" "Nynd I shall, nynd I shan't," *nynd* here meaning "perhaps" or "may be." "Where does Bill live?" "Nynd us," meaning "near to us" or "near me," as the case might be.

THOS. RATCLIFFE.

Workshop.

OLD SHIPS.—The following extract, taken from the *Whitby Gazette*, may be of interest:—

"The sloop *Lively*, of *Whitby*, coal-laden, is ashore at *Bacton*, near *Cromer*, crew saved. Later news says the vessel has become a total wreck. The *Lively* was built by *Mr. Spence* in 1786, and is therefore more than one hundred years old, and was the oldest *Whitby-built* ship afloat.....We believe she had but one of her original planks in her, having been partially rebuilt once or twice."

W. L.

VOLUNTEERS 1745.—According to 'Coleman's Catalogue,' vol. xx. No. clxxxvii., 1888, he had a commission dated 1745, and signed by *Thomas Holles*, Duke of *Newcastle*, Lord Lieutenant of the county of *Middlesex*, in favour of *Robert Tunstall*, gent., to be a lieutenant of the Company of *Volunteers* in and about the town of *Brentford*.

HYDE CLARKE.

MANDEVILE UPON DIAMONDS.—Now that the talk is turning on male sapphires, it may not be out of place to quote the following bit, in which the delightful *Mandevile* surpasses himself:—

"The *Dyamandes* in *Ynde*.....grown many to gedre, on lyttle, another gret. And ther ben sum of the gretnesse of a Bene, and stime als gret as an *Haselle Note*. And thei ben square and pointed of her owne kynde, both aboven & benethen, withouten worchinge of mannes honde. And thei grown to gedre, male & female. And thei ben norysacht with the Dew of *Hevene*. And thei engendren comounly, and bringen forthe smale children,

that multiplen & grown alle the Year. I have often times assayed, that yif a man kepe hem with a litylle of the Roche, & wete hem with *May Dew* ofte sithes, thei schulle growe everyche Year; and the smale wole waxen gretc."—*Mandevile's 'Travels'* (Lumley), p. 158.

DENHAM ROUSE.

ANYTHINGARIANS.—This word, *Dr. Murray* may be interested in knowing, occurs in the first number of the *Entertainer*, dated November 6, 1717, published by *N. Mist*, so well known in connexion with *Mist's Journal*. The sentence runs thus, "We are neither Calvinists nor Lutherans in all points; nor absolute Free-willers; nor, which is ten times worse, Free-thinkers, Atheists, Anythingarians."

W. ROBERTS.

42, Wray Crescent, Tollington Park, N.

JAPANESE FURNITURE.—In the 'Memoirs of *Wilhelmine*, Margravine of *Baireuth*,' translated by *H.R.H. Princess Christian*, occurs the following passage (p. 401), which may be interesting as regards the present Japanese phase of decoration. The residence called "The Hermitage" is described as existing in 1744:—

"After this comes a small room with Japanese furniture given me [the Margravine] by my brother [Frederick, afterwards the Great]. It cost enormous sums of money, as it is the only specimen of its kind that has come to Europe, so, at least, my brother was told."

W. P.

THE WORD "LEAL."—In the *Archaeological Journal* for 1867, at an exhibition of antiquities and works of art, described on p. 82, mention is made of

"a brass seal, the device being three escallops, with the legend + IE SV SELE DE AMVR LELE—I am the seal of leal, or true love. Exhibited by *Mr. James Horsley*, of *Alnwick*, through *Mr. Tate*, being one of four relics found near the foundation of the piers of *Alnwick Abbey Bridge* when it was demolished in 1820."

No presumed date is given, but perhaps it may be referred to the fifteenth or sixteenth centuries.

R.

Queries.

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

"DIDDLE."—In an amusing little book which I have read lately, 'Martin Toutron; or, the Adventures of a Frenchman in London,' by *James Morier*, the period of which is 1831, young *Martin*, who has learnt a certain amount of English before coming over, is greatly puzzled by being told by some one whom he meets at a party that his host's family, with whom he has important reasons for ingratiating himself, are not people likely to be "diddled." He cannot rest until he gets back to his lodgings in order to consult his dic-

tionary, where, to his great disappointment, he cannot find "diddle." In Wessely's pocket 'French Dictionary,' I find the word, with, however, a totally different meaning from that in which I have always heard it colloquially used—to cheat, take in—namely, "Diddle, *marcher d'un pas incertain, chanceler.*" Nugent gives both meanings—*chanceler, dupes.* In Meadows's 'English-Italian Dictionary,' 1861, the word does not occur, but in his 'English-Spanish Dictionary,' 1865, I find it with both our colloquial and the "chanceler" meaning, "Diddle, v.n. *vacilar; anadear; enganar.*" In Jenkins's 'West-Pocket Lexicon,' 1871, the word also occurs with both meanings.

Can any one point out in a standard author an example of "diddle" in the sense of to totter, to reel?

JONATHAN BOUCHIER.

[Halliwell gives as the meaning, "To dawdle."]

"TURNING UP HIS EYES, LIKE A DUCK IN THUNDER."—I think that this familiar saying has been known to me all through my life; but—after a search through the General Index volumes of 'N. & Q.'—I believe it has not been recorded in these pages. It is generally used as a canting, hypocritical saying; but only the other day I heard it said of a distinguished ecclesiastical dignitary, who certainly has a habit of turning his eyes up to the very roof, whether he is preaching, or speaking, or delivering a charge. Is the saying a mere whimsical expression; or, as regards the duck, has it any foundation in natural history? I can recall the sense, though not the exact words, of a passage in one of the earliest of Mr. Spurgeon's many thousands of excellent sermons, which was that we were set an example of gratitude to Providence even by birds and little ducks, who did not drink without immediately lifting up their heads to heaven to return thanks.

CUTHBERT BEDE.

[The notion of a bird lifting up its head in thanks after drinking is far older than Mr. Spurgeon.]

'THE THATCHER.'—Can any of your readers tell me where the original of Morland's picture 'The Thatcher' now is; and whether the scene was in the Isle of Wight? It was engraved in 1806, by Wm. Ward.

M. DAMANT.

LINNÆUS.—His arms are divided into three fields, and the colour of each symbolizes one of the kingdoms of nature: the red, the animal; the green, the vegetable. What is the third? (24 B., ii. 8.)

C. A. WARD.

Walthamstow.

DERRICK CARVER.—I am under the impression there is in existence a genealogical chart showing the descendants of the Derrick Carver who suffered martyrdom at Lewes, Sussex, in 1555. Can any one inform me where I can obtain a copy, or suggest

where search should be made for tracing his descendants?

W. M.

NEROT'S HOTEL.—I find many of Pitt's early letters to his mother dated from this hotel, "King Street." May I ask if this was King Street, St. James's, or King Street, Westminster? It is quite possible that the latter is meant, since he liked to be near to the House of Commons, in order to hear the debates, long before he became a member of the legislature.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

THE TOBY.—Hakluyt mentions "a true report of a worthy fight" between five ships of London against eleven galleys and two frigates of the King of Spain, anno 1586. Can any of your readers supply the names of the captains and owners of the said ships—specially of the Toby? The others were the Merchant Royal, the Edward Bonaventure, the William and John, and the Susan.

I ask as Rushworth states that Alderman Vassall fitted out two ships—the Samuel and Little Toby, the latter commanded by his son—to resist, with numerous others, the Spanish Armada, and I should like to know whether the Toby of Hakluyt's fight of 1586 is the same as Rushworth's Little Toby of 1588.

S. V. H.

SPARK OR SPARKE, DEVONSHIRE.—The undersigned desires detailed information as to a family of bankers at Exeter in the last century, named Spark or Sparke, who were Quakers.

It is stated that on one occasion, during a trial for forgery, the acting partner of this firm, being then in the witness-box, was examined as to the signature of an impounded cheque; he asked for permission to inspect it, and, so soon as he received it, he thrust it into his mouth, masticated, and swallowed it. The reason alleged for thus defeating the ends of justice is that he was opposed to the penalty of capital punishment for that offence, and so took this preemptory method of destroying the evidence. It is said that at the trial of Woodfall, the printer, for publishing the Junius letter "to the king," the foreman of the jury did secrete and destroy the number of Woodfall's paper relied on as evidence; just, also, as a certain Q.C. quashed a case by drinking a bottle of *liqueur* produced as evidence. VENDALE.

RUBENS.—Is it known where Rubens's discourses, partly in Latin, Italian, and Dutch, on statues, paintings, and comparisons of Raphael, Michael Angelo, &c., are now? A certain Mr. Maurice Johnson, of Spalding, Lincolnshire, once produced the manuscript at a meeting of the Society of Antiquaries. It was apparently an exact facsimile of Rubens's travelling album. The handwriting, and even the inks, had been exactly copied. It had been brought from Brussels by a

Capt. Johnson, son of the above Maurice. The original was in Paris. It was intended to reproduce it, but that has never been done.

C. A. WARD.

FREIBURG OR FRIBURG.—Is there, or ought there to be, any distinction, orthoepic or etymologic, between these spellings? Both are used for the Swiss canton and town, for two larger, said to be the second and third most important in Baden, three smaller in Germany, and one yet less in France. They must surely represent, to both a Frenchman and German, different sounds. There was also an old spelling, Freyburg; and it would surely be of some advantage if more than one derivation could be found, and some reason for distinguishing these places apart, or some of them.

E. L. G.

ARMS OF DUNKIRK.—What are the arms of the town of Dunkirk? It would seem, from a passage in Mr. Welford's 'History of Newcastle and Gateshead,' that some object which was taken for "the ragged staff" was borne as an ensign by a pirate of this kind in 1627 (vol. iii. p. 278).

ANON.

GRANGE, STAFFORDSHIRE.—In Burke's 'Extinct Baronetcies' (*sub nom.* "Aston of Aston") it is stated that Richard Aston (d. 1529) had (*inter alios*) a son, "Robert, of Grange, in the County of Stafford." Neither in Moule's 'British Counties' nor in Smith's 'English Atlas' can I find mention of such a place. Can any reader of 'N. & Q.' help me to identify it?

F. W. D.

ANNE TRELAWNY.—This lady was sole maid of honour and friend of the Princess Mary of York, who was married to her cousin, William of Orange, afterwards William III. of England. She accompanied the princess abroad, but was suddenly sent back to England, as the prince considered her influence with the princess to be detrimental to his efforts to disengage his consort's sympathies from her father, James II. What relation was this Anne Trelawny to Sir Jonathan, the Bishop of Bristol, Exeter, and Winchester successively? Was she his sister? Burke apparently does not give any assistance.

ALPHA.

ARMORIAL.—Were the arms of the Carew family, viz., Or, three lions passant in pale sable, derived from the Lovels or Lovets of Normandy, with their tinctures altered? Lovel of Normandy bore, 1 and 4, Sable, three wolves' heads or; 2 and 3, Ar, three wolves passant in pale sable, for Lovel of England. May not the lions of the Carews (perhaps originally wolves) have been derived from the Plantagenets? Had the Lovels of Kerey Castle, in Somerset, any connexion with the town of Crewe (perhaps a contraction of Carew), in Cheshire.

T. W. CAREY.

INFORMATION REGARDING POEM WANTED.—

He is dead; he died of a broken heart,
Of a frightened soul and a frenzied brain;
He died of playing a desperate part
For folly, which others played for gain;
Yet o'er his turf the rebels rave;
Be silent, wretches; spare the grave.

The above, with five or six other verses of a similar character, referring, apparently, to an Irish patriot, went the round of the papers in or about the year 1844. Whose career was there described; and what circumstances did the lines commemorate? They are worthy of being reproduced; but I have no copy, and nothing to depend upon but memory.

S. A.

CARDINAL ADAM OF HERTFORD.—On the right side of the entrance to the church of Sta. Cecilia, in Trastevere, in Rome, I recently saw the tomb of Cardinal Adam de Hertford, titular of the church, died 1398. Murray's 'Handbook' gives a very meagre account of him and of his tomb, telling us that he was administrator of the diocese of London, and having opposed Urban VI., was arrested, with others, at Lucera, imprisoned at Genoa, and only saved from death by the intervention of the King of England. Where can a fuller account be found of this prelate and his descent; and what was the name of his see? The sarcophagus bears three shields of arms. Two contain the royal arms of the period: viz., Quarterly, 1 and 4, France ancient; 2 and 3, England; and (which Murray does not notice) a third shield, bearing what we may assume were the personal arms of the cardinal:, on a cross, an eagle displayed, These arms do not appear, I think, in Papworth or Burke.

JOHN WOODWARD.

Montrose, N.B.

'FROM OXFORD TO ROME.'—Whence comes the following? I quote from memory. It occurs as an extract in a one-volume tale which I read somewhere about the year 1850, and have never seen since, called 'From Oxford to Rome.'—

They may be near to the pearly gates,
May be close to the ear of heaven;
But who would dwell in the servants' lodge
When the master's hall is given?

K. P. D. E.

CAYENNE.—Where shall I find an account of this French penal settlement, and of the treatment of the prisoners there? All sorts of wild statements concerning it were in circulation during the reign of Napoleon III.

ANON.

DATE OF BOOK WANTED.—Can any reader tell me the date of 'Divers useful Instructions for all Young Souldiers, and such who are disposed to Learn and have Knowledge of the English Military Discipline.' This title appears on p. 3 of my copy,

which is without the preceding pages. The first of the illustrations to the "Firing Exercise" attached bears the inscription, "Sould by John Overton at the white horse without Newgate," but no date.

KILGIGREW.

[You do not state the size of the volume, which might facilitate inquiry. Consult Lowndes, *s. v.* "Military."]

JAMES FAMILY.—Will any of your readers inform me whether there is any connexion between the under-mentioned families?—

1. William James, of Washington, co. Durham, who died about 1662. He was, I believe, Rector of Washington and Bishop of Durham.

2. Thomas James, skinner and glover, of Hebburn, in the county of Northumberland. He was a bondsman for Mrs. Rebecca Milburn, of Cockle Park Tower, co. Northumberland, for the administration of her husband's estate in the year 1697.

3. — James, of Crishall, Essex, about 1680.

4. — James, of Park Farm, Kent, about 1770.

5. Thomas James, of Croydon, about 1868.

6. John James, of Brentford Butts, and afterwards of Ealing, in the county of Middlesex, about 1808.

7. John James, of Saltash, in the county of Cornwall, about 1800.

8. John James, of Denford Court, co Berks.

9. John James, of Rathbeg, in King's County Ireland.

JOHN WILLIS.

8, Picton Terrace, Newcastle-on-Tyne.

CALASIRIAN.—A popular authority writes of "the Calasirian division of the Egyptian war-caste," but gives no explanation. Does it mean mercenaries from Cælo-Syria, classed on the same principle as the Varangians at old Byzantium?

A. H.

LORD FANNY.—This was a nickname for some one sixty or seventy years ago. Whom did it indicate? It often occurs in the satirical literature of the time. In *Blackwood's Magazine*, 1822, vol. xii. p. 80, we read:—

And here the Poetical Bank of Sam Rogers—
Firm still by the aid of old England's old Codgers,
Whose notes are as good as those given by Lord Fanny
Or Lord Byron who puffs them—a critical zany.

ANON.

ROYALIST AND CROMWELLIAN COLOURS.—What were the colours under which Cromwell and the Royalists respectively fought? I do not remember to have seen this mentioned by Macaulay or any other historian. E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

KING JAMES'S LORDS.—Can any of your readers refer me to any source of information on the subject of King James's lords? In one of the earliest of Trollope's novels, 'The Kellys and O'Kellys,' a Lord O'Kelly is one of the characters, who is

represented as descended from a person ennobled by King James II. after his throne had been declared vacant, and the author states, I think, there are other lords by the same right to be found in Ireland, who are addressed as such and treated with deference accordingly by the peasantry. A similar question might be asked with regard to Cromwell's lords.

JOHN RICE BYRNE.

OLD THEATRICAL PRINT.—Subject a steelyard, on which, at left, are suspended by bands two men and two women. At extreme right, sitting on balance, is a man who, notwithstanding the shortness of the yard, weighs down the quartet. He waves a plumed hat, and is evidently cheering. Six other figures are on the stage. At the back of the print is written "The Steel-yard." The subjects are evidently portraits. Whose are they; and what is the period? H. C. MILLARD.

52, John Street, Barnsbury, N.

PLATE.—Was any one allowed to have silver plate on which arms were engraved without the cognizance of the Heralds' College? F. K. H.

ACCUSATIVE AND INFINITIVE IN ITALIAN.—An old classical friend reading Machiavelli the other day found that the Latin construction still prevailed, more or less, "Protestarono ai Sanniti, *la pace non valere*," &c. He wants to know how long after Machiavelli's death, in 1527, this use lasted—till *che* and the subjunctive superseded it.

F. J. F.

AUTHORS OF QUOTATIONS WANTED.—

The Rhine, the Rhine, the glorious Rhine,
How regally it flows.

P. H. SCOTT.

A dreary place this world would be were there no little people in it.

NUNC.

It was my duty to have loved the highest;
It surely was my profit had I known,
It would have been my pleasure had I seen.

E. W.

Replies.

HOUSE OF STUART.

(7th S. v. 188, 292, 469.)

If the royal house of Stuart, as such, is extinct (though now your correspondent SIGMA seems inclined to think it may not be), the headship of the clan—no longer royal—belongs of right, apparently, either to the Earl of Galloway or to the descendant and heir male (if any) of Andrew Stuart of Torrence, who was, it appears, second son of Alexander Stuart of Darnley. Allowing that the male line of King Robert III. ended in the person of King James V., and no legitimate (Stuart) descendants remained of King Robert II., then Cardinal York was the undoubted head of the house of Stuart at the time of his death, as representative

and heir male of James, the fifth Steward of Scotland, the common ancestor of King James V. and of his kinsman Matthew Stuart, Earl of Lennox, from whom descended the later royal Stuarts. The present head of the clan must certainly be the heir male of the Cardinal. My query, therefore remains in its original form—Who is the male heir of that prince?

Your correspondent R. M. considers that "they (the Stuart kings of England) were, as dynasties are generally reckoned, a different dynasty from the earlier kings of Scotland, and it was merely, so to say, an accident that they had the name from the second of the three husbands of Queen Mary." James (afterwards VI. of Scotland and I. of England) was the son of Mary, Queen of Scots by her second husband and kinsman, Henry Stuart, Lord Darnley. James was a Stuart both on his father's and his mother's side. The late King of Spain, Alfonso XII., affords a similar instance of a son whose parents were of the same house, and who became king in succession to his mother, and not to his father. He called himself "Borbon y Borbon," as James of Scotland might have been styled "Stuart and Stuart." Both the princes ascended the throne of their ancestors in the lifetime of its former occupant—in each case the king's mother, not father: in each case the father was styled King Consort,* whilst the mother was Queen Regnant. *Did* a fresh dynasty of Scottish kings begin in the person of James VI., and of Spanish kings in the person of Alfonso XII.? I believe these are the only exactly similar instances afforded as yet by European history. The Queens Regnant of England, viz., Mary I., Elizabeth, Mary II., and Queen Anne, left no son to succeed them. The nine days' queen, Jane Dudley, had no issue, and the only case in which the crown came to the son of a female claimant in England † was that of Henry II., who certainly founded a fresh dynasty; but his mother, the Empress Matilda, had ceded her rights to Stephen on condition that he, Stephen, acknowledged her son as his heir. If William, Duke of Gloucester, the only son of Queen Anne who survived infancy, had outlived his mother and succeeded her as William IV., would he (as the son of Prince George of Denmark) have been the founder of a fresh dynasty of English kings; or would the Stuart line (from which alone he would have derived his right to the succession) have been continued in his person?

The position of a queen regnant differs from that of any other woman. Her heraldic achievement is

* I write under correction as regards Darnley. Was he not declared "joint sovereign" with Mary?

† Henry VIII. succeeded his father as king, though his hereditary right to the throne was undoubtedly derived from his mother, Queen Elizabeth, as heiress of the Plantagenet kings.

arranged with helmet and crest as that of a man. When the hatchments of the late lamented Prince Consort were placed over the principal entrances of Buckingham Palace and the other royal residences, the arms of the sovereign were placed on the dexter or husband's side, and those of the prince on the sinister or wife's side. If a prince succeeds his father on a throne, he naturally continues his father's line and dynasty. If, as in the case of James VI. of Scotland and Alfonso XII. of Spain, he succeed his mother (who during her reign, in the eyes of the civil and heraldic rank, as *a man*), query if he does not do the same?

God grant that the day may still be far distant when such a case may require the law officers of the Crown in England to decide the question one way or the other. C. H.

Florence.

LOT, THE PERFECT OF LET (7th S. vi. 26).—I cannot understand how the word *lot*, used as the past tense of *let*, can have anything to do with the Gothic *lai-lôt*. Surely we have got beyond the stage when English was "derived" from Gothic. It is probably meant that *lot* represents the common Teutonic form which appears in Gothic as *lailôt*. But the very example which is cited is against this. If *tai-tök* in Gothic appears as *took* in English (which is irregular and accidental), it would follow that where we have *lailôt* in Gothic we should expect *loot* in English. It is far more probable that *lot* is formed after the analogy of *got*. We say *get, got, got*; and, similarly, *let, lot, lot*. In the same way we use *wore* as the past tense of *wear*, merely because *bore* is the past tense of *bear*. The true past tense was *wearied*. The very word *got* is another instance; it is not the correct representative of the old past tense (which would be *gat*), but a new formation. The occurrence of *lot* as the past tense of *let* is worth recording; but the explanation offered of it obviously fails, as I have shown. Once more, *took* does not correspond to *tai-tök*; it was formed by analogy with *shook*. The whole is wrong throughout. WALTER W. SKEAT.

Have none of the philologists who have been searching for this lost form ever read the charming lines:—

But aye she *loot* the tears doun fa'
For Jock o' Hazeldean?

C. F. S. WARREN, M.A.
Foleshill Hall, Coventry.

In Scotch we still conjugate *let, loot, looten, or letten*. Thus the Gothic *lailôt* and O.E. *leort* (= *leolt*) or *leot*, are more accurately preserved in the Scotch *loot* than in the Anglo-Irish *lot*.

GEO. NEILSON.

ROMAN MARRIAGE LAWS (7th S. v. 448).—Briefly, a distinction must be made between civil marriage (*connubium, justæ nuptiæ, or justum*

matrimonium) and gentile marriage (*nuptiæ* or *matrimonium*). The test of the former was *patria potestas*; the test of the latter the legitimacy of the children (Gaius, i. 55; 'Digest,' I. vi. 3; 'Just. Inst.,' I. ix.). The former was confined to Roman citizens and such Latins or aliens as had the *connubium*, or right of civil marriage (Gaius, i. 56). The latter, while the distinction between *Cives* and *Latini* remained, took place between Roman citizens and Latins or aliens who had not the *connubium*; it was a strictly valid marriage, and the breach of it was regarded as adultery ('Dig.,' XLVIII. v. 13, pr. 1). Ultimately the citizenship was conferred by Caracalla on every free subject of the empire ('Dig.' I. 17).

WM. W. MARSHALL, B.C.L. M.A.

Guernsey.

MR. BOUCHIER draws attention to a fact in the history of the Roman people which embodies what deserves to be called a widely prevalent legal conception rather than a "monstrous prejudice." For marriage *Jure Civili*, that is, according to the Civil Law of Rome, the possession of Roman citizenship was a necessary condition precedent. The *peregrinus*, *i. e.*, the alien or foreigner (Prof. Muirhead prefers to call him *peregrin*), the freeman who was not a Roman citizen, could at the best only contract marriage *Jure Gentium* (after the introduction of the *Prætorian* system), because, unless by special grant, he had neither *connubium*, *i. e.*, the right of marriage *Jure Civili*, with Rome, nor *commercium*, *i. e.*, technically, the right of purchase and sale. The child of a Roman mother and a *peregrinus* followed the mother. These points are succinctly stated from Ulpian and other jurists on pp. 162 and 204 of Salkowski's 'Roman Private Law,' translated and edited by E. E. Whitfield, M.A. (London, 1886). The distinction as to *connubium* ceased with the constitution of Antoninus Caracalla, A.D. 212, by which citizenship was extended to all freemen within the *Orbis Romanus*, for the effect of which MR. BOUCHIER may see Sir H. S. Maine's 'Ancient Law.' Reference may also be made to Muirhead's 'Historical Introduction to the Private Law of Rome' (Edinburgh, 1886), p. 241, where is shown the influence of the Roman *Jus Gentium* on the law of marriage, and to one of Sir H. S. Maine's later works, 'Early Law and Custom' (London, 1883), pp. 222-3, where several passages occur which should help to clear up MR. BOUCHIER'S view of Roman marriage law. Sir Henry there questions whether there is any society which is not at the same time "exogamous" and "endogamous," and he supports his doubt by examples from the Roman prohibited marriages, which fall within "a circle not widely differing from that traced by our own Table of Prohibited Degrees," as well as from the equal invalidity of "any marriage of a Roman citizen with a woman who was not herself a Roman citizen, or who did

not belong to a community having the much-valued and always expressly conferred privilege of *connubium* with Rome." Having thus shown Roman society to have been at once "exogamous" and "endogamous," Sir Henry reinforces his argument from Hindu law, where the same twofold aspect is found in the law of marriage.

C. H. E. CARMICHAEL.

New University Club, S.W.

SEVEN CLERICAL ORDERS (7th S. vi. 28).—In the Catholic Church the ecclesiastical orders are as follows: Bishops, priests, deacons, sub-deacons, acolytes, exorcists, lectors, and ostiarii.

"Some Canonists add another order, that of the tonsure, but it is generally regarded as a mere introduction to the clerical state.....Many theologians, among whom is St. Thomas, do not regard the episcopate as a separate order, but only as the completion and extension of the priesthood, and hence reckon the number of the orders as seven" ('Catholic Dictionary').

The *ordines majores sacre* are bishops, priests, deacons, and, since the thirteenth century, sub-deacons. The *ordines minores* are acolytes, exorcists, lectors or readers, and ostiarii or door-keepers. The 'Imperial Dictionary' (1882) by some oversight in its definition of Roman Catholic orders omits the sub-diaconite.

HENRI LE LOSSIGEL.

The excellent 'Cat. Concil. Trident.' (part ii. cap. xxiv.), enumerates the seven orders as follows:—

"Docendum igitur erit hosce omnes ordines septenario numero contineri, semperque ita a Catholica Ecclesia traditum esse; quorum nomina hæc sunt: Ostiarius, Lector, Exorcista, Acolytus, Subdiaconus, Diaconus, Sacerdos."

There follows a list of authorities. But a more recent and critical notice of the antiquity of the several orders, and of the early writers by whom they are mentioned, from A.D. 251 (Eusebius, 'H. E.,' vi. 43), and pseudo-Ignatius ('Ad Ant.,' c. xi.), may be seen in Bishop Lightfoot's note on this last authority ('Apostolic Fathers,' pt. ii. vol. ii. sect. ii. p. 824).

ED. MARSHALL.

PIASTRE (7th S. v. 507).—The Spanish coin of this name is worth about 4s. of our money; the old Italian, 3s. 7d.; the Turkish about 2d. and a little over, or 100 are equivalent to 18s. In Egypt 100 are equal to a pound sterling.

EVERARD HOME COLEMAN.

71, Brecknock Road.

VERNON (7th S. v. 487; vi. 14).—So far as can be gathered from its history, Vernon is a place-name of mediæval growth, but it may represent a Celtic root, and might be compared with Verdun, Vernandois, &c. The Latinized form, as found in charters of the eleventh century, is Vernonium, or, more fully, Vernonium Castrum. The town, which has enjoyed in modern times a reputation as the

favourite home of the small *rentier*, owes its origin to the castle, which, according to M. Chapus, 'Guides Itinéraires, Paris au Havre, Bibliothèque des Chemins de Fer' (Paris, 1855), was founded in the eleventh century. In 1323 this castle was strengthened by Henry I. of England, and it served for a time as a refuge to Philip Augustus of France, whose son Louis annexed it, probably without the forms of a *plébiscite*.
NOMAD.

The place-name Vernon is supposed to be of Celtic origin, signifying an alder tree, and in its Welsh forms, Wernan and Wern, is very common in Wales for low-lying localities.
W. T.

TENEMENTAL BRIDGES (7th S. v. 348, 409, 471, 517).—I have not seen any suggestions as to the probable origin of bridge-houses. There is a tenemental bridge at Glenarm, co. Antrim, where a house with yard behind covers the whole bridge; its origin is known, and may throw some light on similar older structures. The man who owned the ground on one side of the little river was a builder, and when making some repairs on the opposite side of the stream he raised a strong wall by the water; he then cast a bridge over to his own side, thus lengthening the arch under the street, and over this new-won territory he erected his house and premises, and he thus *escapes all ground-rent!* Conservancy Commissioners scarcely knew their duties then, or were easily persuaded that the new house would be an improvement to the street by thus hiding up a dirty stream.

W. CLARKE ROBINSON.

Durham.

There is still a wayside chapel on an old bridge over the river at Salisbury, and the house once occupied by its chaplain is there, though much disfigured by modern alterations.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Nash, in his 'History of Worcester,' states that there was formerly a chapel erected on "the bridge in Droitwich, and through the middle of this chapel passed the high road leading to Bromsgrove, the reading-desk and pulpit being on one side of the road, and the congregation sitting on the other. In the windows of this chapel were the arms of Beauchamp, Le Despencer, Rudwyde," &c.

A. A.

THE MAYFLOWER (7th S. v. 328, 490).—An apparent discrepancy between the first two notes at the latter reference needs explaining. Four of the persons named in Governor Bradford's list must not be counted separately, as they are included in the numbers composing the families to which, in one capacity or other, they belonged. John Howland was of Governor Cavour's family; George Soule of Governor Winslow's; Dotey and

Leister of Master Hopkins's. It should also be explained that one person (a servant of Master Fuller's) died, and one (a son of Master Hopkins's) was born during the voyage. This child was named *Oceanus!* It will thus be seen that 101 sailed and 101 arrived, though the persons were not the same.
C. C. B.

LONGEVITY OF MIDDLE CHILD OF A FAMILY (7th S. v. 509).—A belief very commonly obtains that the children of very youthful parents or of such as are well stricken in years are less robust than the offspring of persons in the prime of life. The middle child of a family necessarily arrives after the constitutions of its father and mother are established, and before the appearance of premonitory symptoms of decay. Such a child has, therefore, on the above theory, the fairest chance of a prolonged existence.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

LEASE FOR 999 YEARS (7th S. iii. 450; iv. 72, 176, 334, 416, 495; v. 72).—The question of a lease for this length of time has often been discussed in 'N. & Q.,' and it may therefore be well to note an instance of one just granted. On Saturday, June 2, the Kyrle Society opened a garden and playground in Red Cross Street, Southwark, on ground let to the society by the Ecclesiastical Commissioners, for 999 years at a rent of a farthing a year. Full particulars of the fact and of the opening ceremony are given in the daily newspapers of Monday, June 4, 1888.

GEORGE RAVEN.

Hull.

THE FIRST PUMPING ENGINE COMPANY (7th S. v. 225, 357).—If Mr. RENDLE had read my note he would, I think, have perceived that the pumping engines of which I spoke had nothing to do with fire extinction, but were for raising water from mines. The early history of the fire-engine (in the modern sense) is most interesting, but could hardly be treated briefly enough for insertion in 'N. & Q.' It begins with the squirt (*siphon*) of Agricola, 1556, and Besson, 1578, which develops into the "German Engine" of Salomon de Caus, 1615, the more perfect engines of various forms described by Bate, 1634, and ultimately assumes an almost modern shape in the 'Nieuwe Slang Brand Spuiten' of Jan van der Heide, senior and junior, 1673-1690. The engine noticed by Pepys was of the character of those mentioned by Bate, and had to be filled by buckets, having no suction hose. As late as 1667 the provision for the City of London, stimulated by the late conflagration, was as follows: twelve large engines and certain smaller ones, supplemented by "brazen hand squirts." All these details as to fire extinguishing engines, however entertaining, sink into

insignificance in comparison with the history of the water-commanding engine, the parent of the motor which (*pace* Mr. Ruskin) has, perhaps, added more to the comfort of man than any other mechanical discovery. J. ELIOT HODGKIN.

Richmond-on-Thames.

HENRY IV. AND MARY DE BOHUN (7th S. vi. 8).—He would be a clever man who could answer this query. There is little doubt that the circumstance never occurred, for the reasons following:—

1. Mary Bohun was the ward of her mother, Joan, Countess of Hereford, and was never in the keeping of her brother-in-law. Payments to the countess "for the sustenance of her daughter Mary, in her suite," are found up to Nov. 7, 1376 (Issue Roll, Michs., 51 Edw. III.), and a grant of 100 marks per annum for the same purpose was made to her, March 10, 1380 (Patent Roll, 3 Ric. II., part ii.).

2. On July 27, 1380, the marriage of Mary de Bohun, 5,000 marks in value, was granted to the King of Castile and Leon (John of Gaunt) "that she may marry our cousin, Henry, Earl of Derby" (Patent Roll, 4 Ric. II., part i.).

3. The marriage of Henry and Mary took place at "Rocheford" (not Arundel), between this July 27, 1380, and Mar. 6, 1381; and among the guests were her mother, ten of the king's minstrels, and four minstrels of the Earl of Cambridge, which does not look much like a hurried and secret ceremony. Witness the following extracts from the Register of John of Gaunt:—

"1381. Mar. 6. Leicester. Order to William Oke (clerk of the Duke's Great Wardrobe) to pay (among other sums) to Mauce Doubler for a ruby, given by us to our daughter Marie, Countess of Derby, on the day of her marriage, 8 marks; and for making the ring, and another ring with a diamond, 28s. 8d.; for 'atantz deniers mys sur le liure le iour des esposailles n're t'same filz le Conte de Derby, 40s.; et pur atantz deniers p' loffrandre [sic] a la messe, 13s. 4d.; to ten minstrels of the King, being with us that day, of our gift, 10 marks, and to four of our brother the Earl of Cambridge, 2 marks; to various officers of our cousin the Countess of Hertford (a common variety of Hereford), being at the said feast, of our gift, 50 marks; and to the officers and varlets of her chamber, 10 marks; to John Judex, Esterling, for a silver hanap and ewer given by our order to our daughter the Countess of Derby on the day of her marriage, on the part of our daughter (Elizabeth) of Pembroke, 19l." (vol. ii. fol. 43, b).

"1382. Feb. 20. London. Allow in the next account of William Overbury our butler for one tun of Gascon wine, and one fatt of Rynes wine, given to our cousin the Countess of Hereford, and sent to Rocheford for the marriage of our son the Earl of Derby" (*Ib.*, fol. 53, b).

Even after her marriage Mary remained in her mother's guardianship, for on Feb. 1, 1382, John of Gaunt issued an order to pay to the Countess of Hereford an annual rent of 100 marks "p' la garde et coutages de n're t'sch'e file en ley Marie Contesse de Derby," which he had granted from the issues of Glatton, Holme, and Hig-

ham Ferrars, from Feb. 5, 1382, until the said Mary should attain the age of fourteen years (*Ib.*, fol. 56). On the 20th a further mandate is issued commanding that the payment shall be made with all possible haste, "sique la dite Contesse neit plus de matire dep' suere desore enauant deuers nous p' celle paiement" (*Ib.*, fol. 58).

4. Lastly, the Countess of Arundel, who is alleged to have helped the elopement by receiving her niece Mary as a visitor at Arundel, died Jan. 11, 1372, about eight years before the marriage took place.

The whole story appears to be either a false rumour or a fabrication. HERMENTRUDE.

ANIMAL SACRIFICE AT CHRISTIAN BURIALS (7th S. v. 466).—I find amongst my cuttings, under the date of 1866, the following, which shows that the absurd custom alluded to had not then died out:—

"THE LATE QUEEN'S HUNTSMAN.—Yesterday the remains of Mr. Charles Davis, the late Queen's huntsman, were interred in Sunninghill Churchyard, in the presence of a large number of the followers of the Queen's hunt. At noon the body of the deceased was conveyed from his late residence at Ascot, followed by Messrs. C. and R. Davis, the relatives, Mr. Alderman Blunt, Mr. M. H. Phillips, Mr. Edwards, Mr. H. King, the present Queen's huntsman, to Sunning Hill Church, where the last sad ceremony was performed by the Rev. Conyngham Ellis, Vicar of Cranbourne; the Rev. A. M. Wall, Vicar of Sunning Hill; and the Rev. B. Pearse, incumbent of Ascot. Lord Colville, the noble Master of the Buckhounds; Major-General Hood; Major-General Seymour; and Col. R. H. Vyse met the body at the church and witnessed the obsequies. The favourite hunter of the deceased was shot previous to the funeral, and the ears of the animal were placed upon his coffin when in the grave and buried with him. A large number of the gentry were present at the funeral."

EDWARD T. DUNN.

Lonsdale Road, Barnes.

In 1871 the remains of Bishop Simon (1228-1247) were discovered in the ruined cathedral of St. German, within the castle of Peel, with the skeleton of a dog at his feet. The fact was noticed in 'N. & Q.' at the time, I believe, and some correspondence followed.

ERNEST B. SAVAGE, F.S.A.

St. Thomas's, Douglas, Isle of Man.

Surely it is not necessary to suppose that because a greyhound's bones were found in a tomb at Staindrop, there must have been an animal sacrifice! Why should not a person, even a "lordly Neville," have ordered a pet greyhound to be buried at his own feet? Surely the average dog is, to say the least, a more faithful friend than the average Christian! E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

LETTER OF MARY, QUEEN OF SCOTS (7th S. v. 505).—The moral precept attributed to the Scottish queen is given thus in Riley's 'Dictionary of Latin

Quotations,' but without any mention of the author:—

"Si quid feceris honestum cum labore, labor abit, honestum manet. Si quid feceris turpe cum voluptate, voluptas abit turpitudine manet" (ed. 1859, p. 425).

George Herbert, in 'The Church Porch,' says:—

If thou do ill, the joy fades, not the pains;
If well, the pain doth fade, the joy remains.

And Dr. Shuttleworth, Bishop of Chichester, has something to the same effect:—

Do right, though pain and anguish be thy lot,
Thy heart will cheer thee when the pain's forgot;
Do wrong for pleasure's sake—then count thy gains—
The pleasure soon departs, the sin remains.

WM. UNDERHILL.

It may be worth mentioning that this most interesting little document has been printed already in Hearne's edition of the 'Vita Henrici IV.,' 1716, and in Dr. Bliss's 'Reliquiæ Hearnianæ.' The original is preserved still in the Bodleian Library, see Mr. Macray's 'Annals.'

EDWARD H. MARSHALL, M.A.

Hastings.

VICTOR HUGO: "MAÎTRE YVON" (7th S. v. 269, 412).—E. McC— has given an insufficient notice of St. Yvo of Trequier, nor has he given an authority for the lines which he quotes, nor has he mentioned the third line, "Res miranda populo." Baronius has, in reference to St. Yvo, at May 19:—

"In Britannia Minoris S. Ivonis Presbyteri et Confessoris, qui pro Christi amore causas pupillorum, viduarum ac pauperum defendebat."—Mart. Rom., p. 195, Paris, 1607.

Ribadeneira states that he died in 1303 ('Les Fleurs des Vies des Saints,' t. i. p. 575, à Paris, 1560). It is observed by a former learned contributor, F. C. H. (Dr. Husenbeth), that it is not possible to point out the whole of the prose from which the lines are taken—a statement which rests on the authority of Père Ch. Cahier in his notice of St. Yvo, who also says there is another set of lines in the 'Breviaire de Quimper' (Cahier, 'Caractéristiques des Saints,' p. 107). See 'N. & Q.,' 4th S. i. 594. ED. MARSHALL.

CASCHIELAWIS (7th S. v. 408).—In the supplement (1825) to Jamieson's 'Dictionary' this word is given as the original reading for *caspi-cavis* in the account of the trial of the Earl of Orkney. A derivation from Teutonic *kause* (Fr. *chausse*), stocking, and *lauw*, warm, is suggested; and the sense of a foot-torture ("warm-hose") attached to the word. This torture is held to be different from that of the "buits" or iron-boots, since the two are mentioned in the same list.

Pirliwinks is a term found, according to the supplement, in a chartulary of St. Edmund's Abbey, under the form *pyrewinke*. This record states that Robert Smith of Bury was punished by

the torturers with the "pyrewinke," which they put on so tight and hard that the blood spurted from his thumb.

JULIUS STEGGALL.

I would suggest that *caschielawis* was derived from the French words "cage au lais," or cage of the standard, tree, or post. In former times, in garrisons where martial law prevailed, there was an instrument of punishment used called a "whirligig," which may be described as follows. Between two horizontal bars, which sprang from the bottom and top of an upright post, a circular wooden cage, about six feet high, and of sufficient diameter to receive the body of a human being, was so placed on a pivot that it revolved with the greatest velocity when set in motion. I think it is in Grose's 'Military Antiquities' that I have seen an illustration of this machine. At the end of the last century one of these whirligigs stood near the Main Guard, Gibraltar. A lane in the vicinity was called Whirligig Lane. This is probably the *calleja* now known as Giro's Passage.

R. STEWART PATTERSON.

Cork.

DAVID GARRICK (7th S. v. 148, 231, 496).—The other day I saw in the window of a shop in Edinburgh a large engraving entitled 'Garrick surrounded by his Friends,' and underneath, "London, published Augt. 20, 1851, by Somers and De Preece." There must undoubtedly be many earlier engravings of this, as the picture is said to have been painted by Hogarth, who died in 1764, and is represented in the foreground of the engraving, for under the figures are placed their respective names.

The famous actor is represented seated on a chair in a careless posture, with one leg over the arm, apparently speaking to the company, whilst in the background Fame is blowing a trumpet. His friends are most of them connected with the stage, as Harry Woodward, Mrs. Abington, and Kitty Clive, all of whom are dressed in the costume of the period. Opposite to him is seated Mrs. Garrick, wearing hood and hoop, and having her dress open in front to show her richly brocaded petticoat. The expression on her face is very quiet and demure, and she is depicted as a very pleasing-looking woman.

It would be interesting to know what has become of the original picture, and whether it is really a work of Hogarth or not. There are many fine portraits of the English Roscius in existence, notably the fine full-length at Stratford-on-Avon, painted by Gainsborough. Garrick was also several times painted in company with Mrs. Garrick.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ELIZA JANE CONROY (7th S. vi. 8).—H. T. H. will find the information he asks concerning the

above lady in Burke's 'Peerage.' She was the eldest daughter of the first Sir John Conroy, was born in Dublin 1811, and died in 1855. Her father was created a baronet on July 7, 1837, by Her Majesty the Queen for his long and faithful services. He was an officer in the Royal Artillery and equerry to the Duke of Kent, and married, December 26, 1808, Elizabeth, only child and heir of Major-General Fisher, brother to the Right Rev. J. Fisher, Bishop of Salisbury, and had four sons and two daughters.

Rise, E. Yorks.

W. BETHELL.

This lady was the eldest daughter of Sir John Conroy, equerry to the Duchess of Kent. She was born in 1811, and died unmarried in 1855.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

BAPTISMAL FOLK-LORE (7th S. v. 46, 133).—I have just met with the following passage in Scarron's 'Roman Comique' bearing upon the note 7th S. v. 46. As I understand it, it is contrary to H. A. W.'s note, p. 133. Scarron *ob.* 1660:—

"Plusieurs familles me regardaient comme un objet digne de leur alliance, et même l'on me fit porter trois ou quatre enfants au baptême avec des filles des meilleures maisons de notre voisinage (qui est ordinairement par où l'on commence pour réussir aux mariages), mais je n'avais dans la pensée que ma chère du Lis."—Partie iii. chap. x.

JONATHAN BOUCHIER.

KINSMEN (7th S. v. 328, 397).—The following passage from Dr. Philemon Holland's translation of Plinie's 'Naturall Historie' corroborates your correspondent's view that about the time when the Authorized Version appeared the word *nephew* was commonly used for son's son. It is taken from the edition printed by Adam Islip in 1601, tome i. p. 162 M:—

"C. Crispinus Helarus, a gentleman of Fesulæ, came with a solemne pompe carried before him into the Capitoll, attended upon with his nine children, seven sonnes and two daughters, with seven and twenty nephewes the sonnes of his children," &c.

It may be as well to point out that the Revised Version replaces *nephew* by "son's son" in the Old Testament passages where it occurs, viz., Judges xii. 14, Job xviii. 19, and Isaiah xiv. 22, as well as by the more indefinite "grandchildren" in 1 Timothy v. 4.

W. S. B. H.

ST. SOPHIA (7th S. iv. 328, 371, 436; v. 35, 51, 290, 334, 351, 491).—The following facts may be interesting. Before the Crimean War I copied an anecdote to the effect that the seraphim figures had been uncovered at the base of the dome, and that the fact being reported to the then Sultan, he replied, "Let them alone, the right owners may yet have them." His mother was a West Indian and a Christian! My first visit to Constantinople was to verify the anecdote, and the then solitary fact

of a figure of man or angel in a mosque was to me a marvel and a hope! As to the figure of our Lord over the Christian sacarium, there it was distinct enough (in mosaics), and whilst I looked with awe upon that the Turkish guide whispered, "Johnnie, Conshtantine, Conshtantine." I have some mosaics of the church still, but not the theft of Turkish boys from the dome figures, unless they were winged to fly to such a height.

W. F. HOBSON, M.A.

In April, 1858, I visited St. Sophia with the late General Sir Charles Gordon, who was then staying at Constantinople, and about to settle the Armenian boundary. He was at that time a young lieutenant R.E., only twenty-five years of age; but he was so earnest, sincere, and enthusiastic in all he undertook that every moment was of value, so much so that during his sojourn there he had acquired a knowledge of the most interesting traditions of Constantinople. Gordon told me that when the frescoes on the interior walls of St. Sophia were first discovered, the Sultan Abdul Medjid, being informed of it, immediately went to inspect them, and on beholding the figure of the Saviour, and gazing silently at it for a few moments, he solemnly remarked, "The time has not come yet! Cover it over." Gordon was deeply impressed with this, for he was even then somewhat of a fatalist.

JAMES H. CROSSMAN.

WAIK: WENE: MAIK (7th S. v. 148, 276).—In connexion with the question asked about *wene*, I would offer this note. In Chaucer, 'Tale of Sir Thopas,' 90, occurs the following:—

Into his sadil he clomb anon,
And priked over stile and stoon
An elf queen for to spye;
Til he so longe hath ryden and goon,
That he fond in a privé woon
The contré of fairye

So wyld.

The word *woon* is, I suppose, *won*, a dwelling, haunt, or resort, common enough in the verb form ("There's auld Rob Morris that wons in yon glen."). May not Hogg's *wene* be some corruption of this word? The "green wene" in which Kilmeny lay would then be a grassy spot in the midst of the wood suitable enough to be the threshold of the "land of thought." It will, of course, be noticed that Chaucer's *woon*, like Hogg's *wene*, is the spot which leads to fairyland. The remarkable similarity of word and subject in the two poets must excuse me if I have betrayed great etymological ignorance.

ALGERNON GISSING.
Broadway, Worcestershire.

MACREADY (7th S. vi. 7).—I believe the mother of Wm. Chas. Macready was named Birch, and was either sister or a near relative of the Thomas Birch who had a boarding-house for boys at Rugby School, and who is mentioned on pp. 14, 21, 23,

and elsewhere in the 'Reminiscences.' She was daughter of a Mr. Birch and Christine Frye. The Frye family had for many years lived at Montserrat, West Indies, and it is in tracing this family's pedigree that I came across the Macready connexion. Marianne and Henrietta Skerrett, mentioned on pp. 355, 356, 463, 471, &c., were cousins of the tragedian's mother; the former died only last year.

I wrote to Sir Frederick Pollock, author of the 'Reminiscences,' hoping to get confirmation of one or two points I was doubtful about with regard to Macready's parents, but I have had no reply; still I believe the above information to be correct so far as it goes. One of Macready's uncles was a Col. John Edward Birch. I have no other particulars, but shall be glad if Mr. ARCHER will favour me with any further information he may get.

E. A. FRY.

Yarty, King's Norton.

Mary Street now forms part of Stanhope Street, Euston Road. It extended from Robert Street to Charles Street, which latter street is now incorporated with Drummond Street. Charles Street was a short street between Stanhope Street and Hampstead Road, opposite Drummond Street. Charles Street was at right angles to Mary Street, but the two streets were sufficiently near together to account for the confusion with regard to the locality of Macready's birth. Fitzroy Square is on the opposite side of Euston Road to Stanhope Street, but being a fashionable square the name would probably be selected as indicating the neighbourhood in preference to Marylebone Fields, which was the more correct designation. There was a Charles Street, Middlesex Hospital, now part of Mortimer Street; but there is no record of a Mary Street near it, so that it would seem that Macready's birthplace was in what is now Stanhope Street.

JNO. HEBB.

In the St. Pancras parish maps of 1849 and 1850 I find Mary Street, Hampstead Road, to be part of the present Stanhope Street, from Charles Street to Edward Street. Hampstead Road was still called Tottenham Court Road long after the New Road was made; and streets north of the New Road were sometimes spoken of as being in the neighbourhood of Fitzroy Square. So I have no doubt Macready was born either in Mary Street or Charles Street, Hampstead Road, and I shall be glad if Mr. ARCHER can determine to which of these streets the honour belongs.

AMBROSE HEAL.

Amédée Villa, Crouch End, N.

NELSON (7th S. iv. 367, 434).—I observe an inquiry respecting the portrait of Lord Nelson at Stamboul. A copy of this portrait has now been presented to our National Portrait Gallery by the Sultan. The original at Stamboul was taken at

Naples, after the Battle of the Nile, and represents Lord Nelson with the star and plume of the Order of the Crescent, to which I drew attention in a note, p. 364. Lord Nelson had just been invested with this order, instituted in honour of his victory, and had his portrait taken and forwarded to the Sultan in recognition of the investiture.

J. STANDISH HALY.

Temple.

TRESHAM (7th S. v. 444).—I have only just seen Mr. C. A. WARD's note on Tresham, and at once express my regret for having omitted to give a reference for Tresham's lodgings in the Temple. The evidence is the examination of Lewis Tresham ('S.P., Dom.,' xvii. 22), and the examination of George Vavasour ('Gunpowder Plot Book,' No. 151). I suspect that the Clerkenwell lodgings were Francis Tresham's own. Those in the Temple had been his father's, and had recently descended to him on the death of Sir Thomas.

With respect to Garnet, Mr. WARD will find in the *English Historical Review* for July the two depositions which settle the whole matter. That the king refused to allow them to be used against him should be accepted as a point in favour of that much-abused sovereign.

SAMUEL R. GARDINER.

CUSTOMS OF THE FRENCH LADIES IN 1810 (7th S. iv. 67, 95, 190, 295).—In a very interesting article by Mr. G. A. Sala in *Myra's Journal of Dress and Fashion*, for January, on 'Riding Habits, et Cetera,' occurs the following:—

"In the Memoirs of Sir Nathaniel Wraxall I find an account of that inveterate *radoteur's* visit, late in the last century, to the Court of Lisbon, and find the following description of the Queen of Portugal, Mariana Victoria, who was so excessively jealous of her husband, King José, that she banished female dancers from the corps de ballet at the Royal Opera House. 'No woman in Europe,' wrote Wraxall, 'rode better or with more skill. Her figure on these occasions almost defied the powers of description. She sat astride, as was the universal custom in Portugal, and wore English leather breeches, frequently black, over which she threw a petticoat, which did not always conceal her legs. A jacket of cloth or of stuff and a cocked hat, sometimes laced, at other times without ornament, completed the masculine singularity of her appearance.'"

C. DE BOSCO.

"VINAIGRE DES QUATRE VOLEURS" (7th S. i. 309; v. 306, 453).—The traditional number of the thieves is different in Italy. I have before me a phial of "aceto dei sette ladri. Farmacia della Certosa, Firenze," where I purchased it some years ago.

T. W. CARSON.

Dublin.

JOHN CLAYTON, CLOCKMAKER (7th S. v. 488).—I have an old "twenty-four hours" clock, answering almost precisely the description Mr. HENRY MILLS gives of his. The case is narrower, and the clock altogether is smaller than any I have seen of this or

the last century. There is a round hole, which has been—evidently after leaving the maker—rudely cut out in the clock-door to show the motion of the pendulum. Pendulums in horology were not introduced till 1657; and my old horologe was made by "Jos. Gray Durham" (according to date on the clock-head) in 1616. Hence I call her (a clock is "she" with us) my "Shakspeare Clock," for in that year the immortal dramatist died. MR. MILLS evidently possesses a clock of a seventeenth century date and make. R. E. N.
Bishopwearmouth.

MARRIAGE OF THE CLERGY (7th S. v. 469).—Whether since the accession of Queen Elizabeth it has ever been contrary to law for the clergy to marry is a disputed question, into which it might not be wise to enter in the pages of 'N. & Q.' The royal injunctions of 1569, whatever force they may have had as legal documents, show the queen's will on this matter. Article 29 gives permission to priests and deacons to take to themselves wives, on the condition that two justices of the peace of the shire where the woman lives, and dwelling next her abode, should testify as to her good character. These injunctions are well known, but it has been somewhat rashly assumed that they were never acted upon, but that then, as now, the clergy of the established religion "took them wives of all which they chose," without any preliminary formalities. That this is a mistake is evident. Early in the reign of Elizabeth, Bishop Horne told Henry Bullinger that "the marriage of priests was counted unlawful in the times of Queen Mary, and was also forbidden by a public statute of the realm, which is also in force to this day; although by permission of Queen Elizabeth clergymen may have their wives, provided only they marry by the advice and assent of the Bishop and two justices of peace, as they call them."—(Parker Society, 'Zurich Letters,' Second Series, p. 359.)

This injunction had not become a dead letter in the early part of the reign of James I. Several of these certificates granted by the justices are preserved among the episcopal archives at Lincoln. I printed some of these in the *Proceedings* of the Society of Antiquaries for March 30, 1876. One of them is signed by Robert Cromwell, father of the Lord Protector. EDWARD PEACOCK.
Bottesford Manor, Brigg.

The case is as follows: The Act 2 Edw. VI. c. 21 was an Act to take away all positive Laws made against Marriage of Priests. This was recited in 5 & 6 Edw. VI. cap. 12, an Act touching the Declaration of a Statute made for the Marriage of Priests. This was repealed 1 Mary (sess. 2), cap. 2, an Act for the repeal of certain Statutes made in the time of the reign of Edw. VI. But in 1 Jac. I. c. 25, this last Act was repealed,

and the former revived. It is an Act for continuing and reviving of divers Statutes, and it is provided, s. 50, that "An Act made for declaration of a statute made for the marriage of priests, and for legitimatation of their children, shall stand revived and be in force for ever, the said Act of repeal notwithstanding."

The doctrinal permission, apart from the legal sanction, is contained in the Art. 32 of the Thirty-nine Articles, *temp.* Elizabeth, and it goes beyond the Articles as first issued, *temp.* Edw. VI., by inserting that "it is lawful for them, as for all other Christian men, to marry at their own discretion." ED. MARSHALL.

NAME OF ARTIST WANTED (7th S. vi. 29).—The designer of these very striking woodcuts to Charles Reade's 'Good Fight' (the germ of what he afterwards extended elaborately, and some think spoilt, as 'The Cloister and the Hearth'), was Charles Keene, one of the clever illustrators of *Punch*. If MR. FISHER had taken the small amount of trouble to consult p. vi of *Once a Week*, vol. i., he would have found all the artists' names in full. J. W. EBSWORTH.

CHURCH STEEPLES (7th S. v. 226, 393, 514).—I give below an extract from an article on 'Vanes and Weathercocks,' by the Rev. S. Coode Hore, in the May number of the *Antiquary* (p. 202). If it is not found too lengthy it may be thought worthy of insertion in 'N. & Q.':—

"It is stated that Pope Gregory, in the sixth century, authoritatively declared the cock to be the emblem of Christianity, and that for this reason it came into use as a vane for churches; and most writers assert that the cock, as the emblem of Watchfulness, was placed in such a position at a very early period. A Papal Enactment of the ninth century ordered the figure of a cock to be set up on every church-steeple as the emblem of St. Peter. Thus Mr. Pugin remarks that formerly 'every spire was surmounted by an ornamental cross, surmounted by a cock.....At the foot of the cross is a globe, to represent the power of the cross over the world.'

"It is remarkable that one of the earliest of such weather-cocks has been met with. Thus at Brixen, in the year 1652, one such cock was discovered, bearing the inscription: 'Dominus Rampentus Episc; gallum hunc fieri precepit anno 820.' The full meaning of the weathercock as a symbol may be gathered from the hymn on such subject, written in or before the year 1420 A.D., a translation of which appears in Neale's 'Mediaeval Hymn Book.' La Queriere, however, maintains that the cock was first used as a vane, as being the ancient warlike symbol of certain tribes in Gaul. It is recorded of the vessels of Sweyn of Denmark, 1004, that there were vanes at the mast-heads in the shape of birds with expanded wings, showing whence the wind blew. Several vessels represented in the Bayeux tapestry have pennon-shaped vanes on the top of the masts. And again, in the life of Emma, Queen of Canute, a description is given of a fleet sent to England in 1013, in which it is stated that the figures of birds, turning with the wind, appeared on the top of the masts; but whether these were cocks or other birds the historian saith not.

But cocks are distinctly visible on the outside of St. Swithin's Church, at Winchester, in the Anglo-Saxon Benedictinal of St. Æthelwold. The picture represents the interior and exterior of a church. The bishop within is blessing the people; whilst on the outside two cocks, on two separate turrets, are looking after the weather. The date of this picture is the tenth century, and these cocks are referred to by Wulstan, a contemporary writer.

"The cock is again depicted on a yet earlier picture of a church, a copy of which is also given in the *Archæologia* (vol. xxv.). Hence weathercocks were in use in this country in Anglo-Saxon days. Some idea of the size and weight of these ancient cocks may be gained from the fact that the cock standing on the old spire of Rouen Cathedral was 3 feet 8 inches in length, and it weighed twenty-eight pounds."

The whole article is interesting. ALPHA.

These notes recall to mind the quaint but beautiful verses of Henry Vaughan, 'Cock-crowing,' in which the cock figures as something more than a symbol:—

Father of lights! what Sunnie seed,
What glance of day hast thou confin'd
Into this bird? To all the breed
This busie Ray thou hast assign'd;
Their magnetisme works all night,
And dreams of Paradise and light.

Their eyes watch for the morning-hue,
Their little grain expelling night
So shines and sings as if it knew
The path unto the house of light.
It seems their candle, howe'r done,
Was tinn'd and lighted at the sunne.

If such a tincture, such a touch,
So firm a longing can impowre,
Shall thy own image think it much
To watch for thy appearing hour?
If a meer blast so fill the sail,
Shall not the breath of God prevail!

There are five more stanzas in the poem. The sixth is especially beautiful:—

If joyes, and hopes, and earnest throes,
And hearts, whose Pulse beats still for light,
Are given to birds; who, but thee, knows
A love-sick soul's exalted flight?
Can soules be track'd by any eye
But his, who gave them wings to flie?
'Silex Scintillans,' second ed., p. 126.

C. C. B.

In the minute book of the Society of Antiquaries there is the following entry, giving another opinion as to why a cock was put upon a steeple:—

"29. Jan. 1723/4, Mr. Norroy [Peter Le Neve] brought a script from Gramaye, *Historia Brabantiae*, shewing that the manner of adorning the tops of steeples with a cross and a cock, is derived from the Goths, who bore that as their warlike ensign."

J. W. ALLISON.

Stratford, E.

REV. NICOLAS MASON, OF BLETSOE (7th S. v. 507).—Bletsoe, of which parish this clergyman died rector in 1571, is in the northern part of

Bedfordshire, about six miles distant from Bedford. In former years the county was ecclesiastically in the diocese of Lincoln, which then reached from Thames to Humber, but recently it has formed a portion of the diocese of Ely. No doubt your correspondent would find the information he is in search of in the registry at Lincoln. The church of St. Mary, at Bletsoe, is a small cruciform structure with tower at the intersection, and has undergone restoration. The manor and advowson have for many generations belonged to Lord St. John, who is Baron St. John, of Bletsoe, and the northern arm of the transept has for centuries been used as their burial-place. The parish is situated on the banks of the river Ouse, which winds in a remarkable manner from Turvey to Bedford, and is crossed by the Midland Railway some half-dozen times between Bletsoe and Bedford, a distance of only six miles.

North-east of the church is a portion of the ancient mansion of the St. Johns, partly surrounded by a moat now dry. In it was born in 1441, Margaret Beaufort, Countess of Richmond, who was the munificent foundress of St. John's and Christ's Colleges, in Cambridge, and of the Lady Margaret professorship at Oxford. The old manor house was at that time the seat of the Beauchamps. She died in 1509, and was buried in Henry VII.'s chapel at Westminster, having just witnessed her grandson Henry VIII. ascend the throne of England.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The Bishop's transcripts for the Archdeaconry of Bedford commence in 1602, and are preserved in the muniment room of St. Paul's, Bedford. I am now printing a large volume of extracts from the same. Those for Irchester would probably be found at Northampton.

F. A. BLAYDES.

Bedford.

HERALDIC (7th S. v. 88, 156, 216, 293, 517).—P. P. seems to be under the impression that Sir Walter Scott, in describing the arms of Marmion as

A falcon, on his shield,
Soared sable in an azure field,

quoted from some ancient heraldic MS. before him, and "forgot to make allowances for age and less permanence in colouring." I fear, however, that we must ascribe this extraordinary heraldic slip to a poet's licence. The correct arms of Marmion "of Lutterworth, of Scrivelsby, of Tamworth Tower and Town," were very different, being simply, Vair, a fess gules.

J. STANDISH HALY.

Temple.

THE MANUFACTURE OF PEWTER (7th S. v. 329, 457).—

"The trade of a pewterer is very ancient, and although little mention is made of it in books of history, there is

no doubt, from the economy of its materials for culinary purposes, that it must have existed in this kingdom for many centuries. We find in the reigns of Henry VII. and VIII. that many statutes were enacted relative to the pewterer: by 19 of the former king, cap. 6, and 4 of the same, cap. 4, the weights and standard of pewterers' metal were limited. We find, also, by other statutes of Henry VIII. that their goods were liable to be searched and sold in open places; and by the 25 of Hen. VIII. c. 9, s. 3, no stranger born shall work pewter, &c.; all which proves that in Henry VIII.'s time the pewterer's must have been a trade of considerable importance."—'Book of Trades' (1818), p. 248.

J. F. MANSERGH.

Liverpool.

Le Peuterer occurs as a surname on the Close Roll for 1355.

HERMENTRUDE.

"IT IS NOT EVERY LADY OF GENOA THAT IS A QUEEN OF CORSICA" (7th S. v. 487).—Corsica never had but one king—the unfortunate Theodore—in the last century. The proverb would seem, therefore, to refer to him, but the ordinary books of reference do not tell us who was poor Col. Frederick's mother.

EDWARD H. MARSHALL, M.A.

Hastings.

Miscellaneous.

NOTES ON BOOKS, &c.

Catalogue of the London Library. By Robert Harrison, Secretary and Librarian. Fifth Edition. (Sold at the Library.)

THE interest of Mr. Harrison's 'Catalogue of the London Library' is not confined to members of that valuable institution. It extends to all classes of bibliographers and bibliophiles. Three catalogues in succession have been edited by Mr. Harrison, whose labours, aided, as they have been, by zealous assistants, have been constant and arduous. During the period, less than half a century, in which the library has been in existence, the collection has risen from about three thousand volumes to about one hundred thousand; and for the modest catalogue first published in 1842 we have now two portly volumes, the first of which has nearly twelve hundred pages. Some departure from precedent has been necessary in consequence of the multiplication of volumes. The information which in the earlier catalogues appeared in small type has now been transferred to the appendix, in vol. ii. By this means the entire list of authors, A to Z, is given in vol. i. This is probably the last time that so convenient a course can be maintained, since if the rate of progression in books is maintained, and the practically decennial publication of a new catalogue is observed, the catalogue itself will, before long, form a small library. Mr. Harrison's arrangement is clear and convenient. In the first volume the names of books or authors appear in alphabetical order; and in the case of authors the names of the various works are given. In the second volume the lists of long sets of works, English and foreign, parliamentary reports, works printed by societies, &c., are furnished, the cross references being, in this case, abundant. A reference to the word "Tracts" will be sufficient to show the amount of labour involved. The discoveries of some slight inaccuracies may reward a prolonged investigation. The whole is, however, done in a manner equally

painstaking and accurate, and reflects high credit upon Mr. Harrison and his coadjutors. The London Library has been fortunate in its librarians.

Papers read at the Anglo-Jewish Historical Exhibition. ('Jewish Chronicle' Office.)

Bibliotheca Anglo-Judaica: a Bibliographical Guide to Anglo-Jewish History. Compiled by Joseph Jacobs and Lucien Wolf. (Same publishers.)

Hebrew Deeds of English Jews before 1290. Edited by M. D. Davis. (Same publishers.)

Catalogue of Anglo-Jewish Historical Exhibition Royal Albert Hall. (Clowes & Sons.)

THE Anglo-Jewish Historical Exhibition of last year was not, we understand, a financial success. As, however, it was not a money-making speculation, this is of little consequence. It achieved what it was intended for: it drew attention to the great historical interest attaching to the Jewish element in English life. In times when the children of Abraham were debarred from civil rights it was the cant of the day to picture their immense and far-reaching influence in every department of life. Now, since they have become citizens, with equal rights with the rest of us, the Jewish elements in society are forgotten or ignored by the greater part of those who live on from day to day without a thought of the past or of how things came to be as we find them at present. We imagine that it will be news to many persons that between the time of their expulsion and their open return, in the middle of the seventeenth century, there were always Jews in this country. The history of the progress of a country like ours is far too vast an undertaking to be dealt with as a whole in any one series of volumes, however vast. It must be cut up into sections if it is to be made intelligible. The Jews in Britain is one department which may easily be treated by itself, though mingling with the main stream; in the reigns of John, Edward I., and during the long struggle for emancipation, it is mainly separate, and might, if in proper hands and dealt with in sufficient detail, be made a work of no ordinary interest.

The eight papers read at the Royal Albert Hall during the time the exhibition was open show, in some measure, on what lines such a book should be made. They are naturally of very various degrees of interest. To us Mr. Lucien Wolf's on 'The Middle Age of Anglo-Jewish History, 1290-1656,' is the most interesting, as it admits us into what is almost a new world. The article by Mr. Rye, however, on the persecutions of the Jews, is really of more practical use than any other, as it gives, in a condensed form, a catalogue, as it were, of English brutalities against an unoffending and harmless people. Dr. Adler's account of the Chief Rabbis of England has, we imagine, been written mainly for those of the Jewish community.

Mr. Davis's 'Hebrew Deeds of English Jews before 1290' is a most useful book. There are not many English antiquaries who are Hebrew scholars, still fewer who can read manuscripts in that language by Hebrew scribes written in the Middle Ages. To have all the known Anglo-Hebrew deeds of early date printed in one volume, accompanied by condensed summaries, is a very great gain. The only fault we have to find is that the author has, in many instances, omitted the names of the witnesses. This is a very great mistake. They would have added much to the value of the book and not added appreciably to its bulk.

We have carefully examined the 'Bibliotheca Anglo-Judaica.' It is evidently a compilation which will be of great service to every one engaged in any line of research which in any way touches on Judaism and

Jewish life. The test of such a book is its omissions. We must conscientiously say that having hunted for faults of this kind, we have been unable to find any. A reviewer is, however, but a poor creature if he does not blame something. The one blot we have discovered, and a serious one we consider it, is that there is no index.

The 'Catalogue of the Anglo-Jewish Historical Exhibition' was compiled with great care. It is not a thing to be used while in the exhibition rooms and then thrown into the waste-paper basket. Such a gathering will, in all probability, never be brought together again. Some of the notes contain biographical and historical facts not to be found elsewhere. We would especially direct attention to the woodcut copy of the portrait of "Aaron filius Diaboli," a gentleman who flourished in 1277. If the Anglo-Hebrews of his day were as portentously ugly as Aaron is represented to have been, we can understand the hatred with which our forefathers regarded them.

Northern Notes and Queries; or, the Scottish Antiquary.

Edited by the Rev. A. W. Cornelius Hallen, M.A. (Edinburgh, Douglas.)

WE are glad to be able to congratulate our correspondent Mr. Hallen on the commencement of his third volume, with which he also enters upon a Monkbarons career, adding the national title "Scottish Antiquary" to the already well-known "Northern Notes and Queries." That such *media* of intercommunication are increasingly needed seems to be shown by their great and rapid development in the most widely different parts of the country. Mr. Hallen's periodical has evidently met a want. Its contents have necessarily been of varying value, but they have been generally interesting, and some really useful points have been raised, of which the solution will probably be much less easy than the raising. The origin and early history of the Hays deserved a prominent place in *Northern Notes and Queries*; but the treatment which the question has received in Sir John Dalrymple Hay's long and elaborate paper can scarcely, we should imagine, be considered satisfactory by Scottish genealogists. The old and, as we might have thought, long-explored myths meet us at every turn, so that we seem to find ourselves in cloudland rather than on Scottish heather. The subject is clearly one calling for critical treatment, and may, therefore, yet furnish ample scope for Mr. Hallen's contributors. Among other discussions of interest, we note the Gibson-Carmichael titles and descent, in which our own correspondent F. N. R. has taken a useful part. We cannot but regret, for the confusion it must cause to genealogical searchers, that the editor should have inserted and indexed the correspondence on this subject under the misleading title 'Carmichael Pedigree,' whereas it is obvious, from the tables printed in *Northern Notes and Queries*, that both titles and pedigree are those of a Gibson family. We are glad to see the history of the Border Grahams brought to the front, under the head of 'Graham of Mote.' There is, we believe, a great deal to be worked out concerning the Graham clan of the Debatable Land and their relation with the Montrose family. The Visitations and the printed pedigrees are very meagre, both as to dates and details. We are inclined to think that the Grahams were settled on the Border earlier than is generally supposed.

Western Antiquary: Armada Commemoration Number. May and June. (Plymouth, Luke.)

MR. W. H. K. WRIGHT deserves our thanks for the interesting material which he has brought together in commemoration of the Armada Tercentenary. To Mr. Wright himself we are indebted for a paper showing fair

cause for believing that the tradition of the game of bowls on which Drake and Frobisher and Hawkins, and other famous sea-captains of the day were engaged when news was brought of the Armada having been sighted, can be traced back as far as 1624. An engraving of the well-known picture of this game by Seymour Lucas, A.R.A., forms one of the illustrations of the number. The original letters of Lord Howard of Effingham, Drake, and Hawkins, from the Record Office are most interesting. Major Edye contributes a carefully compiled list of the Spanish and English fleets, which is of permanent value alike for the historian and the genealogist. Claims to descent from officers who fought the Armada are frequently made, and, from the want of accurate records, are very difficult of proof or disproof. Some of the English names are evidently rather wildly spelled. "Pridiox" is clearly Prideaux, "Ceelye" probably represents Sealy, and "Sarracole" is no doubt Serocold. It would, perhaps, have been as well to have annotated some of these surnames, and if Major Edye should reprint his paper, we hope he may see his way to such annotation. The "Armada" number of the *Western Antiquary* should be welcome to all students of the stirring history of the sixteenth century.

THE subscription list for 'Kensington,' to be issued by Messrs. Field & Tuer, will close on Sept. 29. Very few copies beyond those subscribed will be issued.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

J. D. BUTLER ("The Daniel Shakespeare").—This volume belonged to George Daniel, the well-known writer, collector, and critic. It was originally in the library of Daniel Moore, F.R.S., by whom it was bequeathed to Wm. H. Booth. He, again, bequeathed it to John Gage Rokewood, from whom it was obtained by Daniel. It was a marvellously fine and tall copy, in a Russia leather binding, which was again contained in a Russia leather case. It was bought for Lady Burdett-Coutts for 716*l.* 2*s.*, and is now in her library in a case made out of the wood of Herne's oak. See 'The Book Fancier,' by Percy Fitzgerald, 1886, p. 271.

EDGAR RAY ("York" or "Yorkshire").—We cannot answer authoritatively your inquiry, but understand the meaning of the phrase to be that for each to pay his own share in a reckoning is a Yorkshire notion of fairness and prudence.

JONATHAN BOUCHIER ("Jeremy Diddler").—A character played by Lewis in Kenney's 'Raising the Wind,' Nov. 5, 1808.

NOTICE

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

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

LONDON, SATURDAY, AUGUST 4, 1883.

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Notes.

THE PARLIAMENT OF 1571.

The omission from the Blue-book Parliamentary Returns of all reference to the third Parliament of Queen Elizabeth has more than once been pointed out in 'N. & Q.' This Parliament was of very brief duration. Summoned to meet at Westminster April 2, 1571, it lasted only until May 29 following, its entire course being thus less than two months.

Heretofore the only known list of members constituting this assembly is that printed in Browne Willis's 'Notitia Parliamentaria' (pp. 79-87). From a note at the end of the list we gather that even so far back as the time of Browne Willis the original returns were lost, the list of this Parliament, as well as of two others, being, he states, "wanting in the Rolls Chapel," but "happily supplied from the collections of the late Peter le Neve, Esq., Norroy King at Arms."

Among the collection formed by the indefatigable Cheshire antiquary Sir Peter Leycester, and catalogued in the First Report of the Historical MSS. Commission, is a list of members forming this brief Parliament. It is entitled "All the Knights and Burgesses that were of the Parliament for every shire and town of England, the xij yeare of Queene Elizabeth, 1571." By the courteous permission of Lord de Tabley I have been allowed a copy of

this interesting document. The writing is evidently of a contemporary character, and the list seemingly was compiled at the very beginning of the Parliament. I judge this from the circumstance of the name of Sir Henry Percy appearing as member for both Cumberland and Northumberland. He was returned by both counties, but on April 9 selected to sit for Northumberland. And also from the further fact of the county and town of Caermarthen being blank in the list, in all probability owing to a late election, and the return not having come in at the time the list was compiled.

Upon a comparison of the De Tabley MS. with the list printed by Browne Willis, it is satisfactory to find that the general accuracy of that eminent antiquary is confirmed, in consequence of which agreement it is unnecessary to print the MS. in its entirety. Some few discrepancies appear between the two lists, the more important of which, with the permission of the Editor, I venture to append. It is to be observed in these differences that while, upon the whole, the rendering of the MS. is to be preferred to Willis, it is not so in every case. Occasionally the error may be traced to the original scribe, whom Willis has corrected by the aid, no doubt, of evidence other than now at our command. In the following instances the first name is that given by Willis, the second that in the De Tabley MS. :—

Bucks Town. Thomas Wenman, Esq. Thomas Wennican, Esq.—Willis probably to be preferred.
Launceston. Edward Holte, Esq. Robert Holte, Esq.

Helston. John Gayer, Gent. John Gray, Gent.—Willis certainly correct.

Tregony. Ralph Dormer, Esq. Robert Dormer, Esq.

Bossiney. Geo. Basset, Esq. Geo. Basnett, Esq.—Willis to be preferred.

St. Ives. John Newman, Gent. John Wenman (?), Gent.—The name difficult to decipher in MS.; may be read either Newman or Wenman. The former is almost certainly correct.

St. Germans. Thomas Cosgrave, Gent. John Cosgrave, Gent.

Cambridge Town. Roger Slegge, Esq. Robert Slegge, Esq.—Willis certainly correct.

Tavistock. Robert Ferrers, Esq. Robert Farrer, Esq.

Melcombe. Gwyn Reynolds, Gent. Cumis Raynolds, Esq.—The name, as given in MS., is peculiar. Does it mean Gwyn or Owen?

Shaftesbury. John Longe, Gent. Thomas Longe, Gent.

Aldborough (Yorks). Second member (blank). Barnaby Googe, Esq.

Hereford Co. Sir John Crofts, Knt. Sir James Crofts, Knt.

Maidstone. Thomas Walsingham, Esq. Thos. Massingham, Esq.—The MS. seems clearly to read

thus, but it is doubtful if Walsingham is not to be preferred.

Boston. Thomas Layfield. Thomas Lichfield, Esq.

Lancaster. Thomas Cave, Esq., Stephen Hales, Esq. Henry Sadler, Esq., Miles Sandes, Esq.—The MS. is certainly right. Willis has confused Lancaster with Leicester.

Newton (Lanc.). Thomas Stonely, Esq. *Richard Stonely*, Esq.

Nottingham Town. William Balle, Gent. Nicholas Plomtrie, Gent.

King's Lynn. John Kinne, Gent. John *Kinge*, Gent.

Newcastle-upon-Tyne. William Carr, Gent. William Curie, Gent.—Carr is certainly right.

Morpeth. Francis Gawdy, Esq. Francis *Ganey*, Esq.—The name somewhat difficult in the MS., but clearly not "Gawdy." A Mr. "Gerby" is mentioned by D'Ewes as sitting in Parliament. Query if the same?

Berwick. Henry Cave, Esq. Henry *Cary*, Esq. Stafford Town. Henry Knolles, Esq. *William Knolles*, Esq.

Newcastle-under-Lyme. Sir John Bagnall, Knt. Sir *Ralph* Bagnall, Knt.

Shrewsbury. William Ireland, Esq. *Robert Ireland*, Esq.

Winchester. Richard Bride, Gent. Richard *Burr*, Gent.

Petersfield. Jeffrey Rythre, Gent. Robert *Bothe*, Gent.

Stockbridge. (Omitted by Willis.) William St. John, Gent., Tristram Pistor, Gent.

Christchurch. (Omitted.) Andrew Rogers, John Hyett.

Sussex. John Palmer, Esq. *Thomas Palmer*, Esq.

Chichester. Thomas Kerle. Thomas *Kirke*, Esq.

Lewes. Edward Fenner. Edward Farmer, Esq.—Willis to be preferred.

Wilts. Henry Danvers, Esq. *John Danvers*, Esq.

Hendon. Miles Sands, Esq. Thos. *Dabridgecorte*, Esq.

Worcester Co. Gilbert Littleton, Esq. *Richard Littleton*, Esq.—Willis probably to be preferred.

Coventry. Edward Bronnell, Gent. Edmund Browne, Gent.—"Edmund Brownell" probably should be.

Warwick Town. Edward Egleonby, Esq. Edmund Egleonby, Esq.—"Edward" probably correct.

Hythe. John Stevens, Gent. John *Stephenson*, Gent.

Cardigan Town. John Hanmer, Esq. Edward Davis of Lincoln's Inn.

Carnarvon Co. John Gwynne. John Wynne ap Hugh, Esq.

Brecon Town. Rice Price, Esq. Richard Price, Esq.

Haverford West. John Garvans, Gent. John Granons, Gent.—The actual name, "John Gar-nons." W. D. PINK.

Leigh, Lancashire.

THE ENGLISH "LARBOARD" AND THE FRENCH "BABORD" AND "TRIBORD."

The oldest form of *larboard* is *ladde-borde* (about 1360), and this is so unlike *larboard* that Prof. Skeat, not unreasonably, doubts whether it is the same word, though he winds up his article as if he had resigned himself to the conclusion that the two words were the same. And to this conclusion I myself am disposed to come, although the earliest example of *larboard* which Prof. Skeat can give dates from the beginning of the seventeenth century only (Cotgrave and Minsheu), and there is, therefore, an interval of quite 250 years unaccounted for.* *Ladde-borde* would become *lad-board*; and though I do not know that any genuine instance of the change of *d* into *r* can be found,† yet I am of opinion that *ladboard* might well have become *larboard* in order to assimilate this to the corresponding word *starboard*.‡ Indeed, Prof. Skeat tells us in his second edition that in 'Hack-luyt's Voyages' (1598) he finds the spellings *leere-board* and *steereboard*, where *steereboard* is the normal spelling and *leereboard* is not, and therefore the latter was probably accommodated to the former.

With regard to the signification of *ladde-borde*, Prof. Skeat suggests (and I am inclined to agree with his suggestion) that the *ladde* is a Scandinavian form of our "to lade,"§ so that *ladde-borde*

* Prof. Skeat, in the *Trans. Philol. Soc.* (1888-90, p. 13), makes two new suggestions based upon the form *leere-board*, mentioned by myself further on in the text; but as both these suggestions are inconsistent with the notion, which I am disposed to uphold, that *laddeborde* and *larboard* are the same word, I will not consider them here, the more especially as there is, to my mind, but little probability about either of them.

† The *d* might, perhaps, possibly have been dropped and the *r* inserted, for Prof. Skeat tells us that *ladda* = to lade is pronounced *laa* in prov. Swedish and Norwegian; but I much prefer the explanation referred to in note ‡. In the Neapolitan dialect, however, an Italian *d* is commonly changed into *r*. See Volpe, 'Vocabolario,' Naples, 1869, p. ix.

‡ Comp. the Fr. *sud-ouest*, corrupted in sailor's language into *sur-ouc* and *sur-ouit* (Litttré), where the incontrovertible change of *d* into *r* is, no doubt, due to the assimilative influence of the corresponding *nor-ouc*, *nor-ouit* (= *nord-ouest*). See my note on 'Sou'-wester,' 7th S. v. 94. Comp. also *Norbiton* and *Surbiton*, close to Kingston-on-Thames, and in which *Nor* and *Sur* evidently = North and South. Had *Norbiton* not been close. *Surbiton* would probably have taken the form of *Sudbiton* (cf. *Sudborough*, *Sudbrook*, *Sudbury*) or *Subbiton*, by assimilation to the following letter (cf. *Suffolk*).

§ It is not, however, necessary to suppose this. *Lade-*

would mean lading (or loading) board or side. But he can think of no other reason why the *larboard* side should be called the loading side than "that the sails, when taken down, were put on to the left side of the ship, to be out of the way of the steersman, who originally stood on the *starboard* (= *steerboard*) or right side of the ship." The objection is that *lade*, or *load*, would scarcely be the word used to designate such a process, if such a process were ever adopted, of which I should require evidence. And, besides, a much more natural interpretation of loading-side seemed to me to be the side on which the cargoes are loaded; and this idea having come into my head, I wrote to the East and West India Dock Company to inquire whether, at the present time, one side was used more than the other for loading purposes. I had a very polite answer from the assistant secretary, and the substance of the information, which he gave me on the authority of the principal dock-master, was, that though, both in docks and in harbours, when vessels are laid alongside the quays, the side next the quay (on which, of course, the discharging and loading of cargoes takes place) depends chiefly on chance or convenience, yet that "vessels lying in a harbour discharging or loading not alongside the quay generally use the port (or left) side as the working side"; and in a second letter with which he favoured me, he informs me that the dock-master had subsequently told him that "when he was at sea the *starboard* side was sacred to the captain, officers, and passengers, and the *larboard* was for cargo, soldiers and sailors, and the general public." It would seem, therefore, that in the case of merchant vessels the *larboard* side is at the present time generally regarded as the working side, and as the side upon which, when practicable, cargoes are commonly loaded and discharged; and it is not improbable that in former times, in England at any rate, the same general rule prevailed with regard to the *larboard* side; and if so the term *ladde-borde* (if it = lading-board) was anything but a misnomer.

According to another derivation of *larboard*, favoured by Wedgwood, Mahn (in Webster), and E. Müller, the *lar* is a corruption of an older form of *lower* (cf. M.E. *lähre*, Stratmann, the Scotch *lawer*, and the Dutch *laager*), and it can scarcely

borde, in which the accent is on the first word, might well have been shortened into *ladde-borde* in consequence of the accentual stress. Comp. *halyard*, or *haliard*, from *hale-yard*. See Prof. Skeat's note on 'Effects of the English Accent,' 7th S. i. 363. Prof. Skeat there says, however, that the A.-S. *steorbord* did not become *steerboard*, although in the second edition of his 'Dictionary,' published two years earlier, he had given the form *steereboard* from Hackluyt.

* I put no leading questions; I did not even mention the word *larboard*; I inquired merely whether any rule prevailed as to which side should be used, when practicable, for loading and unloading purposes,

he doubted that with the help of the assimilating influence of *starboard* already alluded to this derivation is possible. But in that case we should have to look upon *ladde-borde* as an altogether different word; and this is a difficulty acknowledged by Wedgwood. I prefer, therefore, the derivation from *ladde-borde*; but I think it worth while to mention that the other is, perhaps, favoured by the French *bâbord*; for though this is derived by Scheler, Littré, and Brachet from the German *Backbord*, yet the circumflex accent evidently refers rather to an older form, *bas-bord* (= low board), and Littré, *s.v.* *hurharu*, admits, apparently with approval, a quotation in which the word is spelled *bas-bord*, and derived from *bas*.*

And finally, whilst upon the question of the two sides of a ship, I will point out that the French *tribord* (= *starboard*), in its older form *stribord*,† is universally derived from, or connected with, the Icel. *styrirbord* (?), or the A.-S. *steorbord*, and is, therefore, considered to be the same word as our *starboard*. This may be so; but I cannot help thinking that those who have adopted this derivation either overlooked or were not aware of the existence of the old form *destre bort* (= right board or side), which I find in Godefroy, supported by a quotation, of which, unfortunately, I am unable to make out the date. The derivation from this word is at least as easy as that from the Icelandic and Anglo-Saxon words given above, especially as, when the word *destre* fell into disuse, the *de* of *destrebort* might well be taken for the preposition. F. CHANCE.

Sydenham Hill.

SHAKSPEARIANA.

'HENRY V.,' ACT IV.—In the prologue to the fourth act of 'Henry V.' there is an unfortunate misprint in the First Folio, forming a stumbling-block which some editors, indeed, have lightly skipped over, like Knight and Collier, which Theobald, with Dyce's rather hesitating agreement, vainly fancied he had removed, and which the Globe editors honestly recognize for the obstacle which it is, and mark with a warning obelus. A sound text is, however, very readily recoverable.

Chorus having described the dejection of the "poor condemned English," inly ruminating "the morning's danger, their gestures sad investing lank-lean cheeks," &c., proceeds:—

* Wedgwood gives the Dutch *laag*, low, the meaning of *left* also, I do not know on what authority. The Fr. *haut*, too, is said in Littré sometimes to mean *right*, and *bas* in *bas-bord* to mean *left* (see *s.v.* "Hurbau"). Cf. also the Dan. *høire* and the Swed. *höger*, which certainly mean both *higher* and *right*.

† *Stribord* is given by Littré, but he quotes no examples. It is not in La Curne nor in Roquefort, but it may be found in Sherwood (Cotgrave), *s.v.* "Starboard," and it is confirmed by the Spanish *estribord* and the Port. *est(ri)borde*.

O now, who will behold
The royal captain of this ruined band
Walking from watch to watch, from tent to tent.

* * * * *
A largess universal like the sun
His liberal eye doth give to every one,
Thawing cold fear, [that mean and gentle all,
Behold, as may unworthiness define,
A little touch of Harry in the night.
And so our scene must to the battle fly, &c.

Theobald justly called the passage, as it stands thus, "perplexed and nonsensical," but he did not much improve it by printing—

Thawing cold fear. *Then*, mean and gentle all,
Behold as may unworthiness define.

He was right so far in supposing that the exhortation "Behold," &c., was addressed to the audience, and did not refer to the army, but wrong in the notion—in which, strange to say, Dyce concurs—that the poet could address his audience with the distinction of "mean and gentle," and so insult half of them.

The Cambridge collaters drift away with Delius in company upon the handy conjecture that a line has been lost. But all perplexity and nonsense vanish at once when we make the easy correction:—

A largess universal, like the sun,
His liberal eye doth give to every one,
Thawing cold fear *in* mean and gentle all,
Behold (as may unworthiness define), &c.

It will be observed how *all* corresponds to *universal*. The mean whom Henry is exhibited as encouraging are, of course, Bates, Court, and Williams; the gentle are such as Gloucester, whose want of confidence is implied in—

Gloucester, 'tis true that we are in great danger;
The greater, therefore, should our courage be;

and Westmoreland, who wishes for ten thousand men from England; and the other nobles who listen to that inspiring harangue, which—after the lapse of how many years!—I can fancy now I hear nobly declaimed by Macready.

The phrase "as may unworthiness define" is intended modestly to bespeak the same indulgence which is craved in the first chorus for daring

On this *unworthy* scaffold to bring forth
So great an object.

W. WATKISS LLOYD.

"A BABBLED O' GREEN FIELDS," 'HENRY V,' II. iii.—This (Theobald's well-known reading for "and a table of green fields") has always been accepted *faute de mieux*. In the quarto the words do not appear at all, and it stands simply, "for his nose was as sharp as a pen"; but they are found in each of the four folios. It is surprising that no one has pointed out the true objection to Theobald's emendation. Mrs. Quickly is describing the symptoms of Falstaff's approaching end, which were (a) his behaviour; (b) his appearance. He fumbled with the sheets, played with

flowers, and smiled on his fingers' ends; but a more certain token ("I knew that there was but one way") was written in his face: "His nose was as sharp as a pen, and a table of green fields." To make him "babble" there would be going back to the first class of symptoms. The "table of green fields" must, therefore, be some sort of description of his face or nose, suggestive of the green hue of coming death, that is, if it is to stand. The absence, however, of the line from the quarto strongly inclines us to adopt what seemed a far-fetched suggestion, made by Pope or other of the earlier commentators, that it was a prompter's direction mistaken for part of the text, *i. e.*, "Greenfields to have his table ready," his table being a paper of some sort. Such directions, like notes for entrance, are put down a good way in advance. Now, on turning to the next scene, we find that Exeter comes to the French king furnished with his "line" or elaborate "pedigree," which he presents. Greenfields may have been the name of the actor who played Exeter. I think this is a more conservative reading than the fanciful "babbling;" and I suggest it to Mr. Frank Marshall.

PERCY FITZGERALD.

'HAMLET.'—Has it been previously pointed out that in the 'Spanish Tragedy,' IV. (Haz. Dodsley, vol. v. p. 105), there occurs the sentence,

And there is nemesis and furies
And things call'd whips,
And they sometimes do meet with murderers:
They do not always escape, that's some comfort?

This is marked as one of the "addicyons" to the play by Ben Jonson (in 1601 or 1602) on the authority of the quotation from Henslowe's 'Diary.' Can it be another allusion to the "older Hamlet," to which reference is supposed to be made in Armin's 'Nest of Ninnies' (Old Shakespeare Society reprint, p. 55, and note p. 67)? where he says:—

"When the losse of Johns chicken is of more want than theirs; but, a rope out of it, it will one day be better. Ther are, as Hamlet saies, things cald whips in store."

Or is Armin's an erroneous reference to Hieronimo in the 'Spanish Tragedy,' which first appeared about 1594, and was published with the "addicyons" of B. Jonson in 1602, or six years previous to Armin's 'Nest of Ninnies,' which appeared in 1608? The popularity of Hieronimo is well known. A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

'HAMLET,' V. ii. (7th S. v. 383).—The following amendment of my suggestion has not improbably occurred to some of your readers. I would substitute for what I offered the more definite stage direction, "*Kettle-drums sound, taken up by trumpets within, and cannon shot off.*" Possibly the insertion of the words now given in brackets might

make the whole more intelligible : "*Taken up [as a signal] by,*" &c.
BR. NICHOLSON.

THE OBELI OF THE GLOBE EDITION IN 'TIMON OF ATHENS' (7th S. v. 143).—I inadvertently passed over one of the passages marked with an obelus in the Globe. Will you have the goodness to allow me to append it now?

V. ii. 6-10 :—

I met a courier, one mine ancient friend ;
Whom, though in general part we were opposed,
†Yet our old love made a particular force,
And made us speak like friends.

"Whom" refers both to the person speaking and the person spoken of, as is evident from the "us" following. It is governed in the objective by "made." "Force" I take to be not a noun, as generally supposed, but a verb governing "a particular (part)."

"Though in general part we were opposed, yet our old love made us force a particular part—i. e., made us violate one of the rules of warfare which forbids all friendly intercourse between opponents."

R. M. SPENCE, M.A.

Manse of Arbuthnot, N.B.

P.S.—Another passage is marked with an obelus on which I did not comment on account of its coarseness. IV. iii. 132-4 :—

Phr. and Tim. Give us some gold, good Timon : hast thou more?

Timon. Enough to make a whore forswear her trade,
†And to make whores, a bawd.

I. e., "Enough to make a whore forswear her trade, and to make a bawd forswear whores."

LENT.—It may be of service if the following cutting be preserved in your pages. I do not know its date :—

"*Lent.*—At one time the beginning of Lent was marked by a curious custom, now fallen into disuse. A figure called 'Jack o' Lent,' and intended, according to some, to represent Judas Iscariot, was made up of straw and cast-off clothes, and then carried through the streets amid much noise and merriment, after which it was either shot at, burnt, or thrown down a chimney. Thus, in Quarles's 'Shepherd's Oracles,' 1646, p. 88, we read,—

How like a Jack a Lent

He stands, for boys to spend their Shrove-tide throws,
Or like a puppet made to frighten crows.

And again, in Ben Jonson's 'Tale of a Tub,' the custom is alluded to :—

On an Ash Wednesday

When thou didst stand six weeks the Jack o' Lent,
For boys to hurl three throws a penny at thee.

Formerly, during the season of Lent, an officer, known as 'the king's cockcrower,' crowed the hour every night within the precincts of the palace, instead of proclaiming it in the customary manner. In connexion with this practice the following amusing anecdote is related :—On the first Ash Wednesday after the accession of the House of Hanover, as the Prince of Wales, afterwards George II., was sitting down to supper, this officer suddenly entered the apartment, before the chaplain had said grace, and crowed 'past ten o'clock.' The astonished

Prince, imperfectly understanding the English language, and mistaking the tremulation of the assumed crow for mockery, concluded that this ceremony was meant as an insult, and forthwith rose to resent it, when, with some difficulty, he was made to understand the nature of the custom, and that it was intended as a compliment, and was in accordance with court etiquette. From this time the custom was discontinued. 'The intention of crowing the hour of the night,' says a correspondent of the *Gentleman's Magazine* (1785, vol. iv. p. 341), 'was no doubt intended to remind waking sinners of the august effect the third crowing of the cock had on the guilty apostle St. Peter; and the limitation of the custom to the season of Lent was judiciously adopted, as, had the practice continued throughout the year, the impenitent would become as habituated and as indifferent to the crow of the mimic cock as they are to that of the real one, or to the cry of the watchman.'—*Leisure Hour.*

ANON.

SALT FAMILY.—It is possible that the following particulars of the pedigree of Samuel Salt, Charles Lamb's Bencher of the Inner Temple, may be thought worth a record in 'N. & Q.' I extract them from a paper in the handwriting of a descendant of his sister, and my own uncle by marriage :—

"Samuel Salt, M.P., Bencher of the Inner Temple, died 27 July, 1792; married a daughter of Lord Coventry; no issue. His will, proved at Doctors' Commons September, 1792, occupies ten or twelve folio pages. As he was a member of some consequence at the Temple, probably his coat of arms and crest are in one of the windows or panels round the Inner Temple Hall."

He was son of Rev. John Salt, vicar of Audley, B.A. C. C. Cambridge, 1698. His eldest sister Eliza married — Lapenotiere. Her grandson, Capt. Lapenotiere, R.N., brought over the dispatches of the battle of Trafalgar, and was entertained by the City thereon. One younger sister Margaret married Rev. John Lovat, vicar of Sandon, Staff. Their son was Rev. John Salt Lovat, rector of Loughton, Essex, *ob.* 1805; and their grandson, Samuel Salt Lovat, of the Inner Temple, Chancery Barrister, who retired from the Bar 1820. Another younger sister, Anne Salt, married a Thomas Fenton (*ob.* 1744), whose brother's descendants are the family of Fenton-Boughey-Fletcher, Anne Salt's existing descendants being the children of Rev. John Fenton and Anne Livingstone, sister of Admiral Sir Thomas Livingstone, of West Quarter, N.B. W. W. LL.

"ALL THAT WAS NEW WAS FALSE, WHAT WAS TRUE WAS OLD." (See 7th S. iv. 129, 257).—Some time since an inquiry for this passage appeared in 'N. & Q.' I have just met with it in a source which, if I remember rightly, was not noticed in any answer to it; but I have not met with the reference to verify this. The passage to which I refer is in the 'Life and Letters of C. Darwin' ('Autobiogr.' ch. ii. p. 85, vol. i., London, 1887). Darwin had written upon the 'Origin of Species,' but had not published his observations, and on being requested by Mr. Wallace to make public a

communication on the same subject, he accompanied it with an abstract of the MS. and a letter to Asa Gray (*Journal of the Proceedings of the Linnean Society*, 1858, p. 49).

The reception which these communications received was not a favourable one, and after noticing their respective claims Darwin remarks:—

“Nevertheless our joint productions excited very little attention, and the only published notice of them which I can remember was by Prof. Haughton of Dublin, whose verdict was that all that was new was false, and what was true was old.”

This is further of interest as marking the occasion of the first public announcement of a theory which has since obtained such general recognition.

ED. MARSHALL.

INSCRIPTION ON THE GRAVE OF L.E.L. — I have found the following copy of the inscription on the grave of Miss Landon among a quantity of pamphlets and loose papers that were bought for me at a sale. I cannot remember ever having met with it before. L. E. L.'s verses are not in fashion now; there are, however, still those who derive pleasure from reading them. They may be grateful to you for preserving this slight memorial of one who was, I have been told by those who had the best means of knowing, one of the brightest, gentlest, and most innocent of her sex.

“On a marble slab in the Cape Coast Castle Yard is the following epitaph to the memory of L.E.L. (Mrs. M'Lean):—

Hic jacet sepultum
Omne quod mortale fuit
Lætitia Elizabethæ M'Lean
Quam egregia ornatum indole musis
Unice amatam, omniumque amores
Secum trahentem, in ipso ætatis flore
Mors immaturæ rapuit
Die Octobris XV. MDCCCXXXVIII.
Ætatis XXXVI.
Quod spectas viator marmor vanum
heu doloris monumentum
conjunctæ mærens erexit.

ASTARTE.

JUDGE JEFFREYS. (See 7th S. ii. 161, 274, 391, 451.)—According to common report and to the ‘Biog. Dict.’ 1809, Judge Jeffreys, “the infamous Lord Chancellor under James II.,” was a man whose “sanguinary and inhuman proceedings will ever render his name detested.” However, I append a copy of the dedication of a book entitled “The History of the War of Cyprus. Written originally in Latin,” London, 1687, which would tend to prove that he was an apostle of “sweetness and light.” Here it is:—

To the Right Honourable George Lord Jeffreys, Baron of Wem, Lord High Chancellor of England, and One of His Majesties most Honourable Privy Council.

My Lord,—Your Lordship, I hope, will pardon the Boldness of this Dedication, and permit the Presenter of it, to pay that Honor and Veneration, which is due from All to your Lordship's Eminent Character, and most Illustrious Merits. To which, nothing can do greater

Right, than what has come from the Mouths of the late flagitious Rebels themselves, who were so highly sensible of your Lordship's Wisdom and Courage, in opposing their Hellish and Damnable Designs, that their Principal Leaders were us'd to please themselves with nothing more, than with the Thoughts and Wishes of making your Lordship a Sacrifice to their Malice and Revenge.

I will not attempt to speak here of what you suffer'd for your Inflexible Loyalty from a Seditious Cabal, nor of our Obligations to your Auspicious Conduct, which nipt the growing Faction in the Bud, and stopt the Torrent of Enthusiastick Frenzy, and by a bold Stroke of Justice, set at Liberty those who were condemn'd unheard, to a perpetual Confinement. It were a Task too hard for me, to undertake a particular Description of these, and other Instances of your Lordship's Goodness and Courage, which will be the chief Subject of the most lasting History of our Times.

All that I pretend to, is, to make some public Acknowledgement of the just Sense I have of your Lordship's Great and Exemplary Virtues, and to testify in all Sincerity, that I am, My Lord,

Your Lordship's most Obedient
and humbly Devoted Servant,

ROBERT MIDGLEY.

It is said that “the devil is not so black as he is painted,” but Mr. Midgley does not seem to have been able to alter the popular verdict against his patron.

J. F. MANSERGH.

Liverpool.

[See 1st S. vi. 432, 531, 542, 549; vii. 45, 405; 2nd S. i. 29, 70, 128, 145, 332, 479; ii. 25; iv. 142; 3rd S. iv. 374; v. 494; ix. 276; 4th S. vi. 541; 5th S. vi. 148.]

VASELINE FOR OLD BOOK COVERS.—Some time ago an ‘N. & Q.’ man (I think DR. CHANCE) advised owners of old bound books to dress them with vaseline to supple the leather and save cracks. I have just tried the plan, am delighted with the result, and consider DR. CHANCE a benefactor to the human race. As I noticed how eagerly and gratefully the dried and crumbling calf drank in the vaseline, a long forgotten scene of my boyhood revived. On the hot summer afternoons, some fifty years ago, when my mother's carriage came in, one of the horses always dipped his nose to the very bottom of his pail, so as to drive the water nearly up to his eyes, and used almost to wink at us, “Isn't it jolly?” So said my old books to DR. CHANCE's dose of vaseline. If any old book lover wants to give himself a real treat, let him buy a bottle or tin of vaseline, and set to work at his covers. It is a positive pleasure to see how they revive under it. F. J. FURNIVALL.

SPIFICATE.—I am told that this word was invented by Miss Catherine Sinclair, the well-known authoress of thirty or forty years ago. There were frequent trespassers on her father's property in Caithness-shire, and instead of a notice warning persons to beware of spring-guns and prosecutions, she put up a board with the words “Trespassers on these grounds will be spificated.” At all events, if this story is true, Miss Sinclair de-

vised a very happy phrase, one in which "the sound forms an echo to the sense."

E. WALFORD, M.A.

Hyde Park Mansions, N.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.

SIR JOHN IRWIN, K.B.—I should be very much obliged to any descendant or collateral of Sir John Irwin who could inform me of the date and place of his birth (presumably in the county of Sligo or in Dublin). He was the son of General Alexander Irwin, who died in 1752. Sir John became Governor of Gibraltar and Commander-in-Chief in Ireland, dying abroad in 1788. Any particulars of his military, political, or social career (of which a short sketch is given in Wraxall's 'Memoirs') would be gratefully received; also the dates and places of his marriages, with the maiden name of his third and last wife, who died, according to the *Gentleman's Magazine*, in 1805. An inborn propensity to extravagance involved Sir John in irretrievable pecuniary difficulties, necessitating the sale of his library and pictures. It is possible that some of these may have come into the possession of one or other of the many readers of 'N. & Q.,' who would be willing to give the writer a sight or a description of a family portrait or miniature, of the highest interest, apart from their intrinsic value, to one who bears the same name.

ARTHUR IRWIN DASENT.

Tower Hill, Ascot, Berks.

P.S.—Sir John Irwin's second wife was painted by Sir Joshua Reynolds, and the portrait was engraved by Watson, but the whereabouts of the original picture does not appear to be known.

CURIOUS SUPERSTITION.—"It was fully believed in both these schools," says Southey, speaking of small schools to which he was sent in the West of England, "that no bastard could span his own wrist. And I have no doubt this superstition prevailed throughout that part of England" ('Life and Correspondence,' vol. i. p. 113). Has any reader of 'N. & Q.' any knowledge of such superstition, and of its special habitat? T. A. T.
Budleigh Salterton.

ANGUS, DUKE OF DOUGLAS.—Sir R. Douglas in his 'Peerage,' under the titles Angus, Earl of, Duke of Douglas, and Marr, makes Margaret, Countess of Mar, to have been divorced from her first husband, William, Earl of Douglas. What could have been his authority? R. S.

JAMES HACKMAN.—It is stated in several of the accounts of Hackman's life that he became Rector

of Wiverton, in Norfolk. Can any reader of 'N. & Q.' give me the date of his institution, ordination, or any authentic particulars of his clerical career? As he left the army for the Church in 1776, and was hung at Tyburn on April 19, 1779, it did not extend over many years. I may add that I have been unable to get any information on these points from the present Rector of Wiverton.

G. F. R. B.

MARGARET'S KNIGHTS.—In the 'Rolliad' Pitt is described as creating crowds of peers "as thick as Margaret's knights." What is the allusion?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

DALSTON, CUMBERLAND.—I see from Whellan's 'History of Cumberland and Westmorland' that an ancient cross, raised on several steps, and bearing several coats of arms, formerly stood at the east end of the village of Dalston. It was removed in 1815. Can any of your numerous readers say what became of this most interesting relic of the past, and also describe the several coats of arms, of which, no doubt, note has been made at some period or other? TRENT.

A WESTMINSTER WEDDING.—In the registers of a country parish in Hampshire the following entry occurs under marriages:—

"April 16th, 1716. William Arthur of Shirville and Ann Peirce. By Licence. A Westminster Wedding."

Can any one tell me what is meant by a "Westminster wedding"? C. W. EMPSON.

N. HONE, R.A.—It is stated in Bryan's 'Dictionary of Painters' that Nathaniel Hone got up an exhibition of his own in the year 1775. Can any reader of 'N. & Q.' inform me whether there is any catalogue of this exhibition in existence, or refer me to any book giving an account of the pictures exhibited? C. B. STEVENS.

Whitley, Reading.

CONVENTIONAL DRESS OF MODERN WAITERS.—Why do hotel and restaurant waiters wear black tail-coats and white neckcloths, in evening-dress style? How long has the present odious evening-dress fashion prevailed? About forty years ago white waistcoats were "the thing," if I remember right. Cloth gaiters seem to have revived, after about thirty years of disuse, and are now called "spats." W. HARDMAN, LL.D.

RELIGIOUS ANECDOTES.—I have seen a quarto volume, by the Rev. Walter Baxendale, published recently by Messrs. Dickinson, of Farringdon Street, containing 6,330 "religious anecdotes," alphabetically arranged, from "Abasement" to "Zion," "for use in the pulpit," and destined to point a moral and adorn a sermon. Many of the anecdotes are exceedingly curious and interesting to the student of psychology and of the religion of

these islands. Am I mistaken in thinking that this book is a revised, expurgated, and improved edition of a similar and older collection, of which I forget the exact title, and which I have seen, if my memory does not mislead me, on the bookshelves of a country parsonage? A. R.

SWIFT TO STELLA.—In his letter dated December 15, 1711, are these expressions: "It is still prodigiously cold; but so I have told you already. We have eggs on the spit; I wish they may not be addled." How comes the latter expression? Does it have reference to an old saying, which to me is unintelligible, "There is reason in roasting eggs"? W. P.

Woodleigh, Southsea.

SAINT'S TORMENT HILL.—In a list of streets and places within the parish of St. Margaret, Westminster, there occurs the name Saint's Torment Hill. Is any correspondent acquainted with this curious name? It existed within living memory, for the list was published by Nichols in 1832. There is no mention made of it in any of my street lists, Boyle, Elmes, &c. Where was it situated? It is, no doubt, next to useless to inquire how it arose. Would it be connected with processions, mysteries, and miracle plays in Popish times? C. A. WARD.

Walthamstow.

SIN AND SEA COAL.—Who called London "a place of sin and sea coal"? C. A. WARD.

Walthamstow.

HEATHENS.—I wish to know the names of some men conspicuous among those whom, according to Macaulay in his 'Essay on Milton,' towards the end, Cromwell used to call "Heathens," "men who were doubting Thomases or careless Gallios with regard to religious subjects, but passionate worshippers of freedom." A. FELS.

Hamburg.

ATTRIBUTES OF THE DEITY.—In Walter Bagehot's article on Bishop Butler (vol. ii, 'Literary Studies') the following Latin quotation is given concerning the attributes of the Deity:—

"Sine qualitate bonum: sine quantitate magnum: sine indigentia creatorem: sine situ præsidentum: sine habitu omnia continentium: sine loco ubique totum: sine tempore sempiternum: sine ulla sui mutatione mutabilia facientem nihilque patientem."

Where is the quotation to be found?

WYNN WESTCOTT, M.B.

396, Camden Road, N.

WATER FLOW.—The following cutting is taken from the *Colonist*, published at Launceston, Tasmania. Can any of the scientific readers explain the cause of flow?—

"SCOTSDALE.—Can any one explain the following circumstances, which occurred here a short time ago:—

A farmer during the dry season waters his cattle at a creek in the bed of which he has a well sunk, and from out of the latter he fills a trough for the cattle to drink out of. The creek for some time past has been quite dry, and one day he sent the boy down with the cattle telling him that in a short time, he—the farmer—would follow to drain the water; but on the latter arriving he met the cattle returning, the boy telling him that the creek was running and the cattle had already drank, and on his going down found it was quite correct. The creek was flowing strongly. Now there has been no rain for a long time before and none fell for a long time after. Query, what causes the creek to flow?"

JOSEPH DEAN.

LOVE-LIES-BLEEDING.—Is it the custom in England or elsewhere to plant this flower on the graves of the dead? It would seem so from the following passage in Mrs. Hemans's 'O'Connor's Child':—

Tell her of revelries in bower and hall,

Where gems are glittering and bright wine is pour'd;

Where to glad measures chiming footsteps fall,

And soul seems gushing from the harp's full chord;

And richer flowers amid fair tresses wave,

Than the sad Love-lies-bleeding of the grave.

'Poems,' edit. 1875, p. 508.

K. P. D. E.

RUBBING.—I wish particulars of good ordinary method of taking rubbings of inscribed stones.

G. N.

FLYING MACHINES IN THE FORM OF BIRDS, &c.—Will some reader of 'N. & Q.' kindly inform me where I can find a full account of "Archytas Tarentius's dove, so anciently celebrated; or more lately, Regiomontanus's fly, or his eagle, or any the like" (John Howe, 'Works,' vol. iii.).

EDWARD DAKIN.

LONGEST PERIOD DURING WHICH AN ACTOR HAS PLAYED IN THE SAME THEATRE.—Can any of your readers enlighten me as to the longest period during which any actor or actress performed uninterruptedly in the same theatre? The three longest instances with which I am acquainted are those of Mr. Hull, who acted at Covent Garden for over forty-eight years; Miss Summers, who played at Bath for fifty-six years; and the still living Mr. Henry Howe, who performed at the Haymarket for forty years and four months without a break. I should be glad to know if these records can be beaten.

H. PLOWMAN.

LISCOMBE.—Can any reader of 'N. & Q.' tell me what were the arms borne by this family, and whether anything is known of the pedigree? A Mr. Liscombe Price acted as legal adviser to the *soci disant* Princess Olive of Cumberland.

LISCOMBE.

THE NAME OF TWEED.—What is the origin of this family, many of whom have lived in Essex during the last and present centuries? One would suppose that it denotes their origin as being from the borderland of Tweed-dale or Tweed-side. But a

friend suggests that it is probably Dutch, *Tweede* = second (German *zweite*), which would account for the variation Tweedie. He adds, "Prof. Donaldson thought that the river Tweed was so called as being the second river on which some ancient Teutonic population settled in their progress northwards in this island."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

RUTLAND HOUSE.—Where was the Rutland House where Sir William Davenant's 'Siege of Rhodes' was first performed in 1656? I always understood it to have been in Charterhouse Street, but in a recent leader in the *Daily Telegraph* it is stated that it was on the site of the present Rutland Gate, Hyde Park.

H. PLOWMAN.

[Rutland Court is a *cul de sac* leading out of Glasshouse Yard, within the boundaries of the City of London. We always understood that Rutland House was in the upper part of Aldersgate Street, close to Charterhouse Square. The writer you quote has assuredly been misled by the similarity of names.]

'SPRAY.'—Who was the author of this small volume of poems, published in Cambridge in 1859.

FREDA M.

ROYAL ARMS IN CHURCHES.—Can any reader kindly inform me in what year, and by whose authority, the royal arms were placed in parish churches? Can the arms be legally removed, when a church is restored, or at any other time, at the will of the incumbent; or is a faculty required?

A. J. BEDELL.

The Parsonage, Waterloo, Liverpool.

BUTTER-SCOTCH.—This word is omitted from the 'New English Dictionary.' Is the omission an oversight, or will it appear under the letter S? It is given in Nuttall's 'Standard Dictionary' after the word "Butter-stamp," which word is likewise omitted from the 'New English Dictionary.'

M. J. J.

KLOPPROGGE.—In the volume of marriages at St. George, Hanover Square (published by the Harleian Society in 1886), this name (Henrietta and Harriet) appears at pp. 134, 191, as being resident in the parish of St. George. Is anything known of this family; where did they live in the parish; what position did they occupy; are any of their descendants now living, and where; and what country does the name belong to, as it is not English?

C. MASON.

29, Emperor's Gate, S.W.

PITT CLUB OF LONDON.—It appears from a letter in the *Gentleman's Magazine* for September, 1815, pp. 196-7, that this club started a fund for the purpose of endowing exhibitions "at the eight great public schools in this kingdom, namely, Winchester, Westminster, Eton, Harrow, the Charterhouse, Merchant Taylors', Saint Paul's, and

Rugby." Were any of these Pitt exhibitions actually founded, and, if so, at what schools do they still exist?

G. F. R. B.

AUTHORS OF QUOTATIONS WANTED.—

His father allows him two hundred a year,
And he 'll lay you a thousand to ten. R.I.P.

The heart has reasons reason knows not of. A. B.

Replies.

MEANING OF NORE.

(7th S. vi. 44.)

MR. LYNN is in error in supposing that the meaning of this name has never been discussed. Mr. Ferguson, in his 'River Names of Europe,' pp. 47-9, treats it at some length. He compares the name of the Irish river Nore, and of the Nore in the Thames, with the Narra, the name given to the two branches by which the Indus flows into the sea, and he refers them to the Sanskrit *nīran*, the modern Greek *νερόν*, and the obsolete Gaelic *near*, all of which, he thinks, mean "water." For obvious reasons this is not satisfactory. I should, therefore, be glad to be allowed to say a few words on the subject, as these "Nore" names afford good examples of the methods to be pursued in the investigation of the meaning of local names.

The five "Nore" names cited by Mr. LYNN must, I believe, be referred to three distinct sources, if not to four.

1. The Nore opposite Sheerness. Since numerous names in the estuary of the Thames are of Scandinavian origin, the channel called the Nore may be referred to the Norse *nór* (pronounced *nore*), meaning "an inlet, a sea loch," which precisely suits the narrowing channel at the Nore, as any one may see at low water or by reference to a chart. The word is not uncommon in Danish local names; e.g., Mön's Nor, Falster Nor, and Noret, in Schleswick (see Cleasby, p. 458).

2. The river Nore, in Ireland, has been shown by Dr. Joyce to have an entirely different etymology. The old forms prove that the *n* is merely an abraded relic of the Irish definite article, and the name should properly be written "An Fheoir," that is, "The Feoir." In 1645 it is called the Oure or Nure, proving that the *n* is not radical. The name "Avon Nore" may, therefore, be translated "The Grey River" (see Joyce, 'Irish Names,' i. 24; ii. 279).

3. It is plain that the eminences in Surrey and Kent called Nores cannot be thus explained. The Nore near Knockholt has, I imagine, like Knockholt itself, a mute *k*, and should be spelt Knore or Knor, the old spelling of knur in the game of knur and spell, which means a knot. It is the same word as the German *knorre* and *knüre*, which denote an excrescence, protuberance, rock,

cliff, crag, ridge, summit, or projection. This will explain also the eminence in Surrey called the Nore, and probably also the cape called the Black Nore, on the coast of Somerset. As, however, there is a Scandinavian word *nór*, which means "a kind of ship," it is possible, if the Somerset cape resembles a hulk, that the latter may be the true explanation of the name rather than "cliff." MR. LYNN is in error in saying that Knockholt was "formerly more correctly spelt Nockholt." The first syllable is the Keltic *cnoc*, a hill (see Skeat, *s.v.* "Knoll").

4. The Indian Narra, and other similar names, are probably from the root *sná*, to swim, to flow, related to the Latin *na-re*, and denote channels.

I have dealt with these names at what may seem disproportionate length, because they have never yet been fully explained, and because they furnish excellent examples of the caution required in such investigations; names apparently identical frequently arising from wholly unconnected sources.

ISAAC TAYLOR.

I can add a name or two to MR. LYNN'S list. Perhaps the river in Ireland should be eliminated, as probably the name is Keltic, or corrupted from that language. White, in his 'Natural History of Selborne,' mentions the Nore Hill, "a noble chalk promontory." There is a Nore Farm about six miles south-east of Guildford; and just to the south of Dorking, in the park of Bury Hill, there is an eminence called the Nower, commonly pronounced *nore*. If we omit the river in Ireland, the word *Nore* seems in all instances to imply an eminence; and although a part of the Thames is popularly spoken of as the Nore, the word really belongs to the sandbank itself on which the light-ship is moored.

J. DIXON.

FABLE OF THE DOGS AND THE KITE (7th S. v. 387; vi. 53).—I am much obliged for the answers to this question, which are very helpful. My own note on the subject is that "the fable does not appear in any of the usual collections," which seems to be just right.

The statement that Warton does not mention this passage in section xii. of his book is a mistake. He mentions it in the last note on the last sentence in the chapter. His words are, "Arcite quotes a fable from Æsop, v. 1179."

Is it not a little too bad to tell me, of all people, that my quotation is incorrect? And is it not much too bad to quote the miserable printed edition of 1532 as having the corrupt reading "cur"? What these printed editions have is of no consequence, as they abound in the grossest blunders. I need not tell those who have a better opinion of me that I quote from the earliest extant MS. Will MR. C. LÉSON PRINCE, who so pointedly challenges my statement, tell me the

name of any MS. whatever, now extant, in which the reading "cur" can be found?

WALTER W. SKEAT.

The fable to which MR. YARDLEY refers, as perhaps without reason assigned to Æsop, is No. 247 in Halm's edition of the 'Fabulæ Æsopicæ,' Lips., Teubn., 1852, with the moral, *ὁ μῦθος δηλοῖ, ὅτι ἄλλον κοπιῶντων ἄλλοι κερδαίνουσι*. MR. BUCKLEY asks for Warton's reference to "We strive as did the houndis for the bone." It is sect. xii. p. 237, note 9, Lond., Ward, Lock & Co., *s.a.* But I do see that he names Æsop as the author of the fable. But this edition is merely a reprint of the editions of 1778 and 1781. There were better in 1824 and 1840.

ED. MARSHALL.

BITTER BEER (7th S. v. 465).—Compare Poggio's 'Equus Venetus' and 'Equus Calcitrosus' ('Poggii Florentini Facietiarum,' i. 92, 171, Londini, 1798). The following comes still nearer:—

"De Veneto equite.

"Venetus insuetus ac nescius equitare, cum accomodatam equum calcitrosus urgeret, equus cœpit recalcitrare exiliendo, unde ille perterritus dixit, O sancte Deus, tempestas est non tami in mari quam terra. credidit enim fluctibus et procellis equum agitari non secus ac naues in mari."—Facietiarum Henrici Bebelii, poetæ a D. Maximiliano laureati, Libri tres, Tubingæ, M.D.XLII. fol. 71, b.

The volumes from which these notes are extracted may themselves deserve a word of mention. The small elegant Poggius belonged to Mr. Thoms. The Bebelius ("Ex officina Virici Morhardi," and ornamented with the representation of a hand holding a watch-like globe by a chain) has, I see, historical memoranda: "Coxe's sale (?), 11s. 6d.;" "At Heath's sale, 11s.;" "Of Kerslake, 17s." That was on November 28, 1878.

Both works are suited rather to divert than to edify. Bebelius has a good version of the "Vulgaris Cantio, 'Ich stünd an einem morgen.'"—

Tempore quo coniunx Tithonus mane reliquit
Occulto steteram conditus ipse loco;
Hic illam audiui miseranda uoce querelam,
Qua fiet amatoris pulchra puella abitum.

Besides the light such books throw on the origin of popular tales, there are references in Bebelius (fol. 4) to the "uagantes scholastici," their pretended school of magic in the Venusberg, and some other curious matters.

D. F.

CASANOVA (7th S. v. 461, 509; vi. 29).—MR. EDGECUMBE'S courteous rejoinder makes me regret that the *suauiter in modo* should have been less conspicuous than the *fortiter in re* in my reply to his note.

MR. EDGECUMBE does not agree with my statement that Casanova went to Dux in 1785, but cites Armand Baschet for the authority that his residence commenced there in 1784, thus, he says, bringing me in conflict with the authority I quote.

If he will refer to what I wrote, he will see that I do not cite Baschet as an authority for this or for any other specific statement, but only say that his articles, with others, have thrown an immense flood of light on Casanova and his writings. My authority for writing that his residence at Dux began in 1785, not in 1784, is Casanova's own statement in his 'Precis de Ma Vie,' dated November 17, 1797, and printed for the first time in *Le Livre* for 1887 ('Bibliographie Retrospective,' p. 227):—

"L'an 1782, je me suis brouillé avec tout le corps de la noblesse vénitienne. Au commencement de 1783 j'ai quitté volontairement l'ingrate patrie, et je suis allé à Vienne. Six mois après, je suis allé à Paris avec intention de m'y établir; mais mon frère qui y demeuroit depuis vingt-six ans, m'y fit oublier mes intérêts pour les siens. Je l'ai délivré des mains de sa femme, et je l'ai mené à Vienne, où le Prince Kaunitz sut l'engager à s'y établir. Il est encore moins vieux que moi de deux ans.

"Je me suis placé au service de M. Foscarini, ambassadeur de Venise, pour lui écrire la depeche. Deux ans après, il mourut entre mes bras par la goutte qui lui monta à la poitrine. J'ai alors pris le parti d'aller à Berlin, esperant une place à l'Academie; mais à moitié chemin le comte de Waldstein m'arreta à Tepplitz, et me conduisit ici à Dux, où je suis encore, et où, selon l'apparence, je mourrai."

It seems to me that this passage is inconsistent with the commencement of his residence being earlier than 1785.

MR. EDGCUMBE still thinks that the seventh volume of the 'Memoirs' may be in existence in manuscript. I did not contest this possibility, but only MR. EDGCUMBE's statement that "it is supposed that the unexplored archives of Dux do yet contain the manuscript [of the 'Memoirs'], which would cover the ground between 1774 and 1783." This I must still respectfully consider to be "a misleading statement." The archives of Dux have been fully explored since Armand Baschet wrote. My authority for this is M. Octave Uzanne, who, in the volume of *Le Livre* above quoted, gives an account of the Casanova MSS. at Dux, and writes (p. 34):—

"Aujourd'hui, grâce à l'appui d'un érudit italien, le professeur d'Ancona, de Pise..... nous avons pu obtenir copie, à Dux, de tous les manuscrits français de Casanova, abandonnant à notre confrère M. Alessandro d'Ancona, les papiers rédigés en italien et qui étaient pour nous d'une importance secondaire."

MR. EDDCUMBE says that I object to the manner in which he spelled the word Wallenstein, but that the fine poem with which Schiller blended his name precludes the necessity for further explanation. Again, if he will refer to his own note and to my reply he will see that my objection is only to his spelling the name of Casanova's host at Dux "Wallenstein" instead of *Waldstein*.

RICHARD C. CHRISTIE.

THE FRENCH WORD TROTTOIR (7th S. v. 485).—In the Isle of Axholme, and also in that part of Lincolnshire adjoining it which lies

east of the Trent, stone for roadmaking and mending was not formerly to be obtained except at a great cost of money and time. The consequence was that the highways were left in a state of nature, the result being that, except in very dry weather, it was almost impossible to use them. Some time about a century ago it occurred to certain revolutionary persons that an improvement on the old state of things was possible. They were not so anarchic as even to suggest stoning the middle of the road, but they pointed out that if causeys of Yorkshire flags were laid from village to village, that men and women on horseback and the leaders of pack-horses would derive much advantage. The idea was thought favourably of, and pavements of this sort were laid down in almost every township between Garthorpe shore and Gainsburgh. It was distinctly understood that these causeys were made for horse-traffic, and that if a foot-person walking along them met a horse it was his duty, not the rider's, to turn off into the mud. This custom was kept up till within my own memory. I do not, indeed, know whether it is extinct even now. As, however, all the highways from village to village are stoned, these pavements are now used as ordinary foot-paths. The younger generation have no idea what the Isle of Axholme roads were like even thirty years ago. About the year 1858 my father and I had occasion to ride on the highway from Beltoft to Epworth. It was in the autumn, just after the potatoes had been taken up. Our course lay on the flagged pathway. We agreed that had it not been provided for us it would have been unsafe to venture. A survival of this state of things exists near here. There is a road called Car-dyke Lane, which leads from East Butterwick to Burringham, and which is still in a state of nature. I have been on it on foot once or twice lately in "tatie time." Though it is the nearest road from a large farm which is now on my hands to the railway station, I dare not let my draught horses venture along it except in dry weather in summer or during times of hard frost.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

This word appears in Boyer's 'French and English Dictionary,' edit. 1783:—

"*Trottoir s.m.* (chemin élevé que l'on pratique le long des ponts, des rues, &c. pour la commodité des gens qui vont à pied), a foot way, a foot path. *Les trottoirs du pont ne sont pas assez larges*, the foot ways of the bridge are not wide enough."

J. T. H.

Noel says "Chemin élevé, pratiqué le long des quais, des ponts, des rues pour les gens à pied," and this Littré seems to have copied. There is not the slightest occasion to adopt the ingenious view of DR. CHANCE. *Trot* is an imitative word, from the sound of the action, and relates quite as much to the tread of a man as it does to the tread of a

horse. The perfect of *tread* is *trod*. In old roads there was no special place for the pedestrian. The unpaved part of the road was *trottoir*, and trodden by horse and man alike. The paved way in the centre was for carriages. On the quays and in the streets of towns the whole roadway was paved and a strip was left on each side for men on foot. This was either raised above the level of the road or marked off by posts. Horses and carriages were then kept in the roadway; and the side strips, which represented the old *trottoir*, were used by foot-passengers alone. Hence such strips got the name of *trottoir*. There is no reason to suppose that horse-trotting conferred the name. *Trote à pié* was an early name for a running footman. When Goldsmith writes—

John Trot was desired by two witty peers,
To tell them the reason why asses had ears,

he makes use, as a surname, of a *sobriquet* applied to Johnny as derived from Johnny, a running varlet, or valet. Todd's Johnson gives, under "Trot," "to walk fast in a ludicrous" sense.

C. A. WARD.

Walthamstow.

MINSH-HOUSES (7th S. vi. 44).—My belief is that this word does occur in Jamieson, if you know where to look for it.

In my 'Principles of English Etymology,' p. 402, I show that English regularly turns *en* into *in* in pronunciation, as the very word *English* shows. A *hinge* was formerly called a *henge*, as in *Stonehenge*; to *think* is M.E. *thenken*, and so on. Again, *s* before a following *h* easily becomes *sh*. Working on these phonetic principles (it would be well if others would do the same), I resolved *minsh-houses* into *men's-houses*. I then looked it up in Jamieson, and found it:—

"*Men's-house*, a cottage attached to a farm-house where the men-servants cook their victuals.—'Some of the landed proprietors, and large farmers, build a small house called the *bothy*, and sometimes the *men's-house*, in which their men-servants eat and prepare their food.' Agr. Surv. Aberd., p. 518."

For further information apply to Dick Swiveller and his friend "the old *min*." *Min* is for *men*; and this *men* is a common form of *man* in Middle English, as every student knows.

WALTER W. SKEAT.

ARNDT'S ACCOUNT OF ORKNEY AND SHETLAND (7th S. v. 428).—The full title of Arndt's book, as given in the notice of the author in the 'Encyclopædia Britannica,' is 'Nebenstunden, eine Beschreibung und Geschichte der Schottländischen Inseln und der dekadon.'

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

KIMPTON FAMILY (7th S. v. 389, 498).—Chauncy mentions one James Kimpton, of Coats, as a benefactor to Ardeley, and John Kimpton, who in 1608

was one of the assistants in the borough of Hertford. M.A. Oxon.

ANSON'S VOYAGES (5th S. iii. 489; iv. 78, 100; 396).—My late father, the Rev. Edmund Tew, whom you style an "old and valued contributor to 'N. & Q.," in vindicating the claim of our ancestor, the Rev. Richard Walter, to the authorship of this book, says in his note, "I have somewhere another account of this expedition, by a different writer, but cannot lay my hand upon it." As I have now found the book in question, will you permit me to reopen the matter? Some biographical dictionaries attribute the book to Mr. Benjamin Robins, though without, so far as I can see, a scrap of evidence in support of the assertion. The 'Encyclopædia Britannica,' indeed, allows that Mr. Walter's widow always declared that the book was written by him, but in its own judgment assigns all the principal part to Robins. That Lord Anson should have allowed the chaplain's name to have been put on the title-page, without any mention of Robins, if the latter were the real author, his lordship being himself a subscriber to the work, my father has shown to be in the highest degree improbable; and his opinion is backed by that of several literary men to whom I have mentioned the matter. One of your correspondents suggested that my ancestor and Robins shared the work between them, and this view seems partly borne out by the book I have discovered, which is written by "Pascoe Thomas, Teacher of the Mathematics on board the Centurion," in 1745. On page 10 he refers to—

"A certain Honourable Gentleman, who turn'd his Back on the Expedition, (for what Reason is best known to himself) and arrived in England long before us; and who, as I am credibly inform'd, is now, in conjunction with a Friend of his, and assisted by the Journal of some of our Officers, which they have lent them for that Laudable Purpose, endeavouring to make a Monopoly of this Voyage, and to that end designs to publish by *Authority*; (an Effectual Method to discourage others, and not unlike many arbitrary Proceedings on other occasions)."

He evidently refers to Mr. Walter, who left for England about December 30, 1742. May not the "friend" be Mr. Robins? The writer is evidently wrathful at not being first in the field, and the small number of subscribers of any note he obtained perhaps made him the more bitter. Lord Anson's name is not found among them, and there are very few names of officers.

I suppose the matter will never be made quite clear, unless Lord Anson's descendants should have papers containing the real facts.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

P.S.—I have omitted to say that in the book which goes under Mr. Walter's name the first person is used. No one, I believe, says that *Robins* accompanied the expedition.

CASTOR: GO-CART (7th S. iv. 507; v. 54, 294, 493).—Although I have not seen a "cruet stand" or a "set of cruets" (for so I generally hear them called) running on "castors" or "rollers," I have seen liquor stands on "rollers"—not castors. They were made of oak or mahogany, held four bottles, and had a little roller at each corner, for easy pushing along the dining-table. I believe they may yet be found in old-fashioned houses and hotels, as may also the tobacco boxes which were opened by dropping in a halfpenny, lately mentioned in 'N. & Q.' as something rare and curious. There is one at the Red Lion Hotel in this town.

Truckle-beds appear to have run upon small rollers, but I have a vivid recollection of an article of furniture which, I think, always ran upon "castors." Fifty or sixty years ago I often used to see it, but it appears to be quite unknown to the present generation. I mean what was called a "go-cart." It was for the use of infants who could stand upon their feet, but were not able to "go." It was narrow at top and wide at bottom. The top was a circle of wood of convenient size to enclose the body of an infant under the arms. This circle was supported by four spindles, or legs, which straddled out at an angle of about forty-five degrees, and were set in a square frame, which ran upon four "castors." A part of the top circle opened on hinges to admit the infant, and fastened with a hasp. It was a capital contrivance where there was plenty of room, but rather lumbering in a small house. The advantage of it was that it exercised and amused the child while its nurse was busy about other matters. There is a picture of one of these "go-carts" in Quarles's 'Emblems,' 1635, Bk. IV. Em. 3, where it may plainly be seen that it does not go on simple wheels, but on "wheels on swivels." It differs from those I have seen in being square at top. Earlier still there is a picture of one in Sebastian Brant's 'Virgil,' printed by Grieninger, 1502, at f. 270. It is triangular, but with "castors," and in other respects like those I have seen. I have been particular in describing this curious machine, because it is half a century since I saw one, and it is probably quite unknown to the majority of readers of 'N. & Q.'

There seems to be one small objection to deriving "castor" from "casting-box," and it is this, that the larger part of the boxes or bottles do not "cast," but pour. The "cruet-stands" I see contain six bottles, holding pepper, cayenne, mustard, vinegar, catsup, Yorkshire sauce; only two out of the six being used for "casting." It would be little good trying to use either salt or sugar so, because they are so quickly affected by damp and changes of the weather that they would not act.

The thing itself, the "wheel on a swivel," must be very old. Surely the people who were acquainted with the astrolabe and the armillary

sphere were equal to making a "castor"! I venture to think that it was used both by the ancient Greeks and Egyptians.

R. R.

Boston, Lincolnshire.

ROWLANDSON (7th S. v. 487; vi. 10).—The replies to this query have widened the subject to ladies' drawers. Perhaps a few extracts may not be uninteresting. In *La Belle Assemblée* for June, 1806, it states: "Pantaloons of corded cambric, trimmed round the bottom with lace or fine muslin, made their appearance in the gardens last Sunday"; and in the following month it adds: "The pantaloons will have but a short run, being truly ungraceful." In the November number "A few of our *haut ton* have adopted the short frock and trowsers of the same texture edged with lace. This dress is much too singular to be general." On the following page, giving an account of the visit of a young lady to a friend in the country, the writer says: "This singular she made her *entrée* at breakfast in a frock of French cambric scarcely reaching below the calf of her leg, with trowsers of the same, at the bottom of which was a broad French lace." In the *Ladies' Museum* for February, 1821, in the Parisian news, it is said: "Female children wear pantaloons of merino, with short petticoats of the same." These quotations go far to prove that in the first quarter of the century they were considered quite a novelty. I can say, of my own knowledge, they were far from common in 1830, and even then in many cases, so far as girls were concerned, they were only frilled leggings reaching to the ankles, and tied with a string above the knee. I could add much further information, but it may perhaps be considered a subject scarcely suited to the pages of 'N. & Q.'

JAS. B. MORRIS.

Eastbourne.

BIBLIOGRAPHY OF SCHOOL AND COLLEGE MAGAZINES (7th S. iv. 5, 110; v. 476).—As an old Charterhouse boy, I may be allowed to add to your list the *Carthusian*. It ran to twelve numbers, and is complete in one 12mo. volume. Its date was about 1838-40. In its concluding number is a very good ground-plan of the Charterhouse as it must have appeared before its suppression as a monastery, and another showing it as the town palace of the Howards in the days of Elizabeth or James I.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

ST. CHRISTOPHER (7th S. v. 487).—For a full account of St. Christopher, and of the progress of his "cult" from the ninth century onwards in Europe, see Smith and Wace's 'Dictionary of Christian Biography.'

EDWARD H. MARSHALL, M.A.

HERWARDS (7th S. vi. 27).—I cannot agree with any of the startling propositions in this article.

Heward is treated of by Mr. Bardsley as being a variant spelling of Heyward; and I believe he is quite right. There is no phonetic law against it. But how Hereward can be twisted into Heward is quite beyond me.

We are further told that Howard is a contraction of "the Anglo-Saxon Holdward, the governor of a hold or keep." The objections to this are overwhelming.

Howard is a mere variant of Haward, another form of Hayward; this has been shown in 'N. & Q.,' 3rd S. x. 29, 60, 74; and still more conclusively from registers, also in 'N. & Q.:' but I forget the reference, and cannot just now recover it. The derivations from *howard* and *hallward* are both bad guesses, and unsupported. However this may be, I, at any rate, should like to ask where we can find "the A.-S. Holdward"; and, for the matter of that, where we can find the A.-S. *hold* in the sense of stronghold or "keep." I do not think it at all right that we should be perpetually troubled with bogus "Anglo-Saxon" words that seem to have originated merely in imaginative brains. Every one who knows Anglo-Saxon at all knows that *hold* is an adjective, meaning "faithful" or "true." When (very rarely) it is used as a substantive, it means "a carcass." The A.-S. form of *hold*, a fortress, is not *hold*, but *heald!*

Next we are told that "Leofwin" means "a lover of war." It is really too much that such an astonishing mistake should be inflicted on us. It is a quadruple blunder. For first, it is misspelt; the word meant is Leofwine, and the final *e*, being agential, makes all the difference. Secondly, *leof* (rather *leof*) does not mean "lover," nor is it a substantive; it is an adjective, meaning "dear," modern Eng. *lief*. Thirdly, *win* does not mean *war*; the proper spelling is *winn*, with a double *n*, and it makes a difference in Anglo-Saxon etymology whether an *n* is really double or not. And fourthly, the word meant is *wine*, a friend. Leofwine is simply "dear friend." What then becomes of "lover of war"? WALTER W. SEAT.

E. V. H.'s query is interesting to me, as my ancestors, who were settled from the fourteenth to the seventeenth century at East Hagbourne, in Berkshire, originally spelt their name Hereward. Robert Hereward gave, by grant, dated 19 Edward III. (1345), lands in East Hagbourne, or Hackbourne, to the Abbey of Cirencester, of which abbey William Hereward was abbot in 1346. I must here record that the descent from Hereward the Great, hinted at in the pedigrees contained in Burke's 'History of the Commoners,' the 1850 edition of the 'Landed Gentry,' and in Burke's 'Visitation of Seats and Arms,' is, in my opinion, apocryphal.

The arms which E. V. H. remembers having seen are probably those of Sir Robert Hereward,

or Herward, of Cambridgeshire, *temp.* Edward I., Chequée, or and azure, on a bend gules, three eagles displayed argent. My own family bore Argent, a chevron between three stags' heads cabossed gules; but in the 'History of the Commoners' it is stated, without, I think, any real proof, that previous to the reigns of Charles I. and Charles II. the Berkshire Harwoods used indiscriminately eagles and stags' heads.

I quote the following from Burke's 'Visitation of Seats and Arms':—

"In the time of Edward I., in the 'Normina de Nobillium Equitumque, &c., de Northfolk,' Sir Robert Herward is mentioned as bearing d'azure a une fesse gabonne de goules, et de vert iii hewtes d'argent."

Sir Bernard Burke also states that these same arms were borne at the Visitation of London in 1634 by George Harwood, brother of Sir Edward Harwood, who was killed at the siege of Maestricht in 1632. This Sir Edward Harwood was of Lincolnshire origin, and apparently in no way related to the Berkshire Harwoods, though he has often been introduced into their pedigree.

Is not E. V. H. incorrect in his derivation of Howard from *holdward*? The modern editions of Burke's 'Peerage' deduce the Dukes of Norfolk from one Hereward, the exile, whose grandson Hereward, or Howard, and his wife Wilburga made (*temp.* Henry II.) a grant of land to the church of Lynn. Hereward was probably a very ordinary Saxon name, and it by no means follows that the numerous families whose modern surnames are derived from it possess a common origin.

H. W. FORSYTH HARWOOD.

12, Onslow Gardens, S.W.

HANOVER (7th S. v. 488; vi. 55).—MR. STEGGALL, quoting from Ebers's 'Dictionary,' finds that in 1798 this name was spelt Hannover, which he thinks is "therefore probably the earliest form." The earliest form is Hanovere, which occurs in a 'Life of St. Bernward,' written in the eleventh century, and printed by Pertz ('Monumenta Germaniæ,' vol. vi. p. 783). The etymology "hohen Ufer," suggested by Scheid in 1750, is approved by Grimm, and is generally accepted by scholars. See Förstemann, 'Alt-deutsches Namenbuch,' vol. ii. p. 710; and Egli, 'Etymologisch-geographisches Lexicon,' p. 234. ISAAC TAYLOR.

In the documents concerning the town of Hanover which have been published critically ("Urkundenbuch des Historischen Vereins für Niedersachsen. Heft V., Urkundenbuch der Stadt Hannover bis zum Jahre 1369, Hannover, 1860") the writing with two *n*'s is very rare. I have found it but twice in documents copied from the originals (p. 7, anni 1226, "Lambertus de Honnovere"; and p. 35, anni 1272, "In Honnovere"), besides twice in documents not printed from the originals. The ordinary orthography, which occurs

more than a hundred times, is Honovere. Later documents have been published by Grupen, under the title of 'Origines et Antiquitates Hanoverenses, &c.,' Goettingen, 1740. To judge from these—though, of course, in former times no great importance was attached to orthographic niceties—the writing with two *n*'s becomes more frequent from the fifteenth century. Respecting the *o* or *a* in the first syllable, there is in the 'Urkundenbuch,' p. 60, a note that in the twelfth and thirteenth centuries the town clerks never, strangers rarely, wrote Hanovere.

A. FELS.

Hamburg.

SOAPY SAM (7th S. vi. 46).—The *sobriquet* of "Soapy Sam" given to the late Bishop Wilberforce most certainly did not have its origin in the combination of his own initials S. O. (Sam. Oxon) with those of the Principal of Cuddesdon, A. P. (Alfred Pott, not Potts), but was certainly anterior to the somewhat unfortunate juxtaposition of those letters in the chapel of that college to which Mr. SIKES refers. A friend of mine was present on the occasion alluded to, and I have heard him tell how dismayed he was when, on reaching the east end of the chapel and turning round to survey the building, he descried the unhappy letters S. O. A. P. in floral decorations above the stalls of the bishop and of the principal respectively, at the west end. "An enemy," he exclaimed, "hath done this." But it was too late then to alter it.

The story, though tolerably well known, may be worth repeating, that the bishop himself, being asked in a railway carriage by some impertinent fellow passenger, who pretended not to recognize him, "why the Bishop of Oxford was called Soapy Sam," replied, "Don't you know? It is because whatever mess he gets into he always comes out with clean hands." EDMUND VENABLES.

I have always understood that the coincidence of the combined initials S. O. and A. P. suddenly struck with consternation the spectators on the occasion of a festivity at Cuddesdon which the bishop was to attend, and when there was not time to alter the floral arrangement, as his lordship was momentarily expected. This must have been after the *sobriquet* had been applied, or there would have been no such cause for disturbance. A very good story is told of the bishop himself, who asked a friend if he knew why he (the bishop) was called Soapy Sam. The friend, of course, expressed his ignorance on the subject. "Because," said the Right Rev. Samuel, "I come out of every transaction with clean hands." C. H.

GEORGE HANGER, FOURTH BARON COLERAINE (7th S. vi. 47).—There is a caricature portrait of this person in a large cartoon, by George Cruikshank, issued with the *Scourge*, for Nov. 2, 1812. He is represented as a tall, full-faced man, wearing

a long, drab-coloured coat with a star upon the right breast and a cape; each of his arms encircles a gin-drinking old woman, and at his feet, one of which is cloven like a satyr's, sprawls a young woman who applies a bottle to her lips. A dandy, standing near, inspects the scene through his quizzing-glass, and observes, "Hang her! She's quite drunk." A label issuing from the mouth of the principal person makes him observe, "As for me, my name is sufficient; I am known by the title of the Paragon of Debauchery, and I only claim to be the [Prince]'s *Confidential Friend*." The letterpress description of the caricature contains the following illustrative paragraph:—

"A tall, strapping-looking person, shabbily but buckishly attired, with a peculiar cast of countenance, now stepped forward, and cried out, "My name is sufficient. Whoever has heard of ——— must know that I am without a rival in the annals of debauchery. I claim no higher honour than to be my *Prince's friend*!" I have for some time been searching without success for an octavo portrait of Major Hanger.

ALFRED WALLIS, F.R.S.L.

Exeter.

This Lord Coleraine was the same person as the Hon. Geo. Hanger, gazetted an ensign in the army in 1796. See Mr. Walford's 'Tales of Great Families,' first series, vol. ii. p. 101, where details of his life and his portrait will be found.

MUS IN URBE.

G. F. R. B. will find several portraits of Col. Hanger in Gillray's 'Caricatures.' See pp. 32, 162, 257, 262, 323, 423, 426, 437, 463, 523.

E. LEATON BLENKINSOPP.

BROMPTON (7th S. v. 389, 432)=Broom enclosure. R. S. CHARNOCK.

BOOTH OF GILDERSOME (3rd S. v. 172).—From a recent note in the *Leeds Mercury* my attention has been called to the inquiry of H. N. S. concerning Booth of Gildersome. The family still flourishes at Gildersome, not Gildresome, as your correspondent puts it, and if H. N. S. is still in existence and cares to correspond with me I shall be glad to give him any information I may possess thereupon.

PHILIP H. BOOTH.

Gildersome, near Leeds.

SINGULAR SOLECISMS (7th S. iii. 434).—The *Globe* of March 23, p. 5, col. 2, informs the world that Lord Molyneux "introduced the Prince of Wales" to the Mayor of Liverpool and several others. Very kind of him, certainly! We may, perhaps, charitably consider it a misprint, and not a solecism, that in the next column we are told that large districts of the coast of the Black Sea have been "sequestered" to the Crown.

At p. 633 of the *Graphic*, June 16, we have an illustration to a chapter of a current romance depicting a fat little woman in the centre holding a

fatter little man by her right hand and the fattest big girl in tartan riding-habit and sealskin jacket by her left. Under the trio is written, "Take him, my dear," she added, placing his hand in that of Clara's."

What is the sense of calling a common policeman an "officer"? A notable instance of this absurdity occurs in the *Times* of May 2, p. 5, col. 4, where a not very distinguished member of the force is so designated five several times.

R. H. BUSK.

16, Montagu Street, Portman Square.

ALPHE (7th S. vi. 39).—In the review of the new edition of Sir G. Etherege's works at the above reference it is noted that this term of the game of *basset* is not explained in the 'New Dictionary.' It may, therefore, be worth while to state that this game is first described (in English) in the 'Compleat Gamester,' edition of 1709, where the following paragraph occurs in the "Explanation of the Terms":—

"9. The *Alpiew* is much the same thing as the *Paroli*, and like that Term us'd when a *Couch* is won by turning up, or crooking the corner of the winning Card."

Further, "the *Couch*," which may also be unfamiliar to modern card-players, "is a term for the first Money that every Punter puts upon each Card," &c. There are other terms used in *basset* which would not a little mystify the punter of to-day.

JULIAN MARSHALL.

CONFUCIUS (7th S. vi. 8).—*Shoo* is thus explained in Prof. Legge's article on "Confucius" in the 'Encyclopædia Britannica':—

"Foremost among these [lessons] we must rank his distinct enunciation of the 'golden rule,' deduced by him from his study of man's mental constitution. Several times he gave that rule in express words:—'What you do not like when done to yourself do not do to others.' The peculiar nature of the Chinese language enabled him to express this rule by one character, which, for want of a better term, we may translate in English by 'reciprocity.' When the ideogram is looked at, it tells its meaning to the eye,—a thing seen weightier than a thing heard." It is composed of two other characters, one denoting 'heart,' and the other—itsself composite—denoting 'as.' Tye-kung once asked if there was any one word which would serve as a rule of practice for all one's life, and the master replied, yes, naming this character (*shu*) the *as heart*, my heart; that is, in sympathy with yours; and then he added his usual explanation of it, which has been given above. It has been said that he only gave the rule in a negative form, but he understood it also in its positive and most comprehensive force, and deplored, on one occasion at least, that he had not always attained to taking the initiative in doing to others as he would have them do to him."

Prof. Douglas, in his 'Confucianism and Taoism,' argues in support of the merely negative force of the precept. EDWARD H. MARSHALL, M.A.

LETTING THE LIGHTNING OUT (7th S. vi. 8).—As the Editor suggests in a foot-note to this query,

it is a widespread notion that it is a prudent thing during a thunderstorm to leave a door or a window open for the easy egress of the lightning, should it have got into the house. During the thunderstorms which prevailed in June last I noticed several houses in which the windows were open at the top and at the bottom, evidently with this intention. I have seen the same thing at other places, notably in Nottinghamshire. At one time, in Paris, when it began to thunder and lighten they used to ring the great bell at the Abbey St. Germain, which they believed would make it cease. The same used to be done in Wiltshire at Malmesbury Abbey. In 'The Burnynge of Paules Church in London' (1561) there is enumerated, amongst other superstitions, "ringinge the hallowed Belle in great Tempestes or Lightnings."

J. W. ALLISON.

Stratford, E.

A similar widespread notion or superstition prevails in the south-west of Germany, viz., to leave not the house door, but the sitting-room door open during a thunderstorm, after having shut all windows, and to take your seat as far away from the windows as possible, in the middle of the room, to escape a possible stroke of lightning.

H. KREES.

Oxford.

CHALLIS (7th S. vi. 7).—If DR. MURRAY will accept of a reminiscence instead of a quotation, I can inform him that in the nursery wherein I was "baby," there was, about 1840, a nameless doll, always known as "Shally Dolly," because it wore a dress of this material. But I was taught to spell the word not *chaly*, but *châlê*. Was there any connexion with *châlê*? HERMENTRUDE.

RAILWAY TICKETS (7th S. vi. 4).—In the years 1840 and 1841 I had occasion to travel frequently from Manchester to York. The clerk took down my name and address and entered it into a way-book before giving me my ticket. The ticket was of paper. At one time the tickets were all collected at a barrier before entering the train. But this did not long continue, for persons took advantage of the opportunity of travelling for a long journey while taking a short-journey ticket. The train was started by a bugle, on which the air "I'd be a butterfly" was played. Carriages were made to resemble stage coaches as much as possible. Luggage was placed on the top, much to the detriment of the luggage, besides giving a great deal of unnecessary labour to the porters. The guards sat in seats on the top of the carriages, where they were exposed not only to wind and rain, quite unnecessarily, but to the far greater inconvenience of receiving all the cinder-dust of the engine into the eyes and mouth. My experience of railway travelling goes much further back. I travelled on the first railway that carried pas-

sengers, the Stockton and Darlington line, which was opened for passenger traffic five years before the Liverpool and Manchester. Its first passenger carriage was the body of a stage coach fixed to a railway truck. The majority of the passengers on the day of opening had to content themselves with places in empty coal-waggons.

E. LEATON BLENKINSOPP.

A collection of railway tickets would, half a century hence, be of some antiquarian interest. We have collections of postage stamps *ad nauseam*, and why not tickets? Has any attempt been made to form one? I can fancy that were an interest once aroused in the collection of tickets it would soon far outstrip that in postage stamps, for the simple reason that tickets are more costly and more difficult to obtain. If any reader of 'N. & Q.' has commenced collecting, I shall be glad to communicate with him.

G. W. M.

CHAFFER (7th S. vi. 7).—

What do I care for the Doctor Seraphic,
With all his wordy *chaffer* and traffic?
'Golden Legend,' sect. vi. (p. 238, Albion ed.).

Is this such a quotation as DR. MURRAY wants?

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

Foleshill Hall, Coventry.

CHAD PENNIES (7th S. vi. 7).—For some account of Chad pennies and Chad farthings see a letter from Samuel Pegge, printed in the *Gentleman's Magazine* for June, 1788.

EDWARD H. MARSHALL, M.A.

Hastings.

ROYAL OFFERINGS AT THE FEAST OF THE EPIPHANY (7th S. v. 369; vi. 13).—In the year 1861 or 1862 I had an opportunity of inspecting the Epiphany offerings. After being offered they become the property of the Dean of the Chapel Royal. Dr. Tait then occupied that office, and it was through him that I saw the offerings. There was a red pasteboard box, with a gilt star on the lid. Inside were three small silk bags, one containing a few grains of incense, another a few leaves of myrrh, and the other a small roll of beaten gold such as is used by gilders. I have never heard of any such change as your correspondent ST. SWITHIN mentions. It certainly would be an improvement if a gold coin were substituted for such a mere apology for gold as is that used.

E. LEATON BLENKINSOPP.

"PHIZ" AND "ALFRED CROWQUILL" (7th S. vi. 26).—In works illustrated by Alfred Crowquill has 'Pickwick Abroad,' by G. W. M. Reynolds, published in 1839, now a rare book, been included?

GEORGE ANGUS.

St. Andrews, N.B.

'THE LINCOLNSHIRE POACHER' (7th S. vi. 26).—If ST. SWITHIN will consult "The Annotated

Edition of the English Poets," by Robert Bell, 'Ballads, Songs, &c., of the Peasantry,' London, 1857, p. 216, he will see that the story in the 'Generation of Judges' (p. 14) may very well be correct, for there is this note on 'The Lincolnshire Poacher':—

"This very old ditty has been transformed into the dialects of Somersetshire, Northamptonshire, and Leicestershire, but it properly belongs to Lincolnshire."

ED. MARSHALL.

I think the above is the correct title of this ditty, though it has been made to do duty for Lancashire, Leicestershire, and I believe several other shires. The earliest copy I have seen is in a duodecimo pamphlet printed at Dublin. This was reprinted, with one or two typographical errors, in the *Midland Counties Historical Collector*, vol. ii. p. 320.

ANON.

STORM=FROST (7th S. v. 448, 473).—Somewhat analogous to this use of *storm* for frost is the use of *orage* for wind of any kind, even for a light breeze, upon the Saône. Mr. P. G. Hamerton twice notes this in 'The Saône: a Summer Voyage'; see pp. 58, 81. I quote from the latter reference:—

"The word 'orage' on the banks of the Saône has not its usual French meaning.....In ordinary French it means a storm, generally a thunderstorm, but on the Saône it means the south wind, and, by extension, any wind, even a light breeze. Our pilot called the faintest breezes 'l'orage,' which produces the oddest effect until one is accustomed to it. The English reader may realize this by supposing that in some parts of England faint breezes were always called thunderstorms by the inhabitants."

ST. SWITHIN.

In this county (Worcester) *storm* is invariably applied by the peasantry to rain, while thunder and lightning is always called a *tempest*.

W. M. M.

LOUVIMA, A NEW CHRISTIAN NAME (7th S. vi. 6).—CUTHBERT BEDE's note on this name reminds me of similar Christian names I have met with while preparing the registers of St. Alphege, Canterbury, for the press. In 1706 Louina Backer was baptized, where probably *u=v*. If so the name is Lovina. In 1730 Lovevina Cooper was christened, and in 1769 I find a Levina Cramp. Possibly the whole of these may be variants of Lavinia. If not, the first and second go far to prove that Sir Francis Knollys has narrowly escaped "appropriating" an invention of the last century.

J. M. COWPER.

"Pereant qui ante nos nostra dixerunt." If CUTHBERT BEDE coined the name Mareli for one of his fictitious heroines, a very similar name was coined for a real person long before his facile and amusing pen began to be exercised. A lady well known to

visitors to Ventnor thirty or forty years ago, the wife of the Rev. J. Noble Coleman, incumbent of St. Catherine's Church, bore the name "Marella," which was evidently formed in the same way by the combination of portions of two Christian names. I can mention another example. When dining, five-and-thirty years back, with that excellent archæologist and accurate editor the late H. T. Riley, I met a young lady who, to my surprise, answered to the name "Marmary." Asking my host whether I heard the name aright, he told me that the young lady had been so called after her two godmothers, one of whom was named Martha, and the other Mary, her own name combining the two.

E. VENABLES.

MAJOR-GENERAL SIR JOHN STUART (7th S. vi. 28).—The *Annual Register* for 1815 records the death, on April 1, of

"Sir John Stuart, K.B., a Lieut.-Gen., and Lieut.-Gov. of Grenada. The title of Count of Maida was conferred on him by the King of the two Sicilies on account of his gallantry in the battle of that name."

EDWARD H. MARSHALL, M.A.

Reference Library, Hastings.

Sir John Stuart died at Clifton on April 1, 1815, "where he had gone for the recovery of his health, which had been declining ever since his return from Italy," and was buried in Bristol Cathedral. Sir John was a lieutenant-general in the army. The title of Count Maida was conferred upon him by the sovereign of the Two Sicilies for gallant conduct in the field. See *Gentleman's Magazine* for April, 1815, p. 379.

G. F. R. B.

THE FIRST SERIAL NOVEL (7th S. v. 467).—I have a very strong impression that I read the 'Romance of the Forest' in the pages of the *Ladies' Magazine* when I was a boy.

E. LEATON BLENKINSOPP.

RAMNES (7th S. v. 449).—That this word should be derived from Romulus seems rather far-fetched, yet in some way a connexion between the two may be pointed out, with no degree of certainty, of course, but as slightly possible.

Varro ('De Lingua Latina') frequently asserts that *Roma* is derived from *Romulus*, and if this derivation be accepted, the word *Romanensis*, found as early as Cato's 'De Re Rustica,' and perhaps derived through *Romanus*, is indirectly derived from *Romulus*. From *Romanensis* might come *Ramnenses*, whence, of course, *Ramnes*.

The above seems a long series of changes; but, taking into account the very long period between the foundation of Rome and the earliest written mention of the term *Ramnes* or *Ramnenses*, there was room for much gradual variation in the word.

A different connexion might be pointed out also. If *Roma* comes from *Romulus*, and *Luceres* from *Lucumo*, then *Romnenses* might be derived from

Romulus, and considering the parallel name *Remus*, given to Romulus's brother, or perhaps other self, a confusion may have arisen, and the result have been the changes of *Romnes* into *Ramnes*, or rather *Romnenses* into *Ramnenses*.

JULIUS STEGGALL.

3, Queen Square, W.C.

KNIGHTED AFTER DEATH (7th S. v. 169, 235, 392).—Was not Bishop Fisher made a cardinal after his death? E. LEATON BLENKINSOPP.

Perhaps the following, which I take from the *London Gazette* of July 3, 1888, p. 3633, ought to be added to MISS BUSK's list:—

"The King's Own (Royal Lancaster Regiment).—Lieut. Edgar Piozi Wells (since deceased) to be captain *vice* Brevet-Major A. Hunter D.S.O. seconded. Dated May 23rd, 1888."

ONESIPHORUS.

A GERMAN DICTIONARY OF PHRASE AND FABLE (6th S. xi. 347, 455; 7th S. v. 255).—A good book of the kind has just appeared, 'Die Sprichwörtlichen Redensarten im Deutschen Volksmund,' von Wilhelm Borchardt, Leipzig, Brockhaus, price 5 marks.

A. FELS.

Hamburg.

HISTORIATED (7th S. v. 485).—Is not rather too wide a meaning given to this word in your correspondent's note? There are several words used to describe large ornamental initials, such as *blooming*, *flourished*, *floriated*, *pictorial*, *historiated*, *illuminated*, *scroll-work initials*, &c. By *historiated* I have understood only initials containing histories, whether from the book in which they are used or any other. The initials in the Bishops' Bible representing Neptune, Apollo and Daphne, Jupiter and Leda, &c., might be called *historiated*, and others in the book might be called *floriated*; but most booksellers would simply call them all *ornamental* or *woodcut*, and only apply the term *historiated* to painted initials in manuscripts containing small figures of men and women. When the illuminations contain birds, insects, or grotesques, they do not call them *historiated*. At least, such is my experience.

R. R.

Boston, Lincolnshire.

Like MR. BUCKLEY I had noticed that *historiated* does not appear in Annandale's edition of Ogilvie, and about two years ago I sent Dr. Murray a quotation for the word from the *Athenæum*. No doubt *historiated* will duly appear in the 'New English Dictionary.'

JOHN RANDALL.

TITLE OF NOVEL (7th S. v. 488; vi. 15, 55).—TATTON's inquiry is partly, but correctly, answered by G. B. M. in giving the title of the novel as 'Outward Bound.' The author was Lieut. Edward Howard, who also wrote 'Ratlin the Reefer,' both successful novels in

their day. He was for some time sub-editor of the *Metropolitan*, under Capt. Marryat, who, when the latter novel was first published, put his name on the title-page as editor. Howard died whilst still a young man. R. A. G. Edinburgh.

I read the novel for which TATTON inquires about the year 1831. Its name was, I am nearly sure, 'Ardent Troughton,' but it may have had also 'Outward Bound' as a second title.

HENRY H. GIBBS.

Aldenharn House.

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

It was my duty to have loved the highest, &c., in from Tennyson's 'Guinevere,' about forty lines from the end. ELLEN I. DELEVINGNE.

[Other contributors are thanked for replies to the same effect.]

Miscellaneous.

NOTES ON BOOKS, &c.

Records and Record Searching. A Guide to the Genealogist and the Topographer. By Walter Rye. (Stock.) MR. RYE has been long known as a hard worker in the field of local history. He is something, however, more than this. His exposure of the forged 'Squire Papers' was a boon to the historian, and his 'Amy Robart: a Brief for the Prosecution,' renders it almost certain that the good and innocent woman was foully done to death. He has now conferred an additional boon on students—a favour not limited to one county or one class of inquiries. All our readers who have given time to working among records are aware that it is more than half the battle to know where to search. Time and money are constantly wasted by persons looking for what they want among the wrong class of documents. The truth is often missed simply because there is no clue through the maze. Mr. Rye has felt this, no doubt, keenly, and has prepared a handbook which, if carefully studied, will furnish an excellent guide not to the beginner only, but to all, however experienced, whose tastes lead them to examine minute historical and genealogical facts. However assiduously we may have worked, none of us has an exhaustive knowledge of the various classes of evidence, in print and in manuscript, which bear on historical subjects. Mr. Rye has, however, got together a mass of data which go very far towards furnishing a sufficient guide to the whole. Of course some parts of his work are more thorough than others. He is far more at home with things secular than with ecclesiastical concerns; but in every department there is much to be learned. The list of printed parish registers which he gives, whether complete or not, will be found very useful. We wish he had given a catalogue of manor customs and extracts from manorial court rolls which have appeared in print. Of the latter we remember two, Scotter and Botesford, in the *Archæologia*, and one, Hibaldstowe, in the *Journal of the Royal Archaeological Institute*. A complete list, too, of the extracts from churchwardens' accounts and of the books on the bells of the various counties would be of great service. We trust when a new edition of Mr. Rye's book is called for, as we prophesy that it soon will be, that he will give us these and various other additions. A very valuable part of the book consists of what

its author calls an "Antiquarian Directory." It is a list of the various local archaeological societies, and of such periodicals as are in whole or in part of an antiquarian nature. We observe errors and omissions, but such things are inseparable from a first attempt.

Philosophical Classics for English Readers.—Spinoza'
By John Caird, LL.D. (Blackwood & Sons).

At a time when fiction of an order neither exalted nor lovely occupies so large a share of the attention of the reading world, it is a hopeful sign that a work such as the one before us can be produced and find students who will undergo the labour of mastering it. We do not mean to imply by this that Dr. Caird's 'Spinoza' is a dull book—it is, indeed, absolutely the reverse; but no work dealing, as this does, with the deepest of philosophical problems can be light reading. What Spinoza's teachings really were has been a subject of hot contention ever since the publication of 'The Ethics,' and the war still rages fiercely. Men see their own philosophy reflected in his pages, and are too often content to read into them ideas which can never have been in the author's mind.

Though difficulties might be raised on almost every page, we are inclined to think that Dr. Caird has presented a view of the great Dutch thinker as nearly correct as is now possible. Perhaps, however, he has not allowed sufficient for the influence that mediæval Hebrew philosophy and the writings of Giordano Bruno had upon Spinoza in the earlier stages of his career. Bruno's writings were to the men of his day exceedingly powerful intellectual stimulants. We think we can trace in Spinoza's methods that Bruno had greater influence over him than Dr. Caird allows. Of course, without wishing in any way to depreciate the great Italian, it must be admitted by all who have studied their works that Spinoza stands on a much higher level than Bruno.

Cæsar in Kent: an Account of the Landing of Julius Cæsar and his Battles with the Ancient Britons. By Rev. Francis T. Vine. Second Edition. (Stock.)

THE career of Julius Cæsar is of undying interest; every incident in his life that has come down to us has been discussed by historians. None of the classical writers except Cicero and Virgil attracted so much attention at the revival of letters as did the 'Commentaries' of the founder of the Roman Empire. They can never lose their interest for Englishmen, for in those pages is the first clear and distinct account of our own land. Cæsar, it is true, saw but little, and some things which he has recorded are probably mistakes due to incorrect information. Yet we fondly dwell on the earliest picture of the island which was to become England.

Mr. Vine is an enthusiastic student of this incident in our history. He seems to have read almost everything that has been written concerning it. Dr. Maitland says somewhere, when commenting on the works of Strype, the ecclesiastical historian—we are quoting from memory—that he was a diligent student of manuscripts, but then to him one manuscript was as good as another. We fear something very like this is the case with Mr. Vine. The Welsh traditions are quoted as if they could throw light on the career of the Roman conqueror. This is unfortunate, for they are, as regards Cæsar, no more to be trusted as true history than 'Ivanhoe' is for the times of Richard I. Mr. Vine has given two useful maps, for which we thank him. He has also disfigured his title-page with a copy of a battle-piece between Romans and Britons of the year 1676. It is, of course, purely imaginary. The Roman standards are represented as flags with the double-headed eagle on them. It is possible that Mr. Vine thinks this piece of mediæval heraldry was known to the contemporaries of the great Julius?

THE *Fortnightly* opens with a long and spirited poem, by Mr. Swinburne, entitled 'The Armada.' Mr. Grant Allen supplies a contribution on the vexed question of 'Genius and Talent.' Mr. J. E. C. Bodley sends an account of 'A Visit to President Brand.' General Viscount Wolseley, writing on 'Courage,' furnishes many interesting particulars concerning men still alive, and ventures, with a protest, to indicate the bravest of the brave. Mr. Procter's 'Capital and Culture in America,' arrests attention.—In the *Nineteenth Century* Dr. Jessop asks, 'Who owns the Churches?' His article is in part a defence of the work of the Society for the Protection of Ancient Buildings. Prof. Goldwin Smith concludes his 'American Statesmen,' Dr. Burney Yeo weighs three separate cures for 'Growing too Fat,' and Mdle. Blaze de Bury depicts 'The Real Madame de Pompadour.' Two papers of much value are 'Workers' Songs' and 'The Geographical Distribution of British Intellect.' The experiment indicated in the last is interesting, but not wholly conclusive.—'Fragments of Book-Lore' attracts in *Murray's*, in which Mr. Wakefield continues his 'Foundation Stones of English Music.' An account is also given of 'A Visit to the Paris Conservatoire.'—Lord Coleridge writes in *Macmillan's* on 'John Campbell Shairp,' Mr. Walter Pater's 'Gaston de Latour' is continued, 'Sir Francis Doyle's Poetry' is the subject of a review, and Prof. Colvin writes on 'Some Letters of Keats.'—Mr. Foxall writes in *Longman's* on 'The Shortcomings of English Elementary Schools.' The most impressive and popular article is, however, that of Dr. B. W. Richardson on 'The Storage of Life as a Sanitary Study.'—The *English Illustrated* has a reproduction of Gainsborough's picture 'The Parish Clerk.' 'A Rugby Ramble' is very pleasingly illustrated. Mr. Trail is philosophically amusing in 'Et Cetera.'—Mr. G. L. Apperson supplies to the *Gentleman's* 'Some Curiosities of English Dictionaries.' The Rev. H. S. Fagan writes on 'The Irish Exhibition,' and Mr. Garnet Smith on 'Gustave Flaubert.'—'Who wrote Dickens's Novels?' is the title of a skit in the *Cornhill* on the "great cryptogram." 'The Peak of Terniffle' and 'The Home of Turkish Tobacco' are readable.—'The Second Armada,' in *Temple Bar*, describes an imaginary battle between an English fleet of the coming century and a supposed enemy. 'Prof. Bonamy Price' is depicted by Mr. J. R. Mozley. 'Among the Bulgarians' has present interest.

PART LVII. of Mr. Hamilton's *Parodies* contains travesties of 'The Mummy' of Horace Smith and works of Thackeray, Lytton, Mrs. Browning, &c.

THE publications of Messrs. Cassell lead off with *The Encyclopedic Dictionary*, Part LV., "Parbuckle" to "Perlose." An instance of the class of information supplied better than that given under "Parish" cannot be desired. The entire history of the word and the thing is supplied.—*Old and New London*, Part XI., still hovers about the Royal Exchange and Cornhill, and has views of Lloyd's, Merchant Taylors', Draper's Hall Gardens, &c.—*Our Own Country*, Part XLIII., opens with Lincoln, of which many views are given, and passes to the Great Glen of Scotland and the Caledonian Canal. A full-page representation of Oban is accompanied with many pictures of Scottish castles, mountains, and lakes.—King Henry VI., Part I., opens in *Cassell's Shakespeare*, Part XXXI., and has a striking frontispiece of Joan of Arc. It has also some stirring pictures of combats.—Naumann's *History of Music*, Part V., has a finely executed facsimile of 'Tropus Tutilo Hodie Cantandus,' from a tenth century MS. at Gall. The letter-press treats of the music of the Greeks, of which a valuable account is supplied.—Part VIII. of the *Dictionary of Cookery*, among other subjects, deals at some

length with 'Preservation of Food.'—*Woman's World* has a fine engraving of Gerard's portrait of Josephine, in the Versailles Gallery. There are varied contributions by Miss Mathilde Blind, Miss F. Mabel Robinson, Miss M. Sharman Crawford, and Miss Ella Hepworth Dixon.

A MOVEMENT has originated with the Elizabethan Literary Society to erect a monument to Christopher Marlowe, who sleeps in an unmarked grave in Deptford Churchyard. Those willing to assist may apply to the hon. sec., Mr. Jas. E. Baker, or the hon. treasurer, Mr. S. L. Lee, at Toynebee Hall, E.

MR. WILSON GRAHAM has undertaken the compilation of the Chaucer glossary which was begun by the Chaucer Society. Those ready to assist with extracts from works of Chaucer as yet untouched should write to the Editor, Chaucer Society, 64, Mount Pleasant Road, Southampton.

THE International Congress of Americanists will hold its seventh session in Berlin, October 5-12, under the honorary presidency of his Excellency the Minister of State, Dr. Von Gossler, and the presidency of the Privy Councillor, Dr. Reiss. The general secretary, Dr. Heilmann, invites adhesions at the offices of the secretariate, Berlin, S.W., Königgrätzer Strasse, 120, the subscription (10 marks=10s.) including all the Congress publications. The programme embraces a varied list of subjects in the ethnography, prehistoric antiquities, and philology of both the northern and southern portions of the American continent.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

G. C. M.—Blount's 'Glossographia' is a thoroughly well-known work, as is also his 'Law Dictionary' and 'Glossary of Obscure Words and Phrases.' The first edition is dated 1656. Other editions followed in 1670, 1671, 1674, 1679, 1691, 1707, and 1719.

M. A. Oxon. ("Aye-mes").—These are surely the utterances of sorrow or regret, such as "Ay de mi" in Spanish and, more familiarly, "Ah, me!" in English.

W. H. L. ("Plague of Earwigs").—Write to *Hardwicke's Science Gossip*.

ROTHERHITHE ("Cortège").—We should have held, with your informant, that the accent should be grave. It is, however, acute in Littré and in the 'Dictionnaire de l'Académie Française,' 6ème édition. The subject is interesting.

M. W. B. ("Correct Quotation Wanted").—You omit the enclosure of which you speak.

CORRIGENDUM.—P. 72, col. 1, l. 2 from bottom, for "Cavour" read *Carver*.

NOTICE

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

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

LONDON, SATURDAY, AUGUST 11, 1888.

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Notes.

BIBLIOGRAPHY OF THE 'GERUSALEMME CONQUISTATA.'

The poem which won for Tasso the laurel crown he was destined never to wear was not the 'Gerusalemme Liberata,' as is almost universally taken for granted, but the 'Gerusalemme Conquistata,' in which the former work is so expurgated, amplified, and remodelled, as almost entirely to lose its old identity. Tasso's critics, as a rule, have condemned the metamorphosed epic with a vigour and courage which would have been more judiciously applied to the task of reading it. So considerable a poet as Tasso is seldom altogether wrong in his estimate of his own works; and if the unprejudiced reader finds it hard to acquiesce in the author's emphatic preference of the "reformed" 'Jerusalem,' he will at least find in it much that is novel to like, and perhaps still more to admire. However this may be, the 'Conquistata' in any form is interesting as well as rare, and a somewhat more detailed and accurate account than I have been able to find elsewhere of its various early issues as a separate work may not be unacceptable to the readers of 'N. & Q.'

1. Di | Gerusalemme | Conquistata | del Sig. Torquato Tasso | Libri xxiii, | All' Ill^{mo} et Rev^{mo} Sigre | Il Signor | Cinthio Aldobrandini, | Card. di San Giorgio. | [Portrait of Tasso] In Roma, M.D.CXIII. | Presso à Guglielmo Facciotti. | Con Privilegi di N. S. della Serenissima Republica di Vinctia, | & di tutti gli altri Principi d' Italia.

The comma after "Aldobrandini" is accidentally raised about an eighth of an inch above its proper place. The portrait, a three-quarter head, laureated and with a ruff, looking to right, is in a plain wide oval, and fairly engraved on copper. 4to. Exclusive of the title-leaf, there are ten pages, not numbered, of preliminary matter. The text occupies pp. 1-290, and at the end is a leaf containing "Emendationi" on recto, and the licence on verso.

The preliminary matter consists of a dedication of the work, by Angelo Ingegneri, to Cardinal Cinthio Aldobrandini, dated November 10, 1593, with Tasso's canzone on Cinthio's elevation to the cardinalate. The dedication is headed by a woodcut running all across the page, representing Apollo crowning the poet, and commences with a fine woodcut initial. The licence at the end of the volume is dated "Romæ 13. Kal. Novembris, 1592," and signed "Lælius Peregrinus, Doctor Theol. manu propria," on behalf of "F. Bartholomæus de Miranda S.P.M.," *i. e.*, "Sacri Palatii Magistri." Across the top of the first page of the text runs a woodcut of Apollo and the Muses. The poem is printed in double columns, five stanzas to a column, in italic, and the stanzas are not numbered. Each book begins with a woodcut initial, and all except the first are headed by a small woodcut cherub.

In a copy I possess, apparently perfect as it left the original binder's hands, the preliminary matter is wanting. As the text seems to have been in type several months, at least, before Cinthio received the cardinal's hat, it is exceedingly probable that several copies, of which this is one, were in circulation before any dedication had been finally decided on. It is worth note, too, that in the dedication Ingegneri claims to have been the first to publish "questo bellissimo libro l'altra volta ch' egli uscì di mano all' Autore," in reference, apparently, to some early edition of the 'Liberata' I have not been able to identify.

One copy of this edition in the British Museum is of singular interest as containing a stanza on the fly-leaf in Tasso's own handwriting, hitherto, I believe, unpublished. A note, however, by Panizzi intimates that the volume was purchased for the Museum at the Bright sale in 1845, so that the existence of the lines has been long known, and is probably somewhere recorded. As far as I am able to decipher them, for the hand is pathetically blurred and shaky, they run as follows:—

Il Poema al Sigr Stanslao Rescio, Nuntio Ill^{mo}.

Rescio, s'io passerò l'apestro monte
Portato a volo da Toscani carmi,
Quanto dirò con vergognosa fronte
Dove ha tanti il tuo Re cavalli et armi?
Altri di voi già scrive, altri racconta
L'antiche imprese e le scolpisce in marmi.
Ne taccia a tanti Regi onde rimbomba
Non minor fama ma già stanca tromba
Torq^o Tasso con propria mano.

"That need not trouble you," said the girl. "If you but promise to have me for your wife you will become rich."

The boy promised to do so, and so they lived together on the island till spring, when people came to the island again, with whom they went to the mainland.

"Where shall we go now?" said the girl.

"I don't know," replied the boy; "but what do you think about it?" The girl said she would like to live in the same place as her parents, if he did not object. "Why not?" said the boy; and so they set off together and looked for a suitable dwelling-place. "Mark out a place for the house,"* said his wife, "large or small as you wish it to be." And the boy drew it.

When night fell the girl said, "If you hear any noise during the night you must not get up or look to see what it is."

In the night he heard a terrible noise of building and hammering, but he did not move. In the morning when he and his wife got up they saw that the house stood all ready from roof to threshold.

"Now you can draw out the plan for a cow house," said the girl; "but do not make it too large or too small." The boy did so, and during the night he heard the noise of building again; and in the morning the building stood complete, with stalls, pails, and collars, but there were no cows.

Then she told him to draw the plan of a store-house as large as he wished it to be. When this was ready the girl asked him to go with her to her parents, and so they went together and stayed for some time there. When they were about to return his wife said to him, "When we have said 'Good bye' and are all ready to set off take care and step over the threshold† as quickly as possible." The boy did so, and scarcely had stepped over it before the girl's father threw a large hammer after him;

* In a Magyar tale, 'Fairy Elizabeth,' Kriza, xv., a giant draws in the dust the figures of horses, carriages, footmen, &c., and they all appear forthwith; a foal arises out of the sand in like manner in 'Stupid Peter,' Vernalen, 'In the Land of Marvels,' with which may be compared a somewhat similar incident in the Finnish 'Merestä-nousija Neito,' *Suomen Kansan Satuja ja Tarinoita*, I. Osa., viii. In another Finnish story which I have heard ('The Golden Bird') a wolf by turning somersaults raises a shopfull of valuable articles, &c.

† The threshold plays an important part in folk-lore, vide 'N. & Q.,' 6th S. viii. 201, 344. In a Magyar story entitled 'The Pelican,' the hero, who is in search of the wondrous bird, is commanded to step "over the threshold" when he comes to the building where it is kept. Cf. the custom of pouring hot water on the threshold when the bride leaves her parents' house for the honeymoon, "to keep the pot boiling," or that there may be another wedding soon, which I have seen done within the last month. According to the Magyar peasants, if a hatchet is stuck into the threshold in stormy weather the hail clouds will roll away.

and if he had not been over both of his legs would have been knocked off in the twinkling of an eye. When they had gone a short way the girl said, "You must not on any account look behind you,* till we get home, whatever you hear or feel."

The boy promised not to do so, but when they came to the house door he could resist no longer, and so turned round; and lo! a great herd of cows was coming, which his father and mother in-law had sent after him, and only half of them were inside the gate, and in a moment all those which were outside vanished. They then went to the priest and got married, had children, and lived happily and well. The only thing the man did not like was that his wife sometimes disappeared without his knowing whither she went. One day, as he was bewailing over it, his wife (who loved him) said, "Dear husband, if you do not like me going away you must knock a nail into the threshold,† and then I cannot go out or in unless you like."

W. HENRY JONES.

Mumby Vicarage, Alford.

'LIFE OF O'CONNELL'—As it is always well to be accurate, I would suggest that in future editions of Mr. J. A. Hamilton's recent and readable 'Life of O'Connell' ("Statesmen Series," W. H. Allen & Co.) a few things might be corrected. At pp. 6 and 77 Sheil's name is spelt "Shiel."

P. 114. "He wrote on December 3, 1830, to his correspondent Dr. MacHale, R.C. Archbishop of Tuam." Dr. MacHale did not become Archbishop of Tuam until four years later.

P. 115. O'Connell did not seek to avert his prosecution in 1831 by offering to abandon "Repeal," as letters before me show.

P. 144. Mr. Hamilton quotes from *Macmillan*, vol. xxiii. p. 222, an important anecdote of O'Connell by John Ball. I have searched *Mac-*

* Looking behind, cf. 'N. & Q.,' 6th S. viii. 443; ix. 442. In the Magyar story 'Fairy Elizabeth,' Kriza, 'Vadrózsák,' xv., the hero is ordered not to look back. Cf. also the Lapp stories 'Jaetten og Veslegutten' and 'Bondesönnen, Kongesönnen og Solens Söster,' Eriis, Nos. 18 and 44; also Rink, 'Tales of the Esquimaux,' 'The Revived who came to the Underground People,' p. 300; Gregor., 'Folk-lore of North-East Scotland,' Folk-lore Society, 1881, p. 91; Stokes, 'Indian Fairy Tales,' 'The Bel Princesses,' p. 140 and note p. 283; and Hofberg, 'Svenska Sägner,' 'Soasa-frun.' I have heard the same in the folk-lore of the inhabitants of Holderness, Finland, Sweden, Hungary, Algeria, and this in my own parish.

† For the power of steel or iron see 'N. & Q.,' 6th S. viii. 202, 344, 444; x. 403, note; and Naake's 'Slavonic Tales,' p. 17, 'The Demon's Dance' (from the Polish). According to a Magyar superstition a knife stuck into a slice of garlic and placed under the pillow of a woman in child-bed is an effective remedy against the baby being exchanged by the witches. See Varga János, 'A Babonák Könyve.'

millan, vol. xxiii, page by page, but no such anecdote appears in that volume.

P. 199. It was not Maurice, but Morgan, O'Connell who received the appointment of Registrar of Deeds.

P. 204. Mrs. O'Connell did not die in 1826, nor until ten years later.

P. 207. For "Romayne" read *Ronayne*.

P. 212. The alleged fight with a fishfag in the street happened not to O'Connell, but has been attributed to Curran. Madden, in the 'Revelations of Ireland,' was the first writer who fell into this mistake. That O'Connell has been wronged is made clear by a "mem." in the autograph of his daughter, the late Mrs. FitzSimon, and which can be furnished if desired:—

"A statesman and an orator [writes Mr. Hamilton], a King's Counsel learned in the law, and the leader of his people, who could publicly, and without any sense of reserve, engage in a duel of abuse with a fishfag in the streets of Dublin,* and enjoy his own and his friends' congratulations upon the happy epithets 'Whiskey-drinking parallelogram' and 'Porter-swiping similitude,' &c., was to them an unintelligible paradox."

As well it might be.

P. 191. "Her persistent refusals to marry him [O'Connell] allayed neither his passion or his disturbance of mind." Is Mr. Hamilton quite sure that she ever was asked? The lady still lives. O'Connell's family have always denied that any truth whatever nestled in this love story. O'Connell's age was seventy-one at the time.

P. 195. "Maurice (his uncle) was at first deeply offended at the match, but presently became reconciled to it." This refers to his love "match" in 1802. The uncle lived near a quarter of a century after Dan's marriage, and left away from him a large share of property which otherwise should have been his.

P. 201. "He also sat to Duval and Wilkie." Query Hayden, who describes the sitting in his 'Diary.'

P. 211. "Theodore Grenville ceased to visit the house of a friend because he dreaded meeting O'Connell there." The authority for this is an oral statement from Lord Lansdowne, printed in 'Melbourne's Life' (vol. ii. p. 119), and Lord Lansdowne calls him *Thomas Grenville*.

P. vii. Cloncurry's 'Personal Reminiscences,' which is quoted, should be 'Personal Recollections.'

A large array of authorities are honestly acknowledged by Mr. Hamilton. He might, perhaps, add that the curious anecdote about O'Connell at the period of the Irish Rebellion (p. 11) has been derived from 'The Informers of 1798,' p. 307, Dublin, 1865; and Grenville ceasing to visit Lansdowne House from a dread of meeting

O'Connell should be acknowledged as from Melbourne's 'Life,' vol. ii. p. 119.

W. J. FITZPATRICK, F.S.A.

SIR THOMAS ABNEY'S EPITAPH.—Sir Thomas Abney deserves honourable remembrance as a man of uprightness and decision and as a City functionary, as well as in connexion with the name of Dr. Isaac Watts. Through his marriage with Mary Gunston Sir Thomas became possessed of the mansion at Stoke Newington, which was pulled down on the formation of the Abney Park Cemetery, and it is generally known that in the same house Dr. Watts was for many years the welcome guest and friend of the Abney family. There are notices of the worthy knight in many books, but I have not met with any printed record of his burial or epitaph. There is, however, among some MS. relics which have come to my hands, a rough draft (Dr. Watts's autograph) of the following, with a note that it was "written to be inscribed near the grave of Sir Thomas Abney in the corner of St. Mich. [sic] Cornhill":—

"Near this place lye y^e Remains of S^r Thomas Abney Kn^t, who was chosen by his fellow-citizens Sheriff and Alderman of London 1693, Lord Mayor 1700, Representative in Parliam^t 1701. In all which posts of Trust & Honor he ever approv'd himself a strenuous assertor and supporter of the Protestant Religion, the Liberties of his Country, and the Reformation of Manners. His public & private Vertues, too numerous to be included in this narrow Monument of his Death, are represented to y^e world in the Memoirs of his Life. He departed Feb. 6th 1721/2, a generall Loss to his Country & a grief to all good men, even in the 83rd year of his age."

Possibly there may have been some objection to placing such an epitaph for a Nonconformist in a parish church; for together with the above I find, in the handwriting of Watts's "trusty and diligent" amanuensis, Joseph Parker, the subjoined more colourless inscription:—

"In Memory of S^r Thomas Abney K^t and Alderman of London, who died 6th Febr^y 1721/2. Also of his Daughters, M^{rs} Sarah Abney, who died 19 March 1731/2 and M^{rs} Mary Pickard, who died 12th Febr^y 1737 [sic]."

Annexed are a careful plan and memorandum by the same hand, headed "St. Peter's, Cornhill, 17 & 18 Sept., 1772," and setting forth that "the leaden coffins of Sir Thomas Abney, Mrs. Sarah Abney, and Mrs. Pickard are placed one upon another according to this description, the top of Mrs. Pickard's coffin 3 ft. 8 in. deep from the surface." The interments are shown to be near the south wall, and 7 ft. 6 in. from the east wall of the church.

Dr. Watts published a funeral sermon for "Mrs. Sarah Abney, preached at Theobalds April 2. 1732." It is dedicated "to the Lady Abney, mother of the deceased, and to Mrs. Mary Abney and Mrs. Elizabeth Abney, her two surviving sisters." Mrs. Pickard was the wife of Jocelyn Pickard, Esq. Their marriage, in July, 1737, is

* In Cork, according to the published account, such as it is.

recorded in *Gent. Mag.*, vii. 450. Jocelyn Pickard was living, and named as a legatee in the will of his sister-in-law, Elizabeth Abney, June 10, 1782. That lady (I may incidentally "make a note") died August 20 in the same year, and was buried, at her own request, by her mother in Stoke Newington Church. Many years ago, on some repairs being done, the vault was opened, and the brass plate on Elizabeth Abney's coffin removed. After remaining for some time "in private hands," it was placed as a mural tablet in the church.

On inquiry I cannot learn that there is now any inscription to the memory of Sir Thomas Abney, or any trace of the name on the floor or walls of St. Peter's, Cornhill; but I am told that about sixteen years ago "a good deal was done in the church," that many of the stones had sunk and were broken, and that "pieces of flagstone were put down where necessary."

The good doctor's "S. Mich." was a mistake, as appears by the St. Peter's register. The "Memoirs" of Sir Thomas referred to are, I presume, those appended to his funeral sermon by Mr. Jeremiah Smith, published under the title of 'The Magistrate and the Christian.' See Milner's 'Life of Watts,' p. 381; also pp. 309-311.

Is it possible that there is not remaining in the City of London any monumental record of Sir Thomas Abney? If so, the above scraps may be worthy of preservation in the imperishable pages of 'N. & Q.'

S. W. RIX.

Beccles.

THE HORNET OF JOSHUA XXIV. 12.—THE REV. W. E. BUCKLEY, writing under the heading of 'Battle gained by the help of a Flight of Locusts' (7th S. v. 75), understands this word in the literal sense, and I have, till very lately, done the same. The late David Burnett, in his interesting little work on 'Recent Egyptian Discoveries concerning Joseph, Moses, and the Exodus,' p. 50, states that the kings of Egypt

"carried their banner, on which was emblazoned a hornet, into Philistia, along the sea coasts of Palestine to Hamath, and even to the homes of the Hittites along the banks of the Orontes.....The Hornet surmounts the names of the two kings on our London obelisk, and these two very kings leave records of their conquests in Palestine, fulfilling the words of the Lord as recorded in Exodus xxiii. 28-30, 'And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.'"

JOHN P. STILWELL.

Hilfield, Yateley, Hants.

MORRIS DANCERS IN HYDE PARK.—The many interesting papers that have of late appeared recalling scenes and incidents of the Queen's coronation fifty years ago are (so far as I have seen) defective in making no mention of the morris dancers in Hyde Park. My recollections of the

event have been delightfully revived by recent readings, and once more the joyous celebration is before me. I see the park a dusty field, with not a blade of grass upon it, and I hear my father say, in accordance with the belief prevailing, that the grass would grow all the better for being thus destroyed. And amongst the things that then surprised me were the morris dancers, that I had read of and had never till then seen. There could be no mistake, I should now say, about their genuineness, for they were clad as peasants, and all their ways consorted with their new and nicely-trimmed smocks and their well-tanned faces. The dancers had at least two distinct styles, which I now conjecture were representative of two far removed provinces, for the two styles were accompanied with distinctive habiliments. In each case the music consisted of pipe and tabor. One set struck short staves at a certain turn in the dance, when the dancers stood in two ranks face to face. The other set struck white handkerchiefs, which were thrown out by a trick of the hand so as to acquire momentary rigidity. I speak of two sets, because I saw only two styles; but there were many companies, and many provinces may have been represented. If only two styles of dancing were seen, one might be able to name the counties that supplied them. This note may arouse better memories of the morris dancing at the coronation fair than can now be commanded by

SHIRLEY HIBBERD.

DANIEL DE FOE.—The annexed extract from the register of Aske's Hospital may refer to the author of 'Robinson Crusoe' or to his eldest son:—

"1720. De Foe and Webb. Daniel De Foe of St Michael's, Cornhill, and Mary Webb of St Mary, Aldermanbury, were married Mar. 29, 1720, in Esq Aske's Chapel, at Hoxton, by license from the AB of Cant.

"P. Henry Vaughan."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

A NOVELIST'S ARITHMETIC.—In Dickens's Christmas number 'Dr. Marigold's Prescriptions' one of the tales, 'To be taken in Water,' describes the adventures of a clerk who was travelling through France in charge of "a quarter of a million" in specie. He had it "in two iron boxes, enclosed in leather to look like samples." The French porters seem to have noticed that the boxes were heavy, but managed them well enough, two porters to each box.

My copy of 'Dr. Marigold' has a marginal annotation by an impatient reader, "Bosh! A quarter of a million in gold coin would weigh upwards of two tons." The calculation does not seem to be quite accurate, but it would weigh about 1 ton 17 cwt. avoirdupois. A thief who got at the boxes is described in the story as stopped in making his

way out of a window with a carpet bag, half full of sovereigns. The annotator reckons again, from the description of the bag, that it must have weighed 5 cwt. One wonders that errors so easily noticeable escaped the sharp editorial eye of Charles Dickens.

ROBERT HUDSON.

PROVERB.—In reading 'The Saint's Daily Exercise' of that interesting old Puritan John Preston, "Dr in Divinity, Chaplaine in ordinary to his Majesty, Master of Emmanuel Colledge, in Cambridge and sometimes Preacher of Lincolnes Inne," I have met with the following proverb, which you must permit me to enshrine in your pages. The author is contending that the time spent in prayer does not hinder worldly business, and uses the following comparisons:—

"You know [he says, that] the baiting of the horse hinders not the journey, and the oyling of the wheel, and the whetting of the sithe, though there be a stop in the work for a time, yet, as our common saying is, 'a whet is no let,' and the doing of this is no impediment."—Third edition, 1629, p. 32.

Preston's writings, though very inferior thereto, have a certain likeness to a book he never can have read, the 'Christian Perfection' of Alphonsus Rodriguez. Anthony Wood mentions him ('Ath. Ox.,' i.; 'Fasti,' 183), and tells his readers that his life was written by Thomas Ball. I have not seen this. As he was, according to the above authority, buried at Fawsley, in Northamptonshire, it is possible he may have been a native of that county. Wherever his early years were spent, his writings show him to have been well acquainted with rural concerns.

ASTARTE.

CURIOUS EPITAPHS.—The following epitaphs from Foston-on-the-Wolds churchyard, in Driffild, may be interesting, and I am indebted to the Rev. W. H. Higgins for them:—

In Memory of

John Chambers of Great Kelk

Who by natural propensity

To the medicinal duty

Apply^d himself to the study

And practise thereof

In which he had great success

He cured the diseases of many

of his afflicted neighbors

When their condition seemed

Past all hopes of cure

He died the 15th day of August

1785 aged 81 years.

In Memory of Matthew Robinson

Remember me as you pass by

As you are now, so once was I

As I am now, so soon you' be

Prepare yourselves to follow me

For in a grave I die

Not far from where I lie.

Mr. Robinson was, I suppose, sexton at Foston, and I am told he was digging a grave, and whilst so doing fell dead into it.

W. BETHELL.

ENGLAND A NATION OF SHOPKEEPERS.—This expression is one of the many sayings attributed to the first Napoleon; but it certainly did not originate with him. In answer to a correspondent in 'N. & Q.' (5th S. vi. 420) it was stated that Dean Tucker, in one of his tracts (1766), had said, "And what is true of a shopkeeper is true of a shop-keeping nation"; and again, Adam Smith, in his 'Wealth of Nations' (1775, and in octavo edition, 1802, ii. 439), said, "To found a great empire for the sole purpose of raising up a people of customers may at first sight appear a project fit only for a nation of shopkeepers." In neither of these cases, however, was the term "shopkeeper" applied contemptuously. This was reserved for Barère, one of the most infamous scoundrels that ever existed. In the reply above noticed (5th S. vi. 420) it is stated that Barère, in speaking on June 18, 1794, about the naval action which had been fought on the 1st of that month, said, "Let Pitt then boast of this victory to his nation of shopkeepers (sa nation boutiquière)." There is here a trifling error. Barère's speech was delivered in the National Convention on June 16. He actually had the impudence to describe the battle as a French victory, whereas, in fact, six French ships had been taken, and two sunk. This speech is reported in the 'Political State of Europe,' &c., 1794, p. 27.

This work I believe is very scarce. My set consists of 10 vols. 8vo., 1792-6. My friend Mr. Madan tells me there is not a copy in the Bodleian nor in the British Museum, nor is it mentioned by Watt or by Lowndes; but there are nine volumes of the series in the Advocates' Library, Edinburgh. How many volumes were published? J. DIXON.

BINIQU.—Julien Viaud, writing under the *nom de plume* of Pierre Loti, has the following paragraphs in his (very overrated) story 'Mon Frère Yves,' 1883:—

P. 25. "Ils chantaient, ces matelots, à tue-tête, avec une sorte d'accent naïf, des choses à faire frémir—ou bien des airs du Midi, des chansons basques,—surtout, de tristes mélodies bretonnes, qui semblaient de vieux airs de *binou* [the italics are his] ligués par l'antiquité celtique."

P. 287. "A Pleugastel nous avons trouvé une fête de village.....sur une place isolée les *binious* bretons sonnaient un air du temps passé; des gens en vieux costume dansaient à cette musique centenaire."

P. 390. Describing another village festival, he uses *binou* convertibly with *cornemuse*.

If any puzzled student of future time consults 'N. & Q.' to know the meaning of *binou* it is not probable he should divine that it is indexed under the heading 'Victor Hugo.' Allow me, therefore, to put my contribution to the literature of the word under a self-heading, and at the same time to refer for further information about it to 7th S. v.

412, and thus save the useful information there from oblivion.

R. H. BUSK.

16, Montagu Street, Portman Square.

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.

MUNCELLAM LAPIDEAM.—In a De Banco Roll, Mich. 18-19 Edward I., is set forth a boundary dispute between two owners of land in Northumberland, and in the statement of the boundary by one of the parties to the suit the above expression is used thus, "Usq' q'ndam Muncellam lapideam in Oseleye." Can any of your readers give a translation of "muncellam"? It is not to be found in Ducange's 'Glossary.' It has been suggested that it means a "boundary stone" or "mere-stone," or is some local term Latinized. Could it possibly mean an enclosed place for sheep or cattle, such as is found under the name of a "stell" on the Northumberland moors at the present day, and be derived from *cella*, "a place for the abode of cattle" (*vid.* Dr. Smith's 'Dictionary'), and *munio*, "I defend or protect"? Hence "muncellam lapideam," a place for cattle surrounded by a stone wall—what would be now called a "stell" in that county. I might mention that the name "Oseleye" exists to this day as Ewesley, a hamlet, or rather farm, on which are three old camps (*vid.* Hodgson, 'History of Northumberland, part ii. vol. i., "Addenda to Hartburn Parish").

CECIL H. SP. PERCEVAL.

Henbury, Bristol.

JAMES GREEN.—Can any of your correspondents tell me anything about James Green, who had something to do with a curious and, I believe, now valueless work:—

"Poetical Sketches of Scarborough. Illustrated by Twenty-one Engravings of Humorous Subjects coloured from Original Designs made upon the Spot by J. Green and Etched by T. Rowlandson. Second edition. London, Printed for R. Ackerman, 101, Strand, 1813, by J. Diggins, St. Anne's Lane"?

The dedication is as follows:—"With sentiments of grateful respect for his valuable assistance this work is inscribed to the Rev. Francis Wrangham, Vicar of Hunmanly, near Scarborough, by his much obliged humble servant, James Green." Was J. Green a native of Scarborough? The plates in the book are curious but broad, and the letterpress is dull; and I believe the book is worth about 1*l.*—at least so I am informed.

W. BETHELL.

Rise.

DEVICE WANTED FOR THE PORCH OF A COUNTRY HOUSE.—Can any of your readers suggest a device for carving on a red brick slab over

the porch of a country house, which is now being completed? The entire structure is red brick. There is already a frieze carved in figures under the eaves. I wish to avoid heraldic emblem. Some device expressing welcome or, as the owner's antecedents are naval, a haven might be appropriate. The size of slab left for carving is 3 ft. 6 in. by 2 ft. 6 in.

HUGO.

"MAD AS A HATTER."—I cut the following from the *Globe* of July 16:—

"Who knows the origin of the phrase 'As mad as a hatter'? The *Daily Chronicle* enlightens the world thus, on the authority of a correspondent:—The proverbial madness of hatters is said to be derived from 'the candidature of Mr. Harris, elected at the head of the poll for Southwark nearly sixty years ago, and to the surprise of everybody. He was a hatter in the Borough, and proved to be out of his mind.' We shall not be surprised if this explanation produces others; for most sayings of that sort have more than one alleged origin."

But should it not be "Mad as an adder," *mad* being used for venomous, as a dog is venomous when mad? The kindred saying "Mad as a March hare" should also be "Mad as a *marsh* hare," driven to desperation through failing to find cover.

J. MASKELL.

[See 3rd S. v. 24, 64, 125; 4th S. iii, 64, 158; 5th S. xii, 178.]

HAMMONDS OF SCARTHINGWELL, YORKS.—Can any one give me information about this family, especially the branch that settled at Selby about 1690, then went to York, and later on settled at Hull?

J. A. W.

GATAKER.—Johnson, in his 'Butler' ('Lives of the Poets,' 1781), i. 291, says:—

"He that reads Gataker upon 'Lots' may see how much learning and reason one of the first scholars of his age thought necessary, to prove that it was no crime to throw a die, or play at cards, or to hide a shilling for the reckoning."

Will some one conversant with Gataker's 'Lots' be so obliging as to say whether Johnson is referring to an exact passage in it, and to unfold the meaning of "to hide a shilling for the reckoning"?

R. F. S.

SIR SCROPE HOWE, KNT.—A MS. journal formerly belonging to Sir Scrope Howe (afterwards created Viscount Howe), of Langor, co. Notts, and recently restored to the present representative of the family, Earl Howe, has a note, "I was Knighted March y^e 16. 1662"; but Le Neve, in his 'Book of Knights,' gives the date as March 11. Which authority is to be accepted as correct?

DANIEL HIPWELL.

31, Myddelton Square, Clerkenwell.

INITIALS AFTER NAMES.—Q. V. rightly observes (*ante*, p. 474) that P.C.C. is the English form equivalent to the Latin one C.P.C. This remark reminds me to ask two queries. 1. Is it now, or

was it at any former time, customary to distinguish the graduates of Oxford and Cambridge by writing B.A. or M.A. after the names of the former, and A.B. or A.M. after the latter? My father, a Cambridge Johnian and mathematician, used to write himself A.M. to the day of his death, some five years ago, at the age of eight-six. He was wont pleasantly to jeer me, as an Oxford graduate and classman in Lit. Hum., for affixing B.A. to my name. "I can't think," he would say, "why you Oxford fellows, who profess to make the classical languages your main study, adopt the barbarous English form B.A., whilst we Cambridge men, though we subordinate the classics to the higher study of the mathematics, always use the correct academical style A.B." To which I would reply, "Why, you see, sir, the world, at least, gives us credit for knowing a little Latin, if we know nothing else; so we can afford to use plain English, whilst you are compelled to convince people that you do not altogether neglect Latin at Cambridge, by flaunting your *Artium Magister* before their eyes." Being much addicted to genealogical pursuits, I find it convenient in pedigrees thus to make a distinction between a Cambridge A.M. and an Oxford M.A. 2. When and why did the Fellows of the Society of Antiquaries substitute their present initials F.S.A. for the older one F.A.S.?

ACHE.

SIR HENRY KILLEGREW OF CORNWALL.—Are there any portraits in existence or any engravings of Sir H. Killegrew, or of Katharine, his wife, who was the fourth daughter of Sir Anthony Cooke, of Gidea Hall, Romford?

THOMAS BIRD.

Romford.

GLOUCESTERSHIRE NEWSPAPERS.—Will any of your correspondents give me the names and periods of issue of any old local newspapers published in the counties of Gloucester and Worcester?

ALGERNON GISSING.

Broadway, Worcestershire.

BRISTOL.—Ought Bristol to be counted in Somerset or Gloucestershire? Will any of the readers of 'N. & Q.' inform me why Bristol, though the larger part is in Gloucestershire, is, by Camden, Fuller, Murray, Worth, and many others, always included in Somerset? The only reason that I can suppose is that the nucleus of the city was in Somerset. Is this so? Bristol is, whatever that may mean, a county by itself.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

[See 7th S. iv. 225.]

THE WRECK OF THE BIRKENHEAD.—I should be thankful for information as to where the best descriptive account of the celebrated wreck of the Birkenhead is to be found other than that in the *Annual Register* for 1852. I should also be glad

to be told of any wreck in modern times where the heroism and self-sacrifice so notable on board the Birkenhead were especially conspicuous by their absence.

H. M. L.

Aldershot.

HENRY RAINSFORD.—What evidence exists of his election to the Long Parliament? He is usually stated to have been member for St. Ives, in Cornwall, and to have been returned some time in 1647, with the Parliamentary Col. John Fielder, who was elected in the place of the poet Waller. This, however, is an error. The writ of Feb. 9, 1647, under which Fielder was returned, was a single writ, the second seat for St. Ives being then occupied by Francis Godolphin. It is quite possible that Rainsford was elected for some other of the Cornish boroughs, the returns to which at about the date named are lacking; but so far I have met with no proof of his sitting in Parliament. As to his identity, there is little doubt but that the person intended is Henry Rainsford, of Combe, in Gloucestershire, who compounded for his estate in the sum of 900*l.*—a circumstance that scarcely fits in with Carlyle's definition of him as "a Puritan," and, moreover, casts some doubt upon his return to the Long Parliament at so late a date as 1647.

W. D. PINK.

Leigh, Lancashire.

A PASSAGE FROM RUSKIN.—Would some kindly disposed contributor give me the reference where I shall find the following description by Mr. Ruskin of the Buxton and Bakewell line?—

"You enterprised a railroad through the valley, you blasted its rocks away, and heaped thousands of tons of shale into its lovely stream. And now every fool in Buxton can be at Bakewell in half an hour, and every fool in Bakewell at Buxton."

G. F. R. B.

"LINCOLN WAS, LONDON IS, AND YORKE SHALL BE."—Thomas Decker, in his 'Wonderful Year 1603,' quoted what he termed a "worm-eaten" proverb to this effect:—"Lincoln was, London is, and Yorke shall be." Was there such a proverb current at that time? If so, can any of your readers mention other instances of its use, or say what was its origin and meaning?

H. R. PLOMER.

CATHOLIC EMANCIPATION ACT.—Did George IV. sign the Catholic Emancipation Act in 1829?

W. WINTERS.

Waltham Abbey.

'LEGENDA AUREA.'—I have heard it said that some of the wild legends in the 'Golden Legend' of Voragine and other such-like literature have been condemned by Papal authority. Can any of your readers tell me whether this is so? I am, of course, aware that prominent Roman Catholic historians have pointed out from time to time that

these stories belong to the world of poetry, not to that of history.

ASTARTE.

HENRYSON.—Can any one inform me where I could gain any information touching the life of Edward Henryson, LL.D., 1566, and also with reference to his son, Sir Thomas Henderson, Lord Chester, a Sessional Lord, who raised a tablet to the memory of his father, Edward Henryson, LL.D., in Greyfriars Churchyard, Edinburgh? Edward Henryson, LL.D., was a senator, and resided a long time at Bourges, where he was for several years Professor of Civil Law.

WILLIAM HENRY HENDERSON.

9, Royal Crescent, Bath.

Replies.

TOM-CAT.

(7th S. v. 268, 309, 350, 455).

Summarizing the statements made in 'N. & Q.' and elsewhere, so far as I know them, I would then ask what seems to me a necessary question. An English-Latin dictionary of 1693 and Bailey in one place give *gib-cat* as meaning a male cat. So do Wilkins and Coles, the latter in his 'Eng-Latin Dictionary' though not in his English one, while Grose gives it as a Northern word for the same. In another part of his dictionary Bailey defines it as an old cat, as do Sherwood and Johnson. Ash also, beside thus explaining *gib-cat*, has, "*Gibbe*.....Any old worn-out animal." Skelton, both in his 'Phyllyp Sparowe' and in his 'Elynour Rummyng,' Bishop Still, in his 'Gammer Gurton's Needle,' Drayton, G. Peele, Beaumont and Fletcher, and Middleton use it for a female cat. So, too, though Sherwood gives *Maton* as the French for his "*Gibbe*, an old cat," Cotgrave gives "*Maton*, a cat, a pousse." Marston, again, while using it for the same, seems also to intimate an old age unable to bear. Cf. the whole of the passage in 'The Fawne,' iv., "..... a hag whose eyes shoot poison, that has been an old witch, and is now turning into a *gib-cat*." All these allusions to female cats tell against the supposed derivation from Gilbert. Lastly, so good a lexicographer as Jamieson, but one living still more northerly, has, "A name given to a male cat that has been gelded, for rendering him more diligent in hunting mice"; with which one may possibly connect "Gibbe our cat" in Chaucer's 'Romaunt of the Rose,' l. 6204, and the phrase "Hunter Gibbe." With it, too, one may compare the variant found in a 'Match at Midnight,' 1633, and in Bulwer's 'Artificial Changeling,' 1653, viz., "gib'd cats"; adding, that while there be no such word as *gib*, to geld or splay, there is the verb *glib*.

With these varied significations given to the word by various authorities, it seems to me very

desirable that the question should be inquired into, and more especially this question, Are they provincial usages? All I find in the English Dialect Society's publications are: Whitby, *gib-cat*, a male cat; Cheshire, *gib*, a male ferret (and so in Leigh's 'Cheshire Gloss.');

S.-W. Lincolnshire and Manley and Corringham, *gib*, a gosling; and in various, *gib*, &c., a hook or hooked stick, *i. e.*, that which claws or catches a rut-branch or anything else.

BR. NICHOLSON.

An earlier example than any that has yet appeared in 'N. & Q.' of the use of *tom* as applied to the he-cat is found in the doggerel appended, entitled 'The Marvellous Cats.' The verses appear in vol. v. p. 296, of Arlis's *Pocket Magazine* for 1820. As an end to this topic may soon occur, the lines may not prove infelicitous:—

An honest Hibernian once gazing about,
Espied two Tom cats in a fray;
Quoth he, "Ah! my dears, you shan't here make a rout,
I will soon put you out of the way."

So saying, he kicked 'em both into a pit,
And then closed it over with planks;
He bid them adieu, and rejoiced at his wit,
Which, he thought, put an end to their pranks.

When telling his story one day to his friends,
They asked what he found there next day;
If, whether the Tom cats had followed their ends,
Or whether they both ran away.

"Now by Jasad," says Pat, "this I cannot endure,
You think that the story's untrue!
When I went the next morning I found, to be sure,
Two tails—and a morsel of flue!"

R. E. N.

Bishopwearmouth.

Tom = male is commonly used in the neighbourhood of Liphook, Hampshire, when little animals or birds are spoken of. The word frequently stands by itself, as in the question, "Is it only the *toms* which sing?" *i. e.*, only the male nightingales and cuckoos; but it also appears in numerous compounds. I have heard tom-rat, tom-rabbit, tom-mouse, tom-hedgehog, tom-ferret, tom-weasel, tom-robin, tom-thrush, tom-blackbird, tom-pigeon, tom-turkey. Tom-cock is rarely used in referring to the domestic fowl, but such words as tom-brahma and tom-bantam are quite common. A sparrow, however, is a jack-sparrow, and a dog or larger animal is, I believe, never a *tom*.

W. M. E. FOWLER.

This is the name most common in this part of the world for the male feline. He mounts the fence and sings, and his melodious voice may be heard afar. *Tib* I have heard as a name for a cat, but did not know its supposed derivation until I read of Tybalt, a cat of literature. Query, Is not *tib-cat* in truth a corruption of *tup-cat*? We have the form *ram-cat*—in fact there is a street in Brooklyn which the *gamin* knows by the name of Ram-cat Alley. If we may have *ram-cat*, why not *tup-cat*?

Sow-cat for she-cat is a common expression among the black people in the South. *Boar-cat* would follow almost as a consequence.

JOHN E. NORCROSS.

Brooklyn, U.S.

The 'Little Boke of Philip Sparow' of Skelton, an elegy on the death of a pet sparrow belonging to Mistress Jane Scrope, of Carrow Priory, has the following:—

Gib, I say, our cat,
Worried her on that
Which I loved beste;
So cannot be exprest
My sorrowful heavyness,
But al without redress.

ALBERT HARTSHORNE.

Probably as early an instance of the use of this term as can be found is the following, from 'Peter Pindar's Prophecy; or, an Important Epistle to Sir J. Banks on the Approaching Election of a President of the Royal Society.' I transcribe from the original Dublin edition, 1789:—

Sir Joseph.

Good! but, my friend, 'twould be a bleak November,
To lose the chair, and sneak a vulgar member;
Sit on a bench *munchance* without my hat,
Sunk from a Lion to a tame Tom Cat.

W. R. TATE.

Walpole Vicarage, Halesworth.

Surely some of your readers must remember one of Mathews's very popular pieces, 'The Sale of the Tortoise-shell Tom Cat'! Tortoise-shell cats were then believed to be always females. Thus a tortoise-shell tom was considered almost priceless. Living in the north of England myself, I never heard a male cat called anything else than a tom-cat.

P. P.

H (7th S. vi. 47).—Some guesses of mine (they are no better) on this subject will be found in my 'Principles of English Etymology,' p. 359. The mispronunciation of *h* is not "a comparatively late phenomenon," for some remarkably early examples may be found. It is common in the romance of 'Havelok,' about A.D. 1280. I enumerate several instances in my preface, at p. xxxvii, such as *holde* for *old*, *hevere* for *ever*, *Henglishe* for *English*, &c.; whilst, on the other hand, we find *Avelok* for *Havelok*, *aveden* for *haveden* (had), &c. I believe a few sporadic examples may be found in Anglo-Saxon. Only last week I found *ors* for *hors* (*horse*) in an inedited A.-S. manuscript.

WALTER W. SKEAT.

The causes of the mispronunciation of *h* have been ably discussed by Mr. Douse, in his work on 'Grimm's Law.'

ISAAC TAYLOR.

MR. STRONG will find some very interesting remarks upon this subject in Marsh's 'Lectures on the English Language,' pp. 353, 478. Prof.

Marsh, like most Americans, affirms the dropping and misuse of the aspirate are peculiar to England, and that Americans are never guilty of either offence. Are these bad habits in our selves posterior to the founding of the great republic?

C. C. B.

The very first author who notices the tendency to mispronounce this unhappy letter is, I suppose, Catullus, Carmen 84, in the Clarendon Press edition of his 'Carmina Selecta,' 1881. As the epigram consists of twelve lines only, and is very amusing, perhaps I may be allowed to quote it in full:—

Chommoda dicebat, si quando commoda vellet
Dicere, et insidias Arius hinsidias,
Et tum mirificè sperabat se esse locutum,
Cum quantum poterat dixerat hinsidias.
Credo, sic mater, sic Liber avunculus ejus,
Sic maternus avus dixerat atque avia.
Hoc misso in Syriam requierant omnibus aures:
Audibant eadem hæc leniter et leviter,
Nec sibi postilla metuebant talia verba,
Cum subito affertur nuntius horribilis,
Ionios fluctus, postquam illuc Arius isset,
Jam non Ionios esse, sed Hionios.

Who is the first English author who notices the mispronunciation of *h* I do not know. It would be interesting to ascertain.

JONATHAN BOUCHIER.

There is a little handbook entitled 'Poor Letter H,' published, if I mistake not, by Groombridge & Son, in which there is much on the subject of this ill-used letter which might possibly be of service to MR. STRONG. As bearing on the question would it not be well to enshrine in the pages of 'N. & Q.' Horace Mayhew's capital parody or skit upon the well-known enigma—

'Twas whispered in heaven, 'twas muttered in hell,
which appeared in 1850, and which runs as follows:—

I dwells in the Herth, and I breathes in the Hair;
If you searches the Hocene, you'll find that I'm there.
The first of all Hangels in Holymus am Hi,
Yet I'm banished from 'Eaeven, expelled from on 'Igh.
But though on this Horb I'm destined to grovel,
I'm ne'er seen in an 'Ouse, in an 'Ut, nor an 'Ovel:
Not an 'Oss nor an 'Unte e'er bears me, alas!
But often I'm found on the top of a Hass.
I resides in a Hattic, and loves not to roam,
And yet I'm invariably absent from 'Ome.
Tho' 'ushed in the 'Urricane, of the Hatmosphere part.
I enters no 'Ed, I creeps into no 'Art.
Only look, and you'll see in the Heye I appear,
Only 'ark, and you'll 'ear me just breathe in the Hear:
Though in sex not an 'E, I am (strange paradox!)
Not a bit of an 'Effer, but partly a Hox.
Of Heterny Hi'm the beginning, and mark,
Though I goes not with Noar, I'm first in the Hark.
I'm never in 'Ealth—have with Fysic no power;
I dies in a Month, but comes back in a Hour!

R. W. HACKWOOD.

"Poor letter *h*" has fared as badly in Italy as in England. Almost every Latin word beginning

with *h* drops that *h* in modern Italian. Thus *hortus*, a garden, is *orto*. E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

PETROLEUM (7th S. v. 248, 437).—It is a Roman tradition that a source of oil suddenly flowed in the year of Christ's birth at the spot where the stately church of Sta. Maria in Trastevere now stands, the first church within the walls of which Christian worship was exercised, and the first dedicated in honour of the Blessed Virgin. The following inscription is still legible on the stone which records the tradition :—

Nascitur tunc Oleum Deus et de Virgine utroque
Oleo Sacrata est Roma Terrarum Caput.

And "Fons olei" has from time immemorial been one of the titles of this basilica.

A Roman friend, who many years ago gathered some details on the subject for me, quoted "Eusebio da Cesarea," and employed the word *petrolio*, but whether this word occurs in the original I am not clear. He said that the oil gushed from the rock for the space of an entire day, and was at the time considered a prodigy; the Christians later connecting it with the birth in the same year of "the Light of the World."

R. H. BUSK.

16, Montagu Street, Portman Square.

SONS OF EDWARD III. (7th S. v. 468; vi. 17).—Your correspondent MR. W. CLARK ROBINSON says he has "never known a child survive who was called after another previously dead." I know of an instance. My maternal grandmother had two sisters named Hannah: the first, baptized Nov. 12, 1786, died March 12, 1788; the second, baptized March 4, 1789, died March 8, 1882. Her immediate relatives even say she attained one hundred years, inasmuch as she remembered walking to church to be baptized, a distance of over two miles.

S. B. BERESFORD.

14, Ivy Lane, E.C.

MR. W. CLARK ROBINSON (7th S. vi. 17) says, "It is strange, but in my knowledge of families I have never known a child survive who was called after another previously dead." This is quite a new superstition to me. One would like to know if it be shared by others. In this village, of not forty cottages, are two women, both mothers of children, who had sisters bearing their Christian names who predeceased them.

E. LEATON BLENKINSOPP.

G. P. R. JAMES: 'THE COMMISSIONER' (7th S. vi. 27).—So far back as 5th S. vii. 280, 299, the authorship of this work was discussed and claimed for G. P. R. James, and also for Charles Lever—with far more probability. A copy of the work is in my possession, in the original cloth boards, lettered on the back, Dublin, 1843, pp. xvi 440, large 8vo. It contains twenty-eight whole-page illus-

trations on steel by "Phiz," and was issued in fourteen monthly parts, each containing thirty-two pages, like the novels of Dickens and Lever. The numbers are placed in the left-hand corner of the pages. The publishers are William Curry, Jun., & Co., and a list of the publications issued by them is inserted.

The internal evidence is very strong in favour of attributing its paternity to the pen of Lever, as it is exactly in his style. Though the scene of the story is laid in England, yet it seems an application of Irish manners and customs, now long since departed, to the sister country. Adverse to this theory of authorship is the difficulty of supposing that Lever could have been coincidentally writing it with other novels issued about the same time.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

This author's name is on the title-page of 'De Lunatico Inquirendo'. Allibone, as the Editor of 'N. & Q.' correctly states, assigns it to Lever, but Allibone is not always trustworthy on such points. The preface alone was Lever's. Allibone also assigns to Lever 'The Nevilles of Garretstown,' whereas the real writer, as I was once at no small pains to discover, was the Rev. Mortimer O'Sullivan, originally a Roman Catholic, afterwards a controversial preacher in the Anglican Church, and, as he tells Lever, an aspirant for the see of Meath. It was this circumstance that seems to have mainly led Lever to permit the paternity of 'The Nevilles' to be temporarily laid at his door. Allibone also says, but erroneously, that Lever wrote 'The Mystic Vial,' which he numbers "19" in his works; and also, "20. 'The Heirs of Randolph Abbey.'"

In his correspondence with Canon Hayman Lever mentions that a letter he indited to the Rev. Edward Johnson, asking him to write for the *Dublin University Magazine*, which Lever then edited, was, in mistake, addressed to G. P. R. James. "I had no intention whatever of asking James to contribute, and now to explain would only vex him." Lever's letter to Johnson, besides soliciting literary aid, asked him on a visit to his house. James is found soon after not only in Lever's magazine, but his guest at Templeogue. Here Major Dwyer met James in 1842. "James's story," he writes, which was soon afterwards brought out by McGlashan, was entitled 'De Lunatico Inquirendo,' and although many assumed it to be by Lever himself, it proved a considerable failure." McGlashan pruned freely. James abused McGlashan for having emasculated his jokes. Lever writes to McGlashan to beware of the "Lunatico," who had become dangerous from irritation, but suggests that as James had been dining twice a week with the Duke of Wellington, he had eaten himself into a more than ordinarily bilious temper.

I have shown that other books besides 'De

Lunatico Inquirendo' have been assigned in error by Allibone to Lever. Many books, however, which Lever did write find no place in Allibone's list, notably, 'Cornelius O'Dowd,' 'Tony Butler' (published anonymously), 'One of Them,' 'Barrington,' 'Luttrell of Arran,' 'Sir Brook Fosbrooke,' 'The Bramleighs of Bishop's Folly,' 'Gerald Fitzgerald,' 'That Boy of Norcott's,' 'Lord Kilgobbin,' 'Paul Goslett's Confessions' (one but little known), and 'Continental Gossipings.' Several of these are also omitted from the notice of Lever in 'Men of the Reign.' The edition of Allibone from which I quote bears date on the title-page 1877. Lever died in 1872. 'The Rent in a Cloud,' which figures in the reprint of Lever's books, is understood to have been the work of his daughter, just as the eighth book of the 'Peloponnesian War' is ascribed to the daughter of Thucydides.

Allibone's list is sworn by a repetition at the end of eight books previously enumerated, including 'Kate O'Donoghue'—a slip for 'The O'Donoghue.'

I have seen the following in a bookseller's catalogue. I do not quite remember it as a production of Lever:—

"625. Lever (Chas.) Maxims of Morgan O'Doherty, Bart., 18mo. limp cloth, 4s. 1849."

This is rather a long note in reply to a brief question; but when the Editor of 'N. & Q.' does me the favour of saying, "What does our friend Mr. FitzPatrick say?" its prolixity will be the more readily condoned.

W. J. FITZPATRICK, F.S.A.

I perfectly remember having 'De Lunatico Inquirendo' from a library in Birmingham in 1850, and that on the title-page it gave G. P. R. James as the author. I forget what library it was from.

F. G. HARRIS.

11, St. James Road, Liverpool.

ADDITIONS TO HALLIWELL'S 'DICTIONARY': DODKIN (7th S. v. 82, 164, 301, 503).—*Dodkins*, *blanks*, *suskins*, *crocards*, *galley-pennies*, and *pollards* were base coins, chiefly of the fifteenth century, whose value would depend upon that of the money they imitated, as well as upon the amount of the credulity of the persons upon whom they were palmed. Large quantities were manufactured in the Low Countries, and found their way here in bales of cloth. ALBERT HARTSHORNE.

Without knowing anything of numismatics, one may say that a *dotkin* is a Dutch coin, worth an eighth part of a stiver, which is a little more than a penny, so that a *dotkin* is a trifle over half a farthing. This or the *suskin* was called in to the king's exchanges by statute 9 Henry V., ch. ii. *Blanks* were so styled from silver, the colour being white. They were worth two-thirds of a groat (Leake's 'English Money,' p. 146). They were

prohibited as currency in Henry VI.'s reign. *Crocards*, or *crocards*, were French, and prohibited entry into England Edward I. They were to be carried to the table at Dover and exchanged, where they were new stamped by the king. I do not find a value given.

C. A. WARD.

Walthamstow.

A *dotkin* (*dwitkin*, Dutch) is a small coin of about the value of one farthing; *crocards*, a sort of money some time current in England; *pollards*, an ancient spurious coin in England. Query if not all ancient foreign coins?—certainly not English. See Bailey.

J. T. ABBOTT.

'MEMOIRS OF GRAMMONT' (7th S. v. 469; vi. 32).—To an earlier poet than Gérard may be applied the lines:—

He who ballad never made,
Nor rhymed without a flask of wine.

At all events our old friend Horace writes:—

Enni ipse pater nunquam nisi potus ad arma
Prosiluit dicenda.

I hope that admiration for Horace is not yet a "forgotten cult," like admiration for Virgil.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

NEWSPAPERS (7th S. vi. 47).—MR. J. W. SCOTT will find much, if not all, the information he requires in Chalmers's 'Life of Ruddiman.'

R. A. G.

Edinburgh.

FREIBURG OR FRIBURG (7th S. vi. 68).—The difference in spelling is probably simply due to the fact that one represents the Mod. Ger. *frei*, and the other the O. Ger. *fri*. The Mod. Ger. *ei*, now pronounced like English *y* in *fry*, is the outcome of the O. Ger. *i*, pronounced like English *ee* in *free*. The intermediate sound was that of English *ay* in *fray*, and was represented formerly by *ey* or *ei*; indeed, *ei* is retained still, though the sound has altered. So in English we have the old *Preece* beside the modern *Price*. See Sweet, 'History of English Sounds,' p. 229.

CELER.

E. L. G.'s query applies to a large proportion of all place-names. The French greatly alter almost all foreign names, and the French-speaking Swiss follow French usage. But while the German is *Freiburg* in the word given, the French and French-Swiss generally change the spelling and sound of the second as well as the first part of it, and write and say *Fribourg*.

D.

[Other communications to the same effect are acknowledged.]

ROCKALL (7th S. vi. 9).—This sea-girt peak was visited by my late brother Capt. Hans Busk on a yachting expedition some years ago. His yacht was probably the only one that ever touched there, and

be acquired for the place all the affection of a discoverer. He obtained at the time among intimates the *sobriquet* of "King of Rockall"; and many of them thought it no mean adornment of their stamp albums when he facetiously gave them his portrait, in the form of a postage-stamp, bearing the title with which they had dubbed him. I dare say I could find one even now if ASTARTE would care to possess it. I subjoin the chief particulars from a half-punning description he wrote of the place:—

"Far away, athwart the dark blue waters of the Atlantic, 300 miles westward from the Scottish coast, and more than 200 from St. Kilda—the nearest land—is an island rock, with no name but Rockall. Its precise position is lat. 57° 36' 20" N., long. 13° 41' 32" W. Being considerably out of the ordinary track of vessels, it is not much known; and as it does not at present hold out sufficient inducement to attract ordinary tourists, it has hitherto been but little frequented. An English voyager, however, who landed on Rockall some few years since, having been much struck with the imposing grandeur of its position, as well as its capabilities, with a view to develop them hereafter, took formal possession of the island, hoisted his flag thereon, formally establishing an independent sovereignty.

"His domain, it is true, is not a very extensive one; in extreme length from N. to S., including adjoining banks, it does not exceed fifty miles; nor is the average breadth more than twenty-five. The entire superficial area has been roughly computed at 512,600 acres. It possesses considerable diversity of hill and dale, and many beautiful glades, together with extensive tracts of table-land, admirably adapted for pasture, were they properly drained and brought into cultivation. Under existing circumstances, the island is suffering from excess of moisture, which renders much of it difficult of access. But the slight covering of water which now extends over these portions of the territory, that would otherwise be available for agricultural purposes, if the relative diameter of the earth be taken into account, is as insignificant as the film of water that would, after momentary immersion, attach to the surface of an orange, when compared with the thickness of the fruit itself.

"The whole bed of the North Atlantic is, moreover, known to be gradually rising. Consequently, in course of time, more and more of the island will become available for residence and for the maintenance of an increasing number of inhabitants. In the mean while, though the tracts adapted for the erection of dwellings are necessarily limited, Rockall and its vicinity offers resources in many respects unrivalled. The air is remarkably pure, bracing, and healthy, and no other spot in the world affords greater facility for bathing. The subsoil is granite, on which rest deposits of shell, sand, broken coral, gravel, &c. The granite is extremely suitable for building, and the supply is practically unlimited, while lime of the best quality can be obtained from the coral. The want of grazing land is more than compensated for by the inexhaustible supplies of fish along the surrounding banks, more especially during winter. Cod of five feet length have been taken between Rockall and Helen's Reef, two miles distant. Sea birds resort to the spot for nesting.

The bank immediately surrounding Rockall slopes gradually for about twenty miles a little E. of N., and about thirty-five miles W. of S. before a hundred fathoms soundings are reached. There is no very good anchorage near Rockall, nor are there any springs of fresh water on the island. There would, however, be no practical

difficulty in excavating reservoirs in the rock to collect the rainfall."

R. H. BUSK.

16, Montagu Street, Portman Square.

ASTARTE will find, I think, in Capt. Basil Hall's 'Fragments of Voyages and Travels,' or the same author's 'Patchwork,' an account of his visit to Rockall, which may, perhaps, give her some of the information she wants.

B. R.

There is a short description in 'Chambers's Encyclopædia.'

ARTHUR MEE.

Llanely.

PIERSON FAMILY (7th S. v. 507).—MR. GILLESPIE should consult the late LORD CHELMSFORD'S article on this family in 5th S. v. 93, and later notices of the picture of Major Pierson's death in 6th S. iii. 285, 393, 456.

W. C. J.

As an addition to the interesting notices relating to that brave and sagacious soldier Major Pierson, I may state that I have the original design, in oils of a brown tint, for Copley's great picture, now in the National Gallery. In its principal characteristics it is like the finished painting, with these exceptions: the women escaping on the proper left, wearing *canchois* caps, are in the sketch devoid of clothes; this being with a view, of course, to correct drawing. In my design Major Pierson's servant, who has just fired with fatal effect upon the French commandant, is in the ordinary infantry uniform. In the finished picture he is a black man, wearing a green coat and peculiar headdress.

Some years ago I was asked by a relation of my excellent friend Lord Lyndhurst, Copley's son, to sell the picture. The lady who wrote to me came from America; and I absolutely declined, on any terms, to allow such a treasure to leave this hemisphere. The size of the design in oil is about three feet by two.

I have also an engraving, published on Feb. 19, 1781, at 73, New Bond Street, of "Major Francis Pierson, of the 95th Regiment, who unfortunately lost his life the 6th of Jan^r, 1781, in an engagement with the French, on the Island of Jersey." Under the small oval portrait is "Robert Marcuard Scul^r." It is of the head and shoulders only, as a young man, with an epaulette apparently on the right shoulder only, the powdered hair tied back, and a high white neckcloth and *jabot*; the expression mild and intelligent.

Major Pierson was the grand uncle, on the mother's side, of the present Lord Chelmsford.

WILLIAM FRASER of Ledclune Bt.

[Under the heading 'Attack on Jersey' (7th S. v. 27, 129, 216, 270) much more will be found concerning the subject.]

N AND M IN THE MARRIAGE SERVICE (7th S. iii. 105, 217, 315, 417; v. 513).—I should have

been disposed to characterize Mr. ROGERS's suggestion that M stands for *mas* or *maritus* and N for *nupta* as an ingenious rather than a simple explanation. In any case, it will not serve, I fear. MR. ROGERS appears to have lost sight of the fact that these letters are used as symbols in several other places in the Prayer Book, where this explanation would be quite inapt. In the Baptismal Service the priest is directed to say, "N, I baptize thee," &c., where N stands clearly either for a man's or woman's name. In the Catechism we have, "Question: What is your name?" "Answer: N or M." If there is any idea of sex about the symbols, N would surely here stand for the man's name, as it is very unlikely that the more worthy gender would be given the second place. The letters appear again, not only in the Marriage Service itself, but in the formula for publishing the banns. And here I would suggest for the consideration of better Latinists than I can claim to be whether *maritus* and *nupta* could be properly applied to merely affianced persons some time prior to the nuptials. Lastly (though I do not know that my list is exhaustive), in the Consecration of Bishops, the oath of obedience runs thus, "I, N, chosen Bishop of the Church and See of N, do promise," &c. In this case it will be seen that the letter N serves both for the name of the bishop and the name of his see. C. B. S.

[Many contributors are thanked for replies. The subject has, however, been fully discussed.]

COINCIDENCE OR PLAGIARISM (7th S. v. 365, 510).—In reference to the interesting note by MISS BUSK on this subject, I venture to correct a few and confirm some of the statements there given as to the celebrated papal *Rosa d'Oro*, and as to Pope Leo XI.

It is stated in the note referred to that Leo XI. was "cut off at the end of little more than three weeks." Moroni, whose accuracy may generally be trusted, says that Leo XI.'s papacy lasted eighteen days. The unquestionably authoritative statement of the *Gerarchia Cattolica*, confirmed by the inscription on his tomb, fixes the duration of his reign as twenty-seven days.

It has been abundantly shown, and from a time shortly subsequent to his death never doubted, that Leo XI.'s death was due to natural causes. But the striking circumstances of it were quite sufficient at that day (perhaps they would be so, *cæteris paribus*, at the present day) to convince all the gossipry of Rome that he was poisoned. It would seem that the first time this supposed fact was put on record with any semblance of authority was in a letter of Cardinal du Perron to the King of France. His statement was to the effect that a poisoned rose was given to him at the function of the "Possesso," which caused his death. Nothing whatever is said of the *Rosa d'Oro* (the golden

rose). Nor do I think that any Roman of that Roman world which interests itself in such matters would imagine that there was any connexion between the roses on the sepulchre of Leo XI. and the *Rosa d'Oro*, or between it and the gossip concerning his death. Moroni, following the writers cited by MISS BUSK, gives the circumstances of the "Possesso" of Leo XI. in perfect accordance with her statements. But there is no reference in them to the *Rosa d'Oro*. Leo XI. performed the ceremony of the "Possesso" on April 17, 1605, and died on the 27th of the same month of that year. Moroni says that the motto on Leo XI.'s tomb is "Sic floruit." But, strangely enough, he is wrong. And (not at all strangely) MISS BUSK is right. The words "Sic floruit" are twice sculptured on the tomb, and, from the position of the letters and other indications, could never have been otherwise. The word *floruit* is not found on the tomb.

Now for the *Rosa d'Oro*. Not only had that celebrated bit of goldsmithery no connexion with the death of Leo XI., or with the legends concerning it, or with the roses sculptured on his tomb; it had no connexion whatever with the function of the papal "Possesso." Many writers have treated of the *Rosa d'Oro ex professo*. But the standard authority on the subject is 'La Rosa d'Oro,' by Carlo Cartari, Roma, 1648. It is a quaint little dumpty quarto volume, and contains a mass of curious matter.

From very early times it was the custom for the Popes to carry the rose to the Church of S. Croce in Gerusalemme, on the fourth Sunday in Lent, and to give it on their return thence to the Prefect of Rome, who held their stirrup at dismounting. But already in the time of Benedict XIV., according to Moroni, the origin of the ceremonial custom had become doubtful. "The learned Benedict XIV.," says Moroni, "examined the divergent opinions of certain liturgical authorities, who held a meeting, and who were in favour of the assertions of Calmet," to the effect that (I somewhat compress the text of Moroni) Leo IX. was the original institutor of this rite. Benedict XIV. declared this opinion to be ingenious, but did not admit it. He thought that Leo IX. meant to say, and said, only that whereas his predecessors had been wont to carry the Golden Rose on the fourth Sunday in Lent, he willed that the rose so carried should be furnished by the abbess of a certain convent, who was to supply it ready made, or two ounces of gold for the making of it.

Other writers of ecclesiastical antiquities hold different opinions. Especially Gaetano Cenni, in vol. i. of his 'Dissertations,' does not agree with Benedict XIV., but thinks Leo IX. was the initiator of the Golden Rose. But Benedict was in all probability right.

P. Besozzi, cited by Moroni, gives the details of

the blessing of the rose, and the carrying of it in the left hand of the Pontiff to S. Croce in Gerusalemme, on the fourth Sunday in Lent, so that he might have his right hand free to bless the people as he went, and of his holding it continually in his hand during the Mass, except at the moment of the elevation of the Host, and finally of his giving it to the Prefect of Rome, when that officer held his stirrup at his return, at great length.

Cartari gives the same particulars at even greater length, adding that if the Pope preached at S. Croce, he held the rose in his hand during the sermon, and, showing it to the people, commenced his discourse by observations "on the blossoming, the redness, and the odour of the rose." There is no word of the "Possesso" in all this, nor can I find that the *Rosa d'Oro* ever was connected with that ceremony in any way. Of course all the world knows that the present practice of the Holy See is to send the *Rosa d'Oro* as a present to some one of the sovereigns of Europe. I am not able to say at what time exactly the practice of giving it to the Prefect of Rome was abandoned in favour of the modern usage. But I find in Cartari a few not uninteresting notices of variations in the ancient practice. Quoting Domenico Magni's 'Notizia dei Vocaboli Ecclesiastici e dei Riti Sacri,' he mentions that Sixtus IV., with reference to his own name, blessed a golden oak branch instead of a rose, and presented it to the Cathedral of Savona, his native place. Innocent III. sent four golden rings adorned with gems, instead of the golden rose, to Richard I. of England. Eugenius IV. sent the rose to Henry of England at a time previous to the regular adoption of the modern practice.

To sum up: Leo XI. died a natural death, after twenty-seven days papacy. It is true that for a time he was popularly supposed to have been poisoned by a rose presented to him on the occasion of his "Possesso." The roses sculptured on his tomb and the inscription "Sic flori" were placed there in reference to his favourite device and motto, and had no reference either to the Golden Rose or to his death by poisoning. Lastly, the *Rosa d'Oro* has no connexion whatever with the pontifical ceremony of the "Possesso."

T. A. T.

SWIFT TO STELLA (7th S. vi. 88).—W. P. is an odd person not to understand "reason in roasting eggs." Eggs used to be roasted in England in the days of peat or wood fires, and are still roasted in all other countries. The "reason" in the roasting is shown in waiting for the drop of moisture which exudes from the first crack, on which instant removal is needed, to prevent ill-taste. D.

SPIFICATE (7th S. vi. 86).—I do not for a moment throw any doubt on Mr. E. WALFORD'S good story of the use made of this word, in a notice to trespassers, by Miss C. Sinclair, "the well-

known authoress of thirty or forty years ago"; but I must respectfully demur to the theory that the word was invented by that lady, for I remember it as a bit of common slang at school, alas! quite that number of years ago, and more. Nor was it even then clothed with any prestige of novelty, but was employed freely and frankly in the threats of mutual violence which were not uncommon among us at that tender age. JULIAN MARSHALL.

I do not know when Miss Sinclair put up her board, but the word was in common use all over England more than "forty years ago." See also the old parody on the 'Babes in the Wood':—

You scrag Jane, while I
Spificate Johnny.

D.

ALTAR FLOWERS (7th S. iv. 387, 476; v. 291, 437).—I would observe that the decoration of altars with flowers is of far earlier date than Christianity. See Virgil, 'Ecl.' viii. 64; 'Æn.' i. 417; iii. 25; Horace, 'IV. Od.' xi. 6. That flowers were placed on tombs is clear from Sophocles, 'Electra,' l. 896.

E. WALFORD, M.A.

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STEEL PENS (7th S. v. 285, 397, 496; vi. 57).—As any positive date of the use of any metallic pen may be interesting, I have one of the year 1717 (or literally MDCCXVII.). It is in a silver case, six inches long and one quarter of an inch in diameter, which unscrews into two parts. One of these has a piece of solid plumbago and the other a silver pen (of the barrel shape) one inch and a half long and with a slit seven-eighths of an inch long, evidently made from a piece of sheet silver. The complete holder slips into two silver loops or clasps, and fastens an almanac and diary, which has a fine autograph "F. S. de Roos." The title-page has:—

"Nieuw Geinventeerde Koopmans Comptoir-en Schrijf- Almanach, op het Jaar onzes Heeren Jesu-Christi MDCCXVII. Na de Nieuwe Styl.....Door Jan Albertsz. van Dam. t'Amsterdam. By d'Eere van Albert Magnus, ten Huyse van Cornelis Danckerts, op den Nieuwandyk in den Atlas. Met Privilegie."

ESTE.

SNEAP (7th S. vi. 46).—This word is used in Lincolnshire, and has been from very old time, as seen in the Lincolnshire clergyman's translation of Horace:—

So perfyat and exact a scoulde
that women mighte geue place,
Whose tatling tongues, had won a wispe,
to stande before theyr face.
The *Persie* see his foe so fell,
and how he did him *snappe*
Thoughte impossible to resiste,
ne wiste he how to scape.

Drant's Horace, 1567, M. vii. verso.

It occurs in a note on Psalm xviii. in Matthew's Bible, 1537: "Coales after the vse of the scripture

signifie the *sneapinges*, the anger, or the indignacyon of god." R. R.

Boston, Lincolnshire.

STANDING UP AT THE LORD'S PRAYER (7th S. v. 429; vi. 18).—This used to be the custom at St. Andrew's Church, in Aberdeen, when I was a clergyman of the Scottish Episcopal Church, in 1860. The congregation also stood when the decalogue was read in the book of Exodus, and again at its repetition in Deuteronomy; also at the Trisagion in the Epistle for Trinity Sunday, and again at the summary of the moral law given by our Saviour as recorded by the Evangelists.

It may be worth noting that the Communion Office of the Church of Scotland, dated March 30, 1792, allows the minister to use the summary of the law above mentioned in place of the decalogue.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

None of your contributors at the above references alludes to the corresponding custom at those schools where a portion of the Bible was read at morning prayers. When I was at Blackheath School masters and boys always stood up when the Lord's Prayer was read as a part of the Scripture portion, and the custom was kept up till about 1867.

H. DELEVINGNE.

Castle Hill, Berkhamstead.

PRIMROSE PATH (7th S. v. 329, 390; vi. 49).—When the allegorical significance of the primrose is under discussion, it may not be amiss to allude to its employment in quite a different sense from Shakespeare's by Spenser in 'The Shepheards Calender,' "Februarie," l. 166. The "Brere" (the "bragging," "foolish," "proude weede," which thought so much of itself and so little of the "goodly oake" it grew beside) speaks thus:—

Ah, my sovereigne ! Lord of creatures all,
Thou placer of plants both humble and tall,
Was not I planted of thine owne hand,
To be the primrose of all thy land;
With flow'ring blossomes to furnish the prime,
And scarlet berries in Sommer time ?

Spenser, in his "Glosse" to this passage, gives "The Primrose, the chiefe and worthiest." Does this refer to the primrose as the chief and worthiest of flowers? I presume that historically *primrose* is *prime-rose*=spring rose. *Prime* in the sense of spring is quoted above.

GEO. NEILSON.

Glasgow.

CONVICTS SHIPPED TO THE COLONIES (7th S. ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 395; v. 50, 195, 376, 457).—Elizabeth Canning was sentenced, and given up to a merchant (as I showed in a former note), for transportation to New England; yet, according to MR. HENDRIKS, she was put on board a vessel bound for Philadelphia; but if sent to that city she could hardly

reach New England. Can an instance be given of a vessel bound for Philadelphia touching at any New England port? J. D. BUTLER.

Madison, Wis., U.S.

WEST CHESTER (7th S. v. 469; vi. 32).—This name for Chester was used in the last century in the 'History of England' published in the *Universal Magazine* (see Sup., December, 1780), where it is stated that in 1717, "in the Castle of West-Chester, about two hundred prisoners taken at Preston were set free." J. F. MANSERGH.

Liverpool.

In Bailey's 'Dictionary' (1775) I find:—

"Westchester, so called to distinguish it from Chester in the Street in Durham, which lies to the East as this does to the West. The Saxons called it *Leaga Cearthen*, i. e., the Legion's Town, because a Roman [the 20th] Legion quartered there. A Bishop's See."

Hutchinson, in his 'History of Durham,' refers to "Chester in the west" as lying near the scene of a desperate conflict between the English and the Northumbrian Danes, &c., occurring about 941 (*vide* vol. i. p. 83. Smollet likewise makes mention of the furious battle "at West-chester" in young Edmund's reign.

R. E. N.

Bishopwearmouth.

LORD BEACONSFIELD AND THE PRIMROSE (7th S. v. 146, 416; vi. 55).—I know that Mr. T. E. Keibel was intimately acquainted with Lord Beaconsfield, and stayed with him at his place in Buckinghamshire, so I think that the readers of 'N. & Q.' may accept without doubt his statement as to that statesman's favourite flower.

E. WALFORD, M.A.

QUEEN ELEANOR CROSSES (7th S. vi. 29).—CRUCIS will find in the paper by Mr. Hunter, of the Record Office, 'On the Death of Eleanor of Castile and the Honours paid to her Memory,' printed in vol. xxix. of *Archæologia*, much on the point with respect to which he desires information.

From an account before me of a paper read on the subject at Waltham in or about 1856, and evidently based to some extent on Mr. Hunter's researches, the following references to the builders or designers of the crosses occur:—

Lincoln.—Richard de Stow, occupied upon it for three years (1291-3), William de Hibernia receiving twenty-two marks for making "the rod, capital, and ring," and carriage of them to Lincoln; also Robert de Corf a small sum.

Grantham, Stamford, Geddington.—No special record, but the last two may be found engraved in vol. iii. of 'Vetusta Monumenta' and vol. i. Britton's 'Architectural Antiquities.'

Northampton, Stoney Stratford, Woburn, Dunstable, St. Alban's.—All the work of the same architect, John de Bello, or De la Bataille—with

in one case a partner, John de Pabeham—the statues by John de Ireland. The “rod, capital, and ring” at Stoney Stratford by Ralph de Chichester, and payment also made to John Battle, Wm. de Ireland, and Alexander le Imaginator, who is elsewhere called Alexander de Abyngdon, and the same persons were employed in conjunction with Battle the architect to execute the statues at Dunstable and St. Alban’s.

Waltham.—Dymenge de Legeri *alias* Nicholas Dymenge de Reyns, is prominently mentioned, possibly a foreigner, but three Englishmen, Roger de Crandale, Alexander le Imaginator, and Robert de Corf (who supplied “the rod, capital, and ring”), were associated with him.

West Cheap.—Magister Michael de Canturia was the contractor, and no other person mentioned in connexion with it. It was more magnificent than any of the preceding, costing 300*l.*; but in 1441 it was “rebuilt by John Hetherley, Mayor of London, and several wealthy citizens by permission of King Henry VI.

Charing.—Commenced by Master Richard de Crandale, who died Michaelmas, 1293, while the work was in progress. It was finished under the direction of Roger de Crandale. Ralph de Chichester and Alexander le Imaginator also appear to have been paid for similar portions of the work to that executed by them at other crosses.

This extract from the paper read at Waltham may also prove serviceable :—

“Some of the admirers of works of art in past days seem to have been unwilling to believe that works of extraordinary beauty could have been designed by Englishmen, they must turn to Italy. Hence Vertue and Walpole conjectured that the Eleanor crosses were designed by Peter Cavallini, a famous sculptor brought from Rome, either by the Abbot of Ware or the King himself, though this opinion was controverted by Bromley, Pilkington, and Gough. The late lamented antiquary, Mr. John Britten, failed to obtain any information on this subject, although the public records were searched for him by Mr. Lysons, the keeper. The later researches by Mr. Hunter have, however, proved that, with one exception, all the persons engaged in the works were Englishmen, and it is only reasonable to suppose that they were also the designers. I must except also one Irishman.”

R. W. HACKWOOD.

P.S.—I find in the paper above referred to the usually accepted statement that “wherever the body of the queen rested in its way to interment the king afterwards caused a cross to be erected.” A note, however, by the editor of the ‘Annals of England’ states, “These are *not* tokens of the affection of her husband, as usually supposed, but were erected by her executors in compliance with directions in her will.” Is this generally recognized now as the fact?

In answer to CRUX allow me to say that the difference of opinion as to who designed and built the very proportionate and artistic monument at Walt-

ham has been cleared up by the discovery of the ancient executorial rolls written and signed by Queen Eleanor’s executors, dated 1291–4. In these are the charges for erecting the crosses, with amounts of payments, names of workmen, &c. Petro Cavalini had nothing whatever to do with it. The name of William Torel occurs often; probably he was the designer. The masons were Roger de Crandale and Dominique de Leger (also called Dominique de Reynes); the image-makers were William of Ireland and Alexander of Abingdon. The labour for masonry cost 95*l.*; for three statues of Queen Eleanor 10*l.*, or 3*l.* 6*s.* 8*d.* each. The terminal shaft cost a considerable sum, part of the entry for which is gone. It was, no doubt, similar to the one erected on the cross at Northampton, which cost 26*l.* for labour. The present terminal is a poor substitute for the richly carved *virge*, *annulus*, and *capite* which once adorned it, but which was missing before the oldest illustration we possess. Probably it shared the fate of others, which were demolished by the bigoted Puritans about 1643. Many of the beautiful heads of crosses thus demolished were hidden in walls and other places, and have since been found. Those of the thirteenth and fourteenth century afford some idea of what the lost terminal of Waltham Cross was like. (See Pooley’s ‘Stone Crosses of Somersetshire.’)

Waltham Cross was repaired slightly by the advice of Dr. Stukely, under the supervision of the Society of Antiquaries of London, in 1721 and 1757. About the year 1791 it was very dilapidated, and the lord of the manor of Cheshunt, Sir G. Prescott, contemplated its removal to Theobald’s Park, near by—for better protection. Fortunately this was never carried out. In 1833–4 Mr. W. B. Clarke, architect, carried out a restoration of the two upper stages, but used very unsuitable stone; the old has outlived the new. The present work, being carried out under the supervision of Mr. C. E. Ponting, architect, of Marlborough, and by Mr. Harry Hems, is to replace portions of the original, taken out by Mr. Clarke in 1833, where found fit, and insert durable Ketton stonework in place of Mr. Clarke’s Bath stone. The original 1291–4 stone left in by Mr. Clarke will not be meddled with in the present restoration.

J. TYDEMAN.

Consult the *Antiquary* for this month, p. 27.

HIC ET UBIQUE.

EPITAPH (7th S. vi. 25).—MR. PIERPOINT will find the word *bora* in Dr. Murray’s ‘Dictionary.’ It is marked as not naturalized. Its derivation is not free from difficulty. Mr. Robert H. Scott, in his ‘Elementary Meteorology,’ says: “The Bora of Trieste and Dalmatia is known as a furious northerly wind, at the former locality sweeping down off the high plateau of Carinthia.”—P. 292. ASTARTE.

HUSSAR PELISSE (7th S. v. 287, 354, 398; vi. 16).—In 1458 Mathias Corvinus, King of Hungary and Bohemia, formed a corps of light cavalry selected from among the nobles, one man from every twenty families. They seem to have been formidable troops, making long and rapid marches. Each man wore a tiger's skin slung from his shoulders, which he shifted from side to side according as the wind blew. JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

There is no regiment of British cavalry wearing the "empty sleeve jacket." The officer referred to by A. B. represented in the picture was probably in the suite of one of the foreign princes present at the Jubilee celebration. ONESIPHORUS.

CARADOC, OR CARACTACUS (7th S. v. 387; vi. 13).—Cradock or Caradoc was the surname of the Lords Howden, a title now extinct; and I find that Debrett (I refer to the old and genuine edition) states "His Lordship's family is of ancient Welsh origin, claiming descent from Caradoc and the ancient princes of Wales." What truth was there in this claim? Sir Bernard Burke says nothing about it, carrying the pedigree no higher than the first lord's father, who was Archbishop of Dublin in 1772-8. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MACREADY (7th S. vi. 7, 75).—The mother of William Charles Macready was Christine Birch, daughter of a Mr. Birch and Christine Fry. She was a first cousin of the Birches mentioned by MR. FRY. I have heard from the Miss Skerrets that Mrs. Macready was the daughter of a medical man in Lincolnshire, from whence all these Birches came; and she left her home and went upon the stage, and acted at Liverpool. Macready, therefore, was doubly by race born to the stage. He was taken into the boarding-house of Mr. William (not Thomas) Birch, the first cousin of his mother. MR. FRY says, "One of Macready's uncles was a Col. John Edward Birch." I have never heard of him before; but a Col. John Francis Birch, of the Royal Engineers, was brother of William Birch, of Rugby School. There were other brothers—Thomas, Walter, Henry, George, Jonathan. Walter, Fellow of Magdalen, was the particular friend of Walter Savage Landor, and in his life by Forster there is a chapter on the Birch family. Landor and most of the Birches were together at Rugby School. Should MR. ARCHER or MR. FRY require further information as to the family of Macready, I should think they might inquire of Jonathan Macready, physician, in London, who was named after Jonathan Birch, especially mentioned in the 'Reminiscences' as the best man he ever knew. In a notice by the *Times* newspaper of Macready's 'Reminiscences' it is said his mother was a Birch, a good Midland family. Birches, however, gener-

ally draw from Lancashire. Nevil, Earl of Warwick, is in the pedigree of the Birches, and was used as a Christian name, and being left aside by them was taken up by the Macreadys. Edward Nevil Macready was a brother of W. C. Macready. In the *Sunday Times* of July 28 there was a chapter on Macready, called 'Macrediana.'

W. J. BIRCH.

DEATH OF CHARLES I. (7th S. vi. 9, 56).—In the account of the last hours of Charles I. contained in Kennet's 'History of England' (1719), vol. iii. pp. 186-8, there is no mention of any friends with the king but Mr. Herbert and Dr. Juxon, Bishop of London. When summoned to proceed to Whitehall,

"the king pass'd through the Gardens into the Park, where several Companies of Foot were drawn up, and made a Guard on each side, the Bishop walking on the King's Right-hand, and Colonel Thomlinson (who had charge of him) on his Left."

When he was called to go on the scaffold "the Bishop and Mr. Herbert weeping fell upon their knees." On the scaffold the king, "taking off his Cloak and George, delivered his George to the Bishop, saying, 'Remember.'" "An order was given.....to authorise Mr. Herbert and Mr. Mildmay to bury the King's Body in the Royal Chapel of St. George." After it had been taken to Windsor, "next Day came the Duke of Richmond, the Marchioness of Hartford, the Earls of Southampton and Lindsay, and the Bishop of London" to inter it. See also 'Celebrated Trials' (1825), vol. ii. pp. 83-86; and 'Time's Telescope for 1816,' pp. 6-10. In 'Anarchia Anglicana,' by Theodorus Verax, printed 1649, it is stated:—

"His Majesty coming upon the Scaffold, made a Speech to the People; which could only be heard by some few Souldiers and Schismatics of the Faction who were suffered to possess the Scaffold, and all parts neare it; and from their Pennes onely we have our informations."—P. 111.

The other authorities say that he addressed his remarks principally to Tomlinson.

J. F. MANSERGH.

Liverpool.

It might be added that the four friends who attended the king's burial at Windsor brought with them Bishop Juxon, who had attended the king on the scaffold, "but he was not permitted to read the burial service as he had intended."

R. W. HACKWOOD.

ETRUSCAN CITY ON THE SITE OF ROME (7th S. vi. 28).—The latest, fullest, and best description of the Etruscan remains found in excavating Rome is in Prof. J. H. Middleton's 'Ancient Rome in 1885,' with maps, plans, elevations, sections, and references to authorities and the *Transactions* of archæological societies, all of the greatest value and interest. The geology of the site of Rome

and its vicinity is also original and instructive, and the work is the very best I have ever seen on the topography and archæology of Rome.

ESTE.

Miscellaneous.

NOTES ON BOOKS, &c.

Madame de Maintenon. By Emily Bowles. (Kegan Paul, Trench & Co.)

THERE is no exhaustive life of Madame de Maintenon in English; and Miss Bowles would be the first to admit that her interesting and sympathetic book does not merit such a title. In French there are several so-called lives, but not one in the highest and best sense of the word. It is somewhat strange that "the most influential woman in French history," as Dr. Döllinger calls her, should have no fitting literary monument raised in her honour. Doubtless it is to be accounted for partly by the crash of the Revolution and the long chain of portents that heralded it, and partly from the fact that Madame de Maintenon herself destroyed all possible written evidence that she was the wife of Louis XIV. Miss Bowles has written a book that, to the great majority of readers, will be found full of new and striking matter. To those who have not read the lately published volumes of M. A. Geoffroy, and the standard work by the Duc de Noailles, almost all the information in this little book will be found fresh. Of course we must not be understood to mean the common facts known by every schoolboy. No one can possibly judge of any of the circumstances of the strange and wonderful woman who for many years caused purity to be respected in the most dissolute court in Europe, who has not some considerable knowledge of the character of Louis XIV. It has been the fashion for some time to treat the memory of Louis with contempt. This is, we think, a trick of manner caught from Thackeray. That he was a great king and a man of no ordinary intellectual power is beyond all doubt—selfish and vain, but, considering the way in which he was brought up, who can wonder at it. That he openly lived with various mistresses and squandered large sums of money on them is true. But he never for one moment forgot that in him was vested the sovereign power, to be used for the well-being of France; and in so far as he understood what was meant by it, he tried to do the best for his country. There is no doubt that, from a religious point of view, Madame de Maintenon was fully justified in marrying him, without the registration ever taking place. It was a good marriage, both in canon and civil law, though never openly acknowledged, and from that time the wife seems to have had but one aim in life, and that was to ensure the king's salvation. Ambition, comfort, ease, pleasure, even St. Cyr itself, had to give way to the ever watchful care with which she strove to make a godly and respectable life pleasant to her husband. Most likely one of the things that first attracted the king to her was her habit of telling him very plainly the truth at all times. It is pleasant to see the loving study Miss Bowles has made of this great and good woman's character; and we can only hope that it may be but the prelude to a greater and fuller life of one who has been so much maligned.

Great Writers.—Life of Victor Hugo. By Frank T. Marzials. (Scott.)

MR. MARZIALS has written sanely concerning Victor Hugo. This does not seem high praise, but those who have made acquaintance with the wild fury of many of the great Frenchman's admirers and detractors will, we are certain, admit that sanity on such a subject is some-

thing for which gratitude is due. No man of letters of our own time has cut across so many deep convictions and so many popular prejudices as it was Victor Hugo's fortune to do. We all of us, who have any feelings at all beyond delight in the exercise of mere animality, have fervent beliefs on one side or the other concerning many of those things which Victor Hugo spent his long life in lauding or dragging through the fetid sewer of his scorn. That he was one of the great world-poets no one who has made acquaintance with his works, even in the dull, blurred outline sketch of an English version, will dare to deny. That he had any coherent conception of living politics, any notion of the way in which society has evolved itself, is denied by most persons who do not accept "the revolution" as the new gospel of humanity. How it came to pass that one so wide-minded as he can have looked upon the extremely narrow fanatics who were responsible for the wild talk and wilder deeds of the great French upheaval as anything more than transient phenomena in the great drama of world history we have been always puzzled to explain. Victor Hugo wrote much concerning the history of the human race, but it was a subject he had never mastered in any one of its almost infinite details. His books show this. To such a man, a post of a high order, with a vivid interest in the present and passionate ardour for the welfare of his fellow creatures—a Frenchman, too—it was natural that the great revolution, so near at hand in the days of his childhood, should cast a shadow out of all proportion to its historical importance. It is hard, however, to understand how one who hated cruelty of every kind, who carried on a life-long war against the punishment of death for even the most atrocious criminals, could look with affection on men who, whatever good intentions they may have had, showed a thirst for blood which equals the worst acts of the kings and priests whose deeds he loathed.

Mr. Marzials, when he undertook to write this life of Victor Hugo, must have been aware that he was setting about a task of very great difficulty. He evidently entered on it with no light heart, but with careful preparation, and a serious desire to tell the whole truth. On some points we differ from him, but they are not questions of fact so much as of literary criticism. If we could separate the plots of Hugo's prose stories from the language and the character drawing they would be well-nigh perfect. We have, however, always felt that they are marred by presenting to our scrutiny a sad, terrible world, such as no human beings have hitherto been called upon to inhabit. Victor Hugo's present fame has been obscured far more by the rant of his admirers than by the invectives of theological or political obscurantists. A calm and healthy estimate like that given us by Mr. Marzials will do much good. We trust that it may find a French translator. Dispassionate estimates of this kind are much wanted across the Channel, where politics and religion cut across the literary hemisphere in a way they never have done here.

THE *Quarterly Review* for July opens with a picture of sunny France when the mad Valois kings ruled her, and the conflict between Rome and the infant party of reform was dividing courts and families. Amid those contending forces Gaspard de Coligny, Admiral of France, stands out a prominent figure, commanding the respect even of those who differed from his theology, which is saying a great deal for the admiral. In the 'Reminiscences of the Coburg Family' we have an article dealing with very modern history and with a reigning house which has, by means of its brains, exercised an influence in European affairs entirely out of all proportion to the size of its dominions. It is curious

to read of the late Prince Consort's elder brother, Duke Ernest, arriving at a little Thuringian town, once the cell of an old-time hermit, St. Blasius, and finding it in full revolution, which he promptly quells by meeting the rebels under the wing of a tipsy innkeeper, hearing their grievances, and bowing them out. Whether any beer was broached on the occasion we do not hear. The Prince Consort's views on the state of Germany in 1848 are interesting, as is also the information that he was never so strong a Constitutionalist as Duke Ernest. From politics to music is a somewhat wide leap, but we are glad to take it to get into the company of 'Wagner and Liszt.' The story of the friendship of these two musical geniuses is always full of interest, and not seldom of pathos. It is touching to watch Liszt devoting himself to Wagner's comfort and Wagner's success. The crown of unselfishness must be awarded to Liszt.

The *Edinburgh Review* for July is full of subjects of interest in art, in politics, and in religion. 'The Poems of Michael Angelo' and the 'Heptameron of Marguerite of Navarre' belong to that period of conflict between great contending forces variously known as the Reformation and the Renaissance, which, in fact, are but two of the principal aspects of a many-sided period. We do not feel quite so confident as the reviewer that the dialogues of the 'Heptameron' were ever actually spoken by real Osiles, Saffredents, and Dagoucins, but they represent real thoughts and feelings, which influenced living men and women of the day. France has a large share in the July *Edinburgh*, for to her history belong likewise the Maréchal de Villars and M. de Falloux, the one a "warrior of all but the highest order" in a day of great generals, the other a devoted follower of a lost cause of a type rare in any age. M. de Falloux, the friend of Montalembert and Lacordaire, and the De la Ferronnays, with whom we have been made intimate by the touching 'Récit d'une Sœur' of Madame Augustus Craven, is a character in contemporary history well worth study. We see here how he hoped against hope, and strove against the *ineluctabile fatum* which closed France to the exiled prince, who would not re-enter it at the price of the white flag of Henri IV. and Jeanne d'Arc. The reviewer doubts much whether it really was the flag of either. Perhaps he is right; but the refusal is characteristic of a race which in exile learned nothing and forgot nothing. If it could not be taught even by the horrors seen by the 'English Eye-witnesses of the French Revolution,' it may well be believed that no lessons would ever avail that house. Calmer scenes greet us in 'The Ochtertyre Papers' and the 'Poems of William Barnes,' to both of which subjects the *Edinburgh* does full justice.

No. XIII. of the *Bookbinder* (Clowes & Sons) begins a new volume. It reproduces one or two lovely bindings by Le Gascon and Reynes, and some early oak bindings.

REV. JOHN RIGAUD, B.D.—An occasional contributor has been removed in the Rev. John Rigaud, B.D., one of the senior fellows of Magdalen College, Oxford, who died at his residence in Long Wall, in that city, on July 27, at the age of sixty-seven. Almost the whole of his life was spent in Oxford and under the shade of his old college; and in both he was well known for his benevolence of character as well as for the active interest he took in many charitable and useful institutions. Many readers will remember the numerous articles contributed to our pages by his brother, Major-General Rigaud, who predeceased him about three years. Those in particular who know Oxford will not need to be reminded of the close tie that existed between the brothers, having its prototype in the Brothers Cheeryble

in 'Nicholas Nickleby.' Mr. Rigaud was the son—the youngest, we believe—of Mr. Stephen Peter Rigaud, M.A., formerly fellow and tutor of Exeter College, Oxford, and afterwards Savilian Professor of Geometry and of Astronomy in the university, a man highly distinguished for his scientific attainments.

JOHN WILLIAM BURGON, B.D., Dean of Chichester.—It seems right that 'N. & Q.' should preserve some record of this able churchman, scholar, and poet, who was also an antiquary of no ordinary stamp. He was born at Smyrna (where his father was a merchant), August 21, 1813, and so early as 1835 was the translator of Bronsted's 'Vases Panatheniques,' and in 1839 the author of the valuable 'Life and Times of Sir Thomas Gresham.' At the mature age of twenty-eight (not twenty-two, as stated in Foster's 'Alumni') he matriculated at Oxford, becoming a "Fellow Commoner" of Worcester College, whence he obtained a second class (classics) and (what was more appreciated by his contemporaries) the Newdigate prize for English verse (by his truly beautiful poem of 'The City of Petra'), both in 1845; a fellowship of Oriel College (which he held thirty years) in 1846; the Elleston Theological Essay in 1847; and the Denyer Theological Essay in 1851. He was long an Oxford celebrity as Vicar of St. Mary's, Oxford, 1863-76; one of the select preachers of his University 1860-61 and 1878-79; Gresham Lecturer in Divinity (London) 1868; and finally, in 1875, Dean of Chichester, in which city he died August 4, 1888, within a few days of his age of seventy-five. Ever active and most energetic in all things, he was an indefatigable writer, and his death is said to have been accelerated by his disregard of proper rest from his literary labours.

OCTAVIUS MORGAN.—We much regret to hear of the death, at his residence, Newport, Monmouthshire, of Mr. Octavius Morgan, in his eighty-sixth year. Mr. Morgan, who sat as a Conservative for Monmouthshire from 1841 to 1874, wrote many works of value, and was almost from the first a contributor to 'N. & Q.' His late contributions have generally had reference to clocks and clockmakers.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

MR. B. COHEN, 97, Wynn Street, Birmingham, will be glad of any information regarding the early history of Jews in Birmingham.

W. S. BEWICKE ("Birth of a King").—See 7th S. i. 428, 478.

CORRIGENDUM.—P. 92, col. 1, l. 6 from bottom, for "dekaden" read *Orkaden*.

NOTICE

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

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

LONDON, SATURDAY, AUGUST 13, 1883.

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Notes.

ENGLISH GRAMMARS.

A collection of the names of some of the older English grammars, and of books more or less interesting to the student of English grammar, was made many years ago by Sir F. Madden, and is now in my possession. It is doubtless imperfect, but I think it may prove of some interest. I therefore give it nearly as it was made. It was collected by the simple process of making cuttings from booksellers' catalogues. Few of the books mentioned are of very recent date. I have compared the list with Lowndes's 'Bibliographer's Manual,' which fails to mention several of them. The abbreviations "E." and "G." mean "English" and "Grammar":—

Adams, Rev. James. Euphologia Linguæ Anglicanæ. 1794. 8vo.

— The Pronunciation of the E. Language Vindicated from imputed Anomaly and Caprice. Edinburgh, 1799. 8vo.

Adelung's Three Philological Essays. Translated from the German by A. F. M. Willich. 1798. 8vo.

Anchoran, J. The Gate of Tongues Unlocked and Opened. 1637. 8vo.—Given by Mr. Wheatley in his list of 'Dictionaries,' but not with this date.

Andrew, Dr. Institutes of Grammar. 1817. 8vo.

Ascham, R. The Scholemaster. 1571. 4to.—A well-known book; the editions are numerous.

Ash, Dr. Introduction to Dr. Louth's E. G. 1807. 12mo.

— A Comprehensive G. of the E. Tongue. Prefixed to his 'Dictionary,' 1775. 8vo.

B.—I. B. Heroick Education; or, Choice Maximes for the Facile Training up of Youth. 1657. 12mo.

Also, Of Education, &c. 1699. 12mo.

Baker, R. Remarks on the E. Language. 1779 and 1799. 8vo.

Bales, P. Writing Schoolemaster, teaching Brachygraphie, Orthographie, and Calligraphie. 1590. 4to.

Barbour, J. An Epitome of G. Principles. Oxon., 1668. 12mo.

Barnes, Rev. W. A Philological G., grounded upon E. London, 1854. 8vo.

— Early England and the Saxon English. London. Fcap. 8vo.

Batchelor, T. Orthoepical Analysis of the E. Language. 1809. 8vo.

Bayly, Anselm. E. G. 1772. 8vo.

Beattie, J. Theory of Language. 1788. 8vo.

Bell, J. System of E. G. Glasgow, 1769. 2 vols., 12mo.

Bellum Grammaticale; or, the Grammatical Battel Royal, in reflection on the three E. Grammers, published in about a year last past. 1712. 8vo.

Bertram, Charles. English-Danish Grammar. 1750.

— Essay on the Style of the E. Tongue. Copenhagen, 1749. 12mo.

Blair, D. Practical G. of the E. Language. 1809. 12mo. Also 1816. 18mo.

Bobbit, A. Elements of E. G. 1833. 12mo.

Bosworth, Rev. J. Elements of Anglo-Saxon G. 1823. Royal 8vo.

— Compendious G. of the Anglo-Saxon Language. 1826. 8vo.

Brightland J. E. G. 1712. 12mo.

Brinsley, John. Ludus Literarius; or, the G. Schoole. London, 1612; reprinted 1627. 4to.

Brittain, Lewis. Rudiments of E. G. Louvain, 1778. 12mo.

Buchanan, Dr. On the Elegant and Uniform Pronunciation of the E. Language. 1766. 8vo. Later ed., 1827 (?)

Bucke, Classical E. G. 1829. 12mo.

Butler, Charles. E. G. Oxford, 1633.—See preface to Johnson's 'Dict.' His system of orthography is exemplified in his 'Principles of Musick' (1636) and his 'Feminin Monarchi; or, the Histori of Bees' (1634).

Callander [John?]. Deformities of Dr. S. Johnson. 1782. 8vo.

Campbell, A. Lexiphanes. [Against Dr. Johnson's style.] London, 1767. 12mo. Later, 1783.

Care, H. Tutor to True English. 1687. 8vo.

Carew, Richard. Survey of Cornwall; with an Epistle concerning the excellencies of the E. Tongue. London, 1769. 4to.

Casaubon, Meric. De Lingua Hebraica et de Lingua Saxonica. London, 1650. 12mo.

Cassander, I. Criticisms on Tooke's Diversions of Purley. 1790. 8vo.

Chapman, Rev. J. Rhythmical G. of the E. Language. 1821. 12mo.

Churchill, O. New G. of the E. Language. 1823. 12mo.

Cleland, John. Way to Things by Words: an Attempt at the Retrieval of the Ancient Celtic. London, 1766. 8vo. Also 1768-9.

Cobbett, Wm. E. G. 1819 and 1826, &c. 12mo.

Conjectural Observations on the Origin and Progress of Alphabetic Writing. 1772. 8vo.

Cook's [Cote's?] E. Schoolmaster. 1652.

Cooperi Grammatica Linguæ Anglicanæ. 1685. 12mo.

Cote, Charles. Elements of E. G. 1778 [1783?]. 8vo.

Cote, Edw. The E. School-master. 1636, 1658, 1665, 1692, 1704. 4to.

- Croft, Herbert. Letter to the Princess Royal of England, on the E. and German Languages. Hamburg, 1797. 4to.
- Crombie, Alex. The Etymology and Syntax of the E. Language. 1802, 1809, 1830, 1838. 8vo.
- Reply to Dr. Gilchrist on E. G. 1817. 8vo.
- Davies, Rev. Edw. Celtic Researches. London, 1804. Royal 8vo.
- Delamothe, G. The French Alphabet, &c. London, 1595. 8vo. 1631, 18mo.
- Devis, Ellin. Accidence; or, First Rudiments of E. G. 1786. 12mo.
- Dictionnaire de la Prononciation Angloise. London, 1781. 8vo.
- Dissertation on the Beauties and Defects of the E. Language. Paris, 1805. 12mo.
- Dutch and E. Grammar. 1775. 12mo.
- Du Wes, Giles. An Introductory for to Lerne to Rede, to Pronounce, and to Speak French Trewly. London, by Nic. Bourman, n.d. [about 1540]. Also by J. Waley; also, by T. Godfray. Reprinted, together with Palsgrave's 'Dictionary,' at Paris, 1852.
- Elphinston, James. Analysis of the French and E. Languages. 1756. 2 vols., 12mo.
- Principles of the E. Language. London, 1765. 2 vols., 12mo.
- Propriety ascertained in her Picture; or, E. Speech and Spelling, &c. 1787. 2 vols., 4to.
- E. Orthography Epitomized. London, 1790. 8vo.
- Fifty Years' Correspondence between Geniuses of both Sexes. [In reformed spelling.] London, 1791-4. 8 vols., 12mo.
- Miniature of English Orthography. 1795. 8vo.
- Elstob, Elizabeth. Rudiments of G. for the E. Saxon Tongue. London, 1715. 4to.
- English, J. Observations on Mr. Sheridan's Dissertation concerning the E. Tongue. 1762. 8vo.
- E. G., Royal; Reformed into a more easie Method. 1695. 12mo.
- E. Language, Observations upon the. N.d. [about 1715]. 8vo.
- Reflections on the; being a Detection of many Improper Expressions, &c. 1770. 8vo.
- Vulgarisms and Improprieties of. 1833. 12mo.
- E. Orthographie. Oxford, 1668. 4to.—Said to be by Owen Price (Wood, 'Ath. Ox.' ii. 490).
- E. Tongue, G. of the; with the approbation of Bickerstaff. 1711. 12mo.
- E. Words, Vocabulary of; of dubious Accentuation. 1797. 8vo.
- Errors of Pronunciation.....by the Inhabitants of London and Paris. 1817. 8vo.
- Essay upon Literature: an Enquiry into the Antiquity and Original of Letters. 1726. 8vo.
- Essay upon the Harmony of Language.....to Illustrate that of the E. Language. 1774. 8vo.
- Explanatory Treatise on the Subjunctive Mode. 1834. 8vo.
- Familiar E. Synonymes Critically and Etymologically Illustrated. 1822. 12mo.
- Fearn, Jo. Anti-Tooke: an Analysis of Language. London, 1824. 8vo.
- Fenner, Dudley. The Artes of Logike and Rhetorike. Middleburgh, 1584. 4to.
- Fisher and Tryon's New Spelling-Book. 1700. 12mo.
- Forneworth, R. The Pure Language of the Spirit of Truth; or, Thee and Thou, &c. [Defence of Quaker Idiom.] 1656. 8vo.
- Free, Dr. John. Essay towards an History of the E. Tongue. London, 1749, 1773, 1788. 8vo.
- French Alphabet (a Quaint Assemblage of Grammatical Dialogues, in French and E.). 1639. 18mo.
- Gardiner's E. G., Adapted to Different Classes of Learners. 1809. 12mo.
- Grammar. Some New Essays of a Natural and Artificial Grammar.....for the Benefit of a Noble Youth (W. Godolphin, Esq.). 1707. Folio.
- Short Introduction of G., generally to be used. Cambridge, 1668.
- G. of the E. Tongue, with Notes, &c. 1711. 8vo.
- Also, n.d. 12mo.
- G. of the E. Verb. 1815. 12mo.
- Two Grammatical Essays on a Barbarism in the E. Language. 1768. 8vo.
- Greenwood, James. Essay towards a Practical E. G. 1729, 1753. 12mo.
- Grimm, Jacob. Deutsche Grammatik. Göttingen, 1822-37. 4 vols., 8vo.
- Groombridge, H. The Rudiments of the E. Tongue. Bath, 1797. 8vo.
- Gwilt, Joseph. Rudiments of a G. of the Anglo-Saxon Tongue. London, 1829. 8vo.

WALTER W. SKEAT.

(To be continued.)

THE SUPPRESSION OF THE DRAMA DURING THE PROTECTORATE AND COMMONWEALTH.

According to Collier the latest recorded infraction of the Acts (of 1642, 1647, and 1648) for the suppression of plays occurred at Witney, in Oxfordshire, when 'Mucedorus' was acted by strolling players on Feb. 3, 1653/4. The performance was interrupted by the fall of part of the floor, which caused the loss of several lives. This event is commemorated in John Rowe's 'Tragi-Comœdia' (Collier, 'Annals of the Stage,' ii. 47, ed. 1879).

The following references from the newspapers of the Protectorate seem to prove that performances were frequently given in private up to the end of 1655:—

"Dec. 30, 1654.—This day the players at the Red Bull, being gotten into all their borrowed gallantry and ready to act, were by some of the soldiery despoiled of all their bravery, but the soldiery carried themselves very civilly towards the audience."—*The Perfect Account*, &c., Dec. 27—Jan. 3, 1654/5.

In *Mercurius Fumigosus*, No. 29, Dec. 13—20, 1654, p. 227, is a story of a company of young actors rehearsing a comedy; and there is also a similar story in *Mercurius Fumigosus*, Feb. 7—14, 1655, p. 294. Two other accounts of interrupted performances may be added:—

"Friday, Sept. 11, 1655.—This Day proved Tragical to the Players at the Red Bull, their acting being against an Act of Parliament the Soldiers secured the persons of some of them who were upon the Stage, and in the Tyring house, they seized also upon their Cloaths in which they acted, a great part whereof was very rich, it never fared worse with the spectators then at this present, for those who had monies paid their five shillings apeece, those who had none to satisfie their forfeits, did leave their Cloaks behind them, the Tragedy of the Actors and the Spectators was the Comedy of the Soldiers. There was abundance of the female sex who not able to pay 5s. did leave some gage or other behind them, inasmuch that although the next day after the Fair was expected to be

a new Faire of Hoods of Aprons and of Scarfs all which their poverty being made known and after some check for their Trespass, were civilly again restored to the owners."—*Weekly Intelligencer*, Sept. 11-18.

"Letter from Newcastle upon Tine, Jan. 10.—I here send you a piece of exemplary justice which as it sets a copy to other Magistrates of this Nation, so also cannot be unfitly thought communicable to you. On the 23 of December, a cluster of lewd fellows, adventuring to act a Comedy within the precincts and bounds of this Town; daring as it were authority, and outfacing justice; our vigilant magistrates hearing of it, resolved to set a boundary to their sinful courses and elip the harvest of their hopes; concluding such enormities, the proper nurseries of impiety; and therefore they repair to the place, where having begun, Alderman Robert Johnson, Mr. Sheriff, and divers godly men step in to see their sport, but their sudden approach often changed the scene, both of their play and countenances, so that the interlude proving ominous, boded no less than a Tragedy to the Actors; turning the play into a Tragi-Comedy; after they had done they were apprehended and examined before the Mayor and other Justices of the Peace, and found guilty of being common players of Interludes according to a statute made in the reign of Queen Elizabeth, and according to Law adjudged to be whipt, which accordingly was performed on the publick Market-place, where a great confluence of people thronged to see them act the last part of their play, their robes of honour hanging in publick view.

"Therefore let the Nation know their names and habitations, that all that have converse with them may look upon them to be such as the law of the land hath concluded them to be, Rogues and Vagabonds, as followeth.

John Blaiklock of Jesmond,
John Blaiklock of Jesmond his son, both Papists.

James Moorhead of Newcastle.

Edward Liddel of Jesmond, a Papist.

James Edwards of Usebourn.

Thomas Rawkatraw of Newcastle.

Richard Byerly of Usebourn.

All whipt in Newcastle for Rogues and Vagabonds."—*The Publick Intelligencer*, Jan. 14-21, 1655/6.

C. H. FIRTH.

ST. PANCRAS AND SYNNADE.

1. A good popular lecture on St. Pancras, 'The Boy Martyr under Diocletian,' was delivered (and afterwards published) by the Rev. Edward White, minister of St. Paul's Chapel, Hawley Road, Kentish Town Road, in North London (J. Nisbet & Co., Berners Street; Warren, Hall & Co., Camden Town, 1856). Opposite the title-page, by special permission of the vestry of St. Pancras, is figured "St. Pancras trampling upon Roman superstition." The young saint is in the civil garb of a Roman citizen, with shaven head and circular nimbus over it (with no cross inside the aureole), holding in his right hand the palm of martyrdom. He crushes a figure symbolizing Paganism. Mr. White mentions in his preface that the now deceased Cardinal Wiseman, in his religious romance about the Diocletian persecution of the Church, introduces a character "Pancratius," adding justly that for literary purposes the cardinal took considerable liberties with the actual tradition. So, in fact, I

may add, did the Rev. Charles Kingsley in his otherwise admirable 'Hypatia.' So in this freedom with history at different Christian epochs Wiseman and Kingsley must be admitted to have erred together.

2. Mr. White (p. 9) also mentions that old St. Pancras Churchyard—which has, unhappily, been, at least in part, desecrated by a railway line, the then Bishop of London and the then Archbishop of Canterbury having given their sanction, the result being Act of Parliament powers for the desecration—holds (or held) the ashes of Jeremy Collier (a purifier of the stage); of Mary Wollstonecraft, afterwards wife of Godwin, author of 'Political Justice,' and mother of Mrs. Shelley; of the Corsican patriot General Paoli (for whom *vide* 'Life of Lord Minto,' by Nina, Countess of Minto), and other distinguished persons. I heard many years ago from a lady of my own family, who was born and baptized (as many other members of my family have been) in St. Pancras, that old St. Pancras was the last parish church in England where the Latin Mass was said after the Reformation. I have always doubted, and still doubt, this local tradition. If any of your more learned readers can on this point either inform or correct me, I shall be obliged. My present impression is that (as Mr. White states p. 9 and pp. 44-7) St. Pancras's graveyard in London was a favourite place of sepulture since the Reformation for Roman Catholics dying in London, since mortuary masses for such persons were of charity celebrated in the other church of St. Pancras in Rome itself. Mr. White adds that there are seven churches of St. Pancras in England, one in France, one in Germany (at Giessen, in Hesse Darmstadt), and several in Italy, including the notable San Pancrazio in Rome.

3. Mr. White states (p. 11) that St. Pancras "was born c. A.D. 293 at Synnada, in Phrygia, a place famous for its beautiful marble quarries," and possibly visited by St. Paul. The magnificent red or purple marble of Synnada (of the Italian marble *pavonazzo*) is mentioned by Claudian, ed. Jeep, vol. i. p. 197, 'In Eutrop,' lib. ii. (xx.) :—

Dives equis, felix pecori pretiosaque picto
Marmore, purpureis cædunt quod Synnada venis.

Cf. also Strabo (p. 577), *apud* Jeep, who greatly extols το λατόμιον Σύνναδικού λίθου.

H. DE B. H.

CARDINAL QUIGNON'S BREVIARY. (See 6th S. xii. 18.)—Besides the editions named in 'N. & Q.' and those spoken of in my reprint of the first text of this breviary (Cambridge University Press, 1888), there is an edition, hitherto undescribed, published at Lyons in 1536 by Vincentius de Portonariis. I came across a copy in the Bibliothèque de la Ville at Lyons during a visit there in April last. The title is, 'Breviarium | Romanum nuper

[reformatum, in quo Sacra Scri|ptura libri, probateque San|ctorum historie elegan|ter beneque disposita| leguntur.] The first two lines are in small Roman capitals, the first red, the second black. Under the title is an oblong cut of an angel bearing a shrine or tabernacle, on the right door of which is "Ave Maria"; on the left, "OPA ELENA" (?gratia plena); under door, "Plus ultra" on the left side of angel "P.M."; on the right side "M.P." The legend round the block is, "Vincentius de Portonariis de Tridono de Monte Ferrato." Under the woodcut is, "MDXXXVI." The colophon is, "Excudebant Lugd. Melchior et Gaspar Trechsel Fratres."

The book is printed in red and black Gothic type, with double columns. I think it is an 8vo., but I do not feel confident as to the main direction of the water-mark lines. The preface begins with "Cogitanti mihi," which I fancy is the best short diagnosis of a Quignon of the first text from a Quignon of the second text, the preface of which latter begins with "Breviarium Romanum." I could find no letters from the Pope or the King of France, as the other French editions have. The table of movable feasts runs up to the year 1568, the very year in which the use of Quignon was abolished by Pius V.

The pagination begins, strange to say, with the first page of the preface; the Psalter on fol. 19 recto; the Dominicale on fol. 81 recto; the Sanctorale on fol. 442 recto. The last folio is 495.

In the few points of the text that I was able to collate, this edition seemed to be descended from the first Roman edition rather than from the Venice edition of the first text. The title, however, is the same as that of the Venice edition and of the other French editions.

Bramar, N.B.

J. WICKHAM LEGG.

SEVERITY OF THE ENGLISH PENAL CODE.—In 'N. & Q.,' 6th S. iii. 148, 313, 335, some notes appeared on the capital punishment of juvenile offenders, one in particular, by me, at p. 313, mentioning the execution of a boy aged only twelve years at Lancaster, named Abraham Charlesworth. His crime was being concerned in setting fire to a factory at Westhoughton, in Lancashire, March 24, 1812.

The other day, perusing a recently-published book, the 'Essays' of my late friend Dr. C. M. Ingleby, I came upon the following passage in a note in the essay 'A Voice for the Mute Creation,' which points out the severity of the penal code "when George III. was king." In the year 1814 Edward Pollo was hanged at the new gaol, Chelmsford, for cutting down a cherry-tree in a plantation at Kelvedon, in Essex, the property of a Mr. Brewer. Mr. Justice Heath, who tried him, told him that "a man that would wilfully

cut down a young cherry-tree would take away a man's life" (p. 309).

The same circumstance, but told in a very different form, is mentioned in 'Lives of Twelve Eminent Judges,' by W. C. Townsend, Recorder of Macclesfield, published in 1846. The author died in 1850, just after being made a Q.C. Let it be first noted that he is delineating the character of Sir Francis Buller, a judge as able as severe, and contrasting it, though favourably in point of leniency, with that of Mr. Justice Heath, his colleague and contemporary:—

"Mr. Justice Heath, for instance, who several years after, left a man of infamous character for execution, under a particular statute, for cutting down a grove of seventy young trees. Death appears to have been the dread penalty for offences against property, and the calendar of larceny to have been marked with characters of blood" (vol. i. p. 20).

Judge Heath died in 1816 and Sir Francis Buller in 1800. Mr. Townsend, alluding to both judges, lays the blame on the age, and not on the individuals who pronounced the sentence of the law. On the one hand Dr. Ingleby mentions the offence as merely "cutting down a cherry-tree"; whilst Mr. Townsend brands Pollo as "a man of infamous character," and mentions his aggravated offence "cutting down a grove of seventy young trees." It was presumably under a statute called the Black Act that Pollo was executed, which remained unrepealed in the statute book until 1827. Mr. Townsend has just been discussing the case of Capt. Donellan, who was executed at Warwick in 1781 for poisoning his brother-in-law, Sir Theodosius Boughton. Sir Francis Buller in this case had summed up with his mind evidently convinced of the prisoner's guilt, and always adhered to that conviction.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DOES MR. GLADSTONE SPEAK WITH A PROVINCIAL ACCENT?—Prominent public characters have ever been exposed to attack, as the Chorus in the 'Ajax' of Sophocles says of that hero,

τῶν γὰρ μεγάλων ψυχῶν ἰεῖς,
οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἔμοῦθ
τοιᾶντα λέγων, οὐκ ἂν πείθῃ.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει,

and in the case of the modern English statesman it is not surprising that he has not been exempt from the common fate. But it may be news to many, as it certainly was to myself, to be told that he speaks with a provincial accent. In the 'West Somerset Word-Book,' lately issued by the English Dialect Society, the compiler, Mr. T. F. Elworthy, says:—

"A real Taunton man I should know in Timbuctoo and a Bristolian anywhere, even if he were not half so marked as Mr. Gladstone is by his native Lancashire."—Preface, p. xiv.

Considering his Scotch parentage on both sides, his early residence at Liverpool (a perfect *colluvies gentium*), his education at Eton and Oxford, and long contact with the world of London in all its varieties for more than half a century, it seems strange that he could have retained much, if any, of the true Lancashire as spoken by Tim Bobbin. This is one difficulty. Another arises from Mr. Elworthy's powers of discrimination, which, however strong and accurate as to Somersetshire dialects, may be at fault as to Lancashire. Be this as it may, there must be hundreds of persons, both in public and private life, well acquainted with Mr. Gladstone's modes and tone of speech, and also competent judges of English pronunciation, who could confirm or refute Mr. Elworthy's remarkable criticism.

W. E. BUCKLEY.

THE SOLAR ECLIPSE ON OCTOBER 14, 1688.—Now that so much is being said and is likely to be said about the great event which in the approaching autumn will have taken place two hundred years ago, it may be interesting to refer to some remarks in Evelyn's 'Diary,' under date 1688, October 14 :—

"The king's birthday. No guns from the tower as usual. The sun eclipsed at its rising. This day signal for the victory of William the Conqueror against Harold, near Battel, in Sussex. The wind, which had been hitherto west, was east all this day. Wonderful expectation of the Dutch fleet. Public prayers ordered to be read in the churches against invasion."

On October 14 (corresponding to the 24th, Gregorian style) in that year, an eclipse of the sun took place indeed, which was annular in South Africa, but no part of it was visible in Europe. Evelyn's remark (which has been copied into several books), that "the sun rose eclipsed," would have been true had he been at the Cape of Good Hope, but as he was in London, one can only suppose that the morning was very dark, and that, having heard that an eclipse of the sun would take place on that day, he erroneously supposed that the darkness was due to it.

W. T. LYNN.

Blackheath.

LAVENDER BUSH.—The writer of an article on 'Queen Natalie' (of Servia) in *St. James's Gazette* of July 16, 1888, finds occasion to remark :—

"According to the ordinary traditions of the matrimonial state, the husband, whether in hovel or in palace, ought to be master. There are cases notoriously where practice does not quite accord with accepted theory. The lavender bush flourishes in many a cottage garden; and instances may be cited in which, though the husband sat on the throne, the wife swayed the sceptre."

So far back as 1st S. vi. 123, 'N. & Q.' has it on record that Hertfordshire folk have the fancy that rosemary flourishes only "where the missis is master," but I do not recollect meeting with any intimation that a lavender bush was fraught with the same significance. If it be so, what a gyneco-

cracy there must be about Hitchin; the district cannot fail to present an interesting field of study to others than those who have been fascinated by Mr. Seeborn's discovery of the traces it bears of the English open-field system. ST. SWITHIN.

ASSIST USED AS A NOUN.—This word is given in the 'New English Dictionary,' and marked "rare." There is a quotation for its use from Day, 1607. The word is used by Middleton in 'The Old Law,' I. i. :—

First Lawyer: For the women, for that they never were defence to their country; never by counsel admitted to the assist of government of their country.

This play was first printed in 1656, but in Halliwell's 'Dictionary of Old Plays' it is stated that "this drama was first acted in some form in 1599, and Massinger perhaps made additions to it long afterwards." Cf. also Mr. A. H. Bullen's edition of Middleton, vol. i. pp. xiv-v.

F. C. BIRKBECK TERRY.

PEARLS.—Linnæus had a secret to produce pearls, and he disposed of it to Bagge (24 B., ii. 9) of Gottenburg for 18,000 copper dollars. In 1780 his heirs wished to sell the sealed receipt to the highest bidder. Dr. Stover says the secret is in the hands of Dr. J. E. Smith at London. Now Linnæus, in his 'Systema Naturæ,' writes, "Margarita. Testæ excrementa latere interiore, dum exterius latus perforatur," so that he himself published in 1746 the secret that he held in 1761. He must have forgotten the fact; and what a comment it is on the influence exercised on the world by the publication of philosophical works! The philosopher gets money for an open secret of twenty years' standing, and a merchant can make money by buying it. Money might be got out of Boyle's experiments even now.

C. A. WARD.

Walthamstow.

THE PHONOGRAPH.—Now that the Edison phonograph has been so far perfected it may be well to note where and to what extent its principle has been anticipated. I have the following note, in print, which may be of service to that end. Unfortunately the date appended to it in MS. is blurred, but I believe it is 1859; at all events it can be easily ascertained or verified :—

"M. l'Abbé Moigno read a paper before the British Association describing a new method of reproducing the human voice and other sounds in such a manner as to be visible to the eye. The instrument by which this is effected is called the Phonautograph; it is the invention of a young Frenchman, M. E. L. Scott. The Phonautograph consists of a tube enlarged at one end in the same manner as a trumpet in order to concentrate the sounds, which are conveyed through it to a thin membrane tightly strained over the other end of the instrument. This membrane carries affixed to it an excessively light style or pencil, which is put in motion by every vibration produced by the action of the air upon the membrane. Behind this style a band of paper covered with lamp-black is unrolled by clockwork; and as this band passes

along the point of the style traces upon the lampblack all the curvilinear and rectilinear movements originating in the vibrations of the membrane, and thus produces in its own peculiar characters a faithful reproduction of the sound. This true phonetic writing is constant for every tone, and varies in the size of the markings in proportion to the greater or less intensity of the sound. Musical sounds produce vibration of a regularity proportioned to their degree of harmony, and every instrument has its own peculiar character, as distinguishable by the eye as its quality of tone is by the ear. The human voice offers certain difficulties at present; but there is little doubt that eventually the Phonograph will be made capable of superseding every species of stenography, and not only the words but the very tones of our talented speakers and actors will by its aid be registered for future generations. The science of acoustics has received at the hands of M. Scott a means of development of which we can form no idea at present."

Substituting the name of Edison for that of Scott, the concluding lines of the above might have been copied from any paper during the last few weeks.

R. W. HACKWOOD.

A MISSING MS.—A. Y. writes in *L'Intermédiaire*, June 25:—

"Un manuscrit des Contes de la Fontaine. Grimm raconte, dans sa lettre du 1^{er} juillet, 1768, que Gaignat possédait dans sa riche bibliothèque un manuscrit des Contes de la Fontaine en deux volumes, grand in 4^o ou petit in folio, écrits à la main sur du velin. Le texte, de la main de *Monchaussé*, imitait parfaitement les plus beaux caractères gravés.....Ce manuscrit fait pour Gaignat lui avait coûté 18,000 livres. A sa mort, en 1768, les héritiers déposèrent les deux volumes chez le libraire Debure que Gaignat avait chargé de vendre sa bibliothèque. C'est là que Grimm les vit.....En 1769, le ministre de la guerre, Choiseul, acquit l'ouvrage moyennant dix mille livres. De cette bibliothèque il passa dans les mains de Debure père qui la garda quelque temps et le vendit à M. Paris, parent de Paris de Montmartel, dont la bibliothèque, transportée en Angleterre vers la fin de 1789, y fut vendue publiquement au mois de mars 1791. Le manuscrit des Contes de la Fontaine, qui en faisait partie, fut alors acheté par un riche amateur la somme de trois cent quinze livres sterling, soit 7,500 francs. Depuis, on a perdu la trace de ce chef-d'œuvre qui n'aurait pas de prix aujourd'hui.....Peut être pourrions-nous savoir si ces précieux volumes sont encore en Angleterre."

Can any reader or contributor to 'N. & Q.' satisfy the laudable curiosity of A. Y.? It is only by such channels as those opened up by 'N. & Q.', its Gallican counterpart, "et hoc genus omne," that *literati* can hope to get at the hidden treasures of literature, both printed and manuscript.

Apròpos of these latter, it may be well (for the advantage of future votaries of Pallas) to add that I had the pleasure a few years ago, on the occasion of a visit of our literary club to Knowsley Hall, to inspect two well bound MS. volumes (8vo.), being the late Earl of Derby's neatly written translation of the 'Iliad.'

Manchester.

J. B. S.

THE USE OF SPECTACLES.—As all Germans, according to our insular ideas, wear spectacles in

these days, it is curious to find that the one thing in particular which surprised the Prussian pastor Moritz in his journey from Greenwich to London in 1782 "was the number of people we met riding and walking with spectacles on, among whom were many who appeared stout, healthy, and young." A few pages further on, in his 'Travels in England,' he sagely observes:—

"The sight of the fire [of sea-coal] has also a cheerful and pleasing effect, only you must take care not to look at it steadily, and for continuance, for this is probably the reason that there are so many young old men in England who walk and ride in the public streets with their spectacles on; thus anticipating in the bloom of youth those conveniences and comforts which were intended for old age."

G. F. R. B.

MOB.—In 'Country Conversations,' London, 1694, one of the persons introduced, who is criticizing a translation from Horace, says:—

"I cannot approve of the word *mob*, in these verses, which though significant enough, yet is a word but of Late Use, and not sufficiently Naturalized to appear in a serious Poem: Besides I esteem it a kind of Burlesque word and unsuitable to the Dignity of Horace."

RALPH N. JAMES.

MITTEN. (See 7th S. v. 399.)—"To get the mitten" is referred to in Sam Slick, 'Human Nature,' p. 90: "There is a young lady I have set my heart on; though whether she is going to give me hern, or give me the *mitten*, I ain't quite satisfied." Without doubt the Latin *mitto*, to send (about your business), to dismiss, is the *fons et origo* of the word. E. COBHAM BREWER.

CARAVAN, A KIND OF PORTMANTEAU OR BOX.—A peculiar use of the word *caravan* occurs in 'Essays by Bishop Horne, the Rev. Thomas Munro, A.B., the Rev. Henry Kett, B.D., &c., forming the Collection originally entitled *Olla Podrida*,' 1820, vol. i. p. 41:—

"It would be no bad plan if all genteel people would furnish their trunks, portmanteaus, *caravans*, and hand-boxes with the beauties of some author that suits their taste."

This quotation would seem to imply that *caravan* signified a kind of portmanteau or box. As no mention of this meaning is made by Dr. Murray in his 'Dictionary,' I conclude it is a slang word. I may add that the essay in which it occurs is dated April 7, 1787. HENRI LE LOSSIGEL.

BYRON'S TOWN HOUSE.—It is worthy of note that in a few weeks the residence 13, Piccadilly Terrace, where Byron passed the wretched period of his married life, where Ada was born, and where he wrote some of his earlier poems, will have entirely changed its wonted appearance. Scaffolding warns us of the coming change, and soon we shall have No. 139, Piccadilly new vamped and faced with the corroding stone. I am thankful to have

seen it as it was in Byron's time, and hope that some distinguishing mark may be set upon its walls which shall preserve it from oblivion.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

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.

SHANTY: CHANTIER.—Can any correspondent in Canada inform me if *chantier*, which is now used in the lumber districts of Lower Canada in the same sense as our *shanty*, is of old standing there, and is, in fact, the original of *shanty*? *Chantier* is old in French (Littre has it of thirteenth century), but I happen to have no examples of the French word precisely in the Canadian sense of *shanty* till within the last few years, while one finds the English form *shanty* already in Cooper's 'Prairie,' 1827. This is, I have no doubt, merely owing to want of materials for Canadian French; and I shall be obliged to any one who can inform me of examples of *chantier* = *shanty* before 1827.

J. A. H. MURRAY.

The Scriptorium, Oxford.

P.S.—I have not referred to various guesses assigning to the word a Celtic derivation, which go the round of the dictionaries; but if any one knows any facts which make for an Irish origin I shall be glad to consider them.

"CHANTE PLEURES."—The 'French Book of Rates,' p. 38, has the following curious entry:—

Chante Pleures, or Woodden Gods, per 100	
Weight	02 00

Can any reader of 'N. & Q.' suggest what were these "Woodden Gods," which paid import duty by the hundredweight? J. A. H. MURRAY.
Oxford.

POPE'S VILLA.—In the recent Loan Museum at Twickenham were several views of this house during the tenancy of Pope's immediate successors, Sir William Stanhope and his son-in-law, Welbore Ellis (Lord Mendip); but there was no picture of it as it appeared when Pope himself lived in it, viz., in its initial state of "a small 'body,' with a small hall, paved with stone, and two small parlours on each side; the upper story being disposed on the same plan" (Carruthers's 'Life,' 1858, p. 168). Can any reader of 'N. & Q.' inform me whether the "fine view of his [Pope's] House, Gardens, &c., from Mr. Rijsbrack's painting," which Edmund Curll advertised on July 26, 1735, as shortly to be published, was ever issued? And where is "Rijsbrack's painting" now?

AUSTIN DOBSON.

BISHOP LATIMER.—I should be glad to know whether the famous words of Bishop Latimer to Bishop Ridley at the stake—

"Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out,"

have ever led any to think that the metaphor of the candle not being "put out" may (perhaps unconsciously) have been suggested to Latimer's mind by the words in 2 Esdras xiv. 25:—

"And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write."

ALICE.

JACK-ASS.—The question why the male cat is called *tom* has been fully discussed. May I ask why a male donkey is called *jack-ass*?

ALFRED GATTY, D.D.

[At 2nd S. ix. 221 DR. GATTY will find some information upon the subject from a gentlewoman bearing his own name. For the use of "Jack," consult the Index to the First Series.]

S. SOUTH.—I have twenty-one volumes of MSS., written by S. South, 1730–48, treating on book-keeping, chronology, geography, logic, law terms, trigonometry, navigation, history, anatomy, philosophy, Latin grammar, motion, arithmetic, valuation of chances and annuities, mechanics, Euclid, conics, and miscellanies. Can any reader of 'N. & Q.' give me any particulars of S. South; also say if there is any possibility of his being the author of the works or merely a copyist? They are very neatly written in octavo, each page being ruled round with red ink, and the diagrams are executed with great precision; several are in Latin.

G. BLACKLEDGE.

5, Bishop's Court, Chancery Lane.

ST. ANDREWS, WARDROBE.—I shall be obliged if any reader of 'N. & Q.' can inform me where the church registers, quoted by Mr. Nichols in the 'Collectanea Topographica et Genealogica,' vol. iv. p. 96, as having been in the "possession of Mr. Henry Gwyn, collected by one Maurice Prior, sev't. to Dr. Timothy Baldwin, Dr. of the Civill Lawe and Fellowe of All Soules Colledge, in Oxford, Anno Dom. 1656," can be found.

J. J. LATTING.

36, Woburn Place, W.C.

PARODIES OF SIR WALTER SCOTT'S PROSE.—Has Sir Walter Scott's prose ever been parodied? I do not think Scott's prose style would be very easy to parody, as it has not any very peculiar characteristic other than a constant use of metaphor and general vigour and picturesqueness, all of which we should expect from an excellent poet writing romances. I have a vague recollection that many years ago on a bookstall in London I came across a collection of parodies of celebrated novelists, and

that Scott was amongst them; but I have no idea who the author was. I do not think Scott comes into Thackeray's 'Novels by Eminent Hands'; and although in Bret Harte's 'Sensation Novels,' 'Ivanhoe' is, I think, alluded to, it is not, so far as I remember, actually parodied. Is Thackeray's 'Rebecca and Rowena' exactly what we mean by a parody?

Parody has its "seamy" side. As an instance of this, I remember my old friend Walter Thornbury telling me that when he was young, 'Rokeby' was quite spoilt for him by 'Jokeby.' I do not feel this myself. I can appreciate 'A Tale of Flodden Field' without feeling that it has been at all vulgarized by Horace Smith's clever 'Tale of Drury Lane'; nor does Oliver Wendell Holmes's more than clever parody of Keats, 'Ode on a Jar of Pickles,' in the least interfere with my enjoyment of the Odes 'To a Grecian Urn' and 'To a Nightingale,' both of which appear to be aimed at in Holmes's burlesque ode.

JONATHAN BOUCHIER.

Ropley, Hants.

'GULLIVER'S TRAVELS.'—I have recently obtained a copy of this book printed in Dublin in 1727 (first edition being printed in London in 1726-7), and should be glad to know whether this is an edition well known to bibliographers of Swift or not, and whether copies of it are scarce. The title-page runs as follows:—

"Travels | into Several Remote Nations | of the | World | in four Parts viz. | Part I. A Voyage to Lilliput | Part II. A Voyage to Brobdingnag | Part III. A Voyage to Laputa, Baln | ibarbi, Luggnagg, Glubdub | drib and Japan | Part IV. A Voyage to the Country of the Houyhnhnms | By Lemuel Gulliver | First a Surgeon, & then a Captain of Several Ships | With Cuts & Maps of the Authors travels | Dublin | Printed for G. Risk, G. Ewing, and | W. Smith in Dame Street, MDCCLXXVII."

Opposite title-page is a portrait of Gulliver with round it "Captain Lemuel Gulliver of Redriff Ætat. suæ lviii." and beneath,

Compositum jus, fasque animi, sanctosque recessus
Mentis, et incoctum generoso pectus honesto.

Each part has a separate title-page, opposite to which there is in each case a map of the country to which the part refers. There is also a separate system of pagination for each part, the pages running thus: part i., pp. 1-68; part ii., pp. 1-79; part iii., pp. 1-79; part iv., pp. 1-88. The book is a small octavo. This edition is not mentioned by Lowndes, nor does it appear in the several catalogues to which I have, up to this, been able to refer. Any information as to Irish editions of Swift's works would also oblige.

STEWART.

LEIGHTON FAMILY.—Were the Leightons, or De Leightons, descended from the De Brokes, of Cheshire? An Adam de Broke was Lord de Leighton in Cheshire at the close of the twelfth century. The descent from Adam, Lord of Leigh-

ton, is given to 1460. See Burke's 'Extinct Baronetcies.'

T. W. CAREY.

LOKE.—I have met with this word, chiefly in Norfolk, as meaning a "narrow lane." What is its etymology?

W. WINTERS.

Waltham Abbey.

OATH FORMULA.—In my young days, in Ireland (Tipperary), when boys fell out they vowed eternal enmity somewhat as follows:—

By back of hand and sole of shoe
I'll never speak [again] a word to you.

Whence comes the saying? J. J. FAHIE.

Tehran, Persia.

CATAWIMPLE.—What is a *catawimple*? Samuel Johnson, the Whig writer of the period of the revolution that our grandfathers called glorious, in his 'Remarks upon Dr. Sherlock's Book intitled the Case of Resistance to the Supreme Powers,' 1689, says:—

"When you have once allowed them that point of an absolute judg, then presently an apple shall be an oyster.....pig shall be pike, and a dog shall be a catawimple."—P. 50.

Dr. Murray's great dictionary has not appeared as far as *cat*, so there is no way open to me except to fly to 'N. & Q.'

ANON.

"A MORT"=MUCH.—I have frequently heard this expression in Cambridgeshire thus: "How are you to-day?" "Oh, I feel a *mort* better," or "He is a *mort* better off than I am." I may not have spelt the word properly, but this is how it sounds. What is the derivation?

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

RHYMES ON BIRD NOTES.—Is there any other bird's cry dealt with as is that of the snipe in the sub-joined popular rhyme of the Scottish Midlands? This is supposed to be imitative of the snipe's cry as it descends in its undulating flight in the air of a summer evening:—

Nipcake, don't take,
Don't take, don't take,
Gie the lassies milk and bread,
And gie the laddies don't take,
Don't take, don't take.

"Don't take" is a guess at the meaning of the second epithet, which is pronounced *duntig*. Nipcake, I may add, is the name commonly applied to the snipe by the old people in this district.

W. B.

Fife.

LONGFELLOW PEDIGREE.—Could any reader oblige by stating the earlier generations of Longfellow the poet? The following table of descent, though imperfect, may be useful to some. James Langfellow, of Otlay, Yorkshire, born about 1450; Rev. Sir Peter Langfellowe, born about 1470.

(Three ? generations missing.) Edward Longfellow, born about 1590; William Longfellow, of Horsforth, near Leeds, born 1620, died 1704; William Longfellow, born 1650, in Hampshire or Wiltshire, emigrated to Newbury, Mass., about 1760, married 1676, died 1690; Stephen Longfellow, born 1685, married 1713, died 1764; Stephen Longfellow, born 1723, married 1749, died 1790; Stephen Longfellow, born 1750, married 1773, died 1824; Stephen Longfellow, born 1776, married 1804, died 1849; Henry Wadsworth Longfellow, born 1807, married 1831 and 1843, died 1882. Any other information I have is at the disposal of your readers.

ROBERT CH. DAVIES.

Waterloo, Liverpool.

AUTHORS OF QUOTATIONS WANTED.—

Who was the author of the following pretty canzonet, which is set to music as a glee or part song?—

O'er desert plains, and rushy meres,
And wither'd heaths I rove;
Where tree, nor spire, nor cot appears,
I pass to meet my love.
But, though my path were damask'd o'er
With beauties e'er so fine,
My busy thoughts would fly before,
To fix alone on thine.

No fir-crown'd hills could give delight;
No palace please mine eye;
No pyramid's aerial height,
Where mould'ring monarchs lie.
Unmov'd should Eastern Kings advance,
Could I the pageant see;
Splendour might catch one scornful glance,
Not steal one thought from thee.

JOHN PICKFORD, M.A.

Where in Coleridge's poems can I find the following lines?—

The Fox-glove tall—
Bends beneath the upspringing Lark,
Or Mountain Finch alighting.

T.

Replies.

PRACTICAL JOKES IN COMEDY.

(7th S. v. 125, 215, 372.)

MR. YARDLEY says he would class 'Les Fourberies de Scapin,' 'Le Médecin malgré lui,' and 'Monsieur de Pourceaugnac,' among farces, not among comedies. May I point out to him that Molière himself called them comedies?—that is, supposing that Molière is responsible for these descriptions of the nature of his plays. 'Les Fourberies de Scapin' and 'Le Médecin malgré lui' are described as "comédies," 'Monsieur de Pourceaugnac' as a "comédie-ballet." Perhaps the best definition of them would be "farical comedies," in contra-distinction to 'L'Avare' and 'Les Femmes Savantes,' which are strictly "comedies." It is almost as difficult to define the exact distinction between comedy and

farce in every case as to define the exact distinction between wit and humour, or between parody and burlesque. My notion of a "farce" is a short piece in one act, containing a single comic idea, of course considerably expanded, but without anything that can really be called a plot. Now of the above-mentioned three plays—namely, 'Les Fourberies,' 'Le Médecin,' and 'Monsieur de Pourceaugnac'—the first has not only a plot, but rather an involved plot, which is remarkable, as 'Les Fourberies de Scapin' is, perhaps with the exception of 'Monsieur de Pourceaugnac,' the most "rollicking" of all Molière's plays. There are two fathers, two lovers, two heroines, and two valets; and if one is not careful one is very apt to forget which son belongs to which father, which heroine to which lover, and which valet to which master. Does not this alone take it out of the category of farce? Each of these three plays is in three acts; Le Sage's 'Crispin rival de son Maître' is in one, but it is a very long act, in many scenes. MR. YARDLEY, I presume by inference, admits that 'Le Bourgeois Gentilhomme' is a comedy, which it undoubtedly is in the main, but the fourth and fifth acts, in which Monsieur Jourdain is created a "mamamouchi," are pure farce combined with ballet.

I think MR. YARDLEY is rather hard on our dear friend Gil Blas in saying that he "committed acts that might very justly have brought him to the gallows." I am very far from admitting that *any* act can justly bring a person to the gallows; but this would be an unsuitable subject for discussion in 'N. & Q.' (See Nicole Andry's last words in De Banville's 'Gringoire,' at the end of the play.) At any rate, Gil Blas never did anything that could be so characterized. It is true that his notions of *meum* and *truum* are sometimes as shady as those of Autolycus and Scapin, e.g., where he keeps more of the patients' fees at Valladolid than he was entitled to keep according to his agreement with Sangrado; and still more shady when, under the guise of officers of the Inquisition, Don Raphaël, Ambroise, Don Alphonse, and Gil Blas himself, combine to rob Samuel Simon of a considerable sum of money. But this last is faithfully restored; and although Gil Blas does not himself restore it, he is the instrument of its restoration, and he succeeds in resisting the temptation which beset him to appropriate it instead of giving it to its rightful owner. Sir Walter Scott, in his biography of Le Sage, calls Gil Blas a "most excellent person"; and, although Scott obviously did not mean to apply the term "excellent" to Gil Blas's morals, still we cannot suppose that so "warrantable" an author (as Charles Lamb would say) as Sir Walter would have spoken of any one as a "most excellent person" in any sense if he had thought him very bad. Gil Blas indisputably is not a model young man, but he

has good impulses, and his heart is really sound; but he is weak, and easily led.

Even Scapin, whom MR. YARDLEY classes in the same category with Gil Blas, is perhaps not so thoroughpaced a rogue as we are apt to think from the title of the play. His chief rogueries are committed for the purpose of obtaining money, not for himself, but for the two young men, Léandre and Octave. It is true that in order to accomplish this he sticks at nothing. He certainly appropriates for himself Léandre's watch, which he ought to have delivered to Zerbinette, "afin de voir quelle heure il est"; but even in the instance of the cask of Spanish wine, he drank it "avec ses amis."

May I conclude by thanking MR. YARDLEY? His original note (p. 125) has led to some, I hope, pleasant discussion on a very pleasant subject.

JONATHAN BOUCHIER.

Ropley, Alresford.

Many instances occur in the older dramatists. In the third act of Jasper Mayne's 'City Match' (Hazlitt's 'Dodsley,' vol. viii.) there is one that recalls to mind the Induction to 'The Taming of the Shrew.' One of the characters is made drunk, and in that state is dressed up and exhibited as a monstrous fish newly discovered. In the earlier 'Damon and Pythias' (Hazlitt's 'Dodsley,' vol. iv.) the two comic lackeys make Grim the Collier drunk, and pretend they can shave him as nicely as the king's beautiful daughters, who, they allege, act as barber to their father. They shave him with an old knife and dirty water, and generally ill-treat and finally rob him. In 'Jack Juggler' (Hazlitt's 'Dodsley,' vol. ii.) a good part of the humour consists in Jack Juggler persuading Careaway, the simple-minded serving-man, that he is some one else, and getting him into trouble with his master and mistress. Other instances occur in Cartwright's 'The Ordinary' (Hazlitt's 'Dodsley,' xii.), and Kilgrew's 'The Parson's Wedding' (*ibid.*, xiv.), but are too coarse to be detailed in the pages of 'N. & Q.' Reference may, however, be made to the practical jokes or buffoonery in Marlowe's 'Faust,' although a tragedy, and the scenes in question are almost certainly not from Marlowe's pen.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

"OF A CERTAIN AGE" (7th S. v. 447; vi. 36).—I think T. A. T. has defined this phrase so far as it admits of definition. Byron says in his description of Laura ('Beppo,' xxii.):—

She was not old, nor young, nor at the years
Which certain people call a "certain age,"
Which yet the most uncertain age appears,
Because I never heard, nor could engage
A person yet by prayers, or bribes, or tears,
To name, define by speech, or write on page
The period meant precisely by that word,
Which surely is exceedingly absurd.

Again, in 'Don Juan,' canto xiv. 51 and 53, he speaks of

That leap-year, whose leap,
In female dates, strikes Time all in a heap;
and adds:—

This may be fixed at somewhere before thirty—
Say seven-and-twenty; for I never knew
The strictest in chronology and virtue
Advance beyond while they could pass for new.

Taken in conjunction with his own early death, it is remarkable that Byron alludes more than once in the last-quoted poem to the age of thirty, and seems to have believed that life has little to offer men or women after that period, or, at the utmost, after thirty-five (canto i. v. 62, 213; canto xii. v. 2).

W. J. BUCKLEY.

May not Byron's lines be put in evidence:—

And lo! a fifth appears, and what is she?
A lady of "a certain age," which means
Certainly aged, what her years might be
I know not, never counting past their teens.
'Don Juan,' c. vi. st. 69.

EDWARD H. MARSHALL, M.A.

Hastings.

I thought somebody would have quoted 'Beppo,' xxii. :—

She was not old nor young, nor at the years
Which certain people call a "certain age,"
Which yet the most uncertain age appears,
Because I never heard, nor could engage
A person yet by prayers, or bribes, or tears,
To name, define by speech, or write on page
The period meant precisely by that word,
Which surely is exceedingly absurd.

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

CHRISTABEL (7th S. iv. 368, 412).—I do not think Coleridge invented this name. In 1687 James, son of Francis and Christobella Hill, was baptized in St. Alphage Church, Canterbury. I believe I have the name somewhere under its masculine form, Christobello, but I cannot lay my hand on it just now.

J. M. COWPER.

Canterbury.

CLARENDON PRESS (7th S. v. 368, 474).—Will the REV. W. E. BUCKLEY allow me to make some additions to his notice of the University Press? An interesting account of a later date than Dr. Ingram's was compiled by one of the then partners in the business, H. Latham, M.A., with the title, "Oxford Bibles and Printing in Oxford. By H. Latham, M.A. Ox. By T. Combe, M.A., E. B. Gardner, E. P. Hall, and H. Latham, M.A., Printers to the University. 1870" (with several pages containing specimens of type). An excellent list of the books printed at Oxford is in Sotheby & Wilkinson's sale Catalogue of the Library of Dr. Bliss, pt. ii. pp. 1-97. The REV. W. E. BUCKLEY says that some one is looking up Oxford printing. I have met with notices of two books not in this list:—'A Compleat Herball, containing the Summe of

Ancient and Moderne Authors, both Galenical and Chymical,' by Robert Lovell, Oxford, 1665. He was of Christ Church (see Wood, 'Fasti Oxon.', t. ii. col. 772, fol. 1692). 'The Traitor to Himself; or, Man's Heart his Greatest Enemy, a Moral Interlude in Heroic Verse, with Intermaskes at the close of each Act,' Oxford, 1678. It was written for performance at Evesham School, of which the author was master.

ED. MARSHALL.

GLASSES WHICH FLATTER (7th S. v. 367, 498).—May I add from Liddell and Scott, *s.v.* ἀκκώ, a reference to 'Zenob.,'* Prov. i. 53, *ubi* *vide* Deutsch?
P. J. F. GANTILLON.

DEAD MEN=EMPTY BOTTLES (7th S. v. 448; vi. 38).—The following passage is from a translation of 'L'Assommoir,' by Emile Zola, chap. vii. p. 208 (ed. 1888):—

"And the wine, my children! it flowed round the table as water flows into the Seine. A regular stream, like when it has rained and the earth is thirsty. Coupeau poured it out from on high to see it froth; and when a bottle was empty, he turned it upside down, and pressed the neck with the gesture of a woman milking a cow. Another *dead man* with his head broken! In a corner of the shop, the heap of *dead men* increased, a cemetery of bottles, on to which they threw all the refuse from the table."

ROBERT F. GARDINER.

Glasgow.

When I was a boy I used to hear sung a famous old convivial ditty, "Down amongst the dead men, there let him lie," the apparent horror of which was explained away as signifying only the empty bottles under the table.

I. W. HARDMAN, LL.D.

I think I have seen the story (*ante*, p. 38) narrated of the Duke of Clarence, afterwards William IV. The remark came more forcibly from his nautical lips than from the military mouth of the Duke of York. EDWARD H. MARSHALL, M.A.
Hastings.

THE VERIFICATION OF QUOTATIONS (7th S. vi. 6).—There are some statements in the note of Mr. BYRNE which cannot be accepted. The sentence is not quite correctly given from the 'Geflügelte Worte,' where it is alternatively, "An nescis, mi fili, quantilla prudentia mundus regatur (oder, regatur orbis)." Nor is it at all the case that a reference to the publication in 1826, which Büchmann refers to, can be taken to ascertain the origin. Nor, again, can the sentence be attributed to the chancellor for its first utterance. The exact form and the real authority have been the subjects of examination in 'N. & Q.' (5th S. vi. 468, 520; vii. 78, 117), and the writer, L. B. S., in the last reference of these, observes, "The extract given by DR. RAMAGE (p. 78) from the

'Florilegium Christopheri Lehman' (*sic*), Frankfurt, 1640, seems, at all events, to dispose of the idea that this saying originated with Oxenstjerna." And, after examination, he further states that "It seems to follow that the use of the expression by the chancellor was certainly subsequent to its appearance in print in 1640."

Büchmann carries it back much further, to an answer of Pope Julius III., in a conversation with a Portuguese monk, who commiserated him for having the dominion of the whole world upon him. The authority for this is 'Colecçam Politica de Apophthegmes Memoravias por D. Pedro Joseph Suppico de Moraes,' Lissibon, 1738.

The reference to Dr. Routh has its verification in 'N. & Q.,' 5th S. iv. 274, where an extract is given from Dean Burgon's 'Last Twelve Verses of St. Mark's Gospel,' 1871, in the title-page of which it forms the motto, the opinion of Dr. Routh having been elicited by himself. It is not exactly as MR. BYRNE writes. ED. MARSHALL.

[Many communications, the gist of which has been anticipated, are acknowledged.]

ST. LAWRENCE (7th S. v. 468).—The Bishop of Chester, in his article on 'Laurentius, the second Archbishop of Canterbury,' writes in Smith and Wace's 'Dictionary of Christian Biography':—

"Laurentius was never canonized, but he was held in great veneration in Kent, and out of the 250 churches in England which are dedicated to St. Laurence the deacon, some few may be held to commemorate the successor of Augustine, or to have been indebted for their names to the reverence inspired by the two conjointly."

EDWARD H. MARSHALL, M.A.

The Reference Library, Hastings.

STREET IN WESTMINSTER (7th S. v. 369, 449).—Ermin, a female name, is well known in Wales. I know of four or five ladies who bear it. I have heard it meant Hermione, but have met with other explanations. P. P.

In 'New Remarks of London; or, a Survey of the Cities of London and Westminster,' &c., London, 1732, I find St. Ermin's Hill, in Petty France division of St. Margaret's, Westminster, is called St. Ermin's Hill, or St. Hermit's in the Broad Way.

ALFRED CHAS. JONAS.

Swansea.

CLIFFE OR CLIVE FAMILY (7th S. vi. 47).—MR. H. L. TOTTENHAM has, I think, been misled when attempting to connect the family of Clive with Cleeve Abbey. This abbey, or the Cistercian Abbey of St. Mary of the Cliff, had no connexion whatever with St. Mary Redcliff at Bristol. The fine ruins may still be seen near Dunster, in Somersetshire, and afford one of the best and most perfect examples of the arrangements of a Cistercian house. In Mr. Mackenzie Walcott's monograph on the abbey there is no mention of the Clifves as

* In the 'Paroemiographi.'

benefactors, although a list is given. Other articles on Old Cleeve occur in vols. xxxi. and xxxii. of the *Journal of the British Archæological Association*, and here also the Cliffee are not mentioned. A very perfect encaustic tile pavement is still preserved *in situ*, and includes many shields of arms of benefactors and others connected with the establishment, but neither here nor in portions found in other parts of the buildings have any been recognized as belonging to the Cliffee family.

If I remember correctly, another contributor to 'N. & Q.' recently confounded Cleeve Abbey with St. Mary Redcliffe. How has the error arisen?

CHAS. J. CLARK.

Bedford Park, W.

Cleeve Abbey is between Dunster and Watchet, in Somerset; the ruins, though large and interesting, are little known. The church of Old Cleeve lies a little to the north-west of the abbey, it is very ancient, and the floor slants upwards from the tower to the chancel. The abbey was founded by William de Romare, son of the Earl of Lincoln, in 1188. St. Mary Redcliffe is in that part of Bristol which belongs to Somerset, and the two have, so far as I know, no connexion with each other.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

Surely MR. H. L. TOTTENHAM is in error in supposing that "the ancient Abbey of Old Cleeve is identical with St. Mary Redcliff"! The former is close to Minehead, the latter is in Bristol; and nearly the entire length of Somerset lies between them.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

If by St. Mary's Redcliff MR. TOTTENHAM means the well-known church of that name in Bristol, allow me to say that "the ancient Abbey of Old Cleeve" is not only not "identical" with it, but that, as St. Mary's Redcliff was never an abbey at all, but simply a parish church of unusual size and splendour, such an identification would in any case be impossible. Old Cleeve Abbey, otherwise the Cistercian Abbey of St. Mary in the Vale of Flowers, Clive, is situated in the north-western part of the county of Somerset, within a short distance of the shores of the Bristol Channel. It is within a few minutes' walk of the Washford station of the Taunton and Minehead Railway. The house was founded in 1188 by William de Romara, grandson of the Earl of Lincoln of the same name, who inherited his grandfather's enormous estates, but was never confirmed in his earldom, though maintaining the rank of an earl. He married Philippa, daughter of John, Count of Alençon, but had no issue by her, and died ten years after the foundation of Cleeve Abbey, in 1198.

EDMUND VENABLES.

The Precentory, Lincoln.

A BECKETT FAMILY (7th S. v. 187, 395).—In reply to the question raised by B. A. C. as to the à Beckett family the following notes may be of interest to your readers. The Becketts of Littleton appear in both the Visitations of Wiltshire, the first in the pedigree, Richard Beckett, of Wilton, having married the heiress of the Keyser, Auncell, and Malwyn families. As to the prefix *à*, in 1441, in the sale of a ship at Calais, the name of the owner, who bore the arms of the Wiltshire family, is given as John à Beckk (frequently used as an abbreviation of Beckett), and during the last century several of the members of the family were christened with the prefix added to their Christian name, thus, "Thomas à." At the present time the prefix is borne by the lineal descendants of the family by usage. As the prefix was conferred upon St. Thomas of Canterbury shortly after his martyrdom (it was never borne by Gilbert Beket, Portreve of London, his father) by public consent, it may be inferred that the people were anxious to claim for their champion a Saxon origin. Other instances of the prefix are found in Thomas à Kempis, born near Cologne, and the old Wiltshire family of à Court.

The first Beckett landowner that can be traced after the death of the archbishop and expulsion of his kindred is William Beckett, of Upton, Gloucester, on the confines of Wiltshire, who succeeded his uncle Hubert in 1208, and who is described to be the next heir after the death of Gilbert and Bencerlina. In a book of pedigrees preserved at the Herald's College Hubert is given as a relative of St. Thomas. Accepting this assertion, it would seem that the father of Hubert and the father of St. Thomas (Gilbert) had a common ancestor. Tradition credits Wilton as the birthplace of Gilbert Beket, the father, and John of Salisbury, the reputed kinsman and contemporary biographer of St. Thomas, and the Benedictine Convent thereof as the home of Mary, sister of St. Thomas, before she was transferred as superiress to the Abbey of Barking. It may be then that Wilton, or at least Wiltshire, was the cradle of the family of which St. Thomas was a cadet. Reference is made in deeds and other documents to Beckote, of Gloucester, in 1276; William Becket, of Markesbury, Keynesham, Somerset, in 1308 and 1310; John Becket, of the same place, in 1336, 1359, and 1370; and John Beckote, of Keynesham and Upton, in 1386. In 1398 John Beket has a monetary transaction amounting to eighty marks with a soldier at Holdeach, Somerset, and in 1445 John Kyngtone Becket is mentioned in connexion with lands at Markesbury. Thus the Becketts seem to have been settled at Markesbury from 1308 to at least 1445. Forty years earlier (1405) the Becketts appear in Salisbury (which is close to Wilton) in the person of John Becket, clerk of the market. In 1412 John

Becket is Mayor of Salisbury; in 1417 John Becket is M.P. for Sarum; in 1419 John Becket is Mayor of Salisbury; in 1451 a prayer is offered for the repose of the soul of John Becket; in 1485 William Becket is M.P. for New Sarum; and in 1490 John Becket is clerk of the market of Salisbury. Early in the sixteenth century (probably 1520) Richard Beckett, of Wilton, appears in the Beckett pedigree recorded in the first Visitation of Wilts, and from this Richard Beckett, of Wilton, the modern Wiltshire family is lineally descended in the male line without break. In 1269 Nigellus Beket, of Southampton, dies, holding land in that county, which is held in direct lineal descent until John Becket in 1372. In 1300 and 1301 Valentine Becket, of Southampton, is summoned to perform military service against the Scots in the reign of Edward I. as holder of considerable land in Southampton.

In a roll of arms of Edward I. we find the coat of Becket described as a Chevron gules on a field argent between three lions' or leopards' heads erased gules; and this no doubt is the shield used by Valentine Becket, of Southampton, in his campaign against the Scots. This is also the coat of Richard Beckett, of Wilton, of the Wiltshire Visitations, except that in his case the field is or and on the chevron he carries a fleur de lis and two annulets of the field. In 1415 John Beckett is mentioned in a confirmation of land in Kent, to which he attaches his seal, which bears the same arms as John à Bekk, the shipowner in 1441, and Richard Beckett, of Wilton. In conclusion it may be noted that since the Visitation to the present time the family Christian name of the head of the family, with scarcely an exception, has been William, the second name being John, which were almost invariably the Christian names of the Becketts of Upton, Somerset, and Salisbury. TEMPLER.

"NATURA NIHIL FACIT PER SALTUM" (7th S. v. 447).—It is not, probably, to be ascertained who was the author of this maxim, as is the case in respect of many others. An instance of its early occurrence is given by DR. C. T. RAMAGE at 3rd S. xii. 149, who states that in Fournier's 'Variétés Historiques et Littéraires,' t. ix. p. 247, he prints a piece, which appeared in 1613, entitled 'Discours Véritable de la Vie et de la Mort du Géant Theutobocus,' in which the expression "Natura in operationibus suis non facit saltum" occurs as a citation. ED. MARSHALL.

Linnaeus, in his 'Philosophia Botanica,' 8vo., 1751, § 77, says:—

"Defectus nondum detectorum in causa fuit, quod Methodus naturalis deficit, quam plurimum cognitio perficiet; Natura enim non facit saltum."

But the maxim is, I believe, older than Linnaeus.

A. R.

Gomshall.

AINSWORTH: CRUIKSHANK (7th S. v. 509).—An original edition of the 'Tower of London' should have on the title-page "MDCCCXL," and the engravings should have at the bottom, "London, published by Richard Bentley, 1840." If this is missing from the plates the book is a reprint.

J. B. MORRIS.

Eastbourne.

CERTIFAGO, OR SERTIFAGO (7th S. vi. 8).—May I suggest that these are the rather wild shots of an unlettered man who was aiming at the word *sarcophagus*? In that way the editor of the 'Tavistock Parish Records' would be right in understanding them as an explanatory term for "grave," the meaning being that these were payments in respect of stone tombs, and not ordinary graves. An alternative explanation might be that it stands for "certified" or "certificated," meaning that the grave in question was specially reserved to the person making the payment in a way that ordinary graves were not; but I incline to the first suggestion.

R. HUDSON.

Lapworth.

This may be an error in spelling, possibly for "ceragio," "quod cere nomine præstatur ecclesiis ad luminarium concinnationem" (Ducange, Migne). In 'N. & Q.,' 3rd S. ix. 62, there is an extract from the books of the Founders' Company of about the same date, 1522;—

"1522. Itm payd to the Wax Chaundler for the beryny lycht at Sen Markyth, in Lodbery, viij Wax Tapth," &c. Reference is made to Dr. Rock, 'The Church of our Fathers,' vol. ii. pp. 469-520, for notices of the wax tapers used at the funeral service according to the Old English ritual.

ED. MARSHALL.

LORD FANNY (7th S. vi. 69).—It was by this name that Pope referred to John, Lord Hervey, son of the Earl of Bristol, who was attached to the court of George II. in the capacity of vice-chamberlain. He was a Whig, and was favoured with the trust and confidence of Queen Caroline. Pope hated him with the utmost malignity, and first attacked him in 1727 in 'The Miscellanies,' and again sneered at him in 'Sat. and Ep.,' i. 6:—

The lines are weak, another's pleased to say
Lord Fanny weaves a thousand such a day.

To these Hervey replied in 'Verses to the Imitator of Horace.' Pope retorted in 'A Prose Letter to a Noble Lord,' which he followed up by the character of "Sporus," 'Sat. and Ep.' ProL 305. In the Prologue, line 149, there is another allusion:—

Like gentle Fanny's was my flowery theme,
A painted mistress, or a purling stream.

Pope pretended that "Fanny" was only the Anglicized form of "Fannius" ("ineptus Fannius," Hor. i. Sat. 79). A full account of the quarrel

between Pope and Lord Hervey is given in Croker's 'Introduction to Lord Hervey's Memoirs.'

The allusion to Byron's estimate of Pope probably refers to a pamphlet entitled 'Observations upon an Article in *Blackwood's Magazine*, No. xxix., August, 1819,' published by Byron in 1819 as an answer to that article and to one published in the *British Review*, No. xviii., 1819. In it he says: "Taking passage for passage, I will undertake to cite more lines teeming with imagination from Pope than from any two living poets, be they who they may." In the same pamphlet Byron enumerates the disciples of Pope, and among them is Rogers, who is also alluded to in the extract given.

Putney.

F. B. LEWIS.

It was John, Lord Hervey, who was usually called Lord Fanny by the wits of his time, in consequence of his effeminate habits. His appearance was that of a "half wit, half fool, half man, half beau." He used rouge, drank asses' milk, and took Scotch pills. He was both a politician and poet. It was he who was satirized as "Sporus" by Pope in the Prologue to the 'Satires,' 1734, in the following terms:—

That thing o' silk
Sporus, that mere white curd of asses' milk;
Satire or sense, alas! can Sporus feel?
Who breaks a butterfly upon a wheel?

He was born October 15, 1696; he was a supporter of Lord Walpole, and was Lord Privy Seal in 1740. In 1742 he wrote 'Memoirs of the Reign of George II.,' which were not published until 1848. He died August 5 or 8, 1743.

J. W. ALLISON.

Stratford, E.

If one may be allowed a guess, perhaps the well-known *sobriquet* which Pope affixed to Lord Hervey was transferred by *Maga* to the Rev. Francis Hodgson, who at one time formed a mutual admiration society with Byron. If the guess is right, there is not much point in the joke.

EDWARD H. MARSHALL, M.A.

Hastings.

I do not know for what personage "Lord Fanny" was a nickname sixty or seventy years ago, but everybody knows that it was Pope's nickname for the Lord Hervey of his day, the author of the well-known 'Memoirs.'

E. V.

VENABLES (7th S. vi. 48).—Robert Venables was descended from "Gilbert Venables, lord and baron of Kinderton, *temp.* William the Conqueror," and his ancestors had married into most of the great Cheshire families. His pedigree and life will be found in 'Some Account of General Robert Venables, of Antrobus and Wincham, Cheshire,' printed for the Chetham Society, 1871, and included in the Chetham 'Miscellanies,' vol. iv.

Dr. Ormerod, in the 'History of Cheshire,' also gives a pedigree of the family, from which it appears that Robert Venables resided at Chester. Colonel Venables's 'Experienced Angler' was first published in 1662, and had no necessary connexion with Walton and Cotton's 'Compleat Angler,' though the three were issued together in 1676 under the title of the 'Universal Angler.' William and Abraham Venables were not sons of the gallant angler.

ERNEST AXON.

66, Murray Street, Higher Broughton.

SNEAD (7th S. v. 347; vi. 14).—A scythe has three parts: the blade, the sneyd, and the nibs. The blade and the sneyd have been already mentioned; but without the nibs no mower could use his scythe. The nibs are two wooden handles attached to the sneyd by iron holdfasts, by holding which the mower is able to balance and swing the scythe in mowing.

JOHN P. STILLWELL.

Hilfield, Yately, Hants.

HERALDIC (7th S. vi. 28).—The arms inquired for by S. are given in Burke's 'Armory' to the name Shackleton or Shakelton. Edmondson's 'Complete Body of Heraldry' (1780) seems to be the earliest printed armory in which they appear. A visit to the Heralds' College would perhaps clear up the question as to date of grant.

LEO CULLETON.

25, Cranborne Street, W.C.

DUAL ORIGIN OF THE STUART FAMILY (7th S. vi. 27).—Chalmers, I think, is credited with the discovery that Alan Fitz-Flaad, or Flathald, *temp.* William I., was father of three sons, the eldest being the ancestor of the Fitz-Alans, the second of the Stuarts, or Stewarts, and the third of the Boyds. There is an interesting resemblance between the arms of the latter two families. I write from memory, so cannot be more explicit. I should be rather inclined to ask, What authority is there for Camden's Celtic derivation?

J. DALLAS.

Exeter.

In the *Scottish Review* for January, 1886, in an article on the Scottish peerage, generally attributed to Lord Bute. The writer says, p. 10: "The Stuarts, as everybody knows, are really Fitz-Alans, being a younger branch of the same family of which the Duke of Norfolk is head. They first appear in England under the Conqueror, and Walter Fitz-Alan entered Scotland under David I. Nothing is known of their origin beyond the fact that the original Alan's father was called Flaald."

GEORGE ANGUS.

St. Andrews, N.B.

THE 'BRUSSELS GAZETTE' (7th S. v. 127, 374; vi. 31).—The *Brussels Gazette* is referred to by Miss Burney in her 'Diary' for 1787. On the

Terrace at Windsor Castle there were, she says, several foreigners. "Colonel Manners expressed a warm disapprobation of them, saying, 'Why, now these people take to coming on the Terrace so, I suppose everything one says will be put in the *Brussels Gazette!*'" (*Madame d'Arblay's 'Diary and Letters,'* vol. ii. p. 369, ed. 1876).

GEO. L. APPERSON.

DEDLUCK (OR DIDLUCK), CO. SALOP (7th S. v. 488; vi. 31).—Your querist Mr. J. W. BONE is right in his surmise that Llandudno is correctly pronounced Llandŷdno, but he appears to have overlooked the important fact that the word is a Welsh one (being compounded of Llan and "Tudno," signifying St. Tudno's Church, whence we get Llandudno), the unaccented *u* of the Welsh approximating to the sound of the English *i* short.

When this is considered, I fear there is nothing gained by comparing the pronunciation of Didluck with that of Llandudno; unless, indeed, the two names have more in common than I believe to be the case—*i.e.*, are both traceable to a Celtic origin.

G. H. EVANS.

Lorne Street, Chester.

MATTHEW'S BIBLE, 1537 (7th S. v. 481; vi. 35).—MR. DORE'S answer leaves much to be desired; but as he is driven to own his book on 'Old Bibles' is wrong, and now, for the first time, pleads illness as the cause, there would be no good in pointing out further errors, especially as only he can know how much "the slips got mixed." Those who have hitherto taken him for their guide now know how much reliance to place upon the book, as the author "was too ill to read the proofs," and "the slips got mixed," so that what is said of one Bible is quite wrong, and is what he intended to say of another; and even then it would have been wrong, for it would not have been true of *that* other, or of *any* other. What is more unfortunate still is that two (or I might say three) previous writers about Matthew's 1537 Bible had made the *same error* about the prologues! In such circumstances most people will think MR. DORE had done better to let the "tractate" wait till he was well and could read the proofs, since it was but a "tractate," and the world was not impatient; or he could have had a short notice inserted at the beginning explaining the unfortunate state of affairs.

As this subject probably does not interest any large number of the readers of 'N. & Q.,' any further blundering statements will be noticed in another channel—when they are of sufficient importance.

Boston, Lincolnshire.

R. R.

BISHOPS JACKSON AND LLOYD (7th S. vi. 8).—MR. TEW does scant justice to the notice of Bishop

Lloyd in the 'Oxford Diocesan History' when he states that Bishop Lloyd's "name is casually mentioned, but that is all." In reality, there is a condensed account of Bishop Lloyd in pp. 173-6, with reference to the following authorities for each statement: Dr. Pusey's 'Reprint of Tract xc,' pref., p. 28, Ox., 1870; W. E. Gladstone's 'Autobiography,' p. 53, Lond., 1868; *Annual Register*, vol. lxxi. p. 232; *British Critic*, October, 1825; 'Diary and Correspondence of Charles Abbot, Lord Colchester, vol. iii., Lond., 1861; together with such personal reminiscences of the bishop's attitude towards the clergy as the writer was able to supply. If Mr. Tew will please to refer to these authorities, which are all given as above in the notes, he will see at length the fuller history, which a regard to proportion could only admit in a summary into the text. And perhaps his sense of justice will enable him to feel that "casual," under the circumstances, is not the right expression.

THE WRITER OF THE 'OX. DIOC. HIST.'

I do not think that MR. TEW can have consulted the *Gentleman's Magazine* for June, 1829, or he would have found some "account" (and rather a full one, too) of Dr. Charles Lloyd (see pp. 560-563). I can, however, find no obituary notice of Bishop Jackson, who died in November, 1815, in that repository of biographical information; but then neither is there in its pages any memoir of Archbishop Sumner.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Of Bishop William Jackson but little would appear to be recorded. In 'Ecclesiastica,' by E. M. Roose (1842), he is said to have

"enjoyed a well-merited reputation for profound erudition in theological and general literature, and to have been distinguished by a pure and severe taste drawn from the models of antiquity."

He is mentioned in the 'Dictionary of Living Authors' (1814), and in Cox's 'Recollections of Oxford,' 174.

Of Bishop Charles Lloyd there are fuller particulars. There is an account of him in Roose's 'Ecclesiastica,' 223, and allusion to him may be found in 'Life of Bishop S. Wilberforce,' i. 42; and in Coplestone's 'Life of Bishop Coplestone,' 45. In 'The Eton Portrait Gallery' (1876) there is a somewhat lengthened account of him (pp. 150 *sqq.*). He was born in 1784 at Downley, Bucks, where his father was curate. Passing through Eton and Christ Church, he became tutor to Sir R. Peel and the Earl of Elgin. In 1817 he was appointed mathematical tutor in his college; in 1819 Preacher to Lincoln's Inn and Chaplain to the Archbishop of Canterbury; in 1822 Regius Professor of Divinity and Camden Professor of History; in 1827 he was advanced through the influence of Sir R. Peel to the see of Oxford. His death took place May 31, 1829. His principal

speeches in Parliament were made in favour of the Roman Catholic Emancipation Act. He is buried in the crypt under Lincoln's Inn Chapel.

W. H. BURNS.

Clayton Hall, Manchester.

There are brief memoirs of these prelates in the *Annual Register* for 1815 and 1829. Surely it is a mistake to call Lloyd the tutor of Keble and Newman, who were not Christ Church men, although Newman may have attended his lectures as Divinity Professor.

EDWARD H. MARSHALL, M.A.

Hastings.

MR. JACKSON will find some account of Bishop Jackson in the 'Alumni Westmon.' (1851), p. 388, and in the *Gentleman's Magazine* (1815), part ii. pp. 632-3. A lengthy obituary notice of Bishop Lloyd is given in the *Gentleman's Magazine* for 1829, part i. pp. 560-3.

G. F. R. B.

PORTRAITS IN 'TOWN AND COUNTRY MAGAZINE' 7th S. v. 488; vi. 10).—I am surprised that no one has pointed out what is well known to print collectors, viz., that the supposed portraits and memoirs of the *Town and Country Magazine* are quite fictitious. The initials occasionally suggest identification with prominent figures in the society of the time, thus helping to excite interest and more effectually mislead those who supported the magazine. Sir R. Phillips, in a passage frequently quoted in literary ana—*e. g.*, 'London Anecdotes: Popular Authors,' p. 72—says:—

"I know that in 1790, and for many years previously, there were sold of the trifle called the *Town and Country Magazine*, full 15,000 copies per month..... The sale of the *Town and Country Magazine* was created by a fictitious article, called 'Bon-Ton'; in which were given the pretended amours of two personages imagined to be real, with two sham portraits. The idea was conceived, and for above twenty years was executed, by Count Carraccioli; but on his death, about 1792, the article lost its spirit, and within seven years the magazine was discontinued."

S. T. WHITEFORD.

A MS. BOOK OF PEDIGREES (7th S. v. 228, 277).—The pedigrees here referred to, collected by J. G., Esq., in 1697, are known as the Cae Cyriog MSS., and are now in the possession of the Rev. T. Ll. Griffith, Rector of Deal, a descendant of the collector. Edw. H. OWEN, F.S.A.
Caernarvon.

"ODD-COME-SHORTS": "TANTADLING TARTS" (7th S. vi. 47).—Whatever may be the exact meaning of these words as used in 'The Odd Dealer,' in all country places I have visited cow droppings (or "plats," as they are sometimes designated) are called "tantadlin tarts" (without the *g*), and "odd-come-shorts" I have heard applied, but not so generally, I think, to the dry droppings of other animals. Wright gives "odd-come-shorts" as

merely "odds and ends, trifles"; but "tantadlin" (without the "tart") as "an apple dumpling" (Herefordshire), with the second meaning of "a cow plat, or human ordure." I hope I shall not "put my foot in it" if I record with sorrow (Dr. Murray please note) that I have heard the compound term many times applied to the flat coils or twists of hair with which the fair sex have of late bedecked the very crowns of their heads.

R. W. HACKWOOD.

Halliwell is helpful as usual. "Odd-come-shorts" are odds and ends, fragments; and under "Tantablin," MR. TUER may take his choice of *tantadlins*=apple dumplings, or *tantablin*, an open tart fancifully adorned on the surface. "A cow-plat, or human ordure is called in ridicule a *tantadlin*, or *tantadlin-tart*." Evans's 'Leicestershire Words' (E.D.S.) teaches that the composition of "tantadlin tart" "varies considerably, but apples, onions, and fat bacon are among the most constant of its elements. Unwary inquirers into its constituents are apt to find themselves the victims of a curiously unsavoury joke." ST. SWITHIN.

[Other replies are acknowledged.]

RHYME WANTED (7th S. v. 508).—In Tuscany they say,

Quando Natale vien di Dominica
Vendi la tonica per comprar la melica,

that is, "When Christmas Day falls on a Sunday sell your coat and buy maize, because the year will be unfruitful."

A very curious early poem (Harl. MS. 2252, fol. 154) is given by Brand. The first of seven stanzas, devoted to each day of the week respectively, runs thus:—

Lordynge, I warne you ale beforne,
Yef that day that Cryste was borne
Falle upon a Sunday,
That winter shalbe good, par fay,
But grete windes alofte shalbe,
The somer shalbe fayre and drye;
By kynde skylle, wythowtyn lesse,
Throw all londes shalbe peas,
And good tyme all thynges to don
But he that stelythe, he shalbe fownde one:
What chylde that day borne be
A grete lorde he shalle ge, &c.

For the rest of the piece, and much of the same sort, see 'A Handbook of Weather Folk-lore,' by the Rev. C. Swainson, M.A., Edinburgh, 1873.

ALEX. FERGUSON, Lieut.-Col.

[Several contributors are thanked for the rhyme or the reference.]

VOLUNTEERS IN 1745 (7th S. vi. 66).—There were certainly volunteers in England in 1745, for there is in the British Museum a pamphlet setting forth the grievance of a corps at Exeter, which was disbanded about that time, so far as I can make out, for firing a royal salute without permission. In Scotland

they were numerous. *Vide* Stephen's 'History of the Queen's Edinburgh,' and Orr's 'History of the Seventh Lanark R.V.' E. T. EVANS.

RADICAL REFORM (7th S. v. 228, 296).—A letter written by Thomas Hardy to a friend in 1799 concludes with the following passage:—

"Such is the prevalence of truth and the force of her arguments, that before the end of the year [1792] the London Corresponding Society had formed an intimate connection and correspondence with every society in Great Britain, all of whom were subsequently instituted, for the express purpose of obtaining, by all legal and constitutional means, a Radical reform in the Commons' House of Parliament."—'Memoir of Thomas Hardy,' 1832, pp. 104-5.

G. F. R. B.

BUTTER-SCOTCH (7th S. vi. 89).—May I suggest to readers of 'N. & Q.' who use the 'New English Dictionary' that time and disappointment and the writing of hasty letters will be saved to them if they will read on p. xxiii of the "General Explanations" how combinations and collocations of words are dealt with in the 'Dictionary.' If one reader had done this he would never have wasted his time and the space of 'N. & Q.' with the astounding assertion that the combination "*butter-scotch*" is omitted from the 'New English Dictionary,' where it will, on the contrary, be found in what is, according to the "Explanation," its proper place. Nor would it be necessary to say that the combination *butter-stamp* is omitted. The 'Dictionary' does not profess to give *all combinations* which may be formed *ad libitum* by writing one word before another, with or without a connecting hyphen. Of combinations of obvious meaning the "Explanations" say "specimens merely are given at the end of each article, which are printed in italics, and illustrated collectively by a few quotations." The reasons for this treatment are so obvious that one is ashamed to occupy the space of 'N. & Q.' by mentioning them. First, the number of these combinations is illimitable. Any noun (if the sense allows) can be placed before any other noun in English as an attribute to it, or instead of a genitive case; but this is a grammatical rather than a lexicographical fact. Secondly, if the millions of such combinations which can be formed *ad libitum* were inserted in the 'Dictionary,' its space would be filled with worthless matter, to the exclusion of what is really valuable. Hence a selection is made. Under "Butter," as examples of the various kinds of combinations, are given *butter-cart, -cask, -churn, -crock, -dairy, -dealer, -dew, -dish, -firkin, -kit, -maker, -making, -merchant, -monger, -pat, -shop, -skop, -tub, -colour, -coloured, -like*. But these are mentioned only as samples. We might have added *butter-day, -month, -time, -season, -press, -basket, -cloth, -stamp, -stain, -paper, -roll, -ball, -barrel*, and so on *ad infinitum*. But most readers, I fancy, consider

the specimens given to be ample, if not too many. Any way, such is the actual method of the 'Dictionary.' That method is, of course, perfectly amenable to criticism; but it is hardly worth while to take up the space of 'N. & Q.' by discoveries that the 'Dictionary' follows its own method in not giving all possible grammatical combinations and constructions of *butter*. We are now working in "Ch." and "El-." If readers will send us everything that they think likely to make the sections perfect, they will do a service to everybody.

J. A. H. MURRAY.

Oxford.

Doncaster is celebrated for its butter-scotch. Some years ago I went into a shop in that town for the purpose of buying some. The person who served me with it told me that Doncaster was the first place in England where it was made; that the manufacture was introduced there by a Scotch woman; and that it got its name for that reason.

K. P. D. E.

ALTON CASTLE, IN STAFFORDSHIRE (7th S. vi. 48).—In Spencer's 'English Traveller' (1771), p. 422, it is said:—

"There are still the ruins of a strong castle at a small village called Alton.....built soon after the Norman Conquest, but again rebuilt and enlarged in the reign of Henry II. by one of the barons, who made it his principal residence. From the whole of the ruins it appears to have been a most magnificent structure, as well as a place of great strength; for the walls are of a prodigious thickness, and some of the towers are still standing."

To a similar account in another 'Traveller' (1784) is added:—

"A variety of traditional stories are told concerning this castle and these ruins, which, as they originated in error, teem with inconsistencies, and are only rendered the more ridiculous by the repetition."

Camden's 'Britannia' (1695), p. 534, simply says:—

"Aulton, formerly the castle of the Barons de Verdon [Footnote: Who founded here the Abbey of Croxden], from whom, by the Furnivals, it descended to the Talbots, Earls of Shrewsbury."

J. F. MANSERGH.

Liverpool.

LORD RUTHVEN (6th S. xii. 306).—The above query referred to the identity of "Patrick, Lord Ruthven, of the Little Almonry, Westminster," for whose marriage with Jane McDonnell, of County Ross, an allegation was filed on September 9, 1667. I am not aware if any reply has been given. I would suggest that he may possibly have been the Palucius Ruthven who, on March 22, 1665, was served heir of his father, Alexander Ruthven, third son of Alexander Ruthven, of Freeland, and who was first cousin of Sir Thomas Ruthven, created in 1651 Lord Ruthven of Freeland, who died 1673. This suggestion does not explain why he should have been styled "Lord"

Ruthven. There may possibly be some error or omission in the quotation from the records of the Faculty Office given in the query. Patrick Ruthven's father, Alexander, was brother of Harry Ruthven, who, under the name of Harry Freeland (the name of Ruthven having been abolished), was tried in 1610 for some indiscreet words spoken about the Gowrie conspiracy (see Pitcairn, ii. 325), and is mentioned in the proceedings. SIGMA.

CHOLYENS (7th S. v. 348, 438).—The quotation by W. H. R. is very satisfactory to prove the misprint of *cholyen* for *chueline*, which I had thought possible. There seems to be another, in "The wind is fair," just before; and I shall be glad to know how Newhouse quotes it, or of any other explanation of the use of *haft* in "Let go the sprit-sail Breales, and *haft* of the sheets." Still further back occurs "Those that be on Shore may have a Towe, and be blest with a Ruther; for we will stay for no man." This suggests being blest with a rope's end; a use of *bless* for *thrash*, which, if I am not mistaken, is not altogether unknown to sailors now, though the 'New English Dictionary' gives it as obsolete, and its latest example is from Shelton, in 1612. W. C. M. B.

HERBERT (BARONET) FAMILY (7th S. v. 367, 496).—The Rev. William Herbert, Vicar of Normanton, Prebendary of York, who married (settlement dated September 17, 1692) Elizabeth, daughter of Edmund Bunny, of Newland, by his third wife, Mary, daughter of William Bosvile, is stated to have been a son of Sir Thomas Herbert, of Tinterne and York. Can any correspondent help me to prove this? Mr. Herbert was collated to the prebendal stall of Barnby April 3, 1722. He had a son William, baptized at Normanton May 8, 1695, who was buried April 27, 1697; a son Henry Edmund, born June 13, and baptized July 1, 1698; a son Robert, baptized August 10, 1699; another son William, baptized September 16, 1701, and buried March 10, 1706; a daughter Elizabeth, baptized May 11, and buried May 24, 1707; another daughter Elizabeth, baptized June 8, 1710. The Rev. William Herbert died February 5, 1726/7, and his wife died June 5, 1720. See also 6th S. iii. 88, where "St. Ethy" should be *St. Erny*.

REGINALD STEWART BODDINGTON.
National Conservative Club.

RELIC OF WITCHCRAFT (7th S. v. 426, 497).—In MR. PEACOCK'S account of the bottles found in 1850 in a garden at Yaddlethorpe he says, "One of these bottles had embossed on it 'Daffy's Elixir,' so it cannot have been very old"; and then he adds, "Do any of your correspondents know when that once popular medicine was invented?" I cannot answer the latter question, but the following paragraph from a magazine article published by me in 1883, entitled 'Memoranda of Matters in

the *London Gazette* of 1685,' may afford a proximate idea as to the period the elixir has been in existence:—

"It is like meeting an old acquaintance to find Mrs. Daffy, who had lived in Prussian Court in the Old Bayley, informing the public that since the decease of her husband she has removed into the square, Salisbury Court, near the middle of Fleet Street, to the Two Blue Posts and Golden Ball, where any person may be furnished with Dr. Daffy's Elixir."

C. A. WHITE.

Preston on the Wild Moors.

Daffy's elixir might well have been invented in 1688, for Mrs. Daffy, the supposed inventor of it, died in 1732 in Salisbury Court, Fleet Street, I think an old woman. Her death occurs in the *Historical Register* of that year, according to Cunningham. The medicine is still a property, and may be had in Bow Churchyard. In the 'Slang Dictionary' (s.v. "Daffy") it is said that monthly nurses who like something stronger than the "Elixir," drink gin under the name of "Daffy."

C. A. WARD.

Walthamstow.

Daffy's elixir was sufficiently well known at the beginning of the eighteenth century to have been imitated, under the name "Elixir Salutis," in the London pharmacopoeia of 1721. The official name was afterwards changed to "Tinctura Sennæ Composita," and finally to "Tincture of Senna."

C. C. B.

MR. PEACOCK asks when this quack medicine was invented. It was in vogue as early as the beginning of the eighteenth century. Mr. John Ashton, in his 'Social Life in the Reign of Queen Anne,' vol. i. pp. 7, 8, prints the advertisements, dated 1709, of rival dealers therein.

GEO. L. APPERSON.

Wimbledon.

ROBINSON CRUSO (7th S. i. 89, 137, 158, 215, 295, 398; vi. 25).—Surely MR. O. W. TANCOCK must have been dreaming when he wrote that "about 1859 or 1860 the two Bible-Clerks of Worcester College, Oxford, were called Robinson and Cruso." I have referred to the index to the 'Oxford Calendar' for both 1858 and 1860 (I do not possess the volume for 1859), and I find that no member of Worcester College bore then the name of Robinson, and that no person named Cruso was a member of the University at all!

E. WALFORD, M.A.

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On a recent little archaeological tour in Norfolk I saw this name inscribed on a gravestone in Cawston churchyard, near Aylsham. There used to be a well-known family of the name at Leek, in Staffordshire, whose motto was—a play upon the name—"Sub Cruso." Let us not forget that Robinson Crusoe, mariner, was himself born in York.

"I was born," he says, "in the year 1632, in the city of York, of a good family, though not of that country." "Non ubi nascor sed ubi pascor," however, observes Fuller. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

Miscellaneous.

NOTES ON BOOKS, &c.

ENGLISH DIALECT SOCIETY PUBLICATIONS.

West Somerset Word-Book. By Frederick Thomas Elworthy.

Glossary of Words used in the County of Chester. By Robert Holland. Part III.

The Folk-Speech of South Cheshire. By Thomas Darlington.

A Dictionary of the Kentish Dialect and Provincialisms. By W. D. Parish and F. W. Shaw.

MR. ELWORTHY'S ponderous volume—it contains 876 pages—is a most important contribution to the knowledge of the dialect of the south-west. We wish, however, that he had confined himself within more reasonable limits. We find no fault whatever as to any accumulation of illustration regarding truly dialectic words, but it is a waste of time and space to insert in a local glossary words whose natural place is in the English dictionary. Of these Mr. Elworthy has given scores. Of what possible interest can it be to any one of Mr. Elworthy's readers, whether he be a Somerset man or a dweller in the most remote of our colonies, to know that in West Somerset men speak of spirits as *neat* when they are undiluted? Of course they do; but does Mr. Elworthy suppose that there is any place on the earth's surface where the English language is spoken where *neat* is not used in this sense? *Pitch into* is, we are certain, in universal use. It may be old or it may be modern; but we are quite certain that it has no more claim to the attention of the students of dialect than have any half-dozen words which the reader may encounter in the first book he opens. We could swell our catalogue of these intrusions to almost any length; but it is pleasanter to praise than to blame, and our commendation must be unstinted as to the rest of the 'Word-Book.' Mr. Elworthy has evidently a familiar knowledge of the people, and has turned it to most excellent account. There is hardly a page on which we do not find useful information. The West Somerset dialect differs much from its eastern and northern neighbours in pronunciation, though it contains but few words which do not occur elsewhere. Mr. Elworthy has been careful to render the folk-speech into glossic, thus preserving for future times the memory of sounds which we fear will die out with the progress of education. There have been some interesting survivals in the county of Somerset. The word *maund*, signifying a basket, was once common to a great part of the island. Skakespeare uses it, and we find it constantly employed in pre-Reformation times to indicate the basket in which the holy bread was served to the people. It exists yet in the living speech of Kent, and we are glad to find it has not, as yet, become a thing of the past in Somerset. There it seems that it signifies now one kind of basket only. "It is round and deep, without cover, and with two handles, placed opposite each other, attached to the upper rim." Mouse pie, it seems, is still used in West Somerset as a medicine. We have heard of a clergyman's wife in an eastern county who, a few years ago, administered to her children fried mice as a cure for the whooping-cough.

Mr. Holland's contribution is a supplement to the former parts of his 'Chester Glossary.' It contains

some interesting and strange words, the history of which requires elucidation. For example: how comes it that *oud iron* has got to mean "pilfered wett," sold to weavers in a small way who make their own cloth? Mr. Holland has added a list of the pronunciation of family and place names, to many of which the common spelling is but a very unsafe guide. There are also some proverbs and tales in the folk-speech. Mr. Darlington's 'Folk-Speech of South Cheshire' is not so congested by current English words as the 'Somerset Word-Book'; it, however, contains a few which could well have been spared. *Mungcorn* is a word which still exists, meaning wheat ground up with rye or barley. It is mentioned under the year 1326 in Smyth's 'Lives of the Berkeleys.'

The 'Kentish Dictionary of Provincialisms' is hardly up to the mark of the previous issues of the society. It gives the reader the impression that its authors are not on sufficiently familiar terms with those who speak the tongue of their fathers. Under the word "Yeoman," a well-known Kentish rhyming proverb is quoted, and the reader is told that a "knight of Cales" means a knight of Cadiz. Surely this is a misprint for Calais.

Stray Chapters in Literature, Folk-lore, and Archæology.

By William E. A. Axon. (Heywood.)

WITHIN the covers of this book are collected some one-and-twenty papers and essays on miscellaneous subjects. To those, therefore, who are fond of a variety of entertainment, we can cordially recommend Mr. Axon's book. Never was there such a versatile caterer. For the serious there is a paper on 'The Origin of Sunday Schools'; for the frivolous, one on 'The Cost of Theatrical Amusements'; while both the grave and gay will be amused with 'Facts and Fancies of Longevity.' The historical student will be interested in 'The Manchester Rebels'; the antiquary in 'Old English Guilds'; the folk-lorist in the 'Colour Names among English Gipsies' and 'The Folk-lore of Architecture'; and the statistician in the paper on 'The Increase of Wealth and Population in Lancashire.' As most of these essays have appeared before, either in periodical publications or in the transactions of learned societies, they do not call for any lengthy notice at our hands. We must, however, find room to thank Mr. Axon for welding together the scattered notices of Sir Richard Phillips, bookseller, author, and vegetarian. But little information about the author of 'A Morning's Walk from London to Kew' can be gleaned from the ordinary biographical dictionaries, though the careers of many less interesting characters are fully recorded there. The crass stupidity of the man in refusing the manuscript of 'Waverley' should have been almost sufficient of itself to ensure the enrolment of his name in those useful, though sometimes unnecessarily dull records. In an interesting preface, containing an ingenious piece of special pleading on behalf of miscellaneous literature, Mr. Axon confesses to having had some difficulty in giving an appropriate title for his book. "Few would expect to find," he says, "an essay on the work of a librarian where Mr. John Fiske has placed it—in a volume entitled 'Darwinism, and other Essays.' Might we ask if any more would expect to find a paper on 'The Origin of Sunday Schools,' or on 'The Increase of Wealth and Population in Lancashire,' in 'Stray Chapters in Literature, Folk-lore, and Archæology,' by William E. A. Axon?"

England in the Fifteenth Century. By Rev. W. Denton, (Bell & Sons.)

THE late Mr. Denton wrote many books; if none of them has made a great mark in literature, we may safely affirm that there is not one of them that has not either added to our knowledge or put dry facts before us in a pleasing manner. His 'England in the Fifteenth Cen-

ture' is certainly no exception. It is the result of careful study and wide reading among the best authorities. Mr. Denton was no fanatic. He had no theories to maintain, and therefore, whether right or wrong in his conclusions, we feel that they are based on a wide induction, and are not warped by political or theological obscurantism. On the whole, however, we believe he takes far too gloomy a view of the times of which he writes. He follows certain writers of eminence in placing the number of the population at a figure much lower than we believe it ever to have stood during the Middle Ages. It is a most difficult subject—one on which we cannot believe that we shall ever be able to gain absolute certainty—but it seems to us that the estimates that have been made—which are little more than guesses at the best—have been arrived at by leaving out of count several classes of the population. The houses of the labourers were, in the fifteenth century, certainly not structurally admirable, but it is surely a misconception to describe them as mere sheds. The third chapter, which treats on the nobility, is really admirable; it is, indeed, by far the best short sketch we have ever seen. The fifteenth century is a dim period. The monastic chroniclers had for the most part left off writing, and the state papers, which are so helpful for more modern times, are absent. Much remains to be done ere it becomes bright and clear. Works like the present, if they do not give us new facts, organize the knowledge that already exists, and draw the attention of future explorers to many points on which we are sadly in want of evidence.

Journal of the Derbyshire Archaeological and Natural History Society. Vols. IX. and X. (Bemrose.)

THERE is a sufficient *nexus* between the succeeding volumes of this valuable *Journal* to warrant a comparative glance at the issue for the present year with that of last year. In both we find the balance held as evenly as may be between the two constituent elements of the Society, a matter calling for no slight amount of tact, we should imagine, for they have always appeared to us to have little really in common. In 1887 there appears to have been considerable difficulty in representing natural history. We suppose we must credit it with Dr. Cox's interesting paper on 'Derbyshire Plumbing and Working in Lead,' in order to get something to the good on that side, though much of the interest of the paper is archaeological and æsthetic. The elegance of some of the leadwork shown in the illustrations is very remarkable, and the leaden font at Ashover is truly quaint. The extracts from Justinian Pagett's 'Diary of a Visit to Derbyshire,' 1630, though brief, are decidedly on the natural history side, telling us of "stone hanging like icicles," apparently in "Poolehole, a vast hollow rock, wherein are several roomes, as it were one on th' other." In the current year's issue Mr. George Fletcher takes up the natural history thread, and carries us back to the coral sea of the limestone period, in the interesting 'Notes,' by himself, and 'Further Notes,' by Mr. John Ward, on the 'Tideswell Quarry.'

Of matter genealogical and historical there is no lack in either volume. The work of the society has always been rich in these branches. Last year saw the publication in the pages of the *Journal* of the 'Oldest Register of West Hallam, 1538-1691,' edited by Rev. Charles Kerry, who also contributed an account of the Babin-gtons of Dethick and of some carved panels in their old home in Derby. This year Mr. Pym Yeatman gives us a 'List of Derbyshire Recusants of the Elizabethan and Stuart Periods,' and in both years we have Mr. W. H. Hart's 'Calendar of Fines for the County of Derby,' from their commencement, *temp.* Ric. I. Mr. Hart has now reached 1259, and closes his list with a Bugge, possibly

an ancestor of the immortal Joshua, of "Norfolk Howard" fame. We are glad to learn that we may look forward to fuller instalments of these Fines in the *Journal*. The painted glass in Morley Church gives Mr. George Bailey ground for continuing from 1836 a discussion on a subject not perhaps sufficiently often taken up. Old painted glass is almost certain to be of historical, and often of genealogical interest. Prehistoric antiquities are far from being neglected in either volume; but we must send our readers to the *Journal* itself for these and yet many more topics of interest.

Le Livre for August 10 opens with an account, by M. Lemercier de Neuville, of Charles Monselet, the well-known writer and *gourmet*. As is not infrequently the case, this is also in part a life of the biographer. An account of De Quincey, by M. Théodor de Wyzewa, proves that strong interest in English literature is felt. It is disfigured by some palpable misprints. "Landon" for *Londor*, "Blackword Magazine," "Hoggi Instructor," &c. A portrait of C. H. Charpentier, the founder of the Bibliothèque Charpentier, is given.

MR. WM. DOWNING, of the Chaucer's Head Library, Birmingham, has printed an address on 'Birmingham and Literature,' read last September before the annual meeting of the Library Association in Birmingham.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

E. L. P. ("Pal").—Annandale's edition of Ogilvie gives "Pal," with the following quotation: "Pal is a common cant word for brother or friend, and it is purely Gipsy, having come directly from that language, without the slightest change. On the Continent it is *prala*, or *pral*. In English it sometimes takes the form of *pel*."—C. G. Leland.

F. GREEN ("Gin Spinner").—Is not this a form of Jenny Spinner, a name, on account of its movements, bestowed in Yorkshire upon the crane-fly, of the genus *Tipula*, also known as Daddy Longlegs?

G. C. PRATT ("Abbreviations").—A full list of these appears at the end of Annandale's 'Ogilvie's Dictionary.' We are under the impression that more than one cheap handbook to newspaper readers has been published.

G. H. J. ("Long sleeps the summer in the seed").—Tennyson, 'In Memoriam,' civ. 26. Other queries shall appear.

JAMES HOOPER ("Please remember the grotto").—For the origin of this consult the first number of 'N. & Q.' See also 1st S. iv. 269.

HIC ET UBIQUE ("'Brake' or 'Break'").—See 4th S. xi. 324, 428, 475.

NOTICE

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

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

LONDON, SATURDAY, AUGUST 25, 1883.

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Notes.

BIBLIOGRAPHY OF THE 'GERUSALEMME CONQUISTATA.'

(Concluded from p. 102.)

2. Di | Gervsalemme | Conquistata | Del Sig. Torquato Tasso | Libri xxiv. | Novamente Ristampati. | Con gli Argomenti a ciascun libro | Del Sig. Gio. Battista Massarengo. | Et la Tavola de' Principij di tutte le stanze. | Alli Signori Sessanta del Consiglio Generale della Città di Milano. | [Bookseller's device.] In Pavia m.d.xciv. | Appresso Andrea Viano. Con licenza de' Superiori. | Ad istanza de Antonio de gli Antonij.

4to., printed in italic. The title is blank on the verso, and followed by three leaves of introductory matter, commencing with a dedication of the work to the Council of Sixty by Antonio de gli Antonij, dated "Di Milano, li 30. di Luglio 1594." This occupies two pages, and a third gives the names of the Sixty. Then follow three sonnets to Tasso "sopra la riforma del presente Poema," by Gherardo Borgogni, Antonio Frigio, and Gio. Bat. Massarengo. These take up two pages, and the last introductory page has some Latin verses addressed to Tasso by Massarengo, and to Massarengo by Maria Spelta. The text occupies pp. 1–303, all numbered. The table of first lines of stanzas, with errata and register, occupies twenty-eight pages, not numbered, but registered; and the whole concludes with the colo-

phon, "In Pavia, Appresso Andrea Viano 1594. Con licenza de' Superiori."

The "Argomenti" of Massarengo, consisting of one stanza each, summarizing the contents of the book, are placed within an ornamental border at the beginning of each book. The stanzas are numbered, and the initial letter of each book is placed within an ornamental woodcut border.

3. Della | Gervsalemme | Conquistata | del Sig. Torquato Tasso | Libri xxiv. | Novellamente Ristampati. | Con gli Argomenti a ciascun libro | Del Signor Gio. Battista Massarengo. | Et la Tavola de' Principij di tutte le stanze. | All' Illustrissimo, & Reverendiss. Monsignore, il Sig. Federico | Borromeo, Cardinale di S. Maria de gli Angeli, | & Padrone Colendissimo. | [Bookseller's device, with A.V. on small escutcheon at the bottom for Andrea Viani.] In Pavia, m.d.xciv. | Appresso Andrea Viani. Con licenza de' Superiori.

4to., printed in italic. The title, which is blank on verso, is followed by ten pages of preliminary matter. Of these four are occupied by Viani's dedication to Federico Borromeo, Cardinale di S. Maria "de gli Angeli," so spelt in spite of the "Angeli" on the title. This is dated "Di Pavia, il primo d'Agosto. M.D.XCIV.," and, consequently, two days later than Antonio de gli Antonij's dedication to the Milanese Council of Sixty. Then follows a sonnet to the same cardinal by Massarengo, and another by the same on the camel, the device of the Borromei. These are followed by the same sonnets and Latin verses as appear in No. 2; and the last page contains a summary of the contents of the poem, crammed into three stanzas by Massarengo. The text is identical with No. 2, being printed from the same types, with the table, errata, register, and colophon. In these, as in the Roman edition, the poem is printed in double columns, ten stanzas on a page.

Brunet, who notes that this edition of Pavia is better than that of Milan, omits to observe that the superiority is confined to the preliminary pages, the remainder in both cases being precisely the same. The title, it will be observed, is studiously differentiated in the two issues, and pains have been taken to disguise their substantial identity. The object in view is somewhat amusingly set forth by Tasso himself in a letter to his friend and literary factotum Antonio Constantini, under date Rome, November 16, 1594. "In the monastery of which most learned fathers," he writes (referring apparently to the Benedictine brothers of San Severino at Naples), "where I was lodged many days, I have learnt a new doctrine, to wit, that of one and the same book it is possible to make different gifts or different dedications in various cities." The device, I should imagine, was first invented by a publisher in difficulties, but it is pleasant to find it recommended to Tasso on such high religious authority.

4. Di | Gervsaemle | Conquistata. | Del Sig. Torquato | Tasso. | Libri xxiiii. | [Portrait of Tasso, exquisitely engraved on copper, copied on a reduced scale

from that in No. 1, but with some alterations, and the addition of the name "Torquato Tasso" round the upper part of the oval, with a branch of laurel on each side of it.] In Parigi, | Appresso Abel L'Angelier | nella prima colonna del palazzo. | M.D. cxv.

There is a second title-page, worded like that of No. 1, but with stops added after "Conquistata," "Tasso," and "Signor," and with "In Parigi, | Appresso Abel L'Angelieri | nella prima colonna del palazzo. | M.D.LCXV.," instead of Facciotti's name, 12mo. Including this second title, there are twelve preliminary leaves, which are not numbered. The verso of both titles is blank. Then follows Ingegneri's dedication, dated Rome, November 10, 1592, instead of 1593. Then comes Tasso's canzone on Cinthio's advancement to the cardinalate, followed by a letter in French "Aux Lecteurs," by L'Angelier; a sonnet 'In lode del divin Sign. Torquato Tasso,' without the author's name; and two blank leaves. The stanzas of the poem are not numbered. The leaves of the text (not the pages) are numbered on recto, with the exception of the first leaf and the last three. The text ends on what should be 466 recto. On the next leaf is a tailpiece, and the last is blank. As the numbering of the leaves after 226 is always wrong, and Brunet's account is not quite correct, it may be as well to state that the work, when perfect, consists of the title and forty *cahiers* of twelve leaves each, registered from A to Qq. The text is in italic, three stanzas to a page. Some copies of this edition, as of No. 6, were divided by the original binder into two volumes, the first containing the first twelve books, and the second the remainder; but there is no title-page to the second volume, and the paging is continuous throughout. The extraordinary beauty of the little portrait of Tasso on the first title probably accounts for the fact that three out of the four Museum copies (two of which are in the Grenville Library) have the second title only. The fourth, which has the title with the engraving, is, unfortunately, deficient in the second.

This edition in some respects is the most interesting of any. Its real date is 1595, the publisher being evidently shaky as to his Roman numerals. It may, therefore, possibly have been printed during the lifetime of Tasso, but happily the poet did not survive to learn the fate that befell it. By a decree of the Parliament of Paris, dated September 1, 1595, the work, which appears to have been published only a very short time before, was condemned in due form, and orders given that every copy should be destroyed. The most extraordinary point about this proceeding is that it was perfectly justified. Henry III., the last of the Valois, excommunicated for the murder of the Guises and for fraternizing thereafter with Henry of Navarre, had been stabbed by the Dominican Jacques Clément on August 1, 1589. On his death the Parliament of Paris, still identified with the

interests of the League, put the truncheon in the hand of "the dark Mayenne" as Lieutenant-General of France, and formally recognized the Cardinal de Bourbon as king. In 1590 "the helmet of Navarre" led the Huguenots to victory at Ivry, but the League was still only scotched, not killed. Henry IV. in vain endeavoured to enter his own capital, and the Sorbonne declared him incapable of the French crown. The Huguenot king was too practical a politician to allow his religious convictions to stand in the way of his ambition. He recanted the heresies of Protestantism, and reaped the reward of apostasy by being received into Paris on March 22, 1594. For a long time afterwards, however, Pope Clement VIII. withheld absolution from the royal convert. Henry was, no doubt, the "child of his prayers and tears," but so faithful a Pope could not be expected to acquiesce ungrudgingly in an arrangement which deposed a prince of the Church from the throne of France. The leaven of the League, too, was still working. It had been summarily eliminated from the Parliament of Paris, but the disaffection against the ex-Huguenot chief still ran high. Only a few days after the Parliament had condemned Tasso's volume, Jean Châtel endeavoured to repeat the crime of Jacques Clément. He was unsuccessful. The Parliament banished the Jesuits, and Henry survived to fall under the knife of Ravailiac sixteen years later.

The connexion between these events and the suppression of the 'Conquistata' is closer than appears at first sight. In rewriting his poem Tasso was specially anxious to curry favour with the Aldobrandini family. Ippolito was the reigning Pope Clement VIII.; Cinthio, the Pope's nephew, had just been made cardinal, and was Tasso's peculiar patron; Giovanni, the Pope's brother, was also a cardinal, as, I believe, were others of the clan. At that time, too, Henry IV. was still under the ban of the Church, the League recognized the Cardinal de Bourbon as king, and the Pope naturally favoured the cardinal's claims. Keenly on the look out for an opportunity of displaying his devotion to the Papacy, Tasso, in a moment of unhappy inspiration, devoted sundry stanzas to the advocacy of Pope Clement's right to dispose as he pleased of the crown of France. The feat presented considerable difficulties, but the poet was equal to the occasion. He made arrangements for his hero Godfrey to be translated to heaven in a dream, and there to forgather with his father Eustace, who acted as cicerone to the lions of the locality. Among other sights Godfrey is shown the eternal thrones of the Popes to be, and Eustace delivers himself of a somewhat obscure prophecy relative to their future occupants. The portion of it which specially refers to Pope Clement VIII., who is mysteriously styled "the Eighth" without the Clement, runs thus ('G. C.,' xx. 75-7):—

Not Pius 'mid the starry thrones shall know

In heaven more joy of his great victory,
Nor Sixtus, bent on hallowed works below,
His pile that soars Olympus-high to see,
Than he of boons benign he shall bestow
To ally the law's o'er-dread severity—
Father to kings and Shepherd, whom his God
Chose for the world's support and poised the load.

France, now adorned by nature and by art,
Then squalid mayst thou see in sable vest—
From impious outrage no inviolate part,
No refuge left with madness unpossesst:
The crown a widow—wreckt and riven athwart
Her fortunes, and the sick realm sore opprest,
And of the royal tree the fairest bough
Lopped from the trunk the lightning smote even now.

He, and he only—ah, how far behind
I leave our times!—can give the realm her king,
The king his realm, the tyrant-monsters bind,
And from indignant Heaven a pardon wring.
His nephews twain, most meetly each assigned
The sacred scarlet, with him shall he bring,
Envoys and servants, faithful, grave, and sage,
The rays to scatter of his patronage.

As the 'Gerusalemme Conquistata' is far from common, I quote the original stanzas:—

Nè Pio, fra gli stellati eterni seggi
Fia più di gran vittoria in Ciel contento,
Nè di mole, ch' Olimpo alta pareggi
Sisto, à l'opre là giù pietose intento,
Che d' haver dato à le severe leggi
Chi suo rigor contempere e suo spavento:
Padre à regi e Pastor, sostegno al mondo,
Ministro à Dio ch' in lui appoggia il pondo.

La Francia, adorna hor da Natura e d' arte,
Squallida allhor vedrassi in manto negro,
Nè d' empio oltraggio irviolata parte,
Nè loco dal furor rimaso integro;
Vedova la corona—afflitte e sparte
Le sue fortune, e'l regno oppresso et egro,
E di stirpe real percorso e tronco
Il più bel ramo, e fulminato il tronco.

Ei solo—O quanto lunge à tempi nostri
Trascorro—ei solo il Rè può dare al regno,
E'l regno al Rè, domi i tiranni e i mostri,
E placarli del Cielo il grave sdegno.—
Ei i due Nepoti eletti à i lucidi ostri
Chiama, onde l' uno e l' altro in prima è degno
Nuntii o ministri e fidi e gravi e saggi
Che spargeran de le sue gratie i raggi.

The Pius here referred to is Pius V., Michaele Ghislieri, and the "great victory" is that of the battle of Lepanto, 1571. The Sixtus is Sixtus V., "the second founder of Rome," and the "pile" the dome of St. Peter's. The severity of the laws introduced by this architectural pontiff is even yet hardly forgotten in Rome, and their relaxation by Clement was one of the main causes of his deserved good name among the Popes.

Remembering the popularity of Nostradamus's prophecies at the time, and the general situation of affairs in France when L'Angelier saw fit to publish this edition in Paris, I am not at all disposed to quarrel with the Parliament for finding in these verses "des idées contraires à l'autorité du Roy et au bien du royaume, et attentatoires à l'honneur

du feu Roy Henri III., et du Roy regnant Henry IV.," or for summarily suppressing the issue.

Italian was probably understood by a larger proportion of Frenchmen than then now, and the celebrity of Tasso, the quasi-prophetic style adopted, the identity of the principles he enunciates with those of a still dangerous faction, would all tend to exaggerate the importance of utterances which Gallican Catholics no less than Protestants would hardly regard as less than treasonable.

Judging by the number of copies still extant, the order of suppression seems not to have been carried out with any extraordinary rigour. Brunet notes that the incriminated verses are omitted in some, but I have never seen a copy without them.

5. Di | Gervsalemente | Conquistata | del Signor Torquato Tasso, | con gli Argomenti | di Camillo Fontana, | e con una Canzone del Authore non più data in luce, | [Printer's device.] In Napoli, | nella Stamparia di Gio: Iacomo Carlino, e Constantino Vitali. | M.D.VII [sic] | Con licenza de' Superiori.

The colophon runs, "In Napoli, | Appresso Gio. Iacomo Carlino. M.DC.VI." 4to. Five leaves of preliminary matter follow the title, and one blank. Text, 1-293. *Emendazioni*, imprimatur, and colophon occupy two leaves, not numbered.

The canzone is said to be "in lode de le candidè mani Della Illustriss. & Eccellentiss. Sig. La Sig. D. Givlia Boncompagno Duchessa di Bovino"; but it is, in reality, the first of the three canzoni dedicated to Orsina Peretti Colonna, Princess of Paliano. It begins, "Perchè la vita è breve."

6. Della | Gervsalemente | Conquistata | Del S. Torquato Tasso | Libri xxiv. | Novellamente ristampati. | Con gli Argomenti | à ciascun libro del Sig. Gio. | Battista Massarengo. | Et la Tavola de' Principij di | tutte le stanze. | All' Illustr. & Reu. Mons. il Sig. | Federico Borromeo, Cardinale di S. Maria de gli Angeli, & | Padrone Colendissimo. | In Venetia, p' Bernardo Giunti, | & Gio. Battista Ciotti. 1609.

Small 12mo., pp. 720, the last page misnumbered 220. Title in a composite woodcut border. The preliminary matter consists of Viani's dedication, followed by a licence in Italian, dated June 13, 1609, the two sonnets of Massarengo, and the three stanzas of "argument."

Between the argument and the first verse of each book is a woodcut, fairly executed, representing the principal incident in the book. The stanzas are numbered, but in the twenty-fourth book the numbers are placed at the side, instead of between the stanzas, in order to save space, four and a half stanzas being printed on a page instead of four, as in the rest of the book. There is no table of first lines, list of errata, or colophon. It is printed in roman type.

Brunet gives 1600 as the date of this edition, being misled by the fact that the 9 on the title is so battered as to look like 0. The real date is determined by that of the licence, granted by the Council of Ten, June 13, 1609.

7 and 8. A reprint of the Roman edition, published at Venice, 4to., 1628, and "Il Goffredo; ovvero, la Gerusalemme Conquistata, in questa impressione migliorata," &c., also published at Venice, 4to., 1642, close the list of the issues of the 'Conquistata' as a separate work, and my notes thereupon. I will only add that I shall be grateful for the correction of any mistakes I may have fallen into in my account, and still more for information concerning any edition not enumerated above.

SEBASTIAN EVANS.

NAMES OF DOGS.

No one, so far as we are aware, has hitherto endeavoured to compile a list of the old names by which dogs have been called. In Mr. Joseph Lucas's 'Studies in Nidderdale' there is a catalogue of "some of the very old dog-names" which are used in that interesting district. It is the only list of the kind with which we are acquainted. We are all and each of us quite unable to supply the deficiency, but a beginning is something. It has occurred to us that it may be useful to put on alphabetical record in 'N. & Q.' the dogs' names with which we have come in contact in our reading, excluding those of Greek, Roman, and Norse antiquity, and also the names borne by foxhounds. The first of these should be treated of separately. The foxhound names have, we have ascertained from three masters of hounds with whom we have conversed on the subject, no claim to antiquity. They are as purely fancy designations as are the names of racehorses.

There does not seem to be any good book on dogs in their non-zoological relations. As the friend and companion of man in the field, the market, and the church, sometimes even in the grave, the dog is worthy of all the attention that can be bestowed upon him. He is probably surrounded by a wider and more closely woven net of folk-lore than any other animal.

Apollon. Dog of Elizabeth, Queen of Bohemia, *Archæologia*, xxxix. 154, 168.

Barcino. 'Don Quixote,' Jarvis trans., ed. 1842, vol. ii. p. 763.

Belman. 'Taming of the Shrew,' Induc., sc. i.

Bleu. Sharman, 'Hist. of Swearing,' 48.

Boy. Dog of Prince Rupert, killed at Marston Moor. Markham, 'Life of Fairfax,' 174.

Bungey. Marlowe, ed. 1850, 364 n.

Busy. Forster, 'Perennial Cal.,' Index, "Dog."

Bute. Lucas, 'Nidderdale,' 13. Bute occurs as a horse's name in Peacock's 'Gloss. of Manley and Corringham,' 281.

Butron. 'Don Quixote,' Jarvis trans., ed. 1842, ii. 763.

Cloverd. 'Taming of the Shrew,' Induc., sc. i.

Colle. Chaucer, 'Nonnes Preestes Tale.'

Corby. Lucas, 'Nidderdale,' 13.

Crab. Lucas, 'Nidderdale,' 13.

Craft. *Ibid.*

Cuckold. The *World*, 1753, No. 9, p. 49.

Daisy. Lucas, 'Nidderdale,' 13.

Echo. 'Taming of the Shrew,' Induc., sc. i.

Fan. Lucas, 'Nidderdale,' 13.

Fleet. *Ibid.*

Flora. *Ibid.*

Fury. 'The Tempest,' Act IV. sc. i.

Gade. Lucas, 'Nidderdale,' 13.

Gerland. Chaucer, 'Nonnes Preestes Tale.'

Gess. Lucas, 'Nidderdale,' 13.

Glan. *Ibid.*

Hankin. 'Paston Letters,' 1875, iii. 115.

Harry. Lucas, 'Nidderdale,' 13.

Hector. 'Young Bekie' in Aytoun's 'Ballads of Scotl.,' ii. 204.

Hercules. Aubrey, 'Remaines of Gentilisme,' 1881, 76.

Houve. Lucas, 'Nidderdale,' 13.

Jakke. On effigy of Brian Stapilton in Ingham Church, engr. in Coltman's 'Monumental Brasses.'

Jessie. Lucas, 'Nidderdale,' 13.

Jockie. *Ibid.*

Jos. *Ibid.*

Jove. P. J. Bailey, the *Age*, 19.

Jowler. 'Dyet of Poland,' 1705, 42.

Juno. P. J. Bailey, the *Age*, 19.

Katmir. Dog of the Seven Sleepers, Rodwell, trans. of Korân, 1876, 184 n.

Laddie. Lucas, 'Nidderdale,' 13.

Lady. *Ibid.*

Lassie. *Ibid.*

Luce. *Ibid.*

Mathe. Dog of Richard II., Taylor, 'Flint,' 80.

Merryman. 'Taming of the Shrew,' Induc., sc. i.

Morna. Lucas, 'Nidderdale,' 13.

Mountain. 'Tempest,' Act IV. sc. i.

Mourner. Lucas, 'Nidderdale,' 13.

Mumper. *Gentleman's Mag.*, 1773, 224.

Nell. Lucas, 'Nidderdale,' 13.

Ponto. J. E. Carpenter, 'Poems and Lyrics,' 1845, 156.

Rake. Lucas, 'Nidderdale,' 13.

Rap. *Ibid.*

Ring. *Ibid.*

Ringwood. 'Love of Fame,' 1741, 19, 95. Rob.

Bloomfield, 'Rural Tales,' 1802, 112.

Rock. Lucas, 'Nidderdale,' 13.

Roy. *Ibid.*

Sam. *Ibid.*

Shep. *Ibid.*

Shuck. A ghost-dog. Rye, 'Norfolk,' 227.

Silver. 'Tempest,' Act IV. sc. i. 'Taming of the Shrew,' Induc., sc. i.

Sparo. Drakard's *Stamford News*, Oct. 8, 1833.

Spectre. Forster, 'Perennial Cal.,' Index, "Dog."

Spot. Lucas, 'Nidderdale,' 13.

Sprat. Lucas, 'Nidderdale,' 13.
 Sweep. *Ibid.*
 Talbot. Chaucer, 'Nonnes Preestes Tale.'
 Terri. On brass of Lady Cassey, Deerhurst,
 Gloucestershire.
 Theron. Dog of Roderick the Goth in Southey's
 poem, xv., last line but one.

Thou, Theron, then hast known
 Thy poor lost master,—Theron none but thou !

'Tip. Lucas, 'Nidderdale,' 13.
 Tipler. 'Sussex Archæolog. Coll.,' xxxv. 192.
 Tossel. Lucas, 'Nidderdale,' 13.
 Towser. E. Ward, 'Don Quixote,' 1711, 31.
 Tray. Forster, 'Perennial Cal.,' Index, "Dog";
 'Gent. Mag. Lib.," "Dialect," 114; Ferguson, 'Sur-
 names as a Science,' 17. On this name Mr. Fer-
 guson remarks :—

"Who has not heard, in verse or prose, of the poor dog
Tray? And yet who ever heard, excepting in books, of
 a dog being called *Tray*, a word which conveys no mean-
 ing whatever to an English ear? What, then, is the
 origin, and what is the meaning of the name? It is, I
 venture to think, the ancient British name for a dog,
 which is not to be found in any living dialect of the
 Celtic, and which is only revealed to us in a casual line of
 a Roman poet :—]

Non sibi, sed domino, venatur vertragus acer,
 Illæsum leporem qui tibi dente feret.

Martial.

The ancient British name, then, for a dog, *trag*, signified
 the runner, and with the intensive prefix *ver*, as in *ver-
 trag*, the swift runner. And *trag* is, I take it, the word
 from which—*g*, as usual in English, becoming *g*—is formed
 our word *Tray*."

Trip. Lucas, 'Nidderdale,' 13.
 Trowncer. Bloomfield, 'Farmer's Boy,' 1837,
 33.
 Turk. Lucas, 'Nidderdale,' 13.
 Tyrant. The 'Tempest,' Act. IV. sc. i.
 Urien. Anna Boleyn's dog, *Archæologia*,
 xxxiii. 74.
 Watch. Lucas, 'Nidderdale,' 13.
 Watch'em. *Ibid.*
 Wench. *Ibid.*
 Wenny. *Ibid.*
 Whip. *Ibid.*
 Wily. *Ibid.*
 Yarrow. *Ibid.* N. M. AND A.

SARAH BIFFIN, MINIATURE PAINTER.—Of this
 lady the 'Dictionary of National Biography' says
 that she was born without arms, hands, or legs,
 and painted pictures with her mouth. This is
 surely incorrect. In the obituary notice in the
Gentleman's Magazine, December, 1850, we are
 told that she was without hands or arms. An ac-
 count in *Chambers's Journal*, February 18, 1888,
 adds that she painted and did other work with her
 toes. This is more credible; but in Prof. Morley's
 'Memoirs of Bartholomew Fair' is a portrait, copied
 from a lithograph of 1823 (therefore contemporary),

which represents her with the pencil tied to the
 stump of the right arm. Which of these is cor-
 rect? The account in the 'Dictionary' is simply
 incredible. She is said to have attained consider-
 able eminence as a miniature painter, yet there is
 no mention of her in Bryan's 'Painters and En-
 gravers,' ed. 1853. SAMUEL FOXALL.

SAMUEL WELLER.—An obituary notice which
 appears in the *Observer* of August 5, 1888, is per-
 haps worth reproducing in 'N. & Q.':—

"On the 27th ult., at 18, Clarendon Road, Leeds, in
 her 82nd year, Eliza Janc, widow of Lieut. Samuel
 Weller May, R.A."

ROBERT PIERPOINT.

POPE AND BYRON.—In a recent article of the
Saturday Review I read, "Lord Byron expressed
 his inability to understand how the people's voice
 could be, and not be, the voice of God." If Lord
 Byron ever so expressed himself, he was quoting
 Pope; but I rather fancy that the writer of the
 article is making a wrong shot concerning the
 author of some well-known lines. Pope, in imi-
 tating one of the epistles of Horace, says :—

The people's voice is odd :
 It is, and it is not, the voice of God.

E. YARDLEY.

TAVERN SIGN : "BROKEN BOWL HOUSE."—The
Chinese Times of Tientsin states that outside one
 of the gates of Peking is a respectable old-established
 wine shop, generally known as the "Broken Bowl
 House." Many years ago a former proprietor, who
 was condemned to death, was reprieved, and ever
 since, by way of gratitude, the shop has gratuitously
 supplied to condemned criminals passing it on the
 way to the execution ground as much wine as they
 wish to drink. Each criminal is supplied with a
 bowl, which, when he has taken the last draught, is
 solemnly smashed on the pavement; hence the
 title of the establishment.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CURIOUS NAMES.—Among the two millions of
 men who perilled life and all they held dear to pre-
 serve the unity of the United States of America as
 an ever-present fact, and not a *doctrinaire's* dream,
 were men of many parts of the world. Not less
 eager and willing to do their share were the loyal
 Indians of Kansas, who kept their faith with the
 Government that had kept faith with them. On
 more than one bloody field in the West they proved
 their faith. Among the regiments raised by the
 state of Kansas for the suppression of the slave-
 holders' rebellion four were composed entirely of
 Indians, except the field officers. The Volunteer
 Army Register of that day shows the following
 names of those in service between the summer of
 '62 and the summer of '65, when they were
 discharged :—*Captains* : Tuc-ka-bat-che-ha-jo,

No-ko-so-lo-che, Jon-neh, Ta-la-lah. *Lieutenants*: Ko-ne-pe-a-ho-la, Ko-nus-sot-teh, Tus-ta-nuk-e-ma-reh, Tats-ca-ha-jo, Nuk-ke-pa-kee, Ok-gan-ya-ho-la, Pa-ho-se-mah-lab, Kots-se-ko-keh.

The names which follow are those who died in the service, either on the field or of disease incident to campaigning:—*Captains*: Tul-se-fix-se-ko, Tus-te-nup-chup-ko, So-nuk-kuk-ko, Ah-ha-la-tus-tanuk-ke, Carts-che-her-mic-ko. *Lieutenants*: Kaf-fes-sah, Ya-ha-lo-chee, Tus-te-nuk-ko-chee, Jo-ho-lup-ha-jo.

Among those who left the colours before the end of the war were Ak-ti-yah-gi-ya-ho-lah and Fat-ne-sha, captains; and these three lieutenants, Wa-ca-wa-she, Wa-ne-ta-ke, and Wa-taw-nin-ka.

Some of these Indians had disused their aboriginal names, and had adopted translations thereof, as, for instance, "Stand Whirlwind," a captain in one of the regiments, or "Tenni Walkingstick," the name of another officer. Others, again, had taken names more in accordance with civilization. I have sent this that the readers of 'N. & Q.' may have some undoubted specimens of the names of a people that is fast vanishing from the face of the earth.

JOHN E. NORCROSS.

Brooklyn, U.S.

OUTLEET.—As this word does not appear in any law or other dictionary within my reach, it may be well to note it. In the overseers' account-book of the parish of Wakes Colne, Essex, lists of the rate-paying inhabitants are given for the years 1681 and 1682, and after the names of the residents are added a few more names under the heading "Outleets." This clearly means that the persons thus designated lived outside the parish, but had holdings in it for which they were liable to the rates. The parishes in which they resided are put in the margin. As to the origin of the name, it seems to indicate those who lived outside the jurisdiction of the court-leet, or manorial court, or who were not liable to be sworn upon the jury of this court. If this view is wrong, will some correspondent learned in the law correct it? My conclusion is drawn from the study of the article "Courts-Leet" in Granger's 'Tomlins.'

CECIL DEEDES.

"COUP DE SOLEIL" AND "INSOLATION."—In the ordinary French of to-day *coup de soleil* (as I have ascertained by asking French people) means merely the redness (followed or not by blisters and other effects) produced upon an uncovered part of the skin (such as the face and hands) by the direct rays of a very hot sun. See Littré, *s.v.* "Coup," and his quotation from Châteaubriand (1768–1848), "J'attrapai un coup de soleil sur une main." In English, on the contrary, it is ordinarily used of a severe, frequently fatal affection, accompanied by cerebral symptoms, and produced by the sun's

heat, though not necessarily by its direct rays, and is equivalent to *sun-stroke* or *heat-stroke*. This affection is now commonly called in French *insolation*, but formerly *coup de soleil* seems to have had this meaning also. Indeed, Bescherelle (1845) gives the word no other meaning, while Littré (1863), who was a medical man, places this meaning after the one I gave in the first sentence. He defines *insolation* "maladie qui est la suite de coups de soleil dans les pays chauds," and apparently thinks, therefore, that one *coup de soleil* is not sufficient to produce it; and herein, no doubt, he is right. Still his definition is not strictly accurate, inasmuch as the affection called sun-stroke may, as I have said above, occur in people who have been exposed indeed to prolonged heat within doors, but have not been exposed to the direct rays of the sun. See Aitken's 'Medicine,' second edition, ii. 554.

Most men, therefore, have many *coups de soleil* in the course of their lives, whilst very few have an *insolation*. It is in accordance with this view that the Latin medical term in general use for sun-stroke is *insolatio*, though *ictus solis* has also been used.

F. CHANCE.

Sydenham Hill.

ETYMOLOGY OF WHISK OR WHIST.—Many conjectures have been hazarded on this subject, but I venture to think, none that has been quite satisfactory. I am, therefore, tempted to put forward a guess, though I do it in fear and trembling. Skinner gives "Whisk, *scopula* [a besom], à Dan. *Bisker, Tergo, Abtergo*; Visste,* *Flabellum* [a fly-flap].....à Teut. *Wischen, Tergere, Detergere*." This seems to me to express clearly enough the ruling idea of the trump, which *swept the board*, in the primitive Ruff and Honours, or Whist and Swabbers, from which sprang the modern game.

JULIAN MARSHALL.

THE FIRST EDITION OF ROBERT BURNS'S 'POEMS.'—It was issued July, 1786, from the Kilmarnock press, entitled "Poems, chiefly in the Scottish Dialect: by Robert Burns," price threeshillings. The first edition was sold in a month, and the author received twenty guineas after clearing expenses. It changed the course of his life, and, through the advice of the blind Dr. Blacklock, Burns abandoned his West Indian voyage in search of fortune. I do not know how many copies formed the first edition. It seems remarkable that they should have so greatly risen in price, unless many copies were destroyed by carelessness and neglect. In November, 1887, a copy was sold at Sotheby's for 66*l.*, which was stated to be the highest sum ever given. This, however, was outdone the first week in the past July, when the library of the late Mr. John Duff, of Greenock, was sold at Sotheby's,

* Skinner spells this word *Vistle*, but I suppose he means *Visste*.

and a copy of the first edition of Burns's 'Poems' realized 86*l.*; his *Commonplace Book*, containing MS. songs and essays, 101*l.*; five autograph letters, 65*l.* 10*s.*; and autograph MS. of 'The Whistle,' 57*l.*
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.

MRS. ROBINSON, THE ACTRESS.—Can any of your readers who are versed in theatrical biography inform me who the Mrs. Robinson was who, according to Genest, appeared for the first time as Viola in 'Twelfth Night' on May 7, 1783, at Covent Garden Theatre ('Some Account of the English Stage,' &c., vol. vi. p. 274)? The same lady appears to have been the original of Victoria in Mrs. Cowley's 'Bold Stroke for a Husband,' produced on February 25 in the same year. She also appeared as Oriana in the alteration of Beaumont and Fletcher's 'Knight of Malta' on April 23 in the same season. I cannot find any previous or subsequent mention of her in Genest; but owing to his abominable practice of printing the names of plays, performers, and characters, &c., all in the same type, I may have missed some reference to her. The celebrated Mrs. Mary Robinson (Perdita) left the stage at the end of the season 1779-80, and Genest states (*ut supra*, p. 137) that although she had some idea of returning to the stage, she never did so. The Brummagem Florizel for whom she sacrificed her career as an artist meanly deserted her, as was his wont, in 1781. I have not got her 'Memoirs' here, but I remember that they are very vague on certain points; yet if the deserted Perdita returned to the stage in 1782-83, surely Genest would have noticed the fact.

FRANK A. MARSHALL.

Fell House, Patterdale.

BARTHOLOMEW SIMMONS.—I am writing a series of papers on 'Irish Graves in England' for some Dublin journals. I have vainly searched in many quarters to discover the grave of Bartholomew Simmons, who contributed a good deal of poetry to *Blackwood's Magazine* between 1834 and 1848. He was in the Civil Service. I do not know the date of his death. Perhaps some reader can assist me in my search.
M. MACDONAGH.

CUZKERI FAMILY.—Can I get any information of the noble Greek family of the name of Cuzkeri? Their arms consist of a crippling hand on azure. Do Madame Junot's memoirs respecting noble Greek families in Italy afford any information about the Cuzkeri? We cannot get this book in this part of the world. As the subject may not

interest many of your readers, perhaps it would be best to send replies direct to me.
GAUCI.
43, Piazza S. Giovanni, Valletta, Malta.

FLEMISH BRASSES.—Are there any Flemish brasses in England in addition to those at Lynn, Newark, St. Albans, Wensley, Newcastle, North Mimms? Are Halton, Barking, Ipswich, Fulham, and Aveley not palimpsests?
A. OLIVER.

FISH GUARD.—The Pembrokeshire Yeomanry Cavalry bear the word "Fish Guard" as a battle honour on their appointments, in commemoration of their participation in the defeat and capture of the French who landed at Fish Guard in 1797. Is this honour authorized?
ROBERT RAYNER.

PORTMANTEAU WORD.—In a leading article in the *Daily News* of the 12th June, describing the exploits of General Custer, the following occurs: "Unlike the negro corporal.....this lady did not 'fink,' a portmanteau word, apparently, between 'funk' and 'finch.'" What is a portmanteau word?
JAMES HOOPER.

WALLACE'S 'SHAKESPEAREAN SKETCHES.'—Is Lowndes (ed. Bohn, p. 2322) correct in stating that Wallace's 'Shakespearean Sketches' (1795) has "coloured plates by Cruikshank"? Surely not the celebrated George.
H.

'HOW TO LIVE WELL.'—I have a copy of the Rev. Mr. Tyrwhitt's translation of the above little work, which I believe is commonly attributed to the great St. Bernard. Can any of your correspondents inform me what evidence there is that St. Bernard was really its author?
H. W. COOKES.

OLD NEWSPAPERS: THE 'NATIONAL,' 'CLEAVE'S PENNY GAZETTE.'—I have a fragment of *Cleave's Penny Gazette*, dated "Saturday, September 28" (the year I take to be 1839), giving a picture of the Eddystone Lighthouse, which one of the "Notices to Correspondents" says was copied "from the *National*, which we noticed last week," &c. I should be very much obliged if any of your correspondents could inform me where I can see or obtain a complete copy of *Cleave's Penny Gazette* of the date named or the *National* to which it refers.
W. S. B. H.

ENGRAVINGS BY KIP.—I have a series of sixty quaint old engravings of English mansions, signed "J. Kip, Delin. et Sculp." I shall feel obliged by being informed from what book they are taken, so that I may be able to find the county to which they respectively belong.
JAS. B. MORRIS.
Eastbourne.

MILITARY BANDS IN BATTLE.—In the Rev. W. Leeke's 'History of the 52nd Regiment at the Battle of Waterloo' it is stated that the popular

idea of a battle, with music being played to drown the cries of the wounded, is erroneous. I should like to know whether in any of our great pitched battles since Waterloo the bands played during the advance on the foe—say at Alma, for instance. Drums and bugles are taught to play during the attack drill. Is this not also done in actual fighting? During the big battles of 1870-71 I am told the French drummers had to play. The history of the subject should be interesting.

WALTER HAMILTON.

THE ROSE IN REGIMENTAL COLOURS.—What is the difference (if any) between a Union rose, a York and Lancaster rose, and a Tudor rose, as borne on the colours of certain regiments?

G. A. R.

GLOVER'S 'HISTORY, GAZETTEER, AND DIRECTORY OF THE COUNTY OF DERBY.'—Was this work ever completed? I have two volumes, first, 1827; second, 1883. Have any more volumes been published?

A. B.

THE FOX.—In St. Luke xiii. 31-35, when certain of the Pharisees tell Jesus that Herod wants to kill Him, Jesus replies, "Go ye and tell that fox," &c. In the interpretation of the whole passage, which presents considerable difficulty, the commentators assume that there is a reference to the cunningness of the fox. 1. Can any of your readers say what reason there is for supposing that the Jews regarded the fox as a specially cunning animal? The fox is mentioned some half-dozen times in the Bible, sometimes with a reference to its mischievousness, but never with any obvious reference to its cunning. 2. What is the origin of the popular belief in the cunning of the fox? 3. Is there any known foundation for it in fact?

JOHN A. CROSS.

P.S.—The article in Cruden's 'Concordance' is interesting, and gives a good selection of the apocryphal stories on which the fox's reputation largely depends.

[Abundant stories of the cleverness of the fox in evading its pursuers are, of course, in existence.]

BOOKBINDING.—In a fine old binding of a volume of Theodorus de Bry, most likely belonging to the end of the sixteenth or beginning of the seventeenth century, I have seen a stamped medallion with the shape of a heart having Fortune in the centre and two angels in the sides. The following inscription is to be read around the figure of Fortune, PASSIBUS AMBIGUIS FORTUNA VOLUBILIS ERRAT, NEC MANET IN UNO CERTA TENAXQUE LOCO. I should be glad to know if the stamp above described belongs to any known library, or to any historical personage or celebrated book-binder.

Paris.

E. P.

EXPRESSIONS IN 'THE LONG PACK.'—In this Northumbrian tale, about 160 years old, printed by Mr. Crawhall in his 'Olde frendes wyth newe Faces,' I read, "Alice was rather taken at her word," the sense being that she was rather "taken aback" at being "taken at her word." The phrase as currently used has no such significance.

Phantages.—Phantages is employed in the sense of fancies, whims, caprices.

Ware a shot.—"I will ware a shot on him," i. e., I will spend a shot at a chance.

Half the way.—"Alice followed as fast as she could, but lost half the way of Edward," i. e., ran only half as fast as Edward ran.

Information concerning the use of these phrases in the sense here assigned them would be valuable. Are they local or obsolete?

T. A. T.

PENNY, the English silver coin.—From what source is this word derived? What is the meaning of it? The earliest mention I can find is in the laws of Ina, King of the West Saxons (689-726).

JAMES S. CONWAY.

DEVICE.—In 'Ben Jonson's Conversations with Drummond,' at p. 35 of ed. 1842, by the Shakespeare Society, there occurs this passage: "His Impressa was a compass with one foot in centre, the other broken, the word, *Deest quod duceret orbem.*" Does *his* refer to Ben Jonson or to Heywood the epigrammatist in the previous paragraph, of whom an amusing anecdote is related? Then, again, as to the device itself: a mariner's compass may take a man round the world, but a carpenter's compass does not seem able to lead any one far, except in the construction of a mathematical figure.

C. A. WARD.

Walthamstow.

AUTHOR OF LINES WANTED.—Where can I find the following lines?—

"Mortal," they seem to say,
"Peace to thy heart.
We too, yes! mortal,
Have been as thou art;
Hope lifted, doubt depressed,
Seeing in part,
Tried, troubled, tempted,
Sustained as thou art."

AMELIA FOXALL.

Moseley, near Birmingham.

SOURCE OF EXTRACT WANTED.—Will any one tell me where the authority for the following statement is to be found?—

"Time was, in the reign of Charles II., when members of the Church of Rome, both of England and Ireland, were as truly Protestants as ourselves, for they drew up and signed a very strong declaration, in which they solemnly protested against the Pope's authority, either temporal or spiritual (that is their very word), in the two kingdoms."

This is an extract from a letter written by the late Rev. T. Henderson, Prebendary of St. Paul's, and

Vicar of Messing, Essex. As he was one of the best scholars and theologians of his day, and the intimate friend of Pusey, the accuracy of his statement cannot be called in question; but it is of such importance that I should be very glad to trace it to its source.
E. L. H. TEW, M.A.

ARMS OF CITIES AND TOWNS.—Is there any book of heraldry, English or foreign, old or new, which gives the arms of the various cities and towns of Europe under an alphabetical or any other arrangement that can be readily consulted?
ANON.

ACTS II. 9-11.—Can any of your readers suggest any reason or reasons why Syria is not mentioned among those countries which were present on the day of Pentecost in the Holy City?
M.A. OXON.

PRIVATE TUTOR OF JOHN WILKES.—Can any reader of 'N. & Q.' throw any light on the following passage from Almon's 'Life and Correspondence of John Wilkes,' vol. i. p. 8?—

"He was placed under the tuition of a private preceptor, a dissenting clergyman named Leeson, who had kept a small seminary for a select number of young gentlemen at the vicarage house at Aylesbury."

Budleigh Salterton.

T. A. T.

"IF THE MOUNTAIN WILL NOT GO TO MAHOMET, LET MAHOMET GO TO THE MOUNTAIN."—This proverb is probably derived from the Spanish "Si no va el otero a Mahoma, vaya Mahoma al otero." Can any one state the earliest known use, or the authentic source of it? The earliest reference which I am aware of is in Ray's 'Proverbs,' which was first published at Cambridge in 1670. I know of the story in Brewer's 'Dictionary of Phrase and Fable,' but it is without any reference to authenticate it.
ED. MARSHALL.

RUSSIA: "BLACK, WHITE, AND RED."—The Czar is called Emperor "of all the Russias." It seems that Russes was a common name given to a whole swarm of northern tribes which moved southwards a century or so B.C. I am told that the word *russ* is Scandinavian for "warrior"; this I cannot certify, but undoubtedly *rus* is Norwegian for "new," *russers* for "newmen," and *Rusland* for "New-men's-land." What I want to know is: 1. How many Russias are there? 2. Why are three of them called Black, White, and Red? Black Russia is a province of Lithuania; White Russia is another part of Lithuania. The former includes the palatinate of Novogrodek; and the latter the palatinates of what is now called West Russia. Red Russia is what is called Little Russia. Is it the colour of the soil which is referred to by the colour-adjectives, or some tint of the skin, or what? 3. Was Poland ever called Russia?

Was Hungary also called Russia? In a word, What countries are embraced by the phrase, "All the Russias"? It is nonsense what geography books tell us, that the word *Russia* is derived from *Rurik*. This is mere "Tabernacle" etymology.
E. COBHAM BREWER.

ST. THOMAS APOSTLE.—There was a St. Thomas Apostle in the Vintry Ward, not rebuilt at the Fire. Then there was a Little St. Thomas Apostle, sometimes spoken of as being in Cordwainer Street Ward, which, of course, would bring it into close proximity to the above in Vintry Ward. Then I find the hospital in Southwark, called Hospital of St. Thomas the Apostle. I wish to know whether they can be connected in any way by proprietary ties as well as in mere name, and whether the first two are distinct places or the same. I can make nothing out of Stow on this point.
C. A. WARD.

Walthamstow.

Replies.

CUMBERLAND PHRASES.

(7th S. v. 325.)

An old friend living at Keswick showed my list at the above reference to a friend of his own, a retired schoolmaster, and the latter kindly made some annotations, which I send as a supplement to my article. I have added a few comments of my own:—

"A man given to drinking and other vices, especially of living beyond his income and so reducing himself in his circumstances, would still be described by his neighbours as an 'outward' man.

"The word 'turneyng' is still in common use enough among the peasantry and peasant farmers of Cumberland.

"A cow't-lword meks leyle Wully fain' occurs somewhere in one of Anderson's ballads. A 'cow't-lword' was a pudding made of oatmeal and lumps of suet, the ingredients being enclosed in a pudding 'pwoke,' and boiled in the same sett pot [q.v., the same as the French *pot au feu* and the English stock-pot?] along with the rest of the food, when the housewife 'boiled the pot,' which in farmhouses occurred twice or thrice every week.

"I can offer no suggestion for the derivation of 'cow't-lword.' It would be interesting to know.*

"I never heard of a 'cow't-leady,' nor do I remember it in Anderson.

"Brown Gwordie' ["G" soft] is the well-known name for barley-bread, the use of which, as the staple bread of the family, began to give way as soon as the Corn Laws were repealed. It is still used even in middle-class households, but more as a dainty.

"Whillimoor, at the latter end of last century, was a considerable tract of poor barren moorland. It gradually became enclosed, and farms were carved out.

* In a notice of Mr. Robert Ferguson's 'Dialect of Cumberland,' in 'N. & Q.,' 4th S. xi. 415, it is stated, "One word, however, is too much even for him, 'Cow't-lword,' a 'pudding made of oatmeal and lumps of suet.' It has, certainly, the look of an obstinate word, perversely wrapt in its own mystery."

The quality of its dairy produce was very inferior, and the cheese particularly of the poorest kind. When kept for any length of time it became hard almost to flintiness; hence it was commonly said, 'like a Whillymer cheese, it wants an axe and a saw to cut it.'

"'Leather-te-patch' I never heard used. Forty or fifty years ago few 'cursnins' [christenings] were celebrated without ending with the 'cushion (or quishen) dance.'"

"'It's a terrible fine day' is still common enough among the people, which may be matched with 'He enjoys very bad health.'"

I will now continue in *propria persona*. "Cow't-leady" occurs in Anderson's ballad 'The Codbeck Wedding.' One of your most constant correspondents kindly wrote to me suggesting that it is a "lady-cow," as the lady-bird is called in some parts of the country, in this neighbourhood for instance. But "cow't-leady" is undoubtedly a dish, as it is mentioned amongst a full score of other rustic dishes. The description of these is so curious that I venture to quote it, as I am sure it cannot fail to edify your south-country, and still more your foreign readers:—

For dinner we'd stewt-geuse, an' haggish,
Cow't-leady, an' het bacon pie,
Boiled fluiks, tatey-hash, beastin-puddin,
Saut salmon, an' cabbish, forbye;
Pork, pancakes, black-puddins, sheep-trotters,
An' custert, an' mustert, an' veal,
Grey-pez-keale [grey pease broth], an' lang apple-dumplings—

I wish every yen fared as weel.

The breyde, geavin [gy. staring?] aw roun' about her,
Cried, "Wuns! we forgat butter-sops!"
The breydegrum fan [found] nee tyme fer tawkin,
But wi' stannin-pie greased his chops:
We'd loppert-milk, skimmed-milk, an' kurn-milk, &c.

This reads like Camacho's wedding feast in *hodden-grey!*

I never saw a haggis, "great chieftain o' the puddin-race," in Cumberland (or indeed anywhere else); but, according to the Codbeck bill of fare, it must have been known to the country folk, at least in the earlier years of the century. "Lang apple-dumplings" I remember at school in Cumberland, but we did not call them by this name. "Butter-sops," defined in Anderson's glossary as "wheat or oaten bread soaked in melted butter and sugar," must be somewhat similar to a delicacy

* Dr. A. C. Gibson, in his 'Folk-Speech of Cumberland,' ed. 1880, gives the following description of the cushion dance: "A young man, carrying a cushion, paces round the room in time to the appropriate tune, selects a girl, lays the cushion at her feet, and both kneel upon it and kiss, the fiddler making an extraordinary squeal during the operation. The girl then takes the cushion to another young man, who kisses her as before, and leaves her free to 'link' with the first, and march round the room. This is repeated till the whole party is brought in, when they all form a circle, and 'kiss out' in the same manner, sometimes varying it by the kissers sitting on two chairs, back to back, in the middle of the ring, and kissing over their shoulders—a trying process to bashful youth of either sex."

which I am told is known in the Yorkshire dales as "fat rascals."

I see by a former reference in 'N. & Q.,' 4th S. ii. 543, that in East Lancashire "fettled ale or porter is ale or porter sweetened with sugar, and seasoned with a little ginger and nutmeg," and I understand it has much the same meaning in Yorkshire. On this particular point I write as an outsider, being a *buveur d'eau moi-même*.

Is a "beastin-puddin'" the same as a "beslings-puddin'" mentioned in Lord Tennyson's 'Northern Cobbler,' and explained in a note as "a pudding made with the first milk of the cow after calving"?

With regard to the special mention of "mustert" in the Codbeck *menu*, it is possible that in this case it is meant only for a jingling rhyme with "custert," but, generally speaking, it is curious to observe that this homely condiment seems to hold a more honourable place in fiction than is the case in real life; e.g., Touchstone on the pancakes and the mustard, and Bottom on the "giant-like ox-beef" and the same. Then, again, Mr. Jingle, in describing in his own peculiar style the forthcoming lunch at the Dingley Dell cricket match, does not forget to mention this simple relish—"mustard—cart-loads." See also the first scene of 'The Mayor of Garratt,' where Sir Jacob Jollup says to his servant, "Be sure there is plenty of mustard." It is strange that mustard should have an attraction for great wits like Shakespeare, Dickens, and Foote, as well as for smaller wits like Anderson.

The north-country expression "stocking-feet," which is known so far south as Staffordshire (see 'N. & Q.,' 3rd S. ix. 267), occurs in Anderson's ballad 'The Worton Wedding':—

But Tamer in her stockin feet
Suin banged him oot an' oot (*i. e.*, in dancing).

I asked our village shoemaker lately, as being from the nature of his business the most likely person to know it, if he had ever heard the phrase, and he said he had not; so I suppose its boundary is the Trent, as (in a reverse sense) it is said to be of the nightingale. May I ask if any of your non-Cumberland readers have ever met with the above-mentioned Christian name of Tamer? It was very familiar to me in my boyhood, and I believe it is a favourite name with the Cumberland peasantry, but I have no recollection of ever having met with it outside Cumberland.

Whillymer cheese, however unattractive, seems to have had a worthy rival in Spain in the sixteenth century. See the description of the cheese with which, *inter alia*, the goatherds regaled Don Quixote and Sancho (Parte I. cap. xi.), "un medio queso mas duro que si fuera hecho de argamasa." This must have equalled even the "leather-hungry" of Anderson's ballad.

One of the ingredients of a "cow't-lword," according to a note in Anderson's 'Ballads,' is *tallow!* *Quis talia fando temperet a lacrimis?*

Let us hope that the tallow, like the onion in Sydney Smith's salad, is "scarce suspected."

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

HUNTING HORNS (6th S. x. 383, 504; xi. 113; xii. 72, 230, 496).—I have met with a later-dated pictorial example of the French curved hunting horn. The date is 1827, the artist is W. H. Pyne, the engraving being coloured by hand, and published by R. Ackermann, Repository of Arts, Strand. It represents the 'Huntsman.' He has checked his grey horse, and is turning in the saddle, in the act of winding his horn, the small end of which is placed to his mouth. The large curly horn is passed under his right arm and over his right shoulder, and the open mouth of the horn is behind his back. He has a black cap, scarlet buttoned-up coat, leather belt, yellow breeches (too highly coloured, perhaps), and top-boots with brown tops. His whip is held, with the reins, in his left hand. The horn is painted a bright yellow. In obedience to its summons, two red-coated men, on brown horses, are seen in the distance, galloping towards the "huntsman." No hound is visible, so it cannot be said whether it represents a scene at a stag-hunt or a fox-hunt. Unless the curved hunting horn was used up to within a very few years of 1827, it is strange that such an engraving should have been issued by a publisher with the "sporting" reputation of Mr. R. Ackermann.

In a set of six mezzotints, by J. Burford, from designs by J. Seymour, published May 12, 1794, by Laurie & Whittle, 53, Fleet Street, London (size 13½ by 9¼ inches, without the title), No. 2, 'Going to Cover,' shows two huntsmen with large curly horns. No. 3, 'The Chase,' and No. 5, 'Making a Cast at a Fault,' each contain one figure with a curly horn. No. 6, 'The Death of the Fox,' shows the huntsman dismounted, with his right hand holding up the dead fox to the pack, and with his left hand holding the curly horn, which he is blowing lustily. The little terrier figures in these plates.

There is an engraving, not dated, from a painting by Seymour (b. 1702, d. 1752), of 'Two of His Majesty's Huntsmen' of the time of George II., in which the curved horn is shown. In a series of oval aquatints, not dated, from designs by Ansell, a huntsman is represented with a large curly horn, worn over his left shoulder and passing under the right.

Mrs. Chaworth Musters (see 'N. & Q.,' 6th S. xii. 497), writing to me in the past year from Annesley Park, Nottingham, says:—

"We have a picture here, by Wootton, who died in 1765, of some harriers that hunted in Derbyshire, and their huntsman is blowing a long straight horn; but, on the other hand, at a house in this county there is a

curved sort of bugle horn, with which, it is said, the late Mr. Sherbrooke hunted harriers since 1800. There is no horn introduced, unluckily, in the Stubbs hunting pictures here."

I may add, that it is the same also with the pictures by Stubbs at Grimsthorpe Castle, Lincolnshire.

In pulling down the church of Steeple Langford, Wiltshire, in 1857, an incised slab of Purbeck marble was found, an early specimen of the early English style. The figure was believed to represent Waleran, the hunter, patron of the living in the year 1200, and probably the founder of the church. He wears a long robe, over which is suspended a strap falling from the left shoulder to the right side, and supporting a curved hunting horn. Such a sculpture is rare in England; but in Iona, isle of Bute, Argyllshire, and elsewhere, curved hunting horns are frequently found sculptured on early sepulchral monuments.

In the Earl of Londesborough's collection of armour, arms, carvings, &c., dispersed at Christie's, July 4 to 9, were several remarkable ivory hunting horns, which are fully described in the catalogue, pp. 63-5.

I had the good fortune to be present at the special service held in Canterbury Cathedral, on Saturday, June 30, when the Archbishop received one hundred colonial bishops. Among others who were noticeable in the grand procession were the two attendants of the Mayors of Canterbury and Dover, carrying curved horns about three feet long.

The curved hunting horn is the badge of the city of Ripon, and each evening, at nine o'clock, a servant of the Corporation blows a horn three times at the Mayor's door, and also at the market cross, the tall pillar in the centre being surmounted by a horn. In the midst of a lecture that I was giving in the Town Hall, the three blasts of the horn were distinctly heard by me, and I much wondered what it meant.

CUTHBERT BEDE.

THE GREAT CRYPTOGRAM (7th S. vi. 25).—If Mr. HALLEN will look at Mr. Donnelly's work, he will find that Sir John Babington (he calls him Babbington) is not mentioned in the cipher story, although Mr. Donnelly himself, in ignorance, gives Sir John Babington as the name of the Bishop of Worcester. All through the story it is simply "The Bishop," "My Lord," "The Bishop of Worcester," or simply "Sir John." Evidently Mr. Donnelly did not know the surname of the bishop, so that the correction is entirely in his favour, as, after all, it was a "Sir John" to whom the bond against impediments was granted by Shakespeare, for in the deed we read, "The right reverend Father in God Lord John, Bishop of Worcester." Shakespeare was married in 1582, and John Whitgift held the office from 1577 to 1583, when he became Archbishop of Canterbury on the death of Grindal. Mr. HALLEN is wrong when he gives

this date as 1584. If the story seems a "bogus" one to MR. HALLEN, there is nothing very extraordinary in Bishop Whitgift making Lord Bacon his confidant in the relation of any story, as we find in Paule's 'Life of Whitgift' (1612) that the bishop was an intimate friend of both the Bacons, father and son. Paule says that it was upon the recommendation of Sir Nicolas Bacon that Whitgift was sent to preach before the queen, the first step that led to his advancement. In four weeks thereafter he was appointed by the queen Master of Trinity, where Francis Bacon was studying at the time. We are also told "he [Whitgift] had divers Earles and Noblemans sonnes to his pupils, as namely.....S^r Francis Bacon, now His Majesties Sollicitor General, in whom hee tooke great comfort."

If Babington is not mentioned on any of the few pages of the 'Second Part of Henry IV,' which tell the cipher story, it is curious that, unknown to Mr. Donnelly evidently, on the second column of p. 77 we find "wit," and on the second line after that the word "gifts." These two words occurring in the neighbourhood of "Worcester," "Bishop," "My Lord," "Lordship," "Sir John" (over and over again repeated), almost persuade me that there is something in the cipher, although hitherto I have been a disbeliever. Can MR. HALLEN show me any such coincidences in any other four pages of Shakespeare?

As to Sir Thomas Lucy being styled "My Lord" in the story told by one of the deer-stealers, there is nothing out of place in that. Sir Thomas was a justice of the peace, and this would be his natural designation with any culprits brought before him for trial.

As to the use of the word "barony" on p. 757, which MR. HALLEN says is "a Scottish term," I may point out that in the passage referred to in the cipher story "barony" is not necessarily used as an equivalent for Sir Thomas Lucy's "manor." The word is as English as it is Scotch, as MR. HALLEN will see if he refers to Dr. Murray's great 'Dictionary.' Although the word strictly means "the domain of a baron," the domain under the jurisdiction of a bishop was also designated a barony, for we find Milton in his 'Eikonoklastes' speaking (1649) of "the people that drove the bishops from their baronies." In the new edition of 'Chambers's Encyclopædia,' under "Barony," MR. HALLEN may learn that "in England manors were formerly called baronies"; so that Mr. Donnelly may be right even without falling back upon the episcopal meaning of the word, which is also plainly enough given in Cassell's 'Encyclopædic Dictionary,' where it is stated, "Baronies appertain also to bishops as they formerly did to abbots." Freeman also writes: "The bishops sit in Parliament because they hold baronies." MR. HALLEN may never have heard of this use of the word, but it appears to me it is

the use intended when the cipher story says, "There was not a worse [knave] in the barony."

MR. HALLEN says, "The bishop had no jurisdiction in the matter of the boy's debts." Nowhere in the cipher is it suggested that the bishop had such a jurisdiction. The bishop says, "They are able to take him up" (for deer-stealing). It is Ann Hathaway, not the bishop, who says (p. 834), "He is arrested at my suit." All that the bishop is asked to do, and all that he does, is, he "forces him [Shakespeare] perforce to marry her."

In fact, the sole apparently valid objections that MR. HALLEN can lay hold of in what he calls "a perfectly sickening mass of rubbish" (occupying many hundred pages of Mr. Donnelly's volume) are (1) the visits of Ann Hathaway to Hartlebury, and (2) the styling Henry IV. "Duke of Monmouth" instead of "Duke of Hereford." Paule, in his 'Life of Whitgift,' says the bishop "gave audience unto suitors twice a day," that he had several residences (some obtained from the queen when he became bishop), and that he entertained Her Majesty at different houses every year. Is it not possible one of these houses was nearer Stratford than Hartlebury Castle? This would get rid of another of the objections. With regard to "Duke of Monmouth," the mistake may not be Mr. Donnelly's but that of the person relating the cipher story. Mr. Donnelly can scarcely be expected to correct the narrator's ignorance of genealogy. Besides, he expressly acknowledges that his work is incomplete.

GEORGE STRONACH, M.A.

LOUIS XIV. AND STRASBOURG (7th S. v. 345).—I have read lately in a book, 'Travels through Flanders,' &c., Amsterdam, 1744, some curious remarks on the effect of the French occupation of Strasbourg in the time of Louis XIV. The writer says:—

"Being so near Strasbourg, I had the curiosity to go see what figure that famous city now made since it had changed its master; for I had been thrice there before, when it flourished under the Emperor's protection, with the liberty of a Hansiatick Town: and indeed, I found it so disfigured, that had it not been for the stately Cathedral Church, and fair Streets and Buildings, I could scarce have known it. In the Streets and Exchange, which formerly were thronged with sober, rich and peaceable Merchants, you meet with none hardly now but Men in Buff Coats and Scarfs, with rabbles of Soldiers, their Attendants. The churches I confess are gayer, but not so much frequented by the Inhabitants as heretofore, seeing the Lutherans are thrust into the meanest churches, and most of the chief Merchants, both Lutherans and Calvinists, removed to Holland and Hambourg. Within a few years I believe it will be just such another City for Trade and Riches as Brisac is. It was formerly a rich city, and well stockt with merchants and wealthy Inhabitants, who lived under a gentle and easie government; but now the Magistrates have little else to do in the government, but only to take their Rules and Measures from a citadel and great guns, which are edicts that Merchants least understand. I confess Strasbourg is the less to be

pittied, that it so tamely became a slave, and put on its chains without any struggling. Those magistrates who were Instruments in it, are now sensible of their own folly, and bite their nails with anger, finding themselves no better, but rather worse hated than the other magistrates, who did what they could to hinder the reception of their new masters the French. I quickly grew weary of being here, meeting with nothing but complaints of Poverty, and paying exorbitant taxes."

RALPH N. JAMES.

GIN SPINNER (7th S. vi. 140).—I have always understood that a gin spinner is a distiller who makes gin, but could never find out why so called.

F. GREEN.

I do not know whether the daddy longlegs is ever called "gin spinner"; but Jenny Spinner is certainly the name of a very different insect, viz., the metamorphosis of the iron-blue dun, which, according to Ronald's nomenclature, is an ephemera of the genus *Cloe*.

C. T. M.

"A MORT" = MUCH (7th S. vi. 128).—From the Old French *moult*.

D.

Grose, in his 'Provincial Glossary,' 1811, gives, "Mort, or mot, many, abundance, a multitude; a mort of money, apples, men, &c. Kent." But the word is not, I think, confined to Kent or Cambridgeshire. I have certainly myself heard it used elsewhere, but never, so far as I can remember, in the north of England. Halliwell gives it as existing in "Var. Dial." As to the etymology, it may come from Latin *multum* through the Old French *moult*, Provençal *molt*, *mout*, *mot*, &c. But this is mere conjecture.

JULIAN MARSHALL.

This is in all probability an East Anglian provincialism, though I have heard it used in Bedfordshire. It means, apparently, "many," and may be found in 'The Horkey,' by Robert Bloomfield, which contains a mine of Suffolk provincialisms:—

And sitch a mort o' folk began
To eat up the good cheer.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

["A mort o' folk" is heard in the north.]

DOES MR. GLADSTONE SPEAK WITH A PROVINCIAL ACCENT? (7th S. vi. 124).—Three Lancashire readers, who have heard Mr. Gladstone speak, one of them many times, are decidedly of opinion that he has not a Lancashire accent. Lord Derby, on the contrary, has a very marked one, especially in his pronunciation of the vowels *a* and *u*. But between such an accent as his and "the true Lancashire [dialect] as spoken by Tim Bobbin" there is an immense distance, scarcely to be recognized by those to whom the dialect has not been familiar from the cradle. An old Lancashire worthy used to test his "foreign" visitors who asserted that they understood his native tongue

by asking them to translate "th' buckth o' my neyve." How many of your readers who care to try—not, of course, being familiar with the phrase—can pass this ordeal? HERMENTRUDE.

Throughout eight years and a half during which I have sat on the opposite side of the House to Mr. Gladstone, my attendance has been pretty constant, and I may claim to have heard his speech at least as frequently as most members. I am utterly unable to confirm Mr. Elworthy's statement that he speaks with a Lancashire accent. Nor does he speak with a Scottish accent, the most persistent signs of which are (1) a peculiar intonation, and (2) the sound of the aspirate with the *w*, as in *what*, *when*, *which*, to which Scotsmen give the same value as the Anglo-Saxon *hwet*, *hwenne* (now a monosyllable), *hwile* (Old Scots, *quhilk*, *whilk*). Mr. Gladstone has conformed to the South-country custom in such words, and drops his *h*'s without a blush when they should be sounded before, though in modern practice written after the *w*. If by the aid of the phonograph it is proposed to store up a sample of standard English pronunciation of the latter half of the nineteenth century a better specimen could not be obtained than from Mr. Gladstone.

HERBERT MAXWELL.

Coming from a Conservative Member, perhaps the opinion of Sir George Russell may not be considered by Mr. BUCKLEY valuable testimony; but I give it for what it is worth, namely, that Mr. Gladstone does speak with a marked provincial accent.

CONSTANCE RUSSELL.

Swallowfield, Reading.

[The general testimony of those most able to judge seems to be that Mr. Gladstone has a strong accent, which causes his speech to differ from that of those among whom he has moved throughout life, but that it is not Lancashire, and not Scotch.]

ST. LIBERATA (7th S. vi. 28).—The story of this saint, as given (under the name of St. Wilgefortis) in the *Acta Sanctorum*, July 20, is briefly this. Wilgefortis (otherwise called Eutropia, Liberatrix, Ontcommera, or Regenflegis) was the Christian daughter of a heathen king of Portugal (no name or date is given) who sought to check a Sicilian invasion of his realm by offering her in marriage to the Sicilian king. The latter accepted the proposal, but the princess declared that she was the bride of Christ, and would have no other spouse, whereupon her father put her in prison to make her change her mind. She, however, prayed that there might come upon her some great disfigurement, so that no man should desire her for his wife; and immediately there grew upon her face a long, thick beard. When her father saw it he accused her of having produced it by witchcraft; but she assured him that it had been sent by her crucified Lord in answer to her prayers. Then the king, in a rage, vowed that unless she would re-

nounce this crucified Lord of hers she should die by a like death; and crucified she was accordingly. Several versions of this legend are enumerated in the 'Acta.' In all the story is the same, the only variation being in the name given to its heroine. One version explains that the "Germans and Belgians"—among whom, for some unexplained reason, this Portuguese saint appears to have been much better known than in her own country—called her "Ontcommera," because when they prayed to her she helped them out of trouble (*Kummer, Kummerniss*). The name of "Liberatrix" probably had a like origin; while the editor of the life in the 'Acta' suggests that the extremely un-Portuguese name of Wilgefortis may be a Teutonic corruption of *virgo fortis*. It may be added that the legend of St. Wilgefortis can be seen pictured in at least one church nearer than the south of Germany—in that of Wissant, of which she is the patron saint. K. N.

The gist of Baring Gould's epitome in his 'Lives of the Saints' (July 20) of the twenty pages of the 'Acta Sanctorum' may perhaps answer A. R.'s purpose:—

"St. Wilgefortis, V.M. This mythical saint bears a great number of names. In England she was anciently called S. Uncumber; in Germany she is Ohn-Kummer, Kummerniss, Sanct Gehulf; in Flanders Ohn Kommera, Regnfedia; in France S. Livrade; and in liturgies she is called S. Liberata, Liberatrix, or Eutropia. The story of this saint is almost too absurd to be given. She was a daughter of a King of Portugal, one of seven twin sisters. Her father desired to marry her to the King of Sicily; but Wilgefortis had taken a vow of perpetual virginity. She therefore prayed, and a beard, moustache, and whiskers sprouting on her face, indisposed the prince of Sicily to accept her hand. Her father, in a rage, had her crucified."

Her body is preserved at Siguenza, in Spain. Other relics existed at Brussels before 1695. Wilgefortis is a corruption of *virgo fortis*. Uncumber and Liberata are names given her on account of her prayer on the cross that all who were mindful of her and her passion might be delivered from all encumbrances and troubles. The Jesuit Father Cahier considers her attributes as a "devotion to the celebrated crucifix of Lucca somewhat gone astray." One of the three pictures of her given in the 'Acta,' with beard, crown, gown, and cross, has a strong look of the "holy face." This seems a common Belgian form. I have this year made a small study in comparative hagiology by collecting some fifteen calendars from different countries. I find St. Praxides, St. Margaret of Antioch, and St. Elijah the saints most named on July 20. NELLIE MACLAGAN.

[Many replies to the same effect are acknowledged with thanks.]

INN SIGNS (7th S. iii. 448; iv. 35, 152, 256, 334).—Let me add to your list the following curious and, I should say, unique sign, "The

Lame Dog," at Trowse, a suburb of Norwich. There is not a representation—merely the name inscribed in large letters over the door of a public house. The proverb is familiar of "To help a lame dog over a stile," and the sign may have reference to this. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

CENTURY: CENTENARY (7th S. v. 467; vi. 36).—The *Gentleman's Magazine*, vol. ii., 1788, contains several paragraphs concerning the centenary commemoration of that event which some people yet speak of as "the Glorious Revolution." It was celebrated at the Hague by a sermon in the great church, at the delivery of which the Prince and Princess of Orange were present (p. 833). A writer in the November number (p. 943) expresses his satisfaction in seeing that the hint which he had given, "recommending a commemoration of the centenary of the Revolution," had produced the effect which he had hoped for. At Edinburgh many sermons were preached on November 5 in commemoration of that event (p. 1020). At Whittington and Chesterfield there was much rejoicing, a detailed account of which is given (p. 1020). At Kirkley, in Northumberland, on November 4, Dr. Ogle, the Dean of Winchester, laid the foundation of an obelisk at a place called Pea Hill, to commemorate the landing of King William. On the following day the London Artillery Company went to church at St. Paul's, and more than eight hundred gentlemen dined together at the "London Tavern," the Earl of Stanhope in the chair (p. 1024). I have not examined the volume with care. Mention is probably made of other rejoicings which have not caught my eye in hastily turning over the leaves. EDWARD PEACOCK.

In Lemprière's 'Universal Biography,' 1808 (octavo edition), there is a very curious use of the latter word. Edward Drinker, of whom a notice is given, and who lived from 1680 to 1782, is called "an American centenary." JULIUS STEGALL.

In 1835 a commemoration of the printing of the Bible in English (Miles Coverdale's translation, March, 1535) was very general throughout England. It took the form of sermons preached on the subject. I can perfectly remember that it was called the *tercentenary*. As many of the sermons were printed, it is most likely that the word *centenary* will appear on the title-page or in the body of the sermon. A search through the published sermons of that year will, no doubt, afford the desired information. E. LEATON BLENKINSOPP.

NEVILLE M.I. AT HIGH OFFLEY (7th S. vi. 48).—In looking again at the document quoted by me at the reference 'Hampton Poyle' (7th S. v. 350), I regret I inadvertently copied the word to which MR. JACKSON alludes as "Pillingbere" instead of *Pillengbere*. The name would appear to have been

variously written at various times; but I cannot think Billingblore, as given on the Staffordshire inscription, to be correct. The most recent spelling is Billingbear. I should much like to know the derivation and meaning of this curious placename.

If MR. JACKSON will refer to Sir Bernard Burke's 'Peerage and Baronetage,' under "Braybrooke," he will find a full account of Sir Henry Neville, from whom the present peer is lineally descended, together with his ancestry and descendants up to present date. I am sorry I cannot just now furnish him with the name of the eldest daughter's husband; she herself does not appear at all in the pedigree. H. C. F.

Billingbear, near Waltham St. Lawrence, has been in the possession of the Nevilles from the time of Sir Henry Neville (grandson of George Neville, Lord Abergavenny), who died 1593, until about a year ago, when his descendant Lord Braybrooke sold it. It was formerly written Billingbere. The second Sir Henry Neville of Billingbere, who died 1615, had a daughter Elizabeth, who married Sir Henry Berkeley, of Yarlington, Somerset. CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Billingbear, between Twyford and Bracknell, Berks, is still one of the seats of Neville, Lord Braybrooke. Neither Pillingbere nor Billingblore is correct according to local modern usage.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Sir Edward Neville, of Billingbere, co. Berks, was ambassador to France, but lost favour at court, having been suspected of being implicated in the Essex plot. He was attainted and fined 5,000*l.*, and died in 1615. By his wife Anne, daughter of Sir Henry Killigrew (who married, secondly, Geo. Carlton, Bishop of Chichester), he had five daughters: Elizabeth, married, first, Wm. Glover, secondly, Sir Henry Berkeley, and thirdly, Thomas Dyke, M.D.; Catherine, married Sir Richard Brooke, of Norton; Frances, married, first, Sir Richard Worsley, and secondly, Jerome Brett; Mary, married Sir Edw. Lewknor; and Dorothy, married R. Catlyn.

Sir Edward Neville's father was Sir Henry Neville, of Billingbere, gentleman of the privy chamber to Hen. VIII. and Edward VI.; his mother was Sir Henry's first wife, Elizabeth, daughter of Sir J. Gresham. His grandfather, Sir Edward Neville, at one time a great favourite of Henry VIII., was attainted and beheaded in 1538. He was the son of George, second Lord Abergavenny, who died in 1492. B. F. SCARLETT.

Lausanne.

PORTUGUESE REVOLUTION IN 1640 (7th S. vi. 49).—The Abbé de Vertot, in his history of this

revolution, does not mention anything about James D'Arcy, although he gives a long account of the short regency. The abbé, writing of the events immediately following the election of Don Juan, Duke of Braganza, says:—

"Les amis du duc de Bragance déclarèrent unanimement l'archevêque de Lisbonne Président du Conseil et Lieutenant-Général pour le roi."

Then he continues that the archbishop demurred, saying that the post was fit for a general, not for him, but finally agreed to rule on condition that the Archbishop of Braga was his colleague till the arrival of the king. The Archbishop of Braga (Dom Sebastian Mattos de Norognia) being a friend of Spain, haughtily refused to join the Archbishop of Lisbon (d'Acugna). Then the history proceeds:—

"Ainsi l'archevêque de Lisbonne s'en trouva chargé seul, et on lui donna pour conseillers d'Etat, Dom Michel d'Almeida, Pierre Mendoze, et Dom Antoine d'Almada."

Then the archbishop sent orders to the magistrates of the towns to have the Duke of Braganza proclaimed king, and forthwith set himself to get all things ready for a magnificent reception of the new prince, who was hourly expected.

JULIUS STEGGALL.

Miguel Vasconcellos, the hated secretary of state, was shot, and the vice-queen, Margaret of Savoy, seized on December 1. The Duke of Braganza was immediately proclaimed King of Portugal. He was then living at Villaviciosa, and to him messengers were sent with the news. His friends in Lisbon assembled at the palace, when the Archbishop of Lisbon was unanimously chosen President of the Council and Lord-Lieutenant of Portugal until the king's arrival. At first the archbishop refused the office, as in his opinion they had more need of a good general at their head than a man of his character. However, being pressed by the Assembly to accept the place, he consented to it on condition that he might have the Archbishop of Braga for his colleague. The last-named prelate declined, "so that the whole Burden of the publick Affairs fell upon the Archbishop of Lisbon: to ease him of part of which they gave him for Assistants Don Miguel d'Almeida, Pedro Mendoza, and Don Antonio d'Almada." On December 6 the king entered Lisbon, and on December 15 was, "with all the Magnificence imaginable," crowned.

The above is chiefly taken from "The Revolutions of Portugal, written in French by the Abbot de Vertot, of the Royal Academy of Inscriptions. Done into English from the last French Edition," a scarce book, so I am told, published in 1721. It has a dedication to his grace Philip, Duke of Wharton, signed by Gabriel Roussillon. M. de Vertot's account is full and unbiased. There is no mention of Mr. James Darcy in any way. Possibly he, like Lemos and Coreo, "two rich Citizens," may, as they did, have sympathized

with the revolution and contributed substantial help; but the statement that he or any one else bore the title of king between December 1 and 6 does not appear possible.

H. G. GRIFFINHOOFÉ.

Aylestone Rectory, Leicester.

THE SARUM MISSAL (7th S. v. 480; vi. 15).—I wonder that any question of the bibliography of the Sarum Missal could arise without some reference either to Mr. Dickinson's exhaustive catalogue in the prefatory matter of his edition of the Sarum Missal (London, Parker & Co.), or to Mr. Weale's valuable 'Bibliographia Liturgica' (London, Quaritch), p. 178. Mr. Dickinson's bibliography appears to me to be perhaps the fuller of the two, such as might be expected in a special monograph.

In 1882 I found in the library of the University of Bologna a folio Sarum Missal, described in the catalogue as printed at Venice by Jo. de Hertzog de Landoja in 1494; it was imperfect both at beginning and end, and the whole of the calendar had disappeared. The means of verifying the accuracy of the catalogue were thus no longer at hand, but I fancy that the statement in the catalogue is correct, having been made before the title-page or colophon was lost, because the edition corresponds in all the notes that I took with the copy which formerly belonged to Mr. Sherbrooke, of Oxton, but which was sold at Sotheby's a little more than a year ago. Mr. Sherbrooke's copy appears from Mr. Dickinson's list to be the only copy known to him, and the whereabouts of a second copy of the same handsome and early edition may be worthy of note.

J. WICKHAM LEGG.

Braemar, N.B.

WALKER THE FILIBUSTER (7th S. v. 388; vi. 31).—What was Walker's personal appearance? Joaquin Miller describes him as having

A piercing eye, a princely air,
A presence like a chevalier,
Half angel and half Lucifer.

The author of 'Camp Notes,' published in *Chambers's Journal* for 1867, makes one of his characters, described as a devoted follower of Walker's, speak of him thus:—

"Walker was just about the meanest little cuss ever you see. He was scarce five foot four in height, pale an' poor-looking, with sloping shoulders, thin legs, an' big feet.....His eyes were the only point Walker had that was noticeable. Thunder! those were eyes as would scare a starved tiger at sundown."

These descriptions agree in one particular only, and if the latter is correct (and it seems unlikely that it is a mere fancy sketch) Joaquin Miller has somewhat exceeded the bounds of poetical licence.

C. L. S.

CHAD PENNIES (7th S. vi. 7, 97).—The 'Handbook for Lichfield Cathedral,' by John Hewitt (1875), contains the following passage, p. 53:—

"Dr. Harwood writes, 'For many ages the country congregations of churches made annual processions to the cathedral, as to their mother church, and contributed towards the support of the fabric by an annual donation at the High Altar. This was called Whitsun-farthings or Pentecostals, because it was usually given on Midlent or Whitsunday; and at Lichfield it was called Chad-pennies or Chad-farthings, in allusion to the founder of the cathedral.'—'Hist. of Lichfield,' 109."

J. F. MANSERGH.

Liverpool.

LITTLEHAMPTON PARISH CHURCH (7th S. iv. 368, 490; v. 57).—On looking through my father's papers I found the print of the old church to which he refers in his reply to CHURCHMAN'S query, and which he must have forgotten that he possessed. It is a picturesque old building, and the exterior is well described in the quotation from Horsfield. The print has on it, "*Gent. Mag.*, June, 1834."

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

LA PLATA (7th S. v. 109).—The Italian immigration into the Argentine and Uruguayan Republics has as yet in no way affected the language of these countries. The Italian immigrants hail from so many provinces that their own dialects are widely different; and they prefer communicating with one another in broken Spanish. Their children, born in their adopted country, are educated in the national schools, and can very seldom speak their fathers' tongue. This is not the case with the Basque and British children.

An attempt to establish Italian schools in the Italian quarter of the city of Buenos Aires was a failure; and was very rightly censured by the leading native papers. Nevertheless the *Patria Italiana*, one of the most powerful organs of the Argentine press, is written in Italian.

Of the South American Republics that in which the purest Spanish is spoken is Chili. In the Argentine Confederation, as also in Uruguay and Paraguay, there are some radical differences in the pronunciation of Spanish, though the orthography in the same as in Spain. The *c* before *e, i* and *y* is not lisped, but pronounced as *s*, &c.

In the Argentine Confederation there are dialectic variants. The peasant elides the *d* of the past participle of the first conjugation; he pronounces the *ll* like a French *j*; he frequently converts the *j* into a Spanish *h* (not aspirated); like the Araucanian, he says *huaca* for *vaca*; he pronounces *bue* as *gue*. But it would require a paper of some length to note the peculiarities of the Argentine dialectic Spanish. Were it of sufficient general interest, it would be a labour of love for me to tabulate the changes that have occurred in the language of this country since it ceased to be a colony of Spain.

The language that has been most introduced into Argentine Spanish is English. They speak here of

"speech," "high life," "dogcart," "jockey," "tandem," "club," "meeting," &c.; but these words are still essentially foreign. *Apropos* of this I transcribe the following from the *Standard*, the leading English newspaper in Buenos Aires :

"Unless something is done to prevent it, Argentine Spanish will run a serious risk of degenerating into something very like pigeon English. Up to the present we have the words Meeting, Lunch, Sanvich, Sport (pronounced Esport), the barbarism Sportivo, and lastly the villainously corrupt verb Regatear, supposed to express Boat-racing.* Surely something ought to be done to put a stop to such wholesale slaughtering of the innocents."

May I finally, with all deference, protest against such a misnomer as the "La Plata" being applied presumably to the Argentine Confederation, and that in 'N. & Q.,' professedly a journal for literary men? La Plata is the name of an estuary in the continent of South America. It is further the name of a city, the capital of the province of Buenos Aires. Said province is one of the fourteen confederate states bearing the collective name of the Argentine Republic. The national capital is the federal city of Buenos Aires, where sit the Houses of Senators and Deputies. The other countries connected with the River Plate are (1) Uruguay, or the Banda Oriental, capital Monte Video, and (2) Paraguay, capital Asuncion. Until 1810 these three countries formed the vice-royalty of "Rio de la Plata." I would almost apologize in proffering this information, which should be an insult to every educated Englishman.

H. GIBSON.

DIVORCE (7th S. v. 507).—The doctrine of the Church of Scotland on this subject is authoritatively expressed in the Westminster Confession of Faith, where (chap. xxiv. § 6) we read, "yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage."† The Westminster Confession was approved by the Kirk in 1647, and by Parliament in 1649, and has been common law in Scotland for the last two hundred years. Its generous treatment of the injured spouse, however, does not appear to have been sanctioned by the Kirk prior to 1647. Up till that date the doctrine of the Roman Church seems to have prevailed. The Second Book of Discipline (1581) mentions no "sufficient grounds" of divorce; but that is pro-

* With regard to *Regatear*, it is needless to state that the *Standard* has got out of its depth. The verb is perfectly Spanish, and correctly applied to boat-racing, and was used in that sense when *Regatta* was still a foreign word in the English language. PROF. SKEAT alludes to the verb under the head of "Regatta," and derives it from *re*, again, and *catar* (*capture*), to taste, try, &c. It is sometimes found spelt *recatear* (Lanemendi), in its sense to haggle.

† The Scripture referred to is Matt. xix. 8, 9, and 1 Cor. vii. 15.

bably due to the fact that Kirk and State were then at variance about the jurisdiction in such causes—the Kirk claiming that "because the conjunctione of marriages pertaynes to the ministrie, the cause of adherents [adherence] and divorcements aucht also to pertaine to them, as naturallie annexit thereto"* while the Regent and Privy Council maintained that the ecclesiastical jurisdiction here had been—as Blackstone says the intervention of the priest in the marriage contract itself was in England—"merely *juris positivi*, and not *juris naturalis aut divinis*." Again, in the First Book of Discipline (1560), there is no mention of desertion, but (chap. xiii. 6): "Marriage once lawfully contracted may not be dissolved at man's pleasure, as our Master Christ Jesus doth witness, unlesse adulterie be committed," &c. At the same time it is worth observing that in some divorce causes tried before the Church courts during the period from the Reformation till 1564, when the Commissary Court of Edinburgh was erected by royal charter, desertion was coupled with adultery as ground for claiming divorce.† And in cases of scandal prior to 1647, our records show that Presbyteries and Kirk Sessions had constantly to deal with a prevalent belief among spouses that desertion, equally with adultery, of itself dissolved the marriage bond. I know of no case, however, in which the Church court gave effect to this contention, and there can be no doubt that it is in order to correct this popular error that the Westminster Confession has, immediately following the quotation I have given: "Wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case." WILL. FINDLAY.

The Manse, Saline, Fife.

ENQUIRER will find the doctrine of the Presbyterian Church on the subject of divorce fully stated and supported on Scriptural grounds in the Westminster Confession of Faith, chap. xxiv. paragraphs 5 and 6. In the latter paragraph he will also find an answer to his second query.

W. GILMORE.

112, Gower Street, W.C.

In the Confession of Faith, approved by "the General Assemblie of the Kirk of Scotland," printed in London, 1651, I find under chap. xxiv., 'Of Marriage and Divorce,' par. v. (1): "In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce (m). And after divorce to marry another, as if the offending party were dead (n)." The marginal notes are

* Peterkin's 'Booke of the Universal Kirk of Scotland,' Edin., 1839 (Assembly, 1570), p. 124.

† Some curious reports of such causes are to be found in the Kirk Session Records of St. Andrews (1559-1563), printed in 'Maitland Club Miscell.,' vol. iii.

"(l) Mat. i. 19, 20." "(m) Mat. v. 31, 32."
 "(n) Mat. xix. 9; Rom. vii. 2, 3."

ALFRED CH. JONAS.

Swansea.

The only authentic publication of the Presbyterian Church on this matter is chap. xxiv. of the Confession of Faith. Article vi. chap. xxiv. reads as follows:—

"Although the corruptions of man be such as is apt to study arguments unduly to put asunder those whom God hath joyned together in marriage: yet nothing but adultery or such wilful desertion as can no way be remedied by the Church or Civil Magistrate, is cause sufficient for dissolving the bond of Marriage, wherein a publick and ordinary course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case."

In the appended notes the Scriptural references are stated. Should your correspondent wish further information, I will endeavour to supply it by letter.

WILLIAM FRAZER, F.R.C.S.I.

20, Harcourt Street, Dublin.

CHURCH STEEPLES (7th S. v. 226, 393, 514; vi. 77).—There is a rather remarkable vane on the tower of the parish church of Hendon, Middlesex. It is in the form of the cognizance of St. John, the flag-bearing lamb. It is said to measure six feet from the feet of the lamb to the top of the flag. I have not actually measured it, but have compared it with the stature of a man standing on the roof of the tower, and should say that these dimensions were nearly correct. Its origin and age are not known, but the Knights of St. John held considerable property in the parish.

E. T. EVANS.

68, Fellows Road, N.W.

ANCIENT VIEWS OF THE ZODIAC (7th S. v. 406; vi. 53).—In answer to a letter which I addressed to Prof. Max Müller on this subject, he writes (under date Oxford, July 28), "The modern date of the zodiacal representations found in India is now admitted by all Sanskrit scholars." My inquiry had special reference to the representation from Verdepettah, given in the *Philosophical Transactions* for 1772, which in several respects gave me the impression of being certainly not more ancient than the Christian era, and I am glad to find my view confirmed by so high an authority.

Many of the ideas put forth in Miss Rolleston's 'Mazzaroth' can only mislead. The so-called Denderah zodiac (it is figured also in the 'Penny Cyclopædia' and in Mr. Lockyer's 'Stargazing') is not a zodiac, and is certainly not more ancient than the time of the Ptolemies.

Undoubtedly the oldest existing representation of constellations (some of which are zodiacal) is that on the Babylonian black stone in the British Museum. The lower part of this stone is covered by a cuneiform inscription containing a grant of

land. On the top are two symbols of the sun and one of the moon, around which are a number of figures of animals, probably representing constellations, some of which agree with their present names, whilst others are more difficult to understand. A good engraving of them is given in the second volume of Prof. Rawlinson's 'Five Great Monarchies of the Ancient Eastern World.' The most probable meaning I can suggest for their representation on the stone is to signify that the grant of land was to be perpetual, and last as long as the sun, moon, and stars should endure. But why the symbol for the sun should be given twice I cannot even conjecture.

W. T. LYNN.

Blackheath.

OLD THEATRICAL PRINT (7th S. vi. 69).—Commencing from the left as we see them, the subjects in the print described, 'The Theatrical Steel Yard, 1750,' are in the following order: Mrs. Cibber, Barry, Quinn, Mrs. Bellamy, Rich, Woodward, and last (the man cheering), David Garrick.

ANDREW W. TUER.

The Leadenhall Press, E.C.

THE FIRST CANT DICTIONARY (7th S. v. 148).—According to the "Bibliography of Slang and Cant" on p. 300 of the 'Slang Dictionary' (London, 1865), Harman's 'Caveat,' &c., the first edition of which appeared in 1566, contains the earliest dictionary of the cant language.

A. FELS.

Hamburg.

TRINKETS (7th S. vi. 27).—According to Miège (1701) and Bailey (1733) the meaning of *trinkets* is "toys, gew-gaws," and also the highest sail of a ship. Fenning's 'Dictionary' (1761) gives "toys; a showy ornament worn chiefly by women"; and Johnson's (1785) "1. Toys; ornaments of dress; superfluities of decoration. 2. Things of no great value," &c., with the remark, "This Skinner derives somewhat harshly from *trinquet* French, *trinchetto* Italian, a topsail. I rather imagine it corrupted from *tricket*, some petty finery or decoration."

J. F. MANSERGH.

Liverpool.

BROOKE OF ASTLEY (7th S. iv. 87; vi. 43).—James Finlayson's 'Genealogy of the Brooke Families,' privately printed at Manchester in 1869, gives a pedigree of Brooke of Astley Hall, commencing with Sir Peter Brooke, of Astley and Mere, who died at Astley Hall in 1685. His second son, Richard, succeeded to Astley, and married Margaret Charnock, by whom he had (1) Peter, his heir; (2) William, of London, woollen merchant; (3) Robert, of Knutsford; (4) Thomas, of Gray's Inn and Chorley; and (5) Margaret. The fourth son, Thomas, heads the pedigree of Brooke of Wilmslow and Prestbury. He married, Dec. 23, 1679, Ann Williamson, and had eight

children, from the second of whom descends Mr. Edward Brooke, of Pabo, Conway. If, as Mr. HARWOOD says, Margaret Charnock's parents were not married till 1649, her son could not be the same person as the Thomas Brooke, of Gray's Inn, who married Ann Williamson in 1679, and so Finlayson's pedigree breaks down. Finlayson's reputation as a genealogist was by no means high; his pedigrees have usually weak places in them, where he has assumed a connexion it would be impossible to prove.

ERNEST AXON.

66, Murray Street, Higher Broughton.

AUTHORS OF QUOTATIONS WANTED (6th S. viii. 419).—

Death distant? No, alas! he's ever with us, &c.

This quotation is a portion of the motto in 'The Abbot,' chap. xxxiii. The lines quoted are from the poem or the play of 'The Spanish Father,' the author of which is not given by Sir Walter Scott.

FREDK. RULE.

(7th S. v. 449, 518; vi. 58.)

Woe comes with manhood, as light comes with day.

There is a parallel thought with the above in Sir Walter Scott's historical romance 'The Abbot,' chap. ix. Magdalen Graeme thus bids good-morrow to her grandson Roland: "And thou hast started thus early from thy couch to catch the first breath of the dawn? But it is not well, my Roland. Enjoy slumber while thou canst, the time is not far behind when the waking eye must be thy portion as well as mine."

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

Christopher Wordsworth, Bishop of Lincoln, 1807-1885.

By John Henry Overton and Elizabeth Wordsworth, (Rivingtons.)

It is proverbially difficult to write a satisfactory biography. The dangers which surround any one who sets himself such a task are much increased when the subject of it is a man whose chief demands on the memory of those who come after him have arisen from the part he took in theological movements and religious controversy. Time is a healer, not of sorrows only, but of animosities. We think kindly now of our political enemies of but a very few years ago, but religious hatred dies hard. The problems that encompass being are the same now as they were ten years or ten centuries ago, and many of us hate as fervently those of the past who have, according to our thinking, misinterpreted the flickering beams of light which intermittently flash from behind

The half uplifted curtain

Of that mystery which hangs behind the creeds

as if they were personal enemies. Christopher Wordsworth was one who took an active part in nearly all the great religious controversies of his time. With a gentleness of character which reminded some of those who knew him best of the gentle saint of Assisi, he was also a man of war; one who was never slack in plunging into the turmoil of battle in defence of any of those principles around which the emotions of his nature had entwined themselves. He was a High Churchman of a most advanced type, but it was the churchmanship of Laud and Andrewes, not that of the modern Tractarians, who saw much to admire in the modern Latin Communion. On all matters connected with the Papal claims he was a Protestant of the most pronounced tint.

In classical learning he had few, if any, superiors, and the use he made of it was admirable. Though much of the new knowledge regarding Greek and Roman life had only come to light after he had become engaged in ecclesiastical work, he seems to have kept abreast with every fresh discovery. It is a matter of controversy among adepts in that special branch of study whether the interpretation he put on the leading facts of the history of the early Church was true or false. Those who follow the traditional teaching, and those who have accepted the theories put forward by certain German and French teachers and their English copyists, tell us that here he was in absolute darkness. The fragments of information we possess are so few, and the dust of battle is at present so stifling, that none but experts ought to venture to give an opinion.

That which makes the present volume so charming is the picture of domestic happiness it presents. A calumny is abroad that highly intellectual men, especially those who have a marked tinge of poetry and combativeness in their nature, are usually not a success in their domestic relations. We believe this to be a mere falsehood, invented by the stupid, who are jealous of all those who turn their intellects to good account. However it may be with the many, these pages show that in his relations to all the members of his household and family Bishop Wordsworth was a model that it would be well for weaker souls to try to imitate.

We have read this volume with more pleasure than we can describe. Not only is it a life of a wise and good man; it also presents a picture of many things which have come to pass during the last seventy years which will have its value for the social historian of the future.

We have only detected one error, and that on a minute local matter. Few of our readers, we trust, remember a silly controversy raised by a clergyman refusing to permit the title "reverend" to be applied to a Wesleyan minister upon the tombstone of his daughter. In connexion with this, Owston Ferry, in the Isle of Axholme, is spoken of. There is no such place as Owston Ferry. Owston is one of the old parishes which has existed from the beginning of things, so far as Lincolnshire history is known. Ferry, Kinnard's Ferry, or Kinal Ferry, is a hamlet in this parish, on the bank of the Trent. The boundary between the two is known. It was a few years ago, and we believe is still, marked by a stone. If, when speaking of Owston, it be necessary to mention the hamlet, Owston with Ferry is the proper form. This error has for some years past been common in newspapers, but it is a pity that it should have found its way into a scholarly book, which will hereafter be quoted as an authority.

Paul's Principles of the History of Language. Translated by H. A. Strong, LL.D. (Sonnenschein & Co.)

DR. STRONG has done well in introducing Prof. Paul's 'Principien der Sprachgeschichte' to English readers, since, though of books on language there is no lack, there is nothing quite similar to this treatise in our language. We may say at once that it is tough reading, being an analytical and highly philosophical investigation into the evolution and growth of language, its morphology and psychological development. The result is a pretty stiff combination of metaphysics and linguistics, the metaphysics not unfrequently preponderating.

Prof. Paul holds that there is no science of culture whose method can be brought to such a degree of perfection as that of the science of language, and the central idea of his book is to trace the development of language from the reciprocal influence which individuals exert upon each other. Of special value and interest is chap. xxiii., on "Mixture in Language," and the important

modifications, both in sense and form, that are produced in words by analogy, whether real or imaginary. Akin to this is the process of "contamination" (as the author terms it in chap. viii., using the word in the classical sense), by which two synonymous forms of expression force themselves into consciousness simultaneously and give rise to a new form, which exhibits elements of both, just as a child develops a likeness to each of its parents. This twofold origination of many words and forms of speech has been much lost sight of, and Prof. Paul does good service in putting it prominently forward. Students of folk-etymology will here find some interesting specimens to add to their collections.

Prof. Paul holds that creation in the department of language has never wholly ceased, and he agrees with Mr. Wedgwood in recognizing the onomatopoeic faculty as still active in evolving new words. In the use of these elementary "sound-signs" he would even concede language to many beasts, as their conventional calls of warning or enticement represent a stage of development through which human speech also must have passed. The book altogether is a suggestive one, and a worthy representative of the scientific school of philology. A misprint not noticed in the *Errata* is "τέργετον" (p. 153) for *τέγγετον*.

The Life of Mrs. Catherine Clive. By Percy Fitzgerald, M.A., F.S.A. (Reader.)

To the series of "Lives of Actors," published by Mr. Reader, Mr. Fitzgerald has added a biography of Kitty Clive. His facile pen is well calculated to do justice to this sprightliest and most interesting of comedians, and the memoir is vivacious and agreeable. A reference to the columns of 'N. & Q.' would have enabled the author to expand and to rectify some portions of the information he affords. Much new and valuable matter is now, however, for the first time supplied. Indefatigable in his researches into the history of the stage, Mr. Fitzgerald has dragged to light records that had escaped the painful and diligent investigations of Genet. Apart, accordingly, from the pleasure that is afforded by the sketch of a brilliant life passed in close association with men such as Garrick, Horace Walpole, Dr. Johnson, and others of no less eminence, the memoir is valuable as an addition to our knowledge of stage history during the brightest period of its records. An engraved portrait is prefixed to a volume that is sure to find a place in every dramatic library.

THE *Universal Review*, No. IV., contains a pleasant article by the editor, 'In Memoriam Frank Holl.' This is accompanied by a drawing from life of the painter, by Renouard, and by reproductions of four of Holl's illustrations to the novels of Trollope. A facsimile water-colour sketch, by Felix, of William Dorrington, the cricketer, is given with Mr. Gale's pleasant 'Half a Century of Cricket.' There is also a full-page reproduction of a head by Rossetti. Mr. James Gilbert, A.R.A., writes on 'Couleur in Sculpture.' Mr. Henry James and Mr. Lewis Morris are also among the contributors.

PARTS VI. and VII. have been issued of *The Cyclopædia of Education* (Sonnenschein & Co.). Among the subjects treated at length are "Pedagogy," "Philology," "Pupil Teachers," and "The Reformation."

A NEW and cheaper edition has been issued by Messrs. Griffith, Farran, Okeden & Welsh of Mr. Chaplin Ayrton's *Child Life in Japan and Japanese Child Stories*. The quaint illustrations are preserved, and the volume is equally pleasing as a work of art and as a contribution to folk-lore.

MESSRS. WILLIS & SOTHERAN have issued a series of their catalogues of second-hand books, constituting a useful volume of reference for the collector and the bibliographer.

BOOKS received include *An Introduction to the Science and Practice of Photography*, by Chapman Jones, F.I.C., F.C.S., with illustrations (Iliffe & Son); *The Emperor Frederick III. and the Crown Prince*, by Joseph Lawton, with twelve illustrations (Scott); and a translation of Count Tolstoi's grim and powerful drama *The Dominion of Darkness* (Vizetelly), the performance of which was prohibited in Russia.

MR. WILLIAM CHAPPELL, F.S.A., died on the 20th inst., at his residence, Upper Brook Street. He was born in 1810. Apart from his 'Popular Music of the Olden Time,' 2 vols., 1855-59, and his 'History of Music,' the publication of which began in 1874, he edited, wholly or in part, many antiquarian works, including the 'Roxburghe Ballads,' now in the hands of the Rev. J. W. Ebsworth, Bishop Percy's folio MS. of 'Ballads and Romances,' 'The Crown Garland of Golden Roses,' D'Urfeys's 'Pills to Purge Melancholy,' &c. He was during many years a contributor to 'N. & Q.,' and his stores of out-of-the-way erudition were constantly at our service.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

MR. D. D. GILDER, 118, Bazar Gate Street, Fort, Bombay, India, writes as follows:—"Some time ago I asked the meaning of the expressions 'Sussarara' and 'Tattering a kip.' In reply to correspondents I was referred to certain back numbers which, unfortunately, I do not possess. Will any of your numerous readers who has the same kindly take the trouble to refer to them, and send me a MS. copy of the same? Replies may be sent direct to me, when they will be thankfully acknowledged: 'Sussarara,' 6th S. ix. 85, 132; 'Tattering a kip,' 3rd S. viii. 483, 526; ix. 48; 5th S. viii. 508; ix. 117, 275."

ARCHIBALD CARMICHAEL ("Carmichael Family of Clapperton Hall").—If you will send full address we will put you in communication with a contributor occupied with researches similar to your own.

J. W. ALLISON.—*Niggling* appears in Cassell's 'Dictionary.' It is derived from *nig*, the source of *niggardly*, and other words involving an idea of littleness.

CORRIGENDUM.—P. 137, col. 2, l. 7 from bottom, for "Palucius" read *Patricius*.

NOTICE

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

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

LONDON, SATURDAY, SEPTEMBER 1, 1883.

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Notes.

DR. THOMAS FORSTER AND SHELLEY.

The numerous writings of Dr. Thomas Forster, the naturalist and Pythagorean, offer a tempting field for the bibliographer, and some day I hope to deal with them. At present my object is merely to call attention to his relations with the author of 'Queen Mab.' There are several allusions to Shelley in the numerous writings of Dr. Thomas Forster. He says:—

"Percy Bysshe Shelley, the distinguished author of 'Queen Mab and other Poems,' lived wholly on the productions of agriculture, and tasted of nothing which had possessed animal life. He used during our early intimacy and friendship to argue with me that such diet softened the ferocities of our nature and made us better men."—"Medicina Simplex," 1832, p. 248.

In a foot-note he adds:—

"One of the most amiable of the good traits in Shelley's character, and one which counterbalanced some unfortunate errors in the expression of his opinion was his humanity. He never could bear taking away life for the purpose of gluttony, and used to argue that the whole history of the culinary art was stained with the annals of animal bloodshed. That men should never take away animal life for sport humanity obliged me to admit; but I have sometimes questioned whether the making man an exception to the general analogies of nature throughout which life is sustained by the destruction of life would in the end contribute to the quantum of animal enjoyment. For pasture land is now covered with tame beasts, who enjoy for a time the boon of life, but who

would have no existence were they not bled [?] bred] for the use of food. The other question, however, proposed by Shelley, whether the savage and dirty scenes of butchery connected with eating of animal food does not brutalize the heart of man, and prepare him for still more ferocious crimes, is one of much higher importance. The subject is worthy of the most attentive examination of moralists and legislators. Xenocrates was right, that temperance and example are the foundations of morality."—*Ibid.*, p. 248.

In his 'Recueil de ma Vie' (Bruxelles, 1837), there is the following passage:—

"I am not singular," said Shelley to me one day, walking by Newgate, 'in disbelieving in Christianity; I am only singular in confessing it. Do you think if men really believed in the doctrines of the Sermon on the Mount they would hang their fellow creatures for stealing something from a dwelling-house to keep a family of children from starving, or send a soul to howl for ever in the regions of the damned, according to their professed belief, merely for forging a draft; or would attend bull-baitings, cockfights, and brothels of young women seduced away from the comforts of their homes, and now working their own perdition here and hereafter, in order to gratify those, clerical or lay it matters not, who, with fiendish hypocrisy, preach the gospel of peace with the dagger of the assassin in their hand, and roll like swine in sensual infamy, while they profess to mortify the flesh and to do to others as they would that others should do to them? What has been the object of the crusades of old, in times of ascetic Christianity, but the plunder of Oriental riches; and what is modern merchandise in the west but the traffic in human blood; the Christian scourging the negroes at his work, and canting about carrying his own cross on his back? No; let me hide my head from the world in honest infidelity, and dwelling amidst the beauties of Nature still hope that there may be a God of justice!"—P. 95.

His 'Philosophia Musarum' (Bruges, 1843) has a dedication to Lewis Gompertz. In the course of it Mr. Forster says:—

"Vegetable food has been hinted at as the natural diet of man; while the destruction of animal life for culinary and other domestic purposes has been condemned as sinful. I am well aware that you entertain this opinion, and I have no valid objection to it. For, firstly, I believe vegetable diet to be best suited to our nature; long habit alone having placed animal food among the imaginary necessities of life. It has been objected to this notion—that other animals who follow the instincts of nature, prey on each other. This is true; but why, I ask, should man, whose improvement admittedly consists in the cultivation of those faculties in which he excels, or seems to excel, other animals, persist in a diet which is found to corrupt his nature, while the means necessary for procuring it harden the heart and prepare mankind for every crime? This is, I am aware, to a superficial mind an objection to your opinion on this subject; but it vanishes on a moment's reflection. Besides this the same quantity of land will sustain more human beings on vegetable than it will on mixed diet. Moreover those who have tried both have found themselves healthier, freer from low spirits, and less subject to painful diseases and premature death on a diet of vegetable substances. Such diet also clears the head, often cures cerebral disorders, and is a guarantee against many of the most severe calamities with which human nature is afflicted. Sacred history and all the ancient traditions of the East represent the permission to kill and devour flesh as being given to man in consequence of the ravages of the flood

or of some other equivalent disaster to which all the traditions testify. And it seems, therefore, that this permission must have been temporary, although men, seduced by habit and gluttony, have continued it. Much has been said of late of the virtues of temperance with regard to fermented liquors, and there can be no doubt of the efficacy of these virtues; but I believe abstinence from the flesh of animals to be a far more powerful remedy against disease. Indeed, when a man has once accustomed himself to herbs he can rarely return to flesh with safety. And though malaria and atmospheric variation are the principal exciting causes of disorders and their varieties, I am persuaded that the predisponent, over which alone medicine has control, is more owing to repletion of animal food than to anything else, if we except only mental anxiety and the abuse of the faculties. Wild animals are free from the diseases of domestic life because :

Non Massica Bacchi

Munera nec illis epulæ nocere repostæ,
Frondidus et victus pascentur simplicis herbæ ;
Pocula sunt fontis liquidi atque exercita cursu
Flumina nec somnos abruptit cura salubres.

"While Newton was writing his 'Principia' he lived on bread, potatoes, and water; the poet Byron declared that he never felt quite well except on a vegetable diet. Lawrence, our principal surgeon and physiologist, lived for many years on it. Shelley never tasted animal food. At the time I was acquainted with him I knew many whole families who were brought up on herbs and fruits, and who enjoyed the best health, exhibiting great personal beauty. Dr. Lambe's case is well known. From having originally a bad constitution he not only recovered, but got into sound health on a diet of this kind, and seems likely to outlive all the physicians of his day. At Manchester there exists a society of Christians who from conscientious motives refuse to eat flesh, and the members are remarkably healthy, and were comparatively free from the cholera and other epidemics."—Pp. xv-xvi.

I have corrected some obvious misprints in these quotations.

In his 'Piper's Wallet' (Bruges, 1846) there is a "Song from a True Story," to which the following note is added : "The author of this original song is said to have [*sic* for "have"] been Dr. Forster, and the stranger alluded to Mr. Shelley, the poet." The song is to the tune of "Up in the morning early," and reads as follows :—

Ane day while ganging lang the street,
Atween the late an' earlie,
A lovely minstrel girl I met,
Alane an' greeting sailrie,
The frost was hard, the snaw lay deep,
The weather wild an' blearie,
I thought that I maun also weep
For purtye cau'd an' drearie.

A Christian coof yclep a lord
Came by, to prayers gaeing ;
"Hizzy," quoth he, "ye've slept abroad,
An' noo y'er lute are playing.
In the Gude's name, I maun consign
Vagrants to prison, hear ye ;
'Tis the best place to rot an' pine,
For purtye cau'd an' drearie.

"How dare ye sleep in open air,
That hae nae land to ring in ?
Or lit in market, street, or fair,
Wha hae nae ha' to sing in.

For Christ his sake, wha lo'ed the puir,
An help'd the sick an' wearie,
Hie to the dungeon, quit the muir,
Curst purtye cau'd an' drearie."

A stranger wi' a heathen fame,
Wha spied her eorrin features,
Noo led her to his ingle, hame,
Aye free to a' puir creatures ;
Here, in untutor'd Nature's fane,
The lass got warm an' cheerie,
An' e'en the dog ga'e half his bane
To purtye cau'd an' drearie.

Troth I maun doff, thought I, the mask,
Let faith nae mair be canting,
Justice gies man a higher task,
To aid the sick an' wanting.
Let Kirk and Aristocracy
Join hands in palace cheery ;
There is nae hame in Christidie
For purtye cau'd an' drearie.

These are all the quotations that need now be offered from the very miscellaneous writings of Thomas Maria Ignace Forster, who was equally proud of his invention of the word "Phrenology" and of his friendship with Shelley, and who continued, after his reception into the Church of Rome, to hold some views that are not generally regarded as orthodox. It will be seen that, however much he differed from Shelley, he fully recognized the kindly and beautiful traits of his character.

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FINNISH FOLK-TALES.

Seeing how much interest is taken in folklore, it may be of interest to many to read a series of stories as yet but little known. Many of the Finnish and Lapp stories I have translated have been taken down from the lips of the people by friends, and some as yet only exist in MS. A very interesting set of beast tales from Finland is in my possession, and if the Editor can spare room will appear in these pages. The Magyar stories quoted hereafter are chiefly from a work now in the press, wherein a full account is given as to where they have been obtained. The translation is as nearly as possible literal, no attempt having been made to polish it in any way.

THE WONDERFUL BIRCH.*

There was once upon a time a man and his wife, and they had a daughter. One day one of their

* 'Ihmeellinen Koivu,' 'Suomen Kansan Satuja ja Tarinoita,' l. 59; also 'Kummallinen Tammi,' 'The Wonderful Oak,' and 'Kolmet Sisärykäet,' 'The Three Sisters,' in the same volume; also 'Tuhkamo' and 'Tukkimmo,' *ib.* Cf. 'Polnische Volksagen,' 'aus dem Polnischen des K. W. Woycicki,' von F. H. Lewestam, Berlin, 1839, vol. iii. No. 7, 'Die Eiche und der Schaa'pelz'; 'Märchensaal aller Völker für Jung und Alt,' von Dr. Kletke, Berlin, 1845, l. 149, 'Finette Aschenbrödel.' Mr. Quigstad, of Tromsø, tells me he has a like story from Lyngen, and another he has from Swedish Lap-

sheep strayed into the forest, and they went out to seek it. They sought and sought in every direction, one going this way and one that, and the third in another. Whilst they were seeking, a witch came up to the woman and changed her into a black sheep, taking the woman's form herself. The witch then began to cry, "Old man! old man! I have found the sheep!" The old man thought it was his wife, and so he went home with the old witch, rejoicing that the lost sheep was found.

When they got home the old witch said, "Now, my little old man, you must kill that sheep, lest it get lost a second time." The old man, who was a very kind and obliging sort of man, only said, "All right"; but when the daughter heard that she rushed off to the sheep-fold and cried, "Mother, they're coming to kill you"; and the black sheep answered, "If they do kill me do not eat any of my flesh, but collect my bones and bury them in the field."

Then they came and killed the sheep, and the old witch made soup of his flesh and gave it to the daughter to eat; but she remembered her mother's warning and ate none of it, but carried the bones out and buried them in a field. From the spot where she placed them there grew up a strong and beautiful birch tree.* After some time the witch had a daughter, and then she began to ill-use and torment the man's daughter in every way. It so happened at that time that the king made a great feast in his castle, and invited all—

He called high, he called low,
He called rich, he called poor;

and said, "Fetch hither the maim and the blind." The invitation at last came to the man's house. Then said the witch, "You go on with my daughter, and I will give your daughter a little work to do, so that she may not find the time long." So the man took the witch's daughter and went to the palace; but the witch broke down the fireplace and threw a bushel of wheat among the stones, and said to the man's daughter, "If you don't gather all that corn up and put it in its place and build the fireplace up again by the evening I will eat you up."†

land, from Kareuanto. See also Hyltén Cavallius, 'Svenska Folk Sagor,' 'Den lilla Guld-skön'; 'Deutsche Volksmärchen,' bearbeitet von F. Hoffmann, Dresden, 1846, 'Aschenbrödel,' p. 73; Grimm, Nos. 21, 65, and 130, and notes. Amongst the numberless variants other than above I may mention the Magyar 'The Three Princesses,' 'Cinder Jack,' and 'The Widower and his Daughter.' It is interesting to note that I heard a nurse tell, a few years ago in Holderness, a very similar tale to that under consideration. Cf. also the well-known Cinderella stories.

* Cf. the golden reed which grows out of the navel of the witch's daughter in this story *infra*.

† For difficult tasks which hero or heroine must perform see Magyar stories 'Handsome Paul,' 'Cinder Jack,' 'The King and the Devil,' 'Fisher Joe,' &c. (The English text of these stories will be found in a work on Magyar folk-tales published by the Folk-lore Society, and now in the press); *vide* 'Vadrózsák,' by

The old witch then went away and joined the others, and the girl remained at home. She tried to pick up the corn, but she soon saw it was impossible, and went in her sorrow to the birch that grew over her mother's grave; there she wept bitterly—wept because her mother lay dead in the cold grave and could no longer help her wretched daughter. While the poor girl sat weeping she heard her mother's voice from the grave saying, "Daughter! why are you weeping?" "The witch has broken down the fireplace and thrown a bushel of wheat among the stones, and bade me put all in order by the evening," replied the girl; "and that is why I weep, mother." "Weep not," said the mother, "but take a twig from my branches and sweep over the stones with it, and the corn and stones will at once fly back to their places." The girl did as she was commanded, and swept over the stones with the birch twig; and lo! the corn flew into its place and the stones all jumped into their places. The girl then went back to the birch and laid the twig on her mother's grave. Her mother then told her to bathe herself on one side of the birch, to wash herself on the other, and to dress on the third side. This the girl did, and she became so beautiful that her equal was not to be found in the whole world. She also found there beautiful clothes and a splendid horse, whose hairs were alternately gold and silver. The girl dressed, mounted the horse, and rode off to the king's palace. When she arrived the king's son came up, fastened her horse to a pillar, and led her to the palace. There she stayed the whole time by the side of the king's son, and all the people stared at her and wondered who she was and from what castle so beautiful a young girl could be; but no one knew anything about her. They then went to the table, and she sat at the head of the table on the right hand of the king's son; but the witch's daughter had to sit under the table and gnaw her bits of bone. The king's son didn't

János Kriza, and 'Népdalok és Mondák,' by János Erdélyi. See also Finnish tale 'Ei-niin-mita' ('Just Nothing'), 'Satuja ja Tarinoita,' ii. 53; 'Maan, Meren, Kulkija Laiwa' ('The Ship that can Sail on Land and Sea'), *ib.*, ii. 22; and 'Seppo Ilmarinen Kosin'a' ('Smith Ilmarinen's Courtship'), *ib.*, i. 1; and *ib.*, ii. 2, 29, and 33; also the Lapp stories 'Bondesönnen,' 'Beivekongen,' 'Gutten som tjente hos Kongen,' and 'Ruobba,' 'Jættén og Fanden,' in Friis; 'Malagasy Isalakölonä,' *Folk-lore Journal*, 1884, p. 130; 'Verhandlungen der gelehrten Etnischen Gesellschaft zu Dorpat,' zweiter Band, drittes Heft, p. 76, 'Der Dankbare Fürstensohn'; Woycicki, 'Polnische Volksagen,' 'Die Flucht'; Hyltén Cavallius och Steffens, 'Svenska Folk Sagor,' 'Hafs-Firum'; 'Samlade Smärre Berättelser' af C. F. Ridderstad, Linköping, 1849, 'Agnete lille Dei'; Stokes, 'Indian Fairy Tales,' 'The Rájá's Son,' pp. 163 and 180; Temple, 'Legends of the Punjab,' 'Rájá Rasáló,' p. 43; Thorpe, 'Yule-tide Stories,' 'Svend's Exploits,' p. 353; Geldart, 'Folk-lore of Modern Greece,' 'The Snake, the Dog, and the Cat,' p. 44; *Folk-lore Journal*, 1884, p. 13; Gubernatis, 'Zoological Mythology,' i. 38; Ralston, 'Russian Folk-tales,' 'The Water King,' p. 126.

know any one was under the table, but thought it was a dog, and kicked her with his foot so that her hand broke off. Then the man's daughter wished to leave, but the king's son had caused the door handle to be tarred; and so the girl's ring stuck in the tar and she had not time to go back and fetch it, but rushed out, jumped on her horse, and sprang over the castle wall. When she got home she laid her beautiful clothes under the birch and left them there, together with her horse, and then went home and sat down on the hearth. Soon the man and his wife came home, and the witch said to the girl, "Ah! you poor miserable thing, sitting there and knowing nothing of how the people have enjoyed themselves at the palace. The king's son carried my daughter in his arms, but by accident he dropped her, and so broke her arm." The girl knew all about it, but sat silent as if she knew nothing.

Next day the king's command came again that all were to go to the castle. "Get up, old man, and dress yourself," said the witch; "the king's son again invites you to the feast. Take my daughter with you, and I will give the other girl a little work to do lest she should find the time long." The man did so; and the witch again broke down the fireplace and threw a bushel of linseed among the stones, bidding the man's daughter to put all in order by evening.

The poor girl began to weep, and went to the birch. There she bathed as before, and found more splendid clothes and a finer horse than before. So she took a twig from the birch and swept over the stones with it, and lo! the linseed went back to its measure and the stones jumped into their places. The girl then set off for the king's palace. The king's son met her, tied her horse to a pillar, and led her to the festal hall. There she sat by his side as she had done the day before, but the witch's daughter sat under the table and gnawed her bone. Then the king's son, not knowing that any one was under the table, kicked out again and broke off one of her feet. When the man's daughter rose to go home the king's son ordered the door-posts to be tarred. There the girl's gold hair-band stuck and she hadn't time to take it, but swung herself on to her horse and sprang over the castle walls. She left her horse and her beautiful clothes by the birch, and said, "O mother! my golden hair-band is at the palace, for some one had tarred the door-posts, and it stuck in the tar." "Don't trouble about that," said the mother; "I will give you a better one in its place." The girl then hastened home, and when the man and his wife returned from the palace she was sitting on the hearth. "Poor thing!" said the witch, "not to have seen what we have seen at the king's palace. The king's son carried my daughter from room to room, but by accident he let her fall and broke her leg." The man's daughter said nothing, but sat in silence on the hearth.

Next morning the witch roused the man and said, "Get up; the king's son invites us to the palace." So the man got up, and the witch gave him her daughter, saying, "Take her with you, and I will give the other girl some work to do, so that she may not feel lonely while we are away." Then, as before, the witch broke the fireplace down and poured a bowl of milk over the stones, and said, "If the milk is not in its bowl and the stones in their places by evening it will go ill with you." The girl went to the birch again, set all in order, and then rode off to the king's palace. This time the king's son stood waiting for her. When she came he led her and stayed beside her all the day. But the witch's daughter sat under the table, and while there had her eye kicked out. Every one wondered where the beautiful girl came from; but no one knew. This time the king's son had the threshold tarred, and as the girl went out her gold shoe stuck in the tar, and she was obliged to leave it. When she got home she said to her mother, "O mother! my shoe is at the palace." "Never mind that," said the mother; "you shall have a better one when you need it." Soon the witch came home and said to her, "O you poor wretched one! not to see what we saw at the palace. The king's son carried my daughter from room to room, but by accident he let her fall and put her eye out; but you sit here and know nothing." "How can I know anything," said the girl, "when I have to work at the hearth all day?"

The king's son again made a great feast at the palace and invited everybody to it, as he wished to find out to whom the ring, the golden hair-band, and the gold shoe belonged. The witch also got ready to go, and made her daughter a foot out of a batril, a new hand out of a baker's peel, and a new eye of horse-dung, and then set off with her to the palace.

When all the people had assembled the king's son said that whomever the ring, the hair-band, and the shoe fitted she should be his bride. Every one tried, but no one was successful. "The man's daughter has not yet tried," said the king's son; "bring her also." So the girl was brought to the palace, and the king's son handed her the ring, the hair-band, and the gold shoe to try; but the witch came up and said, "Do not let her touch them, she will dirty them in the ashes; give them to me, and I will try them on my daughter." The king's son gave her the ring, and she chipped pieces off her daughter's finger till the ring fitted her; and in the same way the witch would not allow the man's daughter to touch the hair-band or the shoe, but chipped pieces off her daughter's head and feet till they fitted. The king's son then had to take her for his bride, and he followed her to the man's house as he was ashamed to be married to such a bride at the palace. Yet after some time he thought he had better take her home, and was

just about to set off when the man's daughter came down from the top of the stove and pretended to pass by to the cow-house. As she passed she said, "Noble prince, don't take away my gold and silver." The king's son then recognized her, and took her with him as well as the witch's daughter, and set off for the palace. When they had gone some distance they came to a river, into which the king's son tumbled the witch's daughter, and she became a bridge. The king's son and the man's daughter then passed over it, and went to the birch, where they got many precious gifts—three waggons full of gold, twice as much silver, and a splendid horse; the birch then vanished so that not even the place where it stood could be seen. The king's son and his bride then rode on to the palace. After some time the king's son's wife had a son, and this was told to the witch, who still thought it was her daughter who lived at the palace, and so she set off to take a godmother's gift to the child. When she came to the river she saw the bridge that spanned it, and a golden reed growing on it which had grown from her daughter's navel.* This she thought would do for a present to her daughter's son, and was going to cut it when she heard a voice that said, "O, mother, don't cut me!" "You are there, then," said the witch. "Yes," replied the daughter, "I was pushed in here and so became a bridge." The witch then took the bridge to pieces, and her daughter came to life again. They then hastened off together to the palace. There the witch obtained permission to see the young mother, and changed her into a reindeer, putting her own daughter in her place. But the child began to cry, and the witch's daughter had no milk to give it. The child was then taken to another room, and they all tried to soothe it, but in vain; it cried and wailed without ceasing. "What's the matter with the child that it is so restless?" thought the king's son, and went to the fortune-teller to ask for advice.

"It's not your wife† who nurses the child," said the woman, "for she runs in the wood

changed to a reindeer, and you have got the witch's daughter in her place."

"How can I get my wife back?" asked the king's son. "Give me the child," said the fortune-teller, "and I will go into the woods with the cows to-morrow, and while there I will gather leaves; perhaps the child will be quiet there."

The king's son then took the fortune-teller with him to the palace and gave the child to her; but when the witch saw that she tried to prevent it, and said, "Why are you sending your child into the wood?" But the king's son ordered the fortune-teller to take the child, saying that it would probably be quiet there; and so the witch was compelled to let it go.

When they got to the wood the fortune-teller saw a herd of reindeer feeding in a swampy place, and she sang to them:—

Reindeer! reindeer! feeding in the swamp,

Come, and take care of your child.

Come, and see the child you have borne:

For the witch's daughter has neither food nor drink,

And cannot quiet its cries!*

Then came a reindeer out of the flock and suckled the child, and took care of it all that day; and in the evening the reindeer gave the child to the fortune-teller and said, "Bring the child again to-morrow and the day after to-morrow, for after that I must go far away with the rest of the herd."

Next day the fortune-teller went to the palace to fetch the child, and the witch tried to prevent her; but the king's son said, "Let it go to the wood again, that it may be quiet again to-night as it was last night." So the fortune-teller put the child on her back and went into the woods and sang as before. Then came the reindeer and suckled the child and tended it all day, and it became so strong and beautiful that its like was not to be found in the whole world. In the evening, when the fortune-teller came home, the king's son asked whether the reindeer could not by any means be changed to a woman again. "We'll try," said the old woman. "Come with me to the woods in the morning, and if the reindeer takes off its skin burn it up." Next day they went to the wood, and when the reindeer came to the child the fortune-teller said, "So you are going away to-morrow, and so I will never see you again; let me comb your hair before you go." The child's mother then took off her skin, and let the fortune-teller comb her hair. Just then the king's son seized the skin and burned it. "I smell burning," said the mother, and looking round saw the king's son. "Alas! alas! why did you do that? Now, poor wretched one that I am, I am quite naked," said the child's mother, and changed herself first into a tuft of flax, then into a batrail, and

* I heard a curious story, bearing on this common folk-lore incident, about a church near Hitchin the other day. An old lady is reported to have said, "If there is a God let six ash trees grow out of my grave after I am dead." "Now," said my informant, "six large ash trees grow out of her grave, and have lifted or torn asunder the stones that her tomb is built of, and encircle, or even embed in themselves, the railing round it."

† The changed bride occurs in Magyar tales, e. g., 'The Three Oranges' (Erdélyi, ii. 4), 'The Widower and his Daughter,' and 'The Two Orphans'; Gerle, 'Volkmärchen der Böhmen,' Prag, 1819, 'Die Goldene Ente'; Asbjørnsen and Moe, 'Norske Folkeeventyr,' 'Buskebroden'; Grimm, Nos. 89, 135, and 193; Kletke, 'Märchensaal aller Völker,' Berlin, 1845, i. 167, 'Rosette'; Friis, 'Lappiske Eventyr,' No. 4; Steere, 'Swahili Tales,' p. 398; and Denton, 'Serbian Folk-lore,' p. 191.

* 'N. & Q.' 7th S. ii. 105, 'Haccis ædne,' Friis, No. 4; and 'Merestä, nouisija Neito' ('The Maid who rose out of the Sea'), 'Sataja ja Tarinoita,' i., No. 8.

next into a spinning-wheel; but the king's son at once destroyed each of them, and so she became a woman again, and said, "Why do you do so? Do you wish the witch to kill me?" "Don't fear that," said the king's son; "she will never be able to hurt you again." And they all went to the palace. The king's son then ordered the witch's daughter to be burnt, and ever after lived happily with his lovely bride.

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SPANISH ARMADA.—Harleian 3786, No. 32:—

"Remonstrance of the Spanish Armada, 1639, but for what duration is not yet known.

Their galleasses, galleons, and gallies	...	...	200
Ships built after the English fashion	...	...	120
20 hulks, 20 pinks, 20 garnells	...	...	60

In all, 380

Land souldiers	...	...	60,000
Voluntary noblemen and gent.	...	...	800
Private landmen	...	...	4,000
Saylors	...	...	13,000
Galley slaves	...	...	300
Lintalls of powder	...	...	9,000
Poysned bullets for ordnance	...	...	42,000
Yellow bullets for wild fire	...	...	20,000
Muskets, &c.	...	...	12,000
Partijans	...	...	10,000

Double cannon field pieces filed with old nails and broken from, with flood of carriages and their necessaries, both for sea and land service, without number; also there are 3,000 boards and armour musket proof. There is great provision for round bisketts, eggs, bacon, cheese, 2 boxes birds, beaves, ferage, dates, lamps, paper for fuel, water, pouches, landthorns, lead, spades, mattocks, shovells, coalthropes, basketts. Brass topps innumerable.

"The names of the Commanders of the Fleet. Duke Albacnye, Duke Endisfisk, Duke Dadon, Marquess Dedall, Don Mitchell, Don Mashedula, Don Jugg, Don Dike Delay, Don Egmundu, with other Dons.

"With these the Archduke is to make with great force and to be you all of this while, who is reported to have a shipp thought to be cannon proof for his admirall.

"This cometh with the Archduke Mavordy Spinola the Younger, the Earle of Tuscan, and the Earl of Aquila, with 30,000 horses, to be transported in flat bottom boats. The second son of the Duke of Saxony is Admirall of ye Spanish Navy; Sir Rob. Dudley Vice-Admirall; Sir Griffin Marsham and Sir Guy Stanley, Collonels of Regiments. Also there is one Nevill, who counts himself Earl of Westmoreland, who hath a great command.

"The names of the citties that hath sent in shipp. From Aveires 20, from Valencia 20, from Lisbon 40, from Pooeme [Fiume] 50, from Cadiz and Marquez 20, from St. Levastius 20, from Naples 40, from Barcelona 70; *in toto*, 280. There have arrived lately at Lisbon 30 armed elephants from —; but for what purpose is not yet known.

"A coppie of a Ire from Malligo, for this place is greater p'parason for Warr, the like hath not been in Spain, from whence the King is to have 1,000 tuns of wine and vineger, and likewise there is provided 1,000 barrells of small shott, 10,000 lintalls of powder, 60,000 broaches or basketts of pynes (pysonoes), with an incredible number of spades, shovells, scoopes, mattocks, and all other provisions for victuals, and also wild.

"There is also exported for this expedition from Dun- kirke and other places in the Netherlands under the King of Spain's dominions, 80 shippes."

W. LOVELL.

"SETTING THE THAMES ON FIRE."—This proverbial expression has, from its first appearance in 1865 (3rd S. vii. 239), been an object of interest to readers of 'N. & Q.' Unfortunately, while philologists were busy in hunting out the origin of the saying, "a red herring" was drawn across the track in the shape of *temse*, a sieve. PROF. SKEAT very pertinently asked (6th S. viii. 476), "Where can we find 'to set the temse on fire' in an old book?" I hope we shall hear no more of this north-country word. In 1846 I was in Dublin, and in conversation with my old friend Mr. (since Sir W. R.) Wilde, about a certain over-rated man, he said, "Ah! he'll never set the Liffey on fire." It seems that in other parts of the world also well-known rivers are alluded to just as we allude to the Thames. MR. SALA (4th S. v. 101) suggested that the phrase had originated in a poem by the third Lord Thurlow, published in 1814. I cannot give any very early quotation, but at least I can give one of 1776. In Foote's 'Trip to Calais,' Act III., Lappelle says, in his broken French-English, "Matt. Minnikin, my lady, an honest *bourgoise*, that lives dans the cité, wo'n't set fire to the Thames, though he lives near the bridge."

J. DIXON.

MISS FOOTE, COUNTESS OF HARRINGTON. (See 7th S. vi. 6.)—Was Lord Harrington influenced in making Miss Foote his countess by any desire to offer reparation for an affront given by the previous Lady Harrington to the audience of Drury Lane Theatre and to Garrick when in the zenith of his fame? The incident, though probably a mere coincidence, is sufficiently curious to deserve rescue from the ephemeral pages of a defunct print, and to call for preservation in connexion with my recent note. I send the original cutting:—

"A Card from the Audience of Drury Lane Theatre to Lady Harrington.

"The Audience of Friday Night last, present every Thing, but their Respects, to Lady Harrington; they beseech her Ladyship, the next Time she is pleased to come late to the Play, that she will not think herself intitled to disturb their Entertainment by a Kind of a snuffling Gabble to the Persons about her, which will the next Time receive a more general Disapprobation than it did last Friday. Nothing but the Beauty and Innocence which were in her Ladyship's Company, and Mr. Garrick's being upon the Stage, could have prevented the Audience from returning her Insult in another Manner.

"A. B. C. D. E. F. G. H. I. K., &c. &c. &c."

W. J. FITZPATRICK.

Dublin.

'THE SURGEON'S COMMENT.' (See 6th S. x. 226, 297, 393.)—The following translation from the German, containing the same idea as 'The Surgeon's Comment,' may be found in an article on

Some Soldier Poetry,' by John Weiss, *Atlantic Monthly*, July, 1862. The lines form part of a song which is sung by a minstrel before battle:—

Three faces does a surgeon wear:
At first God is not higher;
And when with wounds they illy fare,
He comes in angel's tire;
But soon as word is said of pay,
How gracelessly they grieve him!
They bid his odious face away,
Or knavishly deceive him.

Mr. Weiss says that the date and name of author are unknown; but judging from the German, it was written after the time of Luther. It is the production of some Meistersinger, who introduced it into a 'History of Henry the Fowler' that was written by him in the form of a comedy.

S. A. WETMORE.

Semen Falls, New York.

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.

HALL-MARK.—Can any one give me an instance of this word being used to signify the assay-mark on plate earlier than 1826? In that year an index to the first sixty-one volumes of the *Annual Register* was published. Under "Forgery" a reference is given to a case, "forgery of the hall-mark on plate," vol. xx. p. 168, 1777; but the entry really records the conviction of a man for "counterfeiting the stamp of a lion used by the worshipful company of Goldsmiths to mark gold and silver plate." I do not ask for information about the marks themselves, as I have Mr. Chaffers's excellent volume 'Hall-Marks on Gold and Silver Plate,' 1883; what I wish to ask is when the present term "hall-mark" first came into use. Its origin is obvious, namely, that, inasmuch as all articles of gold and silver made in London have to be assayed and stamped at Goldsmiths' Hall, the assay-marks have come to be called "hall-marks." The term has become so popular that a facetious writer in the *Quarterly Review*, April, 1888 (p. 281), speaks of the Council of Trent as "hall-marking" the Vulgate.

J. DIXON.

GENEROSI: ARMIGERI.—What is the exact difference between the two? Guillim gives the arms of many *generosi* (gentlemen) as distinguished from *armigeri* (esquires); but what constituted the difference?

JOHN E. T. LOVEDAY.

SCARPINES.—In his 'Westward Ho' Kingsley several times speaks of the "scarpines" as an instrument of torture used in the Inquisition, exceeding all others in the agony produced. But he gives no description, or even hint as to its nature.

I have searched, or had searched, almost every encyclopedia, dictionary, &c., I could think of, but no Spanish works. Will some one kindly help me?
H. DELEVINGNE.

Castle Hill, Berkhamstead.

AMSTERDAM COFFEE-HOUSE.—Where was this situated? Is there any list of coffee-houses one can refer to? Any such list must necessarily be imperfect; but nevertheless would be not a little useful.

C. A. WARD.

Walthamstow.

"COUSIN" FOR "NIECE".—Can any of your readers give me examples of the word *cousin* being used for *niece*, say, in the seventeenth century or later?

BLANK.

EDWARD WILLIAMS, THE WELSH BARD.—On the fly-leaf of an old MS. volume of pedigrees and conveyancing matter, containing nearly six hundred pages, which was lent to me a few years ago, the following is written:—

"A man's Pedigree not necessarily an honour. I can trace my own pedigree for many generations (says Edward Williams, the Welsh Bard). I can prove that many of my ancestors were men of rank and wealth and power; and am determined to print the whole genealogy, for the mere purpose of showing that the highest in rank were the lowest in moral worth, and that the greatest men among my forefathers were, out of all proportion, the greatest scoundrels."

Can any reader of 'N. & Q.' tell me who this worthy genealogist was; and if he carried his threat into execution? The entries in the book date from about 1780 to 1830.

W. H. SMITH, Major-General.

REWE=ROWED.—In "A notable & wonderfull | Seaflight | Between | Two great & well-mounted | Spanish Ships | And a | small & not very well | provided | English Shipp | At Amsterdam, | printed by George Veseler, Anno 1621," 4to., black letter, there is the following: the Spaniards "commanded the boat aboard, but she *rewe* from them." Is there a later instance of the use of this form?

H. HALLIDAY SPARLING.

OPODELDOC.—Can any of 'N. & Q.' readers help me to the derivation of *opodeldoc*? Littré defines it, but does nothing more. I have heard that it is an American term, though Mayne says that it is an Oriental term, and Ogilvie that it is said to have been invented by Mindererus. At present, of course, it signifies a soap liniment. The first half is, I should think, ὄπδος, juice, the second might be Arabian. I shall be very grateful for any assistance.

E. MANSEL SYMPSON.

BLAKE AND ST. ALBYN FAMILIES.—A painted shield in my possession bears, Arg., a chev. between three garbs sa. (Blake), impaling Erm., on a bend gu three bezants, intended, I believe, for St. Albyn, of Alfoxton, co. Somerset. Can any one

explain when the marriage between the two families took place, and whether the Alfoxton family ever bore the above coat? Burke gives the bend as sable. Possibly the difference in the tincture may have been an error on the part of the artist. The shield, which is surmounted by the martlet ar., on cap of pretence the crest of Blake, is probably over one hundred years old, and bears the motto, "Munera decusque laboris." E. FRY WADE.
Axbridge, Somerset.

"ADVERBS WEAKEN ALL THE LINE."—Would any reader of 'N. & Q.' kindly say where this line is to be found?
GRAMMATICUS.

DAME DOROTHY HALL.—According to an Irish funeral certificate (Add. MS. 4820, p. 355), "Dame Dorothy Hall was married to Mr. Payly, of —, and was interred in St. Michael's Church, Dublin, March the 5th, 1713-4." The arms displayed at the funeral were: Gules, a chevron vair between three martlets or (Bayly), impaling Arg., three talbots' heads, erased sable, between nine cross-crosslets az. (Hall). I have endeavoured in vain to identify this lady, and shall be glad of any clue your readers may be able to furnish me. There appears to have been an Irish baronet named Bayly, of whom I can find no note in the baronetages, viz., Sir Edward Bayly, of Tinny Park, co. Wicklow, Bart. Will dated Oct. 10, 1741; had a wife Dorothy, and children Edward, Lambert, Charles, Dorothy, Arabella, and Anne-Lucinda. The arms of Hall above mentioned are on record as belonging to a family of the name at Hallow, co. Worcester, in the Visitations of that county.

G. W. M.

ALLUSION BY LORD CARNARVON.—Will any of your readers oblige by giving the quotation from an old Italian poet, probably Dante, to which Lord Carnarvon alludes in his letter on open churches to the Archbishop of Canterbury?
BOSCOMBE.

WILLIAM LESLIE HAMILTON.—Can any reader supply information concerning the father of William Leslie Hamilton, formerly Attorney General of the Leeward Islands and member of the Council at Barbadoes? He married Lady Isabella Erskine in 1770. She was married after Mr. Hamilton's death to John, fifteenth Earl of Glencairn, and having no issue the title became extinct. I know that the father of William Leslie Hamilton belonged to the family of Hamilton of Monkland.

AGNES F. HAMILTON.

CELTIC AND EUSKARIAN LANGUAGES.—Has anything been recently done to trace the supposed Euskarian or Basque element in the Celtic languages? These are undoubtedly Aryan in their main features, but still, in many points, both in grammar and in many roots, unlike the other Aryan

languages of Europe and Asia, e.g., in their "mutations" of consonants, in some of their inflexions, &c. Has this problem been solved in recent researches in Celtic philology? Also, have any connexions been established between them and the agglutinative languages of Eastern Europe? I know of Mr. Elton's writings, but I want to know what has been done recently by English or foreign philologists to clear up the matter.

W. S. LACH-SZYRMA.

"FRIAR'S LANTHORN."—This phrase in Milton's 'L'Allegro' (l. 82) is explained to mean a will-o'-the-wisp. Is there any legend regarding the connexion of this night-fire with friars? If so, what is the folk-lore on the matter?
JAMES D. BUTLER.
Madison, Wis., U.S.

SCOTCH COAL.—What is a Scotch coal? Anthony Walker, in his 'Lees Lachrymans, sive Comitibus Warwici Justa,' 1673, says:—

"A rough herald would have found blots enough in Abner's scutcheon, and a rude pencil would have painted it with staynt colours, or a Scotch coal. Yet nothing is mentioned but what is commendable, and worthy praise."—P. 25.

ANON.

BROADSIDE.—I have a broadside headed 'The Duumvirate.' Beneath the title appear two hands clasped, and a ribbon bearing the motto, "Duo juncti in uno." Underneath this, framed in two ovals formed by an intertwined serpent with its tail in its mouth, are the portraits of two gentlemen, one wearing on his shoulder the ermine of a peer's robe, the other in plain dress, with curled wig, and the full *jabot* to his shirt showing. Between them, on the body of the serpent, "Nemo Nos Impune Lacessit." Under these portraits, in two lines:—

O that they were wise, that they understood this,
That they would consider their latter end!

Deut. xxxii. 29.

Then follows a view of the Tower of London, with a scaffold, on which are a coffin, an executioner with a raised axe, and a number of figures, two of them ecclesiastics. The scaffold is surrounded by a mounted guard three or four deep, and a vast concourse of spectators. Am I right in supposing the print has reference to the execution of Lords Balmerino and Kilmarnock? There is no date nor any names, not even that of the printer; but where these should be the motto "Honi soit qui mal y pense."
C. A. WHITE.

Preston on the Wild Moors.

LITANY OF ST. DOMINIC.—In Lea's 'History of the Inquisition,' vol. i. p. 283, we read of a certain Papal Bull by which every Dominican friar was ordered to say daily after matins "seven psalms and litanies of the Virgin and St. Dominic." The Litany of the Blessed Virgin is, of course, that commonly called the Litany of Loretto; but what

is the Litany of St. Dominic? Is it possible that the rosary can be meant?
ANON.

PERJURY.—In vol. iv. of 'Blackstone's Commentaries,' fourth edition, p. 127, I find the following: "The punishment of perjury was anciently death; afterwards banishment, or cutting out the tongue." Can any of your correspondents do me the favour to tell me when the punishment ceased to be death?
H. W. C.

COURT ROLLS OF LITTLE COMPTON.—Can any of your readers favour me with any information respecting the Manor Court Rolls of Little Compton, in the diocese of Gloucester, and more particularly those dating from 1650 to 1750?
R. E. L.

DAVID SETON, M.P. (SCOTLAND) FOR BURNTISLAND 1665-9.—Can any person give information about this David Seton? Is this the same man as David Seton, burghess of Edinburgh 1661, and David Seton, collector of cess, Burntisland, 1666?
R. S. M.

W.S. Club, Edinburgh.

HERALDIC.—I should feel obliged if any of your readers could tell me to whom the following coat belongs: 1 and 4, Or, a lion ramp.; 2 and 3, Ermine, a mullet az.; over all a pretence, Arg., a chev. gu., in chief two roundles, in base a cross crosslet fitchée, a knight's helmet. Crest, lion séjant. Answers can be sent direct.
J. G. BRADFORD.
157, Dalston Lane, E.

'VERS DE SOCIÉTÉ.'—Who was the author of two volumes of miscellaneous poems bearing the above title? The work bears the name of J. Ridgway as publisher. It has (*proh! nefas*) no date, but must have been printed about 1820-30. The title-pages of both volumes are copper-plate, with two views of (apparently) the author's rural home, and with the appropriate motto, "Adolescens pennam admovi; senex dum perficerem factus sum."
E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

BREAKER.—Is *breaker* another term for *keeper*? The word occurs in the late Lord Cockburn's 'Circuit Journeys,' just published by Mr. David Douglas, Edinburgh. At p. 57 he says:—

"I never enter madhouses, but the new Lunatic Asylum is very striking outside, and stands on a fine site. While asking a little boy on the road some questions about it, he used a word which it is to be hoped does not truly indicate the character of the internal treatment. He pointed out a man who was walking in a gallery as 'the breaker.' 'What do you call the breaker?' 'The man that breaks the daft folk.' A lad beside us also used the term as familiar."

The asylum referred to is, or was then, at Dumfries, and in the journal *breaker* is printed in italics. The expression seems to have struck Lord Cockburn as peculiar. Can any of your corre-

spondents enlighten me as to its meaning? Perhaps it means *watcher*.
W. BETHELL.

Replies.

RIDDLES ON TREES.

(7th S. vi. 28.)

I have a manuscript copy of the verses that your correspondent asks for, but I have never yet seen them in print, and they are as follows. My copy is headed "Tree-ology."

What's the sociable tree,¹ and the dancing tree,²

And the tree³ that is nearest the sea;

The most yielding tree,⁴ the busiest tree,⁵

And the tree⁶ where ships may be?

The languishing tree,⁷ the least selfish tree,⁸

And the tree⁹ that bears a curse;

The chronologist's tree,¹⁰ the fisherman's tree,¹¹

And the tree¹² like an Irish nurse?

The tell-tale tree,¹³ and the traitor tree,¹⁴

And the tree¹⁵ that's the warmest clad;

The layman's restraint,¹⁶ and the housewife's tree,¹⁷

And the tree¹⁸ that makes one sad?

The tree¹⁹ that with death befrights you,

The tree²⁰ that your wants would supply,

The tree²¹ that to travel invites you,

And the tree²² that forbids you to die?

What tree²³ do the thunders resound to the skies,

What brightens your house, does your mansion sustain?²⁴

What urged the Germans in vengeance to rise,²⁵

And strike for the victor by tyranny slain?²⁶

The tree²⁷ that will fight, and the tree²⁸ that obeys you,

And the tree²⁹ that never stands still;

The tree³⁰ that got up, and the tree³¹ that is lazy,

And the tree³² neither up nor down hill?

The tree³³ to be kissed, and the dandiest tree,³⁴

And that guides the ships to go forth;³⁵

The tree³⁶ of the people, the unhealthiest tree,³⁷

And the tree³⁸ whose wood faces the north?

The tree³⁹ in a battle, the tree⁴⁰ in a fog,

And the tree⁴¹ that bids the joints pain;

The terrible tree⁴² when schoolmasters flog,

And what of mother and child bears the name?⁴³

The emulous tree,⁴⁴ the industrious tree,⁴⁵

And the tree⁴⁶ that warms mutton when cold;

The reddest brown tree⁴⁷ and the reddest blue tree,⁴⁸

And what each must become ere he's old?⁴⁹

¹ Tea tree. ² Caper. ³ Beech. ⁴ — ⁵ Medlar.
⁶ Bay. ⁷ Pine. ⁸ — ⁹ Apple. ¹⁰ Date. ¹¹ Crab.
¹² Honeysuckle. ¹³ — ¹⁴ Judas. ¹⁵ Fir. ¹⁶ —
¹⁷ Broom. ¹⁸ — ¹⁹ Nightshade. ²⁰ Bread tree.
²¹ O-range. ²² O-live. ²³ — ²⁴ — ²⁵ — ²⁶ —
²⁷ Box. ²⁸ — ²⁹ Aspen. ³⁰ Rose. ³¹ Sloc. ³² Plane.
³³ Mistletoe. ³⁴ — ³⁵ Elm (helm). ³⁶ Poplar.
³⁷ Plague. ³⁸ Southernwood. ³⁹ — ⁴⁰ Hazel. ⁴¹ Rue.
⁴² Birch. ⁴³ — ⁴⁴ Ivy. ⁴⁵ Cotton. ⁴⁶ Ash. ⁴⁷ Chestnut. ⁴⁸ — ⁴⁹ Sage.

The treacherous tree,⁵⁰ the contemptible tree,⁵¹

And that to which wines are inclined;⁵²

The tree⁵³ that causes each townsman to flee,

And what round fair ankles are twined!⁵⁴

The tree⁵⁵ that's entire, and the tree⁵⁶ that is split,

The tree⁵⁷ half given by doctors when ill;

The tree⁵⁸ that we offer to friends when we meet,

And the tree⁵⁹ we may use as a quill?

The tree⁶⁰ that's immortal, and the trees⁶¹ that are not,

And the tree⁶² that must pass through the fire;

The tree⁶³ that in Latin can ne'er be forgot,

And in English we all most admire!⁶⁴

The Egyptian plague tree,⁶⁵ the tree⁶⁶ that is dear,

And what round itself doth entwine;⁶⁷

The tree⁶⁸ that in billiards must ever be near,

And the tree⁶⁹ that by Cockneys is turned into wine!

You will perceive by the above that about seventy different trees are mentioned, and I believe my copy to be complete. To these seventy I give forty-five of the names, and shall be pleased to learn the others from some of your correspondents.

C. GOLDING.

Colchester.

The poem consists of fourteen verses, in which seventy-two trees are referred to. I omitted to note the source from which I obtained it many years ago, but if F. E. B. will furnish me with his address I will supply him with a copy, as well as the answer to each riddle.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Other versions, differing in some respects, are sent by various contributors. The above, which we have slightly altered by the aid of the others, is the longest.]

'THE LINCOLNSHIRE POACHER' (7th S. vi. 26, 97).

—I have not read the passage in the 'Generation of Judges' to which ST. SWITHIN refers, but the anecdote therein given relating to the late Lord Chief Justice of England, Sir Alexander Cockburn, was not quite correctly told. I myself was present upon the occasion, and have a distinct recollection of the whole proceeding, for the reason I will presently mention. That occasion is correctly stated as having been his lordship's last circuit in the West (now some ten years ago). It was on "grand night," which for that time was held at Bristol, and the Lord Chief Justice was invited to dine at the Bar mess to meet his old circuit. It was not, however, "a very young barrister" who had the honour, or the "matchless coolness," to call upon the guest of the evening for a song, but a much more "senior junior," who had just finished singing, in a most inimitable manner (as he always did and does), 'The Somersetshire

Poacher' in the broadest of good "Zummerzet." The Lord Chief Justice readily replied with a song (not 'The Somersetshire Poacher,' but I forget the name) which concerned some outlaw of the Robin Hood class, in which the "Sheriff of Nottinghamshire" was frequently introduced and which he rendered with great spirit and evident enjoyment. The circumstance which more than anything else served to fix the whole scene so vividly in my memory was the—to me, who was then "a very young barrister"—startling and almost uncanny coincidence that the two persons who were thus engaged in singing these law-breaking and crime-abetting songs represented the judge who had just come from the Taunton assizes, fresh from the trial of the Hutchinses for the murder of a police constable in a poaching affray (which excited considerable interest in the neighbourhood at the time), and the senior counsel who was retained for their defence!

J. S. UDAL.

Inner Temple.

ARMS WANTED (7th S. v. 507).—The arms on the china plate are those of Jaffray, of Edinburgh and of King's Wells, Scotland (see Papworth's 'Ordinary,' 1874, p. 794). The crest and motto are given in Burke's 'General Armory,' under "Jaffrey."

G. L. G.

The arms, Paly of six arg. and sa., on a fess of the first three mullets of the second, are those of Jaffray of King's Wells. See Burke's 'Armory,' and 'Scottish Arms,' by Stoddart.

LEO CULLETON.

"Post nubila Phœbus" is, according to Dielitz, 'Wahl und Denksprueche,' the device of a number of persons, to wit, Prince Moritz of Nassau-Orange, who died 1625, of the families of Ahrends, Ahnfeldt, Baldasseroni, Cranworth, Gasquet, Jack, Jaffray, Malsen, Noë, Pinkerton, Purvis, Rolfe, Shieldham, and Tarleton. A footnote in Dielitz says it is taken from 'Piers Ploughman's Vision' v., 12,908, and refers in most cases where used to the coat armour.

FERNOW.

[MR. E. F. WADE, MR. J. T. ABBOTT, MR. F. REDE FOWKE, and MR. E. T. EVANS reply to the same effect.]

CURIOUS SUPERSTITION (7th S. vi. 87).—In my schoolboy days, now seventy years past, I remember this superstition being common among my schoolfellows in the island of Guernsey. I have no reason to suppose it to be indigenous, or known among the aboriginal Norman population of the island. I am rather inclined to think that it came from one of the southern counties, Hampshire, Dorsetshire, Devonshire, or Cornwall, with all of which, from very early times, Guernsey has had commercial relations.

E. McC—.

Guernsey.

This was recorded in the early years of 'N. & Q.,' as I judge from finding it mentioned at p. 66 of

⁵⁰ Cane (Cain). ⁵¹ — ⁵² — ⁵³ — ⁵⁴ Sandal.
⁵⁵ — ⁵⁶ Clove. ⁵⁷ Bark. ⁵⁸ Palm. ⁵⁹ Cedar.
⁶⁰ Amaranth. ⁶¹ — ⁶² Ash. ⁶³ — ⁶⁴ — ⁶⁵ —
⁶⁶ — ⁶⁷ Hop. ⁶⁸ Mace. ⁶⁹ —

'Choice Notes: Folk-Lore,' where, however, it stands unaccompanied by reference to the parent volume. ST. SWITHIN.

That no bastard could span his own wrist was fully believed in at the Royal Military College when I entered, at the age of 12-13, in 1855.

HAROLD MALET, Colonel.

Yorkshire schoolboys used to test one another in the way and for the purpose mentioned more than twenty-five years ago, *teste meipso*.

W. C. B.

EXTRACT FROM PARISH REGISTER (7th S. v. 367; vi. 37).—I think MR. PIGOTT is quite correct in his extract of a marriage in church during the Commonwealth, for the person empowered to perform the marriage service might be the rector of the parish. In this parish (Springthorpe) there is a notice in the register that John Hallifax, the rector, was elected by the parishioners for this purpose, and appeared before the commissioner (Christ. Wray) at Lincoln, and was appointed by him to perform this service. I find marriages entered by him in the usual form. As he continued to enter births, marriages, and deaths after the Restoration, I suppose he conformed again, true to the principle of holding his living whatever changes might take place.

E. LEATON BLENKINSOPP.

CHARLES MARTEL (7th S. v. 508).—In connexion with this query it may be of interest to mention that Wanley, in his 'Wonders of the Little World' (1678), p. 86, says that

"at the opening of the sepulcher of Charles Martel there was no part of his body to be found therein; but instead thereof a serpent was found in the place. *Vid.* Kornman de mirac. mortuorum, lib. 4, cap. 86, p. 35."

J. F. MANSERGH.

Liverpool.

Sismondi mentions the legend in his 'Histoire de la Chute de l'Empire Romain,' chap. xvi. :—

"C'est parce que le prince Charles.....fut le premier entre tous les rois et les princes des Francs à séparer et diviser les biens des églises, que, pour cette seule cause, il est damné éternellement. Nous savons, en effet, que saint Eucherius, évêque d'Orléans, étant en oraison, fut enlevé au monde des esprits; et, parmi les choses qu'il vit et que le Seigneur lui montra, il reconnut Charles exposé aux tourments dans le plus profond de l'enfer."

The story can doubtless be found in that collection of these visions made for the Philobiblon Society by M. Delepierre, called 'L'Enfer décrit par ceux qui l'ont vu.' S. A. WETMORE.

Seneca Falls, New York.

I have not met with a form of the legend in which the suffering spirit is that of Charles Martel. An early form (and to all appearance the parent form) is given in book iv. chap. xxx. of his 'Dialogues' by St. Gregory the Great, who died in 604. He tells it of King Theodoric. The place of the

vision was the island of Lipari; St. Gregory's informant, his friend Julian.

Various narratives in the 'Dialogues' have survived in popular tales. One example is the nocturnal vision of demons in a ruined temple of Apollo by a Jew who, by way of charm, had made on his forehead the Christian's sign. The cross defends him from the company, who cry, "An empty vessel, but well sealed" (iii. 7). A person known to me heard a modern version of the tale, with this form of the words, from maternal lips some forty years ago (Limerick). In another version, found at Clonmacnoise, the "vessel" has originated a barrel incident.

That Charles Martel had become the subject of certain legends may be gathered from a passage of Frodoard which is too long to give in full. "On lit," says this writer, "dans les écrits des Pères" that St. Eucherius, Bishop of Orleans, saw in an ecstasy the punishments endured in the other world by Charles Martel for his sacrilegious spoliations. Eucherius revealed this to St. Boniface, and to Fulrad, Abbot of St. Denis, Pepin's grand almoner :—

"En effet, ceux-ci étant allés au lieu de la sépulture de Charles, et ayant ouvert son tombeau, il en sortit un serpent; et le tombeau fut trouvé tout-à-fait vide, et noirci comme si le feu y avait pris."—'Histoire de l'Eglise de Rheims,' Guizot 'Colln.,' v. p. 172.

Charles Martel has been conjectured to be the original of the "Charles Quint" who, according to some versions, led the *Mesnie furieuse*. The crater at Lipari seems to have been called Theodorici Infernum. D. F.

[D. F. also supplies an illustrative story which will be found *in extenso*, under the head 'Pul Devil, pull Baker,' at 2nd S. iii. 316, and to which frequent reference, under the head of 'Booty's Ghost,' is made in subsequent series.]

KITE (7th S. v. 508).—The word "kite," used in connexion with the employment of bicyclists at an election, would seem to signify that the riders were so many Sergeant Kites (see 'The Recruiting Officer') beating up recruits for their party. This is the sense in which it struck me when I read the passage in the newspaper. E. T. EVANS.

Used figuratively.
Vichy.

R. S. CHARNOCK.

HIGHLAND CLAYMORE (7th S. v. 49).—The query is for a place-name, "Echlin." Let me suggest Achline Castle, a seat of the Campbells.

A. H.

BISHOP LLOYD (7th S. vi. 8).—The writer of the sketch of Hugo Lloyd's history was either careless or illiterate. It is thus in the epitaph (Wood, 'Hist. and Ant. of Colleges and Halls,' p. 205, Oxford, 1786): "Hujus collegii socius; Episcopi Roffensis Cancellarius." He was Chancellor (not Bishop) of Rochester. There is more respecting him in Wood's

'Athen. Oxon.,' t. i. col. 268, fol. 1691. See also Boase's transcript of 'Registr. Univ. Oxon.' for the Ox. Hist. Society, p. 260, 1884.

ED. MARSHALL.

All particulars *re* Hugo Lloyd can be seen in vol. i. of Wood's 'Athen. Oxon.' He was descended from a fine old family in Lleydn, a district of south Carnarvonshire, and the arms shown on the tablet mentioned by your correspondent should be described thus: Az., a chev. between three dolphins hauriant ar., for Trahairn Goch, Lord of Comitmaen in Lleydn, who was a direct descendant in the fifth degree of Rhys ap Tewdwr mawr, Prince of South Wales in 1077, and founder of the second royal tribe of Wales. The arms that are quartered—viz., Sa., a chev. between three fleur de lis ar.—are those of Collwyn ap Tangno, Lord of Eivionydd, another district of South Carnarvonshire, who was the founder of the fifth noble tribe of North Wales.

EDW. H. OWEN, F.S.A.

Caernarvon.

LOWESTOFT: ST. ROOK'S LIGHT (7th S. v. 346, 411; vi. 32).—There can be, I think, no doubt that CUTHBERT BEDE's definition of the word *pingle* is correct. In Halliwell's 'Archaic Dictionary' *pingle* is described as "a small enclosure, generally long and narrow (north)"; and further, that *pingler* (generally from *pingle*) was a term of contempt applied to any inferior person or animal."

On the outskirts of this town, not far from the north bridge, is (or was, for I think it is now built upon) a place known as "The Pingle," a strip of inferior land, cut off from the parish of St. Margaret (to which it belongs) by the river Soar and canal on two sides, and on the other by the parish of All Saints. I well recollect it, years ago, as lying by the bank of the river like a strip of mere open waste, a sort of "no man's land." Among our borough MSS. is a deed, dated 16 Richard II., "of grant and conveyance for ever, by Thomas Thornton, master of the Hospital of St. Leonard of Leicester, to Henry Sadderby and Richard Barowe of Leicester, of a piece of land fenced round and called 'Le Pyngulle,' lying beyond the north gate of the said town, near the water called Sore."

WILLIAM KELLY, F.S.A.

Leicester.

RUBBING (7th S. vi. 88).—I have often used a wisp of grass, which should be pretty long and juicy, twisted up tight, and bent once on itself. Thus it forms a knobby end with which to rub. It answers well with any tough thin white paper, or with thin bleached calico; but for want of better you may use any wall paper with the white side to you, or even newspaper. Grass will not work off so well on a very smooth polished stone; but in that case heel-ball answers, as on brasses. Black-lead, rubbed on dry with a bit of soft leather, will take an inscription, but it is very dirty to use, and

soils the parts of the paper that should remain white. I have made grass rubbings from stones with inscriptions and sculptures, such as knot-work, &c., in low relief, from which photographs for autotypes were taken, affording excellent illustrations. I think, if I remember rightly, that in Iceland, where grass is scarce, Mr. Baring-Gould took a rubbing by means of a German sausage. Inscriptions in relief (as bell inscriptions usually are) can best be done with the black side of a bit of new shoe-leather. I think the late Mr. Ella-combe was the inventor of that plan, and many of us have since found that for bell inscriptions "there is nothing like leather."

J. T. F.

Winterton, Doncaster.

I have obtained the best results with paper-hangers' lining paper and a good pad of dock leaves, or other vegetation, gathered on the spot.

ERNEST B. SAVAGE, F.S.A.

St. Thomas, Douglas, Isle of Man.

G. N. will, I think, find the following good, and certainly an easy method of taking rubbings of inscribed stones: Place a piece of paper on the stone, and with a handful of grass rub the paper well over, and an excellent impression will be produced. While on a visit to Jedburgh, about two years ago, the person in charge of the abbey gave me an excellent rubbing, produced in this fashion, of one of the inscriptions on an old tombstone.

JAMES SINTON.

51, Avenell Road, Highbury, N.

Ordinary blacklead and paper, not too thick. It should be rubbed with a small piece of linen rag. The letters can be afterwards filled in with Indian ink. A heel-ball may be used, but this is not so good a process when the letters are worn.

A. OLIVER.

[COL. HAROLD MALET also suggests laying thin sheets of paper on the stone and using heel-ball.]

HEATHENS (7th S. vi. 88).—The following extract from Hume's 'History of England,' chap. lxi., contains an answer to the query of your correspondent Mr. A. FELS. From regard to space I give the quotation in an abridged form:—

"The republicans, being dethroned by Cromwell, were the party whose resentment he had the greatest reason to apprehend. That party, besides the independents, contained two sets of men, who are seemingly of the most opposite principles, but who were then united by a similitude of genius and character. The first, and most numerous, were the millenarians, or fifth monarchy men. . . . The second were the deists, who had no other object than political liberty, who denied entirely the truth of revelation, and insinuated that all the various sects, so heated against each other, were alike founded in folly and in error. Men of such daring geniuses were not contented with the ancient and legal forms of civil government, but challenged a degree of freedom beyond what they expected ever to enjoy under any monarchy. Martin, Challoner, Harrington, Sidney, Wildman, Nevil were esteemed the heads of this small division. The

deists were perfectly hated by Cromwell, because he had no hold of enthusiasm by which he could govern or overreach them. He therefore treated them with great rigour and disdain, and usually denominated them the *heathens*."

R. M. SPENCE, M. A.

Manse of Arbutnott, N.B.

See an unanswered query of mine on this subject in 4th S. viii. 203. JONATHAN BOUCHIER.

NORFOLK SONG (7th S. v. 488; vi. 14, 56).—MR. JULIAN MARSHALL'S note on the ballad of 'Arthur of Bradley' explains a matter which has puzzled me for a long time, viz., that all over Sussex boys named Arthur are nicknamed "Bradley" as a matter of course, sometimes abbreviated to "Brad." On further inquiry I find that the ballad of 'Arthur O'Bradley' (pronounced as if he was an Irishman) is very well known, and yet none of my informants seems to have connected it with the nickname. I may add that a boy named Stephen is nicknamed "Tib," which some one may be able to explain to me.

W. D. PARISH.

Selmeaton.

ORDER OF THE SOUTHERN CROSS (6th S. ix. 169, 237; 7th S. v. 433; vi. 33).—The only existing Order of the Southern Cross is the order created by the first Emperor of Brazil, Pedro I., by a decree of December 1, 1822. This order was intended to commemorate the independence of Brazil and the coronation of Pedro. The colour of the ribbon is light blue, and the device of the Order of the Southern Cross is "Benemeritum Premium," and on the reverse of the medal the portrait of Pedro I. in a cross, enamelled in white, with the southern constellation in its centre figured by nineteen stars.

Paris.

E. P.

O'CONNELL'S 'DIARY OF A TOUR IN THE NORTH OF IRELAND' (7th S. v. 267, 391).—I have carefully read the 'Diary of a Tour in Ulster,' pronounced to be written by Daniel O'Connell and published in Huish's life of that great Irishman. At p. 325 we read, "Whether the doctrine of separation was ever very acceptable in Dublin, I do not know." O'Connell had been himself a United Irishman, and could never have written the above. "I was myself a United Irishman," he tells Daunt. "As I saw how matters worked I soon learned to have no secrets in politics" (see O'Keefe's 'Life and Times of O'Connell,' vol. i. p. 41). He was in Dublin during the troubled times, and was called to the Irish Bar in 1798.

Again we read in this obviously spurious diary regarding the Legislative Union, p. 350, "Hardly a Protestant out of Dublin wishes for the repeal of it."

He constantly sought to enlist the co-operation

of Protestants in repealing the union—and so early as 1810. See O'Keefe, vol. i. pp. 122-3.

No Roman Catholic would speak of his Church as "the Church of Rome." See p. 369 of the so-called 'Diary of O'Connell' in Huish.

Mr. O'Connell's grandson—in a letter—asks:—

"How could the Liberator have been so intimate with a Northern parson as the Diarist says he was with the Minister in the Diocese of Derry? I asked — to try and make out the name of the Minister, and let me know it, but he never did. Do you think you could? What I should like would be the names of all the Episcopalian ministers from, say, 1800 to 1813. I might know if any of them were friends of O'Connell."

Perhaps some correspondent of 'N. & Q.' could assist this object.

JUVERNA.

ROYAL OFFERINGS AT THE FEAST OF THE EPIPHANY (7th S. v. 369; vi. 13, 97).—I am obliged to MR. E. LEATON BLENKINSOPP for his correction of my misapprehension concerning the transmutation of gold, frankincense, and myrrh into current coin, and am sorry I cannot now revert to the authority which, as I believe, originally led me astray. MR. BLENKINSOPP may be glad to know that nowadays the beaten gold has given place to sovereigns. The ceremony connected with the Queen's Epiphany gifts is referred to in chap. ii. of Mrs. Armytage's 'Old Court Customs and Modern Court Rule' (1883). I may be pardoned a quotation:—

"The ceremony was religiously performed by the Sovereign until the reign of George III., that king being the last to do so, and the first time he neglected to appear upon the feast of the Epiphany was after the death of one of his favourite children, and upon that occasion the king's Lord High Chamberlain was sent as the representative of his royal master; but by degrees the honour has fallen to one of the subordinates in the office of the Lord Chamberlain, and a deputy's deputy now represents the Queen. At the morning service on the feast of the Epiphany, when the kings of the earth did homage to the King of kings, the following order is prescribed for use at the Chapel Royal [St. James's]: while the offertory sentences are being read two officers of the Chamberlain's office bring up three purses, and lay them in the alms dish held by the celebrant, who presents them on the altar. Up to within a few years these purses contained gold in the leaf, frankincense, and myrrh: they were placed inside a round box covered with crimson silk—the box about six inches in size; on its centre was embroidered in gold beads a rich Epiphany star to complete the symbol of the day. Some of these boxes are still extant, being the perquisite of the dean, and preserved as an interesting relic. Now the offerings are only made in the purses or bags and the gold leaf has been wisely superseded by thirty golden sovereigns, for the benefit of the poor of the parish; the incense and myrrh are still given, and it would be a matter of deep regret if the ceremony were ever discontinued, though it now passes almost unnoticed even by those who could have the privilege of being present on the day."

Why thirty pieces of gold I would ask? Possibly as a kind of honourable contrast to "the thirty pieces of silver."

ST. SWITHIN.

NYND (7th S. vi. 66).—This word, with the *y* long, or sometimes actually lengthened into *ny-and* (nigh-hand), is in common use in South Notts and the adjacent parts of Leicestershire, but not precisely in any of the senses mentioned in MR. RATCLIFFE'S note. It is rather used thus: "Shall you come to our club-feast?" "I *nynd* shall"; or, "He *nynd* knows better nor that." It is not in Halliwell.

C. C. B.

KNIGHTED AFTER DEATH (7th S. v. 169, 235, 392; vi. 98).—Surely it cannot be historically accurate to assert that Bishop Fisher was "made a cardinal after his death"! More correct would it be to say that his having been created cardinal by Pope Paul III. in May, 1535, hastened his execution. He was, indeed, in prison in the Tower, awaiting his trial, when his appointment as cardinal reached the ears of the royal tyrant, who immediately gave strict orders that none should bring the hat into his dominions, and sent Cromwell to examine the bishop respecting the Pope's action. "My Lord of Rochester," said Cromwell, "what would you say if the Pope should send you a cardinal's hat; would you accept of it?" The bishop replied that, although he felt himself unworthy of so great a dignity, yet, if accepting it would be of benefit to the Holy Catholic Church, he would "receive it on his knees." When this reply was brought back the king flew into a great rage, saying, "Yea, is he yet so lusty? Well, let the Pope send him a hat when he will; Mother of God, he shall wear it on his shoulders then, for I will leave him never a head to set it on." From this moment Henry seems to have determined to destroy both Fisher and More.

With reference to the original question of the *post mortem* creation of knights and other dignitaries, the case of the late Lord Mayor Nottage is kindred. Alderman Nottage died somewhat suddenly and prematurely in 1885, during his year of office, the duties of which he had, up to the time of his decease, so efficiently discharged that his widow received from the Queen the rank and style due to the widow of a knight, and still, I believe, does ample credit to the title of "Lady Nottage."

J. MASKELL.

I cannot refer to original authorities here, but I feel quite sure that John Fisher was made a cardinal during his lifetime. In the Rev. Richard Stanton's 'Menology of England and Wales' we are told that Pope Paul III. created him a cardinal during the time that he was in prison for refusing the oath as to the royal supremacy. The 'Menology' is a most accurate book, and is especially useful as containing short accounts of the martyrs of the sixteenth and seventeenth centuries who were beatified Dec. 29, 1886. There is also a valuable appendix, which gives a list of persons—such as Simon de Montfort and Richard Scrope, Archbishop of York—who,

though never canonized, were regarded as saints in certain places.

EDWARD PEACOCK.

Bottesford Manor, Brigg

ROBINSON CRUSO (7th S. i. 89, 137, 158, 215, 295, 398; vi. 25, 138).—MR. E. WALFORD is almost too sharp upon me. If he had looked one year later he would have found a "person named Cruso." I was a little careless in my reference, "about 1859 or 1860," but I had no 'Calendar' at hand. The 'Oxford Calendar' used to come out early in the year, so the 'Calendar' for 1861 is the right 'Calendar' in which to look for the men of the year 1860, and in the 'Calendar' for 1861 one of the Bible clerks of Worcester is "Cruso, H. E. T.," who, I believe, was elected in 1860. In the 'Calendar' for 1863 the Bible clerks were "Cruso, H. E. T." and "Robinson, R." I believe Mr. Robinson joined Mr. Cruso in 1862, but my word "about" was intended to cover a year or two. I am sorry it misled MR. WALFORD. Both gentlemen appeared in the Class Lists, and were well known to their contemporaries.

O. W. TANCOCK.

Norwich.

Mr. Foster's 'Alumni Oxonienses,' 1887, p. 324, has:—

"Cruso, Henry Edmund Tilsley, o.s. Edmund, of Hook-Norton, Oxon, Gent., Worcester Coll., matric. 1 June, 1860, aged 17; Bible Clerk 1860; B.A. 1864; M.A. 1867; Vicar of Bramford, Suffolk, 1869."

I have no means of ascertaining whether a Robinson was a contemporary of his from 1860 to 1864. MR. TANCOCK is proved to have been right as to the more uncommon name.

W. E. BUCKLEY.

The coincidence to which MR. TANCOCK alludes (*ante*, p. 26) is matter of fact, and was perfectly familiar to Worcester men in the sixties. If MR. WALFORD will turn to the 'Honours Register of the University of Oxford' (1883) he will find that H. E. T. Cruso, of Worcester, took honours in the final classical school in 1864, and Richard Robinson, of the same college, in 1865. The memory of the latter, who was afterwards Fellow of Queen's, and who died at an early age in 1870, is still cherished by many friends. His contributions to Oxford history in the eighteenth century are well known. It may be added that the Bible clerks' rooms were on the same floor of the same staircase, and that the two names were thus in juxtaposition. MR. TANCOCK'S statement is strictly accurate; for "about 1859 or 1860" we have only to read 1861 or 1862.

C. E. D.

[X. Y. Z. and others corroborate this statement.]

"A HAIR OF THE DOG THAT BIT YOU" (7th S. v. 28, 171, 394).—An amusing instance of one form of this superstition was shown a few days ago in one of the local courts, during the trial of an action

for damage alleged to have been caused by the bite of a dog. The plaintiff was a child, not of an age to give testimony, but other witnesses proved the biting with sufficient accuracy to convict the dog. The child's grandmother, whose Hibernicism was apparent in speech and features, testified that she visited the owner of the dog, acquainted him with the fact of the biting, and was very angry with him because he refused her access to the animal for the purpose, as she explained to the jury, of obtaining some of the dog's hair to apply to the wound caused by its teeth.

The physicians would probably say that a bunch of fibres applied to a bleeding wound will act as a styptic, and thus account for the rise of the belief, which to that extent might be well founded. But why, in the belief of these people, the efficacy of the hair should be limited to the particular dog that inflicted the injury is yet to be explained. Is it traceable to that older superstition which once had a hold upon people, that surgical treatment should be applied to the weapon causing the wound rather than to the wound itself?

With the application of the saying to the results of inebriety I have nothing to do, but I can understand it.

JOHN E. NORCROSS.

Brooklyn, U.S.

BELL LEGEND AT BRAILES: WILLIAM FOUNDER (4th S. v. 407; 7th S. vi. 52).—Reference is made to the two deeds (then unpublished) mentioned by MR. UNDERHILL, and the identity of William Dawe and William Founder established, by Mr. Stahlschmidt in 'Church Bells of Kent,' p. 24 (1887). The same author suspected this identity earlier. See 'Bells of Herts,' p. 18 (1886).

C. DEEDS.

PORTRAITS IN 'TOWN AND COUNTRY MAGAZINE' (7th S. v. 488; vi. 10, 136).—MR. S. T. WHITEFORD, in whose name I recognize that of an old friend, has been misled by that grossly inaccurate and untrustworthy text of Sir R. Phillipps which he quotes. Having peculiar opportunities, of which the Editor of 'N. & Q.' knows the value, I have inquired about the memoirs in question, and compared many of the *tête-à-tête* portraits with well-authenticated prints and pictures bearing the same names. It appears that the memoirs have about the same relation to the truth as similar notices in what are called "society journals" of our time bear to honest biographies. There is much truth in these *chroniques scandaleuses*, and many verifiable details are included. The so-called "amours" were generally well-founded matters of notoriety, although in describing them the magazine usually muddled lies, blunders, and spiteful inventions with facts. Of the portraits much the same may be said. Some of them are doubtless wholly fictitious; but even of this I dare not be sure, other portraits of the persons

named being unknown to me. On the other hand, some of the likenesses are recognizable in prints and pictures of authority. I say recognizable, not exact, although not a few are at least as faithful as cheap and popular portraits of our own day. I regret to write *ex cathedra*; but, as I said before, there is fear of the tax-gatherer, rate-collector, and philanthropist before my eyes; and MR. WHITEFORD will recognize the name of

F. G. STEPHENS.

P.S.—I do not believe the magazine sold anything like 15,000 copies a month at any time.

RAILWAY TICKETS (7th S. vi. 4, 96).—There must be a mistake, I think, in dating the journey where the passenger's name and address had to be booked so late as 1841. Nothing of the kind was required of me when first taking a ticket, in 1839, though this was so far from the birth-shire of railways as Basingstoke, the very southernmost station then opened. Though London had for several years enjoyed its toy specimen to Greenwich, and for about three years been connected with the North by Euston, its longest other openings were only from Paddington (Bishop's Road) to Taplow and from Nine Elms to Basingstoke; the latter twice as far as the former, because Brunel's audacious experiment, as it was held, of bridging the Thames at Maidenhead with brick was still unaccomplished. Two years later, when, I think, Southampton, Brighton, and Dover were all reached, the North can hardly have been still booking passengers' names. A paper of last month engraved a brass ticket that, according to Mr. C. E. Stretton, was the only kind used on the Leicester and Swannington line, during its independence, from 1832 to 1846, and I wonder that the plan was not more general. The only word on this medal is "Bagworth," and it might be issued at any other station to convey a passenger to Bagworth, whence the guards would take, in special pockets, the accumulated Bagworth tokens and distribute them in proportionate numbers to all other stations, for future use. E. L. G.

May I be permitted to say that in 6th S. iii. 165 I drew attention to the custom among young folks of collecting used railway tickets, and also postmarks? And in 6th S. viii. 355 I quoted a passage from Lord Macaulay's 'Essay on History,' 1828, where he speaks of a series of turnpike tickets collected by a certain (fictitious?) Sir Matthew Mite.

Even now some railway tickets are of paper, and have to be filled up by the clerk; e.g., special passes, tickets issued for journeys to be performed over the lines of several companies, and so forth.

H. DELEVINGNE.

Your correspondent G. W. M. may like to know that in the last few years I have collected ninety-

two railway tickets, in which twenty-one different lines and fifty-two different stations of arrival are represented. These are, however, only my own personal tickets, which I have managed to retain, and I have never tried to collect in any other way. I, unfortunately, lost a former collection, or the numbers would be considerably increased.

W. U. COLE.

INSCRIPTION ON THE GRAVE OF L. E. L. (7th S. vi. 86).—The inscription on the tomb of L. E. L. (quoted as new to readers) is prominently given in the memoir of Miss Landon ('Life and Correspondence of Lady Blessington,' by R. R. Madden, vol. ii. p. 280), and supplemented by a further "epitaph" composed by Madden himself.

W. J. FITZPATRICK.

"A MORT" = MUCH (7th S. vi. 128, 153).—I have waited to see what guesses would be made. The only suggestion at present is that it is derived from the Latin *multum*. This shows that scientific etymology is not yet much valued, otherwise the process by which a Latin *ul* can become an English or would receive some illustration, though I do not think it will get it.

Nobody, as a rule, would consult Forby's 'Vocabulary of East Anglia' for etymology; yet, for a wonder, he is right, so that the etymology was rightly given in 1830, if not before. Bailey derives it from the French *amort*. In a reprint of excerpts from Bailey, printed for the E.D.S. in 1883, at p. 117, is the note, "*Mort* is here Icel. *margt* or *mart*, neut. of *margr*, many." The note was mine. For further information see "Margr" in the 'Icel. Dict.' Vigfusson notes the use of *mart* in a collective sense, both as sb. and adj. The sense is commonly "a great quantity of." Thus "mart manna" is many men, the East Anglian "mort of folk"; "heyra mart en tala fátt," to hear a mort and talk few, to hear much and say little.

It remains to show that the Icel. *ar* may be or in English dialect; but we are sadly deficient in materials for the proof, just because the books on phonetics of the dialects are so few and imperfect. Still Halliwell's 'Dictionary,' under "Cambridgeshire," notes *sot* for *sat*, and *spore* for *spare*, Icel. *sat*, *spara*.

WALTER W. SKEAT.

When it was stated on a certain occasion that the meaning of the term "mum" was unknown, it was observed ('N. & Q.,' 6th S. iii. 347) that the way to ascertain what this was was to look in Johnson and his successors. Let me suggest the same course for "mort." It will not, I think, appear that it is derived from *moulte*. There is another source.

ED. MARSHALL.

Without any questioning of our Editor's experience, as given in the note at the last reference, I should like to ask if the use, in the north, of the

expression "A mort o' folk" is anywhere recorded. I cannot find it in 'Tim Bobbin'; nor in the 'Dialect of Leeds and its Neighbourhood' (J. R. Smith, 1862); nor in the great works of Mr. T. Treddlehoyle, of Barnsley, or T. Goorkrodger, of Knaresborough; nor, going further north, in Burns.

JULIAN MARSHALL.

Before deciding about the origin of this word it may be well to remember that there is a common expression "a mortal sight," "I'm a mortal sight better," and the like.

W. C. B.

CHARLES DICKENS AND SIR THEODORE MARTIN (7th S. vi. 45).—The incident with which the two stories ('Horatio Sparkins,' by Boz, and 'Country Quarters,' by Bon Gaultier) both conclude was not new when those tales appeared. It had been used by Thomas Moore in his 'Fudge Family in Paris,' the preface to which is dated April 17, 1818, and perhaps by others before him. Every one who has read this clever and amusing production must remember poor Biddy Fudge's consternation on discovering that the dashing Colonel Calicot, who had captivated her fancy, turned out to be

No more than a vile linendraper

when

Behind the vile counter her eyes saw him stand,
With a piece of French cambric before him rolled out,
And that horrid yard-measure upraised in his hand.

E. MCC—.

Guernsey.

In answer to a correspondent who points out the very close resemblance there is between the two stories 'Horatio Sparkins' in 'Sketches by Boz' (Charles Dickens) and Bon Gaultier's tale 'Country Quarters' in Wilson's 'Tales of the Borders,' I would like to say, in defence of the English novelist, that 'Sketches by Boz' were published by Dickens in 1835, whereas it was not until 1854 that Sir Theodore Martin wrote as "Bon Gaultier." I cannot find when first the 'Tales of the Borders' were published, but perhaps some other contributor may have been more fortunate.

J. W. ALLISON.

Stratford, E.

"MAD AS A HATTER" (7th S. vi. 107).—I have consulted the authorities referred to on p. 107 of the present volume, but notwithstanding the guesses (like many such subjects) are ingenious, they appear to me to be wide of the mark. Mr. W. Carew Hazlitt, in his 'English Proverbs and Proverbial Phrases,' London, 1822, post 8vo., p. 72, states he has never seen any satisfactory solution of the proverb, and refers to "The Hospital of Incurable Fools, 4to., 1600," but nothing definite can be obtained from that source. At any rate, the correspondent of the *Daily Chronicle* has made a grievous mistake in suggesting the origin of the adage to have sprung from the Southwark election.

It was then probably more than two hundred years old. A saying certainly did originate there, which was "You've a shocking bad hat." John Rawlinson Harris was a hatter, who had a manufactory on the Surrey side of Southwark Bridge, and was but little known out of his business. Lieut.-General Sir Robert Thomas Wilson had been returned at the head of the poll with Mr. Charles Calvert, the then eminent brewer of Upper Thames Street, for three previous Parliaments, but at the election in 1830 Harris, to the surprise of most persons in the borough, suddenly started and displaced the general, and was returned at the head of the poll. The day on which he was "chaired" in his own carriage was exceedingly hot, and his head during nearly the whole time of the procession being uncovered by removing his hat, he was attacked by brain fever. Parliament met on October 26, and he did not sit, but died on November 25 following. Charles Townsend, one of his canvassers, who had been a solicitor, was very active, and I know he had a *carte blanche*. His address to the more humble voters commenced with, "You've a shocking bad hat on. I'll send you a new one. Of course you'll vote for Mr. Harris." A considerable number of hats consequently changed owners, and the saying having been put into the mouths of so many persons, it was taken up by the *gamins*, and was in vogue for some time. On the death of Harris Sir Robert was again returned, and served in that and the next Parliament. What I have written is from my personal recollection.

The phrase I have quoted and an immense number of other sayings of a kindred nature, such as "How are your poor feet?" "Does your mother know you're out?" and the Parisian folly, which lasted some time, "Avez-vous vu Mons. Lambert?" sprang from some accidental circumstance, and are of so evanescent a character as to be lost to memory, until at some future time they rise up like ghosts to puzzle the brains of the poor antiquary, who is left to the tender mercy of a host of commentators, who carp and quarrel over a word, or even a letter, without the least possible benefit or satisfaction.

With respect to "As mad as a March hare," it seems to me that it naturally refers to the approach of breeding time, when

Sweet lovers love the spring.

GEORGE WHITE.

Ashley House, Epsom.

When Butler wrote 'Hudibras,' two centuries ago, "March," not "marsh," was considered correct. I quote from memory the passage, "As mad as hares in March do run." Hares are out of season in March, as those who deal with poulterers will remember.

W. J. FITZPATRICK.

[See 1st S. iv. 208; 2nd S. viii. 514. Are not all wild animals somewhat intoxicated with the arrival of spring?]

RUSSIA: "BLACK, WHITE, AND RED" (7th S. vi. 149).—Surely DR. BREWER is not justified in thinking Red Russia and Little Russia convertible terms! I have always in Russia heard the term Red Russians applied to the Ruthenian population of Austrian Bukowina and Galicia. I should call the Red Russians a branch of the Little Russians whose capital is Kief. D.

REFERENCE WANTED (7th S. v. 347; vi. 12).—Your readers cannot fail to be much obliged to the REV. E. MARSHALL, among many favours, continued for many years, for reminding them of the real authorship of the oft-quoted passages on frequent communion commonly, but erroneously, attributed to Ambrose and Augustin. May I add a passage on the same subject, of the genuineness of which there can be no question, and which has a special interest to English Churchmen from its authorship? Our fellow countryman Bæda, writing to Archbishop Egbert of York, urges on him (§ 9) the importance of sending to his flock sufficient teachers, who, among other things specified, should warn them "quam salutaris sit omni Christianorum generi quotidiana Dominici corporis ac sanguinis perceptio, juxta quod ecclesiam Christi per Italiam, Galliam, Africam, Græciam, ac totum Orientem solerte agere nosti." He goes on to express his sorrow that "this kind of religion and devout sanctification to God" is so foreign to the lay people of his province through the want of care on the part of their teachers, "per incuriam docentium," that the more religious among them do not presume to communicate except on the great festivals, viz., Christmas Day, the Epiphany, and Easter, although there were "countless numbers of innocent boys and girls, young men and maidens, old men and women, of the most chaste conversation, who might, without any scruple of conscience, communicate every Lord's Day, or on the 'natalitia' of the apostles and martyrs," "as," he concludes, "you yourself have seen done in the holy Roman Apostolic Church." This passage is conclusive as to communion on all Sundays and holidays being the rule of the Roman Church in the eighth century, and of Bæda's belief that daily communion was practised in every part of the then Christian world. EDMUND VENABLES.

Precentory, Lincoln.

"IT IS NOT EVERY LADY OF GENOA THAT IS A QUEEN OF CORSICA" (7th S. v. 487; vi. 79).—This proverbial saying has, and could have, no reference whatever to the unhappy Westphalian adventurer, Theodore, Baron von Neuhoof, King of Corsica in 1736. It goes back beyond his days to the time when the island was a dependency of the republic of Genoa. The explanation of the proverb will probably be found in the aristocratic nature of the Genoese republican government. Have we not all read the story of the American

citizen who wrote himself down in a book of princely autographs as "one of the sovereigns of the United States of America"?

JOHN WOODWARD.

Would not this proverb refer to the fact that the Doge of Genoa was crowned King of Corsica? Each doge holding office for only two years, there would usually be several ex-doges living at the same time, and thus several ex-kings of Corsica. The wives or widows of the ex-doges and the wife of the doge might be in some way considered as queens of Corsica, and therefore as forming a select class of Genoese society, to which the proverb would refer, inferring that it was not every lady of Genoa who was of so high rank as these queens.

JULIUS STEGGALL.

It is stated in Moreri's 'Dict.' that Corsica took its name "of a certain woman of Liguria called Corsa Bubulca, who had the courage to lead a colony out of that country" to the island. May not this legend have some bearing on the phrase in question?

J. F. MANSERGH.

Liverpool.

KING JAMES'S LORDS (7th S. vi. 69).—A very full and apparently fairly exhaustive list of peers created by James II.—both in Ireland and England—after his abdication, together with the persons said to have been similarly ennobled by his son and grandson, the two Pretenders, has recently been printed in that excellent work 'The New Peerage,' by G. E. C. (vol. i. pp. 60-64), now in course of publication in the *Genealogist*. Further information upon the subject will likewise be found in one of the earlier series of 'N. & Q.'—the second or third, if I remember rightly, but I have not the volumes at hand for reference. In G. E. C.'s 'New Peerage' is also enumerated (vol. ii. pp. 84-89) the names, together with some few genealogical particulars, of Cromwell's sixty-three lords of the "Other House." Much information may be gathered from Noble's 'Cromwell,' Masson's 'Milton,' and from other sources. With reference to Cromwell's lords, it may be remarked that the Protector was very chary in conferring hereditary dignities. The great bulk of his so-called lords held life honours only. Cromwell created but two hereditary peerages—the Viscounty of Howard of Morpeth and the Barony of Burnell of East Wittenham—both, of course, disallowed at the Restoration.

W. D. PINK.

LENT (7th S. vi. 85).—For the survivals of religious customs the place to go to is Southern Italy. The extract from the *Leisure Hour* explains the figure of a scarecrow which I saw hanging by the roadside near Naples just before Lent, and which perplexed me not a little at the time. A better-known figure, which regularly appears in

Lent in and around Naples, is the little black scarecrow suspended from window to window across the street, with six black feathers and one white one stuck into it. Those who have asked for no dispensations for their Lenten duties are in the habit of exhibiting these figures. One black feather is pulled out every Sunday during Lent, and the white feather on Easter Sunday. Immediately after this gunpowder is inserted in the figure and exploded, blowing it into fragments.

HOLCOMBE INGLEBY.

DOES MR. GLADSTONE SPEAK WITH A PROVINCIAL ACCENT? (7th S. vi. 124, 153).—The answer is that much depends on the listener. I can tell a story to the point. I never heard Mr. Gladstone speak but once, and that was in Cambridge, more than a quarter of a century ago. I had at the time no idea that he came from Lancashire. But after the speech, I made careful inquiries as to where he came from, and soon obtained the information. I was not then at all accustomed to "take notice," and the traces which I observed were very slight. In a large portion of the speech, even after I had noticed some peculiarities, I could detect nothing unusual. At this distance of time I only remember one test word. He undoubtedly at that time said *strenth* for *strength*; and I said to myself, "North." WALTER W. SKEAT.

ARTHUR BURY, D.D. (7th S. v. 46).—Your correspondent is correct in stating that the date of the death of this Rector of Exeter College had hitherto eluded the grasp of the biographer. By a strange coincidence two dates have been within the last few months assigned for this event. According to the Rawlinson MS. quoted by your correspondent this turbulent controversialist died on April 3, 1713. From a communication in the *Western Antiquary* (vol. vi. pp. 180-3) it would appear that he died on May 3, 1713, aged ninety-one, and was buried in South Petherton Church, close to the north-west buttress under the central tower, at a spot still marked by a blue lias slab, on May 6. Which is correct?

I take this opportunity of recording that the licence (1679) for the marriage of Mary Southcoote, to whom he is said to have been father-in-law, is among the licences of the Archbishop of Canterbury (Harleian Soc., vol. xxiii. p. 301).

W. P. C.

ETYMOLOGY OF WHIST (7th S. vi. 146).—Is it not rather an extraordinary thing to change Skinner's *Vifste* into *Visste*, merely to insinuate a groundless etymology? Skinner does not mean *Visste*; he obviously means the Danish *Vifte*, a fan. By the Dan. *Bisker*, he means Dan. *Visker*, I wipe; it is probably a mere misprint. However, this notion does not account for the *wh* so well as if we compare Dan. *hviske*, to whisper. The E. *whisk* is a mis-

spelling for *wisk*, as the history shows, so that the *wh* in it is unoriginal. C.E.L.R.

AUTHORS OF QUOTATIONS WANTED (7th S. iii. 209).—

Prima est ulcisci; secunda est, &c.

In Baedeker's 'Handbook to Italy,' first part, *sub* "Corsica" (ed. 1886, p. 466), I have come across the quotation. The first line as given in the query is, no doubt, incorrect. Speaking of the Corsicans and Seneca's exile amongst them, the writer of the handbook says, "The following lines written by him are to this day partially true:—

Prima est ulcisci lex, altera vivere raptu,
Tertia mentiri, quarta negare deos."

I have not succeeded in finding the lines in Seneca or in the 'Anthologia.' There are some elegiacs—two epigrams—about Corsica, which in some editions of Seneca (*e.g.*, that of Lipsius) are prefixed to the "de consolatione ad Helviam," but the quotation is not in them. Lempière's 'Classical Dictionary,' ed. 1827, says of the Corsicans that they "were savage, and bore the character of robbers, liars, and atheists, according to Seneca, who was exiled among them." This, which contains almost a translation of the two lines, tends to corroborate the fact they have been attributed to Seneca. I hope some one may trace them to their actual source.

ROBERT PIERPOINT.

Miscellaneous.

NOTES ON BOOKS, &c.

A Dictionary of the Anonymous and Pseudonymous Literature of Great Britain. By the late Samuel Halkett, Keeper of the Advocates' Library, Edinburgh, and the late Rev. John Laing, M.A., Librarian of the New College Library, Edinburgh. 4 vols. 1882–1888. (Edinburgh, Paterson.)

WE have mentioned as they appeared the successive volumes of the 'Dictionary of Anonymous and Pseudonymous Literature.' To this undertaking, indeed, 'N. & Q.' stands as sponsor, if it may not claim an even nearer relationship. In these columns the idea of a work of the kind was ventilated, more than one contributor began the collection of materials, and without the aid of 'N. & Q.' the task of verification would have been very much longer and more arduous. In the end the separate collections formed by Mr. Wheatley and others resolved themselves into the work now under notice, the first volume of which saw the light in 1882, while the last is just issued. The scheme is confessedly based upon the 'Dictionnaire des Ouvrages Anonymes et Pseudonymes' of Barbier. Those curious to see how the idea of an English imitation of this scholarly work, three editions of which have now appeared, first arose, will find ample information in the First Series of 'N. & Q.,' and may read also the contribution of Mr. Halkett, 2nd S. i. 129, where he states his determination to continue the researches in which he has been engaged, and to arrange the results with a view to publication. Mr. Halkett's investigations occupied a score years. At his death, in 1871, the task was taken up by a no less earnest and competent bibliographer, who carried it forward until 1880, when he too "joined the majority." In more senses than one is the death of these two arduous labourers before they had seen the work through the press to be deplored. In a work of this magnitude error is not to be avoided, and the student of the pages now printed will find blemishes which, under more prosperous conditions, might have been remedied. It would, however, be ungracious to dwell upon these in preference to

acknowledging how much service is rendered to the public by the completion of the work. No bibliographical task of equal importance has been executed since the days of Watt and of Lowndes. No library can possibly be without the four volumes, and a reference to them on the part of too eager querists will frequently save the space in our columns which is needed for other purposes. The fourth volume contains but a small portion of the alphabet. It extends from "Tit for Tat" to "Zulneida," and contains 259 columns out of the 2,854 of the whole. It supplies, however, the indices which are indispensable to a work of this class. These indices have given rise to a dispute with which at present we are not concerned. The first of these gives a list of pseudonyms, with the pages at which they will be found. Under the head of "Pseudonyms" are included initials. Next comes the list of authors, which is similar in arrangement, and after that a short list of abbreviations and authorities. We welcome the completion of a work which when in a fragmentary state was constantly under our hand for reference, and is responsible for much saving of space in 'N. & Q.' The arrangement is simple as can be. Every work appears under its title, the arrangement being alphabetical, with the exception that the articles, definite and indefinite, and the prepositions of and on are disregarded. Thus, 'The Cloud with the Silver Lining' of Mrs. H. S. Mackarness appears under "Cloud," and 'The Deplorable Life and Death of Edward the Second' of Sir Francis Hubert under "Deplorable." The information supplied is more ample than is to be found in Barbier. It is, indeed, difficult to imagine a work of reference the use of which is more simple. Some shortcomings there are, as a reference to recent volumes of 'N. & Q.' will prove. None the less, the book is a monument of industry and research, all the more exemplary as no adequate payment for labour of the kind involved is possible.

The Works of George Peele. Edited by A. H. Bullen, B.A. 2 vols. (Nimmo.)

ONE more has been added to the fine series of reprinted dramatists edited by Mr. Bullen and published by Mr. Nimmo. Peele, whose works now appear in two goodly volumes, is not entitled to be placed in the first or even the second rank of the Elizabethan dramatists. His virtues do not extend far beyond melody of versification, pleasantness of fancy, and quaintness of description. He is rarely touched to fine issues, and he blows no such trumpet blasts of passion and poetry as came from his successors. In saying this, however, it must be borne in mind that he is earlier than most of the poets with whom it is natural to class him. His verse is easier and more flowing than that of any predecessor of Marlowe, and is strangely modern in sound. His 'Old Wives' Tales' is a delightful play, and has the signal honour of having suggested Milton's 'Comus.' His 'Arraignment of Paris' has much that deserves attention, and even his 'David and Bethabe,' which Mr. Bullen, we think, under-estimates, contains lines which for prettiness of thought and delicacy of expression the best of modern poets might avow. At his worst Peele is very poor; he is in some respects the worst rhymers of all his competitors, and the dramatic quality is nowhere apparent. Still he is one, and not the faintest, light in the great constellation of which Shakspeare is the centre. His text is most corrupt, and Mr. Bullen, following in the footsteps of Dyce, has been compelled to leave much of it untouched. With the singularly fine and sane instinct which he possesses, perhaps the most conspicuous of the eminent gifts which qualify him for the task, he has hazarded some admirable conjectures. There is, indeed, scarcely one of his emendations from which we feel in-

clined to dissent. In the biographical introduction Mr. Bullen brings forward important facts which were unknown to Dyce. In all respects, indeed, this edition of Peele is worthy of its editor and of the collection of which it forms part. It supplies the best text of one of the Shakespearian dramatists and much varied information, the full value of which the student of dramatic literature will not be slow to acknowledge.

Sunlight. By the Author of 'The Interior of the Earth.' (Trübner & Co.)

ALTHOUGH the author of this little book does not give his name on the title-page, as in his earlier work, he does so in the preface, which is signed "H. P. Malet." It will repay careful perusal, though it is not likely that the views put forward will meet with wide acceptance. Undoubtedly the cosmogony, or creation of the world, has, according to the sage remark of Mr. Ephraim Jenkinson, puzzled philosophers of all ages, but we scarcely think that the problem is solved or the mystery explained by the theory here put forth that "the light of the sun fell upon a sensitive nebulous mass, gravitating in space, and this earth was born." Nor do we exactly see why heat, as a scientific agent, should be called "destructive," and light, in opposition, "constructive." Both are produced by undulations of very similar kinds in the same widely-diffused and (in all probability) imponderable medium; and the phenomena of total solar eclipses show that the waves of heat and light travel with the same velocity. We may remark also that, although the famous nebular hypothesis (or theory, as it is now generally called) of Laplace has undergone several modifications through later scientific discoveries, yet in its main lines it is by no means abandoned. But, to use the words of Miss A. M. Clerke, in her excellent 'Popular History of Astronomy during the Nineteenth Century,' "we should err gravely were we to suppose it possible to reconstruct, with the help of any knowledge our race is ever likely to possess, the real and complete history of our admirable system."

Northamptonshire Notes and Queries, Part XVIII. (Northampton, Taylor & Sons; London, Stock), commences a new volume, vol. iii., a fact upon which the editor and his contributors may alike be congratulated. We remark that the initial part of the new volume contains a reference to the Garfields, which cannot fail to attract attention in American genealogical circles. We are the more interested in noting the resolution of the House of Commons in 1642, granting Mr. Speaker's warrant to "Benjamin Garfield, of Middlesex, Esq., to go beyond the seas," that we had ourselves some time since pointed out the Middlesex Garfields as deserving of attention in our notice of Mr. Foster's edition of the 'Visitation of Middlesex, 1663-4.' Two generations of the Teddington Garfields registered in this Visitation bore the name of Benjamin. The first Benjamin, "of Clerkenwell, com. Middlesex, Gent.," was son of "Ralph Garfield, of Kilsby, co. Northamp., Esq.," and married Elizabeth, d. and h. of John Elsdon, by whom he was father of the second Benjamin, of "Tuddington [Teddington], com. Middlesex, Esq., and one of the Gent. Pensioners to K. Cha. 2." The second Benjamin married Frances Harborne, of Tackley, Oxfordshire, and their only issue surviving in 1663-4 was Mary, aged eight years. Which of these, if either (and the probabilities seem in favour of one of the two), was the Benjamin Garfield of the Resolution of 1642 we do not pretend to say, but would incline to the second. We must not omit to mention some charming illustrations of Apethorp, the olden seat of the Mildmays, and now of the Fanes, by representation, with its elegant geometrical ceilings, and the interesting

Jacobean screen in the parish church, the tall and elaborate monument of Lord Treasurer Burghley, at Stamford, and notes on Brackley Hospital and on "Burghley House by Stamford Town."

Walks in the Ardennes, edited by Percy Lindley, supplies a cheap illustrated guide to a romantic district, brought recently within easy reach of the English tourist.

MR. WILLIAM HUTT'S latest catalogue, containing many items of interest to collectors, is issued from his new premises, 3, Hyde Street, New Oxford Street, W.

THE name Willis & Sotheran, previously borne by the firm, was substituted for Henry Sotheran & Co. in our notice of the recently published volume of catalogues.

WITH sincere regret we announce the death of Mr. John Eglington Bailey, F.S.A., a well-known antiquary and a frequent contributor to our columns. He wrote many valuable papers for the Lancashire and Cheshire Antiquarian Society and other learned bodies, and was at one time secretary of the Chetham Society. Mr. Bailey was in his forty-ninth year.

THE Lambeth Palace Library will be closed for the recess for six weeks from the 30th ult.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

THOMAS HARRISON ("Colique").—"Doleur intense siégant dans les entrailles" (Littre). This is the meaning the word now bears. The other meaning you mention is not given.

Geo. C. PRATT.—

Most wretched men

Are cradled into poetry by wrong;

They learn in suffering what they teach in song.

Shelley, 'Julian and Maddalo.'

E. WALFORD ("A blue moon").—See 6th S. ii. 125, 236, 335.

T. W. C.—("The sleep that is among the lonely hills").—Wordsworth, 'Song at the Feast of Brougham Castle.'

MR. A. OLIVER writes: "An error occurs in my query on 'Flemish Brasses' (p. 147). The concluding paragraph should be, 'All Hallows, Barking, &c., not palm-pests.' I do not include these last amongst Flemish brasses."

CORRIGENDUM.—P. 87, col. 2, ll. 1 and 8, for "Wiverton" read *Wiveton*.

NOTICE.

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

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

LONDON, SATURDAY, SEPTEMBER 8, 1883.

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LITERATURE OF CHURCH BELLS.

The list of books, as suggested by K. P. D. E. (7th S. v. 446), giving an account of the bells in the several counties of England, if made available for reference by being printed in 'N. & Q.,' would be most useful. As a contribution I send the following list, taken from a collection of notes on the bibliography of bells and bell-ringing which I have been gathering for some time past. I shall be glad of any additions or supplementary information:—

Bedfordshire.—North, Thomas. The Church Bells of Bedfordshire: their Founders, Inscriptions, Traditions, and Peculiar Uses. With Illustrations. London, Elliot Stock, 1883. 4to. Also large paper.

Buckinghamshire.—Turner, Rev. A. Pamphlet on the Bellfounders of Bucks. 1872.

Cambridgeshire.—Raven, Rev. J. J. The Church Bells of Cambridgeshire: a Chronicle of the principal Campanological Events that have occurred within the County. To which is appended a List of the Inscriptions on the Bells. Lowestoft, Samuel Tymms, 1869. 8vo. Illustrated. Only 100 copies printed.—Second edition. Cambridge, printed for the Cambridge Antiquarian Society; London, George Bell & Sons, 1881. 8vo. Illustrated.

Cornwall.—Dunkin, E. H. W. The Church Bells of Cornwall: their Archæology and Present Condition. Printed for the Author by Bemrose & Sons, London and Derby, 1878. 8vo. Illustrated.—This first appeared as a series of articles in the *Reliquary*, vols. xiv. to xviii. (1874-78).

Cumberland.—Whitehead, H. The Church Bells of Cumberland. *Transactions of the Cumberland and West-*

moreland Antiquarian and Archæological Society, vols. x. and xi. (1) Kendal, Wilson.

Cumberland.—Whitehead, H. The Bells of Carlisle Cathedral. *National Review*, May, 1885.

Derbyshire.—Jewitt, Llewellyn. Church Bells of Derbyshire. *Reliquary*, vols. xiii. to xviii. (1873-78).

Devonshire.—Ellacombe, Rev. H. T. The Church Bells in the Towers of all the Parish Churches of Devonshire. Exeter, William Pollard, 1867. 4to. Illustrated.—This forms part iii. of the first volume of the second series of the *Transactions of the Exeter Diocesan Architectural Society*.

—The Bells of the Cathedral Church of St. Peter, Exon. Exeter, printed for the author by William Pollard, 1874. Small 4to. Illustrated.

Dorsetshire.—Wolsey, Bell in Sherborne Abbey Church, with a Sermon by the Bishop of Oxford. Sherborne, 1866.

Essex.—Deedes, Rev. C. Church Bells of Essex. Illustrated. *Transactions of the Essex Archæological Society*, vol. iii. Colchester, Wiles.

Gloucestershire.—Ellacombe, Rev. H. T. The Church Bells of Gloucestershire, to which is added a Budget of Bell Matters of General Interest. Exeter, printed for the author by William Pollard, 1881. 4to. Illustrated.—This volume contains a collection of bell poetry.

Hertfordshire.—Thomas North and J. C. L. Stahl-schmidt, The Church Bells of Hertfordshire: their Founders, Inscriptions, Traditions, and Peculiar Uses. With Illustrations. London, Elliot Stock, 1886. 4to.

Kent.—Stahlschmidt, J. C. L. The Church Bells of Kent: their Inscriptions, Founders, Uses, and Traditions. London, Elliot Stock, 1883. 4to. Illustrated.

Leicestershire.—North, Thomas. The Church Bells of Leicestershire: their Inscriptions, Traditions, and Peculiar Uses; with Chapters on Bells and the Leicester Bell Founders. With Illustrations. Leicester, Samuel Clarke, 1876. 4to.

Lincolnshire.—North, Thomas. The Church Bells of the County and City of Lincoln: their Founders, Inscriptions, Traditions, and Peculiar Uses; with a brief History of Church Bells in Lincolnshire. With Illustrations. Leicester, printed for the author by Samuel Clarke, 1882. 4to.

—Anderson, C. Account of the Lincoln Minster Bells. *Ecclesiologist*, 1865.

London.—Mackie, S. J. "Great Paul," from its Casting to its Dedication. With a Preface on Bells by John Stainer, D.Mus. London, Griffith & Farran, 1882. 8vo.—See also Surrey.

Norfolk.—L'Estrange, John. The Church Bells of Norfolk: where, when, and by whom they were made; with the Inscriptions on all the Bells in the County. Norwich, Miller & Leavins, 1874. 8vo. Illustrated. Also large paper.—This contains a complete list of the dedications of Norfolk churches.

Northamptonshire.—North, Thomas. The Church Bells of Northamptonshire: their Inscriptions, Traditions, and Peculiar Uses; with Chapters on Bells and the Northants Bell Founders. With Illustrations. Leicester, Samuel Clarke, 1878. 4to.

Northumberland.—Ventress, John. The Bells of St. Nicholas Church, Newcastle-on-Tyne. 1857. 4to.

Nottinghamshire.—Stiff, W. P. W. Bells and Bell Founders of Nottinghamshire. *Reliquary*, vol. xiii. (1873).

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Somerset.—Ellacombe, Rev. H. T. The Church Bells of Somerset; to which is added an Olla Podrida of Bell

Matters of General Interest. Exeter, printed for the author by William Pollard, 1875. 4to. Illustrated.—This appeared originally in the *Transactions* of the Exeter Diocesan Architectural Society, new series, vol. iii.

Staffordshire.—Moore. Church Bells of Walsall, Walsall, 1863.

Surrey.—Stahlschmidt, J. C. L. Surrey Bells and London Bell Founders. A Contribution to the Comparative Study of Bell Inscriptions. London, Elliot Stock, 1884. 4to. Illustrated.

Sussex.—Daniel-Tyssen, A. The Church Bells of Sussex, with the Inscriptions of all the Bells in the County. Lewes, G. P. Bacon, 1864. 8vo. Illustrated.—Reprinted from vol. xvi. of the Sussex Archaeological Society's Collection.

Warwickshire.—Tilley, Rev. — Pamphlet on Warwickshire Bells.

Wiltshire.—Lukis, Rev. Wm. C. An Account of Church Bells: with some Notices of Wiltshire Bells and Bell Founders. Containing a copious List of Founders, a Comparative Scale of Tenor Bells, and Inscriptions from nearly Five Hundred Parishes in various Parts of the Kingdom. London and Oxford, J. H. Parker, 1857. 8vo. Illustrated.

—Lukis, Rev. Wm. C. Pamphlet on the History of the Salisbury Bell Foundry. ? 1858.

Yorkshire.—Fowler, J. T. On a Bell at Pontefract. York, 1871. 8vo.

The *Athenæum* of Dec. 17, 1887, has a note to the effect that the Newcastle Society of Antiquaries has undertaken the publication in its monthly *Proceedings* of copies of the inscriptions upon bells and communion plate in the churches of the two northern counties, Mr. Robert Blair, F.S.A., being the author of the undertaking.

'The Change-Ringers' Guide to the Steeple of England,' by J. E. and R. H. D. Acland-Troyte, second edition, 1882, 8vo., contains much interesting information as to the number and weight of bells, &c., but is perhaps of more interest to members of the ringing exercise than to archaeologists.

In 'N. & Q.' 4th S. v. 117, a correspondent mentions that "Mr. Raven is now preparing for the press the 'Church Bells of Suffolk.'" Can any reader say whether this book has ever appeared?

H. G. ALDIS.

SHAKSPEARIANA.

'HENRY VIII.' III. i. 122 (7th S. v. 263; vi. 2).—It is, I believe, the practice of *variorum* editors to rake together, for the benefit of the unhappy student, all the changes, good and bad, possible and impossible, that have ever been suggested by would-be emendators for improving the text of Shakespeare. Were it not for this, one could afford to regard Mr. WATKISS LLOYD'S emendations, the great bulk of which no man of average intellect would think of adopting, as the result of a harmless mania. So far as I have observed them, they always appear to offend against the first canon of Shakespearian, and, indeed, of all emendatory criticism, viz., that where a passage makes sense the text should be

preserved inviolable. But MR. LLOYD offends more deeply than this, for he manages to make some passages unintelligible which in their original form give perfect sense. Thus, in one passage, when the Queen asks of the cardinals, "What can happen to me above this wretchedness?" we are not unprepared for the conclusion, "All your studies make me a curse like this!" But MR. LLOYD sees a chance of improving the passage, and proposes "cure" for "curse." We will assume (though not admitting that the change is justifiable) that the emended passage is *per se* as good as the original. But what follows? Campeius, deprecating the harsh insinuations of the Queen's language, strikes in with, "Your fears are worse," meaning that out of her fears the Queen is making herself a curse worse than anything that has actually happened to her, or than will happen to her if she adopts the cardinals' advice. Now let us try how this goes with MR. LLOYD'S "cure," and we shall find that these words become quite meaningless.

I have enlarged on this simple passage, not because MR. LLOYD'S emendation warrants any such lengthy notice, but as a protest against filling the pages of 'N. & Q.' with improvements which are usually nothing but corruptions of the text of Shakespeare—that text which all true Shakespearians are jealous to preserve.

HOLCOMBE INGLEBY.

Athenæum Club.

"THE MORT O' THE DEER" (7th S. v. 145; vi. 2).—The question is (1) as to the genuineness of the jealousy so suddenly sprung on the audience by Leonatus; (2) as to the symptoms arousing it. We read that Polixenes and Hermione were "making practis'd smiles," and sighing *en suite*. We know, but Leonatus did not, that the pair had entered on a very interesting colloquy; they chatted with perfect unconstraint, like brother and sister, or two cousins. The appended sighs and smiles would be unrestrained, the laughs would be guffaws. I therefore submit that this by-play is a sort of burlesque, that its character is correctly described by Leonatus, and that this very aspect of broad comedy would satisfy Camillo of its perfect innocence. Guilt would be more secretive. The object would then have been to conceal, not to exhibit, the smiles and sighs. Spectators, like Camillo, would have been the first to detect it, even before Leonatus, who had but just requested Hermione to intervene, could suspect evil between such comparative strangers.

What is to be thought of "the lover, sighing like furnace"? I contend for "broad smiles" and "loud sighs," sighs like the *gentle* blowing of a horn, intended to be heard by a scattered body of huntsmen over a wide extent of country.

A. HALL.

'HAMLET,' I. iv.—We have reason to believe that Shakespere had read 'Hakluyt's Voyages,' which some one (Charles Kingsley, I think) calls the English Homer. It was printed in 1589, and at p. 118 is the following passage, which I do not remember to have seen quoted before :—

"All these ceremonies first done, the King tooke a cup of golde, and they put him in wine, and he dranke of it, and when he dranke, the people cried all with one voice, Abaan, Abaan, with certaine other wordes, like as they cry commonly in Flanders, vpon the Twelwe night, the kinning drinckes: and when he had drunke, then they gaue drinke to euery one."

R. R.

Boston, Lincolnshire.

'TIMON OF ATHENS,' IV. iii. 139.—

TIMON (to Phrynia and Timandra). Be whores still;
And he whose pious breath seeks to convert you,
Be strong in whore, allure him, burn him up;
Let your close fire predominate his smoke,
And be no turncoats: yet may your pains, six months,
Be quite contrary; and thatch your poor thin roofs
With burthens of the dead,

So the Globe editors print and punctuate, and as they do not expend an obelus on the passage, it is to be supposed that they consider it to be consistent and intelligible. So far they are in accord with Dyce and Collier, who likewise pass by on the other side, as with averted eyes, and without a word of compassion or cavil. It would be very satisfactory to be told explicitly what interpretation is thought so obvious and reasonable of

Yet may your pains, six months,

Be quite contrary,

that the words may be left to explain themselves. I can only say, in all frankness, that for myself I can make nothing of them, strain them how I will. Waiting and willing to be better informed by others, I give in the mean time my own conclusion as to a satisfactory emendation of what, with my present lights, I hold to be a corrupt passage.

The corruption is intermediate between clauses which are in distinct relation to each other—a relation, therefore, which they must originally have been calculated to harmonize with and enforce.

"Be constant in your evil ways," says Timon, in effect; "be no turncoats, yet thatch your poor thin roofs with burthens of the dead; and yet may you undergo a change in this respect,—May you lose your hair, and have to resort to wigs—to false curls,

The skull that bred them in the sepulchre."

'Merchant of Venice,' III. ii.

Baldness is referred to constantly in Shakespere as a consequence of licentiousness; and, indeed, in this very speech :—

Make curl'd pate ruffians bald.

To the alteration and consequent deformity thus imprecated the intermediate clause must have given a parallel, as is indicated by the very word "contrary." "Six months," stated absolutely, is, per-

haps, susceptible of the meaning "six months hence"—more naturally, "for the space of six months"; but we get no help so (at least I do not) to an elucidation of the imprecated reversal of pains—reversal in what manner; of what pains for such time? In this difficulty I resort unhesitatingly to an heroic remedy, which it is for success to justify. I conclude with confidence that for "pains six months" we should read "pale-sick mouths." "May your mouths be quite contrary" implies, consistently with the meaning demanded by the position of the clause, "May you lose your teeth as well as your hair, and may your mouths be in consequence awry." So Lafeu, in 'All's Well that Ends Well,' II. iii. :—

I'd give bay Curtal and his furniture

My mouth were no more broken than these boys'.

"May your lips become distorted, and so may you laugh on the wrong side of your mouth," is what the evil wish comes to.

In 'Henry V.' we have the compounds "pale-dead" and "pale-dull mouths," and in 'Romeo and Juliet,' "Who is already sick and pale with grief." Read, therefore, with a further correction of faulty punctuation,—

Allure him, burn him up,

Let your close fire predominate his smoke.

And be no turncoats; yet may your pale-sick mouths

Be quite contrary; and thatch your poor thin roofs

With burthens of the death.

W. WATKISS LLOYD.

THE GREAT JAVA.—In regard to the question whether the Great Java of the early sixteenth century included Australia, the following extract from my work on Polynesia 'Coral Lands' (London, Bentley, second edition, 1883), bears on the matter. In a chapter on "Bêche-de-mer Fishing," at p. 267 of that edition, occur these lines :—

"For centuries past Chinese mariners have frequented the coasts of the Indian Archipelago, New Guinea, and New Holland, and it was from this reason that the northern shores of that great island were as well known to them before the days of Marco Polo as they are to ourselves at the present time. When Capt. Flinders was engaged in the first exploration of that locality he encountered in one of the harbours a fleet of vessels which he first supposed to be pirates. On closer examination they turned out to be Chinese *tripang* fishers (Chinese for *bêche de mer*), with whom he became very friendly. He received some valuable information from their intelligent Commodore, and was shown by him a chart showing the principal features of the coast and their relative positions to New Guinea and Timor. There can be no doubt that it was from this source that the Dutch navigators of former days derived the information which set them to the discovery of New Holland and set the Spaniards speculating upon the precise locality of that land which they were the first to call Australia. As regards maritime enterprise in the Coral Seas, no traffic has ever done more towards the progress of discovery than the *tripang* or *bêche de mer* trade of China, not even excepting the whale fishery. The whale men generally do not find islands, while the *bêche de mer* fishers land and live upon

them until their cargoes are completed, and are thus enabled to supply information not otherwise obtainable."

So far 'Coral Lands.' The trade of supplying Chinese gourmets with the sea-slug of the coral reefs of Polynesia is just as important a business to-day as it was centuries ago. The Chinese will have it as of yore; but the fishers to-day are mostly British or American citizens, and the strange article of commerce is prepared by them or their servants for transportation, mainly in British owned bottoms, to an Australian port for shipment by the regular China steamers. *Bêche de mer* now commands in the markets of the "flowery land" 80*l.* to 100*l.*, or even 120*l.*, a ton. I have known 160*l.* a ton being given for very superior *bêche de mer* got off the northern coast of Vanna Levu, Fiji, and cured there. In parts of Polynesia this species of mollusc (*Holothurides*) is called *Rodi*, in the Carolines *Menika*. The first invasion by Chinamen of the coasts of Australia commenced long before the cross of St. George was possible as an emblem. A fairly full account of *bêche de mer* fishing is to be found in 'Coral Lands,' but I may prepare a magazine article on the subject.

H. STONEHEWER-COOPER.

Port Victor, South Australia.

PARALLEL BETWEEN LESBOS AND VENICE.—It may be interesting to draw attention to a parallel made by the illustrious sixteenth-century Italian scholar Muretus between the island of Lesbos and the other island city of Venice. Lesbos, of course, the home of Sappho and of the lyrical and erotic associations connected with the name of that brilliant woman poet whom Mr. F. T. Palgrave considers the supreme literary genius among women, not forgetting the claims of modern women of genius, is now known as Mitilene, the ancient capital city Mitylene having, in men's mouths, become equivalent, by a process of which, I believe, there are other parallels, to the name of the whole island. Horace and Longus both allude to the physical and civilized characteristics and charms of Lesbos. With your permission I will state the parallel between the queen of the Ægean and the queen of the Adriatic in the words of Muretus ('M. Anton. Mureti Scr. Sel.,' ed. Teubn., vol. ii. cap. xxxvii. pp. 168-9, Lipsiæ, 1873), which for practical convenience I venture to translate:—

"Horace was not wrong in classing Mitylene among the fairest of cities in the Odes (I. vii.) :—

Laudabunt alii claram Rhodon aut Mitylenen;
and in the Epistles (I. xi. 17) :—

Incolumi Rhodos et Mitylene pulchra facit, quod
Penula solstitio, campestre nivalibus auris.

Such, indeed, they say that Mitylene was once, and such now is Venice, the ornament not only of Italy, but of the whole civilized world. For the sea flowing all round ancient Mitylene used to map out and divide it by many canals (*euripis*), and all through the city the bridges, which were numerous, were of brilliantly white and

polished stone [*λίθων*, *i. e.*, probably marble, for Lucian, Pausanias, and other Greek writers often use *λίθος* as =marble, *par excellence*], so that it suggested the idea not so much of a city as of the loveliest of islands. This feature in Mitylene is indicated by that sweetest and most fascinating of writers Longus, in the beginning of his *Πομπηναία*, in the following words: 'Mitylene is a great and fair city of Lesbos, for it is divided by canals formed [naturally] by the inrush of the sea, and is decorated by many bridges of pure white ashlar-work in marble [*ἑστροῦ καὶ λευκοῦ λίθου*]. You would almost think that you were beholding not a city, but an island.' I [adds Muretus] have the greater pleasure in making these classical references, both because they confirm the testimony of Horace about this most magnificent city [Mitylene], and also because the work of Longus, though thoroughly deserving study, has not up to date, so far as I know, been generally appreciated [*publicum accepit*]."

I may add that in a well-known folio edition of Swift, the learned work of a fellow of Trinity College, Dublin, attention is drawn, in a valuable preliminary essay, to the analogy between Longus and parts of Swift, and also to the still more obvious debt to Longus of Bernardin de Saint-Pierre, in his 'Paul et Virginie,' and possibly in his 'La Chaumière Indienne,' both beautiful and, in their way, wholesome and edifying romances.

H. DE B. H.

ALLIBONE'S 'DICTIONARY OF BRITISH AND AMERICAN AUTHORS.'—I happen to possess only vol. i. of this great work (edition 1877), and it occurs to me to note a few things which might as well be remedied. Mr. Allibone gives a niche to Hugh FitzPatrick, a Dublin bookseller, in the belief that he was author of the 'Statement of the Penal Laws,' whereas it was really written by Denis Scully, of the Irish Bar. While Mr. Allibone includes Hugh FitzPatrick, he omits Patrick Vincent FitzPatrick, author of 'Thaumaturgus,' and William John FitzPatrick, who has produced a large number of books. Mr. Allibone also omits the late Sir Samuel Ferguson and Percy Fitzgerald. The author of the 'Life of John Banim' (p. 112) was not Patrick John, but Patrick Joseph Murray. Father Arthur O'Leary officiated not at York, but Cork. Prof. Edward Dowden should have a niche in future editions. The late John Dalton of Dublin, author of a vast number of books, mainly illustrative of Irish history, is left out in the cold. The same remark applies to John T. Gilbert, F.S.A., author of the 'History of Dublin' (1855) and many other important publications. Mr. Allibone's motto, as proudly displayed on his title-page, is a grand one—*i. e.*, "The chief glory of every people arises from its authors.—Dr. Johnson." It would be a good work, therefore, to make the *magnum opus* as complete as possible. As regards the A division, Col. Henry Addison, author of 'Recollections of a Police Magistrate,' might be added. A memoir and portrait of him appears in the *Dublin Univ. Mag.* for 1841 (*vide* 'Life of Charles Lever').

EBLANA.

'LEX FORCIA.'—The full title of this curious tract is:—

"Lex Forcia: being A sensible Address to the Parliament for an Act to remedy the Foul Abuse of Children at School, especially in the Great Schools of this Nation. 'Nimium est quod intelligitur.' Quintillian on this Subject. 'Consider of it, take Advice, and speak your Minds,' Judges xix. 30. London: Printed for a Number to be Sent, or Presented to Parliament-Men. And the rest to be Sold only by the Booksellers in Westminster-Hall (where such come) and no other-where else; there being but a few Copies in all to be Sold. 1699," 4to., pp. 30+1 leaf blank.

Not content with "Lex Forcia" on the title, the author begins his tract thus: "Marcus Forcius, Tribune of the People, prefer'd a Law, That no Roman Citizen should be Beaten with Rods." "Lex Forcia" is the head-line all through, so that it cannot be a misprint, and there are several Latin quotations introduced, so that this writer can hardly be supposed to have been ignorant of the real name of the law, Lex Porcia, nor of its presumed author, Publius Porcius Læca, though he has confounded him with Marcus Porcius Læca, a leading member of the Catilanian conspiracy. Why, then, "Lex Forcia"? Is it a pun, "the Law of Force," or, after all, a mere blunder through forgetfulness and neglect to refer to ancient authorities? As to the original author of the law,

"some evidence is derivable from the coins of the Porcia gens, which in most instances have the word 'Provoco,' evidently referring to the Lex Porcia de Provocatione, and as the name P. Læca occurs on the coins, it is supposed that the law may have been proposed by P. Læca in his tribunate in B.C. 199. There is nothing improbable in this supposition; but the name of the proposer of the law is not mentioned by any ancient writer."—Smith, 'Dict. of Class. Biog.,' under "Læca."

The law is well known from St. Paul's appeal to it in Acts xxii. 26, which shows that the apostle had a distinct knowledge of the Leges Porcia and Sempronæ, which prohibited the scourging of a Roman citizen. These Leges were considered as the palladium of Roman liberty, for which reason Cicero exclaims, "O nomen dulce libertatis! O jus eximium nostræ civitatis! O lex Porcia, legesque Sempronæ!"; and soon afterwards, "Facinus est vinciri civem Romanum, scelus verbervari" ('In Verrem,' v. 63 and 66). With reference to the tract itself the writer says, p. 3:—

"In the Year 1669 these ensuing Papers for the most part, not altogether (for there are many Passages intermingled, not before in them, some changed, some left out), were Printed in a little Book in Duodecimo, and Licensed by Roger Le Strange, they being brought to him by a Knight of his Acquaintance, and the Book was Presented by a Lively Boy (with a Servant of that Knight attending him) to the Speaker, and to several Members of the House, as a Petition in behalf of the Children of this Nation, a Quantity of them being paid for, and Designed to that End."—R. Chiswell, 16mo.

A copy sold at Puttick's, July 23, 1888, for a guinea. Is anything known of the author? Does

Mr. Cooper, in his 'History of the Rod,' throw any light on this subject? W. E. BUCKLEY.

AN INTERESTING MANOR.—I think the following cutting from the *Standard* of July 25 worthy a niche in 'N. & Q.':—

SIR,—On the 7th of August next the Sulgrave Estate, in Northamptonshire, is to be put up for sale. This estate is intimately connected with the name of a family, one member of which, at least, has left his imperishable mark in the history of the world.

Sulgrave Manor was, at one time, the home of the Washingtons, and, both on the porch of the manor house and in the adjoining parish church of St. James's, are still to be seen the mullets and bars of the Washington coat of arms, from which are derived the stars and stripes of the American banner.

I have thought that it might be of interest to your readers to know that, at one time, the Washington family had their residence in London, and that residence was Gray's Inn, where so many illustrious men have resided.

Lawrence Washington (1500–1534) resided at Gray's Inn for the greater part of his life. The patent, 30 Hen. VIII., by which the manor of Sulgrave was granted to him after the dissolution of the monasteries, describes him as "of Northampton and Gray's Inn, Middlesex." Between the years 1544 and 1579 his eleven children, four sons and seven daughters, were all born at Gray's Inn.

The admission books of the Society contain the names of Lawrence Washington in 1571, and his son Lawrence in 1607.

Lawrence Washington, of Sulgrave and Gray's Inn, had a son Lawrence, who was knighted and became Chief Registrar of Chancery, and was succeeded in that office by his own son Lawrence in 1626.

The elder Lawrence Washington was the great-grandfather of John and Lawrence, who emigrated to America about the year 1657, and John was the great-grandfather of George Washington, Commander-in-Chief and first President of the United States of America.

I am, Sir, your obedient servant,

W. R. DOUTHWAITE, Librarian.

Gray's Inn Library, July 24.

G. BLACKLEDGE.

5, Bishop's Court, Chancery Lane, W.C.

"SUAVITER IN MODO FORTITER IN RE."—At intervals since the first occurrence in 1st S. viii. 587, this sentence has been noticed in 'N. & Q.' In 6th S. i. 527 I stated all that was then to be learned respecting it; and this was made more precise by MR. FRASER in 6th S. ii. 79, where he cited at greater length the context of one of the passages referred to. But I have lately seen in a recent number of *L'Intermédiaire*, No. 481, another instance of the use of a similar phrase. This is, with the exception of the original of *Wisd. viii. 1*, which is quoted from the Vulgate to show the exact correspondence of the principal words in the Latin, the only reference to a Greek writer. Himerius, a sophist of the fourth century A.D., is stated to have made use of this expression, "Πρώτος τοῦς λόγους, ὄξυς τὰ πράγματα" ('Orat., vii. 15, Paris, Firm. Didot). The only other reference in *L'Intermédiaire* is to

the well-known passage in the injunctions of Aquaviva. ED. MARSHALL.

ALCESTIS AND THE DAISY.—In the 'Legend of Good Women,' l. 512, Chaucer says that Alcestis was "turned into a daisy," and that he had found this in a book. I have looked everywhere for this. I can find no account that connects Alcestis with the daisy, nor even any account of the daisy in connexion with any metamorphosis. I do not suppose any one can answer this, but it will be something to be confirmed in my belief that the story alluded to is lost. WALTER W. SKEAT.

SKIP.—A tunnel on the Manchester, Sheffield, and Lincolnshire Railway, in the parish of Kirton-in-Lindsey, was made some time between the years 1848 and 1852. Much of the excavated material was drawn up shafts, and I was informed a day or two ago that the large iron boxes used for containing this material were called *skips*. The word is quite new to me. It was evidently an importation into Lincolnshire—a "foreign" word that has not taken root.

Guessing about words is a foolish and illiterate practice. Until better informed, however, it may not be unsafe to regard *skip* provisionally as a form of *skep*. This latter word is common here and elsewhere. It is explained in Mr. Peacock's 'Manley and Corringham Glossary' as a measure of capacity, a peck-skep, a strike-skep, and also as a bee-hive.

A LINCOLNSHIRE FARMER.

EPITAPH.—If the accompanying epitaph has not been already given to the world in your columns it may deserve a place there. It is inscribed on a tablet on the northernmost of the two central buttresses at the west end of the church of Wirksworth, Derbyshire:—

In Memory of Philip Shallcross, once a eminent Quill-driver to the Attorneys in this town. Died Nov. 17, 1787, aged 67.

Viewing Philip in a moral light, the most prominent and remarkable features in his character were his real and invincible attachment to dogs and cats, and his unbounded generosity towards them, as well as towards his fellow creatures.

To the Critic.

Seek not to shew the devious paths Phil trod,
Nor draw his frailties from their dread abode.
In modest sculpture let this tombstone tell
That much esteemed he lived, and much regretted fell.

E. V.

DIFFICULTIES OF AUTHORS IN THE SEVENTEENTH CENTURY.—The following extract, showing the difficulties which beset authors at that period, is from the address "To the Christian Reader" prefixed to two sermons entitled "The Spiritvall Sonne-ship," by Samvel Hieron, printed at London, 1611:—

"I have to desire of thee.....that if in the printing of these or any other of my publishings, thou hast met, or

hereafter shalt meet with any errors, which may interrupt and stumble thee in thy passage, thou wouldest lay the fault wholly where it is: It hath much grieved me to see the flaws, and maimes, in diuers of the things which I haue sent abroad, the falsifying of words, the misplacing of sentences, the dismembriing of some, the confounding of other some clauses, by wrong pointing them;.....I beseech thee make the best of these escapes, and let thy care and diligence to obserue my maine purpose in euery particular place, help these imperfections. My endeauor hath euer bene to put each thing perfect into the printer's hand; I dwell farre off, and cannot attend their proceedings.....Modbury in Deuon.

"Thine in Christ,

"SAM. HIERON."

J. F. MANSERGH.

LORD CHARLES HOWARD OF EFFINGHAM.—The remains of Lord Charles Howard lie buried in a vault in the parish church of Reigate, Surrey, with no memorial or monument to record the fact. The church suffered greatly from the violence of party feeling in the Civil War, and it may be that any said memorial perished. The following is the inscription on the coffin:—

"Here lyeth the Body of Charles Howarde, Earle of Nottingham, Lorde High Admirall of Englande, Generall of Queene Elizabeth's Navy Royall at Sea against the Spanyards Inuinsable Navye in the year of our Lorde 1588, who departed this Life at Haling House the 14th day of December in the year of our Lorde 1624, Ætatis suæ 87."

The register of burials for the year 1624 has this entry:—

"The 23^d day of December, at midnight, was buried the Right Honourable Charles Earle of Nottingham."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

"MUCH CRY AND LITTLE WOOL."—The following early example may be worth a note:—

"And so his hyghnes shal haue theroff, but as hadd the man that sherid is hogge, *muche crye and litill wool.*"—Sir John Fortescue, 'On the Governance of England,' chap. x., ed. Plummer, p. 132 (about 1475).

WALTER W. SKEAT.

INSCRIPTION IN ST. HELIER PARISH CHURCH.—

To the memory of
Maj. Francis Peirson
who

When this Island was invaded by the French
Fell, bravely fighting
At the head of the British and Island Troops.
He died in the flower of youth
And in the moment of Victory
on the 6th day of January
1781, aged 24.

The States of the Island
In grateful testimony of their deliverance
Caused this memorial to be erected
At the Public Expense.

H. G. KEENE.

Jersey.

ROKE.—Recently I heard my gardener use *roke* as the past tense of *reek*. It was used to

denote the steam from a newly-made haystack. He is a Kentish man.

THORNFIELD.

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.

CHARGER.—Can this word, in sense of horse used in a charge, or ridden by an officer, be found before Campbell's 'Battle of Hohenlinden,' December, 1800? It is frequent in Scott, Byron, and other poets soon after; but it was unknown to Dr. Johnson and to all the editions of Phillips, Kersey, Bailey (1721-1800), to Ash, &c. Todd, who added the word to Johnson in 1818, cites Kersey for it, but apparently through some mistake. Was it an army term picked up by Campbell, or did he originate the use?

J. A. H. MURRAY.

The Scriptorium, Oxford.

CHARTIST.—I shall be glad of information as to the first use of *chartist* and *chartism*, and early quotations for both words. They are said to occur in the *Annual Register* of 1838. Will some one send me them? Is it known who invented the terms, and were they originally assumed by the advocates of the People's Charter, or bestowed by others upon them? I find that *charterism* was an early (and natural) synonym of *chartism*, and I suppose that *charterist* may as naturally have been first used for *chartist*, but I have no example. *Facts* bearing on the matter will be gladly received.

J. A. H. MURRAY.

The Scriptorium, Oxford.

SAMUEL FOOTE is said in the "Life" by John Bee prefixed to his 'Works,' in 3 vols., 1830, to have been the son of Samuel and Ellen Foote, of Truro, and to have been born in a house long known as John-son Vivian's. Cooke, his biographer, says the father's name was John, and is followed by the 'Biographia Dramatica,' Chalmers's 'Biographical Dictionary,' &c. As the father was Commissioner of the Prize Office and Fine Contract, &c., this contradiction is capable of being settled. Is John-son Vivian's still known in Truro?

URBAN.

ROBERT DUNBART.—I should be glad to have any information about this engraver. His name does not appear in Redgrave. He appears to have engraved the portrait of Jonas Hanway by Edward Edwards which hangs in the committee-room of the Marine Society.

G. F. R. B.

BREMBELSHET OR BREMSCHAT FAMILY.—Where can I find some details of the descent of this family, who were lords of the manor of Bramshott, Hants?

E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

STATEMENT CONCERNING EARLY CHRISTIANS.—"The early Christians were accustomed to bid their dying friends 'Good night,' so sure were they of their awakening on the Resurrection morning." What authority is there for this statement?

G. H. T.

NOTHINGARIAN.—I should be glad if Mr. W. ROBERTS or any other correspondent could give a quotation for this expressive epithet, which I came to know in Scotland and am inclined to believe to be a Scotticism. I am not sure whether it is as old as the 'Ochteryre Papers.'

NOMAD.

LORD ARCHIBALD HAMILTON died on Sept. 4, 1827, in the Upper Mall, Hammersmith. I wish to know where he was buried, and, if possible, to obtain a copy of the inscription on his tomb. Can any readers of 'N. & Q.' kindly help me?

G. F. R. B.

WILLIAM CARTWRIGHT.—In "The Playhouse Pocket Companion, or Theatrical Vade-mecum, &c., London, Printed and sold by Richardson & Urquhart, under the Royal Exchange, Cornhill; J. Wenman, No. 144, Fleet Street; and J. Southern, in St. James's Street," 12mo., 1779 (for rest of title see Mr. Lowe's 'Bibliography of the Stage'), it is said on the back of the dedication to "The Pit," which follows the title-page, that the 'Plays and Poems of William Cartwright' are printing by subscription in two neat pocket volumes, price seven shillings, with notes, &c., by the author of the 'Critical History of the English Stage' prefixed to the work. Is anything known of this edition or of its editor?

URBAN.

OLD RULE FOR LATIN VERSES.—I remember my father dictating to me the following couplet, containing a rule for making Latin verses, and adding that they were current in his day at the Charterhouse School, towards the end of the last century:—

Carmina non bona sunt, sine "nunc," sine "tunc," sine
"quando,"
"Quandoquidem," "quoniam," "quippe-quad," atque
"quia."

Have these lines ever been in print before, and are they to be found in any mediæval grammarian; or are they part and parcel of unwritten and traditional Carthusian school "lore"?

E. WALFORD, M. A.

7, Hyde Park Mansions, N.W.

STROUD AS A PLACE-NAME.—Chatterton, that wonderfully aborted genius, describes very shortly his journey to town. He rode partly in the basket, partly inside, and partly as outside passenger. He appears to have left Bristol by the lower road, through Brislington, Bath, Marlborough. He breakfasted at Speenhamland, a suburb of Newbury, and dined at Stroud, reaching London at

5 P.M. Of course this is not Stroud in Gloucestershire. There is, however, a Stroud Green two miles west of Staines, so he probably came through Reading, over Loddon Bridge, through Bracknell, across Ascot Heath, along Sunning Hill, and by Virginia Gate. Was this Stroud Green known as a coaching place of old?

I have traced the old Roman road to Silchester, called the Portway, in this locality, and propose to connect the name Stroud etymologically with *street* as a common form of the Welsh *ystroad*. Cf. also *strid* for *stride* as a water passage; and see the mutation of *Strat-ford* into *Stort-ford*, whence the river Stort, and Stroud Water, the river Frome, as secondary applications. We have also Strood at the old water passage from Rochester, Kent.

A. HALL.

13, Paternoster Row, E.C.

"TIB AND TOM."—*Apropos* of the recent discussion concerning *tom-cat*, will some one kindly tell me to what Randolph alludes in these lines in his 'Hermaphrodite' ('Works', ed. 1875, p. 640)?—

That gamester needs must overcome
That can play both Tib and Tom.

The poem was first printed in 1653. C. C. B.

[In the game of Glee, Tib is the ace of trumps and Tom the knave.]

LORD CHANCELLOR HARCOURT.—Why is Lord Harcourt's first wife styled "Rebecca, Lady Astry," in Doyle's 'Official Baronage,' vol. ii. p. 113? She was the daughter of the Rev. Thomas Clark, his father's chaplain, and the marriage, which was clandestine, took place about 1677. She was buried at Chipping Norton May 16, 1687.

G. F. R. B.

HERALDIC.—Will any of your readers kindly assist me in tracing the following coat of arms, on a piece of plate engraved apparently about one hundred years ago? The plate came out of Norfolk, and might belong to the Hase family or their connexions. Field, Ermine; between three martlets proper a chevron gules charged with three crosses fleuris (a lozenge).

W. J.

CHAPLAIN IN THE PENINSULAR ARMY.—A grand-uncle of mine was a chaplain in the army of Wellington in Spain at the beginning of this century. He caught fever in attending the sick soldiers, and died at Badajoz or Ciudad Rodrigo. In what books or newspapers should I be likely to find any mention of the circumstance? He was so highly esteemed that a monument was erected to his memory in Spain.

J. W. HARDMAN, LL.D.

WHICH IS THE OLDEST MILITARY CORPS IN THE WORLD?—Is not the Honourable Artillery Company of London the oldest corps now existing in the world? It was stated at the Armada Ter-

centenary at Plymouth that really it dated its origin from the train bands of the time of William Rufus, and so was nearly eight hundred years old; but even taking the date of the charter of Henry VIII. this would give it a greater antiquity than any European regiment. All the feudal armies of the Continent have been dissolved long ago, and, if I mistake not, from revolutions or mutinies most of those of the Armada period. The place where one might find rivals to the Honourable Artillery Company would be, I should suggest, in Persia or China; but I do not know if there are there any very ancient corps. The idea of the Honourable Artillery corps is one not uncommon in mediæval cities, but stamped out in modern times. The question of "Which is the oldest military corps in the world?" is very interesting. W. S. LACH-SZYRMA.
Newlyn.

BAY BERRIES.—To what use did the ancients devote the fruit of the sweet bay, *Laurus nobilis*, L., the *Lauri baccas* of Virgil? I do not find anything said of them in our cookery books, but presume they were eaten as a condiment. In this part of England the plant rises to thirty or forty feet in height, and often bears abundantly.

R. C. A. P.

Taunton.

"FORME" OR "FORM."—Type arranged in order "locked up" (held together) in a "chase" (iron frame) is known as a "forme." Americans drop the final *e*. Which spelling is the more correct?

ANDREW W. TUER.

The Leadenhall Press, E.C.

[The *e*, we believe, is a modern excrescence. *Form* is to be found in Bailey, 1763, in Savage's 'Dictionary of Printing,' and in Annandale's 'Ogilvie,' where *forme* is given as an alternative.]

MAGNA CHARTA.—I have in my possession an illuminated (by hand) folio copy of the above, printed in gold on vellum, date 1814-15. I am told that the cost of producing one copy was 105*l.*, and there are only two others, one of which is in the British Museum. Can any of your readers help me to find out where the third is?

EDWARD BADDELEY.

FRENCH REFUGEES IN HAMBURG, 1789-1815.—Where can I see a German account of French nobility who resided in Hamburg during the revolutionary period, with full particulars as to their titles and military rank? Also information required whether they became citizens thereof, with names of residence, &c.

B. T.

REYNOLDS AND MORLAND.—Where can I find the record that Sir Joshua Reynolds painted the portrait of George Morland when a youth? I possess a fine Sir Joshua-like head, said to be George Morland, dressed in brown coat and a shirt frilled after the fashion of the period; and having read

that Sir Joshua had offended the youth by painting him in a lace collar, I ventured at last to test it with spirits of wine, which revealed a lace collar under the brown coat painted on a blue-black velvet. I therefore hope that one of your readers will now enable me to read it again.

FRED. PIERCY.

THE STUART PAPERS.—Is anything further known of the important letter of Lord Oxford in September, 1716, to the Pretender referred to in the *Edinburgh Review*, vol. lxii. pp. 18-19, but which Lord Mahon failed to find when writing his 'History of England' (second edition, vol. i. App. p. iii)?

G. F. R. B.

ARMADA LITERATURE.—Which are the chief contemporary Spanish works describing the expedition of the Spanish Armada of 1588, or the preparations for it?

W. S. LACH SZYRMA.

"THE DERBYSHIRE HUDIBRAS."—I should be very grateful for any information regarding George Eyre, the Derbyshire Hudibras, beyond the short notice in the Appendix to Glover's 'Derbyshire.' When and why did Eyre first get this *sobriquet*; and who gave it him?

ALSAGER VIAN.

Jews in IRELAND.—In Shirley's letters of the reign of Henry III. (ii. 519) it is stated that Peter de Rivallo was charged with the custody "Judaismi nostri Hibernie," and that all the Jews of Ireland were to be amenable to his jurisdiction. I have devoted a large amount of attention to the early history of the Jews, but cannot find the slightest reference to Irish Jews. I shall be thankful for any details respecting them.

M. D. DAVIS.

RELIGIOUS ANOINTING.—What was the primitive idea underlying the practice, common to so many religions, of anointing sacred things and persons with oil, ghee, chrism, or other unctuous matter?

A. SMYTHE PALMER.

Worford.

SCOTCH HALL.—This hall was in Farringdon Ward Within. I find no mention of it in Cunningham, Timbs, nor Cassell's 'Old London.' Where can I learn anything about it?

C. A. WARD.

Walthamstow.

AUTHORS OF QUOTATIONS WANTED.—

O life, without thy chequer'd scene
Of right and wrong, of weal and woe,
Success and failure, could a ground
For magnanimity be found?

"Willing to serve God so that they did not offend the devil,"

G. H. T.

"A woman is only the age she looks,"

MAC,

Fortune a goddess is to fools alone,
The wise are always masters of their own.

GEO. C. PRATT.

Replies.

HUNTING HORNS.

(6th S. x. 383, 504; xi. 113; xii. 72, 230, 496; 7th S. vi. 151.)

The Ripon horn has, I think, nothing to do with hunting. Thomas Gent, in his 'History of Rippon,' 1733, tells us as follows:—

"It was indeed the Custom of the *Vigillarius*, or *Wakeman*, to order, That a Horn should be blown every Night, at Nine of the Clock: And if any House, or Shop, was broke open and robb'd, after that Blowing of the Horn, 'till the Rising of the Sun; why then, the Loss was obliged to be made good to the suffering Inhabitant. For this Obligation, or Insurance, every Housholder used to pay Four Pence a Year; but if there was a Back-door to another Street, from whence double Danger might be suppos'd, then it was to be Eight Pence. That Tax [a kind of Police-rate] is since discontinu'd: But still they persevere to blow the Horn, at the said Hour of the Night; three Times at the Mayor's Door, and thrice at the Market-Cross."

It was this "perseverance" which mystified CUTHBERT BEDE. The market-cross, or obelisk, 82 ft. high, is, or was, "surmounted" not only "by a horn," but also by "a Star and Flower-de-Luce": the "spindle" on which they are displayed is six feet long. The whole obelisk cost 564*l.* 11*s.* 9*d.*, and was erected in 1702, John Aislabie being mayor.

"A Bugle-Horn, Belted Sable, and deem'd to be embellish'd Argent, are [*sic*] now the Arms of Rippon," wrote old Thomas Gent. Whence, therefore, come the "Star and Flower-de-luce"? Is there any foundation for the supposition, which I have heard put forward, that the star has reference to the spurriers' trade? JULIAN MARSHALL.

In Charleton's 'Newcastle Town,' p. 161, the "White Hart Inn" is mentioned as being the fashionable tavern of the town, *temp.* 1751:—

"The gentlemen of the Newcastle Hunt, on the first day of the season, met at Debord's with great parade, and with French horns, and much music and smacking of whips."

In all likelihood this would continue until the end of the last or into the early part of the present century. In one of the illustrations to Somerville's 'Chase' there is the bell of a French horn seen below the right arm, at the back of the huntsman; and in the museum at Kelso there are two, measuring 16½ in. in diameter outside, 14½ in. inside, and 9½ in. across the bell. There is no information as to where they came from. However, Bewick, who was so accurate an observer of everything connected with rural life, would hardly have introduced anything not in actual use.

As to when straight horns were substituted for curly ones, is it not probable that both were used? In a copy of an old view of Alnwick Castle, probably the early part of the last century, there is a fox-hunt going on in the foreground, the fox

and dogs followed by three huntsmen, and one man, on foot, blowing a straight horn. In fact, horns of all shapes, straight, curved, and curly, seem to have been used. G. H. THOMPSON.

Alnwick.

From the mention of prints of the old-fashioned French hunting-horn, it would almost seem that the recent, if not present, use of the thing itself is forgotten by the writer. When I abode at St. Germain en Laye, in 1857-8, these horns were always worn by the *chasseurs*, and, I think, the *piqueurs* of the Emperor's most picturesque, if cockneyish, hunt. I once saw the "breaking up" of the stag—an extraordinary scene. Four *chasseurs* stood in front of the hounds and blew a long primæval-sounding blast, called "la note de Dagobert," if I remember rightly. At a particular turn of the blast the hounds rushed forward to devour their perquisite. H. J. MOULE.

Dorchester.

LEATHER COINS (7th S. vi. 64).—There is a characteristic passage in Jean Paul on this subject. It occurs in the 'Flower, Fruit, and Thorn Pieces,' and is thus translated by Noel (Tauchnitz edition, vol. i. p. 258):—

"To lend anything to a man of a delicate sense of honour, a courtier for instance, is always more or less offensive to his feelings; wherefore the man of delicate sensibility seeks to pardon the insult by dismissing the whole affair from his memory.....Rude young squires, on the contrary, and officers on the march, really pay out-right, and, as in Algiers, where every one possesses the right of coining, they stamp their own species of money for paying their debts. In Malta a leathern coin of the value of eightpence is current, on which is stamped this motto, 'non os sed fides.' With a similar Muscovy leather coin, though not round, but drawn out in length, like the money of Sparta, and therefore more usually occurring under the name of horse-whips and dog-whips, the landed proprietors and village nobility pay their coachmen, Jews, carpenters, and all their other creditors until they are satisfied."

C. C. B.

In 'Manx Currency,' by C. Clay, M.D., vol. xvii. of the publications of the Manx Society, pp. 23-26, is some account of leather coinage. Dr. Clay quotes from 'Maundeville's Voyage' (London, 1737), p. 287, "This Emperour (of Tartary) maketh no money but of lether emprented, or of paypre." He also refers to *Archæologia*, vol. xiii. pp. 187, 188; 'N. & Q.,' 2nd S. vi. 460; and to a subsequent note signed ACHE (who quotes Camden's 'Britain,' 1629, p. 165); 'Norfolk Archæology,' 1849, vol. ii. p. 305; but the quotations are too long to give. Dr. Clay's conclusion is "that leather money was frequently resorted to in England."

ERNEST B. SAVAGE, F.S.A.

St. Thomas, Douglas, Isle of Man.

Leather is not the only non-metallic material for money, as appears from what follows:—

"At Alexandria was invented the most elegant and durable representative of value ever devised, the glass money issued by the Fatimite Sultans, dating from the tenth century. It consists of thick disks of green glass, bearing a legend in letters raised in characters of red enamel."—King's 'Natural History of Precious Stones,' p. 362.

H. J. MOULE.

Dorchester.

Prof. Church, in his 'Carthage; or, the Empire of Africa,' says:—

"While we are writing of trade we must not omit to mention a curious statement about what has been called the 'leather money' of Carthage. The work from which it comes bears the name of Æschines, a disciple of Socrates. It is certainly not of his time, but it is probably ancient. 'The Carthaginians,' says this author, whoever he may have been, 'make use of the following kind of money: in a small piece of leather a substance is wrapped of the size of a piece of four drachmæ (about 3s.); but what this substance is no one knows except the maker. After this it is sealed and issued for circulation; and he who possesses the most of this is regarded as having the most money, and as being the wealthiest man. But if any one among us had ever so much, he would be no richer than if he possessed a quantity of pebbles.' This unknown substance was probably an alloy of metal, of which the ingredients were a State secret; and the seal was a State mark. We have, in fact, here a kind of clumsy bank-note."

JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

We find in St. Jerome ('Opera,' viii. 426, ed. Vallarsey) that Numa "congiarium dedit asses ligneos et scorteos." P. J. F. GANTILLON.

CASTOR: GO-CART (7th S. iv. 507; v. 54, 294, 493; vi. 93).—The go-cart is among my earliest recollections. The one in my mother's nursery was a hollow truncated cone of basket-work, which was made to run upon castors. The little prisoner who was popped into it, or rather over whom it was popped, and whose unaided limbs were too weak to support his body, was upheld by the upper circle of the cone being put under his armpits, while his feet just touched the floor. The go-cart was thus a kind of self-acting crutch. The greater width of the lower circle always kept the centre of gravity safely within the base, and it acted at the same time as a fender. Both upsets and harmful collisions were thus guarded against. Go-carts, I believe, were doomed by the doctors, who objected to children being prematurely forced into the second stage of human life described in the riddle of the Sphinx. They may be right, but I am sure none of us ever got any harm from their use. In the 'Œuvres Complètes de Michel-Ange,' published by Didot, Paris, 1863, there is a plate (No. 78) in which the artist has depicted himself in a go-cart, in the second childhood of extreme old age.

R. M. SPENCE, M.A.

Manse of Arbutnott N.B.

R. R. may be glad to know that go-carts appear to be coming into vogue again. I saw one recently exposed for sale in a shop at Colwyn Bay, and the children of the house in which I was lodging had another similar one. These were much smaller and more elegant than the one I used to know as a child some forty years ago, since which time I do not remember to have seen anything of the kind. C. C. B.

R. R. describes with great accuracy a child's go-cart, observing that fifty or sixty years ago he often used to see it, but "it appears to be quite unknown to the present generation." It may possibly interest R. R., or others who are curious in noting the change of manners and customs, to know that such machines as he describes with perfect accuracy may be seen at the present day—and any day—in any village street or country town in Italy—perhaps hardly now in the larger cities. T. A. T.

Budleigh Salterton.

In continuation of the remarks upon castors, — we used and always spoke of a cruet stand on small rollers as "the castors" when I was young. We also have a mahogany cheese waggon, divided down the middle, and with brass castors, which could be pushed about the table or floor. I have seen these in use in Wiltshire farmhouses and inns quite recently, also a smaller undivided one for bread. They were frequently used at the market dinners in the hotels, as being easily passed round for the guests to help themselves. A. L. CLARK.
Bedford Park.

ROYAL ARMS IN CHURCHES (7th S. vi. 89).—This was the subject of a query by E. M. in 1st S. v. 559, which was followed by replies in vi. 62, 88, 108, 178, 227, 517; ix. 327. The same query was asked by M. D. in 4th S. xii. 287. In reply, p. 354, E. H. DUNKIN sent a copy of a licence of Abp. Abbot, then first appearing in print, enjoining that, *inter alia*, churches ought to be adorned and beautified especially with his Majesty's arms, Oct. 24, 1631. At p. 437 there was a reply from myself, giving most of the available information other than in the previous replies, and showing from Burnet's 'Hist. of the Reform.' that the earliest known instance of the setting up of the royal arms (not such as occur in glass, noticed by MR. ELLACOMBE at vi. 62 *supr.*) was in February, 1547, the month after the death of Henry VIII. There is, I think, no absolute authority to be brought for them; but the parish register of Warrington, July 30, 1660, mentions an injunction of the "Great Counsell of England" for their being set up in all churches, of which I have never seen the verification (see p. 437). ED. MARSHALL.

[Other correspondents write to the same effect.]

LOKE (7th S. vi. 128).—This is a common Norfolk word for an enclosed lane or place in country or city. See Marshall's 'Rural Economy of Norfolk,' 2 vols. Svo. 1787, where, in its place in the glossary (vol. ii. pp. 373-392), is "Loke, sb., a close narrow lane"; and see Spurden's vol. iii. of Forby's 'The Vocabulary of East Anglia,' Norwich, 1858, "Loke, s., a *cul-de-sac*, generally a private green road leading to *fielden*." The word is, it seems, pronounced with a long o, riming to *stroke*, but it is simply = lock, a locked or enclosed place, from the old verb *lucan*, to lock, and closely connected with the later verb *loken*, to lock. Compare Cædmon, ii. 302, p. 176, in Bouterwek, "lucan mid listum locen waldendes"; "to lock with deceits the loke (enclosure) of the Almighty," *i. e.*, heaven. One might, I suppose, compare Beowulf's *bán-lócan*, the bone-case, or flesh or body, with a slightly varied sense.

O. W. TANCOCK.

Norwich.

Forby has "Loke, s., a short narrow turn-again lane. A.-S. *loc*, clausula (a closing up)." The word is in every-day use in Norfolk. My house is bounded on the north by a lokeway leading from — to —. HIC ET UBIQUE.

The following is from Nall's 'Dialect of East Anglia,' under the above word:—

"A blind alley, shaded lane, narrow pass, a private road closed with gates, or through which there is no thoroughfare. *Loke*, past part. of *locked*. Also a door hatch. A.-S. *locen*, an enclosure, boundary; Isl. *loka*, to shut. *Louk*, a dingle which is not very steep, a hollow. *Lagger*, a broad green lane not used as a road. Heref. dial. *Lwik*, Sussex, a green or wooded bank."

ALGERNON GISSING.

Broadway, Worcestershire.

[MR. JULIUS STREGGALL refers to Halliwell, and MR. G. H. THOMPSON to Halliwell and to Jamieson, adding that in Northumberland the word has the meaning of a small quantity.]

RELIGIOUS ANECDOTES (7th S. vi. 87).—In 1850 there was published by Ward & Co., Paternoster Row, an octavo volume entitled the 'Cyclopædia of Moral and Religious Anecdotes: a Collection of nearly Three Thousand Facts, Incidents, Narratives, Examples, and Testimonies,' &c., by the Rev. K. Arvine, A.M., of New York; the English edition being edited by the Rev. John Fleisher, of London. The book begins with anecdotes of "Abstinence" and ends with some of "Zeal in doing good." J. F. MANSERGH.

Liverpool.

"CHANTE PLEURES" (7th S. vi. 127).—When DR. MURRAY is at a loss, there is small encouragement for "fools" to "rush in." He, of course, knows how Cotgrave translates the word; "a garden Pot, or Gardners watering Pot," &c. The difficulty is that, in nearly all the senses given by

Cotgrave, the articles named would be made of metal, as of "Lattin" (=latten, or brass), &c. Litré, however, gives two or three senses, in which, I think, the instrument might be made of wood: first, a long funnel, pierced with holes, for use in pouring a liquid into a barrel without undue speed or disturbance; second, a tap for a barrel; and third, a kind of barrel. Then, as I conjecture, *Woodden Gods* = wooden goods. Will this do?

JULIAN MARSHALL.

This word is to be found in any good French dictionary, and has the following meanings: a watering-pot, a sort of funnel, and a gully-hole. In Cotgrave's 'French-English Dictionary,' published 1650, it is given as follows:—

"*Chantepleure*, F., a garden Pot, or Gardners watering Pot; also, the Cocks of a cesterne; also, a certaine device, or engine, for the emptying of a water-vessell; made of two Lattin pipes (of equal bignesse and length), joyned together at the one end and thence dividing themselves into the forme of a forke."

In Richelet's 'Dictionary' I find:—

"On appelle aussi *Chante-pleure*, une espèce de Barbacanne, ou ventouse qu'on fait aux murs de clôture, construits près de quelque eau courante afin que pendant son débordement elle puisse entrer dans le clos, et en sortir librement, parceque ces murs étant solides, ils ne lui pourroient pas résister:—

Depuis deux jours on m'entretient
Pour sçavoir d'où vient *chante-pleure*,
Au chagrin que j'en ai, je meure:
Si je savais d'où ce mot vient,
Je l'y renverrais tout à l'heure.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

ENGRAVINGS BY KIP (7th S. vi. 147).—These excellent prints belong to the 'Britannia Illustrata,' 1707-8, or to the 'Nouveau Théâtre de la Grande Bretagne,' v.y., down to 1724-8, by I. Kip (see Lowndes for collation, &c.). The volumes are often found composed of different contents, says Lowndes. The prints are of great value and interest, since they give us views of many beautiful old houses which have ceased either to exist or to be recognizable.

JULIAN MARSHALL.

The engravings are doubtless from Kip's 'Views in England,' 1724-8, vol. v. The Supplement comprised the "Country Seats of the English Nobility," eighty-four plates. A great number of them relate to seats in Kent; and, as the rest are mostly well-known places, there can be little difficulty in ascertaining the county to which they belong.

G. L. G.

If MR. MORRIS refers to Quaritch's August Catalogue, No. 91, he will find a collection of the plates of these Dutch artists for sale, entitled, "Kip's Nouveau Théâtre de la Grande Bretagne, 5 vols., fol., Lond., 1724-28." The price asked is 50l.

H. T. FOLKARD, Librarian.

Free Library, Wigan.

VIRGIL AND MODERN ICONOCLASM (7th S. v. 400; vi. 22).—Allow me to endorse most cordially the protest of MR. BOUCHIER against the assertion of the *Edinburgh Review* that Virgil has fallen from his pedestal, and that his worship is a bygone cult. No doubt he is unknown and unintelligible to what Tennyson calls deservedly a "chorus of ignorant reviewers," simply because of their ignorance; and I am sure that it is only when all good taste and sound scholarship are dead amongst us that Virgil will be forgotten.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

In the admirable "apology" by MR. BOUCHIER on this subject in 'N. & Q.' the single reference to Cowley appears to me hardly sufficient. Cowley speaks of Virgil and of the 'Æneid,' in his essay 'Of Agriculture,' in terms of loving admiration—in a way, one would think, that would leave depreciation impossible. He speaks of "our truly divine Virgil," of his "great and imperial poem," and declares Horace, in another passage, "the next best poet in the world to Virgil." But surely it is vain to talk of Virgil's cultus as bygone.

W. B.

'OUR MUTUAL FRIEND' (7th S. v. 206, 298, 517).—I fail to see the appositeness of the quotation from Ned Ward. The "mutual," though unnecessary, is not contrary to sense, as in the case of "our mutual friend." For I see no reason to suppose that the "friends" are intended to be described as "mutual friends" of the house mentioned in the next line. They are only "mutual friends" (of one another). As the discussion seems getting a little off the track, will it be deemed superfluous or impertinent to state a case? Love between husband and wife may be all on one side, then it is not mutual. It may be felt on both sides, then it is mutual. They are mutual friends, and something better; but if a third person step in, though loyal regard may make him a friend of both, no power in language can make him their mutual friend.

KILLIGREW.

The passage from Ned Ward's 'Wandering Spy' is an instance of the right use of the word *mutual*, and not of its incorrect modern use. In this last there is nothing mutual, for it describes the relation of one person to two others who may have nothing else in common beyond that relation; but Ned Ward describes the relation which two persons mutually bear each to the other.

HENRY H. GIBBS.

Aldenham House.

ST. SOPHIA (7th S. iv. 328, 371, 436; v. 35, 51, 290, 334, 351, 491; vi. 75).—With regard to the accounts of what the Sultan Abdul Aziz said (p. 75) they differ. MR. CROSSMAN does not say that either Gordon or himself heard what the Sultan said. It is extremely unlikely that any

stranger heard what the Sultan said. The evidence of the Turkish (?) guide is probably correct as to "Johnnie," but doubtful so far as any Turk saying "Constantine." With regard to what Gordon knew directly on the matter, reference might be made to the gentleman then in his staff, serving under the Foreign Office, his old Crimean friend, Capt. Stab, now resident in Smyrna.

HYDE CLARKE.

The tradition of the interrupted mass, communicated at the last of these references, is related by Mr. Athelstan Riley, in 'Athos; or, the Mountain of the Monks,' p. 25, and accompanied by a note, which, to my thinking, is a desirable addendum to what is being preserved on the subject in the columns of 'N. & Q.':—

"During the restoration of the church in 1847-49 by Monsieur Fossati, an Italian, called in by the Sultan Abdul-Medjid to save St. Sophia from the ruin which threatened it through long neglect, that architect had the curiosity to open a wall at the spot Turkish and Greek traditions alike declare the priest to have entered. He found a little chapel in the thickness of the wall with a descending stair encumbered with rubbish."

Mr. Riley is of opinion that if the celebrant were to return to complete the holy office "the nineteenth or twentieth century will persuade itself that he is but an optical delusion: it will take something more than the reappearance of an old priest to shake the world out of its material conceits."

ST. SWITHIN.

ROWLANDSON (7th S. v. 487; vi. 10, 93).—I sincerely hope your correspondent Mr. J. B. MORRIS will kindly give us the benefit of his knowledge to which he refers in 'N. & Q.' This being a subject of which very little appears to be known, his information may be of great use to the future historian of dress.

H. BEAZANT.

DYMPNA (7th S. v. 408, 491; vi. 33).—The unique and ancient institution of "boarded out" insane people at Gheel and its patron St. Dymphna was first brought to English notice by Mrs. Pitt Byrne in 'Flemish Interiors.' She subsequently published an exhaustive description and history under the title of 'Gheel; or, the City of the Simple,' a companion volume to her 'Beghynhof; or, the City of the Single.' All three works are out of print, but can be consulted at the British Museum or principal lending libraries.

R. H. BUSK.

SWINE SUCKLING (7th S. vi. 28).—PROF. J. D. BUTLER merely states on a hearsay report that a general was swine-fed. Alexander ab Alexandro, in his 'Geniales Dies,' gives a list of traditional animal feedings, but in his notice of the animals says nothing of swine (lib. ii. ap. 31, Hanover, 1610).

ED. MARSHALL.

* If not Signor, why Monsieur in preference to Herr or Mr.?

OIDV'S 'FASTI' (7th S. v. 507).—I believe H. T. Riley's translation of Ovid's 'Fasti,' published by Bell & Son, is the best. J. Gower published a version at Cambridge in 1640, and there is a prose rendering by Butt, published at Dublin about fifty years ago.

ASTARTE.

'THE MEDUSA' (7th S. v. 487).—The first number of the *Medusa*; or, *Penny Politician* appeared on February 20, 1819. Its motto was "Let's die like men, and not be sold like slaves," and its politics were of an advanced type. In the number for January 7, 1820, it is stated that in consequence of the new Stamp Duty Act the price of the paper would have to be raised to sixpence, and that on January 15 the first number of the new series would appear as *The Cap of Liberty and Medusa*.

G. F. R. B.

IMPOSSIBLE (7th S. v. 466).—THE REV. ED. MARSHALL'S note recalls the story of Mirabeau, which Carlyle quotes from Dumont:—

"'Monsieur le Comte,' said his secretary to him once, 'what you require is impossible.' 'Impossible!' answered he, starting from his chair, 'Ne me dites jamais ce bête de mot,' 'Never name to me that blockhead of a word.'"—The French Revolution,' vol. i. p. 336.

C. C. B.

VERNON (7th S. v. 487; vi. 14, 71).—If Vernon is rightly assigned to a Brytho-Celtic origin, it has its equivalent in Goidhelo-Celtic. The surname Farnie, Farnachan, Fergie, may be traced to the Goidhelic *fearn*, *fearnóg* in Erse and Gaelic, *ferndg* in Old Erse ('Irish Glosses,' 558). Alders supplied many ancient place-names in Celtic districts, e.g., in Scotland, Balfarn, Carsphairn, Drumfarnachan, Calharnie, &c. HERBERT MAXWELL.

Add Pen-gwern, the native Welsh form that preceded Scrobbsburg, now Shrewsbury, for the capital of Shropshire, where *gwern* is the alder bush or "shrub." Subsequently we have *l=r*, as Salop, Srop, Srewsbury, locally sounded *s*, not *sh*.

A. HALL.

PORTMANTEAU WORD (7th S. vi. 147).—Alas for the fate which overtakes even the best writings of men! A few years ago, when Lewis Carroll's delicious nonsense was in everybody's mouth, this question would not have been asked. See 'Through the Looking-Glass,' p. 126: "Slithy means lithe and slimy—you see it's like a portmanteau; there are two meanings packed up into one word"; and for an explanation, too long to copy, of the theory of these words see 'The Hunting of the Snark,' preface, p. x.

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

Foleshill Hall, Coventry.

[Many contributors are thanked for replies to the same effect.]

JEWISH NAMES (7th S. v. 509).—Quite eighty per cent. of personal names ending in *ard*, *art*,

aert, ert are patronymics. I have a list of upwards of a thousand of such names. Among others are Abélard, Ballard, Billard, Bollaert, Colard, Collard, Gillard, Jacquemard, Jobard, Jobart, Jonnard, Mozart, Musard, Philippard, Philippart, Simonard, Stevenard, Willard. In some names, mostly of German origin, as Cunard, Hunnard, Lectard, Maynard (inverse of Hartmann), Nothard, Richard, the termination is from *hart, hardt*, strong; others, as Rambert (inverse of Bertram), Robert, Rupert, are from *brecht, precht*, bright (*clarus, præclarus*). R. S. CHARNOCK.

COGNAL (7th S. v. 87, 197) I would suggest means a collection of plants of the willow or ozier tribe. Probably from *cogul*, a kind of willow, whose shoot is used for firewood ('Salva,' second edition, 1847). The *o* for *u* is not uncommon. Conf. *cogolla* = *cogulla*, &c. The formation of the collective noun by the elision of the final letter and addition of *al* or *nal* is very usual. Thus *paja* means a straw, a reed, and makes *pajonal*, a collection of reeds; *icho* makes *ichal*, &c. H. GIBSON.

SCOTT OF ESSEX (7th S. v. 467).—I have in my Suffolk collections a MS. pedigree of the Scott family of Glemsford, co. Suffolk, wherein is mention of three William Scotts. Thus: William Scott, of Scott's Hall, Kent, Knight, married Elizabeth, daughter of Vincent Herbert, *als.* Finch, *temp.* Henry VI. (1422-61). Another William Scott, of Scott's Hall, married Sibill, daughter of Sir Thomas Lewknor, *temp.* Henry VIII. Another William Scott married Margery, daughter of William, Lord Winsor, anno 32 Henry VIII. These facts, giving early dates, may be of use to your correspondent BALIOL; and the pedigree comprises many other names and branches of the Scott families, and appears to have been compiled for the use of the American branch of the Scotts. C. GOLDING.
Colchester.

PRIVATE TUTOR OF JOHN WILKES (7th S. vi. 149).—T. A. T. seems to assume that the dissenting clergyman named Leeson occupied the vicarage house at Aylesbury in some official or quasi-clerical capacity. Of course this is, as Euclid so often says, absurd. But suppose the vicar were non-resident, and Mr. Leeson rented the house? We all know how frequent was non-residence at that time—presumably, since Wilkes was born in 1727, between 1740 and 1745.

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

THE GREAT CRYPTOGRAM (7th S. vi. 25, 151).—It is worth noting that the arithmetical pretensions of the great cryptogram, which will impose on no mathematician, are thoroughly exposed in the number of *Knowledge* for August 1. A fair parody of it occurs in the *Cornhill Magazine* of the same date. CELER.

WATER FLOW (7th S. vi. 88).—The creek may be fed by an underground reservoir, with a curving channel as an outlet, forming a natural siphon; the reservoir might be a long time in filling till it reached the level of the highest point of the siphon, when it would flow strongly till it was emptied down to the level of the opening of the siphon into the reservoir. I have seen somewhere (alas! no note made) an account, with a diagram, of a "Sabbatical spring" in Palestine, which flows (they say) so as to observe the Sabbath, and it is explained in this way. The fact that rain had not recently fallen need be no difficulty, for surface water takes a long time to make its way through some formations.

ERNEST B. SAVAGE, F.S.A.

St. Thomas, Douglas, I.O.M.

CHRISTABEL (7th S. iv. 368, 412; vi. 130).—Coleridge may have invented this name, but it was in existence before his time. "It is," says Miss Yonge, "to be found in Cornwall in 1727, and in the North of England. It occurs at Crayke, in Yorkshire, between 1538 and 1652" ('Christian Names,' 1884, p. 104). C. C. B.

THE WRECK OF THE BIRKENHEAD (7th S. vi. 108).—As I have a duplicate, I have pleasure in forwarding for H. M. L. a copy of 'Great Shipwrecks during Queen Victoria's Reign,' compiled for and published by an enterprising business house here last year, and sold by them for the small sum of one penny. It is now, I believe, out of print. As regards the loss of the Birkenhead, it contains the statement of Capt. Wright, of the 91st Regiment, and also extracts from that of Capt. Bond, of the 12th Lancers. All the most important shipwrecks during the last fifty years are included in the pamphlet. J. F. MANSERGH.

Liverpool.

P.S.—I would draw H. M. L.'s attention to the loss of the Northfleet (p. 65).

[The pamphlet has been forwarded to H. M. L.]

H. M. L. will find a full account in 'Shipwrecks and Disasters at Sea,' of which I forget the author. A concise description appears in Stocqueler's 'History of the British Army.' The 'Household Narrative' (Dickens) for April, 1852, contains the report of Capt. Wright of the 91st, the senior surviving officer. E. T. EVANS.

Perhaps it may interest H. M. L. to know that "the Great Duke" of Wellington at the Royal Academy dinner, 1852, spoke with pride of the military discipline shown on the occasion of the wreck of the Birkenhead. I, too, should be glad to know where an account of the wreck is to be found. A. B.

Descriptive accounts of this wreck will be found in the *Illustrated London News* for April 10, 1852; *All the Year Round*, issued on July 19, 1873

being No. 242, New Series; also in 'Shipwrecks and Disasters at Sea,' by W. H. G. Kingston.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[MR. J. R. GILLESPIE says, "There is a six-page account in 'Perils and Adventures of the Deep' (Nelson & Sons, 1863)."]

SNEAD (7th S. v. 347; vi. 14, 134).—In Sussex this is spelt *sneath*, and the two small handles, called by MR. STILLWELL "nibs," are *dole haudes* or *dole woods*. The Rev. W. D. Parish, in his 'Sussex Dialect,' spells it *sneathe*, Anglo-Saxon *snead*, the long handle of a scythe. In an old work, 'Dictionarium Rusticum,' 1668, "*Sneed*, the handle of a sythe, or such like tool."

JAS. B. MORRIS.

Eastbourne.

ANYTHINGARIANS (7th S. vi. 66).—This was evidently, I think, a word in common use at the date of the quotation given by MR. W. ROBERTS, for I have just come across an instance some months earlier in the *New England Historic Genealogical Register* (Boston), July, 1881, 'Letters of Hugh Hall to Benning Wentworth, Merchant in Boston,' dated London, July 16, 1717. The material features of the passage run thus: "I intended.....to have descanted on y^e Customs and Constitutions of y^e *Any-thingarians* of this Age." I may perhaps mention that the correspondence of Hugh Hall is quite worth reading for the proverbial expressions which it supplies, as well as for its quaint language and lively pictures of the times. Indeed, some of the proverbs may be worth a place in 'N. & Q.'

NOMAD.

A goddess acquaintance of mine, having to fill up a census paper eight years ago, entered himself under the head of religion as a *Calathumpian*, meaning "what you please." I have seen this word somewhere in print. Whence does it come and what does it mean?

C. C. B.

THE EXPULSION OF THE JEWS BY EDWARD I. (7th S. v. 328, 492; vi. 57).—The following notes from 'The Annals of England,' collated with other chronological records, may possibly be of service in briefly summarizing facts respecting the Jews in this reign:—

"1275. A parliament held at Westminster, near the end of April (another account says October 5), when several reformatory statutes are issued; especially one to restrain the usurious practices of the Jews."

Matthew of Westminster says:—

"That they might be distinguished from the faithful the King ordered them to wear on their outer garments a sign like a tablet, of the length of a palm."

"1278. The Jews throughout England seized on one day (Nov. 12) being accused of clipping coin; 280 are hanged shortly after in London alone (? 1279) and 'a very great multitude' in other places: a number of Christians, 'principally the rich citizens of London,' charged as their confederates, are allowed to ransom themselves."

The king even granted letters patent to his mother forbidding them to reside on any of her estates.

"1286, May 2. The Jews were all seized by order of the King, who extorted large sums of money from them to the amount of 12,000 pounds of silver."

"1290. 'The fierce multitude of Jews' with their wives and children (another account says to the number of 15,000) and all their moveable property are ordered to leave England Aug. 31 [they had previously been banished from Gascony by the king]. The feast of All Saints (Nov. 1) was the period assigned, which they were not to exceed on pain of death."

It appears the king granted passes to the number of 16,511, and strictly forbade any injury to be done to them.

"Some mariners who violated his commands by drowning a number of them at the mouth of the Thames were executed."

R. W. HACKWOOD.

I think that, in reference to the reply by W. S. B. H., neither of us can have looked far enough on in Milman to do justice to him; for at a later page, 262, in a note, there is:—

"The Act for the Expulsion of the Jews has not come down to us; we know not, therefore, the reasons alleged for the measure. Of the fact there can be no doubt (see 'Report on the Dignity of a Peer,' p. 180), and there are many documents relating to the event, as writs to the authorities in Gloucester and York to grant them safe conduct to the port where they were to embark."

Milman, therefore, corrects his interpretation in p. 259, if it is such, and not merely a reference to "Jewish tradition," at the later page, 262, note g. The 'Report' referred to was first printed 1820-5, and was reprinted by order of the House of Commons, May 19, 1826, in 4 vols. fol. See Lowndes, p. 1817.

ED. MARSHALL.

NEWSPAPERS (7th S. vi. 47, 112).—I do not think there is any bibliography, other than the press guides, extant. The introduction of the newspaper press into Scotland is an historic event which is worthy of being recorded and preserved. The institution was effected by the officers of one of Cromwell's regiments during the civil wars of the seventeenth century. The troops arrived at Leith in 1652 for the purpose of garrisoning the citadel. They were accompanied by a printer named Christopher Higgins, for what purpose is not definitely known, but it is supposed he was commissioned by the officers to reprint a London daily journal, called *Mercurius Politicus*, for the instruction and amusement of the garrison. The first number of this reprint was issued on October 26, 1653, and in November of the following year the publication was transferred to Edinburgh, where it was continued till April 11, 1660. I have not been able to ascertain any information regarding the movements of Higgins after this date.

On December 31, 1660, there appeared at Edinburgh the first number of the *Mercurius Caledonius*, comprising "the affairs in agitation in Scotland,

with a survey of foreign intelligence." It consisted of eight quarto pages, and the last number was dated "March 22 to March 28, 1661."

The vacancy caused by the cessation of the *Mercurius Caledonius* was filled by the *Kingdom's Intelligencer*.

In 1699 the *Edinburgh Gazette* was published by authority, and still exists. The first volume is in the British Museum.

In 1705 the *Edinburgh Courant* appeared, but ceased after an existence of five years. It reappeared, however, on December 12, 1718, under the title of the *Edinburgh Evening Courant* (published three times a week), and continued under that name till December 16, 1871, when it reverted to its original title, viz., the *Edinburgh Courant*. On February 8, 1886, it amalgamated with the *Glasgow Daily News*, and the combination is still published under the title of the *Scottish News*, a Glasgow Conservative daily.

The *Caledonian Mercury* made its appearance on April 28, 1720, and had a successful career of considerably over one hundred years.

In 1796 the *Scottish Congregational Magazine* was established, and this journal is still published under the name of the *Scottish Congregationalist*, having assumed this title in 1880.

From the information I have been able to collect these appear to have been the principal Edinburgh journals published prior to the nineteenth century. There was a variety of other prints issued, but most of them certainly did not merit the title of newspaper.

The following are the leading journals established at Edinburgh during the present century:—

Edinburgh Review. Liberal. 1802.
Edinburgh Medical Journal. 1805.
The Scotsman. Liberal. 1817.
Blackwood's Edinburgh Magazine. Conservative. 1817.
North British Advertiser. 1826.
North British Agriculturalist. 1843.
Journal of Jurisprudence. 1857.
The Daily Review. Liberal. 1861. Extinct.
Scottish Law Reporter. 1865.
The Scottish Reformer. Liberal. 1868. Extinct.
Scottish Guardian. 1870.
Edinburgh Evening News. 1873.
Educational News. 1876.
The Evening Express. Conservative. 1880. Extinct.
The Scottish People. Conservative. 1885.
Edinburgh Evening Dispatch. Liberal. 1886.
Scottish Leader. 1887.

The figures following the names are the dates of establishment. J. E. ALLEN.

Lightcliffe, Halifax.

THOMAS HANHAM, M.P., 1642–44 (6th S. xii. 227).—Some time back I ventured to suggest that this undoubted member of the Long Parliament, but whose constituency had not been ascertained, in all probability sat for Minehead, and that he was elected in 1642 in the place of Alexander Luttrell, deceased. Furthermore, I suggested that

the parliamentary Walter Strickland, who is invariably said to have been the immediate successor of Luttrell, in reality followed Hanham, being elected in response to a writ issued in 1645. Will you allow me to point out a most satisfactory confirmation to these suggestions? In the appendix subjoined to the admirable index just issued to part i. of Parliamentary Returns, the two several writs for Minehead are brought to light—the first dated June 11, "*vice* Alexander Luttrell, Gent., deceased"; the other, on October 30, 1645, "*vice* Sir Francis Popham, Knt., deceased, and Thomas Hanham, Esq. [disabled]." The returns to these writs are not found, but there can be now no question but that in response to the writ of 1642 Thomas Hanham was elected, and that he held the seat, as before suggested, till he was included among the batch of Royalists "disabled" in January, 1644. W. D. PINK.

CHAISE-LONGUE : CHAISE-MARINE (7th S. vi. 7).—The inference which I am inclined to draw from the English form *chaise-louge* = the Fr. *chaise-longue* is that our word *louge* = couch is derived rather from the *longue* of *chaise-longue** than from the verb *to louge*, though this may very likely have helped to turn *longue* into *louge*. If my inference is correct, *chaise-louge* was probably the original form of *louge*. It is certain that our *louge* = couch almost exactly corresponds in meaning to the Fr. *chaise-longue*,† and may, at all events, be rendered by it.

As for *chaise-marine*, I find it in Littré (*s.v.* "Chaise"), but the meaning which he gives to it is not that of a kind of vehicle, but of a kind of chair or seat, designed so as to counteract the rolling and pitching of a vessel. As, however, *chaise* in French is also used, as in English, of a kind of vehicle, it is possible that the term may formerly

* That is to say, if *chaise-longue* and *chaise-louge* came into use before *louge* = couch.

† We have three words in English, *sofa*, *couch*, and *louge*. Of these the first has three backs, one at each end and one on one side; the second two, one at the head and one on one side; the third one at the head only. These distinctions are still pretty accurately kept up in English, excepting that a medical couch has often one back only (at the head); and I am inclined to believe that they at one time existed also, to a certain extent, between the three corresponding words in French, viz., *sofa*, *canapé*, and *chaise-longue*. At any rate, Littré tells us that a *sofa* has three backs, and a *chaise-longue* one only (at one end); but he is not so explicit with regard to *canapé*, though from what he and Bescherelle say it may be inferred that a *canapé* was originally a *sofa*, either without the two end backs or with the two end backs replaced by arms. At the present time *sofa* seems to have almost entirely gone out of use in France, and to have been replaced by *canapé*. The consequence is that *chaise-longue* is now used not only of couches with one back only (at the head), but also of what we call couches (with two backs), only that perhaps the side back does not usually extend the whole length of the side.

have designated in France and in England (or in England only) a vehicle constructed on a principle similar to that of the ship chair, and intended to counteract the jolting and shaking on roads.

There is also the French word *chasse-mariée*, used both of a boat and of a vehicle for the transport of fish. This could, of course, scarcely be corrupted into *chaise-marine* in English, but it may possibly have been confounded with it. F. CHANCE.

Sydenham Hill.

P.S.—Since writing the above, I have found in Riddle and Arnold's 'Eng.-Lat. Lexicon' (1847) *chaise-longue* given as an English word, and *lounge-chair*.

In old French dictionaries *chaise-marine* is written both *chaise-marine* and *chaise-de-marine*. The term denoted a machine on board a vessel for holding an observer of the heavens, which machine, being supported on two axes, lessened the effect of the rolling of the boat, and thus rendered the task of observation less difficult. From this sense the word may have been applied to a land carriage, which may have been supported by an axis at each end or by a bar lengthwise, and thus have been able to sway from side to side, and afford thereby a pleasurable movement. JULIUS STEGGALL.

LOVE-LIES-BLEEDING (7th S. vi. 88).—It would not follow that Mrs. Hemans thought the flower was ever employed to plant graves with. Certainly love lies bleeding nowhere on earth so frequently as at the new-made grave. The plant is the *Amaranthus caudatus*. The crimson flower spike is like a dagger imbrued in blood, and fancy may do all the rest. The never-dying amaranth might well be used for graves, though then, as a symbol, it might lessen the term that love lay bleeding. Some have said that the English name arose out of the confusion of *amar* in the Latin name with *amor*. A pretty fancy, but of small likelihood.

C. A. WARD.

Walthamstow.

Amaranthus (love-lies-bleeding or prince's feather) was employed by the Greeks for strewing upon and planting by graves. I have never seen this flower used to adorn graves, so far as I can remember, either at home or abroad.

EDWARD DAKIN.

THE FIRST PUMPING-ENGINE COMPANY (7th S. v. 225, 357; vi. 72).—MR. HODGKIN overlooks my "if," and "fire insurance" in his own communication, which seemed to justify my "if." However, I did read his article, and with much interest, as I gladly do all he is pleased to write.

WILLIAM RENDLE.

WALKER THE FILIBUSTER (7th S. v. 388; vi. 31, 156).—There is a man in business in London who, about 1854, was detained by force of cir-

cumstances at Granada, near Lake Nicaragua, when Walker the Filibuster had control of that region. He tells me, "Walker was a slim man, not tall, perhaps five feet six, his slenderness made him appear taller than he really was; a wiry little fellow, with blue-grey eyes, light hair and moustache, plain in dress, and usually wearing no distinguishing mark of rank. He was a perfect devil; a nice-looking chap, though, and even effeminate in appearance. Joaquin Miller is near the truth in his description." JOHN E. NORCROSS.

Brooklyn, U.S.

PARCHMENT WILLS (6th S. v. 110, 237, 378).—Under the first reference Mr. F. E. SAWYER asks why novelists almost invariably describe wills as being written on parchment, and goes on to say that he has never seen a will written on parchment, nor come across any one who has. My experience is the reverse; for, having lately searched several bundles of original wills at the District Registry Office, Northampton, principally of the first half of the seventeenth century, I have come across several on parchment, and the registrar showed me a whole bundle of Northampton wills on parchment of the same period. I did not see the originals of the sixteenth century, so cannot say if parchment was used during that period. Writing of wills, can any one tell me when the custom first arose of reading them after the funeral has taken place? A study of pre-Reformation wills, containing, as they usually do, minute directions as to place of interment, instructions for carrying out funeral obsequies, and particulars as to requiem masses, &c., leads one to the conclusion that early wills were opened and read prior to the interment of the testator.

F. A. BLAYDES.

Bedford.

BISHOPS JACKSON AND LLOYD (7th S. vi. 8, 135).—While thanking those who have replied to my query and directed me to the information I wished for, let me assure THE WRITER OF 'OX. DIOC. HIST.' that it was far from my intention to cast any slight upon his valuable and interesting work by applying the term "casual" to his notice of Bishop Lloyd. It is a very full account for a book of limited size, and I must own that the charge of "scant justice" is true, and I tender him an apology. At the same time, being nearly connected with one of the promoters of the Oxford movement, and possessing a number of letters relating to it, my eagerness to glean all particulars I can may perhaps be excused; it was in the sense *τυλι*, and not *ἀπλως*, that I somewhat hastily used the expression.

It may be "a mistake," technically speaking, to call Lloyd the *tutor* of Keble and Newman, but I think MR. E. H. MARSHALL might have given an Oxford man credit for knowing that they "were not Christ Church men," and that a college tutor is

not the same as a professor of the university. The term was employed in its ordinary, not its academical meaning; and so I think most people would have understood it.

I notice a discrepancy in two of the replies about Bishop W. Jackson, one stating that an account is given of him in the *Gentlemen's Magazine* for 1815, the other saying that he is not mentioned. There is a fairly full account of him. Does anyone know where he is buried?

E. L. H. TAW, M.A.

Hornsea Vicarage, E. Yorks.

There is an interesting account of William Jackson, Bishop of Oxford (1811-1815), in the 'Manchester School Register,' vol. i. p. 98, at which school he received a portion of his early education before going to Westminster. He seems to have owed his elevation to the Bench entirely to the influence of his brother, Cyril Jackson, Dean of Christ Church, who also received a portion of his early education at Manchester, and of whom there is a memoir at p. 98 of the same work. Bishop Jackson is buried at Cuddesdon, and his epitaph is thus recorded:—

Gulielmus Jackson

S.T.P.

Episcopus Oxoniensis
Obiit die Decembris IX.

A.D. MDCCCXV.

Non ætatis suæ LXV^{to}
Tantum non exacto.

In 'Alumni Westmonasterienses' (1852) may also be found some little account of him.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

If I am not mistaken, Cardinal Newman, in his 'Apologia,' mentions Dr. C. Lloyd's lectures at Oxford as having first drawn the attention of himself and his contemporaries to the treasures that lay hid in the liturgical and other offices of the Catholic Church. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

A very interesting notice of Bishop Jackson is contained in the 'Manchester School Register,' vol. i. pp. 98, 99, from the pen of the Rev. J. Finch Smith, who edited the 'Register' for the Chetham Society in 1866. Also in 'Public Characters of 1805,' in the account of his brother Cyril, Dean of Christ Church, it is stated of him that, like the dean, he was one of the most accomplished botanists of the day (p. 274).

W. E. BUCKLEY.

MEANING OF NORE (7th S. vi. 44, 89).—In spite of the high authority of the Rev. ISAAC TAYLOR, I venture to say that there is no evidence of "a mute k" having dropped out in the Nore near Knockholt, in the parish of Brasted, Kent, and this I can prove by citing other instances of the same name. As to Knockholt, I do not believe that in this purely Saxon district we have any

Keltic place-names (except in the names of rivers), and it would be very unusual to find a Keltic prefix with a Saxon suffix like *holt*. Is it not probable that the earliest and correct form of the word is Ockholt? Hussey ('Notes on Churches of Kent, Sussex, and Surrey,' p. 119) cites a chronicle of Stephen de Birchington, which relates how one Ralph Scott, in the reign of Henry III., settled at "Ocolte." In the tax roll for Rokesley Hundred, 30 Edward I., Thomas atte Halle is taxed at "Ocolte." Nicholas, rector of Orpington, by will dated August 1, 1370, left a vestment to the chapel of "Ocholte," and Philpott ('Villare Cantianum,' pp. 251-2) speaks of Shelley's court at "Ockholt." Of the word Nore the following are other instances I have met with. One is in the parish of Titsey on the high ground. "Johes Lovestede tenet ad firmam medietatem 'de la Nowre' per redditum 6s. 8d." (Court Roll of Titsey Manor, 15 Richard II.). In Hedley parish, Surrey, is a wood called "La Ore," or "Nore," and another called "The Lord's Nore" (see Manning and Bray, 'History of Surrey,' vol. ii. p. 637). In Bramley, Surrey, is a farm with a high hill on it called "The Nore." Of it the late Mr. Godwin Austen, in a paper on 'Surrey Etymologies' ('Surrey Arch. Coll.,' vol. v. p. 7), says, "Nore or Nowre, a projecting headland generally." It is not certain what the derivation of the word is, but there is a general likeness in the character of the hill to which the name is given, viz., a bluff headland, or steep escarpment, standing out prominently. The local pronunciation is *now'r*, and it is always prefixed by the definite article "the," or, in the old Court Rolls, "la," as in the instance given above.

G. L. G.

The word *nore* is certainly sometimes used to indicate a promontory, as in Rock-a-nore, the name of the point east of the fishing town of Hastings, Sussex.

E. T. EVANS.

CANON TAYLOR seems to overlook the fact that so early as the time of the Conqueror the Nore of the Medway is "the New Weir."

W. J. LOFTIE.

DANBY HARCOURT (7th S. i. 160, 458).—MISS DANBY is referred to the *Western Antiquary*, vol. iv. pp. 103-4, 128, for full and original information *re* Gaters and Mrs. Danby Harcourt, not to be found elsewhere.

WM. H. KELLARD.

LARBOARD (7th S. vi. 82).—DR. CHANCE is not quite correct when he says (p. 83 note) that I give to the Dutch *laag*, low, the meaning of left also. What I really say is that *laager-hand* is used to signify the left hand, from *laager*, lower, as *nooger-hand* the right hand, from *noog*, high. My authorities are the Dutch and French dictionaries of Halma and P. Marin, the latter of

whom gives an instance of this use of the term :
"Aan de *laagerhand* van zyn vrouw gaen ; aller
à la gauche de sa femme." H. WEDGWOOD.

I have a note that the terms *larboard* and *starboard* were derived from the Italian *quella borda* (*larboard*) = this side, and *questa borda* (*starboard*) = that side. The abbreviation is easy to recognize. The two terms were apt to be confused or wrongly heard in windy weather, and so *larboard* got changed into *port*. But when ; and why *port* ?
HIC ET UBIQUE.

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

It was my duty to have loved the highest, &c.
These verses occur in Tennyson's 'Guinevere' ('Idylls of the King'), in the queen's last speech, near the close of the poem. C. C. B.

(7th S. vi. 89.)

His father allows him, &c.

G. Whyte Melville.

HAROLD MALET, Colonel.

(7th S. vi. 129.)

Coleridge's lines—

The foxglove tall

Sheds its loose purple bells, or in the gust,

Or when it bends beneath the up-springing lark,

Or mountain-finch alighting—

will be found at the commencement of his love poem,
'The Keepsake.' W. J. BUCKLEY.

Miscellaneous.

NOTES ON BOOKS, &c.

Count Lucanor; or, the *Fifty Pleasant Stories of Patronio*. Written by the Prince Don Juan Manuel, and first done into English by James York, M.D. (Pickering & Chatto.)

THE editions of 1575 and 1642 of 'El Conde Lucanor' are, according to Ticknor, among the rarest books in the world. A copy of the former was in the Heber sale, in which it fetched, according to Brunet, a high, but not an extravagant price, and one of the second was sold for 64 francs in Paris in 1822. Without attaining the same degree of rarity, an English translation published by Mr. Basil Montagu Pickering has long been scarce. Messrs. Pickering & Chatto have accordingly been judicious in reprinting a book which is in request. In so doing they have added to it numerous illustrations by Mr. S. L. Wood. Bouterwek declares these forty-five apologues (there are fifty in the translation) with their moral to constitute the finest monument of Spanish literature of the fourteenth century, and Ticknor gives ample and interesting information concerning the book and its author. Some portions of this might with advantage be included in the prefatory matter, which barely repeats what was said in the original translation. The stories which Don Juan tells have in some cases reached him from the old fabulists. Others have a flavour of the romancer, and the most interesting are those of Eastern origin, telling of the Moorish occupation of Spain, and written not seldom in praise of Saladin. Two of the stories contain a curious anticipation of the 'Taming of the Shrew,' and so come into the list of Shakspeariana. The influence of others is traceable in modern stories. As a rule the narratives have most in common with the *fabliaux*, without, however, their coarseness. One story of a king riding naked

through the streets is wonderfully naive, and is a great improvement upon the 'Manteau mal taillé' of the *fabliaux* and 'La Coupe Enchantée' of La Fontaine, the source of which is in Ariosto. Among other illustrations of points raised in 'N. & Q.,' more than one of the stories deals with the cunning of the fox.

An Encyclopædia of Architecture, Historical, Theoretical, and Practical. By Joseph Gwilt, F.S.A. F.R.S.A. New Edition. By Wyatt Papworth. (Longmans & Co.)

SINCE its first production in 1842 Gwilt's 'Encyclopædia of Architecture' has passed through eight editions, two of which previous to the present had received extensive revision and large additions from Mr. Wyatt Papworth. Proof of the utility of a work which from the first has ranked as standard is furnished in the fact that a new impression is required. In this further additions and emendations have been made. The lives of architects have been continued to date, architectural publications have been partially rearranged in additional classes, and the index has been revised so as to include all additions. In certain chapters more specific change has been made. The chapters entitled "Materials used in Building" and "Use of Materials," which constitute a large portion of the work, have been revised and in part rewritten. The section "Specifications" has been enlarged, and in such matters as fireproof and sanitary construction, in which great advance has recently been made, a full record of discovery is supplied. Thus accoutred, the book, which is effectively illustrated, and now extends to close upon fifteen hundred pages, will maintain its position both as a work of reference and a practical guide.

THE novels of Mr. Rider Haggard are vigorously attacked in the *Fortnightly* in an unsigned paper entitled 'The Fall of Fiction.' A chief subject of arraignment is the "physically revolting" aspects of some portions of the tales, "the reek of blood that rises like an exhalation." 'An Eighteenth Century Abbé' is the title Mrs. Lynn Linton gives to a gossip concerning the famous Ferdinand Galiani and his correspondence with Madame d'Épinay, first published in 1818. Contemporary writers are also noticed, and there are many French anecdotes, including one or two slips. 'Shakespeare's Wisdom of Life' is a valuable article by Prof. Dowden.—Some very terrible and apparently truthful revelations are given in the *Nineteenth Century* in 'Pages from a Work-Girl's Diary.' Lord Lorne's 'An Armada Relic' bears on subjects recently discussed in 'N. & Q.' Writing on 'Belief and Conduct,' Mr. Leslie Stephen maintains that of all illusions patronized by philosophers there is none more baseless than the notion "that morality is dependent upon speculative opinion." 'Jean François Millet,' by Mrs. Ady, and 'Chaucer and the Italian Renaissance' may also be commended to the reader.—An account of 'Uppingham' in the *Century* is accompanied by a portrait of Edward Thring, its late head master, and other illustrations. 'Exile by Administrative Process' is a very suggestive paper, giving a sad idea of the condition of affairs in Russia. A second part is given of 'A Mexican Campaign.' Both as regards letterpress and illustration the high level of the magazine is maintained.—In 'Some Recent Criticisms of America,' contributed by Theodore Roosevelt to *Murray's Magazine*, recent utterances of Lord Wolseley and Sir Lepel Griffin are treated with scant respect. Matthew Arnold's opinions are, however, accepted as well meant and containing a certain measure of truth. 'Village Opinion' shows a considerable knowledge of rustic life and modes of thought. In 'Foundation Stones of English Music' national melodies are treated.—Mr. Saintsbury contributes to *Macmillan* an

appreciative criticism of Winthrop Mackworth Praed, Prof. Holland writes on 'The Centenary of Bologna University,' Mr. Minto upon 'Pope and the Poetry of the Eighteenth Century,' and Mr. Wheeler on 'The Indian Native Press.' The entire contents are readable.—A new volume of the *English Illustrated* begins this month. 'London Street Studies,' by Mr. Ashby-Sterry, is the principal novelty. It is pleasantly written and well illustrated, and reproduces some well-known characters: 'Hampton Court,' by Barbara Clay Finch, and 'In the Polish Carpathians,' are also agreeable features.—'A Great Yorkshire Vicar' in *Temple Bar* gives a good account of Dean Hook, the social aspects of whose life have not hitherto received full recognition. 'Disraeli's Womankind' is a pleasant paper. There is also an appreciative notice of 'Matthew Arnold's Poetry.'—Mr. G. Barnett Smith reviews very favourably in the *Gentleman's* Mr. Buchanan's "City of Dream," and Mr. Dominic Daly deals with 'The Mexican Messiah.'—'An Original Edition' in the *Cornhill* is a quaintly comic sketch of an eighteenth century book. 'Notes by a Naturalist' also appears.—Archdeacon Farrar writes at some length in *Longman's* in praise of 'John Ward, Preacher.' Mr. Lang is still responsible for the gossip 'At the Sign of the Ship.'—*All the Year Round* has papers on 'Hatfield House,' 'St. Albans,' and 'Degenerate Words.'

WITH PART XII. of the *Old and New London* of Messrs. Cassell & Co. an extra sheet is given. The first volume is completed and the second begins. In the transition from volume to volume we pass from the Monument to Fish Street Hill and on to London Bridge. A view of old London Bridge with the houses on it has much interest.—Part XXXII. of *Cassell's Shakespeare* concludes the first part of 'King Henry VI.' and begins the second. All unlike ordinary illustrations to Shakespeare is one showing the Pucelle's appeal to the powers of hell. A second full-page illustration shows Bolingbroke in communication with a spirit.—Part LVI. of the *Encyclopaedic Dictionary*, "Percnopterus" to "Piercing," deals largely with words of classical derivation in "Phil" and "Phlo." "Personal," "Pharisee," and "Phosphate," &c., are words of which ample interpretation is given.—*Our Own Country*, Part XLIV., depicts Leicester, Wicklow, and the Isle of Man. The Vale of Avoca is the subject of a full-page engraving. Bray Head, Enniskerry, the famous Powerscourt Waterfall, and Glendalough are also depicted.—The *History of Music*, Part VI., has an engraving of the picture in the Louvre by Domenichino of St. Cecilia, and a second of a mural painting at Pompeii of a female dancer. "The Development of Music in the Middle Ages" is dealt with in an excellent chapter.—The *Dictionary of Cookery*, Part IX., gives a very large number of receipts for rabbits.—The *Woman's World* gives a striking picture of child players in the sixteenth century. 'Tapestry Weaving' is also the subject of an excellent paper.

THE *Bookworm*, No. X. (Stock), contains 'The Printers of the Wicked Bible in Court' and 'Bookbinding in the British Museum.'

PART VIII. of the *Cyclopaedia of Education* (Sonnen-schein & Co.) is principally occupied with "School" and its important compounds.

PART LVIII. of Mr. Hamilton's *Parodies* deals largely with travesties of American poems.

M. GUSTAVE MASSON, assistant master of Harrow School, whose death on Aug. 29 caused much regret in literary circles, was an occasional contributor to 'N. & Q.'

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

PORCOPHILE.—The 'Pugna Porcorum per P. Porcium Poetam' is a short poem, every word of which begins with *p*. It was first printed in 1530, assumedly in Cologne or Belgium. It is reprinted in 'Nugæ Venales.' Another collection, published under the title of 'Acrostichia,' contains the 'Laus Calvorum,' or 'De Laudibus Calviti,' of Hergbaldus, the 'Lusus Venatorius,' and other works similar in nature. The 'Pugna Porcorum' is described in a little volume on Macaronic literature published in 1830, but does not belong to that order of literature. In the 'Certamen Catholicum cum Calvinistis' of Hamconius all the letters begin with *c*, and in the 'Materia more Magistralis' all begin with *m*.

J. J. FAHIE, Teheran ("Name of Author Wanted").—The 'Histoire Critique des Mystères de l'Antiquité,' &c., is by Louis Guillemain de Saint-Victor. For "Hispanan, 1788," read "Paris, Moutardier, or VII. (1799)." The publication of the work was retarded for seven years, the publisher accusing the author, under the pseudonym of Guillemin de Gaminville, of various acts of turpitude, including selling the MS. twice over. The book is valueless in reasoning and in style. For further information consult Quéran, 'Les Supercheries Littéraires Dévoilées,' last edition, ii. 131, under "Gaminville."

M. M. M.—("Richard's himself again.") The full line is

Conscience, avaut! Richard's himself again.

It is from Cibber's alteration of Shakespeare's 'King Richard III.'—"Welcome the coming, speed the going guest." Pope, 'Imitations of Horace,' Book ii. Sat. ii.

JOHN COLEBROOK ("Merry as a sand boy").—More commonly "Jolly as a sand boy." This question has been twice asked in 'N. & Q.' without eliciting a satisfactory answer. See 3rd S. ix. 278, 331; 4th S. v. 257.

FRED. WILDBORE ("Lines on Letter h").—These lines are by Miss Catherine Fanshawe, were written in 1816, and appeared in a collection of miscellaneous poems published near that date by Joanna Bailie.

F. B. ("St. Elmo").—See 6th S. iii. 228, 451; iv. 297, 314; vi. 115.

PUZZLED ONE seeks to know the correct spelling of *greenheys*, or *greenhays*, whether in one word or two. He also seeks the derivation.

E. RANDOLPH ("Spificate").—Anticipated. See p. 115.

A. B. R. ("Fees on receiving Knighthood or Baronetage").—Apply to Heralds' College.

NOTICE.

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

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

LONDON, SATURDAY, SEPTEMBER 15, 1883.

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Notes.

THE FAMILY OF GISORS.

The connexion of this important Norman family with the City of London can be traced for some two hundred years, but the relationship of the earlier-mentioned members is seemingly hopelessly confused.

John Gysors, pepperer and Alderman of Vintry, was successively Sheriff in 1240 and thrice Mayor, in 1245, 1246, and 1259. Orridge, following some of the early chroniclers, assigns the mayoralty to him in 1250 beside. But, unless by John Norman we understand John the Norman, this is very doubtful. The signatures to existing copies of deeds support the idea that they were different men, and confirm the fact that John Norman was Mayor in 1250. In addition to these offices John Gysors appears on the Patent Rolls, 37 Hen. III., as the King's Chamberlain of London, empowered to regulate the price of wines, which office he held until 4 Edw. I.

Much confusion has arisen between this John Gisors and Sir John Gisors, and the former is stated to have lived until 14 Edw. II. (1320). This statement is too extraordinary to be received without some proof, as it would make him one hundred or upwards at his death, and seems based on the record that Sir John Gisors was in 1320 called upon to answer for his father as King's Coroner

of London. But it is more probable that the Coroner was the intermediate link between the two, father to Sir John and son of John Gisors. This conclusion is partly arrived at by the comparison of contemporary deeds, wherein the elder is designated, under his own hand, as John Gisors, and, similarly, the latter as Sir John de Gisors; whilst a John de Gysors is witness, as Alderman of Vintry Ward, to a deed of 1267. These variations seem to be designedly distinctive, and tend to elucidate their respective relationship. Upon this supposition we may conclude John de Gisors had superseded his father in his aldermanry in 1267, and subsequently became King's Coroner 10 Edw. I. ('Liber Custumarum').

Where John Gisors was buried is not with certainty known. Sir John de Gisors, according to Stow, monopolizes a burial-place in St. Martin's, Vintry, as well as a monument in the Greyfriars' Church. There seems only the bare record in St. James's, Garlickhithe, to allot to the former.

Peter Gisors, a contemporary of John, is also mentioned in a deed as one of the payers for certain tenements in the parish of St. John, Walbrook, being named between Mary Docket (the relict [?] of Nicholas Docket, the Sheriff of 1192) and Richard de Wilehale, which Richard granted the said tenement to Roger Drayton, by charter enrolled 16 Edw. I. Reference will again be made to this Peter.

Another deed introduces Anketin de Gisors as Alderman of Aldgate Ward in the time of Ralph, Prior of Holy Trinity, Aldgate (1302-14). The custom of such conveyances being witnessed by the alderman of the ward wherein the property was situate greatly facilitates the identification of the early aldermen with their respective wards.

Sir John de Gisors, vintner and Alderman (possibly) of Vintry, like his grandfather was also thrice Mayor, in 1311, 1312, and 1314, in which last year he was chosen to represent the City in Parliament. In 1327 the custody of the Tower was entrusted to him as Constable; and his death is recorded two years later, in 1329. As before stated he was buried, according to Stow, in St. Martin's, Vintry, a monument to his memory being noted in the Greyfriars' Church.

Sir John de Gisors left two sons, viz., (1) Henry, who died 1343; and (2) John, died 1350. Thomas, the son of this John, inherited the great mansion of Gisors' Hall, in the parish of St. Mildred, Bread Street. On his daughter's monument he is termed Sir Thomas. He left two sons and one daughter, viz., John, who made a feoffment of the hall about 1386; Thomas, deceased 1396; and Felix (married to Thomas Travers), whose monument is in St. Giles's, Cripplegate (Munday's 'Stow,' pp. 450, 453, 541, 599, 667).

There here intervenes William Gisors, Sheriff in 1329. Lysons refers to a William Gisors (pro-

bably this man) who, in the reign of Edward III., sold a house at Edmonton, called Gisors Place, to John de la Pole.

John Gisors, who made the feoffment as above, was payer, 8 Ric. II., under another deed of the aforesaid convent, being followed as payers by James Gisors, all the days of Henry IV., and afterwards by Edward Gisors to 6 Hen. V.: the son and grandson of this John Gisors probably.

Mention is also met with of two granddaughters of Sir John de Gisors, viz., Joan, who married Sir John de Stodie, Mayor in 1357; and Margaret, married to Sir Henry Picard, Mayor in 1356. Both these men were vintners.

In his reference to Cutlers' Hall Stow (Munday, p. 446) alludes to two other Gisors: "In Horsebridge Street is Cutlers' Hall. Richard de Wylehale, 1295, confirmed to Paul Butelar this house and edifices, in the parish of St. Michael's Pater-noster Church, and St. John's upon Walbrooke, which sometime Laurence Gisors and his son Peter Gisors did possess." We have already had occasion to mention this Peter; and another conveyance of property in this same parish of St. Michael determines the relationship between him and the said Richard de Wylehale, as he transferred to the latter a certain tenement as a marriage portion with his daughter Joan.

It thus appears that two distinct branches of this family are traceable at this period (early in the thirteenth century): the senior branch located at Gisors' Hall, in the parish of St. Mildred, Bread Street; and the junior branch, represented by Laurence Gisors and his son Peter, domiciled in the parishes of St. Michael and St. John, Walbrook. There was also the mansion house called "the Vintrie" in occupation at the same time. We may suppose that whilst Henry Gisors occupied the nobler Gisors' Hall his brother John tenanted "the Vintrie"; and this would account for his son-in-law's, Sir Henry Picard's, occupation of it, on the memorable occasion of his feasting four kings in one day during his mayoralty.

A word in conclusion respecting Gerard's Hall, which name is stated to be a corruption of Gisors' Hall. Burn ("Traders' Tokens," p. 23) states that it passed from the Gysors family to the Knights of Jerusalem, and confirms that statement by a receipt to Margaret, widow of Sir John Philippot, Thomas Goodlak, and their partners, from Walter Grendon, the prior, for all arrears of rent of the tenement called Jesore's Hall up to Dec. 1, 1406. May not the Knights have subsequently entered into occupation of their own tenement; or even if they did not is it unreasonable to suppose they changed the name of so imposing a mansion from Gisors' to Gerard Hall in commemoration of Gerard, the great founder of their society?

I should add that Dame Margaret Philippot was the eldest daughter of Sir John Stodie, whilst

Thomas Goodlake married Joan, his youngest daughter.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

A VISIT TO THE COUNTRY OF THE BOLEYNs.

"Et in Arcadia ego" might be my motto, and with truth it might be affirmed, for my lot is cast in a portion of East Anglia similar to that which one of your valued contributors has described in his book named 'Arcady.' In its pages he has chronicled in an amusing way the manners and customs of the aborigines. These have, indeed, not undergone much change since the Norwich knight, Sir Thomas Browne, penned his tractate 'Pseudodoxia Epidemica,' in which he gravely discusses vulgar errors as though he imagined that they did really contain some germs of truth. At the present moment on this peninsula hives of bees are put in mourning on the occasion of a death in the family, dreams are believed in, as is witchcraft, and horseshoes are nailed up over doors in order to avert ill luck. We are not æsthetic, neither are we literary. Occasionally one emerges, taking a dryasdustical or archaeological tour to some interesting spots renowned in story, or known as the homes of those who have played a distinguished part on the stage of history, in order to avoid getting entirely fossilized.

A short drive from Aylsham, through the garden of Norfolk as it is called, led to Cawston, a large village, possessing a noble church, the square tower of which, 120 feet in height, is conspicuous from far. The building is a very fine Perpendicular one, and is in point of structure cruciform. The nave measures 90 feet in length, but its chief glory is its magnificent open roof. A string of cherubs with outspread wings runs along the cornice of the nave, and angels rest on the projecting beams. The screen yet retains its doors, and some of the old bench-ends are finely carved. The living is in the gift of Pembroke College, Cambridge, as is also that of the adjacent parish of Salle.

After a brief inspection the journey was continued to Salle (called Saul), past Salle Park, which was recently the property of Sir Edward Jodrell, who munificently bequeathed to Queen's College, Oxford, the place of his education, 10,000*l.*, for which his name is recorded in the thanksgiving used in that college on Founder's Day, and closes at present the long roll of benefactors. The prayer is in it breathed for "those who are in any way descended from, or allied to them, that they may possess the dew of heaven and the fatness of earth." Perhaps it may here be worth noting that a small stone pillar on the Norwich road, near the "Woodrow Inn," marks the spot where Sir Henry Hobart was killed in a duel in 1709 with Oliver Le Neve, who fought left-handed, the small sword or rapier being the weapon used.

The church of Salle is a large Perpendicular structure, cruciform in point of shape, embosomed amongst trees, and the wonder is how, in a parish so small in population (under two hundred souls), so grand a church should have been erected. The heraldry on the exterior of the church is itself a perfect study, and is displayed in abundance on the tower and transepts, whilst over the western door are carved two angels holding palm branches in their hands. Over each porch in the nave is a parvise, or priest's chamber. Many fine remains of ancient stained glass are in the windows. Several small brasses are in the church, and in the nave is that of Galfridus Boleyn, who died in 1440, and his wife, ancestors of Anne Boleyn; and it may be here noted that in Norwich Cathedral is the tomb of Sir William Boleyn, of Blickling, her grandfather, who died in 1505. Her uncle, Simon Boleyn, is said to have been priest or chaplain of Salle. The chancel is noble and spacious, having stalls with misereres, based on stone slabs, well worth observation. The font is of great size, and bears upon it carvings of the seven sacraments. The bats, "with ermine capes and woolly breasts and beaded eyes," flourish in great abundance, and the sparrow and the swallow also have literally fulfilled the Psalmist's language "in finding themselves a place where they may build their nests and lay their young," even in the church at Salle.

A tradition or legend must not be omitted in connexion with Salle, namely, that a large black slab in front of the pulpit covers the remains of the unfortunate queen Anne Boleyn, brought here and interred by night, so runs the legend, after her execution in front of St. Peter's Chapel, in the Tower, in 1536. Standing upon it, how that most eventful period in the history of England rises before the mind when over the religious life of this country passed a wave almost as great as that of the political changes in our own day—times when it seems to have been equally dangerous to have been the friend or foe of Henry VIII. Innocent, no doubt, was Anne of the great crimes for which she suffered, but it would seem that in her pursuit of power she was unscrupulous and relentless. As she rose by the downfall of Catherine of Aragon, so in her turn was she supplanted by her rival, Jane Seymour, who, according to Burnet, was fortunate "in that she did not outlive the king's love." By a refinement of cruelty, Anne Boleyn's uncle, Thomas Howard, Duke of Norfolk, presided at her trial, and her father, the Earl of Wiltshire, was among her judges. Family ties at that time had little power. But within the last hundred years the Duke of Orleans (Philippe Egalité) voted for the death of his cousin, Louis XVI., during the French Revolution. The sister of the duke, Lady Elizabeth Howard, had married Thomas, Earl of Wilt-

shire, by whom she was mother of Anne Boleyn, who was consequently cousin to Henry Howard, Earl of Surrey, the brightest ornament of his age. We must abandon the legend of her burial at Salle, and believe that her dishonoured ashes rest in the little chapel in the Tower, which contains the graves of so many who, according to Macaulay's graphic pen, have been "the captains of armies, the leaders of parties, the oracles of senates, and the ornaments of courts." A similar mythical story asserts that Oliver Cromwell was buried on the battle-field of Naseby. But how many writers forget that Oliver was only second in command at Naseby fight, the credit of the victory belonging to Sir Thomas Fairfax, who was general-in-chief, and the hero of the day.

The drive was charming from Salle to Blickling, through a richly wooded country, past old houses with curious gables and twisted chimneys, apparently dating from Tudor times, over which the summer breeze was blowing "upon the thousand waves of wheat that ripple round the lonely grange." The road traversed magnificent woods, and at many intervals no wall or hedge separated it from them. Charming glimpses were given through glades of elder flowers and wild roses, whilst the air was redolent with the sweet smell of summer flowers and "tedded" grass.

The hall at Blickling is one of the finest mansions of the period in Norfolk, and perhaps in England. It is dated about 1619, and was commenced by Chief Justice Hobart, two portraits of whom are in the house, and completed by his son. It is surrounded by a moat, now dry, and consists of a double quadrangle. In former times, long before the present structure had an existence, Blickling was one of the estates of the Boleyns, who owned large possessions in Norfolk. Hever Castle, in Kent, was another of their residences; and it is said that in the garden at Hever the king first saw Anne Boleyn. Many have asserted that Blickling was her birthplace; but it is a fact that she spent her early life here. Some say her marriage took place here. An old rhyme says:—

Blickling two monarchs and two queens has seen,
One king fetched thence, another brought a queen.

But the great charm is the noble library, 120 feet in length, with a magnificent ceiling of the period. It contains about 20,000 volumes. There are many noble portraits in the house, amongst which may be noticed very fine pictures (life size) of George III. and Queen Charlotte, by Sir Joshua Reynolds, and two very grand examples of Gainsborough, an Earl of Buckinghamshire and his countess. They are buried in a pyramidal mausoleum in the park. Another full-length, in a fancy dress, holding in her hand a mask, is that of Henrietta Hobart, afterwards Countess of Suffolk, the mistress of George II. Of this king there is also a large portrait by Jervas, representing him in uniform on

horseback, waving his sword. The little man is much obscured by his large flowing wig and heavy jack-boots.

At a little distance is the church, a not very remarkable structure, and under the organ chamber is the vault of gauged brickwork in which many of the Hobarts are buried in an upright position. There are in the pavement several brasses, as of Sir N. Dagworth, who died in 1401; Cecillie, sister of Geoffrey Boleyn, lord of the manor 1458; Anna, daughter of William Boleyn, 1478; and others. On the north side of the nave, between two pillars, is the recumbent effigy on an altar tomb of the late Marquess of Lothian, who died in 1870. It is sculptured in Sicilian marble by a cunning hand. An angel at the foot looks downward on the effigy, as though receiving the departing soul, whilst another at the head looks upward, as though bearing it away with triumph. It is, however, only a cenotaph, as his mortal remains rest in the abbey at Jedburgh, in Scotland. A fine stained window at Christ Church, Oxford, where he ran so distinguished an academical career, also commemorates him. How finely does the Laureate, in his 'In Memoriam,' observe:—

Nor blame I Death because he bare
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit otherwhere.

At a distance of two miles is the pretty little town of Aylsham, with a finely proportioned Perpendicular church. In the churchyard, in a small enclosure, planted like a garden, is buried the famous landscape gardener Humphrey Repton, who died in 1818, described on a tablet above as of Hare Street, Essex. The following lines are inscribed below:—

Not like Egyptian tyrants consecrate,
Unmixed with others shall my dust remain;
But mould'ring, blending, melting into earth,
Mine shall give form and colour to the rose;
And while its vivid blossoms cheer mankind
Its perfumed odours shall ascend to heaven.

"Ev'n in our ashes live their wonted fires," says the poet Gray in his oft-quoted 'Elegy'; and as the Norwich knight observes at the conclusion of his remarkable treatise 'Hydriotaphia; or, Urn-Burial,' "Tis all one to lie in St. Innocent's Churchyard as in the sands of Egypt: Ready to be anything in the ecstasie of being ever, and as content with six foot as the moles of Adrianus."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DAM OR DAMME FAMILY.—I noticed some time ago a request in *Misc. Gen. et Her.* for information concerning the name of Dam or Damme. The following instances, though sporadic, may be of some use to Mr. R. S. Boddington in his investigation.

My earliest dated instance is the Inq. p.m., taken at Preston Sept. 7, 17 Jac. (1619), of George Georgeson, *alias* Dam, of Whiston, who was seised of one messuage with garden and six acres of land there, and whose heir was found to be Robert Johnson, his nephew, son of his brother John Georgeson, *alias* Dam, aged forty years and more.

This seems an interesting case, both from the *alias* and the evidence of a concurrent purely patronymical name, quite regular in its formation and shown to exist in two generations at least. I have met lately with the name Georgeson in the Orkney Valuation of 1653, now appearing in the *Orcadian*, with notes by my friend Mr. A. W. Johnston, but I should not as yet venture to offer the Orkney Georgeson as a possible Dam, though he should be borne in mind.

Of uncertain date, though approximately to be fixed as *circa* 1630, is the marriage of Joan, daughter of Mr. Dam, of Holborn, with Richard Rogers, of Edmonton, gent., whose son Richard, also of Edmonton, had an only son, aged about six months at the time of signing the Rogers pedigree in the Visitation of Middlesex, 1663-4, in 1664 (Foster's 'Vis. Midd.,' p. 4, *s. v.* "Rogers"). A dated example from Lancashire occurs in the will of Anne Damme, of Chipping, 1663, registered under the deanery of Amounderness ('Lancashire Wills, 1457-1680,' Record Society, 1884). And practically contemporaneous is the marriage of Mrs. Ellinor (*sic, sed quere* Ellinor) Dam, of St. Dunstan-in-the-West, spinster, about seventeen, with consent of her father, George Dam, of Rochester, Kent, gent., with Thomas Boylston, of St. Botolph, Aldgate, citizen and goldsmith, bachelor, about twenty-three, for which licence issued from the Vicar-General's Office, July 31, 1666 (Foster's 'Chester's London Marriage Licences').

In Mr. Rye's 'Three Norfolk Armories' (Norwich, Goose, 1886), p. 43, is given a coat of Dame (in foot-note Damme), Sable, three fishes nayant in pale argent, from Cod. B., which is in the main the late Mr. Joseph Bokenham's collection, *plus* some MSS. in the library of Caius College, Cambridge. Agnes Dame, 1582 (Chester's 'Mar. Lic.'), may be a Damme. If one were to formulate a hypothesis that the family of Dam or Damme was of Flemish origin, one might point Mr. Boddington to numerous entries of Van Damme in the *N. Y. Gen. and Biog. Record* (West 44th Street, New York City), and to at least one Vandam in Chester's 'Mar. Lic.,' but I do not feel warranted in going so far at present. C. H. E. CARMICHAEL.

New University Club, S.W.

CROMWELLIANA.—The annexed cutting from the *Essex Times* of Aug. 1 may have an interest to some readers:—

"At the 'King's Head,' Ongar, a few days ago, on stripping off the old paper in the passages upstairs, the workmen found painted on the plaster the portrait of a

cavalier with flowing locks. The walls around the portrait are stencilled. The house is one of great antiquity, and is said to have been used by Oliver Cromwell. There is a large clock in the bar at the present time with the date 1649 marked on it. When the walls are repapered a space will be left so as to leave the picture exposed. Paintings have been found over two other doors. One represents a crown and the other cross keys, and both are in a good state of preservation. Mr. Lamplugh intends to have them preserved, so that visitors may inspect them."

Stratford, E.

J. W. ALLISON.

CURIOUS BLUNDER.—The following clipping from the news columns of the *New York Herald* of July 23 shows what singular blunders can be perpetrated in a newspaper office, the responsibility for which must be divided between the telegrapher, the compositor, and the proof-reader. How the ordinarily intelligent man can make *chrisim* into *schism* is not readily explained, but it is at least paralleled by the experience of Lord Shaftesbury, who was reported by the *Times* as speaking of Renan's "penitential book," the 'Vie de Jesus,' when he no doubt used the word *pestilential*:—

"An interesting event took place at the Penitentiary this forenoon, being the confirmation of fifty convicts by Bishop Spaulding [Roman Catholic]. The candidates for confirmation were arranged on the front seats and were confirmed in groups. One group would advance and kneel in front of the bishop, and after the rites were observed they would retire to give place to another group, until all were confirmed. As the convicts advanced to the altar they handed their names to the bishop. Pronouncing their Christian names, the bishop dipped his fingers into a chalice of oil held by an attendant, and making a cross on the foreheads of the kneeling criminals said:—'I sign thee with the sign of the cross, and I confirm thee with the schism of salvation in the name of the Father and of the Son and of the Holy Ghost.'"

JOHN E. NORCROSS.

Brooklyn, U.S.

HERRINGTON CHURCHYARD.—The small God's-acre of the Herrington villages, near Sunderland, has a little history (in part traditional) pertaining to it, which seems to me to be far from commonplace. The church within the sacred ground was erected in 1840 as a chapel of ease of the venerable mother-church of Houghton-le-Spring. Subsequently surrendered by the latter, it became the subordinate church in the new parish of Newbottle. Curiously enough, in 1886, the same church or chapel was again destined to change parishes, and for like duty it was attached to the new church and parish of Herrington, being thus, perchance without precedent, three times within the half-century chapel of ease in three distinct parishes. Moreover, hard by the same stood formerly an early chapel of ease to the mother-church and chantry of the De Horyngtons, whose manor house, or that of D'Arcys (fourteenth century), till about 1800 remained almost intact, with its appurtenances, on the identical site now occupied by Herrington Churchyard.

At the north in the ground the house was situated, the north-east corner held the stables, the brew-house stood to the south-east, and on the west still stands the old cottage in which the witch resided, the eastern gable forming a part of the bounds to the burial-ground. Nothing now remains of the manorial hall to swear by but the sturdy foundations, and a vault of which a story of treasure-trove is told, but which, with the story of the witch, Mary Brown, I must, with regret, omit, to refer to, it may be, a "find" of more moment. This was the finding in 1886, among some rubble in grave-digging by the old vault of an old silver coin or medal, seemingly struck in memory of Henry V., of which the following is a sketch. On the obverse is the figure of the king, crowned, with sword drawn, and pointing upwards, the left hand grasping scabbard. Legend around figure, "Henricvs 5 Rex Obiit 13 Avgv., 1422." On the reverse, arms of king, shield bordered by garter with motto, "Hony Soit Qvi Mal y Pense." The legend is, "Aned 9 Years. Buried (æt. ?) Westminster." This medal is between the size of a florin and a shilling, of thin cast, well worn, but in good preservation, the silver being of the whitest and apparently purest metal. The letter (or letters) wanting before the imperfect word "Aned" has been effaced by the hole, now closed, at the top of the coin, which has evidently been suspended from the person, and worn perchance by some Herrington knight, some companion-in-arms of the "Madcap" Harry. I forbear, however, from further detail or surmise, as I may have said sufficient ament the interesting discovery to enable numismatists to determine as to the genuineness of the relic, or to say if such a medal is known or extant.

R. E. N.

Bishopwearmouth.

"LINING OF THE POCKET"=MONEY.—An example of this phrase occurs in 'The Lady's Decoy; or, Man-Midwife's Defence,' folio, 1738, p. 4:—

My money is spent;

Can I be content

With pockets depriv'd of their lining?

K. P. D. E.

THE ODESCALCHI ARMS (ANCIENT AND MODERN).—The heraldic student who pursues his researches by the light afforded by the contemporary evidence of seals, monuments, stained glass, and early armorial rolls, often finds matter of much interest in the changes which from time to time are made in the arms which come under his notice. Many of these changes have their origin in the ignorance of the artists, who mistake the nature of the subjects they have to represent; and the errors thus made become stereotyped by repetition.

There is, perhaps, no armorial bearing which has suffered more in this way than the heraldic fur which we know as vair. Originating in the

varying skin of the belly and back of the grey squirrel, which, like ermine, was used for the lining of garments, this fur has been so variously depicted in armory that we find in it the origin not only of our own counter-vair, potent and counter-potent, but also of some rarer forms met with in foreign, and notably in Italian heraldry, such as *papelonné*. Some even of the coats now blazoned as "barry wavy" may be thus derived. It may be interesting to some if I put on record here a rather curious example of such changes as I have referred to.

The princely family of Odescalchi bore, and some branches of it still bear, the coat, Vair, on a chief gu. a lion passant arg. The chief was afterward *abaissé* beneath another chief or charged with the eagle displayed of the "King of the Romans," a not infrequent assumption or grant in mediæval times, indicative of Ghibelline partisanship. This blazon is still given to the family in the most authoritative armorials. But in process of time the vair, being badly drawn, underwent a curious change both in shape and in tincture, and has been blazoned in the pages of 'N. & Q.' as six lamps, or cups, 3, 2, 1, standing on barrulets gu., the chiefs remaining unaltered. In this form the coat appears to have been actually used by Pope Innocent XI., who belonged to this family; and on his monument in what we should call the north aisle of St. Peter's at Rome (though really it is the south) I recently noted that the vair has been transmuted into six covered cups of tureen or sauce-boat shape resting upon three barrulets. On the contemporary title-page of Seagoing's 'Armorial Universel,' Paris, 1679, the arms of this Pope are represented, and the bearings are of so indefinite a character that the cups might be taken for mushrooms or some excrescences on the bars. At p. 204 of the same work the vair is correctly drawn on an earlier* plate of the arms of Cardinal Odaleschi in the pontificate of Innocent X. (This has been already stated in my paper on the 'Arms of the Popes,' but I repeat it for the better understanding of what follows.)

At the southern end of the Corso at Rome the splendid palazzo of the Odescalchi family is being rebuilt; and on its façade, above the principal entrance, the arms of the family are now represented with a further variation. The low tureen or sauce-boat-shaped cups have been elongated into six tall urns of the form only too familiar to us on the monumental memorials of the early part of this century, and these are placed 3, 2, 1, upon barrulets which have been diminished to mere lines. Not only this, but, what is even more curious, the urns have been taken out of the shield and applied in a still more elongated form as separate adornments of the stonework of the balconies

and other portions of the façade. The soft "pane" of squirrel skin has become consolidated into a funeral urn! On the façade of the palazzo, which "gives" on the piazza of the basilica of the *Sti. Apostoli*, and which is as yet unrestored, the arms remain correctly carved as originally blazoned.

JOHN WOODWARD.

Montrose, N.B.

ALINEMENTS, A NEW WORD. — In 'Juverna, a recently published poem, by H. Devereux Spratt I find:—

There rides beneath his banner blue,
Horsed on his snowy steed, O'Donohue.
Battalions take their battle-ground
On Muckross now, and, wheeling round,
The long *alinements* come before
Each other round from shore to shore.

See the *Literary World* for July 20.

J. MASKELL.

CUTENESS.—This word, now usually regarded as a Yankeeism, occurs in Goldsmith's 'The Good-natured Man,' Act II. sc. i. :—

Garnet. Delicious! and that will secure your whole fortune to yourself. Well, who could have thought so innocent a face could cover so much *cuteness*.

In Act IV. sc. i. Garnet remarks, "I never was *cute* at my larning."

F. C. BIRKBECK TERRY.

BIG BOOKS BIG BORES.—How and when did the "large paper" class of books come into vogue? The *editio princeps* of few works was a rivulet of text meandering through a meadow of margin. The sagest saying of Johnson, that books we hold in the hand and read by the fire change the face of the world, was the feeling of every reader before Johnson was born. It was also felt that marginalia would be seldom made, and more seldom worth making. Why, then, could it be popular to make unhandy books—just to aid paper-makers? No paper could be more acceptable to readers of 'N. & Q.' who cannot see books of all eras than an article showing the mutations in their forms and fashions.

JAMES D. BUTLER.

Madison, Wis., U.S.

ST. DUNSTAN'S TONGS.—The *Echo* of May 22 contains an account of a new invention in Ireland bearing the name of the above saint. "It is a kind of wooden nippers or pincers, five to six feet long, with nails stuck in the nipping end, and is designed to catch a bailiff by the leg or neck in his efforts to enter by door, roof, or window." It is to be hoped that they will be exhibited at some Irish exhibition without charge to emergency men.

M.A. Oxon.

PUNCH WITH TWO LEFT LEGS.—The cartoon by Mr. John Tenniel in *Punch* of March 26, 1887, is worth calling attention to because of the curious slip which the artist has made in drawing Mr.

* This corrects a statement of mine 6th S. xii. 142.

Punch, whose legs are both left legs, though at the first glance it seems that the leg which should be the right has merely the toes pointing the wrong way. Close attention shows that both legs are left legs, while the toes of the left leg which occupies the place of the right are the toes of a right foot. My attention was first called to this by Mr. Robert Canterbury, a lithographic printer of this town.

THOS. RATCLIFFE.

Workshop.

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.

DEATH OF CLIVE.—According to Macanlay, Malleson, and the 'Dictionary of National Biography,' Clive "died by his own hand"; Marshman ('Hist. of India,' i. 316) says "put a period to his existence"; 'Appleton's American Cyclopædia' "committed suicide"; and Mr. Browning ('Dramatic Idylls,' second series), "his own hand dealt him doom." In the German encyclopædias of Brockhaus and Meyer his death is ascribed to a pistol shot; in the 'Biographie Universelle' to an over-dose of opium; and in a MS. note on the Advocates' Library copy of Malcolm to a self-inflicted wound with a razor (this is undoubtedly the current belief). On the other hand, neither the *Gentleman's Magazine* nor the *Annual Register* for 1774 has any hint of suicide. Malcolm merely says, "He expired"; the 'English Cyclopædia,' "His death took place"; and the 'Encyclopædia Britannica,' "He ceased to exist." Kippis ('Biog. Brit.,' 1784) is very oracular. I want, if possible, to determine the manner of Clive's death for an article in the new edition of 'Chambers's Encyclopædia.'

FRANCIS HINDES GROOME.

339, High Street, Edinburgh.

BUST OF THE DUKE OF YORK.—I have a small bust of the Duke of York. It is of silver gilt, measuring with the pedestal about three inches in height. On the back are engraved the words "Published by T. Hamlet, Aug. 16, 1824." I would ask if it is not unusual for goldsmith's work to be "published"; and also what particular event in the duke's career is commemorated by the date given.

G. P.

MADAME MOPHEIN.—I am anxious to know the whereabouts in history or fiction of this character.

OXON.

ST. CECILIA.—On one of the volets of the 'Adoration of the Lamb,' by the Van Eycks, now in the Museum at Berlin, is an angel playing on an organ. This is called a figure of St. Cecilia by Dr. Wasgen and by Messrs. Crowe and Cavalcaselle. What evidence is there that this opinion

is correct? If it be correct, is it not by far the earliest representation of that saint with musical accompaniments?

SI VIS.

'UNDERGROUND JOTTINGS.'—Can any of your readers tell me where I can find a short comic article with the above title? I should imagine that it must have been published in some magazine, of course since the construction of the underground railway.

H. D. B.

'COCK ROBIN'S WEDDING DAY.'—Where can I procure a copy of 'Cock Robin's Wedding Day,' beginning,—

A feast upon the grass is spread,
And birds in plumage gay
Have met that they may celebrate
Cock Robin's wedding day?

C. GORDON.

THE ROSE, THISTLE, AND SHAMROCK.—Can you inform me where I can find an account of why and when these were known as emblems of England, Scotland, and Ireland?

W. NICOLSON.

LORD WILLIAM RUSSELL.—In the collection of letters which I am editing is one from Lord Macaulay to Peter Cunningham, dated Dec. 20, 1848, which begins:—

"I am truly obliged for your suggestions. You are quite right about the place of Russell's execution, which, indeed, I had myself mentioned (vol. i. p. 425). Tower Hill was a slip of the pen. I am afraid that your correction comes too late for the second edition."

From this it is to be naturally inferred that somewhere (presumably in the second volume) the place of Russell's execution was incorrectly given as Tower Hill. This slip I have been unable to discover in any edition of the 'History of England.' The only mention of the place of execution in vol. ii. is at p. 176 of the earliest edition in the British Museum, supposed to be the first edition. If any of your readers can help me, I shall be very grateful. Lowndes says there was an edition dated 1848, but I have never been able to see it.

E. S.

MEMORIAL CROSS.—After the battle of Wakefield, A.D. 1460, in which the Duke of York was slain, it is stated by Camden that a cross was erected on the spot to his memory, which was destroyed during the Civil Wars. I shall be glad to receive information from any reader of 'N. & Q.' respecting the same, or the probable design of such a cross to royalty at the above date.

J. L. FERNANDES.

Stoneleigh Lodge, Wakefield.

NAMES OF CARDINALS.—I should be obliged if any correspondent would kindly inform me what are the names of the present cardinals titular of the basilican churches of San Marco, and of the St. Apostoli.

JOHN WOODWARD.

LIEUT.-GENERAL JAMES STUART.—I shall be thankful for any information as to the identification of the person or persons named in the following extracts:—

1. "Lieut.-Col. James Stuart, of Whitecraigs (third son of Archibald Stuart, of Torrance), who married Lady Margaret Hume, daughter of Hugh, Earl of Marchmont. During the last war he commanded the 90th Regiment at the reduction of Martinioco..... and always acquitted himself with honour and reputation."—Douglas's 'Baronage of Scotland,' 1798, p. 518.

2. "Major-General James Stuart, colonel 31st Regiment, died at Castlemilk, Feb. 2, 1793."—*Scots Mag.*, vol. lv. p. 101.

3. "Anne Elizabeth, daughter of General James Stuart, Commander-in-Chief at Madras, died there April, 1804."—*Scots Mag.*, vol. lxxvi. p. 807.

4. "Died lately Mrs. Stewart, wife of Lieut.-General James Stewart."—*Scots Mag.*, 1807.

5. "Died at Ambleside, 1809, Lieut. James Stewart, 88th Regiment, son of Lieut.-General James Stewart."—*Scots Mag.*, vol. lxxi. p. 238.

6. "Jane, daughter of the late Major-General James Stewart, married Oct. 7, 1800, Lord George Stuart, seventh son of the fourth Earl of Bute."—Wood's Douglas's 'Peerage,' vol. i. p. 291.

Lady Margaret Hume, mentioned in the first extract, married 1763, died s.p. 1765. SIGMA.

DIVISION OF SEXES IN CHURCH.—I find the following answer, signed W. E. E., to a correspondent in the *Echo* of July 27:—

"(3292) *Division of Sexes*.—The division of sexes is a survival of the English pre-Reformation use. The men sat on the left side because the 'Jesus' altar formerly stood north of the rood-screen; the women sat on the right side because the 'Mary' altar occupied that side."

Is there any authority for this statement, which seems rather "tiré par les cheveux"? The practice of dividing the sexes is observed at High Mass in many village churches in Flanders and Hainault. In some of these churches a printed placard is fastened on to the column near the door, bearing the words:—

{ Heeren.
{ Hommes,

On the opposite side is one with:—

{ Damen.
{ Dames.

Children are rigorously enforced to obey this rule. I have not found this practice in towns. My opinion is that it is done on moral grounds. In some churches in London the division of sexes is practised at the principal morning service.

Any information as to the origin of the custom and the meaning it is intended to convey will be gratefully received.

JOHN A. RANDOLPH.
3, Walton Street, Lennox Gardens, S.W.

CHAP-BOOK.—At the sale of the library of the late Dr. Neligan two volumes of chap-books, described as old English folk-books, were bought, containing an important collection made by the late Mr. W. J. Thoms and having his book-plate.

Apparently there should be another volume to complete the collection, the contents of these two commencing at F. I should be very glad to know the whereabouts of the first volume, A to F, and whether the present owner would be willing to lend (or sell) it to me.

F. A. TOLE.

Northampton.

CAPE SHACKLETON.—This cape is situated on the west coast of Greenland, in lat. 73° 35' N. and long. 57° 30' W. I should be very glad to receive information relative to the circumstances under which it received its name, also particulars of the person whom it was named after.

W. SHACKLETON.

Leeds.

HUGH LATIMER.—Can any reader inform me if there are any descendants of Bishop Latimer? If so, please give their names.

J. W.

ROBERT SANDERS.—A miscellaneous writer, born 1725, died 1783. I have an old edition of the "Father of Song," Homer, 1535. It has, I believe, the signature of R. Sanders. I should much like to know if I can verify this.

ALFRED CHAS. JONAS.

Swansea.

WESTON-SUPER-MARE.—The Rev. King Eagle about the year 1829, under the pseudonym of "The Man in the Moon," wrote some verses upon this town, then a small fishing village, commencing:

Houses huddled all together,
All exposed to stormy weather;
Not a tree or shrub we find
That can shelter from the wind;
No regularity is there,
No street, no crescent, lane nor square.

Will any one who has access to any reference library inform me where and when and by whom the volume was published, or give me any information about the book and its author?

ERNEST E. BAKER.

CREST WANTED.—On a silver spoon of the time of George I. is this crest: On a cap of maintenance a wyvern, tail nowed, his feet against a ragged staff; above an earl's coronet. The crest of Clifford, Earl of Cumberland, was: On a ducal coronet or, a wyvern gules. Henry, the fifth and last Earl of Cumberland, died in 1643; it cannot, therefore, be the crest of this family. To whom does it belong?

G. L. G.

COLOURS AS SURNAMES.—Has the use of the name of any of the primary colours, red, blue, or yellow—or I may add that of the secondary, purple—without either prefix or affix of any kind, ever come to the notice of your readers as a surname in the English language? If not, what reason can be assigned for their non-use, as all other combinations of colour (orange, I think, very seldom) appear to

have been appropriated? I must say I ask this most humbly, and in figurative sackcloth and ashes, hoping thereby to disarm the wrath of your philological and etymological correspondents, who appear to be the most "touchy" of mortals. Still, having unsuccessfully sought the information once before, I am obliged to ask again. R. W. HACKWOOD.

THE TURIN PAPYRUS.—What is the history of the Book of Kings, or, as it is more commonly known, the Turin Papyrus of Egyptian history? What are the date and place of its discovery, and by whom was it found? Where can I find a written account of it? ARTHUR BLACKWOOD.

PEEBLES OR PEABLES FAMILY.—There is a pedigree of this family in Dugdale's 'Visitation of Yorkshire,' Surtees Soc., p. 367. It is headed by "John Peebles, D^r in Divinity and B^hp of _____ in Scotland, obiit circa ann. 1604, and his son Andrew Peebles, D^r in Divinity and Chaplaine to K. James, wth whom he came first into England a^o 1603, dyed in a^o 1632." I have information as to their descendants, but am anxious to know if anything is known about the earlier members of the family, and of what place John Peebles, D.D., was bishop, &c. I. W. C.

Rastrick.

CONTINENTAL.—A correspondent of Benjamin Franklin, writing in 1777, refers to "a noble army of continental troops and a large body of militia" with General Washington at Wilmington. What is the precise meaning of the word *continental*? To assume that they were enrolled and equipped after the model of English troops is nonsense, for England is insular, America is the continent. They might be contingents. A. H.

AUTHORS OF QUOTATIONS WANTED.—

A pebble in the streamlet scant has turned
The course of many a giant river;
A dewdrop on the baby plant
May warp the giant oak for ever.

D. LYON HOLMS.

For there the emperor no purple wears,
The slave no shackle.

M. W. B.

Replies.

CLARENDON PRESS.

(7th S. v. 368, 474; vi. 130.)

It is seldom that a communication from your correspondent the REV. ED. MARSHALL admits of supplement. So for once he must allow me to apply the process to his note at the last reference above cited, without attributing to me any other motive than the desire to give readers of 'N. & Q.' the best help one can.

The Clarendon Press can hardly be said to have

been treated as it deserves by those who have taken in hand its annals. Ingram's is a very superficial account; the two editions of Latham's 'Oxford Bibles and Printing in Oxford,' 1863, 8vo., and 1870, 12mo., though in some sense useful, are quite inadequate; for instance, neither the date of the first Oxford Bible nor the existence of the early sixteenth-century press at Oxford is mentioned. And in E. P. Hall's 'Printing.....with some Account.....of the Clarendon Press' (1876), the "account" is comprised in five pages, in which, however, room is found for the statement that "Corsellis was brought here under careful supervision to teach his trade to English pupils," while the former omissions are not supplied. In fact, the best description of the Press to the close of the seventeenth century is still to be found piecemeal in Anthony à Wood's pages; but its typography has been at last scientifically treated in pp. 137-163 of Mr. Talbot Reid's 'History of the Old English Letter Foundries' (Lond., 1887).

Next, with respect to Bliss's list of books printed at Oxford. Let me compare the numbers which occur in the Bliss catalogue with the actual number at present known, at intervals of fifty years. In 1600 Bliss mentions 5 books out of 8; in 1650, 0 out of 11; in 1700, 8 out of 35; in 1750, 10 out of 37; in 1800, 4 out of 23; in 1850, 10 out of 106. This record can hardly be called "excellent."

Then Mr. MARSHALL cites two books as not in Bliss's list, Lovell's 'Compleat Herball,' 1665, and 'The Traitor to Himself,' 1678. The first has been in all the three printed editions of the Bodleian Catalogue since the book was published, the second is in Bliss's catalogue (p. 37), and both are mentioned in Bliss's edition of Wood's 'Athenæ.'

That this note may not be all criticism, let me give a few statistics of the productions of the Oxford Press:—

(1). *The Press to 1640.*

(B.M.—British Museum, Bodl.—Bodleian).

	B.M. and Bodl.	B.M. only.	Bodl. only.	Other.	Dubious.	Totals
"1498"—1486	...	4	...	3	...	15
1517—1519	...	0	...	4	...	7
1555—1600	...	47	...	34	...	125
1601—1620	...	130	...	69	...	256
1621—1640	...	184	...	107	...	393
Totals	...	367	...	217	...	796

It appears, then, that the British Museum possesses only about 55 per cent. of all the issues, and the Bodleian only about 73 per cent.:—

(2). *Half-centuries of the Press.*

	Books.		Books.
1585—1600	125	1751—1800	about 1,100
1601—1650	about 1,200	1801—1850	.. 3,300
1651—1700	.. 1,400	1851—1855	.. 5,000
1701—1750	.. 1,000		

Total, over 13,000.

In the above estimates all presses in Oxford have been included, but until the present century little

printing was done except at the University printing house.

My views about what constitutes a satisfactory account of the literature of a particular press and locality are put together in a short paper read before the Library Association last September, entitled 'What to aim at in Local Bibliography,' of which fifteen spare copies are very much at the service of the first fifteen of your readers who do me the compliment of applying for them.

FALCONER MADAN.

St. Mary's Entry, Oxford.

CALASIRIAN (7th S. vi. 69).—The popular writer to whom A. H. refers was too familiar with his Herodotus to insert a reference. It is not a successful guess to refer this large tribe to Cœlesyria, as its habitation was in the Delta, of which its tribesmen were natives, and the name, like that of the other tribes, *σφί λέεται ἀπὸ τῶν τεχνέων*. Of the seven Egyptian tribes two were warrior tribes: *οἱ δὲ μάχιμοι αὐτῶν καλέονται μὲν Καλασιρίες τε καὶ Ἑρμοτύβιες*, the former of these (the Calasirians) numbering *ὅτε ἐπὶ πλείστοις ἐγένεατο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν* (ii. 164–6).

ED. MARSHALL.

In ancient Egypt the military class formed, like the priesthood, an hereditary caste. They were divided into Calasirians and Hermotybiens, names the signification of which has not been ascertained. According to Herodotus (ii. 166) the Calasirians amounted to 250,000 men, the Hermotybiens to 160,000. Their settlements were almost exclusively in Lower Egypt—the former in eleven, the latter in five nomes (Kenrick's 'Egypt,' ii. 42). In the reign of Psammitichus, who had obtained the throne by means of foreign mercenaries, precedence was given to these above the native troops. This produced discontent, and ultimately revolt, on the part of the Calasirians and Hermotybiens, who, to the number of 200,000, marched away into Ethiopia (Kenrick, ii. 392). Herodotus, ii. 30, 166–68, and Diodorus Siculus, i. 67, are the ancient authorities. See also Wilkinson, 'Ancient Egyptians,' i. 285. As to the origin of the names, Kenrick quotes Jablonsky ('Voc. Egypt,' pp. 69, 101), who deduces Calasiris from *helshari*, Coptic for *youth*; Hermotybian from *armatoi ouba*, *militare contra*, and supposes the latter to have been *veterans* to whom the defence of the country was chiefly entrusted. Herodotus (ii. 81) mentions linen tunics fringed about the legs, *οὓς καλέονσι καλασιρίς*, which word, according to Jablonsky, i. p. 102, is connected with the Coptic *kali*, meaning leg; and as Aristophanes ('Plutus,' 729) has the word *ἡμτύβιον*, said to be an Egyptian word for towel or napkin, a strong linen cloth, Hemsterhusius in his note suggests that both the names Calasirian and Hermotybian are taken from the different kinds of their dress or uniform. As it is evident

that these were the native troops (*ἐγχώριοι*), and opposed to the mercenaries (*μισθωτοί*), the conjecture in the query is altogether wide of the mark.

W. E. BUCKLEY.

DOES MR. GLADSTONE SPEAK WITH A PROVINCIAL ACCENT? (7th S. vi. 124, 153, 178.)—One of the penalties of popularity and distinction is the inquisitive scrutiny which penetrates into every peculiarity of the great man's bearing, dress, speech, and manner of life. When this is done in a kindly spirit there is no great fault to be found. It is only a small penalty to pay for admiration and regard. Mr. Gladstone's shirt collars have frequently been commented on and caricatured, and now his dialect and manner of speech are brought under review.

I suppose there is no man, however educated and refined he may be, who has not contracted in early life some peculiarity or mannerism of accent, tone, or dialect, derived from his surroundings, of which he can never entirely rid himself:—

Quo semel est imbuta recens, servavit o iorem
Testa diu.

It is a mistake to suppose that our dialect and tones are derived from our parents, except to a very limited extent. They are the results of daily intercourse with those about us, whose language, intonation, and peculiarities are insensibly imitated.

Mr. Gladstone was born in Liverpool, where, or in the immediate neighbourhood, he was domiciled, with the exception of keeping his terms at Eton and Oxford, until he entered Parliament. Under these circumstances it could not but happen that the current language of the locality would tend to mould his outward expression and form of speech; and so it has been.

I am myself a Liverpool man, or Dicky Sam, as we love to call our native-born inhabitants, and have during many years had frequent opportunities of conversing with and listening to Mr. Gladstone both in private and in public, and am therefore entitled to speak with some confidence. His tones and mode of utterance are decidedly of Liverpool origin. We bring out our words "ore rotundo," without the mincing word-clipping of the cockney, and equally distant from the rough Tim Bobbin Lancashire dialect. The immediate contiguity of the Mercian province, only separated by the breadth of the Mersey, has had its part in modifying the dialect, originally no doubt an offshoot of the great Northumbrian mother speech. The cities of Liverpool and Manchester, only thirty miles apart, differ materially in their dialect. The Manchester cotton-spinner, magnate though he may be, on his appearance on the Liverpool "flags" is instantly recognized, and the Liverpool merchant is soon "spotted" on the Manchester Exchange.

It must be remembered that at the time of Mr. Gladstone's birth, in December, 1809, Liverpool contained only one-fifth of its present population.

The vast majority of this increase must of necessity be immigrants, not natives, which has had a powerful influence in breaking down the distinctions of dialect.

On the whole, Liverpool has no reason to be ashamed of the dialect or tones of her distinguished son. They fully carry out the description of Cicero, "Is enim est eloquens, qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere."

J. A. PICTON.

Sandyknowe, Wavertree.

SIR H. MAXWELL suggests that the phonograph may be employed "to store up a sample of standard English pronunciation of the latter half of the nineteenth century." The idea is an excellent one. I sincerely hope that one of the first persons asked to contribute may be the Dean of Norwich, whose perfect pronunciation is enhanced by one of the clearest and most flexible of voices.

HERMENTRUDE.

"THE SUN OF AUSTERLITZ" (7th S. v. 208, 371).—MR. E. YARDLEY gives the passage from La Rousse's 'Dictionnaire Universel' in which there is mention of the exclamation of Napoleon before the battle of Moscow, but there is no reference to any authority for the story. May I insert this?—

"Il était cinq heures et demie du matin quand Napoléon arriva près de la redoute conquise le 5 septembre. Là il attendit les premières lueurs du jour et les premiers coups de fusil de Poniatowski. Le jour parut. L'empereur, le montrant à ses officiers, s'écria: 'Voilà le soleil d'Austerlitz.' Mais il nous était contraire. Il se levait du côté des Russes, nous montrait à leurs coups, et nous éblouissait. On s'aperçut alors que, dans l'obscurité, les batteries avaient été placées hors de portée de l'ennemi."—Séjour, 'Hist. de Nap. et de la Grande-Armée pendant l'Année 1812,' chap. ix. t. i. p. 380, Paris, 1826.

ED. MARSHALL.

DAME DOROTHY HALL (7th S. vi. 168).—Edward Bayly, son of Nicholas Bayly, son of Dr. Lewis Bayly, Bishop of Bangor, was created a baronet of Ireland July 4, 1731. He died 1741. His son Sir Nicholas, second baronet, married Caroline, sole heiress of Thomas Paget. Their eldest son, Sir Henry Bayly, third baronet, succeeded, *jure matris*, to the barony of Paget, and was created (1784) Earl of Uxbridge. He was ancestor of the present Marquis of Anglesey, who is also a baronet of Ireland. Most modern peerages state that Bishop Bayly was a Scotchman, of the family of Baillie of Lamington. This is incorrect. He was vicar of Evesham before the accession of James I., and Anthony à Wood states that he was born in Herefordshire. I should be very glad to know something about his ancestry, and also the parentage of Major Richard Bayly, D.Q.M.G., born about 1734, who claimed relationship with Lord Uxbridge's family. The arms engraved on his old-fashioned signet ring are Or, on a fess engr.

betw. three nags' heads erased az. as many fleurs-de-lis gold. As to Dorothy Hall I can offer no explanation. The wife of Sir Edward Bayly was Dorothy, daughter and coheir of the Hon. Oliver Lambert, second son of Charles, Earl of Cavan. The Bayly arms given in Dorothy Hall's funeral certificate are not to be found in Burke's 'Armory.' There some almost similar occur, viz., Bayley, Gu., a chevron engrailed erm. between three martlets arg.

A. W. CORNELIUS HALLEN,

Editor *Northern Notes and Queries*; or, *Scottish Antiquary*.

The baronetcy to which G. W. M. refers is merged in the marquise of Anglesey. Sir Edward Bayly married Dorothy, daughter and coheir of Hon. Oliver Lambert, second son of Charles, Earl of Cavan. She died August 16, 1745. See Foster's 'Peerage' for 1882, s.n. "Anglesey."

G. F. R. B.

MARGARET'S KNIGHTS (7th S. vi. 87).—On Aug. 2, 1786, an attempt was made by a mad woman, named Margaret Nicolson, to assassinate George III. as he was alighting from his carriage at St. James's Palace. Addresses of congratulation on his escape poured in from all parts of the kingdom, and an immense number of mayors and other functionaries, deputed to present the addresses in person, were knighted on the occasion. I remember having in my early youth heard the recipients of the honour spoken of disparagingly as Peg Nicolson's knights.

E. MCC—.

Guernsey.

An explanation of this phrase was given to me by Dr. John Hill Burton not long before his lamented death. Having pointed out to him a notable error in his 'History of Scotland,' in which, while describing the cruel execution by slow drowning of Margaret Wilson (aged eighteen) at Blednoch, near Wigton, May 11, 1685, he had misnamed her Margaret Nicolson, I suggested that this slip might have been occasioned by his thoughts running on another Margaret, also bearing a Scotch name—Margaret Nicolson, the would-be regicide of King George III.

In his courteous reply he admitted the correctness of my guess, and went on to say that in early days he heard frequent sarcastic allusions to some Edinburgh town councillors, who, on the news of this attempt on the king's life, hurried up to London with an address to congratulate him on his escape from the assassin's knife. In return several received the honour of knighthood, and were afterwards called, in derision, "Margaret's Knights."

I may perhaps be excused for mentioning in this place that the poem entitled 'Margaret Nicolson,' ridiculing George III., Pitt, Jenkinson, &c., and the 'Song of Scrutina' (on the Westminster scrutiny), both published in the 'Probationary

Odes for the Laureateship' (afterwards annexed to 'The Rolliad'), were written by Sir Robert Adair, as he informed me himself in interviews while collecting materials for my new annotated edition of the 'Poetry of the Anti-Jacobin,' a work in which he had been severely handled by Canning, Hookham Frere, and others, for these and other attacks on the Tory party.

CHARLES EDMONDS.

11, Caristroke Road, St. Leonards-on-Sea.

Was not this term applied to the number of persons who received the honour of knighthood as a reward for presenting addresses of congratulation to George III. after the attempt made upon his life by Margaret Nicholson, Aug. 2, 1786?

F. R. O.

[ST. SWITHIN, MR. G. W. TOMLINSON, W. S. B. H., and others reply to the same effect.]

SOME NOTES AND ADDENDA TO PROF. SKEAT'S 'ETYMOLOGICAL DICTIONARY' (7th S. v. 483).—In 1st S. xii. 346, *STYLITES* asks what is the origin of *beetle-browed*. It is now given, with a reference to, but without any citation from, the *Academy*. Supposing that there is no actual proof there of *beetle-browed* having its origin in the antennæ of the beetle, is not the common supposition to be kept to, that it means the having a prominently overhanging brow, as

The dreadful summit of the cliff
That *beetles* o'er his base into the sea

is an overhanging precipice? I am aware of the connexion of the words.

ED. MARSHALL.

ENGLAND AND SCOTLAND REPRODUCED IN AMERICA (7th S. v. 467).—Not having observed a reply to ENQUIRER, I would suggest that possibly Tasmania may be the country he desired to find, as being so much a duplicate of English and Welsh counties. Its provinces bear the names of Devon, with a town of Torquay in it; Dorset, with a town of Bridport; Cornwall, with a town of Falmouth; Glamorgan, with a town of Swansea; Kent, with towns of Folkestone and Hythe; Lincoln; Westmoreland; Cumberland; Somerset; Buckingham; Montgomery; Monmouth; Pembroke. There are many other towns with English names, but not situated in the same counties as they are taken from.

JOSEPH BEARD.

Ealing.

Perhaps Connecticut is the state sought for. London, in Middlesex, Ontario, Canada, reproduces a good deal of the local nomenclature of the English capital.

EDWARD H. MARSHALL, M.A.

Hastings.

SPARK, OR SPARKE, DEVONSHIRE (7th S. vi. 67).—There was in the early part of this century a firm of bankers at Exeter of the name of Sparkes & Co.

The partners were Thomas Sparkes and his two sons, Joseph and Henry. It was the last mentioned who acted as described in the query, and from the motive there assigned. The anecdote has often been related in the family, but we are not sure whether the incident occurred in London or at Exeter. The same firm on at least one other occasion did their best to screen from capital punishment the party who had committed forgery on their bank.

H. S.

YEAR-BOOKS (7th S. v. 508).—Several volumes of Year-Books have been published in the Rolls Series. These include the books for the years 20-21, 21-22, 30-31, 32-33, 33-35 Edward I., and 11-12, 12-13, 13-14 Edward III.

GEO. NEILSON.

Glasgow.

JAMES HACKMAN (7th S. vi. 87).—The proper name of the living held by this unfortunate man was Wiveton—not Wiverton. Very likely the name Wiverton has been perpetuated by copyists of the story of the 'Assassination of Miss Ray,' who have never troubled themselves to verify the name of the place. On the authority of Burke's 'Celebrated Trials' Hackman is said to have merely "held the living of Wiverton [*sic*] from the Christmas preceding his death," *i.e.*, April, 1779 (p. 394). Probably he never resided there, and there might be no record of so short an incumbency either in the parochial books of so small a parish or any entries made by him in them. Miss Reay, his victim, was buried in the chancel of Elstree Church Hertfordshire. One of her children by Lord Sandwich was the eminent barrister and writer Basil Montague, a man of whom Lord Brougham said that "he was always for many years in advance of the times."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

James Hackman was ordained deacon at a private ordination held in Park Street Chapel, near Grosvenor Square, Westminster, Wednesday, Feb. 24, 1779 (St. Matthias' Day), and priest at a general ordination held in the same place on Sunday, Feb. 28, 1779. Instituted to the Rectory of Wiveton, Norfolk, March 1, 1779.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

In the 'New Newgate Calendar,' by Andrew Knapp and William Baldwin (n.d.), vol. iii. p. 434, occurs the following:—

"Finding he (Hackman) could not obtain preferment in the army, he turned his thoughts to the Church, and entered into Orders. Soon after he obtained the living of Wiverton, in Norfolk, which was only about Christmas preceding the shocking deed which cost him his life, so that it may be said he never enjoyed it."

At the commencement of the fifth volume of

'Celebrated Trials,' 1825, a large number of letters are printed which were written by the Rev. James Hackman. I give an extract from one to Miss —, dated Jan. 28, 1779:—

"My situation in Norfolk is lovely. Exactly what you like. The parsonage-house may be made very comfortable at a trifling expense. How happily shall we spend our time there. How glad am I that I have taken orders, and what obligations have I to my dear B., to Mr. H. and Dr. V. My character and profession are now additional weights in the scale. Oh, then, consent to marry me directly.....Thanks, a thousand thanks for your tender and affectionate letters while I was in Norfolk.—Pp. 25-6.

On March 1 he wrote, "By to-night's post I shall write into Norfolk about the alterations at our parsonage" (p. 32). J. F. MANSERGH.
Liverpool.

THE CLERGY AND RELIGION (7th S. vi. 65).—That exceedingly curious work 'The Grounds and Occasions of the Contempt of the Clergy and Religion Enquired into' is given in full in vol. vii. of Mr. Arber's 'English Garner,' but is there attributed to John Eachard, S.T.P., appointed Master of Catherine Hall, Cambridge, in 1675. In his prefatory note Mr. Arber quotes the following from Anthony à Wood ('Ath. Oxon.,' i. lxx, ed. 1813):—

"Sunday 11 [February, 1672], Sir Liolin Jenkyns took with him, in the morning, over the water to Lambeth, A. Wood, and after prayers he conducted him up to the dining room, where archb. Sheldon received him, and gave him his blessing. There then dined among the company, John Eachard, the author of 'The Contempt of the Clergy,' who sat at the lower end of the table between the archbishop's two chaplains Samuel Parker and Thomas Thomkins, being the first time that the said Eachard was introduced into the said archbishop's company. After dinner, the archbishop went into his withdrawing room, and Eachard with the chaplains and Ralph Snow to their lodgings to drink and smook."

It would appear, therefore, that the MS. note in MR. JAMES'S copy of the work is incorrect. I may say further that MR. JAMES'S quotation from the work is somewhat misleading divorced from what goes before it. Eachard is inveighing against the custom of granting dispensations for the admission of young men to holy orders before they have attained the canonical age (twenty-three years), and he asks:—

"What then shall we do with them; and where shall we dispose of them, until they come to a holy ripeness? May we venture them into the Desk to read *Service*? That cannot be, because not capable! Besides the tempting Pulpit usually stands too near. Or shall we trust them in some good Gentleman's house?" &c.

The picture of the domestic chaplain's lot which follows is, after all, no worse than the account afterwards given of the case of many of the benefited clergy.
C. C. B.

Surely it is hardly necessary to reprint in 'N. & Q.' as a piece of original information this

hackneyed quotation from Eachard's 'Contempt of the Clergy.' Lord Macaulay founded upon it his brilliant indictment of the clergy of the Restoration period, and Mr. Gladstone (last of many disputants) has attempted to answer his accusations (*Quarterly Review*, July, 1876).

EDWARD H. MARSHALL, M.A.

The Reference Library, Hastings.

The author of 'The Grounds and Occasions of the Contempt of the Clergy and Religion Enquired into,' &c., was J. Eachard, D.D., not Mr. Greensworth, as quoted by MR. JAMES from a MS. note in his copy. It was reprinted in the collected edition of Dr. Eachard's works, 3 vols. 12mo., London, 1714 (*vide* Gwodes, p. 707).

G. BLACKLEDGE.

5, Bishop's Court, Chancery Lane.

SAINT'S TORMENT HILL (7th S. vi. 88).—This would seem to be either a corruption, or even the origin, of St. Ermin's Hill (see 7th S. v. 449), since by a comparison of different maps and plans it occupies the same exact locality. I have traced it as Torment Hill in the plan of St. Margaret's parish inserted in Strype's *Stow*, book vi. p. 66, published in 1720. In the accompanying letterpress it is described as "Tormen's Hill which leads to Tormen's Rents, where there are some almshouses." In Seymour's 'Survey,' published in 1735 (book v. p. 636), it is described as St. Hermit's Hill. The street, or passage, is drawn, but not named, in Overton's plan, published in 1720. In Jeffrey's 'New Plan' of 1766 it appears as Torment Hill, and so also in the 'New Plan' of 1772, in Cary's 'Plan' of 1797, in Faden's 'New Pocket Plan' of the same year, and in Wallis's 'Plan' of 1808. In R. Horwood's 'Sectional Plan' of 1799 it is figured as St. Ermin's Hill, and in all modern maps and plans of London (*e. g.*, Bacon's of 1880 and onwards) the latter name is retained. This is the title which the street, or rather *cul de sac*, now carries on the wall of its corner house.

J. MASKELL.

Emanuel Hospital, Westminster.

Query the same as St. Ermin's Hill, also called St. Hermit's Hill and Torment Hill? I would refer MR. WARD to MR. MASKELL'S article on St. Ermin's Hill, 7th S. v. 449.

JULIUS STEGGALL.

ARUNDELL FAMILY (7th S. vi. 29).—It is stated in the 'Dictionary of National Biography' (vol. ii. p. 148) that Sir Thomas Arundell was beheaded on Tower Hill on February 26, 1551/2.

G. F. R. B.

A NOVELIST'S ARITHMETIC (7th S. vi. 105).—Dickens himself sinned in like manner. In 'Little Dorrit,' chap. xxxiii., Tattycoram enters with an iron box, two feet square, in her arms. Such a box, full of documents, would be a good

lift for a man, and I doubt whether any girl except a young giantess could carry it. There happens at this moment to be a tin deed-box on one side of me and a two-foot rule on the other; on bringing them into contact the box turns out to be 20 by 14 by 12 in. It has a few wills and leases and settlements inside it, and is not a very light weight. Tattycoram's must have been a good deal heavier.

C. F. S. WARREN, M.A.
Foleshill Hall, Coventry.

WARSPITE (7th S. vi. 46).—MR. DIXON takes this word to be the same as Warsprite, the name of Raleigh's flagship. Might I ask if there is any likelihood of the name Warsprite itself being a contraction of *water-sprite*?

JULIUS STEGGALL.

LEASE FOR 999 YEARS (7th S. iii. 450; iv. 72, 176, 334, 416, 495; v. 72; vi. 72).—One would like to know if this demise by the Ecclesiastical Commissioners to the Kyrle Society of "a garden and playground in Red Cross Street, Southwark," is absolute or conditional; for instance, if the user as "garden and playground" be suspended, could the occupiers build or sublet for building? and further, would the attempt to derive a profit out of the farthing per annum rental be held to involve a forfeiture of the lease?

A. H.

The navigable canal which united the Witham at Lincoln with the Trent, originally dug by the Romans and deepened by Henry I., was leased by the wise Corporation of Lincoln to Mr. Ellison in 1740-1 for 999 years at the rent of 75*l.* per annum—a property for which the Great Northern Railway Company pay Mr. Ellison's representatives a yearly sum of between 9,000*l.* and 10,000*l.*

E. V.

JUDGE JEFFREYS (7th S. vi. 86).—Sitting, as I am, opposite to the picturesque house in which the judge abode while here for the Bloody Assize, it is not my desire to whitewash his memory. Still, *à propos* of the quotation of a eulogium of his "Lordship's Great and Exemplary Virtues," I would remind the readers of 'N. & Q.' that he undoubtedly had "music in his soul." At least it is asserted that, after a year's hesitation between an organ by Harris and one by Father Schmidt, the choice was entrusted by the Temple benchers to no other than Jeffreys as the best judge of organs, whatever he may have been in regard to his fellow creatures. He chose Schmidt's organ, which they say is the nucleus of that now in the Temple Church.

H. J. MOULE.

Dorchester.

BIBLIOGRAPHY OF SCHOOL AND COLLEGE MAGAZINES (7th S. iv. 5, 110; v. 476; vi. 93).—It ought to be recorded that Winchester College (in

which I have good reason to be interested) has this last term achieved two feats which, I suspect, are unprecedented in the history of school journalism. It has maintained three contemporary publications, and it has produced a weekly paper: (1) *The Wykehamist*, Nos. 230 to 235, May to July; (2) *The Winchester College Chronicle*, Nos. 1, 2, 3, May, June, July; and (3) *Winchester College Pentagram*, Nos. 1 to 10, May 29 to August 1. The last named, the weekly paper, explains its name by a diagram which is "nothing if not pointed." W. C. B.

DEVICE WANTED FOR THE PORCH OF A COUNTRY HOUSE (7th S. vi. 107).—Perhaps the trite quotation,

Post tot naufragia portum,

may be too threadbare for HUGO. In that case, there is no one more capable of recommending to him a suitable inscription than MISS BUSK, from whose contributions under this head I cull a few, some one of which might, on general grounds, supply HUGO's need:—

This is the welcome I'm to tell:
Ye are well come, ye are come well.

Invidiæ claudor, pateo sed semper amicus.

Of those who enter this wide-opening gate
None come too soon [and] none return too late.

Gaudet ingrediens lætetur et æde recedens;
His qui prætereunt det bona cuncta Deus.
Fortunata domus, modò sit tibi fidus amicus;
Vivite felices, quibus est fortuna peracta.

Hoc erat in votis: modus agri non ita magnus,
Hortus ubi, et tecto vicinus jugis aquæ fons.

Hor., 'Sat.,' lib. ii. vi.

O utinam celeser fidis ego semper amicus,
Parva licet nullo nomine clara domus.

Parva domus, magna quies.

To these many more might be added.

JULIAN MARSHALL.

As a motto for a country house I would suggest the sentence,—

Utinam, etiam hanc veris impleam amicis.

E. COBHAM BREWER.

Inveni portum spes et fortuna valet.

ED. MARSHALL

If a Scriptural motto would serve the purpose of HUGO, he could, perhaps, hardly find one more to the point than in Isaiah xxx. 21. But, lest it should attract too many visitors, he might do well to use the Latin text of the Vulgate:—

Hæc est via, ambulate in eâ.

R. HUDSON.

Welcome the coming, speed the going guest.

This device already appears on the porch of an old mansion in Somersetshire. J. J. BADELEY.

[MR. T. B. WILMSHURST gives the same motto as the REV. E. MARSHALL, and suggests with MR. JULIAN MARSHALL the motto of the Earl of Sandwich.]

AUTHOR OF LINES WANTED (7th S. vi. 148).—The lines quoted by Miss FOXALL form the motto to the fourth book of Longfellow's romance entitled 'Hyperion.' I think, but am not sure, that they are the author's own composition.

EDWARD PEACOCK.

LONDON INCLUDING WESTMINSTER (7th S. v. 88, 172, 416).—The following definite statement is made in Moreri's 'Dict.' (1694), s. v. "Westminster":—

"Westminster.....is a distinct City from London as to its name, foundation, and government; but since they became contiguous 'tis generally looked upon as part of London, and swallow'd up in that name."

J. F. MANSERGH.

Liverpool.

RUBBING (7th S. vi. 88, 172).—I do not think any of the methods detailed by your correspondents are likely to produce very satisfactory results. Paper specially manufactured for the purpose should be employed, either the *papier Michallet*, sold by Moreau, 11, Passage du Pont Neuf, Paris, or the *papier vergé d'Arches*, sold by Gallin-Tuzellier, 1, Rue de Condé, Paris. It should either be used dry, with heel-ball; or, better, dampened, and well beaten into the inscription with a soft hat-brush, beginning with the middle, and working round to the edges; or the stone may be wetted and blacklead used. The various methods of procuring mechanical copies of inscriptions, and the precautions to be adopted, are described in the 'Instructions Relatives à la Publication d'un Recueil des Inscriptions du Département de Seine-et-Oise,' Versailles, 1883, as well as by Dr. Hübnér, 'Ueber Mechanische Copien von Inschriften,' Berlin, 1871; and also in the introduction to Reinach's 'Traité d'Épigraphie Grecque,' Paris, 1885. The publication in English of a pamphlet founded on the directions given in these treatises would be a real service to archaeology. Squeezes and rubbings of inscriptions sent me from the East have proved almost useless, owing to the fact that travellers are usually quite ignorant of the practice of an art very easily acquired.

ISAAC TAYLOR.

The best plan is as follows. Pound up a cake of Nixey's stove blacklead, and mix with linseed oil to the consistency of cream; then make a dabber of wash leather, and stretch a piece of American cloth over a small piece of wood about four inches square; place some of the blacklead composition on the American cloth and rub the dabber well over it, so that the lead may be equalized on the surface of the dabber; finally rub in the usual way, using sheets of double-double tissue paper. This plan cannot fail when the dabber is properly manipulated. The drawings in my work 'On the Monumental Brasses of Cornwall' were nearly all reduced from rubbings taken in this way. It is far better than the heel-ball

method, when accuracy of detail rather than display is needed.

E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

A thin, tough, almost untearable paper, made for Indian letter-post, which may be got from the makers in large sheets, is by far the best for this purpose. Next best is that known by paperhangers as "lining-paper." The heel-ball is much best applied by first rubbing off on to a piece of soft leather, which can be folded into different forms to suit different parts of the work. Wonderfully good impressions, especially of raised work, may also be taken with a piece of dry sponge—for some parts stiff Bermuda, in others soft Turkey—rubbed over the paper, or, rather, moulded into it. This, if carefully taken, is better than any blacking process, which is sure to blur and smear off more or less.

Has not the system of "paper-squeezes" yet been applied to raised work? This for those who start well provided; but a great deal of good work may be done with a common copper coin wrapped in an old glove, when meeting by chance something worth rubbing.

Those who delight in brasses should go to Meisser, where I have just come across some of the finest in existence, with both incised and raised work.

R. H. BUSK.

LORD HOWARD OF EFFINGHAM (7th S. v. 287, 391, 497, 517).—A request for information on the question whether the famous admiral ever became a Roman Catholic, addressed to the present Earl of Effingham (57, Eaton Place, London), would probably bring about a solution of the difficulty.

It is, I believe, a curious fact that the only branch of the Howard family which from its origin has always remained true to the old faith is that of the Howards of Corby. Lord William Howard, "Belted Will," its founder, was born, lived, and died a Roman Catholic, and all his descendants of the Corby branch, from his son, Sir Francis Howard, first "of Corby," to the present generation, have been faithful to the Church of Rome.

DRAWOH.

EDUCATION IN THE SEVENTEENTH CENTURY (7th S. v. 487).—E. McC. S. may perhaps gain a fair conception of what education was in the seventeenth century from the statement of the schools in each county in Cox's 'Magna Britannia,' Lond., 1720-31.

ED. MARSHALL.

MAUND (7th S. vi. 139).—On this page the reviewer of Mr. Elworthy's 'West Somerset Word Book' observes that the word *maund*, meaning a basket, exists still, in living speech, in Kent and Somerset. It also exists in living speech on the Yorkshire coast. There a maund is a long and narrow basket, shaped much like a Dutch trawler, broader and deeper at the ends than in the middle, and

having only one handle, which is a fixed and shallow arc in the centre of the basket. A Flam-borough or a Filey lass slings a maund across her back when she goes down the cliff to gather a tide of fithers on the scars, and each maund counts as a tide.

A. J. M.

KING JAMES'S LORDS (7th S. vi. 69, 178).—The article referred to by MR. W. D. PINK was by the late MR. B. B. WOODWARD, the Queen's Librarian, and will be found in 'N. & Q,' 3rd S. ix. 71. It was based on the second report of the Royal Commission appointed for the examination of the Stewart Papers, and does not profess to be exhaustive.

W. F. P.

IMPEDIMENTS TO MARRIAGE (7th S. v. 168, 373).—

"In the thirteenth century the schoolmen codified the impediments to marriage which then existed in the Church.....It is contained in the five following lines, which are given in the 'Theologia Moralis' of St. Alfonso de' Liguori (lib. vi. s. 1,003):—

1. Error; 2. Conditio; 3. Votum; 4. Cognatio; 5. Crimen.
6. Cultus Disparitas; 7. Vis; 8. Ordo; 9. Ligamen; 10. Honestas.
11. Aetas; 12. Affinis; 13. Si clandestinus; 14. et Impos.
15. Raptave sit mulier nec parti reddita tute.

Hæc socianda vetant connubia, facta retractant."

Smith's 'Dictionary of Christian Antiquities,' s. v. "Marriage."

EDWARD H. MARSHALL, M.A.

Hastings.

I have seen the work of St. Thomas Aquinas which I spoke of. The reference which I gave is correct. The mnemonic lines occur in the "In Libros Sententiarum," in lib. iv. dist. iv. quæst. i. art. i., 'Opp,' t. xiii. p. 156, Venet., 1780. There are two other lines as to the "impedimenta prohibentia," but not also "dirimentia," which are on p. 155 :—

Ecclesiæ vetitum, necnon tempus feriatum
Impediunt fieri, permittunt juncta teneri.

These are introduced with "unde versus," as the four others are by "quæ his versibus continentur," so that it is not certain whether St. Thomas was the author.

ED. MARSHALL.

NEWELL (7th S. iv. 448).—Perhaps the following may be of service to J. E. C. John Newell, S.T.B., was fellow of Corpus Christi, Oxford; presented to the living of Combe Martin about 1660, but did not obtain possession till the Restoration, when he was also presented to Parracombe, Devon; and he is buried before the altar in Parracombe Church. The inscription on his tombstone is as follows, "Sub hoc marmore in cineres reductum jacet corpus Johannis Newell, S.T.B., hujus ecclesiæ quondam rectoris qui ex hac vita migravit 5^{to} die Feb., A.D. 1681. Qui semper acerbum habebimus. Ætatis suæ 70." There is also buried alongside William

Newell, second son of John Newell and Rebeckah, his wife, died Dec. 12, 1696, *æt.* 40. Arms on first stone: Party per pale, 1, a chief, a bar dexter; 2, a fesse, three elephants' heads erased proper. There was also a Robert Newell, prebendary of ninth stall at Westminster and archdeacon of Buckingham, died 1643, admitted archdeacon in 1614, but whether any relation I cannot say.

J. F. CHANTER.

Parracombe.

CELTIC RIVER-NAMES: CHER, FROME, MEUSE (7th S. v. 388).—The origin of these words can be traced by the following examples:—

Cher, an enclosure of water, thus: Cheren, an enclosing water place; Cherford (Devon), the border way or ford; Cherwell (Gloucester), the enclosing spring-water place.

Frome, spring-water part of town, thus: Frome (Somerset), surrounding spring-water part; Frometon (Wilts), spring-water part of town; Fro-or From-, spring-water part of the border.

Meuse, confined or shut-up water, thus: Meaux (Yorkshire), middle of water confines; Meales (Norfolk), the middle water place banks, or sides.

I would also refer your correspondent to extended readings and examples cited in the 'Circles of Gomer,' edition by Row. Jones, 1771.

C. GOLDING.

Colchester.

In 'The River-Names of Europe,' by Robert Ferguson, London, 1862, the Cher and its cognates are treated of at p. 139 as connected with a Sanscrit root *car*, to move, branching into two different meanings, that of rapidity and that of tortuousness." The Frome, at p. 153, is connected with the "Gr. *Βρέγω*, Lat. *fremo*, A.-S. *bremman*, to roar, Old Norse *brim*, roaring or foaming of the sea, Welsh *ffrom*, fuming, Gael. *faram*, din." At p. 142 the writer says:—

"In the sense of tortuousness I am inclined to bring in the following, referring them to Old Norse *meis*, curvatura, Eng. *maze*, &c. This seems most suitable to the character of the rivers, as the Maese or Meuse, and the Moselle. The word seems wanting in the Celtic.....The other word which might put in a claim is *mos*, which in the sense of marsh is to be traced both in the Celtic and German speech, and whence, as supposed, the name of the ancient Mysia, or Moesia. 1. England, the Maese, Derbyshire; Scotland, the Masie, Aberdeen, &c."

W. E. BUCKLEY.

"FAMILIARITY BREEDS CONTEMPT" (7th S. v. 247).—This was observed long before the time of Alanus de Insulis, as CELER supposes. Plutarch says of Pericles that "he considered that the freedom of entertainments takes away all distinction of office, and that dignity is but little consistent with familiarity" (the Langhorne's translation, vol. ii. p. 10, London, 1819). When Lacydes was sent for by Attalus he excused himself by

saying, "τὰς ἐικόνας πόρρωθεν δεῖν θεωρεῖσθαι" ('Diog. Laert.,' lib. iv. cap. viii. § 5). In the Book of Proverbs there is, xxv. 17:—

Let thy foot be seldom in thy neighbour's house,
Lest he be weary of thee [Heb. full of thee] and hate
thee.

Seneca, 'De Benef.' (i. xiv.), "Quod voles gratum esse, rarum effice." Ecclesiasticus (xiii. 9), "If thou be invited of a mighty man withdraw thyself, and so much the more will he invite thee."

So St. Jerome says of clergy who are too fond of dining out, "Facile contemnitur clericus, qui sæpe vocatus ad prandium non recusat." ('Ep. II. ad Nepot.'). But a story of Cato of Utica brings a sentence very closely approximating that of CELER:—

"Munatio quærenti [cor. 'querenti'] quod in Cypro Catonem adire cupiens, parum civiliter repulsus esset, cum nihil esset negotii, sed intus cum Canidio fabularetur, sic se purgavit, ut dicerit se vereri, ne juxta Theophrasti sententiam nimia amicitia causam aliquando daret odio."—Erasm., 'Apophth.,' l. v. sec. 8.

BIBLIOTHECAR. CHETHAM. refers to the following early instance from Apuleius ('N. & Q.,' 4th S. v. 285), "Parit enim conversatio contemptum, raritas conciliat ipsis rebus admirationem" ('De Deo Socratis'). DR. C. T. RAMAGE notices another instance not so exact at p. 430. Apuleius flourished circa 130, Alanus de Insulis circa 1150.

ED. MARSHALL.

ROYALIST AND CROMWELLIAN COLOURS (7th S. vi. 69).—I suppose that both sides fought under the national flag, but some of the colours used seem to have been curious. In a note to Rapin's 'Hist.' (1732), vol. ii. p. 499, respecting the colours taken from the Royalists at Marston Moor, it is stated:—

"Among the colours were Prince Rupert's Standard, with the Arms of the Palatinate, and a red cross in the middle; a yellow coronet, in the middle a lion couchant, and behind him a mastiff, seeming to snatch at him, and in a label from his mouth written, "Kimbolton"; at his feet little beagles, and before their mouths written, "Pym, Pym, Pym"; and out of the lion's mouth these words proceeded, "Quousque tandem abutere Patientiâ nostrâ?" Rushworth, tom. v. p. 635."

J. F. MANSERGH.

Liverpool.

DIDDLE (7th S. vi. 66).—An early example, with the same meaning, of this word, which puzzled Martin Toutmond, occurs in the wonderfully graphic account of Somerset's expedition into Scotland by that most "cocky" of cockney humourists, W. Patten.* Among the spoil that fell to the victors after what

"we cal Muskelborough felde, because that is the best towne (and yet bad inough) nigh the place of oure meting [there were] certayn nice instruments for war (as we thought) [and] with these found we

great rattels swellyng bygger than the belly of a pot-tale pot, couered with old parchement or dooble papers, small stones put in them to make noys, and set vpon the ende of a staff of more then tuoo els long: and this was their fyne deuyse to fray our horses when our horsmen shoulde cum at them: Howbeit bycaus the ryders wear no babyes, nor their horses no colts, they cold neyther duddle the tone, nor fray the tother, so that this pollecey was as witles as their powr forceles."

W. F.

Collins's 'Cabinet Dictionary,' published at Glasgow in 1871, defines *diddle* in the sense that MR. JONATHAN BOUCHIER seeks. The definition is as follows, "*Diddle*, v. i., to totter as a child in walking." J. W. ALLISON. Stratford, E.

Webster-Mahn has *diddle*, in the sense of "to totter," with a reference to Quarles, but no quotation. EDWARD H. MARSHALL, M.A.

Hastings.

There are four meanings in Wright's 'Provincial Dictionary,' the first of which, "cajole," suits the meaning of the Frenchman's term very well. Wedgwood, s. v., describes the manner in which such cajoling actually, not metaphorically, would take place. ED. MARSHALL.

'FROM OXFORD TO ROME' (7th S. vi. 68).—The second edition, revised and enlarged, Longmans & Co., 1847, gives the verse alluded to by K. P. D. E. as follows on p. 293, 'The Dying Margaret Answered':—

They may stand near to the pearly gates,
May be close to the Ear of Heaven,
But who would dwell in the servant's lodge
When the mansion-house is given?

If K. P. D. E. would like to read the work again I shall be happy to lend it him.

WM. VINCENT.

Belle Vue Rise, Norwich.

SALT FAMILY (7th S. vi. 85).—In the sixteenth panel (counting from the west) on the north side of the Inner Temple Hall is a shield bearing a coat of arms, which I have not sufficient knowledge of heraldry to describe properly. Below the shield is inscribed, "Samuel Salt, Ar. Lector A.D. 1787." C. J. MURCH.

Temple.

CENTURY: CENTENARY (7th S. v. 467; vi. 36, 154).—When the latter word was first added to the English language I cannot say. In 1839, to commemorate the hundredth year of Wesleyanism, a large building was erected in Bishopsgate Street, London, called Centenary Hall, and this was depicted, along with portraits of John and Charles Wesley, on earthenware plates and jugs made in the Potteries.

On the occasion of the death of Dr. Routh, the President of Magdalen College, Oxford, which took

* R. Grafton, London, 1548, sig. κ, vii b.

place in 1854, in his hundredth year, the late Dean Burgon published a poem of one hundred lines in blank verse upon him, entitled 'A Century of Verses in Memory of the President of Magdalen College.' Dr. Routh was buried in the choir of Magdalen College Chapel, and on his coffin-plate it was stated that he died "Ætatis Suxæ C.," which was quite correct.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The "curious use" of the latter word in *Lemprère* to which Mr. STEGGALL calls attention is explained by referring it to the French *centenaire*.

C. C. B.

CHARGER (7th S. vi. 187).—DR. MURRAY asks for an instance of this word earlier than Campbell's 'Hohenlinden,' 1800 (1802). Worcester, *s.v.*, quotes, "This charger, till he was roused by the approaching danger, was usually led by an attendant (Gibbon)." A pretty reference, truly. Who will search for this needle in the bottle of hay of the 'Decline and Fall'? I have pulled at a wisp or two in vain.

J. DIXON.

PENNY (7th S. vi. 148).—Anglo-Saxon *penig*, *pening*, Old German *Pfántinc*, *Pfending*, Modern German *Pfennig*, Danish *Pendig*, signified originally any chattel capable of being given as a pledge, by some derived from Latin *pendo*, to weigh. According to the article "Medal" in the 'Encyclopædia Londinensis,' "few of the pennies appear until after 700, although some are met with which bear the name of Ethelbert I., King of Kent, as old as 560."

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

Bailey, in his 'Dictionary,' writes, "*Penny*, *Penniz*, Sax.; *pensinck*, L.S.; *afenning*, Teut."

MUS IN URBE.

"MAD AS A HATTER" (7th S. vi. 107, 176).—Your correspondent's recollections have undoubtedly misled him. I have carefully looked over my Southwark notes on the point, with this result. In 1818 or 1819 Charles Calvert and Sir Robert T. Wilson were returned for Southwark, as they both were in the two succeeding Parliaments. In 1830 Harris, Wilson, and Calvert were candidates, and the two former were elected, the poll standing thus: Harris, 1664; Wilson, 1434; Calvert, 995. I saw them chaired, near the Bricklayers' Arms, Mr. Harris, as your correspondent says, in an open carriage with his hat off, and the general, tightly fitted and hot, in his red regimentals. The consequence was that Harris died before he could take his seat in the House. Calvert was then elected in his (Harris's) stead, not in the place of Wilson. Afterwards Wilson voted against his party on an important Radical question, and sat no more for Southwark.

Walter Savage Landor, in his 'Imaginary Conversations,' second series, vol. i., dedicates the volume, in a noble address of some twenty-two pages, to General Sir Robert Wilson, in his estimation evidently a truly great, noble, and honest man.

I have no doubt that, so far as Mr. Harris is concerned, the hat story is altogether mythical. I hope your readers will not think that I also am as mad as a hatter in sending information somewhat wide of the original question, as it undoubtedly is.

WILLIAM RENDLE.

Forest Hill.

MR. WHITE is wrong in making Mr. Harris displace General Wilson. It was Calvert, the brewer, who was beaten in 1830, the numbers polled being Harris, 1664; Wilson, 1434; Calvert, 995. On Harris's death Calvert recovered his seat. Mr. WHITE is also wrong in saying that General Wilson served "in the next Parliament." He offended his Radical supporters by voting for General Gascoyne's amendment, the carrying of which was the immediate cause of the dissolution in 1831, and at the election which followed, finding that he had no chance of success, he gave way without a contest to William Brougham, brother of the Whig Lord Chancellor, who was returned as Calvert's colleague. Thus it was Calvert (not Wilson) who lost his seat in 1830, and on the death of Harris "was again returned, and served in that and the next Parliament."

ALFRED B. BEAVEN, M.A.

Preston.

SCARPINES (7th S. vi. 167).—*Escarpins*, in Spanish and French, mean light, thin shoes; in English, pumps. Littré, in his 'Dictionary,' gives as one of the meanings of the word "Sorte de torture qui consistait dans le serrement des pieds," and in the history of the word he quotes the following passage from Condé, 'Mémoires': "L'on luy donna les escarpins avec le feu, que l'on dit estre l'un des plus cruels torments qui se peut appliquer sur l'homme." Probably the "scarpines" were the same as that dreadful instrument of torture known in England and in Scotland by the name of "the boots."

E. MCC—.

Guernsey.

This torture was no doubt the same as our "boot" and the French "escarpin," which appears to have been administered to the patient either hot or cold. Littré quotes from Condé's 'Mémoires,' p. 588: "On luy donna les escarpins avec le feu, que l'on dit estre l'un des plus cruels torments qui se peut appliquer sur l'homme."

JULIAN MARSHALL.

The following extract from the 'Encyclopædic Dictionary,' vol. vi. part i., will give MR. DELE- VINGNE some information on the subject of his inquiry:—

"Scarpine, s. (Fr. *escarpin*; Ital. *scarpa*, a shoe, a slipper), an instrument of torture like a boot. 'I was put to the scarpines.'—Kingsley, 'Westward Ho!' chap. vii."

If this useful dictionary was more frequently consulted by readers of 'N. & Q.' much space in these pages would be saved.

G. F. R. B.

See a representation in Douce's 'Illustrations of Shakespeare,' vol. i. p. 34, ed. 1807.

F. W. J.

Miscellaneous.

NOTES ON BOOKS, &c.

The Registers of the Parish of Rochdale, in the County of Lancaster, 1582-1616. Edited by Henry Fishwick, F.S.A. (Rochdale, Clegg.)

As Col. Fishwick justly observes, it is no longer necessary to apologize for printing parish registers. The only things really requisite are knowledge of the handwriting of the period covered and the application of much patience and no little skill to its decipherment. These, it is true, are not slight requisites, but they are well known to be possessed by Col. Fishwick. In his preface the editor introduces us to a few of the peculiarities, partly local, of the Rochdale Registers. We entirely agree with him as to the eminently unsatisfactory character of the marriage registers. To tell succeeding generations that A. B. was on such a day married to his wife (*cum uxore* in the original) is to tell them about as little as could well be told. On the other hand, a small *b* in the margin is taken by the editor to connote children born out of wedlock. This seems a fair inference; but, so far as the printed transcript itself furnishes any indication, it is only an inference. The inference drawn from small crosses opposite some baptisms, that they were cases in which the vicar used the sign of the cross in the said baptisms, seems a little more far fetched. It might possibly mean the reverse. There is a fair average of singular Christian names and surnames in the Rochdale register. The fact that "Imens" appears both as a male and female Christian name seems to point in the direction of a surname, perhaps Emmons. We do not remember ever to have seen "Aafraye" before, and can only conjecture that Aafraye Gibson may have been really an Africa, in which case she might "hook on," *quæ* her baptismal appellation, to the early kings of Man. Among surnames we appear to meet in Rochdale with pious persons who felt that they were but strangers and sojourners upon the earth—the register has them as "Strengers" and "Sogerners." We also find a Strongfellow (or Strangfellow) and a Godsende, so we may conclude that the Rochdale folk were not badly off.

We shall watch the continuation of Col. Fishwick's good work with interest, and we hope it will be taken as a proof of that interest if we point out that greater care will have to be taken not to introduce into the index of the next volume names which have no substantive existence. Miss Fishwick, it is to be feared, has not attended so closely as her father to the important subject of contractions. She therefore gives us a "Crop" as a separate name, where the register clearly gives "Crop[er]," i. e., Cropper, the bar on the *p* being plain in the text. Similarly we are treated to a "Drap," where the text shows Drap[er], by the mark of contraction. Again, "Track" Burrowe, which struck us as a very odd Christian name, turns out to be "Isack" in the text. On p. 330, "See Croocroff" is a reference not borne out by the text, which has Cococrofte. Points like these

might well be amended in the *errata* of the next volume, and therefore it seems worth while to mention them now, so that the writer may enhance the utility of his really valuable work.

Lincoln Marriage Licences, 1598-1628. Edited by A. Gibbons. (Mitchell & Hughes.)

It is pleasant to see that the good work practically begun by Col. Chester, and since continued by Mr. Foster and many other contributors to 'N. & Q.,' is spreading. Mr. A. Gibbons, to whom is owing a valuable work on 'Early Lincoln Wills,' now gives us in a convenient shape an abstract of the Allegation Books preserved in the registry of the Bishop of Lincoln. Commencing in 1209, the episcopal registries of Lincoln are of singular value. The earliest of these, known as Bishop Welle's 'Liber Antiquus,' is now in course of being printed. Other records, terriers, court rolls, tithe books, and the like exist in plenty, and deserve, as Mr. Gibbons says, more attention from the antiquary and the Church historian than has hitherto been bestowed upon them. Mr. Gibbons, whose task it has been partially to arrange the archives of the Bishop of Lincoln, speaks, it is pleasant to find, more cheerfully of their condition than have some of the investigators from the Record Office. In recent years, at least, much care has been taken of them. In course of the assistance he has rendered to the Rev. A. R. Maddison, the Librarian of Lincoln Cathedral, followed by a systematic arrangement of the documents in the possession of the registrar of the diocese, Mr. Gibbons has acquired an insight into the nature and value of the collections. He has given a complete abstract of the records relating to marriage licences between the years 1250 and 1547 in the Bishop's Registry. A second volume, dealing with the early licences in the episcopal registers and with the later licences down to 1676, is ready for the press. It can but be hoped that the reception afforded the first volume will lead to the early appearance of the second. It is needless in 'N. & Q.' to dwell upon the importance to historians, antiquaries, and genealogists of these records. Mr. Gibbons's work is of the highest importance. It is ably and zealously accomplished, and will not, it is to be hoped, be suspended until the whole of the records worthy of preservation are placed beyond the reach of destruction.

The Ancient Register of North Elmham, Norfolk, from 1538 to 1631. Transcribed by Augustus George Legge. To which is added many Quaint and Interesting Extracts from Registers of a Later Date. (Norwich, Goose & Co.)

We gladly welcome another addition to the now somewhat long list of registers which are preserved in type, but we are sorry that Mr. Legge has not completed his work. Extracts from registers are often amusing, but the serious student, who looks for instruction as well as entertainment, requires to have the full document before him. All registers should be printed down to the period 1837, when the National Registration Act became law.

At North Elmham a very singular custom as to the appointment of churchwardens prevailed. "One churchwarden vacated office each year, and the other who remained in office appointed his fellow." We never met with an arrangement of this kind elsewhere. In 1577 the register contains a line of curious hieroglyphics, which neither the editor nor the present writer can interpret. We wish some of our readers learned in secret writing would examine them, and send us a translation. Mr. Legge adorns his preface with a quotation from Gray's 'Elegy,' but he has printed "secluded" for "neglected," and been at the trouble of giving a note explaining why he has been guilty of such very bad taste. There is no reason whatever why any one should light up

his pages with extracts from our great poets, but we have a right to require that when this is done we should have the words of the author, not of the annexer, before us. Mr. Legge may rest assured that no one living now can improve on Gray's diction.

The Memorial Inscriptions in the Church and Churchyard of Holy Cross, Westgate, Canterbury. Copied by J. M. Cowper. (Canterbury, Cross & Jackman.)

MR. COWPER is a laborious and an enthusiastic worker. It is quite safe to prophesy that when many an author whose name is in all the newspapers is forgotten, that of Mr. Cowper will be fresh in memory. We are sorry to say that it is a fact that antiquarian work of the better sort does not appeal to a large public. Flashy gossip about past times, full of guesses, which for the most part turn out to be wrong, can command a far larger sale than a really useful book which does not contain what the *Saturday Review* taught us to call padding. Mr. Cowper is aware of this, and has limited the issue of the present volume to fifty copies, a number sufficient to preserve the inscriptions he has transcribed for all future time.

A great error exists still in the popular mind regarding monumental inscriptions. Every one with any pretensions to cultivation knows that an inscription dating from Plantagenet, Tudor, or Stuart times ought to be cared for; but many people think that the reading on modern tombstones, because it is almost always commonplace, and sometimes ignorant, bombastic, and vulgar, is of no value whatever. This is an error. Putting all sentiment on one side, tombstone inscriptions are often of great use as giving facts which the parish registers do not contain. We could quote several cases where inscriptions on tombs of quite modern date have been found to supply pedigree facts not obtainable elsewhere.

Mr. Cowper seems to have done his work with commendable accuracy. He has also given an index of persons and of places. The book is printed on good paper, and very prettily got up.

THE *Index Library* continues its useful work under Mr. W. P. W. Phillimore's careful supervision. 'The Northamptonshire and Rutland Wills, 1510-1652,' we observe in the pages of part vi., now before us, contain references to several names of American interest, such as those of Thomas Garfield, of Ashby St. Ledgers, in a book embracing both 1590 and the period 1597-1602; William Eggleston, of Edgecote, 1570-77; Hugh Emerson, of Cosgrove, 1590-1602; and Margaret Wittmore (no doubt a Whitmore, for the author of 'Ancestral Tablets' to record), of Sywell, 1570-77, with others whom we have not space to enumerate. For Eggleston (a variant of Eccleston, we presume), reference may also be made to Barker, Bt., v. Eggleston, Chancery, B. & A., Car. I., Bundle B, 32, 31. That Scottish names would also be found there might have been forecasted by any one acquainted with the frequent forfeitures and temporary exiles of the fifteenth and sixteenth centuries, which, in many cases of followers and retainers of exiled chiefs and peers, led to a permanent settlement in England long before the immigration under James VI. and I. Accordingly, the occurrence of various Setons, or Seytons, of a Lyle and of a Duglesse and a Douglyse, does not surprise us. Even the island kingdom of Man seems to claim a representative in a Thomas Chrystian, of Langham, 1559-62, who had perhaps strayed inland from some Lancashire port. Of quaint names we find a goodly budget. Capt. Lemuel Gulliver would seem to have his Midland ancestry suggested in various Gollyvers; and we are reminded of Sir Piercie Shafto and his fair Molendinar by the occurrence of John Lyllye and others of his name. A Goodfellowe is not wanting, and so it may

readily be imagined that we are not left without Blyse, but have more than a Farthingworth of Joyes, if not ruthlessly deprived thereof by a Brownknavé.

PART IV. of the *Scottish Art Review* contains a fine reproduction of the Blair's College portrait of Mary, Queen of Scots, given by permission of Archbishop Eyre. Engravings with a certain antiquarian interest are also supplied. There is a portrait with an account of Mr. R. L. Stevenson, and Mr. Walter Crane expatiates upon 'Socialism and Art.'

We announce with regret the death on the 7th inst., in his thirtieth year, of Mr. Arthur Buchheim, M.A., late scholar of New College, Oxford, already eminent as a mathematician, and a keen student of philology. Mr. Buchheim's contributions to mathematical periodicals and the papers he read before the London Mathematical Society, of the Council of which he was a member, were much prized at home and abroad, and gave great hopes of important achievements in the field of mathematics. Mr. Buchheim was mathematical master at the Grammar School, Manchester. He was the son of Prof. Buchheim, of King's College, London.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

W. S. B. H. ("Obertus Barnestapolius").—The real name of this worthy was Robert Turner. In addition to the work you mention, he is responsible for 'Oratio et Epistola de Vita et Morte Martini a Shaumberg,' Ingolst., 1580, 8vo.; 'Panegyrici Duo, Orationes Sexdecim, et Tres Commentationes in Loca Scripturæ,' Ingolst., 1609, 8vo.; 'Epistolæ,' Col. Agrip. 1615, 8vo. Consult Cat. Brit. Mus., and Wood, 'Athenæ Oxonienses,' by Bliss, i. 680.

C. E. ("Historiæ Anglicanæ Scriptores X.,' Londini, 1652, folio").—A copy of this work, after which you inquire, is on sale for a guinea at Mr. J. Westell's, in New Oxford Street.

W. J. seeks to trace an allusion made some twenty or more years ago, in 'N. & Q.,' to old Mr. Buckworth, of Lincolnshire.

R. C. WARDE ("Lady Buried Alive").—See 6th S. iv. 344, 518; v. 117, 159, 195, 432; vi. 209, 355; vii. 18, 428.

CORRIGENDA.—P. 191, col. 2, l. 32, for "Louk" read *Lonk*, and l. 34, for "Luik" read *Link*. Contributors who copy uncommon words from inaccessible books will do well to make unmistakable the difference between *u* and *n*.

NOTICE.

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

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

LONDON, SATURDAY, SEPTEMBER 22, 1888.

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Notes.

THE SWAN PLAYHOUSE, BANKSIDE,
CIRCA 1596.

A pamphlet of eighty pages upon Shakespearean studies has been published this year at Bremen, and a copy, in German by Dr. Gaedertz, is now before me, with a MS. translation. Eighteen pages refer to the Swan on the Bankside, and are illustrated with a contemporary picture of the interior. *Prima facie*, this is a most valuable contribution to our knowledge of the stage in the time of Shakespeare. Before, however, it can attain a ready and complete acceptance there are some difficulties to be faced, which I hope a little discussion may modify or clear away; and as Shakespeareans of note are contributors to 'N. & Q.,' no more fitting medium can, I think, be found for this friendly passage of arms. I did myself publish in *Walford's Antiquarian* (1885) a brief account of all that I knew concerning the Swan, and Mr. Archer has but now given us an excellent paper in the *Universal Review* of June last, 'A Sixteenth Century Playhouse.' As to this pamphlet by Dr. Gaedertz, it is founded on observations and an illustration of the interior of the Swan by a contemporary German visitor in London about 1596—at all events, about the end of the sixteenth century. This visitor was Johannes de Witt. His papers were known to his friend A. van Buchell, and to some

extent copied by him, for it appears we have not the originals. Possibly Dr. Gaedertz may be able to find us the date when these copies of Van Buchell's were received at the University of Utrecht. To make the matter clear, I note special passages from the original in Dr. Gaedertz's pamphlet:—

"There are in London four theatres, of beauty worth seeing, which bear different names according to the different signs." "The two most distinguished are those lying on the other side of Thames toward the south"—"the Rose and the Swan." "There is a fifth intended for the baiting of wild beasts." "Of all theatres, however, the principal and the most roomy is that called by the people the Swan Theatre, which holds 3,000 men in the seats, is built of flint stone heaped together, supported on wooden columns coloured to resemble marble."

Exterior views we have in plenty, the best in Visscher's plan, 1616,* in the British Museum. Dr. Gaedertz gives (copied from A. van Buchell's copy of De Witt) a very pictorial interior of the Swan. We are not, as the doctor seems to think, without views of interiors before the Red Bull in 1672, such as they are. There is the engraved title-page ('Roxalana,' 1632), a stage railed, curtains, three acting figures, an audience in the pit, boxes above and behind the stage. 'Messalina' (1640) shows faintly nearly the same.†

Dr. Gaedertz quotes Collier several times. Unhappily we in England are not able to rely upon him as an authority in Shakespearean matters unless he is corroborated and his quoted authorities verified. In the very matters referred to, of the vignettes of the playhouses on his title-pages, there is doubt. I am told that one at least is substituted for another. I should be pleased to see the picture of London in the possession of the Duke of Devonshire, in which the views are said to be. They, like much else, need verification.

"A fifth intended for the baiting of beasts." There was not one, but many, all over the Bankside, and of good size. John Taylor, *æt.* seventy-seven, giving evidence in 1620, saith, he remembereth the game of bear baiting in four several places: Mason Stairs; near the Pike Gardens [the two shown in Aggas, I believe]; the Bear Garden by the river, removed and succeeded by the Hope in 1613. The Hope and its model, the Swan, were supplied with movable stages, implying adaptation for stage plays as well as for bears and bulls. The statement that the materials used in the construction were mainly of flint stone heaped together forms one great difficulty. Malone tells us that when Hentzner wrote (1598) all the theatres were composed of wood. The accounts in

* This has been beautifully and accurately reproduced by the Topographical Society of London.

† Mr. Halliwell-Phillipps's collections.

Henslowe's 'Diary' (p. 10, *et seq.*), "laid out about my playhouse" (no doubt the Rose) in 1592, comprise nothing but carpenters' work. But the contract with Gilbert Katherens in 1613 for the Hope has to do specially with the Swan, in like manner as the Fortune with the Globe.* The Hope was to be a place fit for players as well as for baiting bulls, to have a tyre-house, and a frame fit to bear a stage, which might be taken and carried away; to be built of such large compass in form, wideness, and height as the playhouse called the Swan, in the liberty of Paris Garden, in St. Saviour's; to have two staircases without and adjoining, as the Swan; the "heavens" over the stage borne without posts or supporters fixed or set on said stage; two boxes, the lowermost story fit for gentlemen to sit in, with partitions between, as at the Swan; tiles for roof, lime lears, sand, bricks, tiles, laths, nails, workmanship, and other things necessary for the finishing in such form and fashion as the playhouse called the Swan. The foundation was to be of brick, twelve inches above the ground. Stone or concrete is not in any shape referred to in the contract.

Dimensions given by Dr. Gaedertz are noted as for holding 3,000 men in the seats, implying a larger theatre than any we can conceive of from the ideas we have of playhouses in Elizabethan days. *Apropos* of this, the Bear Garden, close at hand, that fell in 1580, a place specially calculated for numbers, held when it was full, on a gala Sunday, about a thousand people.

As to the date of building the Swan, in 1594 the Lord Mayor writes to the Lord High Treasurer that Francis Langley, one of the alnagers, intends to erect a new stage or theatre on the Bandside, and he prays prevention. 1595, another letter to the same effect. But Langley, with his private influence and his intimate connexion with Alleyn and Henslowe, was not to be snuffed out in that way, so sooner or later he gets his playhouse built, but, as I think from the evidence, clearly not yet. Langley in 1596 has possession of much land about. Mayster Pope (Shakespearean actor) has four new-built houses on Mayster Langley's ground. 1589 to 1602, Langley is lord of the manor of Paris Garden; and Langley's Rents, places so called, are considerable, many occupied by well-known Shakespearean actors, and other like noted personages.

Still concerned with Langley, the owner of the Swan, as we shall see. February 21, 1598, Mr. Langley's new buildings are, by order of St. Saviour's vestry, to be viewed. April and May, 1598, the vestry again order the buildings to be viewed; Langley, Henslowe, and Meade to be moved for money for the poor "in regarde of

theire playe houses." Meres, in his 'Palladis Tamia,' which was published in 1598, notices a literary contest at the Swan; this appears to be the first mention of the house. 1600: We first know that "the Swann in Old Paris Garden is Francis Langley's House," and that it is "now used, recommended by the French king, and under the patronage of the Court by one Peter Bromville for exhibiting feats of activities."

We do not, as in the case of the other theatres, find many notices of plays acted here. All I can trace without deeper search, although there must be many, are: 1602, Ben Jonson in 'Zulziman'; 1603, Vennor in 'England's Joy'; 1611, "Last new play at the Swan," where a knight is robbed of his angels; (*qq.* as to date?) 'The Chaste Maid of Cheapside'; 1623, Italian motions exhibited and prize-fights, noted by Malone; 1627, "The old playhouse" figures in a plan of the manor of Paris Garden. All along many players live about this playhouse (their names are in the sacramental token-books), evidently respected and well-to-do people. 1629, we have Cophall, near the playhouse. 1632, the Lady of the Leaguer can almost "shake hands with the playhouse, which, like a dying swanne, hangs her head and sings her own dirge." It is near its end, and is in 1633 probably gone. This short history of a short-lived playhouse does not imply a playhouse of solid stone, nor one of great size and great grandeur, holding 3,000 men seated, nor is it likely to have been built until 1597 or 1598. The account of De Witt, handed down by Van Buchell, and commented on by Dr. Gaedertz, may, however, in some respects, be possibly nearer the truth than appears. Perhaps a little friendly discussion in 'N. & Q.' may yield some useful knowledge which at present we have not. I reserve some matters for further illustration, to be produced if need be and the Editor of 'N. & Q.' can spare room for me.

WILLIAM RENDLE.

BICENTENARY OF CARTWRIGHT COLLECTION AT DULWICH GALLERY.

It is recorded in the College Audit Book, under date September 4, 1688, in the statement of account of "John Alleyn, Warden of Dulwich College, as administrator of Mr. Cartwright," that

"William Cartwright, Gent., deceased, by his Will in writing in or about Decr 1686 (not naming any Exors.), gave unto this Colledge his bookes and pictures, two silver Tankards, damask linnen, an Indian quilt, and a Turkie Carpet, together with 400*l.* in money as a legacie for the s^d Colledge, and soone after dyed, leaving the said legacie and all hee had besides in the possession of his servants Francis Johnson and his wife. That on or about the 14th of January following, by Commission or direction from the Prerogative Court, all the goods of the s^d Mr. Cartwright which his said servants would produce (besides 390 peeces of broad old gold) were inventoried, appraized, and valued at 94*l.* 15*s.* That about

* Halliwell-Phillipps, 'Outlines,' vol. i. p. 278, *et seq.*, sixth edition.

the 1st of Feb. following the said Warden with great difficulty got into possession of all the goods that were soe appraised, except such goods as are menconed at the latter end of the inventory exhibited by him into the Prerogative Court, vallued by two of the s^d Appraysoers (as appears under their hands who came to view what was wanting) at 29l. 10s., wh the s^d servants with their confederates have carry'd away, together with the s^d 390 peeces of broad old gold."

The warden adds that he

"dischargeth himself of all the Books, Pictures, damask Lynnen, and Indian Quilt, being all the specifick Legacy (left by Mr. Cartwright menconed on the other side) which came to the said Warden's hands, by bringing them in and delivering them to and for the use of the s^d Colledge about a yeare since, which s^d Bookes and Pictures, &c., according to the valluacon of the Appraysoers, are to be charged at noe more than Forty and fower pounds and twelve shillings."

In the "joint and severall answers of Francis Johnson and Jane his wife, Defendants to the Bill of Complaint of Dulwich Colledge," which is preserved among the college MSS., the Johnsons acknowledge the appropriation of the property, including "several small pictures, which were sold for 15s."; but they plead a set-off on account of various sums due to them for maintenance for funeral expenses and for debts of their master paid by them. Appended to this document is an inventory of goods alleged on the part of the college to have been detained by the defendants, amongst which are stated to have been "Pictures wanting taken out of the Closet forty and six halfe the things out of the blew damaske box and a large Turkey carpet, 6l. 5s." There is a note to this entry as follows: "These goods were apprayssed only at 6l. 5s., but worth much more."

In the same list of things wanting is the item "Severall dyamond Rings of about 100l. vallue." There is an entry dated so late as March 4, 1711/12, from which it appears that some of these rings were afterwards recovered:—

"Memorand. that the Warden of this Colledge hath now rec^d of the Master [John Alleyn, who was Warden in 1688] two small Diamond rings, part of the Estate of Mr. Cartwright, deceased, a Benefaction to this place, which Rings are to be sold to the best advantage, and the money to be applied for the use of the s^d Colledge in setting up such figures as were formerly over the porch, but to be of copper instead of stone."

Of Cartwright's pictures an imperfect catalogue, in the handwriting of William Cartwright, is still preserved. It is illiterate, and often inaccurate, but its quaint descriptions, with the marginal notes stating the prices paid for the pictures, and in many cases the names of the painters, are highly interesting. His collection seems at one time to have consisted of 239 pictures. Of these, however, some (as appears from notes in the catalogue) were given away by Cartwright during his lifetime, some (forty-six, as alleged by the college) were appropriated by Cartwright's servants after his death, and a few were probably destroyed on account of

their grossness, or have been lost through decay or neglect in past years. See 'Catalogue of the Cartwright Collection,' by John C. L. Sparkes, principal of the National Art Training School at South Kensington. WALTER LOVELL.

'THE MODISH COUPLE.'—In Genest and in the 'Biographia Dramatica' the authorship of this play is assigned to Charles Bodens, usually known as Captain Bodens. I possess an interleaved copy of Victor's 'History of the Theatres of London and Dublin,' with MS. notes, which are said to be by the author. One of these notes (vol. ii. p. 113), *à propos* to this play, is as follows:—

"This Comedy was written by the Reverend Mr. Miller, the Author of several other Theatrical pieces, all of which were unsuccessful, and yet in all these appeared marks of Genius. His first Comedy, 'The Humours of Oxford,' was violently opposed by all the Oxonians; and when the wound is given, like the stricken Deer, it is generally incurable. This fatal Truth induced Miller, who had a Family and was very poor, to enter into Treaty with Capt^m Bodens, who had interest with the Managers, to get the Comedy accepted as his own, as well as at Court to get it supported—and Miller was to have an hundred pounds if the Play was perform'd three Nights. Captain Bodens brought a great number of Lords and Ladies to the 3 or 4 last Rehearsals, and on the first day of performance the late Duke of Richmond gave a public Dinner at the Bedford head Tavern and His Grace of Montagu at the Rose—and both Companies, consisting of near an hundred each, were let privately into the Theatre before the Doors were open'd; These proceedings exasperated the Public (particularly the young Templars) to that degree, that they soon began to show their resentment. The Conflict was great—but the partial Friends to the Comedy, soon made their hands sore, and grew tired with Clapping; and before the last Act, gave it up to their opponents; when nothing but the Interest the reputed Author had with the performers, could incline them to persist in going on to the End—which they did through almost perpetual Hissings. This was a fortunate circumstance for the Capt^m, and poor Miller, as the Author, got his third Night which was Commanded by the Prince of Wales, and the vast appearance of Ladies on the Stage, as well as Pit & Boxes, most of whom gave Guineas for their Tickets, made the Receipt, and the Bookseller's Money for the Copy, worth five hundred pounds. On the next Night (which was to the 4th performance for the House) a number of young Men rose up in the pit, at the raising the Curtain, and would not let Mr. Wilks (who opened the Comedy) speak one word—but insisted on his going off and dropping the Curtain—and that Night there was no Play."

According to the *Gentleman's Magazine* the play was "touched up by Cibber." It was produced January 18, 1732, with an epilogue by Fielding. Whether accurate or not, this note is worthy of preservation. Much curious and unrecorded information, principally as to the fate of plays, is for the first time, as I believe, supplied.

URBAN.

COAL.—I heard the following story a few days ago. The source from which I have it is trust-

worthy. Old W—S—, of Ashby, near Brigg, would, if alive, be now more than a hundred years of age. He told my informant that about a hundred and twenty years ago coals, though not unknown, were a luxury hardly ever used in the village of Messingham and the neighbouring "towns." On one occasion a very severe winter occurred, and the river Trent between the hamlets of East and West Butterwick became covered by a sheet of ice so thick that oarts and waggons could safely pass over. Mr. Raven, the principal farmer in Messingham, took advantage of this circumstance to send his teams to the nearest South Yorkshire coal-pit for a supply of coals. When the waggons arrived at Messingham all the inhabitants that were not infants or bedridden flocked to see the sight. As Mr. Raven made some small presents of the precious combustible, he was highly popular, but the people remarked that it was "a strange pity to see good coals used e' this how, for if rich men led 'em away e' big lots like this, all th' coals e' Yerkshere wo'd be bont up in a year or two, and then what ivver wo'd blacksmiths do?" From this we see that the scare of a coal famine is no new thing.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE LANCASHIRE DIALECT. (See 7th S. vi. 153.)—The test Shibboleth of the dialect given by HERMENTRUDE of "th' *buckth* (or *bookth*, according to Collier) o' my neyve" is very well in its way, but it would be a *pons asinorum* easily surmounted. I will offer another. An intelligent stranger visiting East Lancashire is accosted by a stalwart collier hight Ned o' Andrew's, "Aw say, mestur, con to' tin tone ee?" If the reply is favourable, and the action suited to the word, he is welcomed as a man and a brother. If not, Ned shouts to his comrade, Jone o' my Gronny's, who is indulging in a quiet smoke, "Hear to', Jone, this felly's noan o' eawer mak, heave a brick at him." Our Lancashire Doric becomes less broad year by year, and very soon it will fall into the narrow groove of conventional talk.

J. A. PICTON.

Sandyknowe, Wavertree.

WORSEN.—This word was recently used by Mr. Gladstone, in words to this effect, "The case is considerably *worsened*." This, if new, seems to be a useful coinage.

H. A. W.

SHAKESPEARE'S SUPPOSED EPITAPH ON JOHN COMBE.—The collection of *memorabilia* which was written by John Aubrey (who became a fellow of the Royal Society in 1662) under the title of 'Lives of Eminent Men' was not published until 1813, having been kept in manuscript at the Ashmolean Museum from 1680 until that time. One of the "eminent men" referred to is "Mr. William Shakespear"; and I scarcely think Mr. Halliwell-

Phillipps can have consulted it when he wrote his 'Outlines of the Life of Shakespeare,' for in speaking of the famous mock epitaph on John Combe he argues that its first two lines are undoubtedly spurious not only because they are omitted (do not exist) in the earliest discovered version of it, dated 1630, but because

"there is, moreover, no reason for believing that Combe was a usurious money-lender, ten per cent. being then the legal and ordinary rate of interest. That rate was not lowered until after the death of Shakespeare."

This latter argument, however, falls to the ground if the original version of these two lines is as given by Aubrey:—

Ten in a hundred the Devil allows,

But Combes will have twelve, he swears & vows.

For even at that time twelve per cent. was usurious interest, and the imputation of such an exaction would naturally bitterly offend Combe if he was in the habit of demanding the uttermost farthing allowed by the law, whilst priding himself on never attempting to go beyond it.

W. T. LYNN.

Blackheath.

"MATURE FIAS SENEX, SI DIU VELIS ESSE SENEX."—I have, I think, lately seen in 'N. & Q.' an inquiry for an English sentence corresponding with the above proverb, but I cannot hit upon the reference. The Latin proverb occurs both in Polydore Vergil's and Erasmus's works on "Adagia." I extract the explanation from the former, as my attention has been drawn to this work by the article of Dr. Ferguson in the recent volume of the *Archæologia*, vol. li. (ser. 2, vol. i. part i.), p. 107, 1888:—

"Hoc adagium nos admonet, ut dum juvenes sumus, ea ipsa quæ senem decet, tractemus, et quadam senili gravitate nos ipsos geramus insignes, ita enim diutius senes erimus. Sed quia non sua cuique ætati eo pacto officia redderentur, huic proverbio non plane apud Ciceronem in 'Senectute' idem Cato assentitur, hinc verbis: 'Nec enim unquam sum assensus illi veteri laudatoque proverbio, quod monet, mature fieri senem, si diu velis esse senex: ego vero me minus diu esse senem malle, quam esse senem, antequam essem.'"—Pol. Verg., 'Adagiorum Opus,' p. 67, Basil., 1541.

ED. MARSHALL.

LUCAN'S 'PHARSALIA.'—I have just had occasion to read that very dull and insipid book the 'Pharsalia' of Lucan. As time is valuable, I could not make index notes to the passages relating to folklore. I would, however, suggest that some of the workers for the Folk-lore Society should undertake that monotonous labour. The references should be to the books and lines in the original. I believe there is a translation by the late Mr. Riley in "Bohn's Classical Library." If so, as it would be but little more trouble, it would be well to give references to this also. There are three or four earlier translations. The only one I have seen is that by Nicholas Rowe. It is a huge folio, beauti-

fully printed in 1718. The very little poetry that is to be found in the original has been carefully omitted from this dull and sleepy version. The notes at the end contain some fragments of folklore.

ASTARTE.

QUARLES.—The name of Francis Quarles, the author of the 'Emblems,' looks peculiar. In the proceedings as to the baronetcy of Barclay of Pierston will be found the name of Pierre Phillippe van Ufford, a functionary at the Hague in 1846. He was nephew of Angelique Quarles, the first wife of the Baron Charles Collet d'Escury. The second wife was Clotilda Barclay, daughter of Sir Robert Barclay, Bart., a granddaughter of Tickell the poet, and goddaughter of Richard Brinsley Sheridan.

HYDE CLARKE.

DEAN SWIFT OF ST. PATRICK'S.—The parish register of St. Andrew's, Northborough, Northamptonshire, records the burial of "Thomas Swift, brother to Dr. Jon. Swift, Dean of St. Patrick's, Dublin, December 3, 1737." I shall be glad to know in what way he was connected with the parish or district.

The early register (now lost) recorded the baptism of Calybutte, son of Calybutte Downing, October 27, 1605. I am disposed to think that this child subsequently became rector of Hackney, "called Peters the second," and died in 1643. His father married, at Tinwell, Rutland, December 13, 1604, Mrs. Elizabeth Morrison, relict of Edward Morysone (arms, Or, on a cross sable five fleurs de lis of the field), co. Lincoln, Esq., and daughter of Robert Wingfield, of Upton. In this village lived Adam Cleypool, who entered the family pedigree in the Northamptonshire Visitation of 1618-19, and whose wife Dorothy Wingfield was niece to William, Baron Burghley, and sister to Robert (afterwards knighted) Wingfield, to whom we are indebted for an account of the trial and execution of Mary Stuart.

Stamford.

JUSTIN SIMPSON.

BRING AND TAKE.—I have in my household several Irish people, and they all use *bring* where I use *take*. My little boy has caught the habit from his nurse, and says, "Father, are you going to London? Will you *bring* me with you?" I dare say this use of *bring* has before been noticed, but I never saw it in print until yesterday, when I was reading Mr. Oscar Wilde's 'The Happy Prince.' There are in this book two distinct examples of it, one on p. 9. Mr. Wilde is an Irishman. I use *bring* in connexion with motion towards myself, and *take* in connexion with motion from myself.

J. SPENCER CURWEN.

Forest Gate.

THE HATHAWAYS OF LOXLEY, WARWICKSHIRE.—Lately, upon referring to certain original deposi-

tions made in the time of James I., and relating to the customs of the manor of Loxley, near Stratford-on-Avon, I found some particulars connected with the Hathaways of that place, where they had long been resident. They ran thus:—

"Margaret Mace, of Loxley, widow, did knowe that Anne Hathewaye, widowde of Symon Hathewaye, who was this deponent's father, did holde her widowde's estate in the coppihold tenement her father dyed seased and possessed of."

"Margery Eaton, of Loxley, widow, aged ffourscore yeares or therabouts, sworne and examined.....she sayeth that the wife of one Mathewe Hathway, a customary tenant of the manor of Loxley, went away after his death, and did not enioy her widowde's estate, by reason of a murther supposed to be comitted by her said husband, for wh^{ch} fact she was soe [sore] ashamed, and for greif dep'ted from the same, and she lived widow by the space of six yeares after."

"John Heathway, of Loxley, husband', aged four score yeares, or thereabouts," also makes his deposition, and testifies what he knows of the custom of the manor in former years.

Although the last-named deponent is termed a "husbandman," it is not to be assumed that he was a mere tiller of the soil or labourer. On the contrary, it appears from certain Chancery proceedings of the year 1608 that he held lands at Loxley by copy of court roll, a tenure nearly equal in value to a freehold.

The later proceedings were taken in 1613 (Shakespeare died in 1616), and followed upon a bill filed in Chancery to obtain a decision respecting a widow's alleged interest in copyhold lands.

WM. UNDERHILL.

57, Hollydale Road, S.E.

CHAUCER.—Prof. Skeat, to whom all students of Old English are much indebted, has unearthed at the British Museum two short poems, which he very suggestively ascribes to Chaucer. One is called 'The Balade of Compleint,' in three stanzas, the last of which runs thus:—

Beseching you in my most humble wyse
Taccept in worth this litel pore dyte,

* * * * *

I you beseche, myn hertes lady here,
Sith I you serve and so will yeer by yeer.

The reverend discoverer proposes to alter "here" in the penultimate line to "dear." It seems plausible. I venture, however, to suggest that "here" is correct, meaning "hear," *i. e.*, listen to my "litel pore dyte."

A. HALL.

EXECUTION NEAR PARIS IN 1672.—Some little time ago I read in an old magazine that a certain Madame Gamp, condemned to death for the murder of a number of children (some sixty, I think), was executed near Paris on May 28, 1672, in the following barbarous fashion. She was suspended in an iron cage, in which were sixteen wild cats, from a gibbet. Underneath the cage they lighted a large fire of wood. I wonder if this disgraceful

cruelty is a fact or not. It is quite worthy of the people who tolerated the governments that ordered the executions of Ravallac and Damiens.

H. STONEHEWER COOPER.

Port Victor, South Australia.

ALLITERATION.—I do not know if any of your readers have noticed the very great skill in alliteration shown in the 'Rolliad.' I venture, therefore, to draw attention to three instances. The first instance describes Lord Mulgrave:—

Within his lab'ring throat

The shrill shriek struggles with the harsh hoarse note.

The second deals with Bishop Pretyman, better known afterwards as Bishop Tomline:—

Prim Preacher, Prince of Priests, and Prince's Priest,
Pembroke's pale pride, in Pitt's præcordia plac'd;
Thy merits shall all future ages scan,
And Prince be lost in Parson Pretyman.

The third runs thus:—

All blend in gorgeous show,

Tritons and tridents, turpentine, tar, tow.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MAURICE GREENE, MUS. DOC.—The remains of Dr. Maurice Greene, the composer of many well-known anthems, songs, &c., have, owing to the destruction of St. Olave's Church, Old Jewry, in the City of London, been reinterred in St. Paul's Cathedral, of which he was for some years the organist. The following inscription has been added:—

Here rest the remains
of Dr Maurice Greene.
Born 1695. Died Dec 3rd, 1755.
Organist of this Cathedral
1718 to 1755, removed
from the Church of S. Olave
Jewry, on its demolition,
and re-interred here
on the 13th of May, 1888.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

EARLY PRINTING.—Hallam, on the authority of Chevillier, states "that in his 'Stobæus,' published in 1543, Gesner first printed Greek and Latin in double columns. He was followed by Turnebus, in an edition of Aristotle's 'Ethics' (Paris, 1555), and the practice became gradually general" (Introd., chap. x., par. 22). I have in my possession an edition of Xenophon's 'Works,' small folio size, published "Basileæ, apud Nicolavm Brylingervm, Anno MDXLV.," which is printed in Greek and Latin in double columns. As this work was issued ten years before the Aristotle's 'Ethics' mentioned in the above extract, it would appear that at that period the practice of printing these double columns was more usual than he was led to suppose.

J. F. MANSERGH.

Liverpool.

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.

PEACE OF 1642.—Can any one tell me what is the peace of 1642, referred to in the following entry in the parish register of a village in Northamptonshire?—

"On the 7th September, 1642, there was a publicke thanksgiving authorised by publicke command of the King and both the Houses of Parliament for the Happy Union of both the Kingdoms of England and Scotland and the blessed Peace concluded betwixt them, wch thanksgiving was solemnly p'formed throughout the whole kingdom, wch happy peace God long continue to us! and give us grace by our obedience and amendment of our sinful lives," &c.

L. J. C.

[Does it refer to the understanding between the two nations after the battle of Newburn?]

EARLDOM OF CARRICK.—Can any of your learned readers inform me whether the title Earl of Carrick rightly belongs to the Marquises of Ormonde; also if there are any state papers or other official documents in which they are so styled amongst their other titles?

ONESIPHORUS.

LONG PARLIAMENT M.P.S.—I shall be greatly indebted for any assistance towards enabling me to ascertain what constituencies were represented by any of the undermentioned persons, who sat in the Long Parliament at some portion of its twenty years' interrupted course. I append the authorities from whom the names are taken.

Sir John Parker, Francis Glanville, Sir John Howell.—Included among the 429 Members of the House who took the Protestation, May 3, 1641, and entered in the 'Commons Journals.' Obviously original members, elected in 1640.

Sir P. Wentworth.—One of the fifty-seven "Straffordians" who voted against the bill of attainder of the Earl of Strafford, April 21, 1641. Sir Peter Wentworth, M.P. for Tamworth, to whom this seems to refer, was not elected before Dec. 18, 1641.

"Mr. Peryn," "Mr. Duns."—Served on Committee for Petitions, Dec., 1640. The latter possibly should be read "Arundel." The well-known Col. Downs, M.P. for Arundel, was not elected till December, 1641.

Peter North.—One of the members who took the Covenant, Sept. 22, 1643. Doubtless the "Mr. North" secluded in December, 1648, and who, according to several of Prynne's 'Lists of Excluded Members,' was living in 1659.

John Haidon, Robert Stanton, Alexander Pym, "Mr. Stockfield."—All named in Prynne's 'List of Secluded Members,' 1648; surviving in 1659, and appended to his 'Conscientious, Serious,

Theological and Legal Queries.' "Mr. Stockfield" is probably an error for "Thomas Stockdale," M.P. for Knaresborough, but "Alexander Pym" could not represent Charles Pym, M.P. for Bernalston, who is included in the same list.

J. Walshe.—Named by Prynne in his 'Grand Memorandum' among the Rumpers who returned to Westminster in May, 1659.

"Mr. Poynee."—Named by Prynne, in his 'Secluded Members' Case,' among the Rumpers who signified their dis-assent to the vote of the House, Dec. 3, 1648.

Col. Henry Markham, Mr. John Lassell.—Both present at the second Restoration of the Rump, Dec. 24, 1659 (*vide* 'Commons Journals'). Col. Markham afterwards represented Linlithgow, &c., in Cromwell's Parliaments, but I have no record of his return to the Long Parliament. Unless John Lassell be a mistake for Francis Lascelles, M.P. for Thirsk, both these members must have been returned at a very late date—possibly not long before the final dissolution.

Leigh, Lancashire.

W. D. PINK.

ABBA HULLE: LUDEE.—In a scrap-book, collected for the most part in the first quarter of this century, which belonged to the Rev. J. Wilson, D.D., President of Trinity College, Oxford, there are two heads, engraved in the stipple method, apparently of natives of Australia or New Zealand, and having names written beneath, the male being Abba Hulle, the female Ludee. On the left shoulder of Abba Hulle is what may be a boomerang, and on the arms of Ludee are marks of tattooing. Are these heads taken from any book of voyages to the Antipodes; or are they plates of natives brought to England to be exhibited or for any other reason?

W. E. BUCKLEY.

WILD.—Jonathan Wild's house was in Ship Court, Old Bailey, but a view also exists (104, C. 408) of a house in West Street, Holborn Bridge, that is called Jonathan Wild's, opposite the thieves' resort called the "Red Lion Inn." Is it possible that Ship Court at the back could have extended to West Street; or are they two distinct houses?

C. A. WARD.

Walthamstow.

SCOTS PRISONERS SHIPPED TO THE COLONIES.—In the 'Calendar of State Papers, Domestic Series,' there are many references to Scottish prisoners being sent to the colonies during the time of the Commonwealth. Thus, in the year 1650, under date Sept. 12, there is a "proposition for 1,000 Scots prisoners to be sent to Bristol, whence they were to be shipped to New England"; on Sept. 19 there is an order to ship "900 Scotch prisoners to Virginia, and 150 men for New England"; on Oct. 23 there is an order that

the Scottish prisoners for New England "be shipped away forthwith, as their ship is ready"; and on Nov. 11 Sir Arthur Hesilrigge is authorized "to deliver 150 Scotch prisoners to Augustine Walker, master of the Unity, to be transported to New England."

The last entry is the most definite, as the name of the vessel is given in which the prisoners were to be shipped. I should like to know if the names of these 150 men can be ascertained, as they may have been the Scots referred to in the Rev. John Cotton's letter to Cromwell, an extract from which was given in 'N. & Q.,' 7th S. v. 196.

JOHN MACKAY.

Cambridge, Mass., U.S.

BLANCHE AMORY.—"Thackeray," says Trollope (p. 109), "when he drew the portrait of Miss Amory must have had some special young lady in his mind." Who was that special young lady?

JAMES D. BUTLER.

Madison, Wis., U.S.

SWISS SAINTS.—Who was St. Jodocus? Also information is asked about St. Idda (female saint), St. Ursus, and St. Verena, all connected with Switzerland. Who was St. Wivine, venerated at Brussels? His emblems are a horse, with horse-shoes and hammers.

W. HARDMAN, LL.D.

DAMANT FAMILY.—Information is wanted as to the family of Thomas Damant, of Lammas Old Hall, Norfolk, who in 1711 married Alice San-croft, sister of the Archbishop of Canterbury. What was the relationship between him and the ancient family of the same name whose tombs are shown at Ghent and Antwerp? The tradition is that a branch of this house escaped into England during Alva's persecution.

T.

OFFERTORY AND COLLECTION.—What is the difference between an offertory and a collection in church? I know, of course, how the two terms are respectively used; but why the distinction?

C. C. B.

BILBERRY WYS.—A few days ago, while staying at the house of a relation at Upper Thong, on the edge of the moor or moss between Meltham and Holm, I heard the flower of the heather spoken of as "bilberry wys." What is the meaning of *wys*, which I spell phonetically? I shall be grateful for little information.

HERBERT HARDY.

GRAY FAMILY.—Could any reader give information respecting an Edward Gray, who is supposed to have been born in Lincolnshire in 1673, and went to Boston, America, in 1686? He afterwards visited England, and was imprisoned on board a man-of-war, whence he was released through the influence of the surgeon, who knew his family. He was a rope-maker by trade, became an opulent

merchant, and died in 1757. He married in 1699 Susannah Harrison, by whom he had issue Hon. Harrison Gray, and secondly, Hannah Ellis, a niece of Dr. Coleman. A warrant was issued for the arrest of an Edward Gray for a misdemeanour at the White Horse, Windsor, September 4, 1685. Was this the same Edward? An Edward Gray, of Stepney was married at St. Peter's, Cornhill, in 1664. Is this likely to be the father? Replies direct to
J. F. GRAY.
446, Strand, W.C.

CONCORDANCE TO DICKENS.—Mr. James Payn, in his 'Literary Recollections,' p. 183, says, "There is now a concordance for the whole of Dickens." Is this correct? If so, I should be glad to have particulars.
A. SMYTHE PALMER.
Woodford.

[There is, we believe, no concordance to Dickens, nor is there likely to be. A 'Dickens Dictionary' is, however, published by Messrs. Chapman & Hall.]

'LIBRARY OF FICTION.'—I have bound up at the end of the *Library of Fiction* (2 vols., in which some of the earliest contributions of Charles Dickens first appeared) two numbers of another periodical, called *The Family Magazine and Library of Fiction*, the plates by John Leech. Can any one inform me if these are supposed to be a continuation of the former, and whether these two numbers are all that were published?

J. B. MORRIS.

Eastbourne.

COLLECTION OF HORACE WALPOLE.—Would you kindly inform where I am most likely to get a modern catalogue of the works of art and vertu belonging to the collection of the late Horace Walpole, Strawberry Hill, sold by auction some years ago?
R. E. WAY.

THE SWORD OF THE BLACK PRINCE.—I am informed by the verger of Canterbury Cathedral that the late Duke of Albany told him that the sword of the Black Prince (presumably that which is said to have been taken by Oliver Cromwell out of the scabbard, which still remains as one of the relics over the tomb) is preserved at Windsor Castle. Is this mere tradition? It could easily be verified by applying the sword to the scabbard; and perhaps this weapon and its case might again be brought together after their long divorce.

ALBERT HARTSHORNE.

'THE OXFORD AND CAMBRIDGE MAGAZINE.'—More than nine years ago (5th S. xii. 48) the inquiry was made whether the various contributions to this periodical, other than those since included by Mr. D. G. Rossetti in his poems, had been acknowledged. With the Editor's permission I will repeat this query, in the hope that it may find an answer. I am particularly anxious to

ascertain the authorship of the poetical pieces and the critiques on Tennyson and Browning.

W. F. P.

IRISH HOUSE OF COMMONS.—Can you inform me where the painting of the last Irish House of Commons is to be seen; or in whose possession it now is; or can a print of it be procured?

T. H. TYDD.

CAPT. LUKE FOXE.—I am anxious to ascertain the present whereabouts of the original journal kept by Capt. Luke Foxe, of Hull (author of that rare and curious work 'The North-West Fox,' London, 1635, 4to.), whilst upon his well-known expedition in search of a north-west passage through Hudson's Bay in the year 1631. It does not seem to be preserved at the British Museum, the Public Record Office, or the Admiralty. One would naturally suppose it to be at one or other of these establishments, as Foxe sailed by order of the king and in his Majesty's pinnace the Charles. That the journal in question, however, exists somewhere (or recently did so), may be inferred from the fact that a copy, both of it and of a journal kept by the sailing-master of Foxe's ship, is preserved among the MSS. in the British Museum. This is on paper water-marked 1813, and it appears to have formed lot 1071/3, in the Arley Castle sale catalogue (1853). I have ascertained that the catalogue throws no light on the present whereabouts of the original MS., and that no information about it is in possession of the present owner of Arley Castle. I shall be very glad of help from any of your contributors.

MILLER CHRISTY.

Chignal St. James, Chelmsford.

SUSSEX CLERGY.—References to biographical notices of Sussex clergy, prefixed to printed funeral sermons, or any details of the parentage and career of the parochial clergy in that county will be at all times thankfully received by

E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

"A HOLBORN WIG."—Chambaud gives "*Teignasse*, a rusty wig, a Holborn wig." Why Holborn wig?

C. A. WHITE.

Preston on the Wild Moors.

SHAW'S OF KENWARD, BARTS.—Will any contributor kindly help me with the coat of arms belonging to the Shaws of Kenward, Barts.? I wish to know the quarters brought in by Drury, Barnardiston, and Kenward, many of which I cannot make out. Answers sent direct will greatly oblige.
L. DRUCE.

28, Clarendon Villas, West Brighton.

CHRISTIAN MAGAZINES.—The first volume of the *Christian Magazine*; or, *a Treasury of Divine Knowledge*, was published in 1760; that of the *Gospel Magazine*; or, *Treasury of Divine*

Knowledge, in 1774; that of the *Arminian Magazine* (see 5th S. x. 511) in 1778. Were these the earliest of the numerous religious magazines published in this country?

J. F. MANSERGH.

Liverpool.

P.S.—I may mention that according to the *Gospel Magazine* John Wesley was a most desperate character, plainly in league with the powers of darkness.

OLD SONG.—Where can I read the words of an old song, which I have not seen or heard since my schooldays, now nearly half a century ago, which commenced thus:—

Oh! wonders sure will never cease,
For works of art do so increase,
No matter whether in war or peace,
For men can do whatever they please.

The song, I fancy, recounted the then recent introduction of railways, steam packets, and possibly the still more recent discovery of the electric telegraph; but, alas! my memory grows no better as I grow older.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

FUFTY.—I should be glad to know whether this word is known or was suggested by the following incident. A barrel of beer was ordered for a parish festival, and the good woman who prepared the feast told me she had tapped it and "the beer was a bit *fufy*," adding that "it tasted of the barrel," which had not been properly cleaned. I found the word exactly suited the flavour of the beer, but it is not recognized by Halliwell, Brockett, or Hunter. Is it new?

ALFRED GATTY, D.D.

Replies.

SARAH BIFFIN, MINIATURE PAINTER.

(7th S. vi. 145.)

In vol. vi. of 'Kirby's Wonderful and Eccentric Museum,' published in 1820, a copy of Miss Biffin's handbill is given, in which her accomplishments are described to have been performed principally with her mouth:—

"This young lady was born deficient of arms, hands, and legs; she is of comely appearance, twenty-four years of age, and only thirty-seven inches high. She displays a great genius, and is an admirer of the fine arts. But what renders her so worthy of public notice is the industrious and astonishing means she has invented and practised, in obtaining the use of the needle, scissors, pen, pencil, &c., wherein she is extremely adroit. She can cut out and make any part of her own clothes, sews extremely neat, and in a most wonderful manner, writes well, draws landscapes, paints miniatures, and many more wonderful things, all of which she performs principally with her mouth.

"The reader may easily think it impossible she should be capable of doing what is stated in the bill, all of which she performs principally with her mouth."

The *Athenæum* of Oct. 12, 1850, says:—

"On Wednesday last Miss Sarah Biffin, the celebrated miniature painter, who was born without hands or arms, died at her lodgings, in Duke Street, Liverpool—where for the last few years she has been residing—at the age of sixty-six."

EVERARD HOME COLEMAN.

71, Brecknock Road.

In the year 1843 (I think), at an exhibition held in the Collegiate Institution, Shaw Street, Liverpool, I purchased from Sarah Biffin a painting of a group of roses, &c., to which I saw her affix her signature. She picked off the table a long-handled pen with her tongue, and putting the end under a pin on the top of her right shoulder, used it with her lips. She also used the brush in the same manner. She had neither arms nor legs.

H. S. H.

My mother met Miss Biffin in Exeter, and was to have sat to her for a miniature, but was unable to do so. She received a note from the artist, which we have still. She had no legs or arms. Her pens or brushes were slipped into loops on the shoulder of her dress. We have a likeness of her also—a round, merry face, with curls. She wears a low bodice and necklace.

M. M. M.

I remember seeing her, about forty-three years ago, in a sort of polytechnic exhibition held in what was then the Mechanics' Institution at Liverpool. The impression on my mind is that she had the brush fixed in some way to her shoulder; but she may have been using her mouth. I am confident she did not work with her feet, even if she had any. I have always understood she had not.

J. K. L.

I have seen Miss Biffin write with her toes, and, if my memory is right, there were pictures on the walls from drawings said to be done by her.

SCOTT SURTEES.

[Other contributors are thanked for replies.]

MEANING OF NORE (7th S. vi. 44, 89, 198).—The letters of CANON TAYLOR and G. L. G., under the above heading, have led me to reconsider the question of the etymology of Knockholt. In my very earliest communication to 'N. & Q.' (6th S. ii. 316), I mentioned a fact which had come under my own knowledge, that whereas, until about half a century ago, the name of that place was spelt Nockholt, an initial K was then prefixed by Mr. Marter (a gentleman who was long resident in the village, and died there nearly thirty years ago), with the concurrence and assistance of Dr. Fly, at that time incumbent of the parish. In Hasted's 'History of Kent,' vol. i. p. 126, it is spelt Nockholt, and the derivation of the name (probably only a guess) is stated to be "from the old English words *Noke*, a corner, and *holt*, a

wood." In the next page, however (127), a quotation is given from a return of a commission of inquiry into the value of church livings, dated March 29, 1650, and in that the spelling appears as Knockholt. This form of the word, therefore, must have been older than Nockholt, and Mr. Marter in all probability considered that he was restoring the original spelling. His idea was (I have the account from one of his daughters) that the first syllable was a modification of *knoll*. (This word, Prof. Skeat remarks, may be a contracted form and "stand for *knokel*, a diminutive of a Celtic *knok*; the word being ultimately of Celtic origin.") If this be accepted, Knockholt would signify hill-wood, or wood on a hill. The very early instances, however, quoted by G. L. G. seem to prove that the original spelling was Ocolte or Ockholt, which, of course, would mean oak-wood, like the village near Esher, also referred to in the second volume of the Sixth Series of 'N. & Q.,' which, from an erroneous notion of its meaning, is now often spelt in the neighbourhood Oakshade, though more commonly Oxshott, as the recent introduction of a railway station has fixed it. It remains to be accounted for how the first syllable of Ockholt came to be altered into *Knock*; the subsequent omission of the *K* till restored by Mr. Marter and Dr. Fly is more simple, being doubtless due to its not being sounded. Can any instance of the spelling Knockholt earlier than that of 1650, quoted by Hasted, be adduced? There is another village in Kent, near Greenhithe, called Knockholt, the name of which Mr. SPARVEL-BAYLY stated (6th S. iv. 156) was also formerly spelt Nockholt. Was this, too, once Ockholt? Or may Hasted's derivation of the other Knockholt really apply to this? Oaks abound in the neighbourhood of both villages, though it is well known that the one near Sevenoaks is now more famous for its remarkable clump of beech trees.

The letters respecting the meaning of Nore as a place-name appear to point to the conclusion that, like the suffix *ness* and the French *nez*, it usually signifies a nose, *i. e.*, a promontory or sharply rising piece of ground. Of course, the name of the river Nore, in Ireland, may have a totally different origin.

W. T. LYNN.

Blackheath.

SKIKELTHORPE (5th S. iv. 450; v. 56).—I think that the derivation of this as a personal name is most likely to be from the place-name of two villages, one in the West and one in the East Riding of Yorkshire. I refer to Scagglethorpe. In Domesday Book they appear as Scachetorp, Scachertorp, and Scarchetorp; in Kirkley's Inquest as Scakelthorp, Schakylthorp, Skakelthorp, and Shakilthorp; and in the six-inch Ordnance Survey both appear as Scagglethorpe. I agree

with COUSINS that the word is of Saxon, therefore of Germanic origin, but am inclined to doubt the opinion of his friend, that it has ever been Skuttlethorpe.

WM. SHACKLETON.

Leeds.

DR. GUILLOTIN (5th S. i. 426, 497).—I suppose that nothing can be more certain than that the notorious physician, Dr. Joseph Ignatius Guillotin, whose name is inseparably associated with the French national lethal machine, did not perish by that instrument. Who, then, was the Dr. J. B. V. Guillotine whose fate is referred to in the *Annual Register* for 1794, vol. xxxvi. "Chronicle," p. 7? I quote as follows, *ipsissima verba*:—

"28 [February]. J. B. V. Guillotine, M.D., formerly of Lyons, was among the multitude of persons who have lately been executed there [apparently Lyons implied]. He was charged with having corresponded with persons at Turin. It is an extraordinary thing that he should die by an instrument of his own invention. He died with great reluctance, and declared that when he produced his instrument to the world it was from motives of humanity alone."

I have carefully examined all your voluminous references to this grim subject, but not one of your numerous correspondents appears to have alluded to this contemporaneous record. Probably a (sur-) namesake of the notorious doctor, and a member of the same profession, perished in this way at Lyons towards the close of the "Reign of Terror." But your almost exhaustive treatment of the history of the guillotine does not appear to me to be complete without a notice of a contemporaneous report which probably misled Mr. Thackeray and is almost certainly responsible for the popular error so frequently corrected. NEMO.

Temple.

ACTS II. 9-11 (7th S. vi. 149).—The presence of Judæa in this list seems quite as strange as the absence of Syria, or any other part thereof, or, I may add, of Cyprus, the nearest island. A parallel case would be if the event had occurred at a Welsh Eisteddfod, and the narrator were to say Welshmen were present from all countries, proceeding to name all those of the European continent, and among them Wales, but not Britain, Ireland, England, or Scotland. I suspect that Judæa must have become substituted for some other name.

E. L. G.

Is not the omission of Syria from the list of places mentioned in these verses most probably to be accounted for on the supposition that the inhabitants spoke the same language as that in use in the district to the south of it—that is, in Palestine proper?

W. S. B. H.

Asia is one of the places mentioned. Probably inhabitants in Syria are here included. Asia was then, and long after continued to be, a most indefinite term.

ANON.

LORD FANNY (7th S. vi. 69, 133).—I really must protest against such a reckless "guess" as that of Mr. E. H. MARSHALL. The Rev. Francis Hodgson has not been dead many years. He was Provost of Eton and Archdeacon of (I think) Derby; he lived all his life among scholars and distinguished men, and neither they, nor old Etonians, nor his surviving relatives (one of whom happens to be a personal friend of my own) would willingly allow that there was anything effeminate about him. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"LINCOLN WAS, LONDON IS, AND YORK SHALL BE" (7th S. vi. 108).—The old distich

Lincoln was, London is, and York shall be
The fairest city of the three,

is noticed in two articles on 'Yorkshire Local Rhymes and Sayings' which appear in the *Folklore Record*, vol. i. p. 160; vol. iii. p. 177. Fuller is cited as remarking in his 'Worthies':—

"That Lincoln was—namely a far fairer, greater, richer city than it now is—both plainly appears by the ruins thereof, being without controversies the greatest city in the kingdom of Mercia. That London is we know, but that York shall be God knows." Those who hope that it may become the English metropolis, he adds, 'must wait until the river Thames runs under the great arch of Ouse bridge.'

Admitting that, however, a city may be exceeding fair without having any claim to surpassing greatness or to political or commercial importance.

As yet York seems to be utterly regardless of her destiny, and things are done in her midst which apparently tend to retard rather than to help on the fulfilment of the prophecy. Nevertheless the consequences of a battle of Dorking may bring it about much sooner than any one would be willing to predict. ST. SWITHIN.

W. Perkins, in his 'Fruitful Dialogue concerning the End of the World,' instances as a "flying prophesie" "Canterburie was, London is, and Yorke shall be," with a marginal note, "In the north they say, Lincolne was" ('Collected Works,' folio, 1618, p. 468). WALTER HAINES.

Faringdon, Berks.

Hazlitt, in 'English Proverbs,' 1882, has, "'Lincoln was,' CL. (Clarke's 'Paroemiologia,' 1639, but without reference). There is an amplified version of this proverb in Bromes's 'Travels,' 1700, 8vo. :—

Lincoln was, and London is,
And York shall be,
The fairest city of the three."

ED. MARSHALL.

Two popular sayings in Welsh of the same character as that quoted by Mr. PLOMER have come under my notice. The first is attributed to Merlin :—

Llanllwch fu,
Caerfyrddin sydd,
Abergwili saif.

That is, "Llanllwch was, Caermerthen is, Abergwili shall stand." The other prediction is accredited to a Glamorganshire prophet :—

Llandaf y sydd,
Llandaf a fydd,
Llandaf a godir o gerig Caerdydd.

That is, "Llandaff now stands, Llandaff will always stand; with Cardiff stones will Llandaff be built." Some remarks on these prophesies appeared in the *Red Dragon* and also in *Cymru Fu*, the Cambrian *Notes and Queries*. ARTHUR MEE.

Llanelly.

[Mr. JULIUS STEGGALL repeats the information supplied by the REV. ED. MARSHALL.]

LONG TENURE OF A VICARAGE BY FATHER AND SON (7th S. vi. 65).—The circumstance mentioned by CUTHBERT BEDE is very remarkable, but it is not unprecedented. I can "cap" it by long odds. In 1861 I sent a note to 'N. & Q.' (2nd S. xii. 141) entitled 'Parochialia, Blisland, Cornwall,' containing a list of institutions to the rectory of that parish from 1410 to 1834. On referring to that communication it may be noticed that the Rev. William Pye was instituted (April 10) 1780. He died in January or February, 1834, and in the last-named month his son, the Rev. Francis Woolcock Pye, was instituted. This, perhaps, so far, is not very remarkable; but when I say that the last-named clerk is still living and without assistance performs all the duties of his office it becomes so, the father and son having already held the benefice a hundred and eight years three months and more. What, perhaps, is still more extraordinary, the present rector, after a long widowhood, at the age of eighty-four married a second wife, who about a year after such marriage gave birth to a daughter. One other remarkable circumstance in this vigorous old gentleman is that for many years he considered himself an invalid and lived most abstemiously. He has never used spectacles, and writes a hand which a writing-master might envy.

This, however, is not all I have to say respecting the tenure of this benefice. The Rev. Stephen Hikes, the predecessor of William Pye, was instituted October 13, 1718, and held the benefice sixty-two years, so that it has been held by three incumbents, one of whom is still living and active, for the long period of 170 years, an average of upwards of fifty-six years. John Dell, the predecessor of Stephen Hikes, was unfortunate; he died after a tenure of only nine years. But, one step further! The predecessor of John Dell was instituted in 1660, so that there have been only five incumbents since the Restoration, and from 1529, when Thomas John was instituted, who held the benefice through the stormy period of the middle of the sixteenth century down to 1581. In fact from 1529 to the present day, a period of nearly 360 years, the benefice has been held by eleven rectors only, and from

1266 down to the present time, 662 years, by twenty-seven (see 'N. & Q.,' 6th S. xii. 77). The date of the institution of each rector may be seen in my 'History of Trigg Minor,' vol. i. pp. 51-53.

I challenge the readers of 'N. & Q.' to bring forward a similar case.

JOHN MACLEAN.

Glasbury House, Clifton.

The Rev. F. Beadon, Canon of Wells, died June 10, 1879, aged 101 years, having been rector of North Stoneham for more than sixty-eight years. He was presented to the living in succession to his father, Edward Beadon, who had held it from 1761 till his death on Dec. 10, 1810, at the age of eighty-one; so it remained in the hands of father and son without a break for 118 years.

PHILIP NORMAN.

PASSAGE FROM RUSKIN (7th S. vi. 108).—The passage in question will be found in 'Fors Clavigera,' Letter V., May 1, 1871, p. 10.

EILDON DOUGLAS.

[Many correspondents supply the same information, and some quote the passage, which is at the service of G. F. R. B.]

SOAPY SAM (7th S. vi. 46, 95).—This story is not even now told in the form in which I used to hear it five-and-twenty years ago, and which, I think, is obviously correct. Query: Why is the Bishop of Oxford called "Soapy Sam"? Answer (by the bishop himself): Because, although he is often in hot water, he always comes out with clean hands.

JOHN WOODWARD.

It is painful to see a good story mangled, even if not genuine. The tale related should be: Bishop Wilberforce, of Oxford, being asked by a young lady, with more familiarity than taste, "Why are you called 'Soapy Sam'?" replied, "I suppose because I have often been in hot water and always came out with clean hands."

WILLIAM FRASER of Ledeclyne, Bt.

[C. C. B. and KILLIGREW supply the same correction.]

BRISTOL (7th S. iv. 225; vi. 108).—In Carlisle's 'Topog. Dict. of England,' 1808, I find that "previous to its being disverfered from the counties of Gloucester and Somerset, and made a county of itself, it was reckoned by the Parliamentary Rolls in the county of Somerset." That seems about as reasonable as calling London in Surrey, except that Bristol, when actually in population our second city (but claiming only the third largest extent of walls), had a little of its walls south of its river, while London had none. Another peculiarity was having a church larger than its cathedral, and this unique parish church was its only public building on the Somerset side of the stream. But certainly its "nucleus" (whether castle, cathedral, or marts), as well as most of its walls and population, was always on the Glou-

cester side. I would like to know whether we had any other city than York and Bristol walled all round, like foreign ones, instead of having their river for part of their boundary.

E. L. G.

ETYMOLOGY OF WHISK OR WHIST (7th S. vi. 146, 178).—CELER's insinuation at the last reference, that I "changed Skinner's *Vifste* into *Visste* merely to insinuate a groundless etymology," is a groundless insinuation, and ranks among those (fortunately rare in 'N. & Q.')

which deserve no reply. The fact is simply that I (rightly or wrongly, but innocently) suggested the possibility of "a mere misprint" in Skinner, which, if a sin, is no worse than CELER has himself done in his own note. The long *s* is often confused with the *f*.

If I was wrong, I was misled by Skinner, who associated the Danish word with "Teut. *Wischen*" as an alternative. But *Vifste* is not necessary to my theory, for Prof. Skeat, in his 'Etymological Dictionary,' quotes the "Dan. *Viske*, to wipe, rub, sponge; from *visk*, sb., a wisp, a rubber; Swed. *viska*, to wipe, to sponge, from *viska*, a whisk." What one could have more nearly approaching the principle of the "swabber" I am at a loss to imagine.

CELER says that "the E. *whisk* is a misspelling for *wisk*, as the history shows, so that the *wh* in it is unoriginal." Unoriginal it may be, but assuredly the *h* was there long before the word was used as the name of a game, as "history shows" in the works of Gascoigne, Skelton, Beaumont and Fletcher, &c. At any rate, we must recollect that this game was first called *whisk*, and not *whist*, which was only a corruption of the earlier name. Those who adopt the notion that the name means "hush" have not yet shown an instance of the word *whisk* being used in that sense in English.

JULIAN MARSHALL.

May an old whist-player be allowed a word on this subject from a non-scientific point of view, having no acquaintance with etymology as a science. The popular belief is that *whist* is some derivative of "hush," implying silence, and by sequence enforcing it upon both players and spectators. It is difficult to conceive that any game should be named with reference to its possible onlookers; and in respect to the players themselves, so far from being a game of silence or secrecy, every card played is the medium of conversation, to the partner-hand especially, and to the other hands if they have the wit to observe it. Speaking (with the cards instead of the tongue) is, in fact, the very essence of the game. The four of spades, say, is led by X. (first lead in that suit). By so doing X. tells his partner, as distinctly as the game permits, "Du wist (Dutch, *weist*, German, thou knowest) now I have neither the two nor three of that suit." It is needless to multiply

this illustration. Every card played conveys an intimation, either complete in itself or to be completed later in the game. The popular attribute of silence is utterly fallacious. The origin of the game is (probably irrecoverably) lost. Traditionally it is rather Latin than Teutonic. Possibly it may have been renamed. Instances of such rechristening are common enough with other games of cards, especially with those adopted by American fashion, the origin of which names, in all probability, will equally puzzle future etymologists.

J. J. S.

RUTLAND HOUSE (7th S. vi. 89).—Bearcroft's 'History of Charterhouse,' p. 202, says that "Lord North sold Charterhouse to the Duke of Norfolk.....except that part which was then the Mansion-house of Lord North, and is now [1737] Rutland Court," &c.; and in the *Carthusian* is a plan of Charterhouse in 1839, showing Rutland Court in the position described by Bearcroft, and opening into thé square. It would seem, therefore, to have occupied the ground where is now the entrance to Merchant Taylors' School, and is called Rutland Place. Query, Was Rutland House the same that in 1565 was the house of Lord North?

G. S.

Charterhouse.

This house, celebrated for the amateur theatricals of the Earl of Rutland, stood at the north-east corner of Charterhouse Square. Its memory is immortalized in Rutland Place. I fear that writers in the daily press are not remarkable for their accuracy.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

ACCUSATIVE AND INFINITIVE IN ITALIAN (7th S. vi. 69).—The construction analogous to the accusative with infinitive of Latin might be heard any day now in Italian, as "Dicono le scatole pesar troppo," or "Ho visto la ragazza mangiare carne," or as I read, looking at Gozzi's 'Novelle,' "Videsi adunque apparire davanti ad un tratto una donzella," and the like, continually.

W. C. M. B.

MRS. ROBINSON, THE ACTRESS (7th S. vi. 147).—The 'Thespian Dictionary,' 1802, states that Mrs. Mary Robinson "remained on the stage till 1779," but does not say that she returned to it in 1783. The same remark applies to the short account of her life given in the 'Biographical Dictionary,' 1809.

J. F. MANSERGH.

Liverpool.

CHALLIS (7th S. vi. 7, 96).—A word *chaly* is given in his great 'Dictionnaire Française' (Complément, 1857) by Landais, and with the same meaning as Webster gives the word, which he quotes as French. Webster says the word *chaly* denotes "a fabric of goats' hair"; Landais describes the word thus: "*Chaly*, subs. masc. (commercial), Etoffe en poil

de chèvre." Which is the original definition is not clear, whether Webster's or that of Landais.

JULIUS STEGALL.

CAUF (7th S. v. 287, 517).—Spelt *corf* in Brockett's 'Dictionary.' A large wicker basket, used for drawing coal out of the pits, made of strong hazel rods from half an inch to an inch in diameter, called corf-rods. Dutch *korf*, a basket, Isl. *koerf*, Danish *kurv*. These are now obsolete, being superseded by tubs made of wood or iron.

E. LEATON BLENKINSOPP.

FLYING MACHINES IN THE FORM OF BIRDS, &c. (7th S. vi. 88).—I am not aware where MR. E. DAKIN can find "a full account" of Archytas's dove. Aulus Gellius, who notices it ('N.A.,' x. xii. 9, 10), was so surprised that he thought it necessary to cite his authority, which he does as follows: "Libet hercle super re tam abhorrenti a fide ipsius Favorini verba ponere: 'Αρχύτας Ταραντίνος, φιλόσοφος ἀμα καὶ μηχανικός ὢν, ἐποίησε περιστέραν ξυλίκην πετομένην ἣτις ἔπιπτε καθίσσειεν, οὐκέτι ἀνίστατο· μέχρι γὰρ τούτου."

Aulus Gellius further says of this "simulacrum columbæ": "Ita erat scilicet libramentis suspensum et aura spiritus inclusa atque occulta concitum." Peter Ramus, who is, I think, the original authority for the curious works of Regiomontanus ('Schol. Mathem.,' l. ii., Proem), has, so far as I have seen in extracts, no minute description of them.

Hakewill, in his 'Apology,' book iii. c. x. § i. pp. 272-4, London, 1630, has a notice of these curiosities, with extracts from Du Bartas, week the first, day the sixth. Several such things are mentioned by Sir D. Brewster in his 'Natural Magic,' Letter xi. pp. 264-96, "Fam. Libr.," 1832, and an account of many more may be seen in Wanley's 'Wonders,' book iii. ch. xlii., "Of the Admirable Works of some Curious Artists." Forty-one in all are taken notice of in so many sections, with references for the statements. Perhaps Pancirollus ('The History of many Memorable Things Lost which were in Use among the Ancients,' translation, London, 1715), may contain some information, but I have not a copy for reference.

ED. MARSHALL.

Peter Heylyn, in his 'Cosmographie,' 1657, says:—

"I cannot chuse but instance that work of Regiomontanus, an excellent Mathematician, and a cunning Artizan, spoken of by Keckerman; who at the coming of the Emp. Maximilian to the city of Nuremberg, made a wooden Eagle, which flew a quarter of a mile out of the Town to meet him; and being come to the place where he was, returned back of its own accord, and so accompanied him to his lodging. A thing, if true (as the Relator was a man of too much gravity to abuse the world with an untruth) exceedingly beyond that miracle of a flying Dove, for which Archytas is so famed amongst

the Antients. Exceeded only by himself in a like invention, which was that of an Iron Fly.....which at a Feast, to which he had invited some of his especial friends, flew from his hand about the room, and returned again, as is affirmed by Peter Ramus. Expressed thus by Divine Du Bartas," &c.—P. 399.

See also Wanley's 'Wonders of the Little World' (1678), p. 224, where, among other references, the following are given: Pet. Ramus, 'Schol. Math.', l. 2; Versteeg, 'Rest. of Decayed Intellig.', c. 2, p. 53; Keckerman in 'Physic,' l. c. iv. p. 1368; Du Bartas in sixth day of the first week. Archytas, Governor of Tarentum, "made a wooden pigeon which could fly" (Lemprière).

J. F. MANSERGH.

In 'A Treatise upon the Art of Flying,' by Thomas Walker, 1810, there are drawings of such machines.
W. C. B.

G. P. R. JAMES: 'THE COMMISSIONER' (7th S. vi. 27, 111).—As supplemental to my note on Charles Lever and G. P. R. James, it may be pertinent to subjoin the following extract from a letter addressed to me on March 3, 1873, by the highly distinguished "A. K. H. B.," of St. Andrew's, Scotland:—

"The traces of Lever's hand in 'Kilgobbin' seem very plain. But a young man in Edinburgh has given out that he is in fact the author of 'Lord Kilgobbin.' He says that he wrote a good many of the earlier chapters, as they came out in the *Cornhill*; and that then, having to go to India, he sold his work, so far as it was done, together with a sketch of what was to follow, to the proprietors of the magazine, who then employed Lever to finish it; the Edinburgh man not knowing till the book was completed and published that Lever was the man who finished it. It is certainly hard if a man like Lever is to be represented as dressing himself in borrowed plumes, which never mortal less needed to do."

The claim, to carry any weight, should have been made in the lifetime of Lever. A perusal of his private letters during the progress of 'Kilgobbin,' of which I possess a great number addressed to Major Dwyer, leaves no room to doubt that Lever alone was the author—apart from the internal evidence revealing its paternity.

To the list of books which Lever certainly did not write may be added 'Major O'Connor,' by the author of 'Charles O'Malley.' Lever, in a letter now before me, brands it as a forgery. But no doubt he often borrowed names and incidents. The *Hibernian Journal*; or, *Chronicle of Liberty*, published at Dublin in December, 1776, contains 'The Tour of Cornelius O'Dowd,' marked by humour like Lever's own. No reference is made by Lever in 'Cornelius O'Dowd' to this old production; but the coincidence can hardly have been accidental, especially as in a letter to James MacGlashan Lever thanks him for a file of old Dublin newspapers printed about the year 1776, and sent to Spezzia in 1866, where Lever then lived.

W. J. FITZPATRICK.

No author's name is on the title-page of the copy of this book in my possession, which is presumably the first edition. It is printed as follows:—

"The Commissioner: | or, | De Lunatico Inquirendo. | With | Twenty-eight Illustrations on Steel | by | Phiz | Dublin | William Curry, Jun. and Company. | William S. Orr and Company London. | Fraser and Co. Edinburgh. | 1843."

On the next page is the following dedication:—

"To | that illustrious Body | The Faults, Follies, and Vices | of | The British People, | This Faint and Inadequate Attempt | To place in the Prominent Situation which they deserve, | a few of the Principal Members | of | that numerous and Remarkable Band, | is dedicated, | With a most profound sense of their merits | By | their most humble and obedient servant, | F. de Lunatico K.F.M. F.S.ST. L., &c."

If the style is father to the man, it may be safely said that 'The Commissioner' does not in any way resemble that of G. P. R. James, nor is it a book which either he or Lever might be proud of owning. The illustrations by Phiz are about his average, most of them more or less caricatures, and probably, commercially speaking, the work was a failure. Can it be that the work was a joint production, or written by James and floated under the editorship of Lever? Would not a reference to the *Dublin University Magazine* of about the date 1842-3 be likely to contain some information throwing light upon the points? It is not a singular instance in the publishing world of a work being written by one author and floated under the protection and name of another in order to obtain a sale. The subjoined is extracted from a bookseller's recent catalogue:—

"582. Phiz's Illustrations. Hook's Peter Priggins, The College Scout, edited by Theodore Hook, with humorous plates by Phiz, original edition, 3 vols. post 8vo. cloth uncut (titles stamped), 14s. 6d. Scarce. Colburn, 1841."

This book was really written by the Rev. William Hewlett, Head Master of Abingdon School, and originally published in the *New Monthly Magazine*, then edited by Theodore Hook.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MR. FITZPATRICK does not seem to be aware that the 'Maxims of Sir Morgan O'Doherty' is an early work of John Gibson Lockhart.

H. G. KEENE.

ROBERT NUGENT DUNBAR (7th S. iv. 508).—This gentleman, about whom G. G. inquires, was the representative of the family of Dunbar of Machermore, parish of Minigaff, stewardry of Kirkcudbright. He married in 1856, Annette Ellen, daughter of the Rev. Anthony Pingleton Atcheson, rector of Teigh, Rutland. His eldest surviving son, Robert Lennox Nugent Dunbar, succeeded him and is now owner of the property. Machermore House is a picturesque building of the

sixteenth century on the east bank of the Cree, near Newton Stewart. The property was purchased from the family of Macdowall in 1623 by Alexander, second son of John Dunbar of Eaterkin, in the county of Ayr, who was a cadet of the family of Dunbar of Blantyre. The latter descended from Cuthbert, second son of Sir John Dunbar of Mochrum and Cumnock, who obtained the barony of Blantyr from his elder brother Patrick about the year 1437. The Dunbars of Mochrum in turn were descended from George, third son of Patrick, tenth Earl of Dunbar and March (the second son becoming Earl of Moray), who, on July 25, 1368, got a charter of the lands of Cumnock, Blantyre, and Mochrum. The origin of the family in Scotland is traced to Cospatric, Earl of Northumberland (this earldom was administrative, not hereditary), who obtained the lands of Dunbar, in Haddington, from Malcolm Canmore, and whose son is styled *Cospatricius Comes* in one of the writs of Coldingham, A.D. 1130. HERBERT MAXWELL.

MUNCCELLAM LAPIDEAM (7th S. vi. 107).—The meaning and derivation of *muncella* are not far to seek. It is merely a provincial mode of spelling *moncella* or *moncellus*, a little hill, a mound. In the Provençal dialect *mont* becomes *mon* or *mun* (vide Littré, *sub voc.*), so that the Low Latin *moncellus* becomes *muncellus*. The "*Moncellus Gervasii*" of the Middle Ages changes to the French "*Monceau St. Gervais*." In Italian *monceau* takes the form of *mucchio*, being, I suppose, a degraded form of *mu(n)chio* = *mucchio*.

The Provençal dialect has close affinity with Italian. In the latter the vowels *o* and *u* are frequently interchanged, e.g., *munire*, *munisterio*, *munitione* for *monire*, *monasterio*, *montitione*, &c. "*Usque quendam muncellam lapideam*" defines the boundary as being "up to a certain rocky hillock," or possibly "heap of stones."

J. A. PICTON.

Sandyknowe, Wavertree.

May not *muncella* be an attempt to Latinize the Old French word *moncel* = Modern French *monceau*, a heap? If I am right in this conjecture, *muncella lapidea* would mean what is commonly called in the north a cairn—a very obvious mark for a boundary. It may be objected that *moncel* would make *moncellus*, and not *muncella*; but the Norman-French form of the word is *monceau* and *mouchel*, which may account for the change of the vowel *o* into *u*. The change of gender is more difficult to account for, but cf. *cerveau* and *cervelle*, both derived from *cerebellum*.

EDGAR MACCULLOCH.

Guernsey.

Muncella is, I think, obviously a mound, a word which Cotgrave translates by *sepes*, *sepi-mentum*. It is the same as the Old French *muncel* = Modern French *monceau*. Littré gives

a very apposite quotation: "XI^e S.....Puis ruerent Absalon en une grant fosse, e jeterent pierres sur lui, si que il i out un grant muncel." The derivation is from the Latin *monticellus*, diminutive of *mons*, *montis*, through the Provençal *moncel*. JULIAN MARSHALL.

[Answers to the same effect are acknowledged from the REV. ED. MARSHALL, M. T. M. W., &c.]

ANSON'S 'VOYAGES' (5th S. iii. 489; iv. 78, 100, 396; 7th S. vi. 92).—It would appear that Mr. Walter was accepted as the author of the popular edition of Lord Anson's '*Voyage round the World*,' at the time of its publication, by a writer in the *Gentleman's Magazine* for June, 1748. At pp. 251-4 there is given "An Account of the Spanish Squadron commanded by Don Joseph Pizarro, abridg'd from chap. iii. of a *Voyage round the World* compiled by Rich. Walter, A.M., from Lord Anson's Papers, and publish'd under his Lordship's Direction." In the course of the narrative occurs the sentence, "With this motly crew (says Mr. Walter) Pizarro set sail" &c.

I have an octavo copy of the work published in Dublin, 1748—the seventh edition—which has a similar title to that given at 5th S. iv. 78, and which also contains the dedication to John, Duke of Bedford, &c., signed by Richard Walter.

J. F. MANSERGH.

Liverpool.

Since writing my former reply I have had the advantage of consulting the '*Dictionary of National Biography*,' in which the writer of the article "*Anson, George*," seems to set the vexed question of editorship at rest. He says, "Though Robins was certainly employed as sub-editor and assistant (Piercy Brett to Cleveland, Jan. 3, 1747-8), there is no reason to doubt the plain statement on the title-page"; and he then refers to my father's communications to 'N. & Q.' He adds, "Whether edited by Walter or Robins, the book was virtually written by Anson himself, as stated on the title-page, and as affirmed by Anson's friends" (Barrow, p. 408). Where can I find the letter of Piercy Brett, who was Anson's first lieutenant? E. L. H. TEW, M.A.

Hornsea Vicarage, E. Yorks.

LOUIS XIV. AND STRASBOURG (7th S. v. 345; vi. 152).—MR. R. N. JAMES quotes from a book of 1744 certain remarks on the French occupation of Strasbourg, which show that the city appeared to be all but ruined by that occupation. *Mutatis mutandis*, however, precisely the same remarks might be made now as to the results of the change from French occupation to German. "In the streets and exchange, which formerly were thronged with ...merchants, you meet with none hardly now"—i. e., in 1888—but men, not indeed, "in Buff Coats

and Scarffs," but in all manner of German uniforms; and, as in 1744, "the Magistrates have little else to do in the Government, but only to take their Rules and Measures from a citadel and great guns." The wealthier residents and landowners have gone, and German "carpet-baggers" have taken their place; and the present gloom of the city is only to be surpassed by that of Metz.

I knew Strasbourg before the war of 1870, and have been there three times since then; but, like the traveller of 1744, "I quickly grew weary of being here, meeting with nothing but complaints of Poverty, and paying exorbitant taxes." *Sic voluitur Orbis.* A. J. M.

LETTING THE LIGHTNING OUT (7th S. vi. 8, 96).—MR. ALLISON writes, "At one time in Paris when it began to thunder and lighten, they used to ring the great bell at the Abbey St. Germain, which they believed would make it cease. The same used to be done in Wiltshire at Malmesbury Abbey," &c. It reminds me forcibly how old I am, and how young the majority of the rest of the world is, to find this old custom supposed to be peculiar, and to be met with in certain isolated cases only. It was universal not so very many years ago, and is so still in many parts of Switzerland, where thunderstorms are apt to be more dangerous than with us. Did MR. ALLISON never hear of "Fulgura frango" among the various offices of a bell, enumerated in a distich often inscribed on the bronze? The mention of the old phrase leads me to observe that men of science would probably hesitate to characterize as purely "superstitious," the ringing of great bells during a violent and near thunderstorm. T. A. T.

Budleigh Salterton.

In the 'Catechism of Health, from the German of Dr. Faust' (1797), to the question, "What precautions are people to take when at home during a thunderstorm?" the following answer is given:—

"They are, when the storm is still at a distance, to open the doors and windows of their rooms, chambers, and stables, in order to expel all vapours, and fill them with fresh air. When it draws nearer, the windows are to be shut, and the doors left open, that fresh air may be admitted, avoiding carefully a free stream of air," &c.

J. F. MANSERGH.

Liverpool.

WRITING ON SAND (7th S. ii. 369, 474; iii. 36, 231, 358).—MR. SAYWELL'S 'History and Annals of Northallerton,' p. 157, bears testimony to the fact that some saving in stationery was formerly effected by the use of the "sand-desk" in an elementary school:—

"An old inhabitant of the town says that the first day-school instituted in Northallerton was originated by the Rev. Gideon Bouyer, LL.D., Vicar [between 1814 and 1826]. The children used to assemble in the vicarage

coach-house, where was a large table with a small ledge all round it, the top of which was sprinkled with sand; this was called the 'sand-desk,' and the rudiments of writing and arithmetic were invariably taught to the younger children upon it, who formed their letters and figures with a stick. 'Hoo far 'es thoo gitten?' was the frequent inquiry of many a fond parent; and 'Wha ah's at t' sand-desk yit' was the equally frequent reply. Thus the sand-desk supplied the place of the then more expensive slate and copy-book, with the latter of which the children were only supplied when considered proficient in the arts of reading [writing?] and arithmetic. Connected with this day-school was a condition and a privilege. The condition was that all the children attending it should also be regular attenders at the church and Sunday school; and the privilege was the use by the boys whilst they remained scholars of a uniform Sunday suit of clothes, which was given out by the vicar to each boy on Saturday evening, and returned by him on the following Monday morning."

This latter end of the nineteenth century would probably scorn the sand-desk, scoff at the "condition," and sniff at the "privilege."

The use of fine sand in lieu of blotting-paper is also wellnigh a thing of the past, so far as England is concerned, but sand, or some kind of pounce which resembles it, is (or was lately) provided for the convenience of the municipal worthies who have seats in the council-chamber of the Stadhuis at Delft. ST. SWITHIN.

THE FABLE OF THE DOGS AND THE KITE (7th S. v. 387; vi. 53, 90).—Perhaps PROF. SKEAT would like to know that the same fable, under the name of 'The Lion, the Tiger, and the Fox,' is in Croxall's 'Æsop,' the best-known English collection of fables. There is a difficulty in recognizing this fable, because the animals of whom it is narrated vary. The same may be said of another mediæval fable, also mentioned by Chaucer, which concerns a mare and a wolf, or a mule and a wolf, or a horse and a lion.

I have just found La Fontaine's rendering of this fable. It is called 'Les Voleurs et l'Ane,' and the footnote to it refers to 'The Lion, the Bear, and the Fox' of Æsop as the original. That fable is not in Phædrus. E. YARDLEY.

VASELINE FOR OLD BOOK COVERS (7th S. vi. 86).—Having used this for the last three or four years on all old leather-bound books, let me say that my experience teaches a positive and lasting pleasure in seeing how they revive under the life-giving influence of vaseline. I am glad to be able to endorse what DR. FURNIVALL says in the interest of lovers of books. HAROLD MALET, Col.

LORD CHANCELLOR HARCOURT (7th S. vi. 188).—On the authority of the 'Dictionary of the Judges of England,' by Edward Foss, this eminent lawyer was married three times—"first to Rebecca, daughter of Mr. Thomas Clark; secondly to Elizabeth, daughter of Richard Spencer, Esq., and widow of Richard Anderson, Esq.; and lastly

to Elizabeth, daughter of Sir Thomas Vernon, of Twickenham Park, and widow of Sir John Walter, of Saresden, in Oxfordshire, Bart." In Burke's 'Extinct Peerage' his first wife is called "Rebecca, daughter of the Rev. Thomas Clark, M.A., by whom only he had issue, one son and two daughters." This son, the Hon. Simon Harcourt, died in 1720, predeceasing his father, who died in 1727. It would seem more than probable that Lord Harcourt's first wife was buried at Stanton Harcourt, Oxfordshire, the ancient burial-place of the family, rather than at Chipping Norton.

A sepulchral chapel on the south side of the church at Stanton Harcourt, erected in the reign of Henry VII., is literally filled with the monuments of the Harcourt family. The following epitaph, written by Pope, on the Hon. Simon Harcourt, the son of Lord Harcourt's first wife, was considered by Dr. Johnson "to be remarkable for the artful introduction of the name":—

To this sad shrine, whoe'er thou art draw near;
Here lies the friend most loved, the son most dear:
Who ne'er knew joy, but friendship might divide,
Or gave his father grief but when he died.
How vain is reason, eloquence how weak!
If Pope must tell what Harcourt cannot speak.
Oh, let thy once-loved friend inscribe thy stone,
And with a father's sorrows mix his own.

In the south-east corner of the chapel is the recumbent effigy of Dr. Edward Harcourt, Archbishop of York, who died in 1847, and was buried in the vault underneath. It is an exact copy or replica of his monument in York Minster. Just on the outside of the chapel is the colossal statue of Field Marshal Earl Harcourt, who died in 1830, the last earl of the line, and which was brought here from the Colosseum in London.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BIRTH HOUR RECORDED (7th S. v. 108, 194, 312).

—There is a curious belief in some parts of Lincolnshire that a child born at midnight will never know fear. This has, of course, no connexion with the subject dealt with at the above references; but it deserves to be recorded. C. C. B.

BAY BERRIES (7th S. vi. 188).—"The virtues" of bay berries, as recorded in Parkinson's 'Theater of Plants' (1640), p. 1489, are numerous. A few of them are as follows:—

"Galen saith that the Bay leaves or barke doe dry and heale very much, and the berries more than the leaves;the berryes are very effectuell against all venome and poyson of venomous creatures, and the stings of Waspes and Bees, as also against the pestilence, or other infectious diseases, and therefore is put into sundry Treakles for that purpose."

They are to be used carefully in the special treatment of women, and

"being made into an electuary with honey, they helpe the consumption, old coughes, shortnesse of breath, and

thin rheumes.....the oyle which is made of the berries, is very comfortable in all cold griefes of the joynts [&c.]wearinesse also and paines that come by sore travelling in wet weather, or foule wayes.....eases the tormentes of the belly by the winde chollike wonderfully..... [and] the said oyle taketh away the markes of the skinne and fle-h by bruises, falls, &c.....It also helpeth the itch, scabs, and wheales in the skinne."

J. F. MANSERGH.

Liverpool.

The berries (that is to say, the bays) of the bay tree were used medicinally by both the Greeks and the Romans for various diseases. Burton cites Dioscorides and Pliny as authorities for their use to "purge melancholy." The dose, according to Pliny, was fifteen berries. They were also largely used as antidotes against the poison of venomous creatures. Whether they were used as flavouring agents in cookery I cannot say, but probably they were; or if not the berries, at least the leaves, which have the same properties, but are less powerful, for these are still in favour for this purpose amongst old-fashioned country cooks. Both the berries and the leaves contain hydrocyanic or prussic acid, and ought, therefore, to be used (if at all) with caution. C. C. B.

The ancients made much use in medicine of the leaves, bark, and berries of various kinds of laurel, holding them to be of a warming nature. I believe Pliny does not specially mention the berries of the *Laurus nobilis*, but he has something to say of the virtues of its leaves and oil, and probably four berries of this Delphic laurel, taken in wine, would cure scorpion stings, as well as those of any other variety. The fruit of the laurel, applied with oil, were as good as "Cuticura," and for other valuable qualities they were held to possess I must refer R. C. A. P. to the testimony of Pliny, who wrote about them book xxiii. c. 80. ST. SWITHIN.

[The curious remedial qualities ascribed by Pliny to the laurel were not confined to the berries, but extended to the leaves and the bark.]

SINGULAR SOLEICISMS (7th S. iii. 434; vi. 95).—It is no soleicism to call a police constable an "officer," although the chief constable would speak of him as one of his "men." A police-constable is a peace officer, with the rights and duties of such, and is therefore entitled to be styled an "officer." EDWARD H. MARSHALL, M.A.

Hastings.

SCOTCH HALL (7th S. vi. 189).—I have searched carefully through the Catalogue of the British Museum, but can find no such book as 'Cassell's Old London.' Your contributor must be jesting when he names it. MUS URBANUS.

'THE SURGEON'S COMMENT' (6th S. x. 226, 297, 393; 7th S. vi. 166).—The following version, which I copied some twenty years ago into my *omnium*

gatherum book, seems to have the force of an English original:—

Three faces wears the doctor; when first sought
An angel's—and a god's the cure half wrought:
But when, that cure complete, he seeks his fee,
The devil looks less terrible than he.

WILLIAM RENDLE.

Forest Hill.

PRACTICAL JOKES IN COMEDY (7th S. v. 125, 215, 372; vi. 129).—I think that there is not much difference between the opinion of MR. JONATHAN BOUCHIER and my own on this subject; and perhaps after the last remarks you may be inclined to consider the subject closed. If not, you may possibly admit one other note of mine. There is no actual practical joke in Corneille's 'Menteur,' though, indeed, the lies of Dorante and the exchange of characters effected by the ladies border upon it. But there is a practical joke in Foote's adaptation of this play, 'The Liar,' since the personation of the fictitious wife may certainly be so called. I myself think that Foote has turned the comedy into a farce; but I can well see that others may have a different opinion, and may not draw the line as I do.

Perhaps I expressed myself too strongly concerning Gil Blas, but surely some of his tricks were very knavish. He began life by robbing the uncle who had educated him and fitted him out for his travels; afterwards, in his master's clothes, he passed himself off as his master in order to have an intrigue with a lady of quality; he disguised himself as a police officer, and, in order to revenge himself on a woman who had defrauded him, he extorted from her when she was lying sick all that she had. This, although cruel and unmanly, might be thought to some extent justifiable if he had not taken more from her than she took from him. His robbery of the Jew has been mentioned by MR. BOUCHIER. But it may be added that Don Raphael, the companion of Gil Blas in this business, was afterwards executed.

E. YARDLEY.

DEAD MEN=EMPTY BOTTLES (7th S. v. 448; vi. 38, 131).—The statement as to the story at p. 38, as given by MR. E. H. MARSHALL at the last reference is correct. It is as follows:—

"*Graceful Excuse.*—William IV. seemed in a momentary dilemma one day when, at table with several officers, he ordered one of the waiters to 'take away that marine there,' pointing to an empty bottle. 'Your Majesty!' inquired a colonel of marines, 'do you compare an empty bottle to a member of our branch of the service?' 'Yes,' replied the monarch, as if a sudden thought had struck him; 'I mean to say, it has done its duty once, and is ready to do it again.'"—Mark Lemon, 'The Jest Book,' London, 1864, No. DCCC., p. 161.

ED. MARSHALL.

It may be worth while to note another use which the term "empty bottles" has acquired. I do not know how much longer it has been in use, but cer-

tainly for the last dozen years "empty bottles" has been the received slang among English visitors at all the towns along the Riviera for those who go to Monte Carlo for a day's "play" and are supposed to have their pockets empty when they come back at night. "Here come the 'empty bottles'"; or, "That is not the express, it is only one of the 'empty bottles' trains," are expressions one often hears at Nice, Mentone, &c.

R. H. BUSK.

This term occurs in the old and well-known convivial song, written probably in the days of Queen Anne, and to be found in the 'Book of English Song' in the "National Illustrated Library." The first verse, to the best of my remembrance, is:—

Here's a health to the Queen, and a lasting peace,
To faction an end, and to wealth increase,
Come, let us drink it while we've breath,
For there's no drinking after death.
And he that would this toast deny, down amongst the
dead men,
Down amongst the dead men let him lie.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EPITAPH (7th S. vi. 25, 117).—I almost think that by "Bora" we must understand "Boreas." The following, almost identical with the epitaph given by MR. PIERPOINT, was copied by myself in 1850 from a tomb in the churchyard of Runton, Norfolk, erected to the memory of John Webb, mariner:—

By Boreas' blasts and Neptune's waves
Toss'd often to and fro,
By God's degree, in spite of both,
I harbour here below.
At anchor now I safely lie
With many of our fleet,
But once again I must set sail
Our admiral Christ to meet.

P. J. F. GANTILLON.

WILLIAM LESLIE HAMILTON (7th S. vi. 168).—I cannot answer the query as to the father of this gentleman; but as it is stated that he belonged to the family of Hamilton of Monkland I may point out that there are at least two families which may be so designated. One is generally known as Hamilton of Evandale, or Gilkerscleugh, the fifth of which line, James Hamilton, acquired Monkland, where he died Jan. 4, 1773; and Monkland is put down as one of the "chief seats" of that family (see Burke's 'Landed Gentry,' third edition, p. 506). The second family of Hamilton of Monkland was founded by Robert Hamilton, said to be second son of James Hamilton of Dalzell (see Douglas, 'Baronage,' 464). This, however, seems doubtful, for on March 26, 1668, Robertus Hamilton was served "hæres masculus Jacobi Hamilton de Dalzell, Patris"; while Alexander, who appears as eldest son and succeeded to the estate, was on the same date served "hæres provisionis" to his father. If the books are correct, Jean Henderson,

wife of the above-mentioned Jacobus Hamilton de Dalzell, was granddaughter of her husband's brother, Sir John Hamilton of Orbiestoun.

The *Scots Magazine*, vol. lxxiv., contains the following obituary notice, "At Barachny, Nov. 13, 1822, William Hamilton, Esq. He was the last representative of the ancient family of Monkland."

SIGMA.

Miscellaneous.

NOTES ON BOOKS, &c.

A New Variorum Edition of Shakespeare. Edited by Horace Howard Furness, Ph.D., LL.D., L.H.D.—Vol. VII. *The Merchant of Venice.* (Philadelphia, J. B. Lippincott Company.)

THE successive volumes of the American Variorum Shakespeare appear with what, under the conditions, must be called exemplary punctuality. Regarded as the work practically of one man, a portion of whose time is necessarily occupied with professorial duties, these volumes strike us with amazement. None of the six plays for which Dr. Furness is responsible involves so much labour as the 'Hamlet,' which extended over two volumes. The present work, however, includes close upon five hundred pages, and contains everything connected with 'The Merchant of Venice' that the student or the actor can seek to know. For the text the First Folio, which Dr. Furness is at some pains to show is practically the same as the second quarto, has been selected as the basis. The various readings of the other three folios, the four quartos, and the subsequent editors are given beneath the text, and lower still, in footnotes, appear the suggestions and emendations of various commentators, from Rowe to Dr. Furness. Equally shrewd, sensible, and scholarly are the notes of the latest editor, and much interesting information, derived from various sources, is supplied. Let a reader who wishes to test this see the comments of a class of young women upon the speech of Portia to Bassanio before he opens the casket (Act III. sc. ii.). In the appendix, which constitutes little less than half the volume, a mass of invaluable information is given. Those who have followed the American Variorum Shakespeare know how exhaustive such information is, and are also aware how largely 'N. & Q.' has contributed to it. It can scarcely be given to one man to finish a task such as that on which Dr. Furness is occupied, and juvenile indeed must be the reader of 'N. & Q.' who hopes to see the perfected work. It is, however, to be hoped that many more volumes will receive Dr. Furness's scholarly and intelligent supervision. Scholarship is necessarily the chief characteristic in these works. With so much that is graceful, genial, and human is it accompanied, that the notes signed by the editor can in a moment be distinguished. That this is the edition of Shakespeare is confessed. It is pleasant to see the row of goodly volumes extending upon the shelves, and to know that one more play is in the hands of the student in the best obtainable shape. There is something to be said in favour of a Shakespeare without note or comment of any kind. If notes are, however, necessary—and most find the need of them—they are here *in excelsis*.

Positions. By Richard Mulcaster. With some Account of his Life and Writings by Robert Herbert Quick. (Longmans & Co.)

Is the very interesting account of this forgotten worthy, interest in whom he has sought to revive, Mr. Quick gives Mulcaster strong claims upon our appreciation.

Mulcaster was the first head master of Merchant Taylors' School. He was in favour with Elizabeth, who accepted the dedication of his volume. He was the master of Spenser, and was in "relations" with Sir Philip Sydney and Shakespeare. It has even been suggested, though Mr. Quick does not quite accept the view, that Shakespeare had Mulcaster in view when he depicted Holofernes. When Armado says ('Love's Labour's Lost,' V. ii.) "I protest the schoolmaster is exceeding fantastical; too, too vain; too, too vain," he uses a common expression of Mulcaster. Our worthy is, indeed, as he confesses, not always very easy of comprehension. He speaks of his own "so careful, I will not say so curious, writing," and he admits, with a frankness of confession that is well justified, and must have been good for the soul, "Even some of reasonable study can hardly understand the couching of my sentence and the depth of my conceit." Mr. Quick treats him as the equal of Ascham, points to the new features he introduced into education and the general breadth of his views, and likens him to Montaigne. He should go further back. Rabelais alone among Renaissance thinkers excogitated a great scheme of education for the mind and the body, and there are few subsequent teachers, from Montaigne to Mulcaster, and from him to Rousseau and Locke, who have not owed much to the famous author of 'Pantagruel.' Mr. Quick has done good service in reprinting this curious and, in a sense, important work, the first edition of which appeared in 1531. The work does not appeal to a large section of readers, but those to whom it does appeal will give it a warm welcome.

The Catharines of History. By Henry J. Swallow. (Stock.)

JOHN CAPGRAVE, the chronicler, wrote a book, which was issued several years ago in the Rolls Series, called 'Liber de Illustribus Henricis.' The thread which connects his biographies together is the fact that every one of the people concerning whom he discourses was called Henry. Mr. Swallow has perhaps heard of this, and so determined to do for women called Catharine what Capgrave did for his Henries. He has produced a book almost the opposite of that which we have suggested may have been his model. The chronicler has preserved for us many facts which, but for his zeal, would have been forgotten. Mr. Swallow has recorded nothing which was not to be found told much better elsewhere. Of what service it can be to jumble together in one book ill-considered lives of St. Catherine of Sienna, Catherine von Bora, the wife of Martin Luther, Catherine of Russia, and Catherine Howard, we cannot imagine. To criticize such a book seriously would be a waste of time, space, and temper. As a specimen of Mr. Swallow's qualifications to give instruction, we may mention that he tells us that the letter K "only came from Germany with the printing press." If our readers will consult the index to Domesday, or, for the matter of that, any mediæval book of a later date than the Norman Conquest that has been properly printed, they will know what to think of this statement. Mr. Morris's 'Specimens of Early English' is not an uncommon or a costly volume. It would have been well for Mr. Swallow to have looked at the glossary appended thereto ere he made history after this fashion out of his own inner consciousness. It seems even still necessary to tell some people that knowledge of the older forms of English does not come by the light of nature, and that if people who are quite ignorant of it will force themselves into the position of instructors, they must be content with being told that they render themselves ridiculous. Another of Mr. Swallow's blunders has a personal interest to us, as it brings back to our memory one of the most

comical mistakes ever made in our hearing. In the jottings about poor Catherine Howard Henry VIII. is quoted as speaking of the "many strange accidents that have befallen my marriages," and Mr. Swallow prints "accidents" in italics, conceiving, as we surmise, that the king used the term in its modern sense as we meet with it in the newspapers. Had he done so, considering the circumstances connected with his previous marriages, the effect would certainly have been irresistibly comic. Henry was, however, a man who knew the meaning of words, and gave those about him credit for an equal amount of penetration. He meant by accidents not mischances, but properties or attributes not of the essence of the thing in itself. No one at the time could possibly mistake his meaning, for the air was heavy with theological strife regarding the nature of the holy Eucharist, and the words "accident" and "substance" were bandied to and fro as "boycott" and "plan of campaign" are now. We really should not have thought it worth while to mention this had it not given us an opportunity of relating how the misunderstanding of a well-known term may lead to strange mistakes. Our readers must go back more than five-and-thirty years. They must picture for themselves a woodside on a raw December morning. Hounds are drawing the covert with little hope of finding a fox, and men of all ranks and conditions are chatting "de omnibus rebus." It was in the days when the dispute between Mr. Gorham and the Bishop of Exeter filled the popular mind, and when minute points of theology were not only discussed by the religious newspapers, but overflowed into the secular press, and when discussions on the most sacred matters of religion came in odd juxtaposition with the price of horned cattle, accounts of prize-fights, and the last new thing in swindling. A young man of great intellectual attainments and no little vanity had been for some time talking to a friend on some of the deepest questions included in the cause then before the Privy Council, when a man whose tastes were merely for sport came up to him, and poured out a string of observations concerning hounds, horses, foxes, and the prospective state of the weather. The vain young man gave only half attention, and at last irritated his companion so much that he said in a pet, "I see, Tom, you don't care a d— for the hunting now." "Yes I do, Jack," was the reply. "Hunting would be all very well if it were not for its accidents"—the "accidents" meant in this case being intrusive folk of the mental calibre of Jack. Jack did not see this. He was a dull person, whose intellectual horizon was bounded by his family, his game, and his hunters. He went his way, and told the field that Tom had on a sudden turned a coward, and was afraid of breaking his neck. As a matter of course, he was covered with ridicule, for Tom had the well-earned reputation of being the most reckless rider after hounds ever seen in the two hunting countries which he favoured by his presence.

We have received from Sir John Maclean *The Manor of Tockington and the Roman Villa, and Inventories of and Receipts for Church Goods in the County of Gloucester and Cities of Gloucester and Bristol*, reprinted from the *Transactions of the Bristol and Gloucestershire Archæological Society*. Nothing written by the editor of Smyth's 'Lives of the Berkeleys' can be in need of praise from us. We may, however, be permitted to say briefly that the manorial history of Tockington is worked out in a careful manner that leaves nothing to be desired. The pedigrees of the families of Poyntz of Cory Malet and Iron Acton are very elaborate, and, so far as we are able to test them, singularly accurate. The inventories of Gloucestershire church goods taken in the reign of Edward VI. are valuable. We are very glad to have them

given us in full. They would have borne more annotation than Sir John Maclean has felt justified in giving them. The banner cloths of "Satten Abridges" at Begworth were made of satin from Bruges. The supplementary documents in the appendix are all of value. We have a list of the plundered chantries in Gloucester, and of the lead taken from several of the religious houses. For these we are grateful. Every collection of facts of this kind is an additional stone to the pyramid. Until we get together all these details it will be impossible for us to see the great changes of the sixteenth century as they affected the men who lived through that long period of revolution.

In the *Universal Review* Mr. Ford Madox Brown writes on 'Historic Art,' and complains of the persistent refusal of England—alone, perhaps, among European nations—of "recognition and aid to the fine arts." Mrs. Lynn Linton writes boldly on 'The Philosophy of Marriage,' Mr. W. L. Courtney supplies 'The Agnostic in Fiction,' and Mr. W. L. Thomas a good account of 'The Making of the *Graphic*.' The very numerous illustrations include reproductions from Messrs. Herkomer, Luke Fildes, and Sir James Linton.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

WESTMINSTER LIBRARY (7th S. ii. 447).—MR. J. DYKES CAMPBELL is anxious to direct attention to his unanswered query at this reference as to how long this library lasted and what became of its collection. It is mentioned in the 'Picture for London,' 1815.

REXUS.—1. ("Pightle"). Phillips, in his 'New World of Words,' has "*Pigle* or *Pightle*, a small Parcel of Land enclosed with a Hedge, which in some Parts of England is commonly called a *Pingle*." See 1st S. iii. 391. A long note on the subject, signed J. A. P.N., appears 2nd S. ix. 490. 2. ("Springs as applied to Fields and Woods"). Does not this refer to the fact that there was at some time a spring, or springs, of water?

UNCERTAIN ("Pronunciation of Valet").—Like many other words of French origin (e.g., *piquet*), *valet* has been incorporated into the English language, and it is a matter of taste, or perhaps of sentiment, whether the French or English pronunciation is accepted.

M. H. R. ("Spificate").—Anticipated. See p. 115. Very many similar replies were received.

DRAWOH ("A Queer Inscription").—Anticipated. See 7th S. v. 472.

CORRIGENDUM.—P. 190, col. i. l. 36, for "os" read *as*.

NOTICE.

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

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

LONDON, SATURDAY, SEPTEMBER 29, 1888.

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Notices to Correspondents, &c.

Notes.

MRS. SIDDONS AS MARY, QUEEN OF SCOTS.

I have a copy of "Mary, Queen of Scots, a Tragedy: as Performed at the Theatre Royal, Drury Lane. By the Honourable John St. John. London: Printed for J. Debrett, opposite Burlington House, Piccadilly. M,DCC,LXXXIX." (8vo., pp. 76). The tragedy is dedicated "To the Honourable Mrs. Bouverie," and is dated "Curzon Street, April 30, 1789." It has a prologue, written by Wm. Fawkener, Esq., and spoken by Mr. Wroughton, and an epilogue, written by the author and spoken by Mrs. Siddons. The *dramatis personæ* are:—

Men: Duke of Norfolk, Mr. Kemble. Sir William Cecil, Mr. Aickin. Lord Herries, Mr. Barrymore. Davison, Mr. Packer. Earl of Shrewsbury, Mr. Benson. Earl of Huntingdon, Mr. Phillimore. Sir Amias Paulet, Mr. Fawcett. Beton, Mr. Williams. Nawe, Mr. Alfred. Lieutenant of the Tower, Mr. Lyons. Sheriff, Mr. Chaplin.—*Women:* Queen Mary, Mrs. Siddons. Queen Elizabeth, Mrs. Ward. Lady Douglas, Mrs. Farmer. Lady Scrope, Miss Tidswell."

The tragedy is in five acts. The first, in two scenes, shows Mary at Bolton Castle. In the second act, of three scenes, which is laid at Whitehall, Elizabeth is the chief character. In the third act, of three scenes, laid at Tutbury Castle, Mary reappears. The fourth act, of four scenes, goes back to Whitehall and Elizabeth, whose character

is brought to an effective close by her condemnation of Mary. The fifth act, of four scenes, is laid at Fotheringhay, and ends—not as Mr. Algernon Swinburne ended his five-act tragedy, 'Mary Stuart' (1881), with the description, by Mary Beaton and Barbara Mowbray, of the actual execution—but with Mary's farewell to Melvin, followed by these words:—

Bear witness all, tell it throughout the world,
But chiefly to my family in France,
That I die firmly in their holy faith!
And you, ye Ministers from England's Queen!
Tell her, she hath my pardon; and relate,
That, with my dying breath, I do beseech
Her kindness to my servants; and request
Safe conduct for them into France; that done,
I've naught to ask, but that my poor remains
May be bestow'd in Lorrain, or in France,
Where I may hope for pious obsequies;
For here the tombs of my progenitors
Are all profan'd—Remember my requests!—
Now lead me on in triumph, till I gain
Immortal joys, and an immortal reign.

On which scene the curtain falls. It must have been a splendid impersonation, rivalling, if not surpassing, that of Rachel in Racine's tragedy 'Marie Stuart.' Mrs. Siddons was then thirty-four years of age and in the fulness of her perfections, both as to nature and art. She had made her *début* at Drury Lane Theatre on Friday, Dec. 29, 1775, in 'The Merchant of Venice,' when the character of Portia was "performed by a Young Lady—her first appearance." She failed to please the critics, and had to appear in minor characters, in such pieces as 'The Blackamoor Washed White.' Then she practised her art in the provinces, and reappeared in London—this time with complete success—on Oct. 10, 1782.

It must have been with some revulsion of feeling, although in accordance with the taste of a century ago, that after Mary, Queen of Scots, had made her impressive exit, Mrs. Siddons had to immediately step before the curtain to speak the epilogue written by the author. It commenced thus:—

Were you not told, before the play began,
Our Author ventur'd on a daring plan?
A tale of woe, a deep historic Play
Giv'n in an age so debonnaire and gay,
Was this a place to set up a defence,
And talk of injur'd Mary's innocence!—
Of late discoveries, drawn from dates and words,
Old rotten parchments, musty, dull records!
No—all is now for tinsel, show!—this age
Turns a deaf ear—but keenly views the stage!
The Tragic Muse, nay, all the sisters nine,
Are now eclips'd—Aladin's lamp doth shine!
Exulting o'er their tomb—now *boxers spar!*
And beaux, in raptures, envy every scar!
Learning and wit were once esteem'd, and then
The stage produced Ben Johnson [*sic*]
Shakespeare make room for Humphries!—that's the
way
To bring the men of fashion to the play!

At the date of this address Humphries, "the

gentleman boxer," was patronized by royalty, and had Mendoza, "the Professor of Self-defence," as a pupil, as well as an antagonist. "Big Ben" was the name given to a noted prizefighter named Bryant, who "flourished" between the years 1786 and 1791. One of his victories, at Dartford, Dec., 1789, was over Tring, "the big Porter at Carlton House." It is satisfactory to think that the modern stage does not condemn its favourite tragic actresses to utter such lines "in character" within a minute or two of melting their audience into tears. Who was "the Honourable John St. John," who wrote this tragedy? Did he perpetrate any other tragedy; and what "run" had his 'Mary, Queen of Scots'? Did it run to twelve nights, as did the very poor play 'The Regent,' by Mrs. Siddons's friend, Mr. Bertie Greathed, of Guy's Cliff, which play was produced at Drury Lane Theatre in 1788, when the part of the heroine, Dianora, was performed by the great actress whose home for two years had been at that romantic spot where the author of the play resided? 'The Regent' of 1788 was consigned to oblivion; and possibly the 'Mary, Queen of Scots,' of 1789 shared the same fate, despite the commanding powers of the chief actress and also of the impersonators of Queen Elizabeth and the Duke of Norfolk.

Thomas Campbell, in his 'Life of Mrs. Siddons' (ii. 158), after mentioning Mrs. Siddons's appearance in Jephson's 'Law of Lombardy,' says: "A still humbler piece taxed her powers soon afterwards (March 20th) in the Hon. Mr. John St. John's 'Mary, Queen of Scots.' Unfortunate Mary! the historians distract us about her memory, and the bad poets will not let her alone." From the date here given by the poet Campbell—March 20, 1789—it would appear that Mr. St. John published his tragedy at the end of the next month, April 30; and, in his dedication to the Hon. Mrs. Bouverie (to whom, he says, the composition of the play was in a great measure due), he speaks of the performance having "been honoured with so great an attendance." Was it performed more than once?

I have not been able to light upon any mention of Mrs. Siddons's performance of the Queen of Scots in her son's work, 'Practical Illustrations of Rhetorical Gesture and Action, &c.,' by Henry Siddons (second edition, 1822). Nor can I trace any representation of the character in the numerous illustrations to the work, unless it is the vignette (p. 77) of the uplifted head with the hands clasped in prayer. We know how Kemble improved the costumes of the stage at a time when it was deemed the right and proper thing for the leading tragedian to appear as Othello in the cocked hat and crimson trousers of an English general. And although Kemble deliberately voted for anachronism when he adopted the Charles I. costumes for the group of Shakspeare's historical

plays, yet he achieved a beneficial reform in stage dress, though at the expense of antiquarian correctness and truth. In the first two acts as Lady Macbeth, Mrs. Siddons appeared in a costume that was said to be copied from "the bridal suit" of Mary, Queen of Scots. From her shoulders to her feet fell a black velvet robe, with a broad border of crimson velvet; she had a richly jewelled stomacher, with a jewelled necklace, and jewels on her head, from which fell a long white veil, partially covering her robe. She wore this costume on her first appearance as Lady Macbeth, in 1785, and also on the first night of the famous "O.P." riot, Sept. 18, 1809. Her sleep-walking dress had been designed by Sir Joshua Reynolds, but Kemble may have suggested the Mary Stuart costume in the earlier acts.

In a volume of some fifty or sixty contemporary water-colour sketches made by an Irish lady, Miss Sackville Hamilton, representing Mrs. Siddons in her various characters, she is depicted as appearing in 'Mary, Queen of Scots,' in yellow (Fitzgerald's 'Lives of the Kembles,' ii. 193). Among the numerous portraits of Mary Stuart in last year's relic exhibition at Peterborough I cannot recall one that represented her in yellow. In Mr. St. John's tragedy there is nothing to indicate the costume, or its colour, of Mary Stuart; only in the last scene, after she has retired to her oratory, there is the stage direction, "Enter Mary from her Oratory, dressed gorgeously, with a Cross and Beads."

Mr. Boaden, in his 'Memoirs of J. P. Kemble,' says:—

"The Honourable John St. John had ventured to compose a tragedy upon the subject of Mary, Queen of Scots, and Kemble and Mrs. Siddons condescended to act the parts of Norfolk and the Queen. But verifying the descriptions of Robertson, and thinking without a catholic mind, and with no enthusiasm, either for Mary or ancient times, will do nothing in this drama. There can be no sort of doubt as to the philosophic candour, and the beautiful language that distinguish both Hume and Robertson. But the rudest chronicler of past ages is infinitely better suited to the dramatic poet" (i. 431).

In the following year, 1790,

"the Hon. J. St. John, proud of his achievement, Mary, Queen of Scots, and the people of Drury, as Skeffington used to say, 'wanting him to do something for them,' he did the romantic incident called, perhaps with more propriety than is suspected, 'Voltaire's Masque de Fer,' or Man in the Iron Masque" (ii. 11).

Speaking of John P. Kemble, Mr. Percy Fitzgerald says:—

"There was more dignity, as well as morality, in his rebuke to a foolish play-writer, who was connected with the aristocracy—the Hon. Mr. St. John—who had written one of the innumerable 'Mary, Queen of Scots,' plays, and was impertinent to the manager in the green-room. High words followed. 'You are a person I cannot call out,' said Mr. St. John, insolently. 'But you a real person I can turn out!' was the ready reply; 'and you shall leave this place at once.' The offender had the good sense to return and offer his apologies" (i. 299).

In the work from which I have just quoted Mr.

Percy Fitzgerald gives me but very scant justice (his work is published without any date). In the magazine called *Titan* (James Hogg, Edinburgh), 1857, I had an article entitled 'Siddoniana,' which was subsequently reprinted in my volume of miscellanies, 'The Curate of Cranston: with other Prose and Verse' (Saunders & Otley, 1862). This article took up twenty-three octavo pages of the book. It was the result of at least four years' inquiry into the subject, chiefly in Worcester and Wolverhampton; and I was enabled to print for the first time many interesting points in Mrs. Siddons's earlier years. I personally knew the lady with whom she had been at school at Worcester, and who told to me the interesting anecdotes of her early girlhood; I got copies of the very scarce and curious playbills issued by Kemble at Worcester in 1767, showing that the future Mrs. Siddons was singing and acting on the Worcester stage before she was twelve years of age; and I was able to show that her first Shakspearian character was that of Ariel in "The Tempest; or, the Enchanted Island: as Altered from Shakspeare by Mr. Dryden and Sir W. D'Avenant," when, in the storm scene, there were "monsters and other decorations," with a "Beautiful shower of Fire," and "the Whole to Conclude with a Calm Sea, on which appears Neptune, Poetick God of the Ocean, and his Royal Consort, Amphitrite, in a Chariot drawn by Seahorses, accompanied with Mermaids, Tritons, &c." This was produced by Kemble, in "the faithful City," on April 16, 1767, when "Miss Kemble" was not yet in her teens. I was also able to give copies of the Worcester playbills, when, in recognition of the law, 1770, the "Concert" and the "Comic Opera, called Love in a Village," in which Miss Kemble and her future husband sustained the characters of Rosetta and Young Meadows, had to be given gratis; but, that "a quantity of Tooth-powder, from London," was to be sold at the theatre doors "in papers at 2s., 1s., or 6d." I also was able to give copies of an address written by herself and of another written by her son. These were published for the first time in *Titan*, 1857, with various other scraps of information that were given to me by Mrs. Siddons's friends and contemporaries, which will be found in my paper 'Siddoniana.'

But when Mr. Percy Fitzgerald in his dateless work has to speak of the early years of the future Mrs. Siddons, he quotes one of my discoveries and says in a footnote:—

"Some of the following details will be found in the 'Siddoniana,' a paper contributed to *Titan* in 1857 by a gentleman who writes under the title of 'Cuthbert Bede,' who collected a few traditions in Worcester and diligently searched some of the local newspapers."

And he then, without further designating his authority, appropriates the other items in my article. Mrs. A. Kennard, in her 'Mrs. Siddons'

(W. H. Allen & Co., 1887), also quotes them, and very naturally attributes them to Mr. Percy Fitzgerald instead of to CUTHBERT BEDE.

[The play was first acted at Drury Lane March 20, 1789. How many times it was acted is not known. Its author is said in the 'Biographia Dramatica' (1812) to have been brother of the late, and uncle to the present Viscount Bolingbroke, to have been many years Surveyor of the Crown Lands, and to have died October 8, 1793. He wrote one other play, 'The Island of St. Marguerite,' 8vo., 1789, a musical romance, dealing with Voltaire's account of the Man in the Iron Mask. It was acted at Drury Lane November 13, 1789, by Kelly, Suttif, Bannister, jun., Barrymore, Miss Romanzini, Mrs. Crouch, &c., and as it gave a picture of actual events in Paris (taking the Bastille, &c.) had a great success. St. John also wrote 'Observations on the Land Revenue of the Crown,' 4to., 1787.]

ENGLISH GRAMMARS.

(Continued from p. 122.)

- Hall's Lessons on the Analogy and Syntax of the E. Language. 1833. 12mo.
 Haltrop, J. E. and Dutch Grammar. Dort, 1791. 8vo.
 Hampton, Barnaby. Prosodia construed. 1657. 12mo.
 Harris, J. Hermes; or, Inquiry concerning Language. London, 1751. 8vo. Also 1765, 1771, 1777, 1781, 1786.
 — Verbs of the E. Language explained. 1830. 8vo.
 Hart, John, Chester Herault. An Orthographie. London, 1569. 16mo.
 Hazlitt, Wm. G. of the E. Tongue. 1810. 12mo.
 Head, Sir E. "Shall" and "Will." 1858. 12mo.
 H[eath], W[m]. Grammatical Drollery. [An accident in rhyme]. 1682. 8vo.
 Henley, J. The Compleat Linguist. London, 1719-21. 8vo.
 — Anglo-Saxon Grammar. 1726. 8vo.
 Henshall, S. The Anglo-Saxon and E. Languages reciprocally illustrative of each other. London, 1798. 4to.
 — Etymological Organic Reasoner. London, 1807. 8vo.
 Hiecke, Dr. Geo. Institutiones Grammaticæ Anglo-Saxonicae, &c. Oxford, 1689. 4to.
 — Linguarum Veterum Septentrionalium Thesaurus. Oxford, 1705. 3 vols., folio.
 — Grammatica Anglo-Saxonica. Oxford, 1711. 8vo.
 Hill, W. Fifteen Lessons on the.....E. Language. Huddersfield, 1833. 8vo.
 Hodges, Rich. A Special Help to Orthographie. London, 1683. Small 4to.
 — The Plainest Directions for True Writing of English. London, 1649. 12mo.
 Holder, W. Elements of Speech. London, 1669. 8vo.
 Hollyband, Claudius. The French Schoolemaster. London, 1573. 12mo. Also 1631.
 — The Italian Schoolemaster. London, 1575. 12mo. Also 1583, 1591, 1597, 1608.
 — The French Littleton. London, 1625. 18mo.
 — Treatise for Declining of [French] Verbs. London, 1641. 8vo.
 Hunter, W. Anglo-Saxon Grammar. 1832. 8vo.
 Hutchinson, F. Many Advantages of a Good Language, with the Present State of our own. 1724. 8vo.
 Irving, David. Elements of E. Composition. London, 1801, and 1820. 12mo.
 Jamieson, John. Hermes Scythicus. Edinburgh, 1814. 8vo.
 Jodrell, Rich. Paul. Philology of the E. Language. [Really a dictionary of quotations.] London, 1820. 4to.

- Johnson, R. The Scholar's Guide from the Accidence to the University. 1665.
- Johnson, Rich. Grammatical Commentaries. London, 1706. 8vo. Also 1718, 8vo.; 1818, 8vo.
- Noctes Nottinghamicæ. Nottingham, 1718. 8vo. Also 1814, 8vo.
- Jones, J. Practical Phonography. London, 1701. 4to.
- New Art of Spelling. [The same?] London, 1704. 4to.
- Jones, Rowland. The Origins of Languages and Nations. London, 1764. 8vo.
- The Circles of Gomer. London, 1771. 8vo.
- The Philosophy of Words. London, 1769. 8vo.
- Io-triads; or, the Tenth Muse. London, 1773. 8vo.
- English, as a Universal Language. London, 1771. 8vo.
- Jonson, Ben (the Dramatist). An E. G. 1640. Folio.
- Junius, F. Etymologicum Anglicanum. (With A. S. Grammar.) Oxford, 1743. Folio.
- Lane, A. Key to the Art of Letters; or, E. a Learned Language. 1700, 1705, 1706. 12mo.
- Language, a Dissertation on; more particularly..... the E. Language. Paris, 1805. 12mo.
- Latham, Dr. R. G. E. G. (Several editions.)
- Leigh, Edw. A Philological Commentary..... of Law Words. London, 1652. 8vo. Also 1658 and 1671.
- Leibnitz, G. W. Collectanea Etymologia. Hanover, 1717. 8vo.
- Lewis, M. Essay to facilitate.....the Rudiments of G. 1674. 8vo.
- Lexiphanes. See *Campbell, A.*
- Lhuys, Edw. Archaeologia Britannica. Oxford, 1707. Vol. I. Folio. [No second volume.]
- Lilly, Wm. Short Introduction of Grammar. London, 1574. 4to. [Several editions.]
- E. G., with preface by John Ward. London, 1732. 8vo.
- Loughton, W. Practical G. of the E. Tongue. 1739. 12mo.
- Lowth, Bp. Rob. A Short Introduction to E. G. London, 1762. 8vo. Later editions, 1764, 1767, 1769, 1772, 1775, 1778, 1787, 1789, 1791, 1795.
- Ludus Literarius; or, the Grammar Schoole. Kingston, 1627. 4to.
- Mackintosh's Essay on E. G. 1808. 8vo.
- Maittaire, Michael. Essay on the Art of E. G. 1712. 8vo.
- Martin's Lingua Britannica Reformata. 1748. 8vo.
- Martin, B. Institutions of Language. 1748. 8vo.
- Introduction to the E. Language. 1754. 12mo.
- Also 1766.
- Martin, T. Philological E. G. 1824.
- Mitford, W. Essay upon the Harmony of Language. London, 1774. 8vo.
- Monbodo, Lord. Of the Origin and Progress of Language. Edinburgh, 1774. 6 vols. 8vo.
- Murray, Dr. Alex. History of the European Languages. Edinburgh, 1823. 2 vols. 8vo.
- Murray, Lindley. E. G. First edition, York, 1795. 12mo. (See the long list in Lowndes.)
- Examined by an Oxonian. 1809.
- Nares, Rob. (Archdeacon). Elements of Orthoepy. London, 1784. 8vo. Reprinted 1792.
- Nelme, L. D. An Essay on the Origin and Elements of Languages, &c. London, 1772. 4to.
- Odell, J. An Essay on the Elements, &c., of the E. Language. London, 1806. 12mo.
- Oliver, S. General Critical G. of the E. Language. London, 1825. 8vo. Also 1826.

WALTER W. SKEAT.

(To be continued.)

OLIVER CROMWELL AND CARLISLE
CATHEDRAL.

In 'N. & Q.,' 7th S. v. 429, s.v. 'Cathedrals,' CANON VENABLES speaks of "the stump of the nave of Carlisle Cathedral—all that was left by Cromwell's troopers." In 1867, and again in 1871, 1872, and 1873, there was a great deal of discussion in 'N. & Q.' on the subject of Oliver Cromwell and the cathedrals, of which I was, if not *pars magna*, at all events *pars*, and the evidence that was then brought forward by various correspondents tending to clear the Protector from this favourite charge against him has made me very sceptical of stories about "Oliver Cromwell and cathedral destruction." That a large portion of the nave of Carlisle Cathedral was destroyed is unfortunately too true, as I know from ocular demonstration, having lived in and near Carlisle for many years; but who destroyed it is another matter. CANON VENABLES says "Cromwell's troopers," which is tantamount to saying Cromwell himself, as "qui facit per alium facit perse." Who is CANON VENABLES's authority for this? That Cromwell's toopers, in their mistaken zeal, broke statues and stained windows (at Ely, for instance) I am afraid it is impossible to deny; but they could not have undertaken so great a work as the demolition of a large portion of the fabric of a cathedral without special orders from their commander. These orders it is incumbent on CANON VENABLES to prove that they received.

May I refer CANON VENABLES to a letter of my own on the subject of Oliver Cromwell and the chapter-house of Salisbury Cathedral in 'N. & Q.,' 4th S. x. 297, and to MR. EDWARD PEACOCK's reply, 4th S. x. 402, confirming my suspicions as to the unfounded *coq-à-l'âne* of the Salisbury verger? (See also the incisive articles in 1867, 1871, and 1872, by your old correspondent CLARRY, whose name I never see in 'N. & Q.' now.) Much the same thing may be said to have happened, and is probably still happening every day, in nearly every cathedral in England. The damage done at the time of the Reformation, that to be ascribed to Commonwealth men with whom Cromwell had nothing to do, that which is due to eighteenth century neglect, and to the "destructive" architect Wyatt, who died in 1813, is all laid on Oliver Cromwell's shoulders. I believe Carlisle is the only cathedral whose fabric suffered to any great extent in the civil wars, and even in this instance it is all but—perhaps I may say quite—certain that Cromwell had nothing to do with it. As, however, I did not know for certain, I wrote to your constant correspondent MR. EDWARD PEACOCK, who, as all readers of 'N. & Q.' know, is very learned in the history of the civil wars. He said that he believes the charge against Oliver Cromwell in connexion with Carlisle Cathedral is untrue; but he referred

me, oddly enough, to a friend of his, a gentleman in Carlisle, whom I knew when I lived there, namely Mr. Richard S. Ferguson, whom Mr. PEACOCK described as "a most accomplished antiquary." I accordingly wrote to Mr. Ferguson, and he has very kindly taken the trouble to go into the matter closely, and I now, with his permission, forward you the notes he has sent me. As Mr. Ferguson is thoroughly conversant with the history of the border city, CANON VENABLES will have to bring forward some pretty strong evidence to refute his. Vergers and beadles speak according to their knowledge; but in this late age, when so much light has been thrown on Oliver Cromwell's history and character, it is sad to find highly educated people still repeating the old scandals against one of England's greatest men and her very greatest ruler.

I will now let Mr. Ferguson speak in his own words:—

"One of the articles under which Carlisle surrendered, June 25, 1645, to the Scottish troops under General David Leslie, was 'No. 3, that no church be defaced.' The articles are printed in the preface to 'Tullie's Narrative of the Siege of Carlisle in 1644 and 1645,' published in 1840 by Jefferson of Carlisle.

"The editor of the tract says that, in spite of the articles of surrender, they pulled down a large portion of the nave of the cathedral; but he does not say who 'they' were. Jefferson, in his 'History of Carlisle,' published 1838, says the same, but adds a note, 'Tradition imputes the destruction of the west end of the cathedral to Cromwell; but he does not appear to have been concerned in it.'

"Dr. Todd, prebend of Carlisle, 1685 to 1723, in his MS. history of Carlisle gives the articles of surrender, and says,—

"Upon these articles the place was surrendered, and putt into y^e hands of y^e Parliamt Officers, who took possession of it for the Rebels. And notwithstanding the Condit^on they came in upon, either they or those that succeeded y^e committed violences and Injustices upon both p^osons and places within y^e walls.

"The Abbey Cloister, part of y^e Deanery, Chapters, and houses built for y^e Prebendaries and y^e rest of y^e members of y^e College, which were stately buildings, they pulled downe, and employed y^e stones to build a maine Guard, and a Guard-house at every Gate, to repaire y^e Walls, and other secular uses as they thought fit.

"The Westward of St. Marye's Church [*i. e.*, the Cathedral] they demolished, which was after built shorter, as it now stands, and they were so moved with zeal and somew^t else ag^t magnificent Churches, that they were designed to pull down the whole Cathedral, and to have noe Church but only St. Cuthbert's, but y^e king's hapie Restaurac^on putt an end to these and such like Sacrilegious Intenc^ons. Domine, ne Status illis hoc Peccatum.'

"Dr. Todd distributes the blame rather too widely.

"Up to 1648, Carlisle was held—not continuously—by Scottish garrisons; civic government disappeared; no mayors appear to have been elected. I expect the mischief was done then, either under David Leslie, or the Duke of Hamilton, or his deputy, Sir W. Livingston, assisted by local fanatics. In October, 1643, Carlisle was surrendered by the Scottish forces under Livingston to Cromwell, *i. e.*, to his forces. There is no conclusive evidence that Cromwell ever was in Carlisle until 1651.

"With 1648, 1649, order was restored to Carlisle; civic government resumed; a mayor elected; maces and a state sword purchased; the mayor's chapel—or pew—removed from the ruined nave of St. Mary's to St. Cuthbert's; orders issued for the Town Council to attend church; and any design of destroying the cathedral came to an end. That, at least, is my impression.

"The above, I think, clears Oliver Cromwell."

I need add nothing further to Mr. Ferguson's notes; and I shall now wait with interest to see what evidence—if any—CANON VENABLES proposes to bring forward in support of his charge against Cromwell's troopers that they destroyed the nave of Carlisle Cathedral.

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

PORTRAITS OF WILLIAM PENN.—According to an article in *Scrivener* for May, 1876 (vol. xii. p. 1, *et seq.*), by Mr. Frank Etting, only two original portraits of Penn are known to exist. One (authenticated I cannot find upon what ground) was that of the great Quaker at the age of twenty-two, which, presented to the Historical Society of Pennsylvania, has been engraved by Schoff and adopted by Bancroft into his 'History of the United States.' This is said to have been "painted from the life, it is believed in Ireland." The other is stated by Surtees, in his 'History of Durham,' to have formed part of the collection of George Allen, Esq., of Blackwell Grange, on the Tees, which contained several admirable crayon drawings by Francis Place (mentioned by Horace Walpole in his 'Anecdotes'), amongst which were "fine heads of Charles II. and of William Penn and his wife." This (of Penn *etat.* fifty-two) was copied for the National Museum. The original is described as "eminently handsome, the expression of his countenance remarkably pleasing and sweet, his eye dark and lively, and his hair gracefully flowing over his shoulders."

West's portrait, for his picture of 'Penn's Treaty with the Indians,' seems to have been got from a miniature carved (from memory) in ivory by Sylvanus Bevan, an old Quaker apothecary, many years after Penn's death, and sent to old Lord Cobham, who had a marble bust made from it for his garden at Stowe. From this bust West obtained the face for his picture, a face which Inman copied for the Society for Commemorating the Landing of Penn; this again being used for the head on the stock certificates of the United States bank and for all official effigies. In this and other pictures Penn is shown wearing a costume which did not come into vogue, and really was not known, until half a century afterwards, if at all. It will thus be seen a doubt attaches even to one of the two original pictures of Penn said to exist. Now a friend of mine, at the sale of a Quaker lady's effects a few months ago, purchased a picture—an old one, undoubtedly—which contains on the back

the following entry, in handwriting which I judge to be of the end of last or the beginning of the present century. It is on a slip of paper pasted upon one of the transverse sections of the frame on which the canvas is stretched, and reads:—

"Portrait of William Penn. W. Penn born 1644. On 4th of March, 1681, a Royal charter was granted to him for land in America. On 1st Sept., 1682, Wm. Penn sailed in the *Welcome from Deal*. In six or eight weeks he reached America, and his Treaty with the Indians was in 1682. He was then 33 years old, and in full vigor of body and health, as represented in West's picture. After 30 years of toil, travelling, voyaging, bodily affliction, and mental anxiety, he was seized by an apoplectic fit May, 1712. In 1715 he went to Bath for the benefit of the waters. In 1716, in Sept., at Bristol, he had a second fit. He was then 72 years old. In 1718, on the 30th of July, he died at Rushcomb, in Berkshire, aged 74 years."

Along the top edge of the old oak frame runs a strip, portions of which have been worn or cut away, containing this inscription:—

"To preserve the history of this portrait the following particulars may be depended on. It was in the family of Sturge, of the Society of Friends, at Bath, for two or three generations, and was inherited by them from old family relatives, also belonging to the Society, back to the period when the portrait was painted, at the time when William Penn was in that city for the benefit of his health in 1715."

With a few other words which are illegible, with the exception of, perhaps, "very" and "Sturge." The portrait is that of an elderly, good-looking man, firm jawed, with well-cut nose and sharp and thoughtful eyes, bewigged, large hatted, and wearing an eight-buttoned coat of mauve velvet, with a white stock atop. I take it that Penn in 1715, at the height of his fame and in the fashionable city of Bath, would hardly have sat to any but a first-rate painter for his portrait, for any fresh light with regard to which I shall feel exceedingly indebted.

JAMES HARRIS.

Neuadd Wen, Canton, Cardiff.

"RUSTICUS EXPECTAT," &c.—There are two lines of Horace which seem to refer to a fable:—

Rusticus expectat dum defluat amnis; at ille
Labitur, et labetur in omne volubilis ævum.

Is there any classical fable or story to this effect? There is no such fable in Pædrus. There is such a fable in L'Estrange, but he, or the author he translates, may have manufactured it out of Horace. La Fontaine, who has versified almost all the fables, old or new, has not got it, nor is it in Croxall's 'Fables.' Had it been in Babrius, it would hardly have been omitted from these modern collections.

E. YARDLEY.

HOLY-BREAD.—The last volume of the *Antiquary* (pp. 191–194) contains an article on holy-bread, in which the writer points out that this blessed bread has often been mistaken for the holy Eucharist by persons who are not acquainted with the rites of

the ancient Church. In turning over the leaves of the *Retrospective Review* I have come upon an instance of this kind which is not mentioned by the writer I have referred to. It occurs in vol. ii. p. 136, in a review of an English version of a Spanish novel called 'The Life and Adventures of Lazarillo Gonsales, surnamed De Tormes.' I have never read either the Spanish original or the English translation, so cannot tell who is responsible for the mistake. It is not probable that it can occur in the original, for every Spaniard must have known the difference between the two things.

The tale is one of Spanish cheating, and from the extracts furnished it seems to be just of the kind to entertain our ancestors who flourished in the middle of the last century. At one time Lazarillo was in the service of an old priest, who had an ancient chest in which he "deposited the sacrament-bread." This chest, with the aid of a tinker, Lazarillo opened, and gave the tinker one loaf for his pains and used the rest to satisfy his hunger. It is quite clear that what is meant is the bread intended to be used for the Eulogia. In Spain, as elsewhere throughout Western Christendom, the Roman Catholic Church has for ages used wafer for the holy Eucharist. **ASTARTE.**

PRIVATELY PRINTED WORKS.—You have often lately commented in your columns on the augmented literary and historical value attaching to the privately printed volumes of to-day above those issued years ago, and this opinion must be corroborated by every one interested in works of that class. Every advantage, however, seems to carry with it a corresponding drawback, and such is the case with regard to these volumes. With this increased importance they have become dearer in the market, and the difficulty of acquiring them proves a greater stumbling-block than ever to students. It has happened to me of late to require the following works, and to find them wanting from the British Museum:—

1. Adam, W. Gift of a Grandfather, 1836; and sequel, 1839.

2. Baker, Sir G. S. Office of Vice-Admiral.

3. Lowe, Rachel J. Farm and its Inhabitants.

To these volumes I may add the privately-printed 'Memoirs' of Miss Fanshawe and the Australian volume of poetry by Barron Field. My own case is no doubt that of many others, and we should be glad if you would continue at reasonable intervals to impress on those at the cost of printing such volumes the need of copies being deposited in the National Library, where they will be within the reach of every student. **WESTMONAST.**

WATCH MENDING 1608.—In the accounts of the Earl of Northumberland, Historical MSS. Commission, vol. v. p. 229, is a charge, under February 3, for "mending of a watch and string-

ing it." Whether the watch was mended by a Northumbrian blacksmith or sent up to a London smith or watchmaker does not appear.

HYDE CLARKE.

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.

CHEDREUX.—In Thomas Otway's 'Friendship in Fashion,' London, 1678, p. 57, I find, "What a Bush of Bryars and Thorns is here? The Main of my Lady Squeemish's Shock is a *Chedreux* to it." The same word occurs in John Oldham's 'Third Satire of Juvenal,' 1682 (ed. 1854, p. 191):—

Their *Chedreux*, perruques, and those vanities,
Which those and they of old did so despise.

What was a *chedreux*; and where can I find it explained?

J. A. H. MURRAY.

The Scriptorium, Oxford.

DISCOVERY AT CHELSEA.—In the course of alterations at 16 and 18, Church Street, Chelsea, not only have coins of 1610 been found, but an iron plate, probably a stove back, which has in bold relief a cock, having the tail of a snake in its mouth, with another viper attacking it from the rear, and the date 1652. Who is the cock, and who the viper? D.

ATTORNEY-GENERAL NOY.—I should be obliged for any information as to the origin and family of Attorney-General Noy of the time of Charles I.

L. I. C.

ARCHBISHOP MELTON'S REGISTER.—Will some of your numerous correspondents inform me where this register is to be found? I have tried in vain the British Museum and York. It is said that in this register Sir Galfred de Upsall, Knt., is ordered to maintain his wife Feb. 4, 1318. I desire to verify this statement, being an unusual order at so early a date.

EBORACUM.

CHARLEMAGNE.—I read in Carlyle's 'French Revolution,' Tauchnitz edition, vol. i. p. 10, "Charlemagne sleeps at Salzburg, with truncheon grounded; only Fable expecting that he will awaken." I would like to know if such a mistake is found in other editions of Carlyle. Charlemagne was buried at Aix-la-Chapelle; and does not the fable of the sleeping emperor at Harzburg, in the Harz, refer to the Emperor Frederick Barberousse?

E. P.

Paris.

'THE BIRDS OF MANCHESTER.'—Some fifty years ago a book was printed (published?) on 'The Birds of Manchester and its Neighbourhood,' by a Mr. Blackwall, a merchant at Manchester. I am

anxious to buy this book or get a sight of it. Could any one tell me where? Manchester has been tried.

H. E. W.

Stanford-le-Hope, Essex.

A DORCHESTER WILL.—Could any of your readers inform me where I should be likely to find the will of an ancestor of mine who died in Dorchester, Dorset, in the year 1766? The will does not appear at Somerset House.

Z. Y. X.

COURTS OF LOVE.—Can any reader refer me to minutes of either of the two assemblies under this designation mentioned by Ruskin, 'Fors Clavigera,' letter xxxv. p. 10, or any later ones? The first seems to have been convoked by Ermengarde, Countess of Narbonne, and the second by the queen of our Henry II. before coming to England.

E. L. G.

[The 'Arrêts d'Amour' of Martial d'Auvergne is a work of fantasy. The best information on these curious courts will probably be found in 'Fabliaux et Contes,' par Legrand d'Aussy.]

"CHÂTEAU QUI PARLE, FEMME QUI ÉCOUTE."—What is the English equivalent of this?

CELER ET AUDAX.

BROOKE.—Payne Collier, in his 'Illustrations of Early English Popular Literature,' published two tracts on the murder of Lord Brooke. One of these is entitled 'Arnold Crosbie's Ultimatum Vale,' from the Marshalsea, when under sentence of death for the murder, 1591. This is singular, as Fulke Greville, Lord Brooke, was murdered by his servant, Ralph Heywood, at Brooke House, Holborn, a few years later, 1628.

C. A. WARD.

Walthamstow.

TOOTH-BRUSHES.—When were they invented? They have long been regarded as among the necessaries of life, and one can hardly imagine a person in a civilized country without one. But they seem to have been unknown in 1754. Lord Chesterfield, in his 'Letters to his Son,' is never tired of impressing upon him the importance of attending to his teeth, and writing in 1754 he says:—

"Nothing seems little to me that can be of any use to you. I hope you take great care of your mouth and teeth, and that you clean them well every morning with a sponge and tepid water, with a few drops of arquebuse water dropped into it; besides washing your mouth carefully after every meal. I do insist upon your never using those sticks, or any hard substance whatever, which always rub away the gums and destroy the varnish of the teeth."

Yet Thackeray, describing in 'Esmond' the foppery of Lord Castlewood, says, "He spent a tenth part of his day in the brushing of his teeth and the oiling of his hair." Passing over the exaggeration of this description, one may ask whether tooth-brushes, if in use about 1700, would have been unknown to Lord Chesterfield fifty years later.

Oiling the hair seems to be as much an anachronism as using the tooth-brush, seeing that during the first decade of the eighteenth century all gentlemen wore wigs.
J. DIXON.

ENGLISH AND SCOTTISH CORRESPONDENCE.—There is a difference in the style of English and Scottish business correspondents, the reason for which is not obvious. An Englishman places the name of the person he addresses at the foot of the first page on the left; a Scot places it immediately after the date at the top of the first page. Thus the English letter would run:—

London, Sept. 8, 1888.

Re 144, Clarges Street.

Sir,—In obedience to your instructions we shall have pleasure in placing this house on our books for sale.

We are, sir,

Your obedient servants,
Box, Cox & Co.

Titlebat Titmouse, Esq., M.P.

While the Scottish letter would read:—

Edinburgh, Sept. 8, 1888.

Sir Mungo Malagrowth, Bart.

Dumbiedykes.

Sir,—We note your instructions respecting this farm, and will act in accordance with them.

We are, sir,

Your obedient servants,
MACNAB & MACFEE, W.S.

Whence is the difference?

HERBERT MAXWELL.

DEVIL'S BIBLE, preserved at Stockholm, and written on 300 asses' skins. Is this the same as the "Wicked Bible," which leaves out the word "not" in the seventh commandment?

E. COBHAM BREWER.

HAMPTON COURT GUIDE-BOOKS.—Why is not more information given about some of the pictures in the catalogues? For example, "The Battle of Forty, by Snayers" (No. 122 in the old catalogues, 329 in the new) is written on the frame. I turn to the catalogues, but only to find precisely the same information. Where can I find some account of this battle? Again, 'Embarkation of Henry VIII. from Dover' (No. 515—337), the catalogue only repeats what is on the frame. But I should like to know where the painter (Holbein?) got his ships of war from. They are quite different from the models of English ships at our museums. In picture No. 1034—924 there are most carefully painted ships of war of about the same period, though quite different from those attributed to Holbein. The pictures of shipping are of the greatest interest, but they are in such dark places that it is impossible to see them.

RALPH THOMAS.

HIGHLAND LIFE IN THE LAST CENTURY.—Can you tell me where I can get any information as to the life of the people in Highland towns (Dingwall particularly) at the end of the last century? Was there, for instance, a demand for such tradesmen

as tailors, bootmakers, and such like, and who in the Highlands then was "the gentleman"? I can find no book on the subject.

GUNNER.

PHYSIQUE.—What are the earliest instances of the use of this word in English writing? Is it to be met with in Elizabethan or early Jacobean times, spelt, probably, *physicke*, but meaning form.

D. S. D.

JAMES MONTGOMERY.—Any information relative to James Montgomery, a clergyman in the Church of England, living in 1801, will be acceptable.

W. WINTERS.

Church Yard, Waltham Abbey.

LONGFELLOW'S ANCESTORS. (See 7th S. vi. 128.)—In the *Leeds Mercury* of August 8, 1885, it was stated that a Miss Longfellow, of Horsforth (sister of Longfellow's ancestor who emigrated to America about the year 1676), married a Mr. Waddington, of Harewood, Yorkshire. Can any one furnish me with the date of this marriage, and the Christian names of the bride and bridegroom? Also, where can I find full particulars of the Horsforth Longfellow's prior to the year 1750?

SAMUEL WADDINGTON.

47, Connaught Street, Hyde Park, W.

'ALONE.'—Could any reader of 'N. & Q.' favour me with the date of the original publication of a novel entitled 'Alone,' by Marion Harland? A chronological list of her other writings would also be acceptable.

ROBERT F. GARDINER.

Glasgow.

HERALDIC.—By what family are the following arms borne?—Quarterly, azure and gules a cross engrailed ermine.

R. E. FRANCILLON.

21, Regent's Park Terrace, N.W.

ARMS OF REV. JOHN DENNE.—Would any Rochester correspondent be so kind as to send me a description of the arms on stone of Rev. John Denne, who died 1767, and is buried in the south cross of Rochester Cathedral? Please reply direct.

J. G. BRADFORD.

157, Dalston Lane, E.

SAMUEL DANIEL, THE POET.—Can any reader inform me what relationship (if any) existed between Samuel Daniel, the Poet Laureate, and James Daniel, who took part in the Monmouth rebellion, and who, to commemorate his marvellous escape from the soldiers of King James II. on failing to discover his hiding-place in his own barn, near Beaminster, co. Dorset, caused the barn to be pulled down and the site converted into a private cemetery, as which it has been used ever since, and was consecrated some twenty years ago? James Daniel was a centenarian, and was coeval for about eight years with the poet, who was buried at Beckington, co. Somerset, and the tra-

dition is that they were related. Any light on the matter would oblige.
A. Z.

IDIOT.—By what English author of repute was the word *idiot* first used in its non-classical sense to signify a fool or a natural? Down at least to the close of the seventeenth century (see Cudworth *passim*) it was employed as the translation of *ιδιώτης*, with the sense of layman as distinguished from philosopher. R. M. SPENCE.
Manse of Arbutnott, N.B.

BENJAMIN DAY.—I have before me a copy of Johnson's 'Dictionary,' London, 1786, prefixed to which the following words are written, "Sumptu suo collegi curavit hunc librum Benjⁿ Day ex domo Carthusiana, ætat. 16, an. Dom. [.....]8." Then follow fourteen lines, beginning—

O my dear Boy, companion of my love,
Who dying here, survivst in bliss above,

from 'Or. Fur.,' and signed J. D. Who was Benjamin Day; and what is known of him?

M. T. C.

56, High Street, Dublin.

CARTMEL.—What is known of the earlier forms of this place-name, or of its having been an ecclesiastical centre before the Priory was built?

ARGLAN.

COMPASS PLANT.—Can any of your readers state which of the English poets mentions the compass plant, whose leaves are said to indicate north and south?

A. C. M.

SNY.—This word is used in South Notts in a sense different from any given by Halliwell. It usually occurs in such sentences as "as full as they can *sny*," or "it fairly *snyes* with 'em." What is the derivation of the word?

C. C. B.

BELGIAN CUSTOM.—Can any of your readers explain the reason of hanging out of a window a rope with a bunch of straw at the end of it? When in Bruges and Ghent recently I was much struck with this.

TORNAVEEN.

SURVIVING FRIENDS OF THE DUKE OF WELLINGTON.—The death of Mr. Gleig (whose life it is to be hoped may be adequately written; perhaps Sir Edward Hamley may see his way to extend his sketch in *Blackwood*) seems to call for an inquiry whether there be yet left any survivors of those who fought under the great Duke in the Peninsula, or, at least, of those who, like Mr. Gleig, were intimate with him in his after career. Years are quickly slipping by, and Mr. Gleig's great age is a reminder that there cannot be many of his contemporaries now left, and therefore some of us of the present generation would like to know of any of those who are still walking among us who enjoyed the friendship and saw the face of one whose like we—as we note the decay of character of which

so many signs, alas! abound in every class of society—can never hope to see again, the everlasting glory of the English people and the very pattern of a noble man.
H. C. S.

AUTHORS OF QUOTATIONS WANTED.—

"Ambition, like a torrent, ne'er looks back," &c.

H. M.

God's fruits of justice ripen slow;

Men's hearts are selfish; let them grow.

My brothers, we must wait.

T. W. C.

Whither, ah! whither, is my lost love straying;

Upon what pleasant land beyond the sea?

ALPHA BETA.

Replies.

RIDDLES ON TREES.

(7th S. vi. 28, 169.)

There are one or two misreadings in Mr. GOLDING's copy. In the fifth verse occur the lines:—

What tree do the thunders resound to the skies,
What brightens your house, does your mansion sustain.

If for "thunders" is read *hunters*, the answer to the two lines is evidently horn-beam. In verse eight for "the tree that bids the joints pain" read "the tree that hides a saint's pain," to which the answer is aloe (halo); and for "emulous tree" in the ninth verse read "cumbrous tree," that is logwood. I also add a few emended solutions. The "tree that never stands still" (29) is currant, not aspen. The "tree to be kissed" (33) is tulips (two lips), not mistletoe. The "unhealthiest tree" (37) is sycamore, not plague. The "industrious tree" (45) is spindle, not cotton; and "what each must become ere he's old" would be elder rather than sage. I conclude with some additional solutions. The "least selfish tree" (8), yew. The "tell-tale tree" (13), peach. The "layman's restraint" (16), stocks. "What urged the Germans in vengeance to rise" (25), peepul (people). The "tree that obeys you" (28), service. The "dandiest tree" (34), spruce. The "tree in a battle" (39), lancewood. The "tree that is not immortal" (61), thyme. The "Egyptian plague tree" (65), locust. "And the tree that by cockneys is turned into wine," vine.

E. TAYLOR.

The answers are not all very satisfactory at the last reference, notably *ash* for "hash" (46), repeated (62) in another sense, *elm* for "helm" (35), &c.; but it is difficult to suggest others, because the principle is not always clear. Sometimes a joke is seemingly attempted, but not always. However, I venture to make a few guesses.

May "the most yielding tree" (4) be the cork tree, and "the least selfish tree" (8) the Christmas tree, which gives to everybody and keeps nothing for itself? "The tell-tale tree" (13) should be the peach, according to the average of the punning an-

swers already given; "the layman's restraint" (16) may be monk's-hood; and "the tree that makes one sad" (18) the cypress (or cyprus). *Pari passu*, "the tree that the thunders resound to the skies" (23) may be *bhing*, which is no tree at all; but then the same may be said of capers, and others already given as answers. The roof-tree may be that which "does your mansion sustain" (24); and "the tree that obeys you" (28) may not unlikely be the service (or sorb tree). The spruce is obviously "the dandiest tree" (34), while "the unhealthiest tree" (37) may (as suggested) be the plague (of which I never heard), but just as possibly it may be the upas, or even the gallows-tree, and the last perhaps with most justice. "The tree in a battle" (39) must be the linden (Hohen-linden); and "what of mother and child bears the name" (43) is the damson. "The reddest blue tree" (45) may stand for plum; but the elder seems to me better than sage for "what each must become ere he's old" (49), because the latter hardly bears the test of experience. "The tree that's entire" (55) may be allspice; and dead nettles may be those "that are not (immortal)" (61). "The tree that in Latin can ne'er be forgot" (63) is a puzzle, unless intended for tax-us, ever remembered, at least, by our Government; but its equivalent, the yew, hardly answers to that which "in English we all most admire" (64). "The Egyptian plague tree" (65) is the locust; but there is no doubt about "the tree that by cockneys is turned into wine" (69), for that is too clearly the unlucky vine. And why was the boot-tree forgotten? It would be interesting to have a good list of selected answers, compiled from various sources.

JULIAN MARSHALL.

In my copy of the poem the names of some of the trees differ from those given by MR. GOLDING. These I have noted, also the names omitted in his reply, and have supplied the concluding verse. (4) Cedar. (8) Yew. (9) For apple read cane (Cain). (12) Honeysuckle. (13) Peach (to turn informer). (16) Monk's-hood. (18) Weeping willow. (23) "What tree do the thunders resound," &c., read "hunters resound," &c. (24) Lime. (25 and 26, one tree) Laurel. (28) Sensitive. (29) For aspen read hop. (32) "Tree to be kissed," for mistletoe read tulip. (34) Coxcomb. (36) Poplar. (37) For plague read sycamore. (39) "Tree in a battle," read "bottle"; answer, cork. (41) Substitute acorn for rue. (43) For child insert son; reply, damson. (48) Lilac. (49) For sage read elder. (50) For cane read upas. (51) Fig. (52) For wines read wives; answer, pear. (53) Lancewood. (55) Nonpareil. (57) "The tree half given by doctors when ill," substitute to for by; answer, cof-fee. (59) Aspen. (60) For amaranth read everlasting. (61) Logwood. (62) For ash read laburnum. (63 and 64, one tree) Arbor-vitæ. (65) Locust. (66)

Love-apple. (67) For hop read woodbine. (69) Vine. Concluding verse:—

The tree of the simple,⁷⁰ the tree of the wise,⁷¹
The tree to a king lent its aid,⁷²
The tree that once lost can ne'er be regained,⁷³
And the tree many merchants have made.⁷⁴

EVERARD HOME COLEMAN.

71, Brecknock Road.

[A. L. and C.R., besides supplying some answers given in the preceding replies, suggest (16) lilac, pronounced "laylock"; (18) weeping willow; (24) hornbeam; (43) damson; (48) plum; (52) cork; (53) citron; (55) (w)holly; (65) locust; (66) holm (home oak).—MR. W. M. HARRIS says the riddle was printed in the *Family Friend*, vol. iii. p. 60, and that some answers are given at p. 121 of the same volume.]

SONS OF EDWARD III. (7th S. v. 468; vi. 17, 111).—I know little of any superstition in connexion with this subject, but select three instances which may prove interesting. Shakespeare's elder and younger sister were both christened Joan. Three of the sons of the sixth Earl of Lauderdale were christened John, the newly-born child in each case taking the name of his deceased brother. My wife's grandfather had two elder brothers, both of whom were christened Charles Edward, and died before his birth. He himself was also christened Charles Edward, but on the earnest representation of the nurse to his parents that the same ill fate would be sure to overtake the child if the name were not altered, a third name was interposed. It would seem, therefore, that about a century ago some superstition existed, and the fact that what was once the common practice, not to say the fashion, has almost died out would seem to point to its continued existence.

HOLCOMBE INGLEBY.

The only case I know of a person named after a predeceased brother or sister forcibly opposes DR. CLARK ROBINSON'S superstition. It is a cousin of mine, above forty years old, bearing not merely one, but both the baptismal names of a predeceased sister, and no other name, and yet being the sole daughter, and one of two survivors alone, out of seven children, that her parents have not lost.

E. L. G.

MR. BLENKINSOPP says he would like to know if the superstition that a child named after a dead brother or sister is expected to die early "is shared by others." I can testify that I have found it commonly known by various classes of people all my life. Like all other superstitions, it is, of course, supported by noting the cases where it "comes true," and oblivion of those where it fails to hold good.

We are as yet so utterly ignorant of the science of coincidences that it seems a quite pardonable "fond thing" when parents hesitate to run the

⁷⁰ Gooseberry. ⁷¹ Sage. ⁷² Oak. ⁷³ Thyme. ⁷⁴ Plum.

chance of involving their offspring in a possible fatality which ignorant old-world fancy has warned them against; but I have in my time noted instances where "no harm has come" of disregarding this particular warning. I will mention one instance in particular, which put me to some personal inconvenience. I was living in Rome in 1872, and had a very useful footman named Agostino (surnames are so little used in Italy that I forget his). He was suddenly served one morning with a notice that he must present himself for enrolment in the lists for the army of the year 1851. It came like a thunderclap on the youth in question, who knew his birth year was 1853. His parents were both dead, but brothers, sisters, and aunts, not to speak of his own appearance, all testified that he was only nineteen at the time. Nevertheless, the Army Office had taken cognizance of all the parish registers, and there was no one else to represent the Agostino — of 1851 but this young man, and at the end of a short period he had *ville nulle* to join his *depôt*. His sister subsequently explained to me that there had been a baby brother called Agostino two years before the birth of this one, and as he was supposed to stand in his shoes, they had not troubled themselves to register him. "Registration was not in those easy-going days a matter people were so much troubled about as they are at present." This young man was an instance of a hale, well-grown, healthy representative of a dead namesake brother.

R. H. BUSK.

Bishop Wilson of Sodor and Man had a son Thomas, baptized at Kirk Michael October 24, 1700, who died at Warrington June 8, 1701. Another son Thomas was baptized August 26, 1703. He lived to be rector of St. Stephen's, Walbrook, and St. Bennet Sherehogg, to which he was presented December 5, 1737; and on April 11, 1743, he was appointed Prebendary of Westminster.

ERNEST B. SAVAGE, F.S.A.

St. Thomas, Douglas, Isle of Man.

DR. ROBINSON'S experience as to the danger of giving a dead child's Christian name to its newborn brother or sister must be unusual. Surely the practice was common in, for instance, the fifteenth century!—*e.g.*, the two John Pastons. My own maternal grandfather was called after his dead brother, and he lived to the age of fifty-three, and produced a respectable number of descendants.

A. J. M.

GATAKER (7th S. vi. 107).—R. F. S. wants to know the meaning of "hiding a shilling for the reckoning," which expression is quoted from Johnson. I wish I shared the ignorance of R. F. S., for then I should be (as R. F. S. evidently is) a handful of lustres younger than I am. Some fifty years ago, when a friendly party met to play a quiet rubber of whist (a sort of meeting far more

common in those days than in these), it was customary for each guest to place, before coming away, a shilling under the candlestick, which was intended to defray the cost of the cards, then materially increased by a heavy duty. The mode of making this payment was, I take it, the outcome of an anxious desire for gentility; but the payment itself, as well as the effort to do the thing "genteelly," is significantly illustrative of a condition of social manners and sentiments which did not long outlast the day of powder and patches.

T. A. T.

GRANGE, STAFFORDSHIRE (7th S. vi. 68).—In Morden's map of Staffordshire, published in Camden's 'Britannia,' 1695, I do not find any place named simply Grange, but there is Roach Grange, situated a little to the north of Leach, and also Chedle Grange, close to Chedle (Cheddle).

J. F. MANSERGH.

Liverpool.

CHAFFER (7th S. vi. 7, 97).—This word occurs in Macaulay's 'History of England,' published originally in 1849, in the description of Tunbridge Wells in 1685:—

"To chaffer with them, to flirt with them, to praise their straw hats and tight heels, was a refreshing pastime to voluptuaries sick of the airs of actresses and maids of honour."—Vol. i. chap. iii.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CHURCH LIBRARIES (6th S. iv. 266, 304, 327, 387; vi. 15, 96, 258, 294, 336, 418; vii. 117; viii. 178).—There is a library in Cartmel Church, Lancashire. It is said to comprise about three hundred volumes, and to contain, *inter alia*, an original copy of Spenser's 'Fairy Queen.'

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

INN SIGNS (7th S. iii. 448; iv. 35, 152, 256, 334; vi. 154).—It is hard to say what is unique or otherwise in a sign in the absence of direct evidence; but Mr. Larwood says "The Lame Dog" is very common, and he mentions one at Brierley Hill, near Dudley, kept by a collier who was lamed in a pit accident. There was a picture of a lame dog trying to pass over a stile, and the lines:—

Stop my friends and stay a while
To help the lame dog over the stile.

"The Sieve" is not a very common sign. It has been pulled down from Haydon Street, Minorities, or Church Street, and there does not appear to be one remaining in London now, though in 1669 there was one in Aldermanbury and more recently a "Sieve and Shears" in Barbican.

C. A. WARD.

Walthamstow.

ATTRIBUTES OF THE DEITY (7th S. vi. 88).—MR. WYNN WESTCOTT gives the following Latin

quotation concerning the attributes of the Deity, with a query where the quotation is to be found: "Sine qualitate bonum: sine quantitate magnum: sine indigentia creatorem: sine situ *presidentum*; sine habitu omnia *continentum*." &c. The italics are mine. Can any reader of 'N. & Q.' oblige me by parsing the two words I have italicized?

T. A. T.

Budleigh Salterton.

DALSTON, CUMBERLAND (7th S. vi. 87).—According to an old Cumberland 'Directory,' &c. (1829), among the many coats of arms on the cross were "those of Bishop Kite." J. F. MANSERGH.

Liverpool.

HAMMOND OF SCARTHINGWELL, YORKS. (7th S. i. 107).—Having seen an inquiry respecting the family of Hammond, I beg to inform your correspondent J. A. W. that my father, Peter Hammond, of Hutton Bonville and Kirkella, near Hull, was the direct descendant of Anthony Hammond, of Scarthingwell, in Saxton parish, Yorks., *obit* Aug. 11, 1554; he died in 1869, leaving three sons, the eldest of whom died in 1881, leaving a son Peter, a major in the Royal Artillery. The other two survive—Henry, a major-general late Royal Artillery, unmarried, and myself, married, with one daughter. MARK A. HAMMOND.

CHURCH VESTMENTS (7th S. v. 447).—Whatever extended meaning may be attached to the word, it is clear that, in the rubrics of the reformed Prayer Books *vestment* is synonymous with "chasuble." Thus:—

"He shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment" (1549).
 "A white albe plain, with a vestment or cope" (1549).
 "Shall use neither alb, vestment, nor cope" (1552).

EDWARD H. MARSHALL, M.A.

Hastings.

DEATH OF CHARLES I. (7th S. vi. 9, 56, 118).—It is probable that the king's burial was also attended by those of his servants who followed the body from London to Windsor. These were Mr. Herbert and Capt. Anthony Mildmay, his sewers; Capt. Preston; Joyner, the king's cook; and Murray, his coachman, who drove the hearse (Tighe and Davis, 'Annals of Windsor'). Sandford says that besides the four noblemen and the bishop, "divers others repaired" to Windsor at the time:—

"The Body was brought to the Vault by the Soldiers of the Garrison, over which was a black Velvet Pall, which was supported by the four Lords, the Bishop of London stood by weeping; then was it deposited in silence and sorrow, the Pall being cast in after it." Sandford does not mention any one attending the king on the scaffold except the bishop and the guard. F. R. O.

'GULLIVER'S TRAVELS' (7th S. vi. 128).—An edition of Swift's works was published in Dublin

in 1735 by "George Faulkner, Printer and Bookseller, in Essex Street, opposite to the Bridge," in octavo volumes, with fine frontispieces by George Vertue. He also published an edition in 19 vols. 12mo., between 1762 and 1768, the volumes ranging between the two dates. This latter may have been a reissue of a similar edition published 1756, as I have a uniform volume of that date.

J. F. MANSERGH.

Liverpool.

There is a copy of the Dublin edition of 1727 in the British Museum. The portraits of Gulliver and the four maps of the country are practically the same as those contained in the second edition (London, 1727, 8vo. 2 vols.). G. F. R. B.

CHANTE-PLEURES (7th S. vi. 127, 191).—Perhaps an example of the use of this word by an English poet may throw some light on it:—

Black be thy wede of compleynt and mourning
 Called fall of Prynces from their felicitie,
 Like *chau'tplure* now singing now weeping,
 woe after mirth, next ioy aduersitie,
 So entemedled there is no suretie,
 Like as this boke doth preyse and reprehend,
 now on the whele now set in lowe degree,
 who will increase by vertue must assende.

Lydgate's 'Fall of Princes,' about 1527,
last verse.

May the "wooden Gods" have been statues for fountains—statues with urns, or holding up horns or shells through which the water could be thrown?

R. R.

Boston, Lincolnshire.

HIND (7th S. i. 205, 276, 355).—When the precise signification of this term was under discussion there was a tendency to favour the view that in England the hind is a farm bailiff or other responsible servant, while the modern usage in Scotland was not so fully illustrated as it might have been. Sir Walter Scott's "Epistle to Erskine," introductory to canto iii. of 'Marmion,' was curiously overlooked. In this striking little poem the word is used twice, and each time its application has a definite significance. The one refers to the feelings of a Highland drover when in England, the poet representing him as unwilling to exchange Lochaber for the fair meads of Devonshire. The passage opens thus:—

Or see yon weather-beaten *hind*,
 Whose sluggish herds before him wind.

A little further on there comes the reference to "auld Sandy Ormiston," the herd or "cow-bailie" at Sandy-Knowe, who used to fill Scott's childish fancy with legends of border warriors. "I marvelled," says Scott,

as the aged *hind*
 With some strange tale bewitch'd my mind.

THOMAS BAYNE.

Helensburgh, N.B.

HYDE FAMILY OF DENCHWORTH (7th S. v. 129).—Can **LADY RUSSELL** inform your readers whether the Hydes of Denchworth were the same family as the Hydcs of Abingdon, the eminent merchants, now merged in the firm of Clarke & Co.?
W. H. KELLAND.

Southsea.

BURIAL PLACE OF GEORGE I. (7th S. v. 488; vi. 51).—I am grateful to those who have interested themselves in my question and endeavoured to answer it; but I am still left wondering where his Majesty was buried, as I do not happen to know in what part of Hanover "the vault of his ancestors was situated." In it probably reposes much of that which was mortal of his remarkable mother, Sophia, who, it may be remembered, expired suddenly in the garden at Herrenhausen some few months before the death of Queen Anne could make her Queen of England. King Ernest was the next ruler to whom Hanover gave sepulture. His tomb and effigy are to be seen by the side of his wife's—she sculptured in full grace and beauty—in a mausoleum (built in 1846) at Herrenhausen. Mr. Wilkinson, King Ernest's resident domestic chaplain, not unwillingly provokes a smile by his account of a rehearsal which took place before the funeral ceremony:—

"I got a letter from the second German court chaplain, who was to take his part in the ceremony, to ask if I would meet him at the mausoleum to practice! I was to read the simple and beautiful service of our Prayer-Book, and he was to follow me with the customary free discourse according to his discretion. I explained that I had nothing to practice, but I was told there were various matters to arrange which could only be settled on the spot. So I met my reverend brother at the time appointed. He asked me to come on the step of the altar with him, and then, throwing out his arms like a swimmer preparing to swim, he found he would just have hit me a backhander on the nose had we not had a practice. He said he must have room to gesticulate, and he kept opening and flapping his hands back, before which I receded inch by inch till I got to the very extremity of the step, when he found my nose could no longer be reached; then, with a shout loud enough to frighten all the spiders into their holes, he began hallooing and howling, in order 'to try his voice' and test the acoustic properties of the building."—"Reminiscences of the Court and Times of King Ernest of Hanover," vol. ii. pp. 223-4.

Finally, to return to George I., can 'N. & Q.' supply a copy of his epitaph? ST. SWITHIN.

PHONOGRAPH (7th S. vi. 125).—The following extract from the *Bookmart* for August may be of interest to MR. HACKWOOD:—

"Mr. Edison's phonograph is pretty plainly foreshadowed in the following extract from 'Helionde; or, Adventures in the Sun,' London, Chapman & Hall, 1855, p. 159:—'Alútedon here informed me that authors had no occasion to employ manual labour in their publications, for they had only to repeat their ideas aloud, and the vibrations of the air, differing according to the words used, set in motion a very delicate machinery which

stamped indelibly the language expressed. Copies could afterwards be taken in any number.' But, alas! what follows Mr. Edison has not yet been able to accomplish:—'These machines, however, refused to perform their office when the author's ideas were either obscure, illogical, old, or erroneous.'"

HALKETT LORD.

JOHN MILTON'S BIBLE (6th S. x. 45).—A copy of the Bible (printed by Robert Barker, London, 1612) formerly belonging to John Milton, and now at the British Museum (Add. MS. 32,310) contains on a blank page, in the poet's handwriting (a few of the entries being added by a different hand, under Milton's direction), the annexed memoranda of the births, &c., of himself and members of his family:—

"John Milton was born the 9th of December, 1608, die Veneris, half an hour after 6 in the morning.

"Christofer Milton was born on Friday about a month before Christmas at 5 in the morning, 1615.

"Edward Phillips was 15 year old, August, 1645.

"John Phillips is a year younger, about Octob.

"My daughter Anne was born July the 29th on the fast at evening about half an howre after six, 1646.

"My daughter Mary was born on Wednesday, Octob. 25th on the fast day in the morning about 6 a clock, 1648.

"My son John was born on Sunday, March the 16th, about half an hower past nine at night, 1650.

"My daughter Deborah was born the 2nd of May, being Sunday somwhat before 3 of the clock in the morning, 1652.

"My wife, hir mother, dyed about 3 days after. And my son about 6 weeks after his mother.

"Katherin my daughter, by Katherin my second wife, was borne ye 29th of October, between 5 and 6 in ye morning, and dyed ye 27th of March following, 6 weeks after hir mother, who dyed ye 3rd of Feb., 1657.

DANIEL HIRWELL.

34, Myddelton Square, Clerkenwell.

WHICH IS THE OLDEST MILITARY CORPS IN THE WORLD? (7th S. vi. 188).—The Royal Scots (1st Foot), whose *sobriquet* "Pontius Pilate's Guards" is well known, claim, I believe, to be the direct descendants and representatives of the body of Scots Guards raised by Louis IX. in 1254, and of the Regiment of Douglas, which served the French crown in the sixteenth century, as also of those Scottish troops which were at the same period in the service of the States General of the United Provinces and afterwards in that of Gustavus Adolphus. Tradition further says that these Scots Guards had their origin in twenty-four Scottish warriors who formed the body-guard of Charles III. in the year 882. (*Vide* Cannon's 'Hist. of the 1st Foot'). E. T. EVANS.

63, Fellows Road.

DANE'S SKIN (7th S. iii. 451; iv. 93).—In West Cornwall we have the expression "Red-headed Dane," which is considered a fearful term of reproach. In 1867 a case of assault was heard at the Penzance Town Hall, when it came out in

evidence that the defendant had called the complainant a "Red-headed Dane." In Sennen Cove, about nine or ten miles west of Penzance, there was for a long time a colony of red-haired people, with whom the other inhabitants of the district refused to marry. In fact, in many of the parishes west of Penzance there has existed time out of mind a great antipathy to families with red hair, which manifested itself in the expression, "Oh, he [or she] is a red-haired Dane."

The aversion to red hair may arise from hatred of the Danes when they ravaged the Cornish coast, but it is more than probable that it arises from the tradition which usually ascribes red hair to the traitor Judas.

The late Mr. Matthew Arnold refers to this last in his poem 'St. Brandon':—

That furtive mien, that scowling eye,
Of hair that red and tufted fell:
It is—oh, where shall Brandon fly?—
The traitor Judas, out of hell.

W. NOYE.

PLAYTES: COGSHIP: FARECOST (7th S. iv. 129).—My query for a definition of these, inserted more than a year ago, still remains unanswered. Since then I have met with no other instance of *playte*, but I am led by a number of analogies to think that probably *playte*=flat, and is simply a flat-bottomed boat, such as may still be seen in use for carrying lime and stones. *Cog* I have come across several times, and as its meaning in these cases differs somewhat from *cock*, or *cockboat*, as given in Prof. Skeat's 'Dictionary,' and as my instances are, I think, older than his citations, I quote them here.

In 1300, the wardrobe accounts of Edward I. record a payment to the master of the cog St. Thomas—"magistro Coge St. Thome"—from which I infer that the cog in this instance must have been a vessel of more consequence than the modern cockboat, which is not usually dignified with a name. The entry cited will be found on p. 277 of the 'Liber Quotidianus Contrarotulatoris Garderobae,' published in 1787.

In March, 1313/4, a vessel in the service of Edward II. was called "the Cog of All Saints," for a writ was issued for behoof of the master—"Johannem Sprynget magistrum navis nostre que vocatur la Cogge Omnium Sanctorum"—enabling him, at any port where he might touch with that ship, to choose mariners and other fencible and fighting men to man the ship, which was under orders to go to Scotland to pursue and fight the Scots. In the following month complaint was made that Sprynget had taken stores for his ship without paying for them, and had pressed men into his service who were not sailors and knew nothing about the sea. That, however, is beside my purpose, which is merely to show that this cog was big enough to be a naval cruiser, making a

considerable voyage; that she carried a considerable number of men; and that, in short, she must have been a considerable ship, and no mere cockboat or yawl. Under the same dates as these writs, which are printed in the 'Rotuli Scotiae' (vol. i. pp. 116, 123), appear similar writs regarding other vessels, one of which bears the *cog* as an integral part of her name. She is indicated as "navis Regis que vocatur la Rodecogg." That, I suspect, means the ship Rood, or Cross. Holy Cross was a common ship-name of the period.

After writing the above, I noticed that Ducange, who equates *cog* with the French *coquet*, cites several instances under "Cogo." One of these is from a continental chronicler, who mentions "magnam navim vulgariter dictam Kogge." This puts the large size of the cog beyond question in that particular case, and bears out my contention. I regret I cannot yet define the word, but the foregoing citations may help towards that end.

GEO. NEILSON.

Glasgow.

'LEGENDA AUREA' (7th S. vi. 108).—I am sure, as ASTARTE is a comparatively new contributor—for I think that I am not far wrong in supposing that the pseudonym appears this year for the first time in 'N. & Q.'—that all other contributors will say to the Editor, "Fave, novus ingreditur," or "nova," if such is right. Otherwise one might wonder why there should be so early a repetition of a query which has received a sufficient answer. 'The Golden Legend' is the same; and in 7th S. iii. 476 ANON. asks for a reference to "the Papal document" in which "certain of the wild tales of the 'Aurea Legenda' of J. de Voragine and other books of similar nature have been declared to be non-authentic by one of the Popes." The reply in 7th S. iv. 73 begins:—

"The Pope who excommunicated the forgers of false miracles and the inventors of visions and prohibited their use by preachers was Leo X., in the eleventh session of the Lateran Council of 1516 (Hard., 'Conc.,' t. ix. col. 1080, sq.)."

There is more to the same effect, with references to Melchior Canus, Jer. Taylor, Milner, Baronius, by more than one of whom there is mention of the 'Aurea Legenda.' ED. MARSHALL.

PARODIES OF SCOTT'S PROSE (7th S. vi. 127).—After more than twenty years' search for parodies of every description I think I may confidently say that few exist, written purely as parodies, of Sir Walter Scott's prose works.

I look upon Thackeray's 'Rebecca and Rowena' as the best and almost only parody of his novels; but, as every one knows, several of them have been burlesqued or dramatized, which is almost the same thing—notably 'Ivanhoe' and 'Kenilworth.'

Several imitations of Scott were passed off on a

credulous public during his lifetime; and although literary forgery can scarcely be styled parody, I append a short list of these works, and should myself be glad to have some information respecting their authorship and general history. Your correspondent MR. B. MONTGOMERIE RANKING asked three years ago for information as to the spurious 'Tales of my Landlord,' but I cannot trace any reply to his query.

The Bridal of Caſſchairn, and Miscellaneous Poems. By Sir Walter Scott. London, Hurst, Robinson & Co. 1822.

Moreudun, a Tale of the Twelve Hundred and Ten. By W. S. 3 vols. 1855.

This had a pretended facsimile of Sir Walter Scott's handwriting, and an introduction intended as a supplement to Lockhart's 'Memoirs of Scott.' This was reviewed in the *Athenæum* for 1855, p. 614.

Walladmor. Freely Translated into German from the English of Sir Walter Scott, and now freely Translated from the German into English. 2 vols. 1825.

This forgery was written by Thomas De Quincey. Some German authors were deceived into the belief that it was a genuine novel by Scott.

Tales of my Landlord. New Series, containing Pontefract Castle. 3 vols. 1820.

This was issued to pass as the work of Sir Walter Scott, and has a long preface by the publisher, attempting to brazen out the assertion, in the face of a challenge from the Ballantynes. Sir Walter Scott, however, formally disavows the work at the end of his introduction to 'The Monastery,' 1830.

WALTER HAMILTON.

Clapham.

LETTER OF MARY, QUEEN OF SCOTS (7th S. v. 505; vi. 73).—The letter to which MR. HIPWELL refers, which others also notice, is fairly described in their communications, but is assigned to a wrong source. It was not written by Mary, Queen of Scots, but by "Marye Princesse," the Princess Mary, subsequently Queen Mary of England. The sentiment which it contains, and which is of earlier origin, is one of the series in the interesting collection of Dr. Greenhill, which is mentioned further on. The volume in which it occurs is a MS. book of 'Horæ,' presented, probably, to one of her ladies, which came into the possession of Henry, Prince of Wales, and was given to the Bodleian Library in 1615 (Macray's 'Annals of the Bodleian Library,' p. 42, 1868).

A more complete tracing of the history of the sentiment expressed in the prayer than that in Mr. Riley's collection may be seen in a little book, or on a card, for it appears in both forms, which has been printed by Dr. Greenhill, 'The Contrast: Right and Wrong,' fourth edition, 1886 (reprinted in aid of the fund for rebuilding the Hastings, St. Leonard's, and East Sussex Hospital, where it may

be procured). The authority for Bishop Shuttleworth's translation is in 'N. & Q.,' 2nd S. vi. 87.

Dr. Greenhill shows how the original of the prayer in the Greek form is among the remains of C. Musonius Rufus, the Stoic, c. A.D. 50, being preserved in Aulus Gellius ('N. A.,' xvi. 1) and in Hierocles, the Neo-Platonist, c. A.D. 450. He also shows that the Latin form is earlier, appearing in a speech of Cato the Censor at Numantia, B.C. 195, from Aulus Gellius (*ibid.*), while Corn. a Lapide, who also gives another version, refers for one to St. Bernard ('In Gen.,' iii. 8). Then for other later Latin writers there are references to P. Camerarius and J. P. Valentius. Of English prose writers Jer. Taylor, J. Bodenham, T. Nash, T. Jackson, N. Wanley, and the anonymous author of 'Wisdom's better than Money,' 1698, all seem to make use of the passage, as also G. Herbert and Bishop Shuttleworth.

ED. MARSHALL.

INITIALS AFTER NAMES (7th S. vi. 107).—I do not think there can have been any rule in this matter. Several instances occur to me of Cambridge men being described as B.A., M.A., and as many of Oxford men using the Latin form. Certainly Cambridge adopts the latter in her law degrees, viz. LL.B., LL.M., LL.D., while Oxford as regularly uses B.C.L. and D.C.L. Indeed, the latter university always adopts the English form even in degrees in medicine, notwithstanding the orthodox M.B., M.D., and is, therefore, thoroughly consistent in her use.

By the by, is not Oxford the only university that does not allow an inferior degree in one faculty to be held with a superior degree in another? I except, of course, musical degrees, which stand on a different footing. For instance, a B.A. proceeding to the degree of B.C.L. or B.M. is not entitled to use the former any more; it is swamped in the law or medicine degree. The 'University Calendar' says, "A B.C.L. (or B.M.) may be admitted to the degree of M.A. and yet retain his former degree" (he must have been a B.A. first). These rank alike, and so may be held together; but one of them would be lost by the taking a doctor's degree in divinity or in one of the other faculties. In the same way no M.A. would retain that degree on being created B.D. The occasional occurrence of M.A., D.C.L., would mean, I presume, that the former was a regular, the latter an honorary degree.

At a time when we see a string of degrees of various faculties after names, it may be interesting to note this use of Oxford, to which I hope she will continue to adhere.

E. L. H. TEW, M.A.

Hornsea Vicarage, E. Yorks.

The Cantab father of ACHE used to jeer his Oxonian son for affixing B.A. to his name. "I can't think," he would say, "why you Oxford fellows.....adopt the barbarous English form B.A.,

whilst we Cambridge men.....always use the correct academical style A.B." To which ACHE used to reply by saying that Cambridge men were obliged to show that they had some knowledge of Latin "by flaunting your *Artium Magister* before their eyes," in place of the "plain English B.A." But how is the Oxon form more English than the other? I am afraid ACHE is not old enough to have ever heard the echoes of the schools quad at Oxford awakened by the triumphant chant:—

Post tot naufragia tutus sum
Baccalaureus Artium.

T. A. T.

ST. THOMAS APOSTLE (7th S. vi. 149).—In Harrison's 'History, &c., of London' (published c. 1778), p. 495, it is stated that:—

"Great St. Thomas Apostles is a handsome street.....on the north side of which before the Fire of London was situated the church of St. Thomas Apostles; but that not being rebuilt the parish is united to that of St. Mary Aldermary."

There is a street called "little St. Thomas Apostles" in Cordwainer's Street Ward, but no mention of a church of that name. At p. 508, referring to St. Thomas's, Southwark, it is said:—

"This church was originally erected for the use of the hospital; but the number of houses and inhabitants having greatly increased in the precincts of the hospital, it was judged necessary to make the church parochial for the use of the inhabitants, and to erect a chapel in the hospital for the use of the patients. This church is, therefore, neither a rectory, vicarage, nor donative, but a sort of impropriation in the gift of the hospital."

In 'A New View of London,' 1708, vol. ii, p. 575, I find it stated that St. Thomas's, Southwark, "is called so in memory of St. Thomas the Apostle, some believe; but that it was dedicated to Thomas Becket.....is most probable," its primary foundation as a "Hospital or Almshouse" being in his time. It would, therefore, seem that there was no connexion between the two churches.

J. F. MANSERGH.

Liverpool.

N. HONE, R.A. (7th S. vi. 87).—I have got a copy of the catalogue of this curious exhibition. It is a tract of eight pages, measuring 8½ in. by 7¼ in., the title-page is as follows, "The | Exhibition | of | Pictures, | by | Nathaniel Hone, R.A., | mostly | the Works of his Leisure, | And many of them | In his own Possession. | 'Nisi utile est quod facimus, frustra est gloria.' Phædrus. | MDCC.LXXV." The exhibition contained sixty-two subjects, consisting of enamels, oil pictures, mezzotints, drawings in bistre, chalk, &c., all between the years 1748 and 1775. No. 17 appears under the following entry:—

"Two gentlemen in masquerade, at the Royal Academy, 1770, the Cross is here restored as at first intended, instead of a punch ladle, which was painted by order of the Council of the Academy for its admittance."

This seems to indicate that Hone was not altogether

happy in the treatment of his subjects. Nos. 50-55 are preceded by the following note:—

"These six following were intended to have been exhibited in the Royal Academy this year, and were actually hung up there."

No. 55 is the picture which made so much stir in art circles of the time. It is entered in the catalogue as follows, "The conjurer, refused by the council of the Royal | Academy, tho' Mr. Hone had agreed to make | some alterations in the picture." On account of an indelicate female figure in the picture, considered to be intended for Angelica Kauffmann, and, the whole being taken by the Council of the Royal Academy as a malicious satire upon that lady and Sir Joshua, the picture was rejected. Hereupon Hone made this exhibition of his pictures in St. Martin's Lane, and advertised it in the public papers; admittance one shilling, catalogues (with Mr. Hone's apology to the public) gratis.

The whole of the particulars of this attack by Hone upon Sir Joshua are detailed in Smith's 'Nollekens and his Times,' vol. i. p. 145, *et seq.* The apology is given in full, and the catalogue spoken of as "the greatest rarity in the academic annals." ALBERT HARTSHORNE.

THE ROSE IN REGIMENTAL COLOURS (7th S. vi. 148).—I enclose small sketches, which I happen to have had by me for some time, of the different roses as they occur in the York, Lancaster, Tudor, Stuart, and Union badges, which may possibly give G. A. R. the information he requires. My heraldic knowledge will not enable me to describe them, I fear, correctly, or perhaps even botanically; but to one uninitiated they appear to be as follows:

York.—Rose (argent) composed of three rows of five alternate petals each, surrounded by the sun in splendour, filling a lozenge superposed on a quartrefoil, in each foil of which appears one of the words of the motto "Dieu et mon droit," commencing in the upper sinister space.

Lancaster.—Rose (gules) with two rows of five alternate petals each, and centre, surrounded by sun's rays, terminating lozenge shape, but without the lozenge, &c.

Tudor.—Rose (argent and gules combined quarterly) with four rows of alternate petals, ten, eight, seven, six in number respectively, counting from the exterior, with centre; no rays.

Stuart.—Rose (? argent) with three rows of five alternate petals each, with centre, surmounted by the royal crown; also thistle on stem, with a leaf displayed from it on either side, also surmounted by the crown.

Union.—Single stem, from which branches on the sinister side, with leaves displayed, a rose with two rows of five petals each, and on the dexter side the thistle, also with leaves displayed; the two surmounted by one royal crown.

Besides these, Queen Mary had the rose of five

outer petals argent and five inner gules, embedded in the pomegranate, and also a peculiar badge of an impalement of the same rose sinister with a sheaf of arrows dexter, surrounded by circular rays, in which, at the summit, is embedded the lesser crown. Richard III. had also a singular device of a falcon with a virgin's face holding sinister a white rose of two rows of five petals. Lower gives the first monarch who assumed the rose as a badge to have been Edward I., "who bore the flower or, the stalk green," and says James I. "combined the dexter half of the Tudor rose with the sinister moiety of the Scottish thistle ensigned with the crown."

It may be worth while to note here, perhaps, that in the accounts for work at Windsor Castle for the year 1366, *temp.* Edward III., the Round, or Rose Tower, then designated "La Rose," was evidently painted externally in imitation of the flower from which its name was taken, mention being made of several colours, and varnish and gold leaf for the use of a painter called William Burdon, "who was at work upon the painting of a tower called La Rose for 123 days and a half," with several inferior workmen under him, and who used "67 lbs. of white lead, 12 lbs. of verdigris, 18 lbs. of red lead, 8 lbs. of vermilion, 1 lb. of brown, and 7 lbs. of blue, altogether about a cwt. of colour and 22 gallons of oil; for which was also required 1,400 leaves of gold, 6 lbs. of fine varnish and 3 lbs. inferior varnish." (See 'Domestic Architecture of the Middle Ages,' vol. ii.)

R. W. HACKWOOD.

It would seem that there is no difference between a Union rose, a Tudor rose, and a York and Lancaster rose. I quote from 'Rank and Badges,' by Lieut. Otley Perry:—

"1. Badge of the United Kingdom, the Tudor rose between the thistle and shamrock issuant from the same stalk, &c.

"2. The Tudor rose is a combination of the Lancastrian (red) and Yorkist (white) colours in the same rose. The following roses are worn by different regiments—the red, the white, the Tudor, and the Hampshire rose, the last being identical with the red or Lancastrian."

Hythe.

G. EGERTON, Lieut.

"FRIAR'S LANTHORN" (7th S. vi. 168).—The friar, I believe, is Robin Goodfellow, or Puck, who acted as Jack-o'-lanthorn or Will-o'-the-wisp. Keightley, in the 'Fairy Mythology,' quotes the 'Declaration of Harsenet,' published in 1604: "And if that the bowl of curds and cream were not duly set out for Robin Goodfellow, the friar," &c. I think that the word "friar" is here used in opposition to Robin Goodfellow, as his title. If so; it will account for Milton's expression. Friar Rush was a house spirit; but Robin Goodfellow, who was both a house and a field spirit,

may have been confounded with him. Keightley, in a note to another part of his work, says that Friar Rush, otherwise Bruder Rausch, who haunted houses, was never the same with Jack-o'-lanthorn, and that Milton has made a mistake. But in 'Midsummer Night's Dream' Robin Goodfellow, the household fairy, and apparently the friar also, is "sometimes a fire" and misleads travellers through bog and through bush. I think that in his note Keightley has forgotten not only what Shakspeare said, but also what he himself has previously said in another place.

E. YARDLEY.

In 'Marmion' we read,—

Better we had through mire and bush
Been lantern-led by Friar Rush.

Canto iv. st. 1.

To this we have the following note:—

"Alias 'Will o' the Wisp.' This personage is a strolling demon, or *esprit follet*, who, once upon a time, got admittance into a monastery as a scullion, and played the monks many pranks. He was also a sort of Robin Goodfellow, and Jack o' Lantern. It is in allusion to this mischievous demon that Milton's clown speaks,—

She was pinched, and pulled, she said,
And he by Friar's lantern led.

'The History of Friar Rush' is of extreme rarity, and for some time even the existence of such a book was doubted, although it is expressly alluded to by Reginald Scott, in his 'Discovery of Witchcraft.' I have perused a copy in the valuable library of my friend Mr. Heber; and I observe, from Mr. Beloe's 'Anecdotes of Literature,' that there is one in the excellent collection of the Marquis of Stafford."

I think this scarce little book was reprinted in the late Mr. W. J. Thoms's 'Early Prose Romances.'

EDWARD PEACOCK.

Brand's 'Popular Antiquities' (Bohn's ed., vol. iii.) is very full upon the folk-lore of the *ignis fatuus*. There seems no particular superstition connecting it with friars, any more than for its other names of Peg-a-lantern, Jack-a-lantern, Elf-fire, &c.

EDWARD H. MARSHALL, M.A.

Hastings.

EXTRACT FROM PARISH REGISTER (7th S. v. 367; vi. 37, 171).—I am somewhat unwilling to interfere in this matter, but as one or two points have not yet been made quite clear, I venture to add a few words.

1. I believe MR. PIGOTT's extract mentions the word married twice instead of published. In support of this opinion I give three consecutive entries from the register of St. Alphage, Canterbury, the year being 1657:—

Tho' Ady of Eastwell and Elizabeth Titterden of Kingsnoth wer married—May—8—15—18.

Joh' Hales of Douer and Elizabeth Skilet of of (*sic*) Burgate was married March—13—20—27.

Steuen Cort of Reculer and An Houson widow of Hackintun was married April—24—28—May the 5.

From which it will be seen that the above couples

were "married" three times. Substitute the word "published" for married, and the difficulty will disappear.

2. The Act referred to by your correspondents bears date August 24, 1653, so that Mr. PIGOTT'S marriage on Jan. 8 and Jan. 15 (O.S.) clearly falls under this Act.

3. Incumbents were sometimes chosen "registers." On July 18, 1654, a General Sessions of the Peace "was houlden at ye Castle of Canterbury," and in a note entered by the Clerk of the Peace I read, "Whereas it appeareth vnto this Court that St. Alphage parson not long since hath been chosen parish Register," &c. This parson the parishioners "did elect and chose" on Sept. 21, 1653, and he was sworn on Oct. 27 following. But parson as he was, it is extremely unlikely that he would solemnize marriages in his church, seeing that all marriages other than civil marriages were not to be accounted marriages according to the laws of England. MR. BLENKINSOPP'S rector, like mine, was chosen registrar, but he had no power to marry. He could only register the civil marriage, and this he did, in the book already provided for that purpose, and, as was not very uncommon, without saying where or by whom the ceremony was performed.

J. M. COWPER.

Canterbury.

DAME DOROTHY HALL (7th S. vi. 168, 211).—Nicholas Bayly (father of Sir Edward Bayly, Bart.) married the daughter and heiress of — Hall, Esq. It is possible that this may be the lady about whom G. W. M. inquires.

P. B.

THE CLERGY AND RELIGION (7th S. vi. 65, 213).—I beg to thank C. C. B. for calling my attention to the fact that Anthony à Wood tells us, "After dinner the Archbishop went into his withdrawing rome, and Echard with the chaplayns and Ralph Snow to their lodgings to drink and smook."

RALPH N. JAMES.

"COUPS DE SOLEIL" AND "INSOLATION" (7th S. vi. 146).—The enclosed extract—from a French cork helmet—may serve as a contribution not only to this discussion, but to the vagaries of English as she is translated. Around an heraldic device, with the customary patent mark "Breveté" and the letters "S.G.D.G.," are the following words, "Spécialité de coiffures insolaires en moëlle de millet. Speciality of head dress against insolutions in millet marrow."

HALKETT LORD.

Scotch Plains, N.J., U.S.

SCOTT OF MESANGÈRE (7th S. v. 489).—An account of these Scotts will be found in Wotton's 'English Baronetage.' My note says vol. ii. p. 1, but the 'Genealogist's Guide' says vol. iii. p. 1. I cannot verify the quotation. The baronetcy dates from 1653, and is designated as Scott of Kew Green.

SIGMA.

RELIC OF WITCHCRAFT (7th S. v. 426, 497; vi. 138).—The following advertisement, from the *Post-boy* of Jan. 1, 1707-8, which I copy from an *omnium gatherum* made by the late Edmund F. King, M.A., under the title of 'Ten Thousand Wonderful Things,' throws some light on the family of the early proprietor of the elixir, and may be of use to inquirers:—

"Daffey's famous Elixir Salutis by Catherine Daffey, daughter of Mr. Thomas Daffy, late rector of Redmile in the valley of Belvoir, who imparted it to his kinsman, Mr. Anthony Daffy, who published the same to the benefit of the community, and his own great advantage. The original receipt is now in my possession, left to me by my father. My own brother, Mr. Daniel Daffy, apothecary in Nottingham, made the Elixir from the said receipt, and sold it there during his life. Those who know it will believe what I declare, and those who do not may be convinced that I am no counterfeit, by the colour, taste, smell, and operation of my Elixir. To be had at the Hand and Pen, Maiden Lane, Covent Garden."

ST. SWITHIN.

Does not Prussian Court, Old Bailey, stand for Prujean Court? Would MR. WHITE kindly say in what magazine his 'Memoranda from the *London Gazette*' appeared? I have not ready reference to Poole's 'Index,' or would not ask this.

C. A. WARD.

Walthamstow.

ARMS OF CITIES AND TOWNS (7th S. vi. 149).—ANON. will find a great deal of concise information on these in Fenning's 'Geography,' 1774; Heylin's 'Cosmography,' 1699; and in some editions of Bayley's 'Dictionary.'

R. W. HACKWOOD.

So far as England is concerned I may inform ANON. that the arms of the various towns and cities are given by Lewis in his 'Topographical Dictionary.'

W. S. B. H.

SAMUEL FOOTE, THE DRAMATIST (7th S. vi. 187).—He was the third son of Samuel Foote, of Truro, esquire, by Eleanor, daughter of Sir Edward Goodere, of Burhope, co. Hereford, Bart., by Eleanor, daughter and sole heir of Sir Edward Dineley, of Charleton, co. Worcester, Kat. The issue of this marriage was John, his heir; Samuel, captain R.N.; and a daughter Eleanor. Sir John, on succeeding to the Charleton estate, assumed the name of Dineley before that of Goodere. Being without issue, he was murdered by his brother, Capt. Goodere, who was a distinguished officer, on Jan. 17, 1741, at Bristol, and who thereby succeeded to the title and estates. Sir Samuel was executed on April 15 following, leaving five children—two sons, Edward and John, who both succeeded to the title, and three daughters, Ann, Elizabeth, and Mary. Sir Edward succeeded to the title, but was a lunatic; John succeeded, but died unmarried. Ann married, but died *s. p.*; and Elizabeth and Mary died unmarried; so that the

estates and representation of the family devolved upon John Foote, the elder brother of Samuel, who was baptized at St. Mary's, Truro, Aug. 14, 1718. The dramatist himself was baptized at the same place Jan. 27, 1720.

JOHN MACLEAN.

Glasbury House, Clifton.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 449, 518).—

Oh, rest thee, my darling, the time it shall come,
When thy sleep shall be broken by trumpet and drum,
Then rest thee, my darling, oh, sleep while you may,
For war comes with manhood as light comes with day.

In a song which I have seen from the stage adaptation of 'Guy Mannering' the words quoted are ascribed to D. Terry. See 'Songs of England,' by J. L. Hatton.

ANNIE CHARLTON.

Miscellaneous.

NOTES ON BOOKS, &c.

American Notes and Queries. Vol. I., Nos. 1-13. Edited by W. S. and H. C. Walsh. (Philadelphia, 619, Walnut Street.)

It is a somewhat dread reflection that the few words which we may be able to say in praise and in criticism of our new-found kinsman beyond sea will be in all probability gibbeted in future extracts of "Good words from the Press." But faint heart never won fair American, so we must e'en chance it. We find some of the American press say that the new *American Notes and Queries* is more interesting to the American reader than our own poor selves; yet we have been able to boast of a fair share of American correspondents, and we think we have proved of some use to them. Much of this may no doubt be set down to the credit of genealogy, which has always been one of our foremost departments, but which our American namesake does not appear disposed to cultivate. Shakspeariana, however, with us has been a department always fertile in American as well as English contributors, and this, too, seems not to be a feature of our American cousin. The "Notes" are apparently editorial—at least they are not signed. They are pretty much like our own, only with a perhaps more decided tendency to run in the groove of legend, myth, proverb, and ghost story. Thus we find 'The White Lady of the House of Hohenzollern,' and the alleged, but not seemingly so well authenticated 'White Lady of Bayreuth'; 'The Drowning of Caer Is'; 'The Red Spectre of the Tuileries'; and other similar stories, partly bordering on the supernatural partly belonging to the legendary heritage of the Aryan race. The number of legends of drowned cities would make a respectable volume. We remember one case, a French one, in which such a legend appears to have grown up to account for the curious constructions of the beaver, so oddly similar to lacustrine remains as almost to have deceived the elect among experts in that class of prehistoric antiquities.

We are sorry to find that the Old World myth of the Salic Law, which we had thought exploded by Sir Henry Sumner Maine, has passed over to the New World, and receives credence in *American Notes and Queries*. We must confess that we do not know what are the "old English rules of royal descent"—whatever that may mean—which would have given us "Maria Theresa I." as our queen instead of "Victoria R. et I."

Some of the more strictly literary subjects treated in *American Notes and Queries*, such as the writings of Thackeray, Carlyle, Dickens, &c., have a direct interest

for us, and the criticisms occasionally passed upon them are of value as coming from the New World, whether we can agree with them or not. The 'Sense of Pre-Existence' (real or alleged) has been discussed in our own columns, naturally without leading to any definite conclusion. It seems going rather far for a writer to say (as in *American Notes and Queries*, No. 7) that he is acquainted with "two educated men who *have lived before* in the persons of rather more famous individuals than their present representatives." We ourselves knew a contributor to 'N. & Q.' (now among the majority) who believed that he had lived before, and would hereafter reappear as somebody else; but we should hesitate to write in 'N. & Q.' that he had lived before, or that he would reappear in the guise of another person.

It may be seen that our American cousin covers a wide field, in which fact and fancy alike find a place. We have no doubt that there is plenty of room for *American Notes and Queries*, and we shall be glad to see it flourish, were it only for the pleasure of occasionally passing a critical remark upon some astounding feat of a Philadelphia *littérateur* in a pre-existent state in the Old World.

History of Prose Fiction. By John Colin Dunlop. A New Edition, Revised, with Notes, &c., by Henry Wilson. (Bell & Sons.)

MESSRS. BELL & SONS have done wisely in adding to their "Library of Standard Authors" a reprint of Dunlop's 'History of Fiction.' A pioneer in a field now fully occupied by an army, Dunlop did good work, and in spite of all that has been done by subsequent writers, his work retains genuine and recognized value. The only portion of it which has been rewritten is that on the Gial romance, which was, of course, out of date. Notes from the German translation of F. Liebricht, and from other sources, have been added, and an appendix of a hundred pages, including a condensed account of prose fiction in Germany, Russia, and Scandinavia, has been added. A good index also contributes to the utility of the reprint, which will be generally welcomed.

Shakspearean Extracts from Edward Pudsey's Booke, temp. Queen Elizabeth and King James I., &c. Collected by Richard Savage. (Stratford, John Smith; London, Simpkin, Marshall & Co.)

A SERIES of Stratford-upon-Avon note-books leads off with this work, which is edited by Mr. Richard Savage, the secretary and librarian of Shakspeare's birthplace. It is probable that the exact significance of the find may be debated in our columns. Meanwhile it may be stated that Edward Pudsey's book was compiled by a man who was a contemporary of Shakspeare, who lived in Shakspeare's country, and who may well, Mr. Savage thinks, have been friendly with the dramatist. An idea is even expressed that some of the readings which differ from any already known may be due to Shakspeare himself. Some extracts from a play entitled 'Irus' are supposed to indicate a new play of Shakspeare. Dr. Furnivall has, however, shown that the play in question is by Chapman.

A Popular Handbook to the National Gallery. Compiled by Edward Cook. (Macmillan & Co.)

THIS volume is all that its name denotes, and as such is thoroughly welcome. It is ushered in by a preface of highest interest by Mr. Ruskin, in which he speaks of our National Gallery in words that have already been copied into the majority of newspapers, and need not be again quoted, and it includes notes collected by special permission from Mr. Ruskin's writings. It supplies exactly the information the visitor desires to have concerning

the painter first, and next concerning the picture, the circumstances (if known) under which it was painted, and a short, sensible, and valuable criticism upon the work. This handbook is excellent in all respects, and cannot fail to make more generally known and appreciated the treasures of our national collection.

A New, Practical, and Easy Method of Learning the Russian Language. By F. Alexandrow. (Thimm.) M. THIMM has in this little volume made a useful addition to his series of European grammars. If the student masters its contents he will acquire an elementary knowledge which must prove advantageous to him, and may greatly facilitate his further acquaintance with the Russian language.

The New Latin Primer. Edited by J. P. Postgate, M.A., Litt.D., with the co-operation of C. A. Vince, M.A. (Cassell & Co.)

A MORE concise, comprehensive, and intelligible grammar for the use of all but advanced students of Latin cannot be desired. A special feature in a work which is a model in its class is the marking of the quantity both in closed and open syllables. This is specially valuable to those who use the work for the purpose of self tuition.

The Early Writings of William Makepeace Thackeray. By Charles Plumpton Johnson, (Stock.)

PUBLISHED in a limited edition, this book, with its revelations concerning Thackeray's early works, its reproductions of portraits of him and of designs by him, R. Doyle, F. Walker, Chinnery, and other artists, cannot fail to be welcome to collectors. It is, indeed, an indispensable portion of a Thackeray collection.

Book Prices Current. Vol. II. Part I. (Stock.)

WITH this number a new volume of *Book Prices Current* begins. Bibliographical works have been a speciality with Mr. Stock. No one of these has, however, been of utility so great or so recognized as that of *Book Prices Current*. To the bookseller and the bookbuyer it is in the full sense indispensable. The first volume is under our hand for constant reference, and the extending series will simplify the labours of the bibliographer of the future to an almost incalculable extent. The first part deals with the sales of December, 1887, to February, 1888. We shall look eagerly for succeeding parts.

By the death of Robert Dymond, F.S.A. and J.P., of Exeter, which took place on August 31 at his moorland residence, Blackslade, near Ashburton, in the sixty-fifth year of his age, the antiquarian world has sustained a severe loss. His intimate acquaintance with all matters relating to the history, genealogy, and topography of Devon (and especially of the city of Exeter) was the cause of his being regarded as the chief authority upon disputed points relating to local antiquities, and towards him every fragment of information upon these and kindred topics appeared to gravitate by a natural process. Readers of 'N. & Q.' and of the transactions and journals of various learned societies, &c., cannot fail to have benefited, more or less frequently, by his accumulated stores of recondite knowledge, which were always placed, most unselfishly and ungrudgingly, at the service of any inquirer. Could his various contributions be brought together the world would see how valuable and important his antiquarian work has been, and the extent to which his contemporaries have been indebted to his laborious researches in the dusty contents of parish chests and family monument-rooms. Mr. Dymond's personal appearance—his noble features and commanding presence—gave earnest of the mind within. A more kind-hearted, genial man did not exist, and this side of

his character was often observable when the performance of magisterial duties brought him upon the Exeter bench. His modesty, which arose out of an innately gentle disposition, and was not to be referred to diffidence or self-distrust, was most remarkable, and was in harmony with his freedom from "scientific" jealousy and from pride of antiquarian discovery. Just and upright in all his actions, both in public and private life, ever mindful of his duty to God and to his neighbour, Robert Dymond has passed away amidst the heartfelt regrets of those who had the privilege of friendship with him, leaving to his family the precious inheritance of a good name, and to the world the memory of an honest man.

ALFRED WALLIS.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

FRED. W. MANT ("The Empress Eudocia and the Apple").—The story is told under the head "Eudocia" in the 'Nouvelle Biographie Générale' (Firmin Didot Frères). A large apple of singular beauty was given by Theodosius to Eudocia. She gave it to Paulinus, who in ignorance presented it once more to Theodosius. His suspicions aroused as to the intimacy between his wife and Paulinus, he asked her concerning the apple. She swore that she had eaten it, thus confirming his fears and leading to the death of Paulinus in Cappadocia. Gibbon treats this as a tale worthy of the 'Arabian Nights.'

S. F. C. ('Servants to Kings and Queens,' *ante*, p. 69) AND HECATEUS ('Kimpton Family,' 7th S. v. 389, 498; vi. 92).—Application to Mr. J. G. BRADFORD, 157, Dalston Lane, E., may elicit information.

F. CHANCE ('Talleyrand's Receipt for Coffee').—See 7th S. iii. 48, 153, 215.

MR. J. E. GOODWIN, 75, Cheapside, Liverpool, desires to obtain a copy of a recitation on the growth and expansion of the oak, ending, he believes, with the words, "The mighty oak, the forest's pride."

T. W. C.—

Truth crushed to earth shall rise again.
W. C. Bryant, 'The Battlefield.'

J. A. J. ("Pipes and Tobacco").—We know of no reference in either Shakespeare or Milton to these things.

GEO. C. PRATT ('Darkling').—The instance you advance is quoted 7th S. iv. 192.

CORRIGENDA.—P. 205, col. 2, l. 22, for "Westminster" read *Wesminster*; p. 225, col. 1, l. 32, for "of co. Lincoln" read *of Cadby, co. Lincoln*.

NOTICE.

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

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

LONDON, SATURDAY, OCTOBER 6, 1888.

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Notes.

PAMPHLET.

This word has been much discussed in 'N. & Q.,' but, unfortunately, to very little purpose. The only real tangible facts that I can find in the different notes, which I have carefully read through, are, firstly, that the Low Latin form *panfletus* is found in De Bury's 'Philobiblon' (about 1344 ?), chap. viii. (see 2nd S. ii. 477; 3rd S. v. 167; 6th S. i. 441; ii. 156; Scheler, s. v. "Pamphlet"; and Prof. Skeat in his 'Dict.,' second edition, supplement); and, secondly, that one of the earliest English forms is *pamflet*, which is found in Hoccleve's (or Occleve's) 'Poems' (? date), ed. Mason, 1796, p. 77 (see 3rd S. iv. 482; 6th S. ii. 156; and Prof. Skeat, *Trans. Philol. Soc.*, 1888-90, p. 15). There is, indeed, a good deal said about a certain Pamphila, who lived in the first century and wrote books, and whose name has been thought to have given origin to the word (see DR. DORAN'S note 3rd S. v. 169, and also 4th S. vii. 439), and this lady's cause was espoused by Prof. Skeat in his 'Dict.' But later on a certain Pamphilus was discovered, who had written a comedy in the twelfth century, and M. Gaston Paris was stated to be of opinion that the word *pamphlet* was formed from his name (6th S. ii. 156). And finally Prof. Skeat (*Trans. Philol. Soc.*, 1888-90, p. 15) has adopted this suggestion, only that his Pamphilus is the

Panfilo of Boccaccio's 'Teseide.' He appears to base his argument on the fact that in French *Pamphile* is used of the knave of clubs in a game of cards, also called *Pamphile*; but though there may possibly be some connexion between the knave of clubs called *Pamphile* and the servant called Panfilo by Boccaccio, I am at a loss to see what connexion there can be between this knave of clubs (and the servant Panfilo) and our word *pamphlet*. I reject this derivation, therefore, most unhesitatingly.*

As for the other derivations, from *par un filet* and *palme* (= *paume*) *feuille*, they have been discussed *ad nauseam*, and seem to me so ludicrous—although the latter has been adopted by Littré and by Mahn (in Webster)—that I will say no more about them; and I mention them only in the hope that I may thus prevent their being brought up again.

My own feelings are decidedly in favour of the derivation from *papyrus*, first put forward, apparently, by Skinner, who thinks that there was an older form of *pamphlet*, viz., *pampilet*, and compares for the intrusion of the *m* the Old Dutch *pampier* = paper.† This view has been advocated by Mr. Wedgwood in his 'Dict.,' and also in 'N. & Q.' (6th S. i. 441), by Weigand, and by Scheler; and all that I can now do is to adduce additional arguments in favour of it.

And first with regard to the intrusion of an *m* before the second *p*. This is well shown by the Old Dutch *pampier* quoted above, and for which see especially Hexham, and is supported by *pampilio* = *papilio* (in the sense of *pavilion* in Ducange and in the sense of *butterfly* in Wülcker's Wright, 261, 10, and see also Diefenbach); as well as by *pampaver*, apparently = *papaver*, in Ducange (ed. L. Favre). And that *mp* may become *nph* or *nph* is shown by *panphinus* = *pampinus* (Dief.), and by the surnames Pamplin and Pamphlin in the *London Directory* of 1882; comp. also the surname Pamphilon (in the same directory) with the common French name Papillon (Larchey); and in Littré, *pamphile* (3) = espèce de papillon. But not only did *papyrus* or its derivatives become nasalized, its *r* sometimes evidently became *l*. Comp. *papilio* in Ducange = "scyrpeum vasculum," and that it is a corrupted form from *papyrus* is shown not only by this meaning but also by Ducange's remark, "sed infra *papyrio* scribitur." And compare also Diefenbach's "*papilulus* (st. *papyrus*) ags. *ilugsegg*" (probably a kind of sedge), and the Span. *papel*. We

* I notice that in Diefenbach's 'Glossary' *pam*-(*pan*)-*philus* is given the two meanings of "mynnenknecht" and "en bok van der leue" (=, I suppose, "a book about love"), but pamphlets have to do with anything rather than with love.

† As will be seen, however, further on, I am of opinion that *papyrus* may have been more or less mixed up with *pampinus*, and *pamphlet* have resulted from the mixture.

are now in a position to understand the words *panphilus*, *panfilus*, and *panifil*, found in Ducange in the meaning of "navis species," for we see that these are merely corruptions of *papyrus*, † which is known to have been used to make boats and small vessels, sails and all. See Forcellini, and cf. Diefenbach's "*papirothum*.....en grot schep."

I have said in note † that I think it not improbable that *papyrus* and *pampinus* have got mixed up together in consequence of the likeness of their corrupted forms and of a certain resemblance in signification, and I will now endeavour to supply some evidence of this. And first, as regards form, I find in Diefenbach, "*Papinus*, v. *Pampinus*. *Papyrus*"; but under "*Papyrus*" he does not seem quite satisfied about its corruption into *papinus*. Under "*Pampinus*," however, I find as corruptions *panphinus* and *pampilus* (in Wülcker's Wright, 810, 15, *pamplus*), from which it is evident that we might also easily have had *pamphilus* and *panphilus* (= *panfilus*), forms which I have tried to show above have really arisen out of *papyrus*. It is evident, moreover, that we might have had the form *papilus* from either (see note †). And in signification also, so it seems to me, there is just enough resemblance to promote the chance of confusion which was already rendered likely by the agreement in form. Even in classical Latin *pampinus* has the secondary meaning of "vine leaf," whilst in the French form *pampe* of the Low Lat. *pampa* (see Ducange), which is derived from *pampinus*, or rather from its root *pamp*, it has come to signify the leaves of certain grasses (wheat, barley, &c., see Littré), and has thus moved on a good deal in the direction of the *papyrus*. But, indeed, between the leaves of any plant or tree and paper there is evidently always some connexion, for do we not say "a leaf of paper"?

It will be gathered from what I have said above that I agree with Prof. Skeat and others in deriving *pamphlet* from a word *pamphilus*; only my *pamphilus*, unlike theirs, is not a man. I have endeavoured to show that this form *pamphilus* may come from *papyrus* alone, or from *pampinus* alone; but I am inclined to believe that it has come from a mixture of the two. And it seems to me not improbable that *pampinus* may have furnished the *m* and have contributed to the shortening of the *i* (I will not say to the shifting of the accent, for in the Greek *πάπυρος* the accent is on the first syllable); whilst its signification of "leaf" may, in conjunction with the diminutive form (in *-et*), have helped to give to *pamphlet* the notion of a "paper leaflet" or of a work comprising only a few leaves or pages.

F. CHANCE.

Sydenham Hill.

SHAKSPEARIANA.

THE OBELI OF THE GLOBE EDITION IN 'AS YOU LIKE IT.'—I. i. 1:—

"†As I remember, Adam, it was upon this fashion bequeathed me by will but poor a thousand crowns, and, as thou sayest, charged my brother, on his blessing, to breed me well."

Old Adam had heard his dying master charge Oliver, as he hoped for his blessing, to care for his younger brother; and now, seeing how utterly the solemn charge had been neglected, and the terms of the settlement being unknown to him, he was anxious to know what provision, independent of Oliver, had been made for Orlando. We must suppose that a question about this has just been put by him to Orlando, and that it is with the answer of the latter that the play commences. The continuation of a conversation supposed to have commenced behind the scenes has on the stage a fine dramatic effect. The same artistic artifice is employed at the commencement of Act III. Thus understanding the opening of the play, I point it thus:—

"As I remember, Adam, it was upon this fashion: bequeathed by will but poor a thousand crowns; and, as thou sayest, charged my brother, on his blessing, to treat me well."

These, succinctly stated, were the two items in the settlement referring to Orlando. The charge which Adam had heard the dying man give to his elder son had been expressed in the will as well.

II. vii. 70:—

Why, who cries out on pride,
That can therein tax any private party?
Doth it not flow as hugely as the sea,
†Till that the weary very means do ebb?

Singer's emendation—

Till that the *wearer's* very means do ebb,

I cannot away with. To what purpose is *very* here? Who, either, in prose or in verse, would think of saying, "a man has spent his *very* money," or "a man has spent his money *itself*?" I venture on an emendation involving the change only of a single letter:—

Till that the weary very *moans* do ebb.

Foolish pride lasts till the last gasp of life; till the weary death-moans themselves are sinking into eternal silence. "Weary very"; how aptly do the sounds convey the sense! I seem to have heard them in the troubled breathing of the dying; I have often heard them at ebb-tide, after a storm, spoken by the sea moaning itself to rest. Having regard to the simile in the passage, I cannot but think that Shakspeare intended to express at once the stilling of the proud waves and the weary moans in which the proudest human life must close at last. For a similar use of *very* cf. 'Cymbeline,' IV. ii. 346:—

Last night the *very* gods showed me a vision.

† The changes would be *papyrus*, *papilus* (with the *i* probably short), *pampilus*, *pamphilus*, and *panphilus* (or *panfilus*). Liddell and Scott say, s.v. "πάπυρος," that it is generally — — but sometimes — —.

III. v. 6:—

Will you sterner be

†Than he that dies and lives by bloody drops?

The late lamented Dr. Ingleby, in his 'Shakespeare Hermeneutics' (p. 59), while acknowledging the good service done by the Rev. W. R. ARROWSMITH ('N. & Q.,' 1st S. vii. 542) in proving that the phrase "dies and lives was a recognized *hysteron proteron*," was far too acute to think that this was sufficient to solve the difficulty in the passage before us. "Mr. Arrowsmith," says Dr. Ingleby, "tells us that 'to die and live' means 'to subsist from the cradle to the grave.' Shakespeare's executioner, then, must have been initiated into his 'mystery' pretty early." But, with all deference, I do not think that Dr. Ingleby himself solves the difficulty when he gives as the solution, "The profession or calling of a man is that by which he 'dies and lives,' i.e., by which he lives, and failing which he dies." Every one understands what is meant by living by a thing; but to speak of dying by a thing seems very strained and unnatural. But, in another sense,

The common executioner

Whose heart the accustomed sight of death makes hard, does indeed die, while he "lives by bloody drops." The horrible craft he plies turns his heart into stone, kills all that is human in him, and leaves him at last a man only in outward form. Perhaps, when he commenced his terrible trade, when he was still in some degree human, there might be meaning in the pardon which he begged ere he let the axe fall "upon the humbled neck"; but before long this would become a heartless and unmeaning formality. Shakespeare knew well the meaning of death of soul. "There is thy gold," said Romeo to the apothecary,

There is thy gold; worse poison to men's souls,
Doing more murders in this loathsome world,
Than these poor compounds that thou mayest not sell.

IV. iii. 86:—

The boy is fair

Of female favour, and bestows himself
†Like a ripe sister.

The Globe suspects "ripe," and with reason. I cannot believe Shakespeare ever penned the word. "Ripe" might be an epithet applicable to a dame "fair, fat, and forty," but not to Rosalind. The context suggests to me what I believe to be the proper word:—

The boy is fair,

Of female favour, and bestows himself
Like a *right* sister.

I. e., he is so feminine in look and bearing that he seems rightly or truly Celia's sister rather than her brother. *Ripe* and *right* are not so dissimilar in sound that the one cannot have been mistaken for the other.

V. iii. 104:—

†All purity, all trial, all observance.

Of the many substitutions for the manifestly mis-

printed "observance" I prefer obeisance," the one proposed by Ritson, (1) because it departs least from the *cursum literarum*; (2) because it is a Shakspearian word; (3) because it seems a fitting close to the list foregoing, as it were bowing assent to all.

V. iv. 4:—

I sometimes do believe, and sometimes do not;

†As those that fear they hope, and know they fear.

Notwithstanding all supposed needed, and all attempted emendation, the wrongly suspected line still holds its place in the text; and may it do so for ever with all its truly Shakspearian conciseness and condensation! If hope were destitute of all elements of doubt or fear it would cease to be hope, and become assured expectation instead. We fear what we hope (what, or that which, supplies the ellipsis in the text), because while we hope we cannot rid ourselves of fear that the object of hope may be unattainable. The desired object is thus a source at once of hope and of fear. We know what we fear, inasmuch as hope implies a known want, which we fear may never be supplied.

R. M. SPENCE, M.A.

Manse of Arbutnott, N.B.

P.S.—II. vii. 70, *Means* or *moans*. After all there may be no misprint; *means* may mean *moans*. In Jamieson's 'Scottish Dictionary' I find, "*To mean*, to lament"; "*To mene, meyne, means*, to be moan (Barbour)"; "*To mene, meane*, to make lamentation, to utter moans"; "*Mene, mein, mane*, moaning." I am much pleased to find, quite unexpectedly, this strong support to my interpretation of the passage in Shakspeare.

'MEASURE FOR MEASURE,' III. i. (7th S. v. 181, 382).—There is no scene ii. to Act V. of 'The Comedy of Errors' in the Globe edition, but I presume that MR. CARLETON refers to the last speech of the abbess, which is thus given by Messrs. Clark and Wright:—

Thirty-three years have I but gone in travail
Of you, my sons; and till this present hour
My heavy burthen ne'er delivered.

Surely this makes better sense than either "are" or "is," whatever the Folio has. Would it be impertinent to ask MR. CARLETON for an instance of *burden* as a plural? The abbess, in this same play, in a previous speech (V. i. 343), uses it as a singular noun. C. C. E.

'HENRY V.,' ACT IV. (7th S. vi. 84).—MR. WATKISS LLOYD (my old acquaintance, though of so many years ago that he will hardly recognize the fact) writes respecting Theobald's suggested emendation in the fourth act of Shakespeare's 'Henry V.,' "*Then, mean and gentle all*," &c. (*inter alia*, respecting which I agree with him) that he (Theobald) was "wrong in the notion—in which, strange to say, Dyce concurs—that the poet

could address his audience with the distinction of "mean and gentle" and so insult half of them.

I think it a mistake to suppose that the audience Shakespeare addressed would have felt or imagined such a distinction to have implied any insult or even disparagement at all. Nowadays, when every man is a gentleman, or at the very least a gent, an audience would probably resent such a form of address. But in Shakespeare's day a man knew himself to be (socially) what he was, and had no pretence to be anything else. Men were "gentle" or "simple" = "mean." The fact was indisputable, and there was no offence in stating it; no more offence than is felt in the present day (though how it may be fifty years hence is questionable) in the case of an orator who addresses his audience as "My lords and gentlemen." T. A. T.

SCOTCH MINING TERMS.

'A Glossary of Scotch Mining Terms,' compiled by James Barrowman, mining engineer, secretary to the Mining Institute of Scotland (Hamilton, W. Naismith, 1886), contains many curious and suggestive words, of which I have noted and annotated a few. Technical language has many sources. Part of it consists of old words, in the common vocabulary of an earlier generation, but now restricted to a special class and used in a special sense. Part consists of modern every-day words specialized or figuratively employed. It is not necessary for my purpose to touch upon other sources, such as the adoption of foreign terms and the invention of compound terms from classic languages. My selections bear upon the two sources first referred to, and begin with some old words. The definitions are either quoted or condensed from the 'Glossary,' but beyond the definitions Mr. Barrowman must not be held responsible:—

Air-gate, air course. Recalls the old sense of *gate*, a road.

Clack, the fixed or stationary valve of a pump. This may be the same as *clack*, the clapper of a mill.

Corf, a hutch or tram of wicker-work once used to carry coals. Scotch *corf*, a basket.

Dander, ashes. Seldom heard of now except from American humourists. "My dander ris," they say, meaning that the embers of their anger glowed.

Fang. A pump "loses the fang" when so much air passes the bucket that a vacuum cannot be made. *Fang* = grip had begun to acquire a figurative meaning as early as the days of Edward the Confessor, when *Infangentheof* had become a well-known jurisdiction of landowners.

Harrie or *herrie*. To *harrie* pillars is to take what coal can conveniently be got without systematically removing the whole. *Harry*, to plunder, is English. *Herrie* is the schoolboy's technicality in Scotland for robbing birds' nests.

Hasson or *hassing*, a vertical gutter between water-rings in a shaft. Evidently from *hass*, the throat, which is common in place-names to denote a narrow pass.

Joug or *jugg*, an iron collar put round the neck of disobedient miners in old times. The *jougs* need no comment. When I was a child going to church for the first time I well remember being threatened with the "gorgets" if I did not sit still. But not even the oldest inhabitant could tell me what the "gorgets" were; and it was not till long afterwards that I discovered that "jougs" and "gorgets" were the same, and that in my native parish the name of the thing had outlived the memory of it.

Kain coal, produce of the mine as, or towards, payment of rent. *Kain* was a Celtic exaction dating from pre-feudal times, a species of tribute paid in kind from the produce of the soil to the laird. Such payments, for example, in cheese and poultry, known as "cane cheese" and "cane fowls," were common. Naturally enough, in mining districts the "cane" was sometimes paid in coal. Poultry was, however, the commonest medium in all districts, and is frequently stipulated for in old charters and leases. A modified form of the practice survives. Recently I examined the titles of a Lanarkshire property, in which a commuted allowance for "cane fowls" was a burden upon the lands. Over and above the money payment in chief for ground rent or feu duty there was payable 5*l.* 18*s.* Scots as the cash equivalent of seven capons and eight hens, besides a further sum as "knaveship" to an adjacent mill. Perquisites die hard.

Mash, a double-headed hammer for breaking coals. *Mash* as a verb means "to pound small." From it a curious metaphor has given us a name for that product of this enlightened age known as a "masher."

Shangie, a ring of straw or hemp put round a jumper to prevent the water in the bore-hole from squirting up. *Shangie*, defined by Jamieson as "a shackle that runs on the stake to which a cow is bound in the byre," has travelled from the byre to the pit.

Steg, to stop or retard. *Steg the cleek*, to retard or stop the winding, to stop the work. *Steg*, associated with *cleek*, a hook, seems to indicate some archaic mode of working. I do not remember the word *steg* occurring elsewhere.

Stoup and *thirl*, system of mining known generally as "stoup and room," in which mineral is extracted in galleries, leaving pillars to support the roof. To *thirl* is to drill or perforate. Who does not remember the story old historians tell of Thirlwall Castle, in Northumberland? Here Fordun says the great Roman wall was broken through by the Scots, for Thirlwall, he says, is just "Murus perforatus." Wyntown records the same circum-

stance and deduces the same conclusion (bk. v. l. 3251):—

And yhit men callys it Thryl Wal.

Stythe, the smell of spontaneous combustion; choke-damp. I am not familiar with this word.

Tirr, to remove the covering soil from the rock in a quarry. An old Scotch word. My first thought was that it might be connected with Celtic *tir*, earth, but its general sense indicates plainly its origin from a Teutonic verb meaning "to tear."

Trow, channel of wood for conveying water. Well-known Scotch word, represented in English by *trough*.

My concluding selections will consist mainly of more modern words. GEO. NEILSON.
Glasgow.

(To be continued.)

KIRK-GRIMS.—There is an interesting article on this subject in the *Cornhill Magazine* for February, 1887. The writer—anonymous—traces the rise of the widespread superstition that it is most unlucky to be the first to enter a new building or to cross over a newly-erected bridge to the fact that in very remote times the foundations of any building were laid in blood. Something living was offered as a sacrifice, and traditions show that animals, and even human beings, were slaughtered for the purpose of strengthening buildings with their blood. The ceremony of laying bottles containing coins in the foundation-stone of any building about to be erected is a lingering form of the old sacrifice—coins taking the place of animals as they in their turn were substitutes for human victims.

In Norway, Sweden, Denmark, and North Germany, some animal is traditionally associated with every church. This is the "Kirk Grim," the goblin apparition of the beast buried under the foundation-stone.

The writer of the article in question says that in Devonshire two white sows yoked together by a silver chain were the "Kirk Grims" of the church of his own parish; to another church belonged a black dog; to a third a ghostly calf; to a fourth a white lamb. What churches are these? In Yorkshire the "Kirk Grim" is said to be usually a huge black dog.

The following story is told of a church in England, though, unfortunately, the writer of the article alluded to is unable to name it:—

"Three masons who were engaged in building this church found on returning to their work each morning that the portion of the wall which they had completed the previous day had fallen during the night. The head mason informed his comrades one morning that he had dreamt that their labours would continue to come to naught unless they vowed that day to immure in the structure the first woman—wife or sister—that should arrive with the morning meal for one or other of them. They all took the oath; and the last mason had hardly been sworn before the head mason's own wife appeared on the scene, bringing her husband's breakfast. He kept

the oath, and the woman's body disappeared in the rapidly rising masonry. After that the wall remained solid as a rock."

It would be curious to know where this church is situate, and how far this tradition prevailed in Great Britain, and where further information may be obtained on the subject. F. M'C.
Maryport.

FIRST REVIEWS.—

"The origin of literary journals was the project of Denis de Sallo, a counsellor in the parliament of Paris. In 1665 appeared his *Journal des Scavans*, which he published in the name of his footman. This was so successful that it was imitated throughout Europe, and translated into many languages. Yet the criticism of Sallo was full of asperity and malignant wit, and thus excited murmurs on all sides from authors, so that at the conclusion of his third volume Sallo was compelled to cast down his biting pen. Sallo was followed by the Abbé Gallois, who was as insipidly mild as his predecessor was waspishly severe: he confined himself to extracts from the works which he noticed. Bayle, in 1684, undertook his *Nouvelles de la Republique des Lettres*. He possessed the happy art of presenting the reader with the main features of books which came under review. It is said of him that 'he wreathed the rod of criticism with roses'; but yet he failed to satisfy, and in his later volumes he forsook the path in which he had set out. He gave to the world thirty-six small volumes of criticism, the last published in 1687. The work was continued by Bernard, and afterwards with more success by Basnage. Le Clerc was the contemporary of Bayle, and his antagonist. He gave to the world eighty-two volumes, comprising three *Bibliothèques*—*Universelle et Historique, Choisie, et Ancienne et Moderne*. Gibbon referred to Le Clerc's volumes as an 'inexhaustible source of amusement and instruction.' Beausobre and L'Enfant wrote a *Bibliothèque Germanique*, from 1720 to 1740, in fifty volumes. The *Bibliothèque Britannique* contains an account of English books from 1373 to 1747. It contains twenty-three volumes, published at the Hague. The *Journal Britannique* exhibits a view of English literature from 1750 to 1755; it was edited by Dr. Matz, a foreign physician, residing in London. Our own early journals notice but few publications. The original *Monthly Review* commenced in 1749, and was the mother of our reviews."

I am indebted to an old volume of the now defunct *Family Friend* for the above, which may possibly interest some of the many readers of and contributors to 'N. & Q.,' and is worthy of rescue in its pages. J. B. S.

Manchester.

INDIFFERENT.—It may be well to note the great change which in the course of two or three centuries has come over the meanings of several words which we have adopted from the Latin. Take, for instance, the word named above. The *Times* on Aug. 13, wrote:—

"We have no doubt whatever that Scottish judges and juries will administer indifferent justice."

He meant, of course, "impartial." But a Glasgow correspondent, supposing that he meant it in its modern sense of "poor and second rate," called the *Times* to task. Whereupon another correspondent

quotes the following passage from Bishop Hooper's 'Declaration of Christ and His Office':—

"These two offices of Christ should never be out of remembrance. They declare the infinite mercy of God and likewise His *indifferent justice* unto all creatures, without respect of persons."

If I mistake not, however, the words "may *indifferently* minister justice" occur in the Prayer Book of the Established Church, and ought to be pretty generally known. MUS IN URBE.

'EASTWARD HO,' FIRST EDITION.—Two leaves of this edition, with the afterwards suppressed passages, are inserted in Dyce's copy—now in the South Kensington Museum—of the next edition, if it be really a next edition. These leaves, however, are insufficient to determine whether this was the case, or whether, according to Collier's very likely conjecture, the unsold copies of the first edition had two or more leaves cut away, the text of these re-printed, less the obnoxious passages, and the copies thus altered reissued. On this last supposition, that A, B, was but one edition of unaltered and altered copies, there were still editions C and D in 1605. But, as I have said, A and B may have been separate editions, and, having failed in my search, I would—that I may determine this point—gladly learn whether any copy containing the suppressed passages exists, and where.

I have spoken of "suppressed passages" because, besides the known one, that against the Scots, there is in the same speech a passage that was altered at the same time. In edition A it ran, "[In Virginia] you may be a nobleman, and never be a slave," an unpleasant hit at James's nobility. Hence in B (the altered copies or the possible second edition) "nobleman" was altered to "any other officer"—any other, that is, than an alderman.

It may be added that, except in misprints and in the addition or otherwise of "and" or the like, the texts of B, C, and D are identical, as, with the exception of the two afterwards suppressed and altered passages, was A. But editions A, B, and C, by various means of compression, finished on H 4 verso, but such was the run on the copies that edition D was allowed to extend to I 4 verso—that is, to one sheet more. BR. NICHOLSON.

PAMPHLET RELATING TO NORWICH.—In searching the catalogues of the British Museum, s. v. "Norwich," I recently came across a quarto pamphlet, London, 1750, designated, "T**** Ingratitude, an Epistle to, Esq." I read it through, and considered it sufficiently interesting to transcribe, and I shall be glad if you will allow me to ask one or two questions through 'N. & Q.' with regard to the authoress of the epistle and fuller details of the sad affair narrated, if it really be founded on fact, as alleged in the opening lines, which run thus after, Esq., "occasioned by the late sad Catastrophe of a Clergyman at Nor-

wich. By a Young Lady, daughter of the said Clergyman."

It is to be gathered from the letter, which is in rhyme, that, Esq., was a visitor at the house of his friend the clergyman, and, taking advantage of the reverend gentleman's attendance at divine service, he abducted his host's only daughter, the authoress of the epistle, who, by the way, was motherless. The clergyman upon his return home and finding his daughter gone (I will now quote from the lines)—

Struck with the dismal news in wild despair
He ends a life he could no longer bear;
My conscience wounded, owns the horrid guilt,
And all the parricide in me is felt.

* * * * *
On thee he calls for vengeance from above,
And prays that Heaven his curses will approve;
Then in the anguish of his wild despair
Renounces every hope and every fear;
No longer able to sustain the strife,
With furious haste he rushes out of life.
Nor even here must end the tragic scene;
What savage cruelty must govern men!
His lifeless corse, with blood all over dy'd,
The Christian rites of burial is deny'd;
And, like the carcase of a dog, is thrust
Into a hole to mingle with the dust.
And then, O shocking! to complete the woe,
A pointed stake must pierce his body through.

I take it from the foregoing lines that, Esq., deserted his victim—in fact, the tone of the whole 'Epistle' declares it—and I suppose I may further assume that the deceased clergyman was awarded the burial of a *felo de se*. I have made most exhaustive inquiry in this city for any record of the affair, but can trace nothing. Is it merely a romance; or can any of your readers give the names of the *dramatis personæ*, and afford me any further details? GEO. C. PRATT.

Grapes Hill, Norwich.

SNOW IN JULY.—

"Snowballing in July is a decided novelty in England; but in the Lake district a few days ago (30th) snow fell so heavily during the early morning that the men going to work at the smelt mills, Trent Head, engaged in a snowball match worthy of January."—Daily papers.

Snow enough to well cover the ground fell in many parts of the Midland counties on the same morning. R. W. HACKWOOD.

POPULAR NOTIONS OF ECLIPSES. (See 7th S. vi. 125.)—It is not to be wondered at that in an unscientific age even such a man as Evelyn should have had vague notions of an eclipse of the sun. Last year I was staying in a country house in Surrey where some of the young people who had just "finished their education" (!) were describing having got up early on August 19 and seen the total eclipse of the sun. I said to them "I suppose you saw just a notch out of the sun." "Oh, no," was the reply, "it was a total eclipse." "But," I said, "it wasn't a total eclipse in England;

it was only a very small eclipse here." "Well, we saw it, anyhow, and it looked very strange." That was all I could get out of them. Some time ago I was watching a total eclipse of the moon, having at my side a young fellow who had just passed through one of our public schools. After gazing for some time, he naively asked, "But what is it that gets in front of the moon?"

B. W. S.

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.

DICTIONARY DESIDERATA.—We want mention of "Cheddar cheese" before 1721. There was a Cheddar Club of dairy farmers in the preceding century. We want *cheek*=impudence before 1840, and examples of *cheeky*, *cheekiness* before 1850; also of "to one's own cheek"—all to one's self, before 1850, and "quite the cheese" before 1850. 'N. & Q.' (4th S. v. 342) touched on "Charley," the old city watch, attributing the name to Charles I., who remodelled the body. Is there any confirmation of this guess; and is the word to be found before Vaux's 'Flash Dictionary' of 1812? *Charger*, war-horse, has been sent to us from Smollett and Gibbon. J. A. H. MURRAY.
The Scriptorium, Oxford.

"CONFESSOR OF THE HOUSEHOLD."—In Elmes's 'Topographical Dictionary of London' (Whittaker, 1831), I find, *s.v.* "Chapel Royal," among the clergy of the Chapel Royal, St. James's, "The Rev. Henry Fly, D.D., Confessor of the Household." Is there such a clerical dignitary attached to the royal household at present; and, if so, whom does he confess; and when, and how?

G. A. SALA.

CHOIR.—Can any one furnish an example of this word, so spelt, before the eighteenth century? It need not be said that later reprints afford no evidence. My earliest example of this modern spelling is a case in point. Ray ('Wisdom of God in Creation,' pt. i., 1692) speaks of "a Quire of Planets." In the fourth edition, 1704, I find this altered to "Choire." I beg for direct replies.

C. B. MOUNT.

ORIGIN OF FUNERAL CUSTOM.—The husband of a lady living in Lancashire recently died. As soon as his death became known a friend sent to the widow a small sheaf of wheat, to be distributed among the relatives present at the funeral. Is anything known about the origin of this custom? Does it obtain extensively; and what is its meaning?

ALFONZO GARDINER.

Leeds.

GLASGOW ANTIQUITIES.—In the archæological collection in the Bishop's Castle at the Glasgow Exhibition (No. 761) is a part of a crozier found in the "Tomb (so called) of St. Kentigern in the Cathedral about 1800." It is known that this fragment of crozier was dug out early in this century by William Bullock, the well-known naturalist and collector, and that he also got from the tomb the metal crook of the crozier and an episcopal ring. Can any one tell me what has become of these articles? They are not in the Catalogue of Bullock's collection, sold by himself in London in 1819, of which there is a copy in the British Museum.

J. O. M.

WHITE ELEPHANT.—Who is the authority for the proverbial story that the kings of Siam are accustomed to present a white elephant to any person whom they wish to ruin? It does not seem likely to be founded on fact; but the universal currency of the allusion to it suggests that it must have been told by some widely popular author.

H. BRADLEY.

NOTE IN ROGERS'S 'ITALY.'—Some reader may possibly be able to inform me what is the note on the Transfiguration in the 18mo. edition of Rogers's 'Italy,' p. 366, referring to the line that begins "Then on that masterpiece." I can state as a matter of certainty that the above edition is not in the Library of the British Museum, and I cannot find the above note in any other edition that I have consulted.

J. P. MALLETT.

ROSS AND SUTHERLAND.—In the MS. "Cronicle of the Earles of Ross" at Dunrobin it is stated that "Huchean Ross married the Earle of Sutherland's Daug^r callit Janet Sutherland, her moy^r beand the Earle of Orkney's Daug^r callit Ellen Sinclair." This statement agrees with the printed 'Balnagown Cronicle.' Who was this Earl of Sutherland, and what is known of this daughter? A search was kindly made for me at Dunrobin, but no trace of the marriage or of the lady could be found. Hugh Ross lived *circa* 1398–1450. In 1456 John of Balnagown, his son, paid a debt to Alexander of Sutherland, laird of Dunbeth. Was his mother of this family, and not daughter of an Earl of Sutherland?

F. N. R.

NONSENSE VERSES.—Can any one tell me where I could find some nonsense verses, repeated to me many years ago, about a walk taken in London by Nanny Nob and Sir Erasmus Shoot Eye?

H. W. MAYES.

West Gate, Southampton.

PEGGE OR PEGG.—A branch of this family—which has been somewhat widely scattered in Derbyshire and parts of Staffordshire and Leicestershire, and of which some pedigrees were published in the *Journal of the Derbyshire Archæo-*

logical Society for 1880—settled at Melbourne, co. Derby, some time between 1695 and 1750. Can any one tell me, or put me in the way of finding out, whence this branch of the family came? Failing direct information, I should be grateful if some one would kindly recommend to me privately a trustworthy record-searcher who might help me in the matter.

JOHN WM. GARRETT PEGG.
Chesham House, Chesham Bois, Bucks.

LABOUR-IN-VAIN COURT.—Can any of your readers inform me of the exact position of this court in the middle of the eighteenth century; also if the same houses still exist; and what class of tenants occupied them at the above-named period?

A. W. GOULD.

10, Clive Road, West Hampstead.

PIERRE DE RONSARD.—Did Pierre de Ronsard, the French poet, take holy orders late in life? Mr. Pater, in his article in *Macmillan* on 'Gaston de Latour,' implies that he did not. Gustave Masson says positively that he did. He certainly held ecclesiastical preferment.

A. HIPPISELY SMITH.

Catwick Rectory, Hull.

[Pierre de Ronsard, or Ronsart, was Prieur de Saint-Cosme-en-l'Isle-lez-Tours, Titulaire de Croix-Val et de Bellozane, and held other preferments. He was, however, a soldier, and we believe no priest. A Pierre de Ronsart, prêtre licencié ès-droits, juge aux assises royaulx du Mans, lived in 1498, and a second Pierre de Ronsart, prêtre, chanoine et archidiacre de Chateau-du-Loir, was contemporary with the poet, being alive in 1580. It seems as if the identity of the last-named might have been confused with that of his more celebrated relative.]

HERRICK.—Can any one point out allusions to this charming poet, "England's Oberon," by eighteenth century writers? They must, I imagine, be very scanty. Is not Herrick's Julia known, or supposed, to have been an imaginary person? What is the evidence on the point?

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

ALDERMEN OF BILLINGSGATE WARD.—Sir Thomas Adams, alderman of this ward, removed to Cornhill ward Sept. 16, 1646. Sir William Peake, sheriff in 1660, was elected alderman of Billingsgate, probably in that year. The occupiers of the intervening fourteen years are much desired.

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

THOMSON AND 'WINTER.'—In the account of Thomson in the ninth edition of the 'Encyclopædia Britannica' Prof. Minto says, "We have the poet's own acknowledgment that the first hint of the 'Seasons' came from a striking dramatic poem by Riccaulton, entitled 'A Winter's Day.'" I should be glad to know where this statement of Thomson is to be met with; also whether any copy of the

poem of Riccaulton (the name is spelt Riccarton in Johnson) is in existence.

W. T. LYNN.

Blackheath.

"ART FOR ART'S SAKE."—Will any of your readers be good enough to inform me when and by whom the doctrine of "Art for art" was first concisely formulated?

DARCY LEVER.

"FORTY STRIPES SAVE ONE."—A recent number of the *Spectator* says that this phrase, as a witticism upon the Thirty-nine Articles, is to be found in the writings of Cardinal Newman. Is this correct? I have been acquainted with the joke, such as it is, for many years, but never thought it had such an illustrious origin, supposing it rather to have been produced by some professional jester belonging to the "religious press." I doubt if any one can find it in Newman's writings.

EDWARD H. MARSHALL, M.A.

Hastings.

BAPTISMAL REGISTRY IN LIVERPOOL.—Can any one inform me what churches would be likely to have on their books the baptism of a person born in Liverpool early in the year 1828?

T. J. WILLSON.

RED BOOK OF THE EXCHEQUER, in MS., containing the names of all those who held lands *per baroniam* in the reign of Henry II., with other matters pertaining to the nation before the Conquest. Why called the Red Book? Is it written in red ink? Being a roll, it cannot have a red cover. Where is this MS.; in the Museum or in the Record Office?

E. COBHAM BREWER.

INVASION OF ENGLAND.—The question of the last successful landing on any part of England by foreign soldiers is interesting. I have sometimes thought that the march of the four hundred Spanish soldiers from Newlyn to Penzance, when Penzance was burnt, was the last, but I rather think the French landed at Teignmouth under Charles II. Of course the triumphant march of William III. from Brixham, in 1688, was no foreign invasion. There was a landing of the French also in Wales at a later date. The history of the attempted invasions of England by foreign armies (successful or unsuccessful) would be interesting just now in these days of naval manœuvres.

W. S. L. S.

DOLLARS.—Please enlighten my ignorance as to how it was that Mrs. Sarah Battle came to play for dollars.

"I once knew her forfeit a rubber (a five-dollar stake) because she would not take advantage of the turn-up knave, which would have given it her, but which she must have claimed by the disgraceful tenure of declaring 'two for his heels.'"—Lamb's 'Essays,' "Mrs. Battle's Opinions on Whist."

ST. SWITHIN.

NICOLL FAMILY.—John Nicoll, one of the clerks in the Bank of England in 1764, and afterwards of the Court Lodge, Mountfield, Sussex, died in 1788. Who was his father? Any facts relating to his wife or children are also solicited.

E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

PRAXEDIS, the Russian lady who was the second wife of the Emperor Henry IV., made certain charges against her husband. Will some one tell me where I shall find a history of this case? Whether true or false, they were of political importance, though the subject is not of a kind suited to the columns of 'N. & Q.'

ANON.

POSTS AT CROSS ROADS.—What is the proper name of the posts that are placed at cross roads with hands to show the way to places? They are called in different parts of the kingdom sign-posts, finger-posts, direction-posts, in Devonshire spy-posts, in 'Dr. Syntax' guide-posts. This last is perhaps the best name, but is seldom or never used.

R. C. A. P.

'THE PROTESTANT SCHOOLMASTER.'—Can any of your readers inform me whether there are extant any copies of a little book called "The Protestant Schoolmaster, containing an Account of the Persecutions of the Protestants in Various Countries, illustrated with copper-plates. By Edward Clark, B.D. London, printed by T. B. for N. Crouch, at the Seven Stars in Sweeting's Alley, near the Exchange in Cornhill, 1680"?

RICH. G. W. HAMMOND.

Rathmines Park.

PINCHBECK.—Where can I find anything about the man? I have what Nichols gives. He calls him Christopher Pinchbeck, I think. Phillips, in his 'Biog. Dict.,' gives only Thomas Pinchbeck, calls him an English mechanic, and says he died 1783. He usually furnishes some authority; but in this instance gives none.

C. A. WARD.

Walthamstow.

SULLY-CHAMPAIGNE.—I would like to know where I can find an account of the family of Sully-Champagne, founded by William, grandson of William the Conqueror, through Adela of Blois. The family is now extinct, but I can find no detailed account of it.

F. S. D.

WILLIAM PITT.—As I have nearly completed my long-promised 'Life of Pitt' for Messrs. Allen's series of "Statesmen," may I ask whether any of your readers can supply me with a few brief notes on the way in which he is mentioned by contemporary or later writers? I am acquainted with all that is said about him in Gifford's, Tomline's, and Lord Stanhope's biographies, and also in Macaulay's

brilliant essay on Pitt; but there must be many allusions to "the heaven-born statesman" in writers of the "Georgian era" which I should be glad to embody in my sketch, and for which I should be grateful.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

AUTHORS OF QUOTATIONS WANTED.—

A pamphlet by Dr. Littledale concludes with "For we know 'That where the fight is thickest, there is the king,'" or words to that effect. I quote from memory, not possessing the pamphlet.

BLANCHE.

Replies.

NAMES OF DOGS.

(7th S. vi. 144.)

Under the heading "Hunters' Terms" in 'Gentleman's Recreation,' fifth ed. (1706), p. 18, is given "A Catalogue of some general Names of Hounds and Beagles." As only seven names out of ninety-nine are included in your correspondents' list, I give the catalogue as it stands, merely, for convenience of study, making it strictly alphabetical:—

Banger, Beauty, Blewcap, Blueman, Boman, Bonny, Bouncer, Cæsar, Capper, Captain, Chanter, Countess, Cryer, Damosel, Dancer, Daphne, Darling, Dido, Driver, Drummer, Drunkard, Dutchess, Fancy, Fidler, Flippant, Flurry, Fuddle, Gallant, Gawdy, Hector, Jenny, Jewel, Jocky, Joler, Jolly-boy, Juggler, Juno, Jupiter, Keeper, Kilbuck, Lady, Lillups, Lilly, Lively, Lovely, Madam, Maulkin, Merryboy, Mopsis, Motley, Musick, Nacter, Nancy, Pleasant, Plunder, Pluto, Ranger, Ranter, Rapper, Ratler, Ringwood, Rockwood, Rover, Royal, Ruffler, Ruler, Singwel, Soundwel, Spanker, Stately, Sweetlips, Tattler, Thisbe, Thunder, Tickler, Tidings, Touchstone, Toulter, Tracer, Traveller, Troler, Trouncer, Truelips, True-love, Truescent, Truman, Trusty, Tryer, Tulip, Tunewel, Venus, Violet, Vulcan, Wanton, Whipster, Winder, Wonder, Yerker, Younker.

Though your correspondents did not intend to include foxhounds, because their names are presumably modern, this old list may prove that many of the most popular present names can claim a very fair antiquity, and may still be useful, as the compiler intended it to be, "for such young gentlemen as in time may keep a kennel."

CECIL DEEDS.

Your correspondents N. M. and A. convey a wrong impression when they write that the names of hounds "are purely fancy designations." In one sense they may be so, but they are a great deal more. In the first place, they are always disyllables or trisyllables, never more or less, and accentuated on the first syllable. They are euphonious and well-sounding words, which come freely from the tongue when uttered in the loudest

voice. Moreover, the names are chosen in relation to parentage. The Rev. W. B. Daniel, who was, and still is, one of the highest authorities on this branch of sport, thus writes:—

“Hounds are named when first put out (that is, when sent out to ‘walk’), and the usual mode is to name all the whelps of one litter with the same initial letter as that of the dog that got, or the bitch who bred them.”—Daniel’s ‘Rural Sports,’ vol. i. p. 68, London, 1801.

Further, it is general to give the dog puppies names with the same initial letter as their sire, and the bitches with that of their dam. This arrangement facilitates the recollection of pedigree. Daniel, after the foregoing passage, proceeds to give a list of the names of hounds which were adopted a century or more ago, and which are still in use with scarcely any variation. The list numbers nearly four hundred names, and they are divided according to sex. For example, dog hounds would be Ardent, Bluster, Conqueror, Dasher, while the bitches would be Anxious, Bashful, Conquest, Dext’rous, &c.

S. JAMES A. SALTER.

“I send a greyhound to my Lord, from Mr. Maners, whose name is Menykyng; and a fayre young hownde called Hurtle, with a lyance and collar.”—John Husee to Honor, Viscountess Lisle, Nov. 6, 1537 (‘Lisle Papers,’ vol. xii. art. 83).

Being away from my books, I am unable to give exact references, but Lovel was a favourite name for a dog in the Middle Ages, and Venus for a lady’s lapdog (usually contracted to Veny) occurs in several papers in the *Spectator* of Queen Anne’s day. For Crab a reference might have been added to the ‘Two Gentlemen of Verona.’

HERMENTRUDE.

Your correspondents will find the work they wish for on “dogs in their non-zoological relations and their folk-lore” in a volume published at Nuremberg in 1685. This little-known, but extremely interesting compilation of out-of-the-way information, the ‘Cynographia Curiosa’ of Christian Francis Paullinus, treats of their history in relation to sacred rites, satanic mysteries, in the household and for hunting, for hatching eggs, for medical and magical uses, as emblems on coins, military ensigns, &c. Appended are the treatises of Caius on the British dogs and an epistle of Meibomius. In fact, it embraces every imaginable topic except that treated of by your correspondents themselves, their names, in which they have opened an additional chapter towards the complete history of dogs.

WILLIAM FRAZER, F.R.C.S.I.

A few lines of an old Gaelic ballad containing the names of five dogs may perhaps be worthy of being inserted under this head:—

Latha dhuinn a’n Gleann Cheo,
Deichnar-na bha beo dhe ’n Fheinn,
Bha caogad chu a’n lamh gach fir,
Seangshlios, Busdubbh, Mollach, Torm’s Treur,
Bu sid ainm mo chuillean con.

That is to say, “One day the ten remaining heroes of the Fingalians were in Glen Coe (the valley of mist). There were five dogs in each man’s hand, and these were the names of my hounds, Seangshlios, Busdubbh, Mollach, Torm, and Treun.” Seangshlios means slender and smooth; Busdubbh, black muzzle; Mollach, shaggy; Torm, said to mean a flood or torrent (the word is now, I think, obsolete); Treun, valiant.

Bran and Luath are also names of dogs mentioned in old poems, the former word meaning “mountain stream,” and the latter “swift.”

E. R.

Glasgow.

Lightfoot. Gay, ‘Poems,’ 1753, vol. i. pp. 71-104; ‘Fables,’ 1772, p. 53.

Ringwood. Gay, ‘Fables,’ 1772, p. 120.

Roger. ‘Life of a Cat,’ 1760, p. 173.

Shock. Gay, ‘Poems,’ 1752, vol. ii. p. 119.

Tray. Gay, ‘Poems,’ 1753, vol. i. p. 78.

Yap. Gay, ‘Fables,’ 1772, p. 174.

W. C. B.

Gingler, Gouler (=, no doubt, to N. M. and A.’s Jowler), Tingler, Toular, Nipsey, Nipatie. All dog-names from the Annandale ballad ‘Brydekirk’s Hunting.’

Cæsar, Luath. Burns’s ‘Twa Dogs.’

Maida. Sir Walter Scott’s favourite hound.

Batty. Scott’s ballad ‘Christie’s Will.’

Bawty or Batie. Jamieson’s ‘Dictionary,’ &c.

GEO. NEILSON.

Glasgow.

I would add the following: Boatswain, Lord Byron’s dog at Newstead; Maida, Sir Walter Scott’s favourite deerhound. But why exclude the faithful dog of Ulysses, and other dogs of classic fame? And if you include the names of deerhounds, why not those of foxhounds also?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Some seventy years since (1815-18) Sir Peregrine Maitland was Governor of Upper Canada (now Ontario). His wife (a daughter of the Duke of Richmond) had two pet poodle-dogs, Flos and Tiny. The northern part of the province, then all forest, was being surveyed for settlement. In the naming of the new townships Lady Maitland claimed the privilege of standing sponsor for two of them. To-day Flos and Tiny are two rich and populous townships of the county of Simcoe, Ontario.

W. SHANLY.

Montreal.

I see you are attending to dogs’ names now. The gamekeeper or huntsman of a gentleman in Lancashire was calling “Dashwood, Dashwood!” “What do you call him Dashwood for?” said a visitor. “My name is Dashwood.” “Your name Dashwood? Well, then, I can tell you you are

called after the best dog in all Lancashire." Mr. Dashwood's hand was in his pocket directly, and he could not offer less than a "gold one" after that.
P. P.

ROWLANDSON (7th S. v. 487; vi. 6, 10, 93, 193).—MR. H. BRAZANT must be responsible for my further trespassing on your pages respecting drawers—or trousers as they were first called—as an article of female apparel. That they were but little worn by women till after 1820 I have ascertained from those who lived at the time, and by but few girls previous to 1830, as I can well remember but a small number of those with whom I was acquainted adopted them. I also know, as a singular fact, that many women strongly objected to them, looked upon them with the greatest contempt, and would not allow their daughters to wear them; that they were unhealthy, indelicate, some calling them even indecent; and that it was an outrage to dress girls up like a parcel of boys (at that time boys wore nankeen trousers, often with two or three tucks at the bottom). That they were first worn for ornament, and not for comfort, is, I think, also certain, as they frequently consisted of leggings only, tied at the knee. I know, also, they were liable to come down, either from carelessness in fastening them on or the breaking of a string; and I have on more than one occasion seen a girl with one legging only, the other deposited in her reticule (pockets were not at that time in vogue) till a favourable opportunity occurred for replacing the refractory garment. This objection was afterwards got over by side pieces being added (the garment still being in two portions) which buttoned on to the bodice. This gradually gave place to the present form, except they opened at the sides, and buttoned front and back to the stays.

I think these leggings must have been in the mind's eye of Dickens when he wrote in 'Nicholas Nickleby' respecting the Infant Phenomenon, she "was rather a troublesome companion, first the right sandal came down, then the left, and, these mischances being repaired, one leg of the little white trousers was discovered longer than the other." That these leggings were called trousers I know, but in further proof quote from a letter written by a lady some years ago:—

"I did not wear drawers till I was married, in 1846, but when young, I always wore long trousers. They tied round the knee under the garters, so a clean pair were soon put on. Nearly every young girl of respectability wore them in those days till about fourteen, but they were left off when long frocks were worn."

Another also wrote me:—

"My mother, over sixty, never wore drawers, nor were they worn, as a rule, when she was a girl at school. Some few who were considered 'swell' wore them, but it was quite in the light of a novelty."

We have also only to look at the illustrations in the old children's books previous to 1825, to find

that trousers did not form a portion of their apparel. The old fashion books also seldom mention them, except to imply they were looked upon as an innovation. I have many of these books, both French and English; the earliest showing trousers are French, 1822 and 1824. I think the caricature of Gilray's mentioned by a previous correspondent, dated Jan. 1, 1800, represents only a temporary assumption of the garment. In *La Belle Assemblée*, September, 1810, there is an engraving of a lady in trousers with three frills, and in March, 1813, another, but in this case a thin robe is worn over, to disguise in some measure (as the text states) their singularity. In *Ackerman's Repository*, May, 1811, is one of a young girl in a short dress and trousers, with a broad flounce at the bottom. Great attention was bestowed on the trousers worn by young girls, sometimes being very elaborately trimmed; but in case of mourning they were worn with three very wide tucks only.

I went to a girls' school when nearly ten years old (1836), and often saw those girls who wore leggings putting them on previous to going out for a walk. They were not always worn indoors, being liable to get crumpled or soiled. There were but two girls who really wore drawers, the majority neither. In confirmation of this statement, I would refer to the *Girl's Own Paper*, Oct. 7, 1887, which entirely coincides with my own recollection; and also to the 'Letters on Long Frilled Trousers,' published in the *Englishwoman's Domestic Magazine* between 1865 and 1874, especially one from a rector's wife. This lady was evidently one of those females to whom I previously referred, having the greatest horror of this masculine garment. She says:—

"Such tasteless, shapeless things as the girl's trousers of thirty years ago were by no means universal, as neither my sisters nor I have ever worn them; and at a fashionable finishing school, where I was sent for two years when about sixteen, certainly more than half the young ladies did not wear drawers of any kind."

And also to another, headed 'Forgotten Lives,' who says:—

"Those persons who, like myself, can remember the dress of girls thirty or forty years ago, will recollect all girls wore low frocks and short sleeves; no children, except those of quite the higher class, wore drawers, or trousers as they were called, and all stays laced behind with wood busks for girls. Even then, you will generally find the drawers were only put on, with other finery, on Sundays."

I think these point conclusively to leggings, as it is scarcely credible that girls would have been allowed to run the risk, especially in winter, of wearing drawers on one day in the week only.

I have encroached already too far on your valuable space—it would take nearly a whole number of 'N. & Q.' to give extracts from and reference to the books and illustrations bearing on the subject—and will conclude by quoting from 'Lady Chesterfield's Letters to her Daughter':—

"I have worn skirts that dragged on the ground, and skirts that ended an inch above my ankles, and showing the vandyked or frilled edges of those comfortable garments we have borrowed from the other sex, and which all of us wear, and none of us talk about."

This quotation will not be found in the reprint of this work, it having been, I think unwisely, excluded.

JAS. B. MORRIS.
Eastbourne.

It would appear that these articles of feminine apparel were worn in England, by actresses at least, so early as the reign of Charles II. In a satire entitled 'The Lady of Pleasure,' ascribed to "Sir George Etheridge, Knight," printed in 'The Miscellaneous Works of his Grace, George, late Duke of Buckingham,' 2 vols., London, 1707, mention is made of Nell Gwynne's "draw'rs"; but the allusion is too gross for literal transcription in 'N. & Q.' It is worthy of curious note that Quicherat, in his 'Histoire du Costume en France,' writing of feminine fashions in the latter years of the reign of Louis XV., observes:—

"Il y eut plus étrange encore que cela: c'est que porter un caleçon (précaution dont usèrent quelques personnes en très-petit nombre) fut considéré comme un signe de mœurs équivoques."

Possibly the unpopularity of this garment among ladies "comme il faut" was due to the fact that the "caleçon" was necessarily worn by the "filles de l'Opéra" while on the stage. Drawers, however, were very old items in the French female wardrobe. Henri II. made a special affectation of imitating them in his own dress; and this, again, may serve to explain Brantôme's incidental remark that the court ladies of his time "pour lors ne portaient pas de caleçons." There is much curious lore touching this subject, from Montaigne's 'Calzoni della Signora Livia' to the gauze "pajamas" of Goya's 'Maja'; but Mrs. Grundy is all-powerful nowadays, and I would not willingly shock the feelings of that awful female by further dilating on a topic which men-folk are supposed to know nothing about.

G. A. SALA.

ST. EBBE (7th S. v. 149, 278).—St. Ebba in the ninth century governed the great monastery of Coldingham, in Merch, or the marshes, a province in the shire of Berwick. This was at that time the largest monastery in Scotland, and had been founded by another St. Ebba, who was sister to Saints Oswald and Oswi, Kings of Northumberland. This saint and her companions cut off their noses and upper lips to protect their virginity from the Danish pirates. The infidels, enraged at their disappointment, set fire to the monastery, and these holy virgins died in the flames, spotless victims to their heavenly spouse. Their anniversaries are kept on April 2 and August 25. W. LOVELL.

LAVENDER BUSH (7th S. vi. 125).—I agree with ST. SWITHIN that the traditional test of marital

supremacy rests with the rosemary, not with the lavender. The former is curiously fastidious—though I am not going to reveal the results of its culture in my own garden—whereas no difficulty is found (so far as my experience goes) in growing the latter.

HERBERT MAXWELL.

COLOURS AS SURNAMES (7th S. vi. 208).—Red, in the form of Rudd, is a common surname, and like that of William Rufus, may be referred either to the hair or the complexion. Orange, as in the case of another William, may be unconnected with colour. Black, White, and Grey are ordinary colours of hair. I know a case in which two gentlemen of the same name in one city are commonly distinguished by their hair as "Red F." and "Grey F." The common surname Green has had a local origin—"John of the Green" originally. Yellow hair is commonly called red. If it were usual for people to have blue or purple hair or complexion by nature, no doubt we should have Blue and Purple as surnames. If I have missed the point of the query, it will be my turn to put on the "sackcloth and ashes"; but it seems to me that the non-use of the names of the primary colours, with the exception of red, as surnames is sufficiently accounted for.

J. T. F.

Winterton, Doncaster.

MR. R. W. HACKWOOD wishes to be told of surnames taken from primary and other colours. Red is familiar as Reed, or Reid; and Mr. Lower says that Roy, which is so suggestive of *roi* when met with in the south, comes from the Gaelic, and really means red-haired. Roe is also sometimes Rufus, and Scarlett is perhaps so, too. 'Patronymica Britannica' records the occurrence of Blue in Scotland, and gives Blaauw, "a somewhat recent introduction from Holland," which has the same signification. Yellow likewise appears in Mr. Lower's list, and so does Geele, for which we are again indebted to the Dutch. Leaving the primaries, as Mr. HACKWOOD invites us to do, I can bear testimony to the existence of Orange, but the very common colour surnames, such as Green, Brown, Grey, White, Gwyn, Black, need hardly be enumerated. Grey is, however, sometimes of local origin, for surnames, like other things, are not always "what they seem."

ST. SWITHIN.

In the village of Heacham, Norfolk, is to be found the surname of Yellow, borne by the infant schoolmistress, who hails from Cumberland. The surname Red probably survives in the older form of Reed.

H. I.

Eastbourne.

We all of us know plenty of Reids, Reeds, and Reads, and I believe it is generally agreed amongst "the most touchy of mortals" that these are but various forms of the old *rede*, or *red*. Mr. Bardsley records several instances of "Le Bleu"; but

perhaps this will not satisfy Mr. HACKWOOD. Mr. Bowditch, however, says, but I fear his book, like Artemus Ward's kangaroo, though "amoosin," is "onprinserpulled"—

"There is a curious caprice against particular colours. Thus I find but two Purples in New England—one at East Haddam, Conn., and one at Gill, Mass.—and no Crimson or Yellow; though the latter name exists in England.....There is but one Blue in the Directory [he is speaking of Boston, U.S.], though many look and feel blue on 'Chance. Blue, Blew, and Blewey are all found at Hamilton, C.W."—'Suffolk Surnames,' Boston, 1861, p. 294.

Mr. Bowditch also notices the German Roth (red) as a colour name. C. C. B.

[MR. JOHN T. PAGE, of Holmby House, Forest Gate, copies the inscription in the churchyard of Little Brick-hill, Bucks, to True Blue. This, however, with all obtainable information concerning the bearer of this fantastic name, appears 1st S. viii. 588. MR. GRIFFINHOPE thinks that Yellow is to be found on tombstones in Nidd, Yorks. MR. FRANK REDE FOWKE is acquainted with a Miss Yellow, now living in Norfolk, and knew a fellow pupil called Orange. H. J. C., after dealing with Reid, Ridd, &c. concludes, "It is only natural that those colours which are most commonly observed on the human body, such as white, black, brown, or grey, are of frequent occurrence among our surnames, while others, such as purple or yellow, which are not the ordinary hues of health, are absent." MR. JOHN W. ODLING supplies the epitaph on Robert Scarlett at Peterborough, which will be found in 'N. & Q.' 2nd S. vii. 475. MR. GEO. NEILSON mentions Blue as the name of a native of Renfrewshire.]

CHARTIST (7th S. vi. 187).—Perhaps the following, copied from the *Annual Register* for 1838, chap. xv. pp. 310 and 311, may interest Dr. MURRAY:—

"In the autumn of the year a very uneasy spirit began to display itself among the working classes in the manufacturing counties. Immense meetings were convened in various quarters, and the language of the demagogues who addressed the multitude on these occasions was highly inflammatory. The dissatisfaction of the people was, no doubt, connected with the new poor law, which was extending its operations through these districts; but it is probable that its more immediate cause was the very high price of bread. It was, however, a remedy of a very general and sweeping character that the population was taught to demand, being nothing short of universal suffrage. A document called the 'People's Charter' was framed and put in circulation, the articles of which, as may be supposed, are of a somewhat extravagant description. It became a favourite practice with the parties to these transactions to assemble by torchlight in the open air. A certain solemnity and mystery attached to these nocturnal meetings, which struck the imagination of the vulgar, and an opportunity of attending them was moreover afforded to those whose employment did not admit of their being present in the daytime. Amongst others, a public meeting of the 'Chartists,' as they called themselves, was convened in the daytime at Palace Yard, Westminster; but the proceedings seem to have been rather flat, though the speeches delivered on the occasion were sufficiently violent; but the most numerous and important of these assemblages took place on Kersal Moor, near Manchester. The number present on this occasion was variously cal-

culated; but there would seem to be reason for thinking that it did not fall far short of 200,000. Mr. Fielden, the member for Oldham, was called to preside; and he took the chair accordingly. Perhaps the political views of these 'Reformers' will be best understood from the following passage of Mr. Stephens's speech:—"The principle of the people's charter," said he, "was the right of every man that breathed God's free air, or trod God's free earth, to have his home and his hearth, and to have happiness to himself, his wife, and his children, as securely guaranteed to him as they are to every other man whom the Almighty had created. The question of universal suffrage was, after all, a knife and fork question. If any man asked him what he meant by universal suffrage he would tell him he meant to say that every working man in the land had a right to have a good coat and hat, a good roof over his head, a good dinner upon his table, no more work than would keep him in health, and as much wages as would keep him in plenty and the enjoyment of those pleasures of life which a reasonable man could desire."

A note to the paragraph I have copied says Mr. Stephens was a dissenting minister, and the most hot-headed of all these demagogues, and it describes his associates, and the note says he was afterwards indicted for uttering inflammatory and seditious harangues; but I think I have copied enough for Dr. MURRAY'S purpose.

W. BETHELL.

Rise, East Yorks.

In the 'Companion to the British Almanac' for 1840, s.v. "Chronicle of Occurrences," are the following entries:—

Dec. 12, 1838. "Large bodies of people calling themselves Chartists, having assembled at night in various parts of the country, armed with guns, pikes, &c.....a proclamation was issued declaring all such meetings illegal, and warning all persons to desist from such assemblies."

July 15, 1839. "Riots at Birmingham. A meeting of Chartists having been appointed for the evening, the police interfered to prevent it, which so infuriated the mob that a general riot took place."

Nov. 4, 1839. "Attack on Newport by the Chartists.The Chartists collected," &c.

J. F. MANSERGH.

Liverpool.

The following may be of use:—

"It was at this period [1835-6] that men who went among the working classes of the great towns first began to speak of Chartism, Chartists, and the Charter. Some in higher ranks now and then asked what the words meant.....It is the year 1838 before we find the word 'Chartism' in the *Annual Register*; yet long before that Chartism had become the chief object in life to a not inconsiderable portion of the English nation."—Miss Martineau, 'History of the Peace,' iii. 260.

It will be remembered that the *Annual Register* for 1838 was not published until well on into 1839. I do not find *chartist* in Hansard before July, 1839.

EDWARD H. MARSHALL, M.A.

Hastings.

I remember *charterist* and *charterism* were the words commonly used by those with whom I came in contact in or about the year 1840 to indi-

cate what is now signified by the words *chartist* and *chartism*. I cannot at present give any reference to them as occurring in print, but I am persuaded that a search among the newspapers of that disturbed time published in the north of England would be rewarded with success. If my memory does not fail me, there was a newspaper called the *Northern Star*, which was for a time the organ of the party. If a file of it exists in the British Museum it would be well to examine its early issues.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SIR HENRY KILLEGREW, OF CORNWALL (7th S. vi. 108).—In Evans's 'Portraits,' on sale, vol. ii. s. a., No. 18,030, there is, "Killigrew, Sir Henry, of Arwennick, Cornwall, temp. Charles I., from an original by Vandyck at Windsor, drawing in colours, 4to., 7s. 6d."

ED. MARSHALL.

In an engraving of the tomb of the Cooke family, at Romford, there is the portrait of Katherine, Lady Killigrew, but I am unable to say what book I saw it in.

B. F. SCARLETT.

Lausanne.

W. L. HAMILTON (7th S. vi. 168, 238).—I am much obliged to SIGMA for the answer about William Leslie Hamilton. I doubt the correctness of the statement of the *Scots Magazine* that William Hamilton who died in 1822 was the last representative of the Monkland family, as I believe my husband to be the last living representative. SIGMA says the second family of Hamilton of Monkland was founded by Robert, second son of James Hamilton of Dalzell, and that he was succeeded by Alexander as eldest son. On the contrary, in a pedigree of the Hamiltons of Monkland in our possession, Robert Hamilton, the first of Monkland, was succeeded by William Hamilton of Monkland, his eldest son, who in his turn was succeeded by his eldest son Andrew, who died unmarried. He was succeeded by his brother David, who married Margaret Maxwell, of Arklund, by whom he had one son, William Hamilton, surgeon in Airdrie, who married Mary Brown. His children were as follows: William Hamilton, H.M. British Consul at Boulogne; Mary Maitland Hamilton; Robert, who died unmarried; Campbell Hamilton; Eleonora Hamilton; Walter Hamilton; Margaret Hamilton, who married John Leslie.

Can SIGMA or any other reader of 'N. & Q.' follow this pedigree further? Some of the descendants of this family are supposed to have settled in the West Indies, where they had estates called the Hamilton estates.

AGNES F. HAMILTON.

CATHOLIC EMANCIPATION ACT (7th S. vi. 108).—A similar query to that of MR. W. WINTERS was asked by A. A. in 3rd S. ix. 519. It received several replies. The two most remarkable were

that of DR. HUSENBETH, at 3rd S. x. 97, who stated, *inter alia*, that George IV. "finally consented to sign the Bill"; and that of H. P. D., 3rd S. x. 191, who refers to Alison, and describes from him the remarkable scene between the king and Lord Eldon, after which he sums up the result as follows:—

"Alison goes on to say that Lord Eldon was too sensible a man not to see that, the measure having been introduced with the king's consent, 'a ministry could not be found which would support him in rejecting it.' He therefore advised his Majesty to yield, which, with infinite reluctance, he did, and 'the Bill received the royal assent on April 13 by commission: the established mode of indicating it was the measure of the ministry rather than of the sovereign.'"

ED. MARSHALL.

THE USE OF SPECTACLES (7th S. vi. 126).—I have travelled in all parts of Germany, and have made observations on the prevalence of the use of spectacles, with the following result. Spectacles, or rather *pince-nez*, are in most use from Cologne to Basle, and on into Switzerland; young and old wear them. In Berlin and North Germany they are in very little use; so in Saxony and Bohemia; more common in Vienna and Austria. The reason often given in England for the German use of spectacles, that the Gothic type dazzles the eyes, can hardly be a sufficient reason, for this type is perhaps more in use in Prussia than in South Germany. I cannot help thinking that fashion has more to do with it than anything else.

E. LEATON BLENKINSOPP.

"OF A CERTAIN AGE" (7th S. v. 447; vi. 36, 130).—In a French novel called 'En Deux Noces,' by Alexandre Boutique (1888), I find the following, viz., p. 2, "un monsieur d'un certain âge"; p. 52, "M. Bobelin [the same gentleman] avait la soixantaine"; whilst in p. 135 M. Bobelin, talking to himself, and considering the advisability of a second marriage, says, "Certes, à soixante ans, on n'est pas un vieillard." According to this author, therefore, a man is of a certain age when he has reached sixty. A French friend, however, to whom I wrote upon the subject, replies, "Un homme d'un certain âge est, pour moi, un homme qui a plus de cinquante ans; et une femme d'un certain âge, une femme qui a dépassé la quarantaine." And in my own mind, before writing to my friend, I had fixed almost exactly the same limits, viz., fifty to sixty for a man and forty to fifty for a woman.

F. CHANCE.

Sydenham Hill.

ST. SWITHIN (7th S. v. 208).—The phrase "pepyng a brode gate" is, I think, only a distortion of the Middle Age Latin *tenens burgagium*, used frequently in the "Wappentagium de Sadberge" in Bishop Hatfield's "Survey" (Surtees Society's Publications, vol. xxxii.). In the glossary to this volume the term *burgagium* is thus

defined, "A holding in a town, and to which were attached certain borough rights." Dr. Littleton's 'Latin Dictionary' describes a *burgagium* as follows, "A dwelling-house in a Burrow-town; also a tenure by which the inhabitants of a borough held." I keep the two spellings of *borough* given by Dr. Littleton.

JULIUS STEGGALL.

3, Queen Square, W.C.

RUSSIA, BLACK, WHITE, AND RED (7th S. vi. 149, 177).—In the middle of the ninth century the Northern chiefs, Rurik and his two brothers, landed on some such marsh as that on which St. Petersburg now stands to lay the foundation of the Russian empire. These Scandinavians took the name of Russia with them, causing the country which they occupied to be named after them: for the first Russian chronicler, the monk Nestor, writing from his cloister in Kiev about 1100, calls them the "Russian Varangians" as distinguished from the "other Varangians," the Swedes, Northmen, English, and Goths. Varangians was the name by which the Norse body guard of their emperors—and through them all Northmen—were known to the Greeks; and these special Northmen had probably got the name of Russians (*Ruri*) because coming from the opposite coast of Swedish Upland, a part of which the German antiquary Schlötzer tells us is still known by its own country folk as the Ros-country.

ONESIPHORUS.

In the 'Description of Europe,' printed at the back of its 'Map,' issued by John Speed in 1626, it is stated:—

"Muscovia is the last Region of Europe towards the East, and, indeed, stands a good part in Asia. It is bounded on the West with Livonia and some part of Swevia, on the East with Tartary, on the North with the frozen Seas, and southward with the Lituania. The length of it is 3,000 miles, the breadth 3,065. It is likewise known by the name of *Russia alba*."

Russia nigra is mentioned as a province of Poland. Heylyn, in his 'Cosmographie' (1657), p. 510, after giving similar boundaries to Russia, says:—

"It was thus called from the Rossi or Russi.....called also *Russia Alba*, to distinguish it from *Russia Nigra*, a Province of Poland.....because the Inhabitants use to wear white caps and vestments."

Speaking of Moldavia, he says:—

"Others conceive that it was at first called *Maurdavia*.....the country of the black *Davi*.....so named from their complexion, or the colour of their caps and other garments; as *Nigra Russia*, a near neighbouring Province of the Realm of Poland, on the like occasion."—P. 562.

See also Moreri's 'Dict.,' 1694.

J. F. MANSERGH.

Liverpool.

"RADICAL REFORM" (7th S. v. 228, 296; vi. 137).—Though without the substantive *reform*, the following extract illustrates the meaning of the term *radical*, and is a little earlier than the pas-

sages already adduced. It is from a pamphlet entitled "The Necessity of a Speedy and Effectual Reform in Parliament. Manchester, Printed by M. Faulkner & Co." The dedication to "The Friends of the People" is signed by Geo. Phillips, Manchester, Nov. 20, 1792. Arguing against any partial reform, the author says:—

"By applying palliatives, instead of the means of radical cure, to the body politic, as to the natural, the original disorder is suffered to remain, to extend its influence gradually, and almost imperceptibly, till it vitiates the whole mass" (p. 6).

W. E. BUCKLEY.

THE FIRST EDITION OF ROBERT BURNS'S 'POEMS' (7th S. vi. 146).—It is surprising how much this book has gone up in value, no doubt from its exceeding rarity and from the fact of very few copies having been originally published. The following extract from 'An Old Man's Diary,' by John Payne Collier, of which, on the authority of Dr. INGLEBY (see 'N. & Q.,' 6th S. x. 251), only twenty-five copies were printed, will interest your readers. Perhaps the anecdote may remind many of them of having allowed chances of a similar kind to slip through their own fingers:—

"I met with a vexatious disappointment to-day [Aug. 1, 1832]. I was passing through Turnstile to Lincoln's Inn Fields, and so to Somerset House, when I cast my eyes upon some shelves with books outside a shop kept by a man of the historical name of Cornish. I saw one book that I much desired to possess, viz., the Kilmarnock edition of the Poems of Burns, dated 1786. As I was going farther, and intended to return directly, I put it back on the shelf, making up my mind to purchase it on my way home: the price was only 1s. 6d., but I knew it would not be dear at a guinea: and when I returned by the same way I did not for a moment forget my book—for I already considered it mine. My mortification, therefore, was not a little when, as I passed the place again, I found it gone—sold for 1s. 6d., to somebody else. I resolved from that time never to run such a risk again. It was uncut, and in the original boards. I have never seen any such copy. Let causers decide whether to have given the poor bookseller only 1s. 6d. for a book worth a guinea would not have been imposing upon him. No; he obtained his profit out of the 1s. 6d., and I should only have availed myself of a little superior knowledge, which perhaps I had bought very dearly."—Part ii. pp. 24-5.

The published price of the book was, in 1786, only three shillings; in 1832 Payne Collier mentions a guinea being about its market value; whilst in 1888 a copy fetched at Sotheby's 86l.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I beg to add a supplement to CUTHBERT BEDE'S interesting note. It seems that a still higher price has been obtained for a copy than he mentions, and that is 111l., as reported in the *Athenæum* of April 7, 1888, if correct; but it is quite an error, as stated in the same paragraph, that Ramsay presented Burns with a copy of his poems, as he was dead before Burns was born. The original edition

of Burns's 'Poems' (1786) consisted of 612 copies, and it is certainly wonderful that the book has attained such extreme prices. About thirty years ago it was comparatively reasonable (about 2*l.* to 4*l.*), but since that time it has gradually advanced. The following are some sales that have taken place during that time:—In Edinburgh, 1858, 3*l.* 10*s.*; Glasgow, 1859, 8*l.*; Edinburgh, 1869, 10*l.* and 14*l.*; Glasgow, 1871, 17*l.*; Edinburgh, 1874, 19*l.*; Edinburgh, 1876, 4*l.*; London, 1876, 38*l.* 10*s.*; London, 1881, 49*l.*; London, 1882, 73*l.* and 67*l.*; Edinburgh, 1884, 40*l.*, and 23*l.* incomplete; London, 1887, 66*l.*; London, 1888, 111*l.*, 86*l.*, and 35*l.* 10*s.* incomplete. D. WHITE.

PROVERB (7th S. vi. 106).—Anthony & Wood was quite right, and ASTARTE may be referred to "The Life of the Renowned Doctor Preston, writ by his Pupil, Master Thomas Ball, D.D., Minister of Northampton, in the year 1628: now first published and edited by E. W. Harcourt, Esq., M.P., of Nuneham Park, Oxon." (Parker & Co., 1885). This interesting little book has been edited by Mr. Harcourt from a MS. in the library at Nuneham, from which library also (as the editor observes) came John Evelyn's well-known 'Life of Mrs. Godolphin.' Thomas Ball begins his narrative thus: "John Preston, the son of Thomas and Alice Preston, was borne at Heyford, in Northamptonshire"; and he adds that Thomas Preston was descended of the Prestons of Preston, in Lancashire. I do not know whether these Prestons were connected with Thomas Preston of Holker, who in 1640, or thereabouts, founded the library in Cartmel Church, and put up the beautiful carved woodwork of the chancel there. "Old Mr. Dod," whose "Worthie Sayings" are on record, preached at the doctor's funeral at Fawley = Fawsley.

A. J. M.

"A whet is no let" is duly recorded in Ray's 'Proverbs,' ed. 1768, p. 168. Preston was born at Heyford, in Northamptonshire. His 'Life,' by Thomas Ball, was first published in Samuel Clarke's 'Martyrology,' and edited so lately as 1885 from a MS. at Nuneham by Mr. E. W. Harcourt (Oxford and London, Parker & Co.).

C. E. D.

SCARPINES (7th S. vi. 167, 218).—With all deference to the opinion of three contributors at the last reference, that the "scarpine" and the "boot" were nearly, if not quite, identical instruments, I must beg to differ from them, for, firstly, the "boot" does not ever appear to have been used in conjunction with fire. Of course not; it was of wood. Secondly, the "boot" was made by arranging four or more pieces of wood laterally round the leg, and the torture was produced by driving in wedges with a mallet between the wood and the leg. This appears not only from the description

of the "boot" given by Dr. Brewer ('Dictionary of Phrase and Fable,' *sub voce* "Boot"), but also from the account given by Sir W. Scott ('Tales of a Grandfather,' A. & C. Black's edition, Edinburgh, 1857, vol. ii. p. 163) of the torture of Mitchell, a fanatical preacher, who fainted at the ninth blow of the mallets. This was his punishment for fring at Sharpe, Archbishop of St. Andrew's, missing him, and wounding Honeyman, Bishop of the Orkneys. Thirdly, the "scarpine" was evidently, according to the 'Encyclopædic Dictionary' and its derivation, framed on the model of a small shoe or slipper, fitted only the foot, and was probably of iron.

With regard to G. F. R. B.'s remark, with which I entirely concur, may I be allowed to say that the friend whom (not owning one myself) I asked to consult his copy for me, unfortunately lacked just the number containing "Scarpine," which has, I believe, only recently been published.

H. DELEVINGNE.

Castle Hill, Berkhamstead.

'UNDERGROUND JOTTINGS' (7th S. vi. 207).—One of a collection of sketches by E. F. Turner, published 1878. E. G. H.

DEATH BELL (7th S. v. 348, 417; vi. 57).—This superstition is well made use of by Thomas Tickell, the friend of Addison, in his plaintive ballad of 'Lucy and Colin,' which appears in Percy's 'Reliques':—

Three times all in the dead of night
A bell was heard to ring;
And at her window shrieking thrice
The raven flap'd his wing.

The omen was understood:—

'Too well the love-lorn maiden knew
That solemn, boding sound;

and, of course, she duly died. Results are sometimes more logical in ballads than in real life, for people have a trick of cheating death bells and croaking ravens, and occasionally croaking Hippocrates himself. GEO. NEILSON.

FUFTY (7th S. vi. 229).—The good woman who called the beer *fufy* because it tasted of the barrel must surely have been aiming at the word *fusty*, French "*justé*, fusty, tasting of the cask," from *fuste*, a cask (Cotgrave). H. WEDGWOOD.

[Very many correspondents are thanked for the same suggestion.]

'THE OXFORD AND CAMBRIDGE MAGAZINE' (5th S. xii. 48; 7th S. vi. 228).—Three references will supply something of what your correspondent W. F. P. desires, namely 'N. & Q.,' 6th S. xi. 62, 198, and the *Cambridge Review*, March 10, 1886. The copy of the magazine in the Cambridge Free Library "has many of the names [of authors of articles] pencilled in." FALCONER MADAN. Oxford.

FLEMISH BRASSES (7th S. vi. 147).—In addition to the specimens of above brasses mentioned by MR. OLIVER as existing in England, there are also the following:—

In the British Museum the head of a bishop or abbot, date 1360–1370, under a fine canopy, with soul, saints, &c. Formerly in possession of the late A. W. Pugin. Engraved in Boutell's 'Monumental Brasses.'

In the Museum of Economic Geology the large brass of Lodewyc Cortewille, 1504, and his wife, Dame Colyne van Caestre, 1496.

In Topcliffe Church, Yorkshire, the large brass of (Thomas de) Topclyff, 1362, and his wife, 1391, both in mantles, with canopy, with souls, angels, &c. On the reverse of this plate are some unfinished portions of brasses.

There are also several specimens of Flemish palimpsests, the particulars of which I should be pleased to give MR. OLIVER if he cares to write to (Rev.) H. EARDLEY FIELD.

Howden le Wear, Darlington.

THE HORNET OF JOSHUA XXIV. 12 (7th S. vi. 105).—The literal sense seems to be confirmed by the following narrative, printed by Kirby in his 'Bridgewater Treatise,' vol. ii. pp. 336, 337, as illustrative of the gregarious instincts of certain insects:—

"In the second volume of Lieut. Holman's 'Travels'—in whom the loss of sight has been compensated by a wonderful acuteness of mental vision—the following anecdote is related illustrative of this fact. 'Eight miles from Grandie—, the muleteers suddenly called "Marambundas, Marambundas!" which indicated the approach of a host of wasps. In a moment all the animals, whether loaded or otherwise, laid down on their backs, kicking most violently; while the blacks, and all persons not already attacked, ran away in different directions, all being careful, by a wide sweep, to avoid the swarms of tormenters that came forward like a cloud. I never witnessed a panic so sudden and complete, and really believe that the bursting of a waterspout could hardly have produced more commotion. However, it must be confessed that the alarm was not without good reason, for so severe is the torture inflicted by these pigmy assailants that the bravest travellers are not ashamed to fly the instant they perceive the terrific host approaching, which is of no uncommon occurrence on the Campos.'"—Quoted in *Lit. Gazette*, Jan. 3, 1835, p. 4.

W. E. BUCKLEY.

TENEMENTAL BRIDGES (7th S. v. 348, 409, 471, 517; vi. 72).—At Warkworth, co. Northumberland, there is a tower still standing at the south end of the bridge, commanding the passage, with a gateway only large enough to let a single conveyance through. It had been a defence against enemies from the north. G. H. THOMPSON.
Alnwick.

BYRON'S TOWN HOUSE (7th S. vi. 126).—The house referred to by your correspondent as 13, Piccadilly Terrace, "where Byron passed the wretched period of his married life," &c., is now

No. 139, Piccadilly, the town residence of Sir Algernon Borthwick, Bart., M.P., and stands two doors west of Park Lane; whereas the house pointed out to me more than forty years ago by an excellent authority as the one in which Byron lived during the London season following his marriage stood (until it was pulled down a few weeks since) three doors east of Park Lane. It was No. 131, Piccadilly, being the centre one of three houses very similar in appearance. Latterly it was let out as chambers, and there for some time resided the Right Hon. John Bright, M.P. G. M.

KIMPTON FAMILY (7th S. v. 389, 498; vi. 92).—This family still resides at Coats, in my late father's parish of Ardeley. The head of the family was my father's church clerk, as his father was before him. HAROLD MALET, Col.

CONVENTIONAL DRESS OF MODERN WAITERS (7th S. vi. 87).—DR. HARDMAN must remember that what he calls the "evening dress" was not necessarily the dress of night, and that waiters, as well as the few who have been left behind in the race of fashion, are in garments common enough in the daylight of the first forty years of this century.

HAROLD MALET, Col.

The waiter at the coffee-house in 'Nicholas Nickleby' wears tail-coat and white trousers, and the friendly waiter in 'David Copperfield' tail-coat, white tie and waistcoat, with black trousers. Both wear shoes with strings.

EDWARD H. MARSHALL, M.A.

Hastings.

FISH GUARD (7th S. vi. 147).—The official 'Army List,' July, 1888, does not give Fish Guard as an authorized honour of the Pembrokehire Yeomanry Cavalry. K. 3

DEVICE (7th S. vi. 148).—I would suggest that the "compass" means what we now call a pair of compasses. One leg is in the centre of a circle, and the other is broken off. The motto means "That which might draw the circle is wanting."

J. CARRICK MOORE.

I cannot answer the first part of MR. WARD'S query, but wish to remark, with regard to his words about the device itself, that he seems to take the word *duceret*—"to lead one round [the world]." Is it not rather = what would "draw" or "trace"?

W. S. LOGEMAN.

BROOKE OF ASTLEY (7th S. iv. 87; vi. 43, 158).—I am much obliged to MR. AXON for the reference to Finlayson's pedigree, which, however, I had already seen. The dates which I quoted from the Chorley registers render it impossible that Thomas, son of Richard Brooke, of Astley, by Margaret Charnock, his wife, could have married as early as the year 1679, this date being previous

to the baptism of his elder brother William. This is sufficient of itself to prove the inaccuracy of Finlayson's pedigree, which contains many other serious blunders. Margaret Wharton (not Ann Williamson) was, according to the 1850 edition of Burke's 'Landed Gentry' (under "Charnock of Charnock"), the name of Thomas Brooke's wife. The date 1679 fits in very well for the marriage of the Thomas Brookes, of Gray's Inn and Middlewich, to whom I alluded in my note, and who was called to the Bar about this time. Everything seems to me to point to the conclusion that this Thomas Brookes, of Middlewich, was the real ancestor of Mr. Edward Brooke, of Pabo, Conway.

H. W. FORSYTH HARWOOD.

HALL-MARK (7th S. vi. 167).—Several instances of the words "hall-mark" and "hall-marked" are to be found in "A Report from the Committee appointed to inquire into the Manner of Conducting the several Assay Offices in London, York, Exeter, Bristol, Chester, Norwich, and Newcastle-on-Tyne. Reported by Thomas Gilbert, Esq.; 29th April, 1773." The expression was evidently in common use and well understood at that time.

T. M. FALLOW.

Coatham, Yorkshire.

CHARLES DICKENS AND SIR THEODORE MARTIN (7th S. vi. 45, 176).—In reply to MR. J. W. ALLISON, Wilson's 'Tales of the Borders' was first issued in three-halfpenny numbers, without date, till the 107th number (November 19, 1836), and was extended to No. 312 (October 24, 1840), forming 6 vols. folio. 'Country Quarters' is in vol. vi., No. 272 (January 18, 1840). 'Horatio Sparkins' was first published by Macrone in vol. i. of 'Sketches by Boz,' 1835.

JAMES B. MORRIS.

Eastbourne.

Wilson's 'Tales of the Borders' commenced November 8, 1834, with 'The Vacant Chair,' and finished October 24, 1840, with 'A Dream.' 'Country Quarters' is tale No. 272, date January 18, 1840.

G. H. THOMPSON.

Alnwick.

STARVE-YOAD (7th S. ii. 408).—This query having been reprinted in the *Kendal Mercury*, Mr. W. Browne, of Tallantire Hall, replies to it in the "Notes and Queries" column of that paper for August 11 as follows:—

"Surely the meaning of this is very simple. *Yod*, or *yoad* (see Dickinson's 'Glossary of Cumberland Words'), means 'an old mare,' possibly synonymous with *jade*. 'Horse-pasture' is a common name of a field, cow-close, &c. Is not Starve-horse a likely name to be given to a very poor pasturage, or place where horses were badly fed? I am not sure whether I can spell correctly the following *true* story in illustration of the meaning of *yod* or *yoad*. A stranger, not familiar with the Cumberland dialect, was watching a little vessel entering one of our harbours. A Cumbrian who accompanied him said, 'I will ask the captain a question, and I will bet you that

you do not understand one word of either question or answer.' 'A-by, coust te wi kie?' 'Ay; twa square a kie an yan [or ya] yod.' 'Abraham, comest thou with cattle?' 'Yes; two score of cattle and one old mare.'

Q. V.

THE SWORD OF THE BLACK PRINCE (7th S. vi. 228).—I have in my possession an original book-plate, with portrait and date 1794, of Thomas Barritt, the Manchester antiquary, who claimed to have amongst his fine collection of ancient arms and armour the veritable sword of Edward the Black Prince taken by Oliver Cromwell from the monument in Canterbury Cathedral. Barritt, in his 'Diary,' describes it:—

"The handle of Stag Horn, the cap at the pomel, guard, and ring in the middle of the handle is Iron, and once gilt with gold not yet thoroughly worn away. Upon one side of the blade is written in letters of gold and in old character 'Edwardus,' with the imperfect figure of some animal; on the other side is inscribed with the same metal and character 'Prins Anglie.'"

In my book-plate this sword is suspended across the body of the portrait, with the name "Edwardus" displayed. At Barritt's death in 1820 his valuable collection would be dispersed, and possibly the sword find its way to Windsor Castle. Perhaps these few remarks may assist in its identification.

JOSEPH BEARD.

Ealing.

This sword was not long ago, and probably is still, at Windsor Castle, in an apartment called, I think, the North Gallery, or North Corridor.

JULIAN MARSHALL.

[MR. FRED. LEARY repeats the information given by MR. BEARD, and adds that the sword was described in a letter to the Society of Antiquaries, dated Jan. 17, 1781, and was engraved in Gough's 'Sepulchral Monuments.']

CAWSEY, OF GREAT TORRINGTON, DEVON (7th S. v. 168).—Giles Cawsey was, I believe, the grandfather of Lewis Cawsey, whose daughter married the Rev. R. Chichester, the great-uncle of the present Chichester, of Hall. Robert Cawsey, brother of Lewis Cawsey, married Jane Loveband (see 'County Families'), whose sister Eleanor married Richard Kelland, of Lapford. They are quoted in a deed of 1765. I do not know what arms they used. There are still Cawseys living at Alscott Barton and at Little Torrington, close to Great Torrington. Littleham Court belonged to the Anthony, related by marriage to the Kellands of Lapford, and was sold by them to Sir G. Stucley in 1872. It was owned by the Bassetts in 1760.

W. D. PINK.

Leigh, Lancashire.

HAMPTON COURT GUIDE-BOOKS (7th S. vi. 248).—If MR. RALPH THOMAS will purchase a copy of the 'Handbook to Hampton Court,' new edition, revised, 1887, he will find much, if not all, the information he seeks. If he wants more he can

buy a copy of Mr. Law's 'Historical Catalogue,' where he will find all that is at present to be had. These books are both accessible and cheap. Should not such sources be exhausted before applying to 'N. & Q.'?

JULIAN MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Leslie Stephen. Vol. XVI. Drant—Edridge. (Smith, Elder & Co.)

ONCE more, with exemplary punctuality, the new volume of this admirable work makes its appearance. Beginning with some of the most interesting personages in English literature, it terminates with characters belonging to our earliest recorded history—Edgars, Edmunds, and the rest. In the first half of the volume we find names such as Michael Drayton, Drummond of Hawthornden, Dudley, Dryden, Dugdale, and Dunbar; in the latter half the Edgeworths alone among recognizable beings inspire any very keen interest. Of the writers we have named first excellent accounts are given. Dryden is probably the greatest name in the volume. Of him the editor, Mr. Leslie Stephen, naturally writes the biography. To Dryden's transcendent merits Mr. Stephen renders full justice. He regards Dryden, however, as the "least unworthy of all great poets," and holds that therefore "he reflects most completely the characteristics of the society dominated by the court of Charles II.;" and, without entering upon the great Collier controversy, he holds Dryden's comedies a "lamentable concession to the worst tendencies of the time." In other portions of this volume Mr. Stephen writes upon Richard Lovell Edgeworth and his daughter, Maria Edgeworth, praising in the latter her "keen observation of character" and "her shrewd sense and vigour." Dunton, the bookseller, and the two Dyers, George and John, both of them poets, are also in Mr. Stephen's hands. Admirably competent biographies are sent in by Mr. S. L. Lee, Mr. A. H. Bullen, Mr. G. F. Russell Barker, and the Rev. J. Woodfall Ebsworth. The first-named is, indeed, a mainstay of the 'Dictionary.' Lives such as he sends of Drummonds, Dudleys, Dymockes, and the like are models of compression, of style, of accuracy and insight. Mr. Stephen is exceptionally happy in aid such as Mr. Lee affords. Among Mr. Bullen's best lives are those of Michael Drayton—altogether a model—and the Rev. Alexander Dyce. Mr. Ebsworth is responsible for bright lives of Dugdale, of Tom D'Urfey, &c., and of his own father and mother, Joseph and Mary Emma Ebsworth. Among many excellent contributions of Mr. Barker are Tom Duncombe, Laurence Echard, and Henry Dundas, first Viscount Melville. Other Dundases come naturally into the valuable series of naval biographies contributed by Prof. J. K. Laughton. Mr. H. R. Tedder sends the life of J. C. Dunlop, the historian of fiction; and Dr. Garnett that of Robert Drury, the traveller. The Rev. W. Hunt supplies the life of St. Dunstan and most of the Anglo-Saxon biographies. He is, of course, the most competent man to deal with such. An effect of pedantry is, however, conveyed when he insists on spelling a name "Eadgar" or "Eadmund," though the name in the 'Dictionary' is Edgar or Edmund. The very high level of the 'Dictionary' is admirably maintained.

Llanely Parish Church, its History and Records. With Notes relating to the Town. By Arthur Mee. (Llanely, South Wales Press.)

THIS is a useful book of local memoranda. It makes no pretensions to be a contribution to literature, but is of

value as preserving beyond risk of destruction a great part of the parish register and the monumental inscriptions of the church and churchyard. We cannot speak highly of the engravings. One of them represents the church as it was a hundred years ago. We there see a little tower over the chancel arch. It is the place in which the sanctus bell hung before the changes in ritual in the sixteenth century. It is painful to have to tell that during recent alterations this interesting relic has been swept away because it was "very rickety, [and] water dropped from it during showers on the head of the preacher." This was surely a reason for repair, not for destruction. It is sad to think how day by day interesting remains of art and history are being destroyed with the consent of persons in whom we have a right to hope for some small share of cultivation.

The Plots of the most Famous Old English Plays, by Henry Gray (Griffith, Farran & Co), gives the stories of twenty odd plays, extending from Marlowe's 'Tamburlaine,' 1538, to the 'Lady of Lyons,' 1838. An index of the principal characters is affixed. We can only ask, as was asked *à propos* to the appearance of Dodd's 'Beauties of Shakespeare,' Where are the other eleven volumes?

The Directory of Second-hand Booksellers, Public Libraries, &c., by Mr. James Clegg (Rochdale, Clegg; London, Stock), of which a second edition is published, has expanded to four times its original dimensions. Though intended specially for booksellers, it is likely to be useful to collectors.

THE Rev. Joseph Maskell, A.K.C., the Master of Emmanuel Hospital, has published (H. Parr, Moorfields) *The Five Senses: God's Gift and Man's Responsibility*, addresses delivered during the present year in St. James the Less, Westminster.

WE have received *The Two Evolutions: the Real and the Mock*, by F. H. Laing, D.D. (Stock).

MR. SWINBURNE sends to the *Fortnightly* a valuable paper on 'Ben Jonson's "Discoveries,"' in which he traces, among other *notabilia*, passages of autobiographical interest. Canon Taylor discourses on 'The Great Missionary Failure,' and Dr. Savage on 'Homicidal Mania,' Mr. Stanford writes on 'Mr. Hubert Parry's "Judith,"' Mrs. Lynn Linton on 'The Irresponsibilities of Genius,' Mr. Symonds on 'Count Carlo Gozzi,' and Mr. Henry James on 'The Brothers de Goncourt.' The number is of exceptional interest and value.—Mr. Swinburne, whose name is now familiar in magazines and reviews, and who is slowly exhausting the dramatic poets of the Elizabethan epoch, writes in the *Nineteenth Century* upon 'John Marston.' His recognition of the services Mr. Bullen has rendered the dramatist is pleasing, and his rebuke of the offences to "good taste and natural instinct" in Shakespeare's 'Venus and Adonis' is but too edifying. 'Exorcizo te,' by M. H. Dziewicki, gives a good account of old treatises on casting out demons, but startles one by some of its later views. Mr. J. F. Rowbotham calls his paper, somewhat courageously, 'The Wagner Bubble,' and Mr. J. S. Fitch describes that remarkable institution 'The Chatauqua Reading Circle.'—'Shakespeare Unawares,' by Arthur Gaye, contributed to *Macmillan*, gives many passages from Shakespeare not ordinarily known to be in his works. Mr. Walter Pater concludes his 'Gaston de Latour,' 'On a Tennessee Newspaper' gives a curious picture of newspaper writing in the southern states of America. Miss Cartwright has a pleasant paper on 'The Savile Letters.' There is a description of 'A Modern Pilgrimage' in Ceylon, and a good paper on 'John Brown.'—In *Murray's* Mr. Lang expresses, under the not very happy title of 'International Girlishness,' some very sensible opinions

as to American thin-skinnedness to English censure. The Rev. Frederick Arnold writes on 'Dean Burgon,' and Mr. Wakefield continues his 'Foundation Stones of English Music.' 'Pathos' is the title of an essay by Mr. A. C. Benson, which, however, deals only with pathos of the homeliest sort.—The Rev. S. Baring Gould writes in the *Gentleman's* on 'The Original Munchausen,' and gives the history of the veritable Baron Munchausen, from whom Raspe took the name. Mr. J. A. Farrer, writing on 'A Heathen Moralist,' gives long extracts from the Kural of Tiruvalluvar. Mr. W. J. Lawrence gives a long biography of Madame Celeste, and Mr. Norris deals with 'Gulbram, Dane King, and the Danes at Barking.'—'A Coach Drive at the Lakes,' with its interesting memories, is continued in the *Cornhill*, in which also appear 'Sketches of Indian Life' and 'The Great American Language.' The last-named article we specially commend to Dr. Murray and his aids.—'Good Night to the Season, 'tis over,' in *Temple Bar*, gives a brilliant and humorous sketch of the past season, illustrated by many curious anecdotes and recollections. A very interesting account is also given of some of 'Our Diplomatsists.' A very readable 'Memoir of Alexander Cruden' is signed by our contributor Mr. C. A. Ward.—A poem by Mr. Swinburne entitled 'Olive,' in that poet's latest vein, opens out the *English Illustrated*. Under the title of 'A Dead City' Mr. Baker describes St. Davids. The illustrations to this are by Mr. Walter Crane. 'The Morte d'Arthur' is by Mr. F. Ryland, with illustrations by Mr. H. Ryland. Mr. Traill continues his 'Et Cætera.' An engraving of Gerard Dow's portrait of himself is prefixed.—Under the title of 'Wardour Street English' Mr. Archibald Ballantyne in *Longman's* derides the present fashion for using Saxon-English. Canon Butler's pleasant 'Reminiscences of the Lakes in 1844' gives recollections of Wordsworth and Coleridge. A. K. H. B. writes on 'The Longest Day' and Mr. Andrew Lang gives his 'At the Sign of the Ship.'—*All the Year Round* has papers on 'Ur of the Chaldees' and 'Sketches in Teneriffe,' in two parts.

MR. C. A. WARD continues in the *Bookworm* his 'Johnson's Tavern Resorts' and Mr. W. Sidney writes on *Hermespus Redivivus*.'

PART LIX. of Mr. Hamilton's *Parodies* gives travesties of the 'Ingoldsby Legends,' the poems of Poe, and American national and patriotic poems.

THE monthly publications of Messrs. Cassell once more lead off with the *Encyclopedic Dictionary*, of which Part LVII. comprises from "Piercing-file" to "Polacanthus." Under "Pleasure," "Plough," and "Ply" illustrative information of great value is to be found. We can only express afresh our regret that a certain percentage of contributors will not refer to this excellent dictionary before sending queries to 'N. & Q.'—Part XXXIII. of the *Illustrated Shakespeare* carries the 'Second Part of King Henry VI.' so far as Act IV. sc. x. Among other illustrations are several of Jack Cade.—*Old and New London*, Part XIII., reaches Billingsgate and the Custom House, and has engravings of both. There are many views of the premises of the City companies, with one of the Steel Yard and neighbourhood in 1540, from Van Wyngard's plan.—*Our Own Country*, Part XLV., depicts the Isle of Man, with views of Douglas, Peel Castle, Braddo Head, &c.; Rochester and Chatham, with designs of the Castle, the Cathedral, and the Dockyard, and a portrait of Dickens; and the Severn, which is illustrated with pictures of the Wrekin and of Uriconium.—Part VII. of Naumann's *History of Music* is wholly occupied with early Christian hymnology, of which a full account is begun. A facsimile of a letter of Johann Sebastian Bach, from the original in

the Musical Library at Dresden, accompanies the number.—Part X. of *Cookery* contains ample information as to salads.—The first volume of the *Woman's World* is completed, and it will henceforth be enlarged. In the present number Miss Garnett's sensible remarks on 'The Equality of Women,' 'A Pompeian Lady,' and Miss A. Mary F. Robinson's 'A Walk through the Marais,' part ii., repay attention.

WE much regret to announce the death, at the early age of thirty-eight, of the Rev. Harry B. C. Delevingne, M.A., a constant contributor to our columns. Mr. Delevingne died at his residence, Castle Hill, Berkhamstead, on the 30th ult.

The following letter from Mr. Graham speaks for itself:—

"Since you kindly inserted a notice in 'N. & Q.' (7th S. vi. 100) of the help needed to continue the preparation of the 'Chaucer Concordance,' most generous assistance has been offered by eleven ladies and gentlemen, who are now at work. There are more than twenty poems and parts of poems awaiting further offers of help, and I feel sure your readers will assist in forwarding the concordance when they know there is such a large amount of work remaining undone. I shall be pleased to answer any inquiries.

"W. GRAHAM.

"64, Mount Pleasant Road, Southampton."

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

T. RALPH PRICE.—L'Abbesse de Jouard is the name of the heroine of a drama written by M. Renan. It is also the title of the play.—("Hokey-Pokey.") The derivation from "Oh che poco" is a mere joke. The phrase is an alteration of "hocus pocus," for which consult Skeat's 'Dictionary' and the 'Encyclopædic Dictionary.' A not much more sensible conjecture was that "hocus pocus" was a corruption of "hoc est corpus."—("Saracen's Head, Turk's Head.") Consult Larwood's 'History of Signboards' or Peter Cunningham's 'Handbook to London.'

JOHN AIT PORTER ("Marriage Certificates").—"Rites and ceremonies" is, of course, correct. The other spelling, *rights*, is probably no more than a clerical error. The origin is the Latin *ritus*. See Skeat.

X.—

Only the ass, with motion dull,
Upon the pivot of his skull
Turns round his long left ear.

Wordsworth, 'Peter Bell,' pt. i. st. 45.

NOTICE.

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

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

LONDON, SATURDAY, OCTOBER 13, 1883.

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Notes.

HELBECK, OF HELBECK HALL, WESTMORELAND, AND RICHMONDSHIRE.

The only account of this old north country family which I have been able to find is in Nicholson and Burn's 'History,' published in 1777, where the descent is roughly carried down to Isabella, daughter and heir of Thomas de Helbeck, who, *circa* A.D. 1314, by marriage with Richard de Blenkinsop, carried the estates, or some portion of them, into the latter family. Has the pedigree before the date of this match received more modern investigation? The family was of some importance, holding under the Viponts. It is stated that Sir Thomas de Hellebeck, who lived in 1251, in addition to the Westmoreland property also held lands in Richmondshire, and that his son Thomas, living *temp.* Edward I., married Avicia, daughter of Adam de Hencastre, and had issue, with others, Thomas, son and heir, who was the last of the direct male line, and whose daughter and heiress Isabella married Richard de Blenkinsop. There appears to be little on record relating to the Richmondshire estates, and the following collected notes may therefore be worth preserving, and I trust they may elicit from some of your readers further facts in connexion with the various families named and their possible relation to each other, for although the notes are somewhat fragmentary they apparently contain the outlines of transactions of

interest in many ways. In 1286 (Kirby's Quest) John de Helbek held land at Bolton-on-Swale and Thomas de Helbeck lands at North Otterington, West Harlsey, and Bretanby. John de Helbeck also owed service to the castle of Richmond for lands at Yafforth (Reg. Hon. de Rich.). It is evident that at this time there were two principal branches of the family, one represented by Thomas and the other by John, and that these persons were closely connected I think the following notes go to show. Some time about A.D. 1286-1295 John de Helbeck married Agnes, widow of Robert de Eskelby, and she and her husband were living in 1305; in that year John de Helbeck was surety for Hugh de Lowther, knight of the shire for Westmoreland (Parl. Writs). In 1315-6 he granted to John de Caucefield and Isabella his wife lands in Eskelby, Kellok (*sic*), and Crossey, co. York (Harl. Charters, 51D 53), for which a fine was passed in the same year, which specifies the lands as being in settlement on John de Caucefield and Isabella and their heirs (York Fines, 9 Edw. II.). The Caucefields were of North Lancashire extraction, and in 1286 John de Caucefield held considerable lands in Friton and Howthorpe, in Ryedale Wapentake, Yorks, of the Mowbray fee. There seems to have been a succession of disputes in connexion with the land settled on John and Isabella de Caucefield. John de Helbeck had enfeoffed John de Thornton and Alex. de Eggeburgh, who were both clerics, of some portion of the property out of which they granted to the hospital of St. Leonard's at York a rent of twelve marks (Dodsworth MSS., 120 b, 66 b). John de Caucefield died before A.D. 1320, and Thomas de Caucefield, of Ampleforth, his son and heir, was living in 1335, when he confirmed the grant of the rent of twelve marks. In 1321, however, we find proceedings by Thomas de Hellebeck *versus* John de Thornton, and at the same time by John de Thornton and Alex. de Eggeburgh against William de Eskelby (Pat. Roll, 15 Edw. II.). Two years after this, *viz.*, in 1323 (17 Edw. II.), the Harcla family had, apparently by *force majeure*, got possession of this manor, for in that year John de Harcla gives to his wife Emeiarda or Emunda (*sic*), but query if she was not the widow of Andrew) dower in the manor of Eskelby twenty-five acres of land, and she is subsequently stated to have held the whole manor (Add. MSS., 26,719-35). This John was brother to the well-known Andrew de Harcla, Earl of Carlisle (executed at Knaresborough in 1322/3). After his fall and in the first year of the new king's reign (1 Edw. III., 1327) the following petition appears on the Rolls of Parliament:—

"Thomas de Swinborne, Thomas de Helbek, Isabella one of the heirs married to Richard de Blenkinsop, another daughter married to C. Swinborne, Thomas de Swinborne another of the heirs, Thomas de Swinborne, and Richard de Blenkinsop and Isabella his wife pray

remedy for the manor of Eskelby, in the county of York, whereof the said Thomas de Helbeck was outed by the great power of Andrew de Arcla, which by forfeit are devolved into the King's hands. It is answered, Let certain persons in the Chancery be assigned to enquire," &c. —Rot. Parl., vol. ii. p. 437.

In the Pipe Roll for co. York, 13 Edw. III. (1339), there is mention of land in Eskelby "which was of John Harcla, in the custody of the King by reason of the minority of the heir of the said John," demised from Easter 5 Edw. III. up to the lawful age of the heir (Dodsworth MSS., vol. xvii. fol. 170b); and two years later we again meet with old acquaintances, for by deed witnessed by Nicholas de Langton, Mayor of York, on June 20, 1342, Henry de Harcla, Knt., son and heir of John de Harcla, quit claims to the Master of St. Leonard's at York, John de Thornton, and Alexander de Eggeburgh all his interest in this property. It is worth mentioning that in 1392, just fifty years later, and seventy-six years after the settlement made by John de Helbek in 1316 on John de Caucefield and his wife, another John de Caucefield is found as one of the defendants in a suit brought by one Richard de Eskelby, the subject of which, beyond the fact that it relates to lands in Yorkshire, cannot now be discovered.

H. D. E.

TEA AND SCANDAL.

In reading Congreve's 'Way of the World' lately I was amused to find how soon tea became popularly associated with scandal, a partnership which has, I fancy, not even yet been dissolved. Mirabell, in Act IV. scene i., says to Mrs. Millamant:—

"Lastly, to the dominion of the tea-table I submit—but with proviso, that you exceed not in your province; but restrain yourself to native and simple tea-table drinks, as tea, chocolate, and coffee: as likewise to genuine and authorised tea-table talk—such as mending of fashions, spoiling reputations, railing at absent friends, and so forth."

As tea was at the date of the play (1700) comparatively new, and was even then an expensive luxury, it would seem that there must be a natural sympathy between tea and scandal. Can any one point out a still earlier allusion to the union of this "happy pair"?

A friend, to whom I mentioned the above passage, asks me, "Why did our forefathers invariably speak of a *dish* of tea?" I suppose there was no reason other than *sic volebat usus*. When did people begin to speak of a *cup* of tea? They must have begun by Cowper's time—"the cups that cheer but not inebriate," in 'The Task,' 1785. Did our ancestors ever say "a dish of coffee"? Pope, in 'The Rape of the Lock,' canto iii., speaking of coffee, says, "And frequent cups prolong the rich repast." A passing character in 'The Way of the World,' I. ii., orders "two dishes of chocolate." The Retired Citizen, in the three

hundred and seventeenth *Spectator*, in his delightfully "fusionless" diary, notes that he had "a dish of Twist" at the coffee-house. What was this? There is a coarse tobacco called "Twist"; but did our forefathers at any period speak of a *dish* of tobacco?

The French as a nation are not, and I suppose never were, great tea-drinkers; and yet the poet Jacques Delille (*ob.* 1813), who seems to have been as domestic in his tastes and habits as Cowper, in a passage in his poem 'Les Trois Règnes,' quoted in Chapsal's 'Modèles de Littérature Française,' mentions tea and coffee as though he considered them entitled to equal honours:—

Mon cœur devient-il triste et ma tête pesante,
Eh bien ! pour ranimer ma gaîté languissante,
La fête de Moka, la feuille de Canton,
Vont verser leur nectar dans l'émail du Japon.
Dans l'airain échauffé déjà l'onde frissonne,
Bientôt le thé doré jaunit l'eau qui bouillonne,
Ou des grains du Levant je goûte le parfum.

In another passage Delille breaks out into absolute enthusiasm over coffee:—

C'est toi, divin café, dont l'aimable liqueur,
Sans altérer la tête, épanouit le cœur.

Whether this couplet was written before or after 'The Task,' I do not know. It is curiously like the well-known passage I have quoted above. Delille was well read in English literature; he translated 'Paradise Lost' and the 'Essay on Man'; but it may be merely a coincidence. Again:—

Viens donc, divin nectar, viens donc, inspire-moi,
Je ne veux qu'un désert, mon Antigone, et toi.

We must remember that it was French-made coffee that inspired these lines. A single cup of average English coffee would have quenched the poet's enthusiasm effectually.

JONATHAN BOUCHIER.

Ropley, Alresford.

P.S.—Since writing the above I have met with "a dish of coffee" in Swift's 'Polite Conversation.' Meg Dods, in 'St. Ronan's Well,' speaks of "a dish of tea" more than once.

DUMB-BELL.—It seems strange that this name should have been given to a thing which has not the slightest resemblance to a bell. In 'N. & Q.,' 2nd S. xii. 45, SIGMA says that the origin of the name is probably little known. It comes "by analogy from a machine consisting of a heavy fly-wheel with a rope passing through and around a spindle projecting from one side, secured by stanchions, and set in motion like a church bell, till it acquired sufficient impetus to carry the gymnast up and down." SIGMA adds that a specimen of the machine, no longer in use, existed at New College, Oxford. It was probably such an apparatus as that described by Addison in No. 115 of the *Spectator* (1711). He says:—

"I exercise myself an hour every morning upon a

dumb-bell that is placed in a corner of my room, and pleases me the more because it does everything I require of it in the most profound silence. My landlady and her daughters are so well acquainted with my hours of exercise, that they never come into my room to disturb me whilst I am ringing."

Franklin, writing to a friend in 1787 ('Life of Benjamin Franklin, &c., by Bigelow, 1881, vol. iii. p. 370), speaks of his using a machine similar, apparently, to that mentioned in the *Spectator*. He says: "I live temperately, drink no wine, and use daily the exercise of the dumb-bell." Observe, not dumb-bells. By the beginning of the present century the dumb-bells as we now know them had come into use. In 'The Miseries of Human Life,' 1807, p. 38, Mr. Sensitive enumerates among exercises "to keep yourself alive.....rolling the gravel walks.....cutting wood.....working the dumb-bells, or some such irrational exertions."

That the use of what we now call a dumb-bell should have superseded the cumbersome machine above described is natural enough; but it is curious that a name quite applicable to the machine should have been transferred to an implement utterly unlike it, merely because both were used with the same object of aiding bodily exercise.

J. DIXON.

EPITAPH UPON LORD FAIRFAX.—The accompanying I have found in a bundle of old tracts. It is on a foolscap sheet, and of the period of Fairfax's death. It seems worthy of a place in 'N. & Q.':

An
Epitaph
upon
Thomas
Late Lord
Fairfax.

Written by a Person of Honour.

1.

Under this Stone doth lye
One Born for Victory.

Fairfax the Valiant, and the only he,
Who e're for that alone a Conquerour would be.
Both Sexes' Virtues were in him combin'd,
He had the fierceness of the manliest mind,
And all the meekness too of Woman-kind.

He never knew what Envy was, or Hate;
His Soul was fill'd with Worth and Honesty,
And with another thing quite out of Date,
Call'd Modesty.

2.

He ne're seem'd Impudent but in the Field, a place
Where Impudence it self dares seldom shew its Face.
Had any Stranger spy'd him in a Room
With some of those he had Overcome,
And had not heard their Talk, but only seen
Their Gestures and their Meen,

They would have sworn he had the Vanquish'd been
For as they brag'd and dreadful would appear,
Whilst they their own ill luck in War repeated,
His Modesty still made him blush to hear
How often he had them defeated.

3.

Through his whole Life the part he bore
Was wonderful and great,

And yet it so appear'd in nothing more,
Than in his Private last Retreat:
For 'tis a stranger thing to find
One Man of such a Glorious mind,
As can despise the Power he has got,
Than Millions of the Sots and Braves,
Those despicable Fools and Knaves,
Who such a pudder make,
Through dulness and mistake,
In seeking after Power, and get it not.

4.

When all the Nation he has won,
And with expence of Blood had bought
Store great enough he thought
Of Fame and of Renown,
He then his Arms laid down,
With full as little Pride
As if he had been of the Enemy's side,
Or one of them could do that were undone.
He neither Wealth nor Places sought,
For others, not himself he fought;
He was content to know,
For he had found it so,
That when he pleas'd to Conquer, he was able,
And leave the Spoil and Plunder to the Rabble.
He might have been a King,
But yet he understood
How much it is a meaner thing
To be unjustly Great, than Honourably good.

5.

This from the World did Admiration draw,
And from his Friends both Love and awe:
Remembering what he did in Fight before.
His Foes lov'd him too,
As they were bound to do,
Because he was Resolv'd to fight no more.
So blest of all, he dy'd;
But far more blest were we,
If we were sure to live till we could see
A man as great in War, as Just in Peace as he.

EDWARD HAILSTONE.

A POPULAR DELUSION.—As a story as false as the sinking of the Vengeur is taking root in the congenial soil of the religious feelings of the British middle classes, 'N. & Q.' should at once "spot" the photograph of the "Bishop of St. Alban's expounding the Bible to the Princess of Wales," which is now sold in the fancy shops, surrounded by an elaborate illuminated text. Any one can see that the book which forms the centre of the group is not a Bible, and the *illuminati* know that it is a photographic album. It is a pity that the princess's kindly feeling towards the venerable prelate should be perverted into such a piece of religious bad taste.
EDWARD H. MARSHALL, M.A.

Hastings.

HOW POPULAR INFORMATION IS ACQUIRED.—I take the following from the *Scottish People*, May 26. Its charming ingenuity opens out quite a new and promising field for etymologists:—

"*Tin-can*: *Can-teen*.—As a curious illustration of the changes words undergo that of *canteen* may be cited. It is, as everybody knows, a vessel in which soldiers during a campaign carry water or other fluids. When the Duke of Marlborough's army was in Flanders they called this vessel a *tin can*. The French adopted

the vessel into their army, and, in accordance with the genius of their language, they placed the adjective after the noun, making it *can-tin*, pronounced *canteen*. In this form the English again took the word from the French, and *canteen* it must ever remain."

H. GIBSON.

BELGIAN BEER.—The perusal of an interesting volume by W. T. Marchant, 'In Praise of Ale,' has reminded me of the following stanzas on Belgian beer, which I copied some time ago from the *Revue Générale* of Brussels. Although not permitted to drink beer myself, I can appreciate the praise of our national beverage; but it is difficult to conceive the idea of Belgian beer inspiring a poet:—

Surtout point d'engouement pour l'ale ou la bavière
Empruntant du lointain un éclat mensonger !
Faro, Saison, Louvain naissant dans la frontière ;
Buvons-les sans souci des bières de l'étranger.

Faro ! que deux sous noirs nous procurent sans peines,
On pourrait t'appeler le vin des malheureux :
Tu composes le sang qui reveille ses veines ;
Tu réchauffes son sein par tes flots savoureux.

L'espagnol estima si haut ton excellence
Que d'un de ses beaux vins il te donna le nom,
Si du crû de faro l'on n'a plus souvenance,
La bière a conservé son antique renom.

I believe these verses are by Jules Nollée.

J. MASKELL.

ANTONY ASCHAM.—The 'Dictionary of National Biography' attributes only one work, 'Of the Confusions and Revolutions of Governments,' to the murdered diplomatist. Fell, in his 'Life of Hammond,' p. 56 (ed. 1662), writes:—

"When that unexampled Villany [the trial of Charles I.] found this Excuse, that it was such as could be pleaded for, and men in cool blood would dare to own and justifie, he [Hammond] affix'd his Reply to the suggestions of Ascham and Goodwin."

The allusion here is clearly to the 'Vindication of Dr. Hammond's Humble Address to Lord Fairfax and his Council of War,' which is a joint reply to John Goodwin's 'Obstructors of Justice' and to 'The Original and End of Civil Power,' by 'Eutactus Philodemius.' This suggests a suspicion that "Eutactus Philodemius" = Antony Ascham, a suspicion which is strongly confirmed by a comparison of this treatise with Ascham's acknowledged work. "Philodemius" likewise published a rejoinder to Hammond.

C. E. D.

AN ANCIENT TOILET (?) TABLE.—A friend of mine possesses an antique-looking ivory table, measuring about 3 ft. 6 in. by 2 ft., of which he knows nothing, and concerning which I can only make guesses. I give a description of this curio, and trust that among the multitude who read 'N. & Q.' some one may be found to unravel the history of this interesting piece of furniture.

The top of the table has an oval piece of glass inserted nearly its whole length (say 2 ft. 10 in.), underneath which are the following, all in carved

ivory: a medallion representing the bust and shoulders of an elderly man, with long, flowing curls (not unlike the wigs of the time of Charles II.), and the name "Ludovicus." Facing this is another medallion, representing the bust and shoulders of a lady in the dress of Henry VIII.'s time, the head-dress being somewhat in the style of that worn by Mary, Queen of Scots. The name underneath this reads "Mariæ Stuarie" (?). Each medallion is surmounted by a French imperial crown. Between the medallions is a device representing a trophy of flags, two shields, one with a dolphin displayed, the other with a fleur-de-lis, and under this the legend "Montjoye St. Denis." Shields bearing fleurs-de-lis are placed at the four corners, and between them are satyrs, figures holding crowns of flowers, angels blowing trumpets, &c. At each corner, in the depth of the top, is an eagle very like that on the modern French coins. The legs and other parts of the table are elaborately covered with scales of ivory, with here and there figures and shields of fleurs-de-lis. Each claw of the legs represents a dolphin, which device is repeated many times in other parts of the table. The ivory carving underneath the glass is beautifully white, but all the rest of the work is more or less discoloured, though otherwise in good preservation. There are two small drawers in the table.

Was this a present to Francis II. and Mary, Queen of Scots, on their marriage? The "Ludovicus" goes against this supposition, as also the apparent age of the person represented, not to speak of the absence of the Scottish arms, &c. Could the medallions represent Louis XII. and Mary, the sister of Henry VIII.? Louis was fifty-three when he married Mary, and lived three months after his marriage. The table is French in every detail; but one would expect Mary's arms to be shown were my latter supposition correct.

F. R. WEST.

10, Sydenham Road, Dundrum, co. Dublin.

PROVINCIAL PRONUNCIATION. (See 7th S. vi. 210.)—SIR J. A. PICTON writes, "It is a mistake to suppose that our dialect and tones are derived from our parents, except to a very limited extent. They are the results of daily intercourse with those about us, whose language, intonation, and peculiarities are insensibly imitated." This is a large and curious subject, which cannot, I think, be so summarily despatched.

I have known the adult issue of Irish parents, living in England, and wholly among English people from earliest babyhood, marked by a strong and unmistakable brogue. I have known the children of English parents, who had lived from their cradle in Italy, among Italians, and used Italian as their vernacular, yet never lost such an amount of English accent as betrayed their origin.

On the other hand, I have known the child of highly cultured and refined parents speak with the vilest accent, from having associated with vulgar boys at school. I have known a young man, wholly free from any provincial or vulgar pronunciation (they are not by any means the same thing) enter a Government office at sixteen or seventeen, and learn from his fellows all the vulgarisms of cockney pronunciation. Walter Savage Landor used to drop his aspirates. It is difficult to suppose that he did so in early life. The defect was probably the result of long residence in Italy.

It seems probable, on the whole, that such discrepancies depend on the greater or lesser degree of sensibility and accuracy of the organs of hearing. But I throw the ball to those whose opinions on the subject are better worth having than mine.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

JOSHUA COFFIN.—*Hazell's Annual Cyclopædia* for 1888, under the heading of 'Noms de Plume,' has this entry: "*Coffin, Joshua*. H. W. Long-fellow." This error has appeared in other books. So early as July, 1871, Samuel Abbott Green, M.D., called attention to and corrected it in the *New England Historical and Genealogical Register*, vol. xxv. p. 295; and seven years later, July, 1878, an editorial reference is made to it in the same magazine, vol. xxxii. p. 340.

Joshua Coffin, the author of 'The History of Newbury, Mass.,' and other works, was a real personage, and a friend of mine whom I held in high esteem. He was born in Newbury, Mass., Oct. 12, 1792, and died in his native town June 24, 1864, aged seventy-three. A long obituary of him was printed in the *Historical and Genealogical Register*, vol. xx. pp. 267-70. It was written by the late Rev. Elias Nason, A.M., though his name was accidentally omitted. In his younger years Mr. Coffin was a school teacher, and had among his pupils Cornelius C. Felton, LL.D., president of Harvard College, and John Greenleaf Whittier, the poet. The latter addressed a poem 'To my Old Schoolmaster,' beginning:—

Old friend, kind friend! lightly down
Drop Time's snowflakes on thy crown;
Never be thy shadow less,
Never fail thy cheerfulness.

JOHN WARD DEAN.

18, Somerset Street, Boston, Mass., U.S.

LOCAL SUPERSTITION.—At Lingfield, in the south-eastern portion of the county of Surrey, was situated Sterborough Castle, the seat of one of the branches of the Cobham family. Of this branch was the notorious Eleanor Cobham, wife of Humphrey, Duke of Gloucester, and it is doubtless in connexion with her that the following tradition still lingers in the place. "Have you heard," said

an inhabitant to me the other day, "of the legend of the old woman of Sterborough, who lived in a cottage hard by, how she by her witcheries would cause the teams to stand still for hours before her house, and how she would revenge herself upon her enemies by inflicting upon them strange diseases." Such an instance of popular superstition, still surviving, based probably upon occurrences of bygone days, seems worthy to be placed upon record.

G. L. G.

'**JACK DRUM'S ENTERTAINMENT**': 'A TALE OF A TUB.'—Mr. H. Chichester Hart, in the *Academy* for Sept. 15, p. 170, says, "In another play ('Pasquil and Katherine'), [the second title of 'Jack Drum'] which ought undoubtedly, in my opinion, to be included in Marston's works." Quite true, I would remark; but Simpson, Fleay, and A. H. Bullen had previously publicly given it to him wholly or in part. Mr. Bullen says, in his edition of Marston's plays, p. liii, that Jonson selected for castigation when ridiculing, in his 'Poetaster,' Marston's absurd vocabulary, some expressions which occur only in 'Jack Drum.' For myself, I would also say—and I said it to Mr. Bullen in writing before he published his 'Marston'—that I had from the same premises come to the same conclusion; and I may now add that I had done this some years before the publication of Simpson's 'School of Shakespeare,' in 1878.

But when, in the same article, Mr. Hart says that 'A Tale of a Tub' is one of Jonson's "earliest plays, if not his very first," I would say that, while I think I know some, at least, of the sources on which he would found this erroneous conclusion, that the date of Sir H. Herbert's licence conclusively proves that it was Jonson's last finished play. Various other facts, derived from the play itself, confirm this. Nor have I said these things without due consideration; and should Mr. Hart think fit to set forth his reasons, I promise him that I will either adopt his views or give my reasons for keeping in the old paths.

BR. NICHOLSON.

MISTAKES IN DICKENS.—*Apropos* to Tattycoram and her impossible box, has any one pointed out two curious slips in 'Pickwick'? Dodson & Fogg's letter is dated Aug. 29, 1830, in vol. i. ch. xviii. But in ch. ii. it is stated—after the manner of Fielding—that "that punctual servant of all work, the sun, had just risen, and begun to strike a light on the morning of the 13th of May," 1827. The dates are confusing. What is the exact time consumed by the story up to the trial? Secondly, the episode of Sam and Mary and the hat is called "The first passage of Mr. Weller's first love." But how is this to be reconciled with the "amiable indiscretion" mentioned by the landlady of the "White Hart" when Mr.

Pickwick asked for his character? Another slight error is Phiz's, not Dickens's. In 'Bleak House,' vol. i. ch. iv., Miss Jellyby is described as "dipping her inky middle finger in the egg-cup which contained vinegar." In the accompanying illustration she is clearly represented with her forefinger in the cup.

By the way, MR. COOPER's note (7th S. vi. 225) suggests the question, Is Madame Gamp the original of Sairey?

EDWARD H. MARSHALL, M.A.

Hastings.

GOLTHO REGISTERS.—The registers of Goltho, a chapelry in the parish of Rand (near Wragby, Lincolnshire), are in the custody of the landlord's eldest son, who farms most of the parish. Goltho is owned and occupied by members of the Plymouthite sect, the lord of the manor and principal landowner being a member of that sect. At present there is no officiating minister. The Bishop of Lincoln has written to the Rector of Rand for information in the matter of the registers, and it is much to be wished that these valuable records may eventually find restoration to their proper place, the Rand parish chest.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

EMPLOY: EMPLOYMENT.—To the police-case reporter we are indebted, I suppose, for a hatefully ugly lopped substantive: "John Smith, a gardener in the *employ* of John Jones, was charged." Should the newspaper that first thus sinned be discovered and pilloried, I, for one, would chuckle in knowing that its editor was in the "enjoy" of a well-earned *mauvais quart d'heure*.

ANDREW W. TUER.

The Leadenhall Press, E.C.

PROTOTYPES OF ROBINSON CRUSOE.—In the account of Defoe in the 'American Cyclopædia' (Ripley and Dana) we read:—

"He was accused by his enemies, who were numerous and bitter, of having stolen the idea and even the material of 'Robinson Crusoe' from the narrative of Alexander Selkirk; but the charge was wholly without foundation. Selkirk was not wrecked at all, but voluntarily went on shore on Juan Fernandez, which at that time was as well known and more frequented by ships than now. Crusoe's island, as the title of his narrative states, was in the northern hemisphere, in the Caribbean Sea, near the mouth of the Orinoco; and the most probable prototype of Defoe's hero was Peter Serrano, who in the sixteenth century was shipwrecked, and lived alone for several years on an island in the Caribbean Sea near the mouth of the Orinoco. His story is told at full length in Garcilasso's 'History of Peru,' a translation of which was published in London twenty years before 'Robinson Crusoe' was written, and could hardly have escaped Defoe's notice, as the book attracted great attention, and Serrano's story is in the first chapter."

The English translation of Garcilasso's book (which is by Sir Paul Rycout) was published in 1688 and

dedicated to James II. (the concluding words of the dedication, "may all the World court your Friendship and Alliance, and doe honour to your Royal Standard," read strangely in the light of events so soon to follow the publication). The story of Serrano occurs in the third chapter of the first book. It is difficult, indeed, to see any connexion between it and the story of 'Robinson Crusoe.' The shipwreck in both is really almost the only circumstance common to the two. The island on which Serrano is stated to have been thrown is one of the little islets called from him Serrano Islands, which are, indeed, in the Caribbean Sea, but in the western part of it, nearly midway between Jamaica and the mainland, and very far from the mouth of the Orinoco. They are, as Garcilasso describes Serrano's island, almost destitute of water, wood, or grass, and very different from the island imagined to have been tenanted by the immortal Robinson. Serrano, if the narrative be true, lived on this island seven years—three alone and four with another who was afterwards shipwrecked in the same way. Their subsistence consisted chiefly of turtles and fish; and they are said to have been at last picked up and taken to Europe, which (the other dying on the voyage) Serrano alone of the two lived to reach, going subsequently to Panama, where he died. From neither his narrative nor that of Selkirk could Defoe have got many hints for his famous story; but, notwithstanding that he places the scene of his hero's adventures nearer that of Serrano than of Selkirk, it seems to me that the latter may have furnished him with more suggestions than the former. One coincidence struck me as worth notice. After Capt. Woodes Rogers had taken Selkirk on board the sailors continued during the rest of the voyage to call him "the governor," in allusion to his government of the island where his "right there was none to dispute"; and Robinson Crusoe was called so when there were other Englishmen on his island. No doubt this was intended to signify recognition of his authority; still the selection of the title may have been suggested by Rogers's account of Selkirk.

W. T. LYNN.

Blackheath.

"OMNIBUS ORDER" IN LAW.—In connexion with 'Portmanteau Words' referred to 7th S. v. 147, 193, the law phrase "omnibus order" may be mentioned. Where there are several distinct applications pending before the court, and one order is made dealing with them all, that one inclusive order is technically called in the profession an "omnibus order." E. COBHAM BREWER.

PENDULUM CLOCKS.—Your correspondents MR. ALBERT HARTSHORNE and MR. OCTAVIUS MORGAN (7th S. iii. 69, 70) both state that short, or "bob," pendulums were introduced in 1661, and that the

long pendulum was introduced in 1680 by William Clement of London. I have seen recently three brass "birdcage" or "sheep's-head" clocks, with dates as well as the makers' names upon them. The dates do not confirm the foregoing statement. The names and dates upon the three clocks I refer to are, "William Bowyer, of London, fecit, 1633" (short or "bob" pendulum); "Jo. Snow. Ano. Do. 1630" (long pendulum); "John Samuel, fecit, 1665" (long pendulum).

J. WHITELEY WARD.

South Royde, Halifax.

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.

HAIR-POWDER.—Dorothy Osborne, in a letter to Sir William Temple, edited by Mr. Abbott Parry, says (p. 246):—

"I was up early, and going out to walk in my night-cloak and night-gown, I met Mr. Fish going a hunting. I should not have been rid of him quickly if he had not thought himself a little too *négligé*; his hair was not powdered," &c.

This was in 1654. Was hair-powder worn under the Commonwealth? A. R. Gornshall.

ELL.—What is the precise meaning of this word as denoting a part of a house? It appears to be still in dialectal use. The word *Elling* occurs in the sixteenth century, apparently in a similar sense; the natural conjecture that it is for *heling*, covering, roof, does not suit the context.

In the seventeenth century *ell* seems to occur as the name of a liquid measure, as in "ells of beer," "ell-glasses." Is anything known of the meaning or etymology of the word in this use?

HENRY BRADLEY.

EXORCISM.—Can any correspondent oblige with a copy of the form of exorcism used by clergy of the Church of England in expelling evil spirits and such like? GEORGE FOX.

SIR NICHOLAS ARNOLD, OB. 1550.—William Harrison, in bk. iii. ch. i. of his celebrated "Description of England" (p. 5, part ii. of my edition for the new Shakspeare Society), says: "Sir Nicholas Arnold of late hath bred the best horses in England, and written of the maner of their production." Lowndes and Hazlitt have no entry of any book of his, nor has the British Museum any in its Catalogue. Sir Nicholas Arnold's name is not in the 'Dictionary of National Biography.' His arms are given in Metcalfe's 'Book of Knights,' A.D. 1548-53, p. 102, ed. 1885. Can any one tell me anything about him? If any reader of 'N. & Q.'

has any notes for my 'Harrison,' will he kindly send them to me at 3, St. George's Square, Primrose Hill, N.W.? F. J. FURNIVALL.

BARNET FAIR.—Is this a statute fair? If so, who granted it, and when? W. WINTERS. Waltham Abbey.

TOPEHALL.—In what work is Topehall (a sort of Squire Western) a character? J. A. J.

GEORGE STREET, BLACKFRIARS ROAD, SOUTHWARK.—I shall be obliged if you can inform me if the above-named street existed in the year 1780, with the identical buildings as they now stand. If not, what class of houses were they; and what position did the tenants hold? Also the name of the parish church of the said date, 1780.

A. W. GOULD.

10, Clive Road, West Hampstead.

ALDERMEN OF ALDERSGATE WARD.—Sir William Acton, alderman of Aldersgate Street ward, died on Jan. 22, 1651. Sir Thomas Bloodworth removed from Portsoken to Aldersgate, Dec. 18, 1663. Who occupied during the twelve years' interval?

JOHN J. STOCKEN.

3, Heathfield Road, Acton, W.

GOOSE.—Do wild geese ever build in trees? The following passage referring to them occurs in Mr. J. S. Stallybrass's translation of Victor Hehn's 'Wanderings of Plants and Animals':—

"When comparatively stationary settlements were formed on the shores of lakes, the young birds could easily be fetched down from their nests by boys, have their wings clipped, and be brought up in the household; if they died the attempt was repeated, until it finally succeeded, especially as the wild goose is, comparatively speaking, one of the easiest of birds to tame."—P. 278.

The common wild goose usually has its nest on the ground among reeds or other aquatic vegetation on the margins of pools or streams. It is most probable that the goslings from which our remote ancestors developed the domestic goose have been procured on the ground, not by ascending up aloft.

ANON.

HEBREW-LATIN GRAMMAR.—Can any person give me information concerning a Hebrew-Latin grammar and lexicon printed in London by Thomas Paine, 1639? The title-page commences thus: "Wilhelmi Shickardi Horologium Hebræum, sive Consilium," &c. J. H. M.

LUDGERSHALL.—What is the derivation of this word? There are not fewer than four places of the name in England. Two of them are mentioned in Domesday—that in Wiltshire as Litlegarsele, that in Buckingham as Lutegarser—Lugarsale in Sussex and Lutegareshall in Gloucestershire being omitted, doubtless because not then manors. The concluding syllable evidently stands for "hall," as on the Close Roll of 9 John the castle near Marl-

borough, then in his hands, is styled "Domus Regis de Lutgar." What does this prefix mean? The ancient spelling gives no support to "lodger," which would be a natural inference from the modern, although the origin of the term Lodger's Hall would remain to be explained. H. B.

ANCIENT SHIP OF THE ROTHER.—In the first volume of the *Mirror*, published in 1822 by Limbird, in the Strand, is an interesting account of an ancient ship found buried in an old branch of the river Rother, in Kent. At p. 177 of vol. i. it is stated that she was 63 ft. 8 in. long, and about 15 ft. broad, and when dug out was taken to Waterloo Road and exhibited. Can any of your readers tell me what became of this curious old craft, which appears to have possessed some interesting peculiarities, and was in a good state of preservation? C. E.

PROPAGANDISTS OF RUSSIA.—What was, or is, their platform, and when were they organized? I know about the Nihilists, the Terrorists, the Regicides, and the Decembrists, but seek information respecting the Propagandists. These Russian societies are as hard to discriminate as the Irish societies. E. COBHAM BREWER.

OCTOBER.—Last year I inquired, on behalf of a lady friend, for floral descriptions of July, and several correspondents, with our usual courtesy to each other in 'N. & Q.,' sent me various passages both from poets and prose men. (As Prior has "verse men," I may, I hope, use "prose men": see 'N. & Q.,' 7th S. iv. 369; v. 52.)

My friend now wants passages descriptive of October. She says, "I have Clare's poems; and I do not care for Bishop Mant's 'Months,' his verse is so laboured and poor." I have thought of Spenser's "October," in the 'Cantos of Mutability'; Bacon's essay 'Of Gardens'; a couplet in 'Comus,' towards the end; and E. A. Poe's 'Ualume.' Will some of your readers kindly indicate other passages, English or foreign? Replies to be sent direct. I will acknowledge any I receive in 'Notices to Correspondents,' as I did before. JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

THOMAS GRIFFITH WAINSWRIGHT, who wrote in the *London* in the twenties as "Janus Weathercock," and was in 1837 convicted on his own confession of forgery on the Bank of England, has for the last fifty years been credited with at least four cold-blooded murders by poison. Talfourd, Dickens, Procter, and Bulwer all took his guilt as a proven fact. More modern writers have followed in their wake. I wish to ask, Is there any reasonable evidence on which, I will not say to damn a man, but on which to kick a cat? I wish you would ventilate the subject. His flight when the

insurance companies refused payment made things look black against him at the time; but then folks did not know that the poor devil was conscious of a forgery perpetrated some ten years before. Quite enough to frighten him. Then we are told of a diary kept by him—virtually a confession of the poisonings. I can find no case of any child of Adam who ever saw the wondrous document. The question is worth going into.

A. H. CHRISTIE.

COMIC PUBLICATION.—I remember a small magazine, full of wit and humour, published about 1850. Among other things it contained 'A Lay of Modern Baby-lon,' beginning,—

The ancient dame of Hubbard,
More ancient there are none,
Hath hied her to her cupboard,
To fetch her dog a bone.

Also an extremely amusing 'Letter from Miss Jemima Cragg to a Friend,' giving an account of her own inconstancy to her two lovers, Samuel Wilkins and "young Sarnders at the greengrocer's." What is the title? I fancy it never met with the success which it deserved. Are any of the contributors known? J. T. F.

Winterton, Doncaster.

ALBERT SCHIRMER.—Can any reader give me information about Master Albert Schirmer, a child who acted about 1806 in London? I know of him only that on the portrait of him which I possess is the following: "One of the principal performers on the German stage in London. Born 27 Nov., 1790." Any references or information will be most gratefully accepted.

GEO. P. BAKER, Jun.

THE HYMN OF CLEANTHES.—Is there any good metrical version in English of the 'Hymn to Zeus,' by Cleanthes, commencing,—

Κυδιστ' ἀθανάτων, πολυώνυμε, παγκρατὲς αἰεὶ?

R. M. SPENCE.

Manse of Arbuthnott, N.B.

VERSES BY SIMON PATRICK.—In which of the works of Simon Patrick, Bishop of Ely, does this quotation occur?—

Agnes, who art the Lamb's chaste Spouse,
Enlighten thou our hearts within;
Not only lop the spreading boughs,
But root out of us every sin.

O, Lady singularly great,
After this state by sin oppress,
Translate us to that quiet seat,
Above to triumph with the blest.

This is supposed to be his translation of an old Latin hymn, from a Romish missal printed in 1520. A. FRADELLE PRATT.

ST. ROWSIO.—The ancient chapel of Hampstead is said by Browne Willis, in his 'Parochiale Anglicanum,' to have been dedicated to this saint,

while Newcourt leaves the name blank; but it would actually appear that the chapel was formerly known as that of the Blessed Virgin, having the same dedication as the mother church of Hendon. Who was St. Rowsio, and upon what authority does Willis dedicate Hampstead Chapel to him? Park ('Hist. of Hampstead') states that the nearest name he can find is St. Roche, probably an Irish saint, and he queries the very existence of St. Rowsio. Is there any record of early parochial churches the dedications of which were changed at the period of the Reformation, or at any other time?

E. T. EVANS.

63, Fellows Road, N.W.

FI-FI.—Can any one tell me where it is that Thackeray uses this term for Paul de Kock's novels and similar modern French literature?

J. W. ALLISON.

Stratford, E.

'GLORY OF TWO CROWNED HEADS.'—Can any of your readers kindly inform me who was the author of a book bearing the above title?

W. S. B. H.

BUDÆUS.—The following occurs in the *Archæologia*, vol. xxvii. p. 309. They are spoken of as "the old lines quoted by Budæus":—

Non est inquirendum
Unde venit venison,
Nam si forte furto sit
Sola fides sufficit.

What is their origin?

ASTARTE.

"THERE IS A SILVER LINING TO EVERY CLOUD."
—This saying, become very current of late years, and adopted as the title of a work of fiction by Mrs. H. S. Mackarness, 'The Cloud with the Silver Lining,' may have been brought into prominence by Dickens's use of it in 'Bleak House,' chap. xviii. p. 178 of the original edition, where he makes Harold Skimpole say, "I expand, I open, I turn my silver lining outward like Milton's cloud, and it's more agreeable to both of us." The reference here is to 'Comus,' 221-225:—

Was I deceiv'd, or did a sable cloud
Turn forth her silver lining on the night?
I did not err, there does a sable cloud
Turn forth her silver lining on the night,
And casts a gleam over this tufted grove.

Upon this passage T. Warton observes, "When all succour seems to be lost, heaven unexpectedly presents the silver lining of a cloud to the virtuous"; and it is in this sense that the saying is generally applied. Can it to be traced further back; and has it equivalents in other languages?

W. E. BUCKLEY.

ROBINSON FAMILY.—Can any of your readers tell me whether there are any descendants in England now of a William Robinson, who bought Rokeby in 1611? He came from Carleton-juxta-

Snyth, and was a haberdasher and a citizen of London. The ultimate object of my inquiry is to obtain some information about a grandson (?) of his, named Rowland Robinson, who went from Cumberland to Rhode Island in 1675.

J. T. POLLOCK.

Brigham Vicarage, Carlisle.

Replies.

'COUNT LUCANOR,

(7th S. vi. 199.)

Am I right in supposing that the story alluded to in your note on El Conde Lucanor is one which I met with many years ago somewhere, in the days before I had learned to make notes of such matters, and which may be compendiously given as follows? The narration, as I first met with it, was, as you say, wonderfully naive, and to reproduce it *talé quale*, even if I had the needed literary skill, would occupy far too much of your space. The theme, however, of the narrator may be summarily stated thus.

Three sailors (I think my version of the story called them Irish sailors) were wrecked on the coast of Spain. In utter destitution they begged their way to the residence of the Court, at the instigation of one of the three, who declared that he had thought of a plan by which, when once there, they could not only retrieve their misfortune, but make their fortune. Arrived at the Court, they presented themselves before the Lord Chamberlain, to whom they declared that they had been wrecked while coming to Spain for the purpose of submitting to his Spanish Majesty a most wonderful and important discovery. By long study of the secrets of nature (they must, one is tempted to think, have had a prophetic knowledge of the terms of some modern advertisements) they had discovered the means of making a wondrous cloth, the special property of which was that it was invisible save to the eyes of those born of legitimately married parents. The immense value of such a discovery to a people so justly proud of purity of descent as the Spaniards would be at once evident to his lordship.

The Chamberlain instantly admitted the vast importance of the discovery, and professed himself willing to aid their views to the extent of his power. They explained that the manufacture of the wondrous cloth was very costly; and they had lost everything in the wreck. The Chamberlain, already enthusiastic for so priceless a discovery, declared that no question of cost should stand in the way of the utilization of it; and to their hint that, of course, it would be necessary that their operations should be conducted secretly, promised that they should be shut up, and everything provided for the manufacture which was necessary.

Of course, their necessities turned out to be numerous and very costly. But the Chamberlain was as good as his word, and all they asked for was supplied to them.

At last, after a few weeks of preparation, the discoverers announced that the product of their work was ready for his lordship's inspection. So they came before him with extended hands and arms, with the action of people displaying a gorgeously magnificent cloth. The Chamberlain started violently and turned suddenly pale (of course, from the excess of his wonder and admiration), but forthwith recovered himself, and, reflecting that a blot is no blot till it is hit, that the painful secret of his maternal parent's frailty was still a secret, and that the flaw in his scutcheon need not be known any more than it was before, he went into ecstasies at the exceeding beauty of the fabric before him. Then, not without considerable malicious enjoyment of the experiment, he proceeded to exhibit the miraculous manufacture to the courtiers. Of course, the experience of all of them was a repetition his own. But not a man of them failed to protest in the strongest possible terms his admiration for the beauty, the gorgeousness, the splendid colour of the cloth before them.

At last one, who had been especially loud in his admiration for the work and the workmanship, declared (he must have been a Radical, perhaps a relative of the Irish sailors) that it was impossible to find any use to which to put the wondrous cloth so proper as making a garment for their gracious sovereign.

The brilliant idea was unanimously adopted by acclamation. Of course the terrible revelation which the inner consciousness of the unhappy monarch experienced was more tremendous to him than to any other. But he, too, was equal to the occasion. He was enthusiastic over the beauties of the cloth; but feebly strove to fight off the proposition that he should ride through the city clothed only in this superb and royal cloth. But fearing to excite a suspicion that might be fatal to his throne if he too obstinately refused the proposal, the hapless man consented, and was in due course placed on his charger even as Adam walked in Paradise, while all the court swore that never before was seen a monarch so right royally arrayed. And all went well till a poor beggar man, who had succeeded in thrusting himself into the foremost row of the crowd assembled to see the royal progress, threw himself on his knees before his sovereign, and cried aloud, "Most gracious majesty! They may all tell your Majesty what they please; but it don't matter a button to any human being whether I was born in lawful wedlock or not; and I beg to assure your Majesty that your Majesty is at this moment as stark naked as in the moment you were born!"

T. ADOLPHUS TROLLOPE.

In your review of 'Count Lucanor' you mention the story of a king riding naked through the streets. I may remark, if no one else has done so, that Hans Christian Andersen has the same story, very little altered, but, I think, somewhat less humorous than that told by Patronio. Whether Andersen's story was taken directly from this source or not I cannot say. E. YARDLEY.

[The story in 'Count Lucanor' is the same as Mr. TROLLOPE sends.]

DUAL ORIGIN OF THE STUART FAMILY (7th S. vi. 27, 134).—Your two correspondents agree in assigning the origin of the Stewarts to one Flad; but as to his derivation they plead ignorance. Such a name was surely never found in Normandy. It sounds Hibernian, or probably from Lochaber, where the language of the Dalryd was identical at that remote period. One correspondent says that "everybody knows that they are Fitzallans, being a younger branch of the family of which the Duke of Norfolk is the head." This is hardly correct, since Burton, the latest Scottish historian, merely states that the origin of the royal family of the Stewarts is a mystery. The well-informed writer of the interesting articles on Scottish history which have lately appeared in *Blackwood's Magazine* agrees with Camden as to their descent from Banquo. From his office of Clarendieux King of Arms, Camden was likely to be well versed in Norman genealogies; at all events his account of the families of John Baliol and Robert Bruce is clear enough, and it seems very strange that when the first of the Stewart line was reigning in England he should write as he does. His own words are:—

"Fleance, Banquo's son, escaped the snare that was laid for him (by Macbeth), fled into Wales, where for some time he kept himself close, and having married Nesta (Welsh for Agnes, the daughter (granddaughter?) of Griffeth ap Llewlyn, Prince of North Wales, he begat Walter, who, returning into Scotland, suppressed the rebellion of the Islanders with the reputation of much bravery, and managed the King's revenue in those parts with so great prudence that the King made him Stewart of the whole kingdom of Scotland. Whereupon the name of an office gave the surname of Stewart to his posterity, which, spreading through all parts of Scotland in many noble branches, hath long flourished there. Three hundred and thirty years ago Robert Stewart, a descendant of this house in right of Margaret, his mother, daughter of King Robert Bruce, obtained the Kingdom of Scotland; and now lately James Stewart, the sixth of that name King of Scotland, in right of Margaret, his great-grandmother, daughter of Henry VII. (by divine appointment of the Ruler of all things), with the great and general applause of all nations, is advanced to the monarchy of Great Britain."

PICTUS.

SKIKELTHORPE (5th S. iv. 450; v. 56; 7th S. vi. 230).—This is evidently a place-name of Norse origin. Scagglethorpe is very likely connected with it, either as the original or the derivative. The supposition of two of your correspondents, that "the

word is of Saxon, therefore of Germanic origin," will not bear examination. *Thorpe* is a word introduced into England by the Danes, and signified a group of cottages built near each other for protection (compare Latin *turb-a*, a crowd). It is found almost exclusively in the counties settled by the Norsemen. The prefix *skikel*, or *scaggle*, must be referred to the same source. *Sc* in Anglo-Saxon (there was no *k* in the language) followed by a vowel was uniformly soft, e. g., *scip* = ship, *scire* = shire, *scap* = sheep. Neither *skikel* nor *scaggle*, therefore, could be derived from this source. *Skakkr* in Old Norse means awry, crooked, Angliè *a-skew*. *Skikel-* or *Scaggle-thorp* means the crooked, straggling hamlet, a character which, although I have not the honour of its acquaintance, I daresay it deserved, and probably still deserves.

J. A. PICTON.

Sandyknowe, Wavertree.

Scagglethorpe is a township in the parish of Settrington. The name cannot be of Saxon origin, as your correspondent supposes, as there have never been any Saxons in Yorkshire. The suffix *-thorpe* being Scandinavian, the prefix is also presumably Scandinavian. The Domesday form *Scachetorp* is an indication that the *l* is merely euphonic. The hamlet lies at the foot of a very remarkable headland, which juts out into the plain for a mile or two from the escarpment of the chalk. Hence the O.N. *skagi*, a ness, or headland, from the verb *skaga*, to jut out, describes precisely the position of the thorpe. The name of the neighbouring hamlet of Knapton, which lies at the foot of a similar headland, would have the same meaning in the language of the Angles. ISAAC TAYLOR.

Settrington.

CARAVANS (7th S. vi. 126).—Is not this word used in the passage quoted in exactly the same connexion as *carriages* in Acts xxi. 15, "We took up our carriages and went to Jerusalem."

R. W. HACKWOOD.

CHAUCER (7th S. vi. 225).—MR. HALL'S suggestion at this reference is quite to the point, and may well be right. It is curious to observe, on the other hand, how frequently the poet ends a line, especially in his 'Troilus,' with "lady dere." However, I wish to take the opportunity of mentioning that the two poems which I now ascribe to Chaucer will be included in my new edition of Chaucer's 'Minor Poems,' shortly to be published by the Clarendon Press. It is a remarkable fact that this will be the first edition founded on the best manuscripts, the first edition with sufficient notes, and the first from which the plainly spurious poems are omitted.

WALTER W. SKEAT.

CHOLYENS (7th S. v. 348, 438; vi. 138).—"Let go the sprit-sail breales, and haft of the sheets," in Sturmy reads "Loose sprit-sail, and hawl aft the

sheets" in New-House. The correction is also made in the *errata* to Sturmy. The second quotation is the same in both works, and is by no means clear. Note the curious way of spelling New-House. His 'Whole Art of Navigation,' in five books, was dedicated to James II. and issued by royal licence, by his Majesty's command, (signed) Sunderland, 1685. W. H. R.

14, America Square, Minories, E.C.

TENNYSON FAMILY (7th S. v. 407).—In answer to MR. BRADBURY, the other two were George, born at Tealby, the eldest son, who died in infancy, and Edward, born Oct. 14, 1813, still, I believe, living unmarried. W. H. KELLAND.

Southsea.

'THE BIRDS OF MANCHESTER' (7th S. vi. 247).—MR. JOHN BLACKWALL'S observations on birds in the neighbourhood of Manchester were contributed at intervals to the *Proceedings* of the Manchester Literary and Philosophical Society, in whose memoirs they appeared as follows:—

Second Series, vol. iv., 1824.

Tables of the various Species of Periodical Birds observed in the Neighbourhood of Manchester.

On the Notes of Birds, including an Enquiry whether or not they are Instinctive.

Observations conducive towards a more complete History of the Cuckoo.

Second Series, vol. v., 1831.

On a remarkable Fact in the Natural History of the Swallow Tribe.

On the Instincts of Birds.

John Blackwall was born at Manchester in 1790 and died at Llanwrst May, 1881. His chief work was his 'History of the Spiders of Great Britain and Ireland,' 1861-4, published by the Ray Society. Another of his works was 'Researches in Zoology,' 1834. There is a memoir of Blackwall in vol. v. of the 'Dictionary of National Biography.'

JOHN H. NODAL.

Heaton Moor, Stockport.

John Blackwall, the accurate zoologist, of whom there is a notice in the 'Dict. Nat. Biog.,' published his article on 'Periodical Birds observed in Manchester' in the *Memoirs* of the Literary and Philosophical Society of Manchester, second series, vol. iv., 1824; and it was reprinted in his 'Researches in Zoology,' 1834.

CHARLES W. SUTTON.

Manchester Free Library.

[MR. FRED. LEARY is thanked for a reply to the same effect.]

AMSTERDAM COFFEE-HOUSE (7th S. vi. 167).—In an old volume I have, called 'The Pocket Companion,' published 1741, there is a quaint directory of "merchants, &c.," from which I quote the following:—

"Lee, Joseph, Turkey Merchant, Amsterdam Coffee-House, Threadneedle Street."

MR. WARD inquires whether there is any list of

coffee-houses. I have a printed list of upwards of one hundred coffee-houses, published in 1803; but the Amsterdam does not appear therein.

JOHN TAYLOR.

The old Amsterdam Coffee-House was behind the Royal Exchange, according to the "List of some of the Coffee-Houses in London during Queen Anne's Reign, 1702-1714," given in Mr. Ashton's 'Social Life in the Reign of Queen Anne' (1882), vol. ii. pp. 262-8. In Timbs's 'Clubs and Club Life in London' (1872) there is a special index to the coffee-houses referred to in the text, but the name of the Amsterdam Coffee-House does not appear.

G. F. R. B.

MISS FOOTE, COUNTESS OF HARRINGTON (7th S. vi. 166).—If MR. FITZPATRICK means by the phrase "the previous Lady Harrington" to refer to the first wife of the Lord Harrington who for his second wife married Miss Foote, he must be in error in suggesting that she was the lady who affronted Garrick in the zenith of his fame. Dates will show this, viz., Garrick died in January, 1779; Lord Harrington (whose second wife was Miss Foote) was not born till 1780, just one year after Garrick's death.

JOHN TAYLOR.

Park Lodge, Dagnall Park.

DR. GUILLOTIN (5th S. i. 426, 497; 7th S. vi. 230).—It is certain that neither Dr. J. T. Guillotin, who did not die by the instrument of death called, or supposed to be called, after him, nor Dr. J. B. V. Guillotine, who did so lose his head, nor M. Louis, who had such credit as was due to the invention, was the real inventor of the guillotine, though one or other of them may have recommended it, and perhaps perfected it.

It was in use in Italy at least two hundred years before their time, as is proved by a MS. Neapolitan diary in my possession, of which the last entry is dated 1498. The book is full of coloured drawings of processions, embassies, battles, fleets, and various historical events.

Among the drawings are two, of veritable guillotines, standing in no need of being further perfected, at one of which a condemned person is kneeling, in expectation of the fall of the death-dealing steel.

HENRY H. GIBBS.

Aldenham.

THE PARTICLE "DE" (7th S. v. 327, 352).—This is quite arbitrary. The late Mr. Devaynes, M.P. for Barnstaple and Winchelsea, 1790-1802, wrote his name together, while his descendants, who still live in the Isle of Thanet, generally give "De Vaynes." The De Vas family of Pickhurst, Kent, since 1800 write their name Devas.

W. D. PINK.

SOAPY SAM (7th S. vi. 46, 95, 232).—With due deference to them, none of your correspondents

has hit off as yet the correct reason why the late Bishop of Oxford was called "Soapy Sam." The fact of his washing his hands in hot water and coming out with them clean is certainly not at all applicable to the saying, as hot water in no way suggests dirty water. A friend of mine received the following reply from the bishop, and it is undoubtedly the right one. It runs: "Because, whenever I wash my hands in *dirty* water, I can come out with them clean." G.

ARTHUR BURY, D.D. (7th S. v. 46; vi. 178).—The date of Dr. Bury's death was undoubtedly May 3, 1713. See the 'Postboy,' May 16, 1713, quoted in 'The Miscellaneous Works of Bishop Atterbury,' ed. J. Nichols, vol. i. p. 479. The Rev. C. W. Boase sends me the entry of his burial from the parish register of South Petherton, "1713 Maii 6, Rev^{dus} Arthur Bury, S.T.P.;" and adds that the date of death is given on his monument.

C. E. D.

TOOTH BRUSHES (7th S. vi. 247).—The following extract from a letter—one of a long series in my possession, from William Bradford, son of Samuel Bradford, Dean of Westminster and Bishop of Carlisle—to Samuel Kerrich, Fellow of Corpus Christi College, Cambridge, indicates that tooth-powder and, presumably, tooth-brushes were in use long before Lord Chesterfield's time:—

Westm^r, Octobr^r 20th, 1719.

I have now a favour to beg of you ye next time you go to Mrs. Newtons: (by ye by I suppose I am never to be forgiven for not calling to take my leave before I left Camb;) it is to ask Mrs. Watson w^t ye Powder she once gave me for my teeth is compounded of; I know there is myrrh in it, but cannot tell w^t else. I have us'd all I had, and like a puppy forgot to get any more when in Coll: to be sure I am in love, but who can help y^t you know Sam? Pray let me know this in your next. It is now determined to my no small satisfaction that I am not to go into Orders 'till Lent; so y^t one winter more I am at Liberty to enjoy ye agreeable entertainments of ye town as a Man of this World. However I have bespoken a suit of black cloths, not by way of preparation, but as I think they are ye genteelest wear y^t is wth a sword and white gloves.

The last sentence gives an interesting example of the costume of the time. William Bradford was ordained on Feb. 28, 1719/20. On May 7 he announces, "I have once more and I hope for ever bid adieu to all thoughts of Love, Women, and such like Nonsense." But he married shortly after, became Vicar of Newcastle-on-Tyne, Archdeacon of Rochester, and died July 15, 1728, aged thirty-two.

ALBERT HARTSHORNE.

By the recommendation of Dr. Gregory, 'The Catechism of Health,' by Dr. Faust, was "published for the use of the inhabitants of Scotland" in 1797. It contains no instructions as to the use of a brush for the teeth; they were to be cleaned "after each meal either by drinking or gargling the mouth." The front teeth were to be "pre-

served sound by constant use and the chewing particularly of dry substances, as bread, &c." In the instructions for the treatment of children I find that their hair ought to be "combed repeatedly every day"; but the hair-brush appears to have been unknown to the editor, as, apparently, also was the tooth-brush.

J. F. MANSERGH.

Liverpool.

If tooth-brushes were in use when Henry Esmond first visited Castlewood, they must, I think, have been of very recent invention, for Salmon, in whose 'Synopsis Medicinæ' (1695) there are minute directions for cleansing the teeth, not only does not mention them, but directs that the teeth be washed "with a cloth"; and again, on the same page, "Dip a little stick therein [that is, in the wash], rub the Teeth with the end thereof, and then wipe them with a rag." Tooth-brushes would not seem, indeed, to have been invented in 1730, when Swift, in his very nasty description of a 'Lady's Dressing Room,' speaks of "the scrapings from her teeth and gums."

C. C. B.

The Abbé Nadal ('Traité du Luxe des Dames Romaines'), speaking of the care taken of their teeth by Roman ladies, says, "Elles se servoient de petites brosses pour se les nettoier." He also tells us that Martial sent a tooth-brush as a present to a lady friend, but without giving precise reference. Students of Martial will perhaps be able to supply this. Ovid gives several recipes for tooth powders and pastes, but does not, so far as I have been able to ascertain in a hurried search, mention tooth-brushes.

J. H. BELL.

Epworth.

"Washing his teeth out of a tavern window" occurs in the *Tailler* about 1709.

HERMENTRUDE.

EXPRESSIONS IN 'THE LONG PACK' (7th S. vi. 148).—"To wear money" (it is so that Hogg spells this word in his version of the story) in the sense of to spend it is one of our commonest phrases in North Lincolnshire. Bailey has, "Wear your money, i. e., bestow it well. North Country." Streatfeild refers to Cl. and Vigf. 'Dict.' and to Jamieson for the etymology of the word. Is not *phantages* a misprint for *phantasies*? Hogg has the latter (see the *Monthly Chronicle*, i. vi. 251).

C. C. B.

Ware, in the sense of "spend," is still a well-known word on the border, as well as all over Scotland.

GEO. NEILSON.

Halliwell has, s. v. "Ware," "This term is an archaism. North." A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

"To war, ware, v. a., (1) to lay out as expense; (2) to expend, to bestow in whatever sense; (3) to

waste, to squander" (Jamieson's 'Scottish Dictionary'). The word is in common use in Scotland now.

HERBERT MAXWELL.

["It occurs in the 'Paston Letters,' 1463, 'Wyll no thyng ware upon him,' ed. 1874, ii. 139" (ANON). Other replies are acknowledged.]

DEATH OF CLIVE (7th S. vi. 207).—In 'A Picture of England,' 1789, translated from the French of M. D'Archenholz, the author says:—

"It is mortifying to reflect that this hatred to existence should have taken possession of the mind of so great a man as Lord Clive, who also terminated his glorious career with his own hand.....all his treasures could not prevent a prosecution against him.....which by insensibly augmenting the melancholy that had long preyed on his mind, precipitated that fatal resolution which delivered mankind from the scourge of Asia."

The 'Biog. Dict.,' 1809, has, "He put an end to himself in 1774." Gleig's 'Life of Lord Clive,' chap. xxxi., records that he killed himself with a penknife, with which he had shortly before mended a pen for a lady.

J. F. MANSERGH.

Liverpool.

Some time after Clive's death appeared an extraordinary book, 'The Life of Robert, Lord Clive... with Anecdotes of his Private Life and the Particular Circumstances of his Death,' by Charles Carraccioli, Gent., London, n.d., 4 vols. The "particular circumstances" which the author purports to know are very meagre, for he says (vol. iv. p. 556) "we do not presume to ascertain whether it was a fit of insanity or through hurry and inexperience in the art of shaving himself that he unfortunately cut the jugular vein." The writer goes on in a semi-sarcastic tone to detail the event. The book is said to be very scarce, but a copy will be found in the India Office Library, while I possess another. An elaborate note on the different versions of the story of Clive's death will be found in Mr. H. C. Bowen's edition of Macaulay's 'Lord Clive,' 1877, p. 135.

J. MALCOLM BULLOCH, M.A.

Aberdeen.

Sharpe's 'Peerage' refers to Clive's death in the following passage:—

"His untimely end might well be regretted, who, in his lifetime, had presented 70,000*l.* as a provision to alleviate the broken state of health of the invalids of a service, to which he himself eventually fell a victim."

If, as the above passage suggests, his death was violent, an inquest was doubtless held. It is possible that the records exist, and could be examined; they would decide the question.

A. W. CORNELIUS HALLEN.

Allca.

"He committed suicide" is the version of the 'English Cyclopædia.' There is a good account of his career in the 'Georgian Era,' 1834, ii. 74, but no particularity as to his death. He took quantities

of opium to allay the agony from gall-stones. Even Cunningham is not as exact as usual on this point. He says, "Clive put an end to himself in No. 45 with a razor; some say with a penknife." The Rev. Mr. Gleig wrote his life; I do not know whether he is more exact. I dare say not, for biographers and historians mostly follow Hume in his extraordinary negligence, it is not so easy to follow him in his style.

C. A. WARD.

Walthamstow.

GEORGE HANGER, FOURTH BARON COLERAINE (7th S. vi. 47, 95).—My thanks are due to MR. WALLIS and MR. E. LEATON BLENKINSOPP. I should, however, be much obliged to the latter if he would kindly give me the reference to the edition of Gillray's 'Caricatures' from which he quotes. Would MUS IN URBE inform me why he asserts so positively that Lord Coleraine "was gazetted an ensign in the army in 1796." His reference to Mr. Walford's gossipy article in his 'Tales of Great Families,' the greater part of which is obviously founded on Combe's 'Life and Adventures,' does not appear to support it. I asked question 4 because Hanger served in the Guards from 1771 to 1776, and subsequently in the Hessian Jager Corps and Tarleton's Light Dragoons, and it seemed curious that he should afterwards, on Sept. 29, 1796, be gazetted an ensign in the 70th Foot.

G. F. R. B.

From an old bookseller's catalogue I cut the following, and echo his query:—

"Scandalous.—Memoirs of the New Insect, interspersed with Sketches of other Singular Characters. Front, a portrait of the person satirized, 12mo., bad copy, 5s. Circa 179.—A highly scandalous account of a very well-known character of the time, of Jewish descent; an accomplished musician, remorseless voluptuary; amateur, actor, gambler, friend of George Hanger, and rascal—the question is,—*who was he?*"

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

DANIEL DE FOE (7th S. vi. 105).—The extract given by MR. HIPWELL at the above reference relates most probably to the younger De Foe. In 1736 he was one of nine candidates for the office of secretary to the Million Bank, vacant through the death, by suicide, of Mr. Robert Harle. Twenty directors voted, the result being that Mr. Nathaniel Neal was elected by a majority of one vote (ten to nine) over Mr. George Wallis; "Mr. Daniel Defoe," as the name is spelt in the manuscript before me, appears to have been in the good graces of one director only, as he received but a single vote. The voting was by ballot upon the "exhaustive" principle.

Exeter.

ALFRED WALLIS.

BREAKER (7th S. vi. 169).—As we would speak of a "breaker in" of horses, so, under the old system of treatment, may not the keepers have

been spoken of as "breakers" of lunatics? Johnson (1785), *s.v.* "Break," gives as one meaning "to tame; to train to obedience," with the example, *inter alia*,

Virtues like these
Make human nature shine, reform the soul,
And break our fierce barbarians into men.

Addison.

J. F. MANSERGH.

Liverpool.

I never heard this word before; but surely we need take it in no other sense than a very common one—a man, that is, who "breaks," or "breaks in," those who require breaking in. It would simply represent what, I do not doubt, is still the popular idea—that force continues to be used on lunatics.

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

Foleshill Hall, Coventry.

I venture to guess that *breaker* here means tamer. Horses are "broken," and the man who does it is a horse *breaker*.

C. C. B.

It is dangerous to hazard a guess, but if the word was written *braker*, and connected with the brake used for refractory horses, its etymology might be traced.

EDWARD H. MARSHALL, M.A.

Hastings.

GLOVER'S 'HISTORY, GAZETTEER, AND DIRECTORY OF THE COUNTY OF DERBY' (7th S. vi. 148).—The two parts published in 1831 and 1833 respectively are the only volumes which have been published. See the letter to this effect, written by Messrs. Mozley & Son, which is pasted in the copy of the first volume in the Reading Room in the British Museum.

G. F. R. B.

This 'History, Gazetteer, and Directory of the County of Derby' was intended to consist of two volumes, and the first part of each volume only has been published, the titles and dedication bearing date 1829. When Messrs. Mozley, the publishers, closed their works here the stock of Glover was sold, and the date 1882, which A. B. gives, is from the new title then inserted. Glover collected a mass of information for the completion of the work, which, during his lifetime and since, was sold to various parties. I have a considerable quantity of the MS.

H. H. B.

Derby.

[THE REV. E. COLLETT, the Parsonage, Bishopsgate, E.C., adds: "The author lived in very straitened circumstances in Derby up to the time of his death. I used to see him occasionally when I resided in Derby."]

LITERATURE OF CHURCH BELLS (7th S. vi. 181).—In 'Museum Anglicanæ,' editio quinta, 1741, vol. i. pp. 244-8, is a poem in Latin hexameters, of about a hundred and thirty lines, entitled 'Campanæ Undellenses,' by Gul. Dillingham, S.T.P. Cantab. It seems from the asterisk prefixed in the table of

contents to have been first inserted in this edition. The musical peal, or rather, as my late friend the renowned campanologist, the Rev. H. T. Ellacombe, styled it, ring of bells, at Oundle, in Northamptonshire, on the banks of the Nen, is graphically described. At that date there appears to have been only five bells, and the wish is uttered that some donor would add a sixth:—

His, O, quis sextam a'fjiciet? tum nempce liceret
Sexcentos variare modos.

The date of the poem seems probably that of the reign of Charles II.; and a note adds, "Oundle contractè ex Avondale, Cambd."

At p. 109-12 of the same volume, having also an asterisk prefixed in the table of contents, is another long poem in Latin hexameters by the same author, entitled 'Sphæristerium Suleianum,' descriptive of a bowling-green and the game of bowls at Wansford, in Northamptonshire, a village near Oundle.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Allow me to supplement Mr. ALDIS's list by the names of one or two other works on this subject:—

History of Bells. (With bibliography.) By W. Andrews. Paisley, Gardiner, 1885, crown 8vo.

Practical Remarks on Belfries and Ringers. Illustrated. By Rev. H. T. Ellacombe. London, Bell, 1871, 8vo.

The Bell: its Origin, History, and Uses. By Rev. A. Gatty. London, Bell, 1848, 8vo.

Bells and Bell Ringers. By B. Lomax. London, Infield, 1879, 12mo.

English Bells and Bell Lore. (Founders, traditions, inscriptions, &c.) By T. North. Leek, 1885, 8vo.

Surrey Bells and London Bell-founders. By J. Stahl-schmidt. London, Elliot Stock, 1884, 4to.

GEORGE C. PRATT.

Norwich.

SCOTCH COAL (7th S. vi. 168).—Possibly black-lead, which has been found in Scotland passing into a kind of coal. See Phillips's 'Mineralogy.'

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

OUTLEET (7th S. vi. 146).—It is just possible, in villages no less than in towns, that the word may have had a more extended meaning than that attached to it by MR. DEEDES, with whom, however, I agree in the main in thinking it refers to those living just outside the jurisdiction of the Court Lete. I am induced to think its signification may be found lying beyond the limited range of a manorial court. The word *lete* formerly possessed, it would seem, a meaning of similar import with our word *ward*, used to denote a town division or limit. The four districts or wards into which the town of Ipswich was anciently divided were respectively known as East-Gate Lete, North-Gate Lete, South-Gate Lete, and West-Gate Lete, having no possible connexion with manor courts. The

hamlets, of which there were four, may not have been included, except in a like manner to that indicated by MR. DEEDES, and so the inhabitants may have been regarded as "outleets."

C. H. EVELYN WHITE, F.S.A.

REWE=ROWED (7th S. vi. 167).—Recently at Dartmouth, Devon, a boatman named Rogers repeatedly used the word *rew* instead of *rowed* while we were rowing in his boat, thus: "He *rew* very well."

M. M. M.

This conjugation is still common in the Isle of Axholme as regards most verbs having *o* in the present tense. We say *mew* for *mowed*, *sew* for *sowed*, *snew* for *snowed*, and so on. Even the verb "to saw" becomes *sew* in the past tense with us.

C. C. B.

It is very common in Norfolk to express the past participle of *row* as *rewe*; and if you will allow me I will cite one or two other similar instances equally as common: *shew*=*showed*, *snew*=*snowed*, *ew*=*owed*, and *shruck*=*shrieked*.

JOHN C. PRATT.

Norwich.

PEACE OF 1642 (7th S. vi. 226).—May I be allowed to support our Editor in fixing the date of this peace in 1643, after the battle of Newbury? There seems to be little doubt that the thanksgiving was for the acceptance of "The Solemn League and Covenant," in which the expressions "blessed peace" and "to amend our lives" both occur. Rapin's 'History' (1732), vol. ii. p. 483, gives this document *in extenso*, and states:—

"August the 28th (1643).....the Parliament of England consented to the Covenant. Immediately after, the Assembly of Divines were ordered by both Houses to frame an exhortation to the taking of the Covenant, to be read publicly in all the Churches."

J. F. MANSERGH.

Liverpool.

Has not L. J. C. misread the date? On August 10, 1641, Charles gave the royal assent to a Bill for carrying out the terms of the treaty with the Scots, and the armies on both sides were disbanded in September. If this is not the right explanation, I can only suggest that the Northamptonshire villagers had been hoaxed. There was no treaty with the Scots in 1642.

SAMUEL R. GARDINER.

[R. E. N. writes to the same effect.]

'HISTORY OF THE ROBINS': 'VALOR BENEFICIORUM' (7th S. v. 148, 251, 355).—Recurring to this subject, may I ask what reason there is for supposing that Bacon's 'Liber Regis' may be depended upon in the matter of the dedications of the various churches? Had the author any special facilities for ascertaining the facts? My particular reason for asking is that in the case of a

church I am acquainted with this book gives the dedication in its popular form, which the late vicar was supposed to have proved from original records to be erroneous. W. S. B. H.

PERJURY (7th S. vi. 169).—

"Perjury before the Conquest was punished sometimes by death, other times by banishment, and sometimes by corporal punishment. Afterwards it came to a fine and ransom and disability to bear testimony (Sir E. Coke, 'Inst.' iii. 163)."—Jacob's 'Law Dictionary,' s.v., London, 1762.

I have not the 'Institutes' for reference.

ED. MARSHALL.

The punishment of death for perjury was first abolished by the Romans when the empire was converted to Christianity. Previous to that perjurers were thrown headlong from the Tarpeian precipice; but after that any one who swore falsely upon the Gospels was to have his tongue cut out. In 1562 perjury in England was punished with the pillory, fine, or imprisonment, but now only with the latter two of these three.

J. W. ALLISON.

Stratford, E.

English law has never punished this offence by death, and I cannot discover that any foreign law has authorized the extreme penalty since the time of the early Romans. Perjury in England was punished by discretionary fine, imprisonment, and the pillory, which last punishment was abolished in 1837. An ancient writer says that the early Romans bound the offender hand and foot, and threw him headlong from the Tarpeian precipice. After the empire became Christian, however, this barbarous method was commuted for one which, if not equally as savage, was quite as cruel, namely, cutting out the victim's tongue. J. E. ALLEN.

Lightcliffe, Halifax.

CHEDREUX (7th S. vi. 247).—Do not the following questions and answers taken from Etherege's 'The Man of Mode,' Act III. sc. ii., lead to the conclusion that a *chedreux* was a kind of periwig, probably named after some maker in Paris? The play was first published in 1676:—

"He wears nothing but what are originals of the most famous hands in Paris.....The suit? Barroy. The Garniture? Le Gras. The shoes? Piccar. The perriwig? Chedreux. The Gloves? Orangerie! You know the smell, Ladies."

J. F. MANSERGH.

A *chedreux* is a wig, so called from the maker's name, most probably a Frenchman, the large flowing wigs of the Restoration ("perruques à la Louis Quatorze") having been imported into England from France. In the quotation from Oldham, instead of "Their chedreux, perruques," should we not read "Their Chedreux perruques," without the comma?

A. BELJAME.

Paris.

LEASE FOR 999 YEARS (7th S. iii. 450; iv. 72, 176, 334, 416, 495; v. 72; vi. 72, 214).—Terms of 999 years are not so rare in modern conveyancing as is generally supposed. One large class of property holders, the railway companies, has been compelled to resort to this length of term in order to escape from a dilemma in which it found itself placed by an Act of Parliament. Among the clauses which give the companies compulsory powers of purchase is one preventing them acquiring land, save for the purposes of their undertaking. Consequently any waste land must be sold; it cannot be held by them and let to tenants. When dealing with tunnel surfaces this clause was found to be a great stumbling-block. They could not part with the freehold on account of the tunnels, and they could not let the land on account of the Act. So they wriggled out of the difficulty by granting, generally to the adjoining owners, a user over it for a term of 999 years on payment of a sum down.

Two curious questions arise out of this, which perhaps some conveyancer will be able to answer. 1. Is not this grant on the part of the companies an evasion of the Act, and therefore *ultra vires*? In which case would not the occupier after a lapse of twelve years acquire an ownership in fee? 2. Assuming this not to be so, could not the grantee make use of the recent "long term" Act (I forget its exact title) and convey to himself the freehold? The companies, of course, would be perfectly indifferent to either course, provided their tunnels were not interfered with. But would not there then be two owners of the fee simple?

Eastbourne.

HOLCOMBE INGLEBY.

CONTINENTAL (7th S. vi. 209).—The continental troops referred to would be the regulars raised by the "continental congress," consisting of delegates from the various American colonies, which met at Philadelphia, and, on June 15, 1775, appointed George Washington "commander-in-chief of the army then raised, or to be raised, for the defence of American liberty." I quote from a 'Biography' of the delegates "who composed the congress of 1776," which was published in America about 1829, but has lost the title-page. The following extract is from the introduction, p. 51:—

"Arrangements having been made for the meeting of the second continental congress, on the 5th Sept., 1774, that body assembled at Philadelphia. All the colonies were represented except Georgia."

Liverpool.

J. F. MANSERGH.

The following extract from Irving's 'Life of Washington' will answer the inquiry of A. H.:—

"On the 15th of June, 1775, the army was regularly adopted by Congress.....Many still clung to the idea that in all these proceedings they were merely opposing the measures of the ministry, and not the authority of

the Crown, and thus the army before Boston was designated as the *continental* army, in contradistinction to that under General Gage, which was called the *ministerial* army."

Notwithstanding the high authority of Washington Irving, I venture to think this explanation hardly sufficient. The designation of the united colonies as the "continent" had already become an ordinary expression. Adams, in a letter to a friend, describes Washington as "a gentleman of one of the first fortunes on the *continent*." The general congress was familiarly called the *continental* congress, to distinguish it from the state congresses of New York, Massachusetts, Connecticut, &c.

Previous to the adoption of a national appellation, "continental" was a convenient term to apply to the insurgents, who had not yet shut the door to a reconciliation with the mother country.

J. A. PICTON.

Sandyknowe, Wavertree.

SANTA SOPHIA (7th S. iv. 328, 371, 436; v. 35, 51, 290, 334, 351, 491; vi. 75, 192).—MR. HYDE CLARKE does not write nicely, for once. It is not nice to question my testimony as to what I heard spoken by the guide, and spelt as pronounced. It is just as possible that the guide was a Turk as not, in a Turkish mosque; and why should a Turk not say "Constantinople" in Constantinople? Guides everywhere, moreover, are notorious for saying strange things; but the nationality of the guide is of no account at all, as to the fact of the anecdote. Neither is it of much concern what were the Sultan's exact words; exactitude in repeating words is of rarest occurrence, save with those who definitely aim at literal repetition. The mosaics were saved, and with every probability—if not certainty—through the Sultan's action, whatever his words may have been. Charles Gordon was not in the East when the Sultan spake his words; and Mr. Crossman says plainly enough that his visit was years afterwards—in 1858. I knew our "martyr" Gordon in Constantinople, but I do not know what he may have heard as to the Sultan's exact words. Our talks were not of St. Sophia then, 1854. W. F. HOBSON.

Temple Ewell, Dover.

THE FAMILY OF GISORS (7th S. vi. 201).—Gisors is a place-name, dept. Eure, near that river and the Seine; so the above family are called Norman. I have notes of the Gessi, or Gaesates, a people of ancient Gaul. Can we connect both names with Gessoriacum, now Boulogne-sur-Mer? A. H.

RYTHER'S 'PLAN OF LONDON' (4th S. ix. 95; 6th S. xii. 361, 393; 7th S. iii. 110).—It is not improbable that this plan is by Hollar, who, as we know, did not always sign his name. We have the following strong circumstantial evidence in support of the above supposition. The two plans described in the catalogue of the Crace Collection as

Ryther's were, according to the engraved inscription on them, "sould at Amsterdam by Cornelis Danckerts grauer of maps," and, if the modern pencil note on plan No. 32 can be relied upon, published in 1647. The same Danckerts issued in 1647 the well-known bird's-eye view of London from Whitehall Stairs to beyond St. Catherine's described by Vertue (iii. 1) and Parthey (No. 1014). There is a copy of this in the British Museum, and it is signed "Wenceslaus Hollar delineavit et fecit Londini et Antverpiæ 1647." Therefore it is not unreasonable to suppose that the plan of London is also the work of the Bohemian engraver.

L. L. K.

DIDDLE (7th S. vi. 66, 217).—This word is in common use in the Midlands. Some of the meanings are: to cheat in a small trading transaction; to misdirect a person out of pure mischief; to hoax by making another believe a cock-and-bull story. "To diddle a child" is to dance it upon the knee, and this a nurse would do to the words:—

Diddle diddle dumpling,
My son John.

A man whom others cannot depend upon—either his word or his work—is termed "a diddlin' sort o' chap."

THOS. RATCLIFFE.

Worksop.

Burns, in his 'Epistle to Major Logan,' has:—

Hale be your heart! hale be your fiddle!
Lang may your elbuck [elbow] jink and diddle!

In the glossary to the "Golden Treasury" Burns *jink* is defined as "to dodge"; *diddle*, "to strike or jog."

JONATHAN BOUCHIER.

CHARLEMAGNE (7th S. vi. 247).—The error in Carlyle's 'French Revolution' about the great emperor being buried at Salzburg is repeated in the 1885 and 1887 editions of this work, issued by Messrs. Chapman & Hall. JULIUS STEGGALL.

Anent the fable of the sleeping emperor, I fancy E. P. should have written Kyffhäuserberg, in Thuringia. Charlemagne, despite his burial at Aix-la-Chapelle, is supposed to sleep crowned at Untersberg, near Salzburg; so that Carlyle merely transformed a fable, by mistake, into fact.

ST. C. B.

This sentence occurs word for word on p. 8 of vol. i. of Chapman & Hall's two-volume edition of 'The French Revolution,' 1869. C. C. B.

ATTORNEY-GENERAL NOY (7th S. vi. 247).—William Noy, appointed Attorney-General by Charles I. in 1631, was the son of Edward, son and heir of William Noy, of Burian, co. Cornwall, by Philipp, daughter of — Lenye, of Gwinear, in the same county. He died August 9, 1634, at his house at Brentford, and was buried in the church there, where a monument was erected to his memory. See pedigree of Noy and notes thereon

in Heralds' Visitation of Cornwall in 1620 (Herald Soc., vol. ix.); Davies-Gilbert's 'History of Cornwall'; and Maclean's 'History of Trigg Minor.'

JOHN MACLEAN.

Glisbury House, Clifton.

WESTMINSTER LIBRARY (7th S. ii. 447; vi. 240).—MR. J. DYKES CAMPBELL will probably obtain the information asked for on reference to the book recently published by Elliot Stock entitled 'Literary Curiosities and Notes,' "The Gentleman's Magazine Library," pp. 116-126.

JOHN AVERY, Jun.

LARBOARD (7th S. vi. 82, 198).—Smyth's 'Sailor's Word-Book' states, s.v. "Larboard":—

"The Italians derive starboard from *questa borda*, 'this side,' and larboard from *quella borda*, 'that side,' abbreviated into *sta borda* and *la borda*. Their resemblance caused so many mistakes that, by order of the Admiralty, larboard is now thrown overboard, and *port* substituted. 'Port the helm' is even mentioned in Arthur Pit's voyage in 1580."

Under "Starboard" it is stated that the term is derived "from the Anglo-Saxon *stéora-bórd*."

J. F. MANSERGH.

Liverpool.

Small enclosures here by the seaside were called *loadberrys*. I take this to have meant originally *berg* or rock stretching from the shore into the sea, whence vessels could be loaded. I am not sufficiently versed in the subject to take part in this interesting discussion, but put this in in case it may be of service.

J. B. L.

Lerwick, Shetland.

All that HIC ET UBIQUE says is given in Admiral Smyth's 'Sailor's Word-Book,' saying that *port* has been substituted. "Port the helm," he adds, "is even mentioned in Arthur Pit's voyage in 1580," so that the order of the Admiralty adopts no new word.

C. A. WARD.

Walthamstow.

HIC ET UBIQUE seems, in his suggestion of an Italian derivation for the words, to have made a mistake, which doubtless was a mere slip of the pen, but which is worth noting, that those who are not familiar with Italian may not be misled. HIC ET UBIQUE says *quella borda* (it is printed *quella*, a printer's error for *quella*) (*larboard*) = "this side," and *questa borda* (*starboard*) = "that side." But the sense of the Italian words is exactly the reverse. *Quella borda* would mean "that side," and *questa borda* "this side."

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

Apart from the mistakes in the translation—if, indeed, there is such a word in Italian as *borda*—HIC ET UBIQUE'S note is surely far fetched. The actual Italian for *larboard* and *starboard* is simply *destra* and *sinistra*, though I myself have heard

orza used, but not the corresponding *tribordo*, as given in my dictionary.

As regards the derivation of *port*, one would imagine it came from the Latin *portare*, to carry over. But I have heard that, when *larboard* was abolished in the navy some fifty years ago, the word *port* was selected on account of the colour of the larboard light resembling the wine so much in favour then. Can any one endorse this statement?

HOLCOMBE INGLEBY.

This word seems completely superseded by *port*, which is its last syllable, *board*, merely with its two mutes sharpened, as Germans commonly treat those of English words.

E. L. G.

Will HIC ET UBIQUE supplement his communication by saying what evidence he has that the Italian for *larboard* is, or ever was, *quella borda*, or that for *starboard* *questa borda*? Until this fact is established it is beyond the question to speak of other difficulties in the way of an acceptance of this derivation, first suggested, I believe, by Admiral Smyth.

J. K. L.

SKIP (7th S. vi. 186).—My Lincolnshire gardener calls a strongly made, round, open basket with two handles a *skip*. These *skips* are of varied sizes. He uses them to bring in vegetables to the kitchen, and for such purposes as being filled with flower-bed or shrubby rubbish to be carried to his wheelbarrow. Bailey, in his 'Dictionary' (1751), gives *skip*, or *skiep*, as "a basket, but not one to be carried in the hands" (South Country). Does he mean that it was without handles? *Skip* is evidently the same as Dr. Johnson's (1824) "*Skep* (Lower Saxon, to draw), a sort of basket, narrow at the bottom and wide at the top, to fetch corn in." The handles are not mentioned. He quotes from Tusser, "A pitchforke, a doongforke, seave, *skep*, and a bin." In Nuttall's 'Dictionary' (1886) *skip* is given as "a leather-lined basket used in spinning mills."

CUTHBERT BEDE.

In Sussex a *skep* is a broad, flat basket of wood; also a bee-hive. In an old dictionary published by John Speed, "*Skep* or *scuttel*, a flat, broad basket to carry corn withall."

J. B. MORRIS.

Eastbourne.

Skep is familiar to me as a West Riding word. It may be well to notice here that in my native place (Soothill) the word had partly lost its meaning of a measure of capacity, as noted by your correspondent in Mr. Peacock's 'Manley and Corringham Glossary.' There was the phrase "Bring a *skep* of coal." The coal-bucket went by the name of *skep*, whatever it contained.

HERBERT HARDY.

Cullompton, Devon.

This is quite a common word in Lancashire, and is applied to a large basket used in the cotton

mills. A box like that used in making the tunnel (as described by your correspondent) would here be called a *hoppit*.
H. FISHWICK.

[Other correspondents are thanked for replies.]

BRISTOL (7th S. iv. 225; vi. 108, 232).—The walls and fortifications of the town of Kingston-upon-Hull included part of the river Hull, as may be seen on turning to the map drawn by Hollar before 1640.
W. C. B.

AN INTERESTING MANOR (7th S. vi. 185).—There were ten other letters on this subject in the *Standard*, all disputing the correctness of Mr. Douthwaite's statement.
J. B. MORRIS.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 89).—

The heart has reasons reason knows not of.

“Le cœur a ses raisons, que la raison ne connaît pas; on le sent en mille manières.”—Pascal, ‘Pensées,’ pt. ii. art. xvii. sect. 5.
ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Parish of Mortlake. By John Eustace Anderson. (Printed for private circulation.)

MR. ANDERSON has brought together in the compass of a small, well-illustrated volume many interesting particulars concerning a parish which has long had notable residents, from St. Anselm to Cranmer, and from Dr. John Dee to Sir Richard Owen. Mortlake has claims on the attention of all Oxford and Cambridge men by reason of the connexion of the “Ship” at Mortlake (of which a good view is given) with the University Boat-race. The summer-house, or rather, perhaps, music-house, on the riverside, once a part of Cromwell House, brings the vicar-general of the Reformation period before us. King Charles I. appears in the pages of Mr. Anderson somewhat in the light of an invader of public rights, he having seized and enclosed as a park portions of Mortlake parish, against the will of the inhabitants and against the recommendations of Archbishop Laud, Bishop Juxon, and Lord Cottington, and other commissioners appointed to advise on the matter. In later days the park had for its ranger a royal inhabitant of its precincts, the Princess Amelia, Ranger 1751-61, who lived at the White Lodge, and whose various gifts to the parish are duly recorded with gratitude in the minutes of the vestry. Mr. Anderson's extracts from the parish books afford some very quaint glimpses into the life and thought of olden England. Thus we find a sum of money given by the vestry to a “Minister's wife that had her sonne witched to death” in 1634/5. We may wonder what was the testimony adduced in proof of the cause of death, but the vestry must have been firm believers in it to have parted with public money on such a plea. So much for vestry intelligence *temp. Car. I.* Is it really greater now, *temp. Vict. R. et I.*? The tapestry works, for which Mortlake had considerable fame during the seventeenth century, brought Dutch and other foreign settlers into the parish. Mr. Anderson would have added to the value of his work if he had given a list of the names of these aliens. Could he not make out such a list for ‘N. & Q.’? A few names, such as Klein (of Rostock), Hullenberch, Vanneck, Vandergut, appear in his pages, either in connexion with the tapestry works or as benefactors to the parish. Benjamin Vandergut, we observe, gave the parish church

in 1794 a picture of the entombment of Christ, by Gerard Seghers. We have seen a picture of the infant Christ with St. Joseph attributed to this master, and should have liked to have been assured by Mr. Anderson that the Mortlake picture, apparently removed *circa* 1840, with the screen of which it formed the centrepiece, from the chancel to the vestry, has not gone further afield. Puritan ascendancy seems to have lost the church its “Cherubins” in 1646-8, when a charge of *2s. 6d.* occurs for their “blotting out.” Mr. Anderson's work has evidently been to him a labour of love, and we hope we have not yet had the last word from him on the many historic associations of the parish where Swift met Stella, and where Sir Philip Francis is laid to rest.

The Story of the Nations.—Assyria from the Rise of the Empire to the Fall of Nineveh. By Zénaïde A. Ragozin. (Fisher Unwin.)

WE have more than once entered our protest against the common practice of boiling down history and presenting the reader with nothing but the dry bones of fact—a dismembered skeleton, which it would require a student of great mental power and uncommon industry to reconstruct. This objection does not apply to any of the volumes in “The Story of the Nations” series. The authors (all of them) have mastered the elementary fact which so few people ever seem to realize, that the men and women of long past time were people like ourselves, moved with the same loves and hatreds, and all of them searching, however blindly and incoherently, after happiness. M. Ragozin, we think, however, has approached his work from a somewhat higher level of thought than some of his *confrères*. He knows his subject well so far as it can be known at present, but he does something else—he sees not only Assyria great, powerful, cruel, and luxurious, delighting in a refinement of art such as we of later time are as unable to imitate as we are the friezes of the Parthenon, wallowing in cruelties of a kind that Spanish inquisitors and the men of “the Terror” would have shrunk from, but he also beholds in the dim shadowland of primeval history the perished races to whom Asshur, and perhaps even Thebes, were modern. The old cities of the East, now ruinous heaps, are so old, and carry the imagination back so very far into the dim twilight, that it is not very easy to remember that there was a time when they were modern, and that men may have sneered at the mushroom prosperity of Damascus, Babylon, Nineveh, and Arbila, as some silly people now do at Middlesborough and Birkenhead. Like most good books, ‘Assyria’ contains some useful things which we did not anticipate finding therein. The account of the Hittites is not surplusage; though it is certainly not in the bond, we are very glad to have it. The Hittite peoples have, we may almost accurately affirm, been discovered within the last ten years. What we know of them is at present much scattered. It is convenient to have all that is at present known regarding them gathered into one place. M. Ragozin, when telling the story of the great Hittite family, does but simple justice to Prof. Sayce when he says that it is “to his wonderful ingenuity, his untiring industry, and passionate pioneering zeal in opening new fields of investigation that we owe” this great discovery. It is not easy where all is so well adapted for its purpose to single out one part of this remarkable book as being better than another. As pictures we prefer the latter to the earlier chapters. It would not be easy to point to anything more exactly adapted to its purpose than “The Gathering of the Storm” and “The Fall of Asshur.” The book contains good illustrations, in this respect contrasting favourably with some of the other volumes of the same series, where the engravings are a blot on the text.

Philosophical Classics for English Readers. Edited by William Knight, LL.D.—*Francis Bacon, his Life and Philosophy.* By John Nichol, Professor of English Literature in the University of Glasgow. Part I. *Bacon's Life.* (Blackwood & Sons.)

THOUGH Bacon left his name and memory "to men's charitable speeches, and to foreign nations and the next ages," he could scarcely have foreseen the endless controversy which was to arise over the bequest. No Chancery suit was ever carried on so long, or with such bitterness of spirit. Pope, Montague, Maculay, Dr. Abbot, M. de Rémusat, Dean Church, Prof. Gardiner, and others have delivered their opinions on the much vexed question of Bacon's character, but the day of final judgment seems as far off as ever. We should have thought that after Prof. Gardiner's masterly article in the 'Dictionary of National Biography' the subject might have been allowed to rest, at least for a decent interval. We suppose, however, that it was inevitable that a life of Bacon should appear in the series of "Philosophical Classics for English Readers," and can only trust that his life will be spared in the series of "English Worthies." But though we deprecate the constant handling of an almost threadbare topic, we must give Prof. Nichol much credit for the tone of impartiality with which he approaches his task, and also for his candour in acknowledging that Prof. Gardiner's article would have left him "little to add had it not been obviously cramped in space." Prof. Nichol's judgment will be considered by many as too favourable to Bacon, but to those who have not yet formed their opinion of "the greatest, wisest, and meanest of mankind" we can recommend the perusal of the professor's scholarly monograph.

English Writers: an Attempt towards a History of English Literature. By Henry Morley, LL.D.—III, *From the Conquest to Chaucer.* (Cassell & Co.)

PROF. MORLEY'S third volume deals chiefly with the old chroniclers, our early songs and ballads, and the history of English metrical romance. It concludes with an account of the Italian revival, the greater part of which is practically identical with the opening chapter of the second volume of "English Writers," published by Messrs. Chapman & Hall in 1867. A bibliography, an excellent index, a few "last leaves" bring up the rear. Prof. Morley leads us to hope that the fourth volume will be ready in December. This should complete the reconstruction of the work so far as it has been already published, and in the summer of next year we may expect to see the first instalment of the new portion. We have our doubts whether Prof. Morley will be able to complete his herculean task within the compass of twenty half-yearly volumes, but we wish him all the success that he deserves for his courageous attempt to grapple single-handed with such an enormous subject. Though the present volume deals with a portion of our literature which may fairly be described as "cavaire to the general," Prof. Morley's bright and attractive style seems to revivify even the dry bones of the old chroniclers, and makes the path easier and pleasanter to the students of early English literature.

The Bacon-Shakespeare Question. By C. Stopes. (Johnson.)

THIS refutation of the Bacon heresy treats the matter from a new standpoint. It may interest those who hold that there is a Bacon-Shakespeare question.

MESSES. TRUSLOVE & SHIRLEY will publish shortly 'The History of the Waldenses of Italy,' by Prof. Em. Comba, of the Waldensian Theological College, Florence.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

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

TH. A. F. ("Influence of the Sea on English Poetry").—There is no book such as you seek. The articles you inquire after appeared in the *Athenæum*, July to Dec., 1881, on pp. 177, 209, 307, 336, 401. Something on the subject appeared not many years ago in the *Gentleman's Magazine's* 'Table Talk.'

MR. P. H. BROTHERTON, 6, York Buildings, Liverpool, seeks to know where he can obtain the engraving of 'The Monkey who has seen the World.'

R. W. HACKWOOD.—Send full address. We have a letter for you.

J. H. LIGHT ("Letter of Lord Byron").—Show it to the authorities at the British Museum.

ST. SWITHIN.—The error is the printers'.

CORRIGENDA.—P. 134, col. 2, l. 19, and p. 195, col. 1, l. 10, for "Stillwell" read *Stilwell*.

NOTICE.

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

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

THE ENGLISH HISTORICAL REVIEW.

Edited by the Rev. MANDELL CREIGHTON, M.A. LL.D.

Number XII will be published on OCTOBER 15, price 5s.

1. ARTICLES.—

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THE SETTLEMENT OF AUSTRALIA. By E. C. K. Gonner. THE TOMB OF DANTE. By the Rev. Principal of St. Edmund Hall, Oxford.

ELIZABETHAN PRESBYTERIANISM. By William A. Shaw.

THE BATTLE OF NASEBY. By Lieut.-Colonel W. G. Ross, R.E.

2. NOTES AND DOCUMENTS.—The Parcentage of Gundrada, wife of William of Warren. By Edward A. Freeman, D.O.L.—Carrage. By Miss Kate Norgate.—The Visitation of the Monastery of Thame, 1526. Edited by the Rev. George G. Perry.—Cromwell and the Insurrection of 1635, Part I. By Reginald P. D. Falgrave, C.B.—Letters of the Rev. William Ayrat, 1708-1721. Part I. Edited by C. E. Doble.

3. REVIEWS OF BOOKS.

4. LIST OF HISTORICAL BOOKS RECENTLY PUBLISHED.

5. CONTENTS OF PERIODICAL PUBLICATIONS.

London: LONGMANS, GREEN & CO.

THE EDINBURGH REVIEW,

No. 314, will be published on OCTOBER 15.

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7. NAVAL DEFENCE.

8. RECENT ADVANCES IN SURGERY AND MEDICINE.

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LONDON, SATURDAY, OCTOBER 20, 1888.

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Notes.

RELICS OF PLASTIC ART IN THE EASTERN CHURCH.

Now that the partly obliterated fresco of Christ in St. Sophia, now used as a mosque in Constantinople, is being discussed, and even its preservation up to the present is being disputed, I may be allowed to refer to "Antiquitates Asiaticæ Christianam Æram Antecedentes, &c., per Edmundum Chishull, S.T.B., Londini, Typis Guil. Bowyer, MDCCXXVIII.," in my own possession, a folio volume bound up with "Travels in Turkey and back to England. By the late Reverend and Learned Edmund Chishull, B.D., Chaplain to the Factory of the Worshipful Turkey Company at Smyrna. London, Printed by W. Bowyer in the Year MDCCXLVII." In the latter volume, p. 20, Chishull mentions that at Tyria (said to be the ancient Thyatira) he observed two Greek churches. Two or three valuable Christian inscriptions were said to exist in them, but in one of these churches, called the Metropolitan, he only saw

"a defaced monument, whereon no intelligible words were to be read, except ΧΡΙΣΤΕ ΧΑΙΡΕ. Over the entrance of the other there is a piece of devotion, written in modern characters: but more remarkable in the body of the wall stands a large image of our Savior, elegantly carved in porphyry; though it now appears rudely mangled, and seems to have felt the fury of the old iconoclasts. In the hand is portrayed an open book, inscribed

with this sentence out of St. John's Gospel, viii. 12, 'Εγώ εἰμι τὸ φῶς τοῦ κόσμου.' This was an instance which may perhaps appear to be singular, at least it is contrary to the general practice of the Greek church; for though they have a superstitious fondness for religious pictures yet they abhor all imagery in relieve, and look upon it as inclining to heathenism and idolatry."

Ibidem, 'A Journey from Adrianople,' pp. 84-6, Mr. Chishull makes an interesting reference to "Transylvania and Valachia." I follow the author's own spelling. The passage is informative, but too long to quote fully. The natives, he says, call themselves Romans and their province Tzerra Romanesca. He refers in a foot note to Aur. Vict. 'Epit.,' cap. xl., "Galerius ortus Dacia Ripensi, quem locum Romulianum ex vocabulo Romulæ matris appellarat." He (Chishull) describes their language (remember that he wrote before the days of Diez, Bopp, and Max Müller, and therefore uses loose phraseology in describing this Neo-Latin tongue, now called, of course, Roumanian) as "a broken mixture of Latin and Italian, into which have been accidentally adopted some few Turkish and Slavonic words." "They write intirely [*sic*]," he adds, "the Cyrillian Slavonic character, which seems to be a detortion from the Greek." In a note subjoined it is stated that the Slavonic character is two-fold, one ascribed to St. Hierom (St. Jerome) used by the Roscians and Bosnians, and the other to St. Cyril, "proper to Valachia, Moldavia, Muscovy, &c."

Chishull adds that the religion of the people was that of the Greek Church and subject to the Patriarch of Constantinople; that the liturgy was celebrated either in Greek or Slavonic, though the Valachian was used for the gospels, &c., in some churches, but the liturgy itself was rarely said in Valachian. Most of the churches had bells, "though," adds Chishull, "in some places I have observed the wooden plank [*sic*] which is common to the Greeks in Turkey, where bells are not permitted." Doubtless the writer refers to the *σημαντρόν*, or bronze or wooden clapper, a substitute for a bell still used in Coptic and other Oriental churches. Here follows a remarkable sentence, which I ask your leave to quote in full, as showing how untrue and unfair it is to regard materialistic and carnalized representations of the pains of hell or representations of the Eternal Father as abuses to be found only in Western and Latin sacred art, the fact being that a decree of Pope Gregory XVI. has formally condemned all visible images of the first and third persons in the blessed Trinity:—

"The *ναρθήξ*, or porch, is generally daubed with superstitious representations of the punishments of hell; and often the inward walls are profaned with some inconsistent corporeal image of God the Father, a thing here permitted against the professed principles and declarations of the Greek Church."

But I may add that the writer here makes no dis-

tioning, apparently, between statues or bassi-relievi of any divine persons and merely pictorial representations, though doubtless the famous case in which St. Epiphanius rent asunder the painted veil in the church at Anablata, and ordered it to be used no longer as an object of veneration, but as some poor man's shroud, indicates the general Greek Christian feeling against visible representations even of Christ, the Word manifested and incarnate. *Vide* the letter of St. Epiphanius to St. John, Patriarch of Jerusalem.

References to this famous Anablata episode (which has a savour of modern Protestant feeling) can, of course, be found in the late Dr. A. P. Stanley's 'Lectures on the Eastern Church,' and also in Signor Trivier, "Esposito dei Principali Motivi, che me hanno indotto ad uscire dalla Chiesa Romana. Firenze, Tip. Claudiana, diretta da R. Trombetta. 1863" (pp. 176, 177).

H. DE B. H.

ENGLISH GRAMMARS.

Concluded from p. 244.)

Palsgrave, J. *Lesclaircissement de la Langue Francoise*. London, J. Haukyns, 1530. Fol. Reprinted at Paris, 1852. 4to.

Parsons, J. *Remains of Japhet; being Historical Enquiries into the Origin of the European Languages*. 1767. 4to.

Parvulorum Institutio. [Latin and E. G.] London in Southwarke, by P. Treveris. N.d. 4to.

Pegge, S. *Anecdotes of the E. Language*. London, 1803. 8vo.

— The same; with Supplement to Grose's Glossary. London, 1814. 8vo.

— Third edition, ed. by H. Christmas. London, 1844. 8vo.

Perry. *The only sure Guide to the E. Tongue*. Edinb., 1776. 12mo.

Phillips, J. T. *Compendious Way of teaching Antient and Modern Languages*. 1727. 8vo.

Pickbourn, Jas. *A Dissertation on the E. Verb*. London, 1789. 8vo.

Priestley, Dr. Jos. *A Course of Lectures on the Theory of Language and Universal G.* Warrington, 1762. 12mo.

— *Rudiments of E. G.* London, 1768; 1769; 1771. 12mo. Reprinted 1826, &c.

R., A.M. *An E. G.* 1641. 8vo.

Raine, Rev. Mat. *E. Rudiments; or, an Easy Introduction to E. G.* Darlington, 1771. 12mo.

Rask's *Anglo-Saxon G.* Translated by Thorpe. Copenhagen, 1830. 8vo.

Richardson, C. *Illustrations of E. Philology*. 1815. 4to.

Robinson, J. *Art of Teaching the E. Language by Imitation*. 1800. 12mo.

Rudd, S. *Prodromos; or, Observations on the E. Language*. 1755.

Rudiments of E. G. for the Use of Beginners. Falmonth, 1788.

Rudiments of the E. Tongue. Newcastle, 1769. 12mo.

Ryland, R. *Vocabulary of E. Words derived from the Saxon, with their Signification in Spanish*. 1813.

S. E., *Latine, French, and Dutch Scholemaster*. By M. S. 1637. 12mo.

Sharp, G. *Short Treatise on the E. Tongue*. 1767. 8vo.

Sharpe. *Essay towards an E. G.* 1784. 12mo.

Sheridan, T. *Discourse delivered at the Theatre in Oxford on Elocution and the E. Language*. 1759. 8vo.

— *On the Causes of the Difficulties in Learning the E. Tongue, with Schems for a G.* 1762. 4to.

Sinclair [Sir] Jo. *Observations on the Scottish Dialect*. London, 1772. 8vo. Also 1782.

Smart, Benj. H. *Practical G. of E. Pronunciation*. London, 1810. 8vo.

— *G. of E. Sounds*. London, 1813. 12mo.

— *Rudiments of E. G. Elucidated*. London, 1811. 12mo.

— *Guide to Parsing*. London, 1825. 12mo.

— *Accidence and Principles of E. G.* London, 1841 and 1847. 12mo.

Smith, Jo. G. of the E. Language. Norwich. 12mo.

Smith, J. G. for the French, Italian, Spanish, and E. Tongues, with Proverbs. 1674. 8vo.

Smith, Peter. *Practical Guide to the Composition and Application of the E. Language*. 1824. 8vo.

Stackhouse, T. *Reflections on Languages, and on the Manner of Improving the E. Tongue*. 1731. 8vo.

Stanbridge, John. *His Accidence*. N.d. (See Lowndes.)

Stirling, J. *Short View of E. G.* 1740. 8vo.

— *Short System of E. G.* 8vo. (Same as above?)

Stockwood, Jo. *A Plaine and Easie Laying Open of the Meaning.....of the Rules.....in the E. Accidence*. (Black Letter.) London, 1590. 4to.

Strong, Nathaniel. *England's Perfect Schoolmaster*. London, 1692. 12mo. And 1699, 12mo.

Swift, J. *Proposal for Improving the E. Tongue*. 1712. 8vo.

Taylor, Bp. Jeremy. *A New and Easie Institution of G.* London, 1647. 12mo.—On Latin G.

Thehall, Jo. *Essay on Rhythmus, and the utterance of the E. Language*. London, 1812. 8vo.

Thomas, E. *Traité Complet de Prononciation Angloise*. 1796. 8vo.

Thomas, L. *Milke for Children; or, a Plaine and Easie Method Teaching to Read and Write*. 1654. 12mo.

Thomas, Wm. *Principal Rules of the Italian G., with a Dictionarie*. (Black Letter.) London, 1542. 4to. And 1550.

Thomson, J. *Observations Introductory to a Work on E. Etymology*. 1818. 8vo. Also 1819, 4to.

Thornton, W. Cadmus; or, a Treatise on the Elements of the Written Language. Philadelphia, 1796. 8vo.—On orthography.

Tooke, John Horne. *Diversions of Purley*. Vol. I. (all published). First ed. London, 1786. 8vo.

— London, 1798-1805. 2 vols. 4to.

— New ed., revised by Rich. Taylor. (With the letter to J. Dunning.) London, 1829. 2 vols. 8vo. Reprinted London, 1840, 1 vol. 8vo. Reprinted 1857.

— Letter to Jo. Dunning on the E. Language. 1788. 8vo.

Towgood, M. *Remarks on the Profane and Absurd Use of the Monosyllable "Damn."* 1746. 8vo.

Townsend, J. *Etymological Reserches*. 1824. 4to.

Tremblay's *Treatise of Languages*. 1725. 8vo.

— *Many Advantages of a Good Language to a Nation*. 1724. 8vo.

Trusler, Dr. Jo. *Synonymous Words of the E. Language*. London, 1766. 2 vols. 12mo. Also 1781, 1 vol. 12mo.

Turner, D. *Abstract of E. G. and Rhetoric*. 1739.

Udall, Nich. *Floures for Latine Spekyng.....oute of Terence.....tr. into E.* (Black Letter.) London, 1533. 8vo.

Vindex Anglicus; or, the.....E. Language Defended. 1644. 4to.

Vocabulary of such Words in the E. Language as are of Dubious Accentuation. 1797. 8vo.

Vulgaritys of Speech Corrected; with Elegant Expressions for Provincial and Vulgar E., Scots, and Irish. 1826. 12mo. Also 1830, 12mo.

Vulgarisms and Improprieties of the E. Language. 1833. 12mo.

Walker, Jo. Rhetorical Grammar. London, 1801. 8vo. Fourth ed., 1807, 8vo. Sixth ed., 1816, 8vo. And 1823, 8vo.

— Outlines of E. G. London, 1805. 12mo. And 1810, 12mo.

Walker, Wm. Treatise of E. Particles. London, 1655. 8vo.

— Phrasologia Anglo-Latina. London, 1672. 8vo. —With E. and Latin Proverbs.

Wallis, Jo. Grammatica Linguae Anglicanae. First ed., Oxford, 1653. 12mo. Also 1674, 8vo. Sixth ed., London, 1765, 8vo.—Valuable.

Ward, Dr. Jo. Four Essays on the E. Language. London, 1758. 8vo.

Ward, Wm. Essay on G., as it may be applied to the E. Language. London, 1765. 4to.

— Short Questions upon the Eight Parts of Speech. 1629. 4to.

Webster, Noah. Dissertation on the E. Language. Boston (America), 1789. 8vo.

Weston, Stephen. Specimen of the Conformity of the European Languages, particularly the E., with the Oriental Languages, especially the Persian. London, 1802. 8vo. (or 12mo.?)

White's Grammatical Essay on the E. Verb. 1761. 8vo.

White, T. Holt. Review of Johnson's 'Criticism on the Style of Milton's Prose.' 1818. 8vo.

Wild, Jo. Twopenny Accidence: Corn without Chaff. Shewing how to form Verbs without Mood and Tense. Nottingham. [1720.] 12mo.

Whittinton, Rob. Grammatical Works. See the list in Lowndes.

Williams, J. Thoughts on the Origin of Language. 1783. 8vo.

Willymott, W. English Particles. 1794.

Wilson, J. P. Essay on Grammar, exemplified in an E. G. Philadelphia, 1817. 8vo.

Wilson, Sir Thos. Arte of Rhetorike. London, 1553. 4to. For other editions see Lowndes.

Winning, Rev. W. B. Manual of Comparative Philology. 1838. 8vo.

Withers, E. Observations upon the E. Language. N.d. 8vo.

Withers, Dr. Philip. Aristarchus; or, the Principles of Composition. 1789. 8vo. Also 1790, 8vo. Reprinted 1822, 8vo.—Fruised.

Wodroephe, Jo. The Spared Hours of a Soldier..... or the True Marrow of the French Tongue. Dort, 1623. Fol. And 1625, fol.

Wotton, H. Essay on the Education of Children in the First Rudiments of Learning. 1753. 8vo.

Wotton's Short View of Hickes's Treasure of the Northern Languages. By M. Shelton. 1735. 4to.

Wynne's Universal G. for the E. Language. 1775. 12mo.

Young, E. Compleat E. Scholar in Spelling, Reading, and Writing. 1722. 8vo.

Zankner's German and English Grammar. Strasbourg, 1806. 12mo.

The above list is extremely imperfect, and only comes down, in the main, to about 1840. But it will suffice for pointing out the names of some of the older works on the subject of English philology,

many of which, I believe, might advantageously be read for Dr. Murray's 'Dictionary.' Any one who wishes to do the English nation a service may easily do so. We want to know which, among the above, are the best dozen books for such a purpose, especially amongst the older ones. None of them, I am told, has been read hitherto. The works by Coote, Lowth, Priestley, Walker, Wallis, and Whittinton should certainly be examined.

WALTER W. SKEAT.

SHAKSPEARIANA.

THE OBELI OF THE GLOBE EDITION IN 'MEASURE FOR MEASURE' (7th S. v. 442).—Having read with interest MR. SPENCE'S somewhat striking paper, I append some notes on the text and the suggestions:—

I. i. 8-11:—

Then no more remains,
 †But that to your sufficiency
 . . . as your worth is able,
 And let them work.

MR. SPENCE reads "I able" (tr. v.). I disagree because (1) "I able" seems to me far-fetched and unharmonious; (2) the mood is strained in that position, I fancy; (3) I prefer as more natural:—

Then no more remains
 But your sufficiency, as your worth is able,
 And let them work.

I. iii. 40-43:—

I have on Angelo imposed the office;
 Who may, in the ambush of my name, strike home,
 †And yet my nature never in the fight
 To do in slander.

I admit the use of "do"="act," also the "deed of slander," but I dispute the combination. I prefer to read:—

And yet my nature ne'er be in the fight
 To do it slander ["it," i. e., my name].

II. i. 21:—

What's open made to justice,
 †That justice seizes.

MR. SPENCE would have us read "ceizes," i. e. (by repetition of final), "izes," i. e. (by imagination) "eyes"—"justice eyes"! Why not "seeses," i. e. (by repetition of final) "sees"—"justice sees"? It would be ever so much simpler, and quite as worthy to be "found not among various readings, but where it should [sic] have ever been, in the text itself." I object, further, to the suggestion because (1) I should hardly have thought Shakespeare (or MR. SPENCE) likely to go out of his way to take the bandage from a *blindfold* justice; (2) I think the words of the near context "open" and "know" oppose the suggestion to the extent of being almost intentional; (3) it seems to me more modest to read "ceizes"="seizes," especially as it happens to harmonize strictly with the context, than to assume a doubtful *ce* and a wonderful spelling of "eyes." Perhaps, after all, the sooner

the "humble and loving service is forgotten" the better. Prof. Donnelly might entertain it. *He* might prefer a "seeing" to a "groping" justice!

II. i. 39:—

†Some run from brakes of ice, and answer none:
And some condemned for a fault alone.

I gladly adopt MR. SPENCE'S scholarly reading "brakes of vice," as being closely identified with the context and the peculiar nature of the subject. It is clearly a case of "mishearing." I am even willing, in my gratitude, to overlook his consistent omission of the *δοκεῖ* throughout—and that is saying a great deal.

III. ii. 39:—

That we were all, as some would seem to be,
†From our faults, as faults from seeming, free!

He reads "seeming" = decency, seemliness: I think the point of no consequence. The alternatives are: (1) Would we were all as free from faults as faults from decency! (2, which I prefer) Would we were all as free from faults as faults from affectation of seemliness! I grant the double meaning.

III. ii. 119:—

†And he is a motion generative.

He reads:—

And his is a motion ungenerative.

I grant the "his is," but after careful study of context, &c., prefer the "generative," because: (1) "motion" is otherwise a difficulty to me; (2) Lucio seems to me to confound the two functions. But to proceed.

III. ii. 278:—

†Grace to stand, and virtue go.

Obviously as MR. SPENCE decides.

III. ii. 287-90:—

†How may likeness made in crimes,
Making practice on the times,
To draw with idle spiders' strings
Most ponderous and substantial things!

MR. SPENCE connects "to draw," and understands "made in crimes" as "fortunate in undetected crimes." Granted the first, but not the second. I prefer to render:—

How may craft, crime-gotten, &c.

III. ii. 294-6:—

†So disguise shall, by the disguised,
Pay with falsehood false exacting,
And perform an old contracting.

He renders "by" as "lying by." In the peculiar circumstances this seems worse than irrelevant. I understand "by" as "by means of" (*i. e.*, Angelo duped by his own consent), which to me presents no difficulty, albeit we are not yet able to entirely dispense with a *δοκεῖ*, except, of course, when we engage in the agreeable, if somewhat easy, diversion of knocking down the nine-pins we ourselves put up.

DANIEL MOORE, M.A.

'HENRY V.,' II. iii. (7th S. vi. 84).—Our thanks are due to MR. FITZGERALD for reopening the

question of this passage, though it is to be regretted that he did not see his way to a vindication of the text of the Folio outright. In my opinion Theobald's "triumphant emendation" will some day have to go the way of the bulk of his emendations, and, when a little more daylight is let into the passage, it will probably be found that the original text is in this, as in the case of so many other emendations, correct. I have little doubt in my own mind that Mrs. Quickly is intended to describe Falstaff's appearance, and in effect says in her own peculiar language, "His nose had the sharpness and greenness characteristic of a dying man."

It will, of course, be borne in mind that, as *platform* meant a parchment, or writing, so *table*, corresponding to a common use in Latin of *tabula* and to the old use (I believe) in Italian of *tabola*, meant a canvas or picture. It will further be borne in mind that Mrs. Quickly's similes are intentionally coarse and overdrawn, Falstaff being in death, as in life, the butt of the stage. Now, if we can imagine the passage being declaimed and reported afterwards as speeches are now, we should have less difficulty in understanding it. I purposely modernize and alter it: "His nose was as sharp as a pen (laughter) and in colour like—a green field (loud laughter)." There would surely be no difficulty in understanding this piece of broad humour. This, however, is not quite what Shakespeare wrote; but, if there is no difficulty in understanding this, there will be not much more difficulty in understanding the words of the text. It seems to me that the second "as" should be carried on, in the meaning of "like," to the second simile. The fact of the "green fields" being in the plural only broadens the humour. We shall then get, "His nose was as sharp as a pen and like a picture of green fields." No one can call this a very elegant simile, or at first sight a very happy one; but, when addressed to the gallery, it would, if properly declaimed, be effective, and at present I am inclined to prefer this interpretation to either Theobald's emendation or MR. FITZGERALD'S suggestion.

HOLCOMBE INGLEBY.

'THE WINTER'S TALE,' II. i. 133-5.—

Ant. If it prove
She's otherwise, I'll keep my stables where
I lodge my wife.

In the American *Shakespeareana* for February, 1884, I showed, I think, that the threat here made depended for its force upon a dictum of Aristotle, and accepted by our ancestors, to the effect that the horse is the most lascivious of quadrupeds. That this dictum was accepted by our ancestors is shown by a passage in one of the Homilies, and by its being quoted by Bartholome Glantvyle, and by the editors of his book in English, Trevisa and Batman, without note of dissent. Blundeville also speaks to the same effect, and in 'The Tamer Tamed'

Petruchio (III. ii.) speaks in figurative language drawn from this same belief. Hence these words of Antigonous may be paraphrased thus :—

“ If this be true, O King, which thou sayest as to the infidelity of thy queen, then I will lodge my stud where I lodge the loved and loving wife of my bosom, whom I have hitherto believed in and trusted—lodge them *similes cum simili, nay pares cum pari.*”

As a further illustration of the acceptance of Aristotle's dictum I would also quote a Latin epigram published in 1607–12, by John Owen, D.D., and translated by John Harvey, who set it forth in 1677. It is book ii. No. 61, p. 134 :—

To Oranus.

Thy Wife's rich Sire oft said, This Daughter mine
In stable Wedlock I to thee will joyn:
Too stable Wedlock hath you joyn'd, sith she
So much unstable is in love to thee.

BR. NICHOLSON.

THE MARTYR'S "SHIRT OF FIRE."—Archdeacon Farrar has a most interesting and learned paper in the *Sunday Magazine*, August, entitled 'Christians in the Colosseum,' in which is the following sentence :—

“ It was in his own garden that the monster of lust and blood drove about in the costume of a charioteer when the ghastly darkness was illuminated by living torches, of whom each was a martyr in his shirt of fire.”

I remember seeing a huge picture of this scene in an exhibition in Paris, but I forget the artist's name. There are no quotation marks in the above sentence; but the archdeacon may have been quoting from 'A Life Drama,' by Alexander Smith :—

Of one whose naked soul stood clad in love,
Like a pale martyr in his shirt of fire.

Scene ii. p. 20.

That poem, it may be remembered, first appeared in several issues of the *Critic*, of 1852, and the editor announced that he would issue it as a separate publication if a sufficiency of subscribers at five shillings could be guaranteed. I was one of the subscribers; and I have now before me the original copy of the work (London, D. Bogue, April, 1853), with a grateful letter from the pattern-drawer poet of Kilmarnock, who was so soon to wake up and find himself famous. The reviewers gave a hearty welcome to the young poet, who was born Dec. 31, 1829, and newspapers gave copious extracts from his poems. I remember a certain provincial journal that desired to quote the "Pale martyr in his shirt of fire," with due approbation; but unfortunately the printer threw the lurid light of burlesque on the phrase by altering it to "Like a pale martyr with his shirt on fire."
CUTHBERT BEDE.

“ DOUBLE HONDED, AN' TREBLE THROITED.”—A large number of men—tailors, tinkers, printers, shoemakers, and other tradesmen, as they are called

—who wander from town to town, seeking only for a few days' work at the most, never seeming to desire to settle in a place, are clever workmen, and almost without exception fond of drink. Of these there is a common saying among steady-going workmen, "Double hoded, an' treble throited," which means that these wanderers are not only capable of turning out more and better work than many, but also that they have a drinking capacity equal to three ordinary men.

THOS. RATCLIFFE.

Workshop.

ROBIN REDBREAST.—In looking for early references to the rose, thistle, and shamrock as badges of England, Scotland, and Ireland, I stumbled upon the following interesting illustration of the old nursery legend 'The Babes in the Wood' in an early black-letter edition of 'The Famous Historie of the Seauen Champions of Christendome,' second part, by William Stansby (1616 or 1620?), 4to., D 4, recto :—

“ When Saint George's valiant Sonnes (in company of this sorrowful Mayden) came to the tree, and (contrarie to their expectations) found her Father colde and stiffe, deuoid of sense and feeling, also his hands and face couered with greene Mosse, which they supposed to be done by the Robin Red breast and other little Birds, who do use naturally to couer the bare parts of any body that they find dead in the field, they all fell into a new confused extremitie of grieffe.”

ALFRED WALLIS.

A FORTY-FIRST CHILD.—In a volume of newspaper cuttings now before me, the following passage occurs. The date of the paper from which it was taken is, I gather from neighbouring paragraphs, 1807 or 1808 :—

“ In the church of Aberconway, in the county of Caernarvon, is a stone with the following inscription upon it: 'Here lieth the body of Nicholas Hooker, Esq., Gent., who was the one-and-fortieth child of his father by Alice, his only wife; and the father of seven-and-twenty children by one wife. He died the 20th of March, 1637.'”

ANON.

MRS. GARRICK. (See 7th S. v. 231.)—In 'An Old Man's Diary,' by John Payne Collier, printed for private circulation, he mentions, under date Jan. 25, 1832, "having seen Mrs. Garrick, when he was quite a boy, helped into her carriage on the Adelphi Terrace." This is, however, far from remarkable, as Collier was born in 1789 and Mrs. Garrick died in 1822. He also further adds that she, then called *La Violette*, came out as a *danseuse* Dec. 3, 1746, and that he had seen the marriage settlement, signed by the bride and bridegroom and Dorothy (Countess of) Burlington, agreeing to give her 5,000*l.* as the marriage portion.

There are several paintings of Mrs. Garrick in existence, sometimes in company with her husband, notably a very fine one in the Royal Collection at Windsor, painted by Hogarth. This must

have been in or before 1763, as Hogarth died in that year. In this Garrick is represented with pen in hand and as deeply engaged in the composition of a prologue, whilst Mrs. Garrick, who has stolen into the room unperceived behind his back, is about to seize the feather of the pen. She is depicted as a very pretty woman, having powdered hair and wearing a hooped petticoat. There is a very good engraving of this in one of the earlier volumes of the *Art Journal*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'ONCE A WEEK.'—It is generally thought that *Once a Week*, when it was first established by Messrs. Bradbury & Evans in 1859, was an advance upon the cheap illustrated literature of that day; and I believe that many readers of and writers in 'N. & Q.' still look back on its abandonment with regret. A few days ago I came across the following lines in Crabbe's poem 'The Newspaper,' which may be worth reprinting, as possibly having suggested the title chosen by its first editor, Samuel Lucas, under whom I served a lengthened apprenticeship as sub-editor:—

What wondrous labours of the Press and Pen!
Diurnal most, some thrice each week affords,
Some only once. O! avarice of words!
When thousand starving minds such manna seek
To drop the precious food but once a week.

I fancy that Shirley Brooks had something to do with the choice of a title, and some introductory verses from his fertile and graceful pen, with an illustration by John Leech, appeared in the first number.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MISQUOTATION.—An admirable misquotation is made by Robert Nelson in a letter to Dr. Mapletoft, "Nullum numen abest, si sit prudentia." The passage it is founded on is, of course, Juvenal, x. 365, who, with his splendid vigour, says:—

Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, deam cœloque locamus.

Which simply is, Where prudence is fortune is nothing. This is nearer to "Prudence kills Providence" than that every god is in its train.

C. A. WARD.

Walthamstow.

CHURCH FESTIVALS.—There are innumerable books treating with more or less of sanity on the saints of the Church Calendar, but I cannot find one which gives a coherent account of the dates when certain great festivals, such as Trinity Sunday, the Assumption of the Blessed Virgin Mary, and other festivals of that kind were introduced. A handbook of this sort would be very small, and most useful to historical inquirers. If such a thing exists, I trust some reader of 'N. & Q.' will direct attention to it.

ANON.

"BOOBY" USED ATTRIBUTIVELY.—The earliest quotation in the 'New English Dictionary' for this usage is 1728. Congreve's 'Love for Love,' 1695, supplies an earlier example:—

"Val. You have heard of a booby brother of mine that was sent to sea three years ago?"—Act I. sc. ii., *sub init.*

F. C. BIRKBECK TERRY.

SOUTHERNE, THE LYRIC POET.—In 7th S. ii. 489, I asked for information regarding this poet, who is mentioned favourably in the first of Drayton's odes. My question elicited no reply.

Further inquiry leads me to believe that he is the "John Soowthern" who wrote a volume of poems called 'Pandora,' which was published in 1584. The full title of this work is given in Heber's Sale Catalogue, pt. iv. p. 308:—

"Soowthern, John. Pandora. The Musyque of the beautie of his Mistress Diana. Composed by John Soowthern Gentleman and dedicated to the right honorable Edward Dever, Earle of Oxenford, &c., 1584. [Black letter, very fine copy in morocco, by C. Lewis.] Imprinted for Thomas Hackette and are to be solde at his shoppe in Lumbert Streete, under the Popes head, 1584."

There was the following note by Mr. Heber in this copy:—

"Of this rare and singular collection (according to Mr. Ritson) but *one copy*, and that wanting the title, is known to exist—alluding to Mr. Capel's, now in Trinity Coll. Library, Cambridge. Besides Mr. Capel's copy of Soowthern's 'Pandora,' mentioned by Ritson, another imperfect copy exists, now in my possession, bound up with the 'Paradise of Dainty Devices,' &c., formerly in the collections of Pearson, Stevens, Roxburgh, and White Knights. This Mr. Ritson might therefore have seen, but he was probably misled by the Catalogue, in which it was ascribed erroneously to the Earl and Countess of Oxenforde. George Stevens has thought it worth while to bestow much labour in his MS. annotation on this worthless Poet. Perhaps, indeed, Ritson alluded to Pearson's copy, when he spoke of only one other being known, in which case he had overlooked Capel's; but how came G. Stevens not to remember it, who printed the Catalogue? See Ritson's 'Bibl. Poet.,' 337; Park's 'Royal and Noble Authors,' ii. 27; *European Magazine*, June, 1788, p. 389; Farmer's 'Essay on the Learning of Shakespeare'; also a note by ditto to 'Timon of Athens,' Act IV. sc. iii., *ad finem*; Stevens's Note, *ibid.*, Puttenham, p. 211."

Mr. Heber's perfect copy of this poet sold for 12l. The imperfect copy, wanting title, which was bound up with 'The Paradyse of Daintie Devices,' 1600; Breton's 'Woorkes of a Young Wit,' 1577 (wanting title); and Watson's 'Ekatompathia,' 1581 (imperfect), sold for 11l. 10s. This last collection seems to have been broken up, for lot 453 of a "Collection of Early English Poetry," sold at Sotheby's June 29–30, 1854, was an imperfect copy of Soowthern's 'Pandora,' wanting title-page and head-line damaged, but interleaved with manuscript notes by George Stevens. The following note is in the auction catalogue:—

"Besides the Poems by Soowthern this volume contains four Epitaphs made by the Countess of Oxford

after the death of her son, the Lord Bulbeck, also an Epitaph made by Queen Elizabeth at the death of the Princess of Espinoy. In one of the notes at the commencement Stevens writes:—"The extreme rareness of this collection (for only the following copy of it is known) induces me to think it had been suppressed immediately on its first appearance, either because it exhibited verses which the Countess never meant for the Public, or through fear that Her Majesty might have been displeas'd at the circulation of her Poetry."

It seems from the foregoing that three copies are known:—

1. Heber, lot 2609, perfect.
2. Capel Collection, Trinity Coll. Library, Cambridge, imperfect.
3. Heber, lot 1777, imperfect.

Perhaps some correspondent of 'N. & Q.' might be able to indicate the whereabouts of the first and last of these copies. It seems strange that in these days of reprints no opportunity has been given to the public to judge whether Drayton's encomium was merited, or whether the verdict passed by Mr. Heber on Southern's poetry was well founded. Drayton's taste in general was so correct that I should be disinclined to think he erred in the case of Southern, except upon production of the strongest proofs of "worthlessness."

W. F. PRIDEAUX.

Garrick Club.

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.

GORDON'S 'GRAMMAR OF GEOGRAPHY.'—What is the date of this work? My copy wants the title-page, and belongs, apparently, to a third edition. It is inscribed to "The Most Reverend Father in God Thomas, Lord Archbishop of Canterbury," &c.
C. C. B.

BATTLE INTERRUPTED BY AN EARTHQUAKE.—Southey ('Life of Nelson'), in describing the battle of the Nile and the blowing up of the Orient, says, "It is upon record that a battle between two armies was once broken off by an earthquake." What battle is here referred to?
J. A. J.

SWANS.—It is familiarly known that the distinctive name of the male of the duck is drake; also that the distinctive name of the male of the goose is gander; but what is the distinctive name of the male of the swan? I have referred to several books treating on natural history for an answer to this query, but to no effect. Can any reader of 'N. & Q.' enlighten me on this point? G. M.
Southport.

SLATE GRAVESTONES IN AMERICA.—A correspondent in America writes as follows:—"I am

desirous of tracing some of our old dark slate grave-stones that were sent to America before the Revolution to their homes on the other side. From their wide dispersion and variety in carvings it is evident that the trade was an important one, and equally evident that hundreds of the same description (dating 1680-1770) must be found in the mother land. My sister, in her rambles in England, found no slate stones at all, only freestones or sandstones, and the old ones wellnigh illegible, although only a hundred years old. Many of the old slates here are beautifully carved, and date before 1700, in perfect preservation."

Perhaps some of your correspondents could help in this matter—as to whence these slate slabs and tombs came, and also why they were not more used in this country even now, for all who have noticed them must have observed how clear the inscriptions remain, while those on freestone, and specially the blue and white lias of the west, are nearly obliterated, in the latter the whole surface peeling off.
S. V. H.

ABBEY OF FESLE.—Can any obliging reader of 'N. & Q.' inform me to which order this abbey belonged? Was it Cistercian, Benedictine, Franciscan, Dominican, or Augustinian? If I apply the old monastic shibboleth (pretty accurate in most cases),

Benedictus montes; Bernardus valles amabant, I should say it was Cistercian; but that does not supply me with the dates of its foundation and decadence. I have searched through Archdall's 'Monasticon Hibernicum,' but without success. I only know the abbey was in ruins in the fifteenth century.
J. B. S.

Manchester.

NAVAL SONGS.—Can any of the naval or antiquarian readers of 'N. & Q.' inform me in what books or where I can find any songs about the "fighting Téméraire" or the "old Billy Ruffin" (Bellerophon)? I cannot find any specific reference to either in Dibdin. Did Turner invent the epithet "fighting" Téméraire? Also, if there are any relics of these famous old battleships preserved anywhere in any shape?
EDWARD JAMES FRASER.

"ROODSELKEN": "L'HERBE DES TROIS GOUTTES DE SANG."—Thorpe, in his 'Northern Mythology,' says:—

"In the flux fields of Flanders there grows a plant called the *Roodselken*, the red spots on whose leaves betoken the Blood which fell from the Cross, and which neither rain nor snow has since been able to wash off."

And in Brittany there is a lovely legend connected with "l'herbe des trois gouttes de sang." Can any botanist tell me if they be the same plants, or to what herbs the names are respectively applied? I suspect the latter is the *Adonis aestivalis*, L., called "gottes di sang" about Fraipont and

Nessonvaux, and the former may be the same, or the *Erythraea centaurium*, L., *Polygonum persicaria*, L., or other of similar popular dedication.

A. E. P. RAYMUND DOWLING, B.A. Oxon.

COTMANHAY.—There is a small village near to Ilkeston, in Derbyshire, called Cotmanhay. Whence does it derive this name?
TENAX.
Hinckley.

EARLY PORTRAIT OF MARY, QUEEN OF SCOTS.—At Hatfield House there is a charming picture of a very lovely girl, which is called a portrait of Mary, Queen of Scots, aged seventeen. In the list of portraits of this unfortunate woman which was read some years ago by Mr. Scharf to the Society of Antiquaries this likeness was not noticed. I should be very glad to know the true history of this interesting picture, and whether it has ever been engraved. A modern work would hardly be so precisely dated, "aged 17."

ALFRED GATTY, D.D.

OLD MELODY WANTED.—Many years ago, when a child, I used to hear a *chanson*, the refrain of which was, "I won't be a nun." What is its date; and who was its author? The last time I heard it was from the chimes at Beverley Minster, in 1852.

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

WETHERBY.—What is the etymology of this name? Its orthography has been various—Wetherbee, Wetherbee, Weatherbe, &c. It may be allied to Wither and Witherspoon; and the termination *by*, which is Danish, many indicate that its origin was in some provincial dialect where Danes conquered, as in Lincolnshire. What locality, or occupation, or characteristic can the name be shown to describe? Having so often in time of need turned to 'N. & Q.', and seldom turned in vain, I hope it will enlighten my darkness, and show not only the significance of the name Wetherbee, but in what English places that name is now common.

JAMES D. BUTLER.

Madison, Wis., U.S.

EAGLE COURT.—There is an Eagle Court, out of Eagle Street, Red Lion Street, Holborn, and there is, or was, an Eagle Court in Clerkenwell, that leads into a Red Lion Street there. This coincidence in names is curious. Are they all derived from public-house signs? Even then it would be singular.

C. A. WARD.

Walthamstow.

DE BOHUN.—Did any member of this family bear as arms (not badge), swan on shield? A brass monument of Eleanor Bohun, wife of Thomas de Woodstock, Duke of Gloucester, 1399, bears De Bohun arms as well as a shield with swan on field. The frame is decorated with six swans. Humphrey de Bohun's will has been preserved,

and has some curious items. He leaves 200 marks for marriage apparel to his daughter, Alianore, wife of James Butler, Earl of Ormond; and Margaret, married to Hugh Courtenaye, second Earl of Devon, "an entire bed of green powdered with white swans, the Bohun badge," &c.

T. W. CAREY.

SALMON.—Is there any life of Wm. Salmon, M.D., empiric and voluminous writer? He is, perhaps, best known by his 'Herbal,' 1710, folio. There is a view extant of his house in Blackfriars, but I have not ascertained in what part of Blackfriars it was situated.

C. A. WARD.

Walthamstow.

PWNTERSCHIFE.—In the Glasgow burgh records, under date June 9, 1590, the Council give to George Johnstone the office of the mort-bell, "to gidder with the office of pwnterschife." What is the meaning of *pwnterschife*?

J. O. M.

SCOTT ON COLERIDGE'S 'WALLENSTEIN.'—It appears by a note in the *Friend* (1818, i. 204), that Sir Walter Scott somewhere praised Coleridge's translation of Schiller's 'Wallenstein.' A reference to the passage would oblige.

J. D. C.

DEATH WARRANT.—Novelists and newspaper writers from time to time speak as if they imagined that the sovereign signed a warrant for the execution of each criminal under sentence of death. The following passage embodies ideas which are, we imagine, still current:—

"How many thousands have lost their lives by a scrawl of two letters? Witness, amongst others, the scrawl of G. R. at the bottom of a death warrant."—Charles Pigott, 'Political Dictionary,' 1795, *sub voce* "Scrawl."

It would be of service to know what is the foundation of this misapprehension. Is it not the fact that the execution of those who suffered from attainder was preceded by a royal warrant? Widespread mistakes of this sort have commonly some basis of misunderstood truth.

N. M. AND A.

HUGH, EARL PERCY.—There is a fine portrait of this nobleman, engraved by V. Green, from a picture presented by his father to the magistrates of Westminster, and by their order hung up in the Guildhall to commemorate his public services. Can any correspondent say who was the artist?

D. Y. N.

JET.—I remember reading in a book of travel, some twenty years ago, that the wild inhabitants of Central South America use a nut or berry for lifting bits of dust and straw, as children in this country amuse themselves by doing the like with jet and sealing-wax. I want to refer to the passage. Can any one tell me where it is?

ANON.

BIBLE: ILLUSTRATIONS TO, BY ISAAC TAYLOR, JUNR.—These illustrations are mentioned in Gilchrist's 'Life of Blake,' as one hundred in number and published by Allan Bell & Co., Warwick Square, 1834. At the sale of the fine library of the late Rev. E. E. Baylee Salisbury, B.D., Rector of Winceby, Horncastle, I bought a parcel of these illustrations, dated "Jan. 1, 1820, Hurst & Co., Cheapside, London," consisting of eighty-four only. I suspect this is an incomplete set of an earlier edition unknown to the biographer of Blake. As these plates are very poetic and original, I should be glad to have any information about other editions of them. I find nothing in Lowndes.

R. R.

Boston, Lincolnshire.

A NORTHAMPTONSHIRE BELL-FOUNDER.—In *Church Bells* for July 20, 1886, it is stated that the five large bells in the tower of St. Peter's Church, Bolton-le-Moors, were cast by Mr. Henry Bagley, of Ecton, near Northampton, in 1699. Is anything known of this bell-founder, or are any other bells of his manufacture known to exist?

JOHN TAYLOR.

CIVIC MEDAL.—I have before me a silver medal bearing on one side the arms of the City of London, supported by two griffins, and surmounted by what appears to be a fur cap, larger at top than bottom; over all the motto "Domine dirige nos," and a name underneath; on the other side, the royal arms and supporters, with "Honi soit qui mal y pense" in a scroll around it, and "Dieu et mon droit" at bottom; the whole surmounted by helmet, full vizor, and drapery, above which is a lion at gaze rising out of a royal crown. What does this commemorate?

W. H. D. ROUSE.

PRICES OF STANDARD BOOKS CIRCA 1820-1830.

—Mr. Gladstone, in a speech in aid of the Backley (q.v., where is Backley?) institute and reading room, in 1878, said:—

"When I was a boy I used to be fond of looking into a bookseller's shop; but there was nothing to be seen there that was accessible to the working man of that day. Take a Shakespeare, for example. I remember very well that I gave 2*l.* 16*s.* for my first copy; but you can get an admirable copy for 3*s.* Those books are accessible now which formerly were quite inaccessible."

Are we to understand by this that during the first quarter of the present century it was not possible to buy a Shakespeare, other than a second-hand copy, for less than fifty-six shillings? Will some of your elder readers tell us something about the prices of the works of our standard authors at the period Mr. Gladstone alluded to? My quotation from Mr. Gladstone's speech is on the authority of Mr. Alexander Ireland's 'Book-Lover's Enchiridion,' ed. 1833. What edition of Shakespeare would the above probably be?

JONATHAN BOUCHIER.

Replies.**ALCESTIS AND THE DAISY.**(7th S. vi. 186.)

PROF. SKEAT will find no fewer than three accounts of the daisy in connexion with as many different metamorphoses in Canon Ellacombe's paper on 'The Daisy,' read in the first instance before the Bath Natural History and Antiquarian Field Club in 1874, and now printed as an appendix (A) to his 'Plant-lore of Shakspeare.' The first of these is that mentioned by Chaucer, of which Canon Ellacombe only says that he believes the legend is not older than the fourteenth century, which means, I suppose, that it has not been traced beyond Chaucer. The second records that the plant owes its origin and its name *Bellis* "to Belides [or rather to one of the Belides], granddaughter to Danaus, and one of the nymphs called Dryads." Beloved by the rural divinity Ephigeus, she was, whilst dancing with him, assaulted by Vertumnus, who, as he was about to seize her, saw her changed into the flower that now bears her name. Canon Ellacombe says he has only seen this legend in Phillips's 'Flora Historica.' It is, however (says Folkard), referred to by Rapin, who speaks ('De Hortorum Cultura,' Gardiner's translation) of the daisy as being

To nymphs a chaplet, and to beds a grace,
Who once herself had borne a virgin's face.

The third legend is Celtic, and Canon Ellacombe complains that Lady Wilkinson and Mrs. Lankester, by whom he finds it recorded, do not further indicate its source. Mr. Folkard ('Plant-lore') gives it as from Ossian, as follows:—

"Malvina, weeping beside the tomb of Fingal for Oscar and his infant son, is comforted by the maids of Morven, who narrate how they have seen the innocent infant borne on a light mist, pouring upon the fields a fresh harvest of flowers, amidst which rises one with a golden disc, encircled with rays of silver, tipped with a delicate tint of crimson. 'Dry thy tears, O Malvina,' cried the maidens, 'the flower of thy bo-om has given a new flower to the hills of Cromla.'"

C. C. B.

"Fabulous history informs us that this plant is called *Bellis* because it owes its origin to Belides, a granddaughter to Danaus, and one of the nymphs called Dryads, that presided over the meadows and pastures in ancient times. Belides is said to have encouraged the suit of Ephigeus, but whilst dancing on the grass with this rural deity she attracted the admiration of Vertumnus, who, just as he was about to seize her in his embrace, saw her transformed into the humble plant that now bears her name."—'Flora Historica,' vol. i. p. 42, second edition.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

STROUD AS A PLACE-NAME (7th S. vi. 187).—I do not think that Stroud as an English place-name has as yet been explained. It is common in some

parts of Germany, the old forms being *struod*, *struot*, *strout*, and *struoth*, and the modern forms *strut* or *struth*. Such names as *Esgenestruot* and *Widenstrout*, which date from the eleventh century, or the modern names *Eichenstruth*, *Erlenstruth*, and *Eschenstruth*, indicate a waste place overgrown with dwarf scrub of some sort—ash, oak, or alder, as the case may be. According to Vilmar, 'Die Ortsnamen in Kurhessen,' the word means primarily a waste place, and may be connected with the A.-S. *strūdan*, to lay waste. MR. HALL'S proposal "to connect the name etymologically with *street* as a common form of the Welsh *ystrad*" is quite inadmissible. In the first place, *street* is not a form of the Welsh *ystrad*, but of the A.-S. *stret*, which comes from the Latin *strata* (*via*), which also is the source of the Welsh *ystrad*, just as the Welsh *yspaid* comes from *spatium*, and *yspail* from *spolium*. If MR. HALL will refer to Sweet's 'History of English Sounds,' Nos. 1157-1224, he will see that his proposed connexion of *stroud* with *street* is phonologically impossible. Nor is there any connexion, as he suggests, with *strid* or *stride*, which come from the A.-S. *strīdan*.

MR. HALL then speaks of "the mutation of *Strat-ford* into *Stort-ford*, whence the river *Stort*." *Stratford* could not possibly be transmuted into *Stortford*, and *Stortford* could not have given a name to the river *Stort*. This is putting the cart before the horse with a vengeance. *Stortford* is simply the ford over the *Stort*, just as *Romford* is the ford over the *Rom*, and *Chelmsford* the ford over the *Chelmer*.

The name of the river *Stort* must be kept entirely distinct from that of *Stroud*. The one means a river, the other a waste place. The name of the *Stort* reappears on the Continent in the name of the river *Un-strut* and of the *Stroe*, which in the eleventh century was called the *Strude*. These river-names are to be referred to the root *sru*, which appears in the Sanskrit *sruta*, flowing, and *srōtas*, river; in the Irish *sruth*, a river; in the Welsh *frut* (= *srotha*), a river; as well as in the Greek *ῥέω*, and the English *stream*.

ISAAC TAYLOR.

It may be of service to mention that the only *Stroud Green* in Paterson's 'Roads' (1822) is that two miles from *Croydon*. The main road from *Staines* to *London* is given as running through *Bedfont*, *Hounslow*, *Brentford*, *Turnham Green*, and *Kensington Palace Gate*. *Speenham Land* (*Newbury*) is on the main road to *Bath* and *Bristol*, but *Staines* is on the one to places further south, *Southampton*, *Exeter*, &c. See also 'Chorographia Britannicæ,' 1742. J. F. MANSERGH.
Liverpool.

WRITING ON SAND (7th S. ii. 369, 474; iii. 36, 231, 358; vi. 236).—ST. SWITHIN, in his note on this subject, branching out from writing on sand

to writing *with*, after the immemorial fashion of 'N. & Q.,' remarks that the practice is "wellnigh a thing of the past, so far as England is concerned." It is one of the things respecting which the modern must be admitted to be an improvement on the old practice.

In Italy at the present day the use of blotting-paper, save by English and Americans, is almost unknown. All the innumerable public offices are liberally—too liberally—supplied with sand, with the result of rendering all the desks and writing-tables grimy to a very disagreeable degree. Nor does the unpleasantness end with the habit and appurtenances of the writer. On opening a letter or communication of any sort from any one of the infinitely numerous army of scribes employed by the Italian Government, not only will a quantity of loose sand fall from the sheet, but the abundantly used ink will render up to the smirched fingers a considerable quantity of the gritty material. The sand used is not fine sand, such as that of the seashore, but a much coarser variety, sometimes red, but more generally blue, and is, I take it, emery, tolerably harmless when clean, but singularly disagreeable when well saturated with half-dried ink. T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

Fine sand for drying writing-ink is still used, I believe, in the offices of some old-fashioned solicitors. I think I saw it in use in *Gray's Inn* in 1869. There are a few of the old school left who prefer letter-paper, folded and sealed with a wafer, to the modern gummed envelope, and who write "ye" and "y^e" for "the" and "that." Why does not some second *Charles Lamb* arise to tell us of the changes that this century has seen in the economy of a lawyer's office? To the next age the value of *Dickens's* novels will arise from the evidence of *Dick Swiveller* and his fellows.

W. C. B.

ST. SWITHIN speaks of *Delft* as particularly behind the rest of the world in the use of sand instead of blotting-paper; but I have observed (the emperor's late boast of reigning over the most advanced nation on the earth notwithstanding) during a tour through *North Germany*, from which I have just returned, that this, together with a great many objectionable usages of the past, is still rampant there. My pocket-book was constantly incommoded, for instance, with the grit off the luggage *Schein*, as it was handed to me at the various railway stations. R. H. BUSK.

CHRISTIAN MAGAZINES (7th S. vi. 228).—There is a lot of information about these magazines—at least, about the *Gospel* and the *Arminian*—in Mr. Tyerman's valuable 'Life of Wesley.' Writing his "proposals" for the *Arminian* in 1777, Wesley speaks of "the multitude of magazines which now swarm in the world," commends the *Christian* as

"of great use to mankind," and severely condemns the Calvinistic teaching, the "arguments worthy of Bedlam," the "language worthy of Billingsgate," employed by "a miscreanted phantom called the *Spiritual Magazine*," and "its twin sister, oddly called the *Gospel Magazine*" (vol. iii. p. 281).

EDWARD H. MARSHALL, M.A.

Hastings.

THE ROSE, THISTLE, AND SHAMROCK (7th S. vi. 207).—

"The use of the rose as a national emblem may be traced to the wars between the rival houses of York and Lancaster, the former of which used the device of a white rose, while a red one was the badge of the other. They are said to have been first assumed by John of Gaunt, Duke of Lancaster, and his brother Edmund, Duke of York."—'Glossary of Terms used in British Heraldry,' p. 269, 4to., Oxford, 1847.

"Shamrock.....is considered the badge of Ireland, being traditionally associated with S. Patrick, who is said to have drawn the attention of the Irish to it, as a symbol of the doctrine of the Trinity."—*Ibid.*, p. 283.

There is more obscurity as to the circumstances under which the thistle was adopted as its emblem by the Scottish nation; but the following is a tradition. Queen Scotia had led her troops in a well-fought field, and when the day was won retired to the rear to rest from her toils. She threw herself upon the ground, when, as ill luck would have it, an envious thistle had elected to grow at the very spot selected for her repose. Whether the fair amazon fought in the national costume I know not, but the spines of the offending herb were sufficiently powerful to penetrate the skin in a very painful manner. A proverbial philosopher (not Mr. Tupper, I think) has declared that "he that sitteth on nettles riseth up quickly," and the same remark holds good of thistles. Queen Scotia sprang up and tore the thistle up by the roots. She was about to cast it from her with a military, but unladylike expression, when it struck her that the prickly plant would henceforth be ever associated in her mind with the glorious victory which she had just gained. Her intention was changed. She placed the thistle in her casque, and it became the badge of her dynasty. FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

The legends of the thistle and the shamrock, and the circumstances under which they are said to have been respectively adopted as national emblems, are given at length in Folkard's 'Plantlore,' at pp. 544 and 562. The case of the rose is not so plain. I have been able to find nothing definite as to it. Gerarde speaks of it as "the honore and ornament of our English Scepter"; Parkinson as having been "assumed by our precedent Kings of all others." Does its connexion with English royalty date from the Wars of the Roses, or from some earlier period? It is significant that when Edward IV. revived the noble

of his predecessor Edward III. the coin bore on its obverse not the ship of the original, but a rose. Hence it was called the "rose-noble." It is, of course, well known that the elder Pliny, discussing the etymology of the name Albion, suggests that our island may have been so called from the white roses which abound in it; but this is by the way. C. C. B.

STANDING UP AT THE LORD'S PRAYER (7th S. v. 429; vi. 18, 116).—MR. PICKFORD—unintentionally, of course—diverges from the region of fact when he speaks of "the Communion office of the Church of Scotland, dated March 30, 1792." There is, of course, no such office in existence; and what he probably refers to is one of the many "Communion offices" of the Protestant Episcopal Church, a small, if not "invisible," Church, which is recognized in Scotland as a tolerated sect of Dissenters, but which cannot by any competent correspondent be called in 'N. & Q.' "the Church of Scotland." WILL. FINDLAY.

The Manse, Saline, Fife.

I have been for the last few weeks in North Germany, travelling for the first time in a Protestant country, and I think many who had not done the same would be as surprised as I have been at the great solemnity of the Lutheran ritual, in spite of its simplicity. While waiting one morning to study the curious carvings of the choir of Magdeburg Cathedral, I sat out a most impressive Communion Service, and various things for which English ritualists are condemned seemed the ordinary course of things there. The officiant stood towards the altar, on which stood crucifix and lighted candles (with his back to the congregation), during what answers to the consecration, the bread was given into the mouths of the communicants, and at the benediction the officiant raised both his hands in an impressive way, and finally waved with his right hand a large sign of the cross, just as a Catholic priest does. No "rude invoking voice," out of tune or otherwise, "stirred the heaven of repose" of the softly breathed and harmoniously modulated amens, responses, and hymns, which were wafted from some far-off bay of a distant aisle, more like the soothing effect of some "angel choir" in an opera than one's normal idea of Protestant psalm-droning. This gentle modulation of the organ seems to me a most praiseworthy Lutheran institution. Both at Berlin and Dresden, where the Catholic churches and services are grand and imposing, the superiority of the Lutheran music is, in this respect, very marked.

I am afraid I have allowed myself to "play dominoes" in a reprehensible manner, so I will conclude where I ought to have begun, by saying that, while most stand at prayer in Lutheran churches, every one rises for the Lord's Prayer.

MR. DELEVINGNE speaks of standing when the

Lord's Prayer occurs in the Lesson as a school custom; it seems to me that in my early Protestant days it was the custom to do so in most churches.

R. H. BUSK.

About five years ago I was present in New College Chapel when the Lord's Prayer occurred in the Lesson. The choir immediately rose, and were followed, I think, by most, if not all, of the congregation. A near relative of mine, who in her young days had been brought much into contact with the Oxford School, always stood when this happened. I do not remember any other cases.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

About the year 1873 or 1874 I was once present at service in the chapel of New College, Oxford, when the Lord's Prayer was read in the Second Lesson. The congregation rose and stood during the prayer. Until I saw your correspondent's query, I had supposed the custom to be peculiar to New College.

PERTINAX.

Melbourne, Victoria.

INITIALS AFTER NAMES (7th S. vi. 107, 255).—I think MR. TEW is not quite accurate in his account of the Oxford University degrees. He says, "In the same way [viz., that one degree is "swamped" in another], no M.A. would retain that degree on being created B.D."; but the fact is he must retain it, or he would have no vote. Now, I have been B.D. (Ex. Coll.) since 1841, and have voted at various university elections, including those for members of Parliament, but have always been obliged to vote as M.A. and to wear the M.A. hood, and not that of B.D. Had I appeared wearing the latter hood the returning officers, the Vice-Chancellor and the Proctors, if they knew their duty, would refuse my vote. I asked my old friend Dr. Bliss, the registrar, who knew all the statutes and customs of the university thoroughly, what was the reason of this, and he said, "A Bachelor's degree in any Faculty is considered to be only an incipient degree, not a complete one; and if any one wants to vote as higher than the first complete degree, M.A., he must proceed to the Doctor's degree in some Faculty." In fact, Convocation in the statutes, is said to consist of "Doctores et Magistri Regentes et non Regentes"; which terms indicate the necessity of complete degrees to confer a vote in the House; never naming any "Baccalaurei." It is also significant that the M.A. degree is always apparently the testing degree of voting privilege; for when the voting at any contested election gets slack, the officer is enjoined to summon the Masters of Arts and to proclaim three times, after the lapse of a quarter of an hour between each proclamation, "Magistri ad suffragandum." If, then, no bachelor in the highest faculty, Divinity, can vote as such, *a fortiori*, no bachelor in any lower faculty can

have the privilege. Hence the theory that the M.A. degree is "swamped" by the B.D. cannot be maintained. There are no voters in Convocation except Doctors and Masters of Arts, unless some new statute has altered the constituency.

EDW. A. DAYMAN, B.D.

Shillington Rectory, Dorset.

'COCK ROBIN'S WEDDING DAY' (7th S. vi. 207).—I shall be happy to send MR. C. GORDON a copy of the lines he asks for if he will send me his address. The poem is too long for the columns of 'N. & Q.,' as it consists of twenty-nine stanzas of four lines each.

A. R. MALDEN.

The Close, Salisbury.

CHARGER (7th S. vi. 187, 218).—The passage from Gibbon quoted by Worcester without reference will be found in v. 428 of the second edition, by Milman (Murray, 1846). And another passage in which *charger* occurs will be found *ibid.*, vi. 25. If these two passages are consulted, it will be seen that Gibbon's notion of a *charger* was that of a horse "of a large and heavy breed"—a weight-carrier, in fact—suitable for knights in armour, both in tournaments and in battle. The derivation from "to charge"=to make an onset, or from "charge"=onset, hinted at by DR. MURRAY, is certainly the obvious, and very likely the correct one; still, if one considers Gibbon's words given above, and bears in mind that *charge* in Mid. Eng. (as *e.g.*, in Shakespeare, see Schmidt), meant also both load (burden) and weight, as it still commonly does in French, it cannot, I think, be regarded as altogether impossible that this meaning may have had also something to do with the formation of the word *charger*, with which we should then have to compare the Fr. *sommier*=cheval de somme, *somme* being="charge d'un cheval" (Littré). This view, too, seems to me to derive some support from the consideration of the other word *charger*=large dish (Webster), and shown to have been a large dish from its use both in the N.T. and in the O.T. (especially in Numb., chap. vii.). For, if this *charger* is not derived from *charge* in the sense of load or weight (or from *to charge*=to load, but I much prefer the subst.), and does not mean a dish capable of supporting a considerable load, what does it come from and what does it mean? Each of these two *chargers* would then mean *weight-carrier*, though the nature of the weight would be different.

F. CHANCE.

Sydenham Hill.

P.S.—Since writing the above I have discovered that a few lines after the first passage in Gibbon in which *coursier* occurs there is another sentence (also about knights and their horses) from which we may gather the meaning attached by Gibbon to the word *coursier*; and this second sentence really tends to show that in using the word he may have

had in his mind the two meanings of *charge* which I have alluded to above. The passage runs as follows:—

“When their long lances were fixed in the rest, the warriors furiously spurred their horses against the foe; and the light cavalry of the Turks and Arabs could seldom stand against the direct and impetuous weight of their charge.”

[MR. J. F. MANSERGH quotes examples of the use of this word in the sense indicated from ‘Sir Launcelot Greaves,’ 1762, vol. i. ch. viii. and vol. ii. ch. iii. MR. BOUCHIER quotes from Scott. Other replies, corroborating the information given by DR. CHANCE, are acknowledged.]

CARDINAL ADAM OF HERTFORD (7th S. vi. 68).—Refer to ‘N. & Q.’ 6th S. vii. 69, 417.

R. H. BUSK.

16, Montagu Street, Portman Square.

OFFERTORY AND COLLECTION (7th S. vi. 227).—The reason of the distinction is this: the meaning of the word *offertory* is the set of sentences of Scripture which are said in the service of Holy Communion while the alms of the people are offered. From this, in popular language, the word has been transferred to the alms themselves when given at that time. A glance at a Prayer-Book and a little thought would have told this to C. C. B.

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

Foleshill Hall, Coventry.

[Replies enough to fill many pages of ‘N. & Q.’ are acknowledged. They are at the service of C. C. B. if he will send stamped envelopes.]

RUBBINGS (7th S. vi. 88, 172, 215).—I have watched the interesting correspondence about incised stones, expecting to see the Chinese way of copying them described. As nobody else has done so, however, I take up my parable. You place thin, damp paper on the stone, and carefully dab it all over with a soft brush. Then swiftly, but deftly, you give one broad wash of water-colour right over it. Then immediately (I think you gently remove the paper and let it dry. The method is not a speedy one, but in all other respects is capital. In China there are very remarkable incised stones, portraying boughs of trees, better drawn than any outside of ‘Modern Painters,’ in my opinion. I have a vermilion copy made, as above, from one of these. The precision with which the delicate sprays and buds are shown could hardly be matched by any rubbing, it seems to me. H. J. MOULE.
Dorchester.

OLD SONG (7th S. vi. 229).—The verse commencing—

Oh, wonders sure will never cease,

is from ‘The Steam Arm.’ I distinctly call to mind that it was a great favourite at Vauxhall Gardens about the period of the ascents of the Nassau balloon, now more than half a century ago. This song recounted the misery that attended the

ownership of a steam arm that, once set in motion, could not be put at rest; and which the singer demonstrated by the vigorous action of the limb that moved rhythmically to the music. Vauxhall Gardens, even at that period, were fading away, despite the “10,000 extra lamps”; and Mr. Simpson, the Master of the Ceremonies, that singular relic of the past, *chapeau bras* in hand, had made his last bow. At his death, as I recall, a wicker or wire-work effigy of the man, some thirty feet in height, was erected in the gardens. This structure, when lighted with small variegated lamps, conveyed an excellent idea of this singular character, and attracted the town for weeks. T. F. F.

The lines given are, I think (I am certain as to the first two), the commencement of the old comic song of ‘The Steam Arm,’ a skit upon the introduction of steam as applied to locomotion. I have the song, and a copy is at MR. WALFORD’S service, but am at present away from my books and papers. R. W. HACKWOOD.

SCOTT OF ESSEX (7th S. v. 467; vi. 194).—The following may have information respecting this family: ‘Memorials of the Family of Scott, of Scot’s Hall, in the County of Kent,’ by James Renat Scott, F.S.A., published 1876.

B. F. SCARLETT.

Lausanne.

BRING=TAKE (7th S. vi. 225).—The use of *bring* in the above sense is not at all uncommon in old writers. I have just come across the following examples in the ‘Erl of Tolous’ (fifteenth century), edited by Lütke 1881:—

Thy ransom here y the forgive,
My help, my love whyle y lyve,
Therto my trouth y plyght:
So that thou wylt *bring* me,
Yn safegarde for to bee,
Of hur to have a syght.

It is used in the same sense in two places shortly afterwards in the same poem.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

No doubt these words are often confused, especially by Irish people, and such confusion is catching. Till I read MR. J. S. CURVEN’S communication I did not realize the difference between *bring* and *take*; and I should have had no hesitation in saying to a friend, “If you are going to Mr. A.’s will you *bring* me with you?” It can be pleaded in excuse (if excuse be needed) that my friend, if he complied with my request, would be guilty of an acting of “bringing” so far as concerns A., but of “taking” so far as concerns myself.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

BILBERRY WYS (7th S. vi. 227).—MR. HARDY must, I think, be mistaken in supposing that he

heard this name given to the flower of the heather. Fifty or sixty years ago the term *wysan* (as I recollect the word) was applied in North Staffordshire to the shoots (especially those of a trailing nature) of different food-producing plants. Thus the labouring man would speak of cranberry-wysans, bilberry-wysans. The runners of strawberries would be strawberry-wysans, and potato-halms were potato-wysans. I have little doubt that the bilberry-wys that MR. HARDY heard mentioned were the bilberry plants. Halliwell has the word in the shape of *wisomes*, tops of turnips, &c.

H. WEDGWOOD.

The word is *wires*, and is the name given to the fine, tough twigs forming the greater part of the shrub, and on which the bilberries grow. The word is common throughout the West Riding of Yorkshire, and I have occasionally heard it in Cleveland.

ALFONZO GARDINER.

Leeds,

Apparently *wys* is a form of whorts or hurts, for the well-known whortleberry, also called hurtleberry; the true *Erica* is a heathwort. Mr. Halliwell gives *wise* as "the stalk," Lancashire; and *wisibles* are vegetables, *i. e.*, worts or roots.

A. H.

MARGARET'S KNIGHTS (7th S. vi. 87, 211).—In my communication at the last reference, for "both published in the 'Probationary Odes for the Laureateship,'" read "the former published in 'Political Eclogues,' and the latter in 'Probationary Odes for the Laureateship,' both afterwards annexed to editions of 'The Rolliad.'"

CHARLES EDMONDS.

It may be as well to add to the notes already contributed to 'N. & Q.' on this subject, that one, at any rate, of these knights was a man not to be despised, *viz.*, Sir Richard Arkwright, the inventor of the cotton-spinning machine. He was knighted just six years before his death, on presenting an address to the king from Derbyshire, and so owed his title not to the wonderful impetus which he gave to the cotton manufacture in this country, but to Margaret Nicholson's insanity.

W. R. TATE.

Walpole Vicarage, Halesworth.

IRISH HOUSE OF COMMONS (7th S. vi. 228).—The painting of the last Irish House of Commons can be seen at the present time at Olympia in London. It is on view in the gallery of the Irish Exhibition, along with many other valuable and interesting historical paintings.

A. A. E. LECLUSE.

SCOTCH HALL (7th S. vi. 189, 237).—There is an account of this hall in Harrison's 'History, &c., of London,' published *circa* 1778:—

"This building was erected for the use of the Scots Corporation, a laudable society for the relief of poor

natives of Scotland resident in London.....This society was founded by James Kinnier, a Scots merchant of London.....he obtained a charter in the year 1665..... This charter was confirmed the following year, and several new privileges were added to the former one."

After the Fire of London the promoters "by charitable contributions were enabled to erect their hall," &c., in the same lane as, and nearly opposite to Apothecaries' Hall. J. F. MANSERGH.
Liverpool.

IS MR. WARD sure that this was in Farringdon Within? Sixty or seventy years since, when I was living in Fleet Street, there was a hall at the top of Crane Court which was used by the Scottish Corporation for their meetings and generally went by the name of the Scottish Hospital; but this is in Farringdon Without. I do not know whether it had been removed from any other place, but probably the secretary would know. G. S.

KINSMEN (7th S. v. 328, 397; vi. 75).—The use of "nephews" for "sons' sons" is much earlier than the time of Philemon Holland. In 1 Tim. v. 4, the "filios et nepotes" of the Vulgate representing the τέκνα ἢ ἐκγονα, is rendered in the Wicliffite versions (A.D. 1380-1388) "children of ones." This was replaced in Tyndale's translation (A.D. 1526) by "children or neveys," which, with only a variation in spelling, was in all the versions, until in turn it was replaced by the "children or grandchildren" of the R.V. Bishop Lightfoot remarks that from this translation even "a scholarly divine," J. J. Blunt, Margaret Professor at Cambridge, in his 'Church of the First Three Centuries,' p. 27, was misled by the term to argue that it is incumbent not only on children, but even on nephews, to provide for their aged relations" (J. B. Lightfoot 'On a Fresh Revision of the English New Testament,' London, 1871, p. 175). This had been previously pointed out by Archbishop Trench ('On the Authorized Version of the New Testament,' London, 1859, p. 44). "Nephews" came in from the "nepotes" of the Vulgate, which in Latin meant sometimes "nephews," as we call them, as well as "grandchildren," of which use there are examples in Forcellini.

ED. MARSHALL.

SIR JAMES LEY (7th S. v. 168, 316, 411).—These Leys of Ley House, Beerferris, were extinct in the male line, but a younger branch is represented by J. H. Ley, High Sheriff of Devon 1873, of Ivehill and Zeal Monachorum, Devon, D.L. by Earl of Idlesleigh 1885.

W. H. KELLAND.

Lincoln's Inn, W.C.

CROMWELLIANA (7th S. vi. 204).—The cutting from the *Essex Times* does not say if the "King's Head" is at High or Chipping Ongar. At Chipping Ongar is buried Jane, the daughter of Lord Oliver Cromwell, 1637, married to Tobias Pallavicini; but that does not show that Oliver Crom-

well had any connexion with the place. It is strange to find him in accidental connexion with the "King's Head."
C. A. WARD.
Walthamstow.

ALINEMENTS, A NEW WORD (7th S. vi. 206).—If your correspondent will consult the 'New English Dictionary,' there is an example for the use of the word in a military sense bearing date 1808.
F. C. BIRKBECK TERRY.

This is no new word, but only a misspelling of an old one. Major James, in his 'Military Dictionary,' 1810, has:—

"*Alignement*, implies anything strait. For instance, the *alignement* of a battalion means the situation of a body of men when drawn up in line. The *alignement* of a camp signifies the relative position of the tents, &c., so as to form a strait line from given points."

W. E. BUCKLEY.

[Very many correspondents reply to the same effect.]

'THE ART OF DRESSING THE HAIR' (7th S. v. 189).—Clocked stockings were known long before the period indicated at the above reference. Mr. H. C. Hart gives, in 'Notes on Bullen's Old Plays,' in the *Academy* of September 1, 1888, two earlier instances which it may be worth while to record in 'N. & Q.,' viz.,

"Drawing upon my Lordship's Courtly calfe Payres of Imbrodyered things whose golden clockes strike deeper," &c. ('The Noble Spanish Souldier,' 1634).

And on each silver stock
work such a clock
with twisted coloured thread, as not a swaine
of all the downes can show the like againe.

(Browne, 'Shepherd's Pipe,' 1614.)

And says, "A still earlier instance occurs in Webster's 'Northward Ho!' 1607.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

DIVISION OF SEXES IN CHURCH (7th S. vi. 208).—I have been told that this was the practice in most of the churches in the northern parts of Lincolnshire in the early years of this century. It was, however, only carried out in a limited manner. The householders sat in family groups in their pews. It was the young men and maidens of the congregation only who were divided into groups and separated from each other by the whole width of the church. I have seen the two sexes sitting apart in a Jansenist church at Utrecht, and I think I have heard that this is the custom in all Jansenist congregations.
EDWARD PEACOCK.
Botteford Manor, Brigg.

In the order of the Communion Service in the First Prayer Book of Edward VI. occurs the following directions to persons desiring to communicate: "Tarry still in the quire, or in some convenient place near the quire, the men on one side and the women on the other."
J. W. D.

NAMES OF CARDINALS (7th S. vi. 207).—The Rev. J. WOODWARD may probably find the information he requires in the 'Catholic Directory' (Burns & Oates), where what is believed to be a complete and accurate list of the members of the Sacred College is given.
ASTARTE.

The Rev. JOHN WOODWARD asks for the names of the present cardinals titular of S. Marco and SS. Apostoli.

The present titular of the Church of S. Marco is Pietro Geremia Michelangelo Celesia, a Benedictine of the congregation of Monte Cassino, born in Palermo January 13, 1814, created by the present Pope, November 25, 1884, as titular of S. Prisca, which church and title he changed for that he now holds in the Consistory of November 25, 1887. He is Archbishop of Palermo.

The present titular of the Church of the SS. Apostoli is Giuseppe Sebastiano Neto, born at Legis, in the diocese of Faro, February 8, 1841, created by the present Pope March 24, 1884. He is Patriarch of Lisbon.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

The titular cardinal of St. Marco is His Eminence Cardinal Celesia, Archbishop of Palermo; and the titular of the SS. XII. Apostoli is His Eminence Cardinal Neto, Patriarch of Lisbon. H. D. G.
Oxford.

LORD WILLIAM RUSSELL (7th S. vi. 207).—In vol. xiv. of the 'History of England,' by De Rapin Thoyras, 1731, the following appears relating to the trial and sentence of Lord Russell:—

"In conclusion, the Jury brought him in guilty of High Treason. This sentence was considered by all who had any sense of shame left as the most crying injustice that ever had been known in England."

And in a note it is stated that he was beheaded on July 21 on a scaffold erected in Lincoln's Inn Fields.

T. F. F.

I have the second edition of Lord Macaulay's 'History of England,' London, 1849, and at vol. ii. p. 178, Lord Russell is said "to have been accompanied by Burnet from the Tower to the scaffold in Lincoln's Inn Fields." Is it not clear that Peter Cunningham's correction must have been inserted in the second edition? Lord Macaulay would doubtless have had it done if possible, and merely expresses a fear that "it comes too late."

G. L. G.

That William, Lord Russell (he was not Lord William Russell), was executed in Lincoln's Inn Fields is one of those things which, as Macaulay would have said, "every schoolboy knows." The fact is mentioned in almost every English history, and in almost every book about London. See, for example, 'Old and New London,' vol. iii. p. 45.

MUS URBANUS.

OPODELDOC (7th S. vi. 167).—I believe that it is considered impossible to make out the origin of the term *opodeldoc*, except by a guess that the last two syllables are arbitrary and unmeaning. But it is very easy to correct the statement of dictionaries generally, which attribute the origin of the medication to Paracelsus or to Mindererus. P. Theophrastus Paracelsus (A.D. 1493–1541) mentions it several times ('Opp.,' Lat. Genev., 1558); and in his 'Chirurg. Min.,' "De Apostematibus," c. xxiii. (*ad calc.*, t. iii. p. 47), gives the prescription for it. Mindererus (A.D. 1578–1621), from whom the familiar preparation *Liquor ammoniæ acetatis* gains its English name, refers to the formula of Paracelsus, and describes his own as somewhat different from his. In his 'Medicina Militaris' (English translation, London, 1674, p. 127) he instructs the army surgeon as follows, "Be also provided with good plaister for wounds made by thrusting, such as are the Opodeldoch of Theophrastus." In the following page (128) he further says, "My opodeldoch that I make use of is almost like this, but that I make use of," &c.

It is clear that Paracelsus was the earlier of the two to make use of a preparation of this name, and not Mindererus, who only improved upon the prescription. Schroder (A.D. 1576–1621), an ancient authority on these subjects, in his 'Chymical Dispensatory' (English translation, 1609, p. 92), calls it the "Oppodeldoch Plaister of Paracelsus." There have been various forms of it, which may be seen in Zedler's 'Universal Lexikon.'

ED. MARSHALL.

Webster-Mahn explains *opodeldoc* as "so called by Paracelsus, who liked to coin arbitrary and unmeaning names. The first syllable is, perhaps, the Gr. ὄπος, vegetable juice."

EDWARD H. MARSHALL, M.A.

Hastings.

[According to various correspondents, the word is in the 'Encyclopædic Dictionary,' Stormonth, Worcester, &c.]

EMPLOY: EMPLOYMENT (7th S. vi. 286).—The precept "Don't prophesy unless you know" is not confined in its application to prophecy of the future: it is very important to those who feel inspired (from any source) to prophesy history, and especially to the numerous seers whose "burden" is the history of words. Here a little looking into the facts—a humble work open to any mere mortal with eyes, albeit great souls, big with their own conceptions, are loth to condescend to it—is more useful than the most rapt prophetic vision that ever came to pipe-inspired seer in his after-dinner easy-chair. MR. ANDREW W. TUER'S "prophecy" against myself is, methinks, the greatest curiosity that ever appeared in 'N. & Q.' Ordinary mortals who have used their eyes can only rub these organs with amazement when they see me, a good English

word—the English counterpart of French *emploi* and Italian *impiego*—who have been used by every master of English for centuries, denounced as "a hatefully ugly lopped substantive, invented by the police reporter." Marry, Mr. Editor, one would think that this was a political scribe, hurling choice epithets against the infamous Balfour or the hateful Gladstone! Yet I doubt not I am to be found in every classic issued from the Leadenhall Press. Certes, I have enjoyed the favour and approbation of Stillingfleet and Strype, Evelyn and Bunyan (both in the 'Pilgrim's Progress' and 'Holy War'), of Pope, Dryden, Ray, Addison, Steele, Swift, De Foe, Richardson, Fielding, Young, Dr. Johnson, Walpole, Burke, Wesley, Beattie, Pennant, Jane Austen, Miss Martineau, Byron, Matthew Arnold! Indeed, who has not used me? and what dictionary for three hundred years has been without me? Good Dr. Johnson gave me two senses—a man of much sense Dr. Johnson!—and ten lines of space, just the space wasted by MR. ANDREW W. TUER with his random and baseless deliverance, which a glance at Johnson's 'Dictionary' would have shown to be, in Johnsonian phrase, "sheer ignorance, madam." MR. TUER invokes the pillory: 'tis a useful engine, well known to De Foe and other of my departed patrons; but before "chuckling" in anticipation of its employ, it is always wise to make sure *who* is going to be pilloried. Your maligned but ever ready servant
EMPLOY.

The use of words should be investigated before notes upon that use are made. I cannot remember a time when the phrase "in the employ of" was not familiar to me. The French *emploi* is given by Cotgrave as well as *employment*; and only the former is in Littré. Every reader of the 'Rejected Addresses' knows that a corn-cutter's is "a safe employ." Richardson's 'Dictionary' quotes "great posts and employments" from Atterbury. This being so, the intended sarcasm falls rather flat.

CELER.

TOTHILL, WESTMINSTER (7th S. vi. 21).—Your note *re* the above was copied into the *Carnarvon Herald* of July 20, and elicited the following reply on August 3:—

"I do not think the *Builder* of 1875 published any 'nonsense' in saying that the 'Hill of Hermes' and 'the teuthill of the Saxon' are not 'the same.' I partly agree with Canon Venables when he states that the word *tote* by itself means 'to look or peep,' and is connected with the Anglo-Saxon *totian*, 'to lift up.' But *totian* as applied to a hill does not mean 'to lift up.' *Tote*, *tot*, or *totum* means simply a quick march altogether. A 'hill' or mound, which signifies an elevation of ground that is less than a mountain, has no connexion whatever with *tothill*. The *totehill* of the Abbey of Westminster is derived from *totela* or *tütela*, signifying support, defence, or protection. Certainly the *tothill* at Peterborough answers to the *totehill* of Westminster; the mound at Ely known as Cherry Tree Hill, similarly answers to *tütela*. As to the *twohill* at Carnarvon, quoted by the rev. gentleman, it had an *Æta* or *Ela* lying close to its foot, as also on the

shore of the Mena. This *Æla* is now known as *Ala*. An *Ala* or *Æla* signifies a wing of the Roman military. Of course *tutela* sometimes signifies *guardianship*. Is this not the *Segontium Portus* mentioned by Camden. Perhaps it is. The *tothill* at Carnarvon and the *tothull* of Westminster, as well as the *tothill* at Peterborough, are derived from *tutela*—a wing of the Roman military.

"I am not surprised at the Canon turning to Wycliffe's Bible for the meaning of the 'hill of Hermes,' and finding in it the words 'upon the toot hill of the Lord,' &c. These verses from Isaiah may have some reference to the 'hill of Hermes,' but neither the verses nor the 'hill of Hermes' has any connexion with the *tothill* of the Saxon—that is, a wing of the Roman military.—Yours, &c.,

"TREMILYN."

SEGONTIUM.

LONG TENURE OF A VICARAGE BY FATHER AND SON (7th S. vi. 65, 231).—The tenure of the living of Shere, co. Surrey, by the Duncumb family from father to son for four generations, for a period of 184 years, deserves mention in connexion with this subject. Thomas Duncumb, D.D., was rector for fifty-six years, from 1658 to 1714; George, his son, from 1714 to 1746; Thomas, his son, from 1746 to 1764; Thomas, his son, from 1764 to 1804; Thomas, his son, from 1805 to 1843. This gives an average tenure of all but thirty-seven years to each incumbent.

G. L. G.

PITSHANGER, EALING (7th S. v. 448; vi. 33).—I find that this popular suburban parish is varied to Zealing. I have a note of another variety (*viz.*, Yelling) for which there is precedent. Possibly the initial *Z* is a misprint or else a misreading.

A. H.

BURIAL-PLACE OF GEORGE I. (7th S. v. 488; vi. 51, 253).—In the description of the town of Hanover in 'Murray's Handbook for Northern Germany' it is stated, "In the vaults beneath the Schlosskirche are buried George I. and his mother the Electress Sophia."

J. A. C.

PLAYTES: COGSHIP: FARECOST (7th S. iv. 129; vi. 254).—Definitions of two of these terms are to be found in Smyth's 'Sailor's Word-Book.' *Playte* is said to be "an old term for a river-boat," and *cogge*,

"an Anglo-Saxon word for a cock-boat or light yawl, being thus mentioned in 'Morte Arthure':—

Then he covers his cogge, and catches one ankere.

But coggo, as enumerated in an ordinance of parliament (*temp.* Rich. II.) seems to have been a vessel of burden used to carry troops."

Coggles, or *cogs*, are "small fishing-boats upon the coasts of Yorkshire," &c. The last word, *farecost*, is not given, but *fare-crofts* were "vessels that formerly plied between England and France."

J. F. MANSERGH.

Liverpool.

LEAP-YEAR FOLK-LORE (7th S. v. 204).—It would seem from the following little excerpt from the *Grantham Journal* of September 22 that the

beans of Billingsborough (from the news of which place my cutting is taken) are not unmindful of bissextile. The "leading agriculturist" supplies an item of folk-lore which does not appear in the note from 'Darwin's Life and Letters,' and it should be observed that the paragraphist does not connect the abnormal growth of the legumes with leap-year:—

"Singular occurrence.—Upon examination it has been discovered that all kinds of Windsor and French beans have this year been produced in the pods in the reverse position to that which is usual. We understand that a similar instance was noticed twenty-eight years ago, and that a leading agriculturist states that the occurrence denotes a year of plenty."

ST. SWITHIN.

THE EXPULSION OF THE JEWS (7th S. v. 328, 492; vi. 57, 195).—MR. MARSHALL very courteously points out that I omitted to mention that Milman, in his note on p. 262, vol. iii., uses the word "Act" in relation to this expulsion. I presume MR. MARSHALL considers that "Act" here necessarily means Act of Parliament; but if I may venture to differ from him, I would say that I do not understand Milman's note in that sense. On p. 258 he speaks of the Act whose provisions I formerly quoted as an "Act of Parliament concerning Judaism," as, of course, it was; and going on to speak of the results both on the Jews and in regard to the popular feeling against them, he says (p. 261) that the final result was "the irrevocable edict of expulsion from the realm was issued." I therefore understand the word "Act" of the note on p. 262 not as signifying an Act of Parliament, but as equivalent to the "edict" of p. 261, and intimating that the text of this document is unknown.

I hope, however, that MR. MARSHALL, who probably has, or can obtain, access to the 'Report on the Dignity of a Peer,' will favour us with a transcript of the passage referred to by Milman (*viz.*, p. 180), or that one of your readers who is more favourably situated than I am for consulting authorities will kindly do so. The production of this passage would probably settle the question, and decide whether the Jews were expelled by a royal edict merely or by virtue of an Act which does not now appear to have been recorded on the statute book.

W. S. B. H.

AN INTERESTING MANOR: WASHINGTON'S ANCESTRY (7th S. vi. 185, 299).—At the first reference appears a cutting from the *Standard* of July 25 relative to the manor of Sulgrave. As error is immortal, it needs little perspicacity to divine that in "a cutting from the *Standard*" the old story of George Washington's descent from the Sulgrave family would be embalmed. For years past the falsity of the statement has been exposed in the successive series of 'N. & Q.,' but "magna est error, et prævalebunt"; to such an extent, indeed

that admission is given to it without a word of protest. In 4th S. ix. 325, COL. CHESTER, the foremost genealogist of the day, expressed his regret that "such an error should be perpetuated after it has been completely and publicly exposed. In 5th S. xi. 257 an editorial protest followed a revival of the story. In 6th S. xi. 85 the whole subject was exhaustively dealt with by your valued correspondent Mr. J. DIXON; but, notwithstanding these repeated "scotchings," we still find the fable rearing its head with sea-serpentlike vitality. The result of COL. CHESTER's long and patient investigation into the history of the Washington family will be found in the *Herald and Genealogist* for 1867, vol. iv. pp. 49-64. I may add that, as a general rule, I venture to think that the *obiter scripta* of the daily newspaper press should be received into the pages of 'N. & Q.' with very great caution.

W. F. PRIDEAUX.

Garrick Club.

ROYAL OFFERINGS AT THE FEAST OF THE EPIPHANY (7th S. v. 369; vi. 13, 97, 173).—I thank your correspondents very much for their attention to my query at the first reference, but they have not quite understood my want. If MR. E. LEATON BLENKINSOPP or ST. SWITHIN can inform me with whom of the English monarchs this custom began, or whether it was ever discontinued during any one of their reigns, I shall be more than ever indebted to him. Or if one could instance this as a custom of any foreign sovereign I would be thankful.

HERBERT HARDY.

THE 'OXFORD AND CAMBRIDGE MAGAZINE' (7th S. vi. 228, 276).—If W. F. P. will send me his address I will supply him with the list he wants.

CORMELL PRICE.

Westward Ho, N. Devon.

FINNISH FOLK-TALES (7th S. vi. 162).—The following story, which appeared in the *Spiritual Times* of Dec. 23, 1865, is that to which the REV. W. HENRY JONES no doubt refers in his foot-note, p. 165, as to six ash trees growing out of the grave of a lady in a churchyard near Hitchin:—

"An Atheist's Prophecy Fulfilled.—The churchyard of Tewin, in Hertfordshire, is a spot of some interest to the curious, from the fact of its being the resting-place of the mortal remains of Lady Anne Grimston. The 'old wife's tale' of the neighbourhood is to the effect that the said Lady Anne Grimston was an Atheist, without a shadow of belief in the Deity; and that, so firm was her belief in the non-existence of God, that at her death her last words were to the effect that if God existed seven elm trees would grow out of her tombstone. Whether such words were used, and in such a manner, it is impossible at this date to determine; but whether the tale be correct or not, seven elm trees have sprung up through the solid tomb, and have broken away the solid masonry in all directions, making the reading of the inscription a difficult and almost impossible feat. The iron railings that surrounded the monument are in many places

firmly embedded in the trunks of the trees. The numerous names carved in all available parts of the trunks attest the number of visitors curiosity has drawn to the spot. The trees are distinct and separate, and, notwithstanding the strangeness of the locality, appear to thrive well..... It is conjectured—and by no other supposition can these marvellous appearances be accounted for—that at a period antecedent to the erection of the tomb the seeds of the now full-grown trees must have been deposited in the vault beneath; and, there germinating, forced their way towards the light, silently and gradually displacing the masonry above, and then embracing and supporting the tomb they had disturbed.

"The superstitious credulity of the neighbouring peasantry of the last generation was naturally excited by appearances so unusual, and they have handed down a legend to their sons, in which it is sought to account for the phenomenon. The story is a simple one:—It is said that Lady Anne was an unbeliever, so confident in the falsehood of Christianity and the Bible that she was wont to say that 'if the Sacred Book were true, seven ash trees would grow out of her tomb.' The result evidently—as in many similar cases—gave rise to the legend. Whether Lady Anne were so unbelieving as is represented, we have no means of positively ascertaining, but it is very unlikely; and in these days we require no such solution of appearances, which, however unusual, are content to regard as beautiful illustrations of natural laws."

CELER ET AUDAX.

ROYALIST AND CROMWELLIAN COLOURS (7th S. vi. 69, 217).—The following illustrations of this subject from the 'Life of the Great Lord Fairfax,' by my friend Clements R. Markham—a book styled "an admirable life of Fairfax" by the late John Richard Green in his 'History of the English People'—may prove interesting. The author is describing the battle of Marston Moor in 1645:—

"Here then were two great armies drawn up in battle array; a deep ditch and a strip of land covered with waving corn, a few hundred paces across, alone dividing them. We may picture to ourselves the long lines of horsemen, with their breast-plates glittering in the afternoon sun; the solid masses of shouldered pikes, such as Velasquez has made us familiar with in his glorious picture of 'Las Lanyas,' and the hundreds of pennons above them of all shapes and colours. The standard of Prince Rupert, with its red cross, was nearly five yards long."—P. 165.

The author thus describes the colours of the Royalists at Naseby fight in 1645:—

"But it was a brave sight when the Royalists came up over the brow of Sibbertoft in line of battle with hundreds of colours fluttering in the wind. The king's standard in the centre was red, with a golden lion and crown; the colours of the infantry were white with a red cross; the cavalry carried the arms of their officers; and the sky-blue standard of Rupert waved above the rest, on the right wing."—P. 216.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ABBA HULLE: LUDEE (7th S. vi. 227).—Abba Thulle (not Hulle) was King of Pelew when it was

* An appended note says, "One regiment had a red flowered damask banner, like a gentlewoman's petticoat."

visited by Capt. Henry Wilson, of the East India Company's packet *Antelope*, in 1783. Ludee was one of his wives. The engravings mentioned by your correspondent are to be found in 'An Account of the Pelew Islands,' by George Keate, which was published in 1788. They were engraved by H. Kingsbury from drawings by A. W. Devis, a passenger on board the *Antelope*.

F. W. D.

A full account of Abba Hulle (should be Thulle) will be found in a very interesting little book entitled 'The History of Prince Lee Boo,' who was a native of the Pelew Islands, brought to England, died of smallpox, and was buried at Rotherhithe Church.

W. T.

PARCHMENT WILLS (6th S. v. 110, 237, 378).—MR. F. A. BLAYDES'S note scarcely justifies the frequent reference by novelists to wills written on parchment. I recollect once seeing a play the plot of which turned upon a missing will, which some careful testator had hidden to prevent its being tampered with by a rascally son. I forget the name of the play, but I remember being amused when virtue and the pit were respectively rewarded by the discovery of the document. It was written on parchment, with an enormous seal pendant, and was obviously a probate. CLARANCE F. LEIGHTON.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 189).—

A woman is only the age she looks.

Adapted from the French Proverb, "On a l'age qu'on paraît."

R. H. BUSK.

(7th S. v. 449, 518; vi. 58, 259.)

To ascribe the four lines quoted at the last reference to D. Terry is erroneous; the few verbal variations in the lines may be Mr. Terry's, but those do not constitute him the author of the quotation. Amongst Sir Walter Scott's miscellaneous poems there is 'Lullaby of an Infant Chief,' the last stanza of which is:—

O, hush thee, my babe, the time soon will come

When thy sleep shall be broken by trumpet and drum;

Then hush thee, my darling, take rest while you may,

For strife comes with manhood, and waking with day.

The date assigned to the poem is 1815 (see *ante*, p. 58).

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

Speculum Amantis: Love Poems from Rare Song-Books and Miscellanies of the Seventeenth Century. Edited by A. H. Bullen. (Privately printed.)

To the delightful and valuable series of lyrics from the song-books of the Elizabethan age with which Mr. Bullen has enriched the book-loving world has now to be added a supplemental volume, which may well be the most popular of the collection. With a delicacy which is almost superfluous he has issued, in the shape of a privately printed volume, the poems which, on account of their amorous complexion, he omitted from his previous books. Of those earlier volumes he says, in his pleasantly picturesque and figurative style, "They may be on a drawing-room table without offence. Philemon may give them to his Amanda on her birthday with the

full assurance that he will run no risk of bringing a blush to the fair nymph's cheek. I was careful to exclude from those collections any poems that passed the bounds of conventional propriety." In the enchanting volume now before us Mr. Bullen has gathered from the song-books and from rare miscellanies of the seventeenth century the songs that he judged unsuited to the earlier collections.

In doing this Mr. Bullen has made some noteworthy finds. For the first time he publishes the whole of Raleigh's characteristic poem, "Nature, that washed her hands in milk." Some charming verses by Aurelian Townsend, a friend of Carew, whom Suckling includes in 'The Session of the Poets,' is obtained from one of the Malone MSS. in the Bodleian Library, and from such rare miscellanies as 'The Academy of Compliments,' 'The Marrow of Compliments,' 'The Mysteries of Love and Eloquence' (edited by Edward Phillips, the nephew of Milton), 'Wit's Interpreter,' &c., he has selected a series of poems that the world cannot afford to lose. Only just to himself is Mr. Bullen in saying that he has "reprinted nothing that is offensively gross." Those who are most familiar with the raptures of poets such as Carew, Suckling, and even George Wither, will be surprised at the reserve he has shown. Nothing in the volume is prurient or unclear. Did our space permit of quotation we would give a poem or two to show how careful—we had almost said squeamish—Mr. Bullen has been with regard to his previous anthologies. We do not seek to vindicate his volume by comparing it with the kind of works that now appeal to our youths and our maidens. We simply affirm that no human being will be the worse for anything the volume contains, and no student of our earlier literature need have a moment's hesitation in acquiring the book, always provided he is able. For ourselves, our warmest acknowledgments are due to Mr. Bullen for a volume that we unhesitatingly declare will be deathless, and for the proof he furnishes how much in the way of enriching us may yet be accomplished by an individual with Mr. Bullen's tastes and capacities.

No Cipher in Shakespeare: a Refutation of the Hon. Ignatius Donnelly's Great Cryptogram. By the Rev. A. Nicholson, LL.D. (Fisher Unwin.)

It is sad to think that Mr. Proctor's exposure of the hollowness of Mr. Donnelly's method, in the number of *Knowledge* for August, must have been almost his latest piece of work. Closely following upon this, and doubtless independently of it, appears the above-named work, which deserves very honourable mention for its thoroughness, and a large sale for its cheapness. We now know the whole of the matter; and, as any arithmetician must have foreseen, the ridiculous cipher, really a no-cipher, is calmly, fully, and irrefragably exposed and made clear to the most ordinary intelligence. The strength of Mr. Donnelly's position lay in his shiftiness of method, his arbitrariness of application, his confusion of language, and general slipperiness.

We congratulate the author on his success. He shows, as might have been expected, that the said no-cipher will produce any required result at pleasure. He has so mastered the no-method as to employ it with much greater facility, and much less arbitrarily, than its inventor. He shows, for example, that the very same no-method can and does produce such a delightful sentence as this, which is equally "authentic" with those which Mr. Donnelly has already given us: "I, William, son to John Jack-peere [an improvement on Mr. Donnelly's "Jack-spur"], got the Honour of a Herald's coat-of-arms, on a painted field; for the ancient services of mine house to King Hal, in King Richard's

time, in Warwickshire." Starting from the root-number 523, the author evolves "Master William Jack-Spur writ this play, and was engaged at the Curtain." Next, from the root-number 516 he evolves the same sentence for the second time. As if this is not enough, he starts with 505, and evolves it for the third time. Then, starting with 513, produces it for the fourth time. And, starting with the fifth root-number, viz., 506, produces it yet again for the fifth time. There are but five root-numbers, or this sort of thing might be made to go on for ever. Again, the author arrives at the one prime key-number which Mr. Donnelly has reserved as his greatest of all secrets. He declares it to be 814; and, if it be not right, it at any rate will do all that is required. The conclusion to be drawn, in the author's own words, is simply this: "The cipher tells any story under the manipulation of the operator. In point of fact, it is no cipher at all. Mr. Donnelly is an enthusiast, but the cryptogram is a delusion."

The "cryptogram" is hardly worth powder and shot. It will always impose on the credulous, and never on the mathematician or the student of our literature. Still, it was worth while to expose it just once for all. And now it has been exposed twice.

The University Economics.—Political Economy: an Elementary Text-Book of the Economics of Commerce. By E. C. R. Gonner. (Sutton & Co.)

MR. GONNER has written a useful book for beginners, but we do not understand by what right he calls it 'The University Economics.' We imagine that its merits and demerits are the author's own, and that Oxford has no claim to rejoice over or suffer from either. Mr. Gonner is not a speculator. He has not gone beyond the beaten track, but has put very clearly before his readers the facts and assumptions which are generally accepted by economists. We do not, indeed, call to mind that we have ever found in the same small space so good an account of the conclusions on which the orthodox schools of political economists are in agreement. The heretics are not represented—there are heretics in political economy as well as in theology. This was not to be expected in a text-book. The short space explaining what Socialism involves will be found useful to many who denounce without understanding. Mr. Gonner has no sympathies with that form of thought, but he understands the aims of its advocates, and does not misrepresent them.

Great Writers.—Life of Ralph Waldo Emerson. By Richard Garnett, LL.D. (Scott.)

THIS is one of the best—indeed, in some ways, quite the best—life that has appeared in this series—the gentle, quiet, uneventful history of one who spent an almost ideally tranquil existence amid the fever and fret of modern American progress. Dr. Garnett has drawn largely on Mr. J. E. Cabot, Emerson's authorized historian, and acknowledged the same; but we never for one moment are allowed to feel that we are reading a book "made to order," as, to some extent, all works in a series of this kind must in the nature of things be.

Emerson is one who has never been fully appreciated in England. Long after his own countrymen had come to feel what manner of man he was, the cultivated Englishman regarded him as a visionary, somewhat as they did, and in this case justly, Alcott. No two minds could have been cast in more varied moulds, and Dr. Garnett brings out the practical side of Emerson as it has never been brought out before, while at the same time he never forgets that he is dealing with one who had another, a far more idealistic, side to his character. It is as an essayist that Emerson will be remembered. He wrote, indeed, true poetry at times; but his verse is,

as a rule, wanting in some of the higher qualifications that go to make a poet. In his admiration of the beauties of nature he reminds one at times of Wordsworth, but never at his best is he to be compared for one instant with the great Lakeland poet.

The Morning Psalms: Meditations for Every Day in the Year. By the Author of 'The Daily Round.' (Whitaker & Son.)

WE have here, in a very elegant pocket edition, well printed, bound in red morocco, a series of devotional reflections of a kind for which 'The Daily Round' has prepared the reader. The volume is likely to enjoy a widespread popularity.

DR. BIRKBECK HILL, the editor of Boswell's 'Johnson,' has nearly ready for publication through the Clarendon Press a collection of letters from David Hume to William Strahan, hitherto unpublished. In the preface he recounts the circumstances under which Lord Rosebery purchased the originals when the authorities of the Bodleian and of the British Museum had declined them. A life of Hume has been prefixed, and the letters have been fully annotated.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

MR. GEORGE G. NAPIER, Orchard, West Kilbride, N.B., seeks to know where the following lines of Tennyson's occur:—

Yonder lies our young sea village,
Nature's charms are less and less,
Science grows and beauty dwindles;
Roofs of slated headiness.

W. FELS ('Hamlet,' Act IV. sc. vii.: "Long Purples").—The early purple orchis, *Orchis mascula*, a flower blooming in April and May. One of the names by which it is known is the "rampant widow." Lyte's 'Herbal,' 1578, gives various appellations too gross for mention. See the *Garden*, Sept. 19, 1874.

C. TOMLINSON ("When cockle-shells turn siller bells").—From the ballad 'Waly Waly.' See 7th S. iv. 296; v. 15.

B. T. WOOD-SMITH ("Who plucked these flowers?").—See 'N. & Q.,' 6th S. xi. 349, 399; 7th S. i. 79, 111, 494.

W. J. ("Black Maria").—The origin of this name for a prison van has been asked in 'N. & Q.,' without eliciting any reply.

MR. J. E. GOODWIN, 75, Cheapside, Liverpool, seeks a recitation called 'The Faithful Lovers.'

NOTICE.

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

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

LONDON, SATURDAY, OCTOBER 27, 1888.

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Notes.

THE VINE IN ENGLAND.

In the interesting tract entitled 'Oxoniensis in Anglia Descriptio,' by N. Fitzherbert, chaplain to Cardinal Allen, published at Rome in 1602 and recently reprinted for the Oxford Historical Society, I find the following:—

"Solum ipsum multis olim in locis vineis abundabat; nunc vite, nisi umbræ et delectationis gratia (rarè enim neglecta maturescit), penitus caret; olea itidem et similibus, quæ sunt regionibus calidis, et magis tranquillis propria."

This occurs in a general description of English productions. Is there any sufficient evidence of the cultivation of the vine and of wine-making in this country? Would the decline of the vine be due to the destruction of the monasteries? The Abbot of Westminster must have possessed a vineyard, which has left its name in Vine Street, just as his orchard has left its name in Orchard Street in my neighbourhood.

In the valuable treatise of Clement Hoare, 'On the Cultivation of the Vine on Open Walls,' it is asserted that

"history amply proves that, for a long series of ages, vineyards were very common in the southern parts of England, and that the quantity of wine produced from them was so great as to be considered one of the staple products of the land."—P. 4.

No evidence, however, is given to support this

assertion; and in a more recent and eminently careful and practical work on 'The Vine,' by Mr. William Thompson (ninth edition, 1879), it is stated that in the latitude of Britain

"the grape-vine can only be grown in the open air with very partial success, even in the most favoured of the southern counties, and then it must be trained against a wall with a southern aspect."

In the valuable work by Sir Henry Ellis on the Domesday Survey there are several pages respecting the culture of the vine in this country at the Conquest (vol. i. pp. 116-121). The conclusion drawn is that wine of native growth was formerly used in England, but could not have been produced in quantities sufficient for the consumption of the inhabitants; and "its inferiority was probably the reason for its having been supplanted by foreign produce." Sir H. Ellis brings together nearly all the authorities for the existence of vineyards in early England. But he omits some, e.g.:—

Giraldus Cambrensis, who asserts of the castle of Manorbier, the place of his birth, that it possessed a "pomerium quoque perpulchrum ab eodem latere, hinc vivario, inde nemore conclusum."

The English translation (Hoare and also Wright) renders *vivario* by *vineyard*, which will hardly bear that meaning. Perhaps the real word is *vivario*; but it is noticeable that in a subsequent sentence Giraldus implies that wine came from abroad, "Terra triticea, piscibus marinis, vinoque venali copiose referta."

In the appendix to the same author's 'Vita S. Hugonis Lincoln.' (Dimock's edition, 1877), the will of S. Hugo is given, in which he provides out of his vineyards for the settlement of his debts.

The earliest reference to vineyards in England would seem to be in Vopiscus ('Vita Probi Emp. XVIII.'), "Gallis Omnibus et Hispanis ac Britannis ut vites haberent vinumque conficerent."

It is worthy of remark that the emperors of Italian birth discouraged the cultivation of the vine out of Italy. Probus was a Pannonian, and after his conquests he issued the edict, according to Vopiscus, quoted above. This would be about A.D. 280.

Bede ('H. E.,' i. 1) refers to the culture of the vine in England thus: "Vineas quibusdam in locis germinans."

A vineyard at Smithfield is mentioned in Rymer's 'Fœdera,' vol. i. p. 17; and in the 'Historia' of Henry of Huntingdon, i. 6, we read, "Vineæ fertilis est sed raro."

It is open to question, however, whether some of these "vineyards" were not orchards, and whether when *vinum* is mentioned in old writers it may not have a wider sense than the true juice of the grape, as *oivos* had in Greek.

That our Anglo-Saxon ancestors drank but little wine is clear from Ælfric's 'Colloquy' (Mayer's edition), written in the tenth century:—

"Quis bibis? Cervisiam, si habes, vel aquam si non habeo cervisiam. Nonne bibis vinum? Non sum tam dives ut possim emere mihi vinum; et vinum not est potus puerorum sive stultorum, sed senum et sapientum."

A writer in the *Quarterly Review*, vol. lxxi. p. 50, declares that

"the Normans called the Isle of Ely the Isle of Vines; and its bishop soon after the Conquest appears to have received tithe of wine to the amount of three or four tuns annually."

No authorities are given. I should much like to know the sources of these statements.

The vineyard attached to the Bishop of Ely's London house is thus referred to in Betham's 'History of Ely Cathedral,' vol. i. p. 157. In 1327

"Bishop Hotham purchased a house and lands, including a vineyard, contiguous to his manor of Holborn, in the suburbs of London, which (together with other properties) he settled on the church of Ely; dividing them between his successors, the bishops and the convent."

Lastly, I quote the following from Prof. Thorold Rogers's 'Six Centuries of Work and Wages,' the one-volume edition of 1886, p. 101:—

"It is probable that the summer of the thirteenth century, and for some generations later, was better than that of modern experience. Wheat was grown much farther north than in the eighteenth century. Vineyards are found in Norfolk, and wine made from English grapes is sold at a price not much less than that given for ordinary Bordeaux. There are traditions of similar plantations over many of the southern counties. In the fifteenth century wine was made in Devonshire, and in the sixteenth, after the dissolution of the monasteries, a vineyard of five acres is scheduled as part of the possessions of Barking nunnery."

This subject is partially discussed in *Archæologia*, vol. iii.; and in 'N. & Q.,' 5th S. xi. 185, 256; xii. 55, 172, 397; 6th S. i. 45; vi. 389; vii. 56.

J. MASKELL.

Emanuel Hospital, Westminster.

SCOTCH MINING TERMS.

(Concluded from p. 265.)

This closing instalment deals with certain words which are chiefly modern, but are metaphorically applied.

Banjo, an iron frame for carrying a false clack or fixed valve. Term suggested, no doubt, by resemblance to the musical instrument which is the Christy Minstrel's joy.

Billy Fairplay, a machine which weighs dross passing through a scree. "Billy" has often been haled before the court for alleged unjust weighing, but his reputation for fair play has been vindicated.

Blinded, not opposite. Ends from opposite sides of a plane, and not opposite, but nearly so, are said to be *blinded*. "Blind pit" or "blind shaft" is an analogue to "blind alley." It is a shaft which ends in a kind of *cul de sac*, because it does not reach the surface.

Butterfly valve, a kind of check valve. It is so

called from its shape. It is in two parts, working on each side of a pivot between them, after the fashion of the wings of a butterfly, the body of which would represent the pivot.

Deil, a tool for unscrewing broken rods in a bore hole. Maybe this is a taking of Old Nick's name in vain.

Harp, a sparr'd shovel for filling coal. The spars suggest the strings, and the framework the outline of a harp.

Hedgehog, a broken strand or wire of a rope torn out while in motion and drawn up into a bundle. The metaphor is obvious. It has been a very serviceable one. Barbour's 'Bruce' (book viii. line 1012) tells how Randolph's men fought back to back before Bannockburn,

That, as ane hyrchoun, all his rout
Gert set owt speris all about.

Chaucer has it in the 'Romaunt of the Rose,' line 3135,

Like sharpe urchons his haire was grow.

Hamlet's "quills upon the fretful porpentine" are a variant of this expressive figure.

Jigger, an apparatus for attaching hutches to a haulage rope, which holds by twisting or biting the rope. Lately I read an article beginning with "I'm jiggered if I don't love Jane," the words of, I think it said, a West Indian song. In that locality the jigger is an insect of mosquito propensities, and to be jiggered would seem to be no joke. But the West Indian *jigger* obviously can have nothing to do with the Scotch miner. To *jick* is an old Scotch word meaning to jerk. *Jicker* is a noun of kindred significance, and *jicker* and *jigger* may be the same. Perhaps this is the origin of the miner's *jigger*, but its position, standing upright at the end of the hutch, may have suggested a resemblance to the nautical *jigger*, which is used to steady a cable in heaving it aboard ship. Hence there is a strong chance that the term is borrowed from the sea.

Kirning, boring with a hand jumper or kirner. As *kirn* = *churn*, it is plain that the action of the old-fashioned vertical churn has given name to the boring process, which is not unlike it.

Monkey, an appliance for mechanically gripping or letting go the rope in rope haulage. Perhaps the quasi-human character of the gripping and letting go explains this term.

Policeman, a movable guard over or round a pit mouth or at mid-workings. It may be constructed of either wood or iron. The fame of the active and intelligent officer has penetrated so far that his name has become an allegory in the very bowels of the earth.

Proud, not cohesive. Coal is said to be "proud" when it bursts off the working face. Here, again, the metaphor has been made poet's property. In Burns's 'Hallowe'en,' when Willie and Mary burnt their nuts,

Mall's nit lap out, wi' pridefu' fling
An' her ain fit, it brunt it.

White horse, intruded white trap in a coal seam. "The white horses of the Solway" are its foam-topped waves riding in with the tide. How elastic words are!

In conclusion, I note Mr. Barrowman's definition of "Arles," "Money given in former times to the colliers at the baptism of their children as a token of the children being attached, like their parents, to the coal-pit." Arles are still well enough known in the hiring of farm servants, but in no other contract. Their former connexion with colliers opens up an interesting subject. The condition of villenage adhered longer to colliers and salters in Scotland than to any other class. In other cases it died out, apparently considerably earlier than in England, but colliers and salters continued to be *astricti glebæ*—they passed as a pertinent of the ground when it was sold, and the right to their labour was an implied *fundo amicum* until very nearly the present century. The first step towards their enfranchisement was taken by the Act 15 George III., c. 28. On the preamble that "many Colliers and Coal-bearers and Salters are in a State of Slavery or Bondage, bound to the Collieries and Salt-works where they work for Life, transferable with the Collieries and Salt-works," this statute, for the purpose, *inter alia*, of removing "the Reproach of allowing such a Servitude to exist in a free Country," enacts that, after varying periods of continued service, proportioned to age, all colliers and salters shall be free on obtaining a decree before the sheriff of the county. Section 11 provides that when such decree has been obtained by any colliers or salters "their Wives and Children in family with them, and all others who make Part of their Family and are Coal-bearers or otherwise assistant to them, shall likewise be free." A second Act, however, was needed to emancipate these eighteenth century villeins. The original Act failed because it contained conditions hampering the boon it gave. Bargains were made to defeat it, and the very fact that a petition to the sheriff was necessary was in many cases a bar to the desired decree of freedom. The Act 39 George III., c. 56, changed all that. It conferred unconditional freedom from and after June 13, 1799, declaring all colliers, &c., "to be free from their Servitude, and in the same Situation in every Respect as if they had regularly obtained a Decree" under the earlier statute. So died out the last lingering trace of actual villenage in our midst.

GEO. NEILSON.

Glasgow.

Slythe. This is a word in common use in Northumberland. I find myself frequently using it. No other word expresses the same meaning. It is the sulphurous fumes of half-burnt coal.

E. LEATON BLENKINSOPP.

YORKSHIRE FIELD-NAMES AND OLD MANORIAL MAPS.

There is preserved at the Kirkleatham Estate Office a very interesting map of the manor of Kirkleatham, in Yorkshire, belonging to Chomley Turner, who was in possession from 1719 to 1757. The map is undated, but I think from internal evidence that it was probably made for him soon after his succession to the property. Most of the fields are named, and these names seem worthy of record in 'N. & Q.' I therefore send a list of them, and in a few instances I have been so rash as to venture on a possible explanation of a name. Old manorial maps of this kind are, I am told, not uncommon. If they are at all like that of the Kirkleatham manor they deserve more care and attention than they seem to have received. In the present instance the map is carefully drawn on a scale of twelve inches to the mile, and it shows even the relative sizes and character of the houses and buildings. It is, in fact, a twelve-inch "Ordnance map" of the parish of Kirkleatham of the early part of last century. My thanks are due to Mr. J. Rutherford, the agent of the estate, for an opportunity afforded me of carefully noting it. Subjoined is a list of the field-names:—

Kirkleatham field-names.

Hall Close.
Nether Barton.
Upper Barton.
Duckett Butts.—Qy. dovecot butts?
Lady Orchard (adjoins the church).
Stone Flat.
How Close.
Megits.
Frample.—Cp. "Frampole fences" in Halliwell's 'Dict. Archaic and Provincial Words.'
Blakelands.—Qy. bare lands?
Wellburg.
Harry Close.
Stump Close.
Flint Close.
Wath Close (a beck flows by the close).
Beck Botton Swang: Wilson Swang: Jackson Swang.—Swang=swampy ground.
Walls Closes.
Eight Lands Close.
Lowrsons Close.
Cross Close.
Cross Lands.
Matthew Leys.—This is perhaps not a field-name, but an indication of the owner.
Ox Close.
Upper Ox Close.
Greystones.
Moorland Close.
Worsaldall Flatt.—Qy. from *worsle*, a northern word, meaning "to recover"! The land adjoins the marsh, from which it may have been recovered. "Dale" must be understood as in the Lincolnshire sense noted by Mr. PEACOCK. This name seems to have been corrupted into "West Dales" in the Ordnance Map.
Longland Flatt.
Tyle Close.
Knoul.
Butts. Also South, East, West, and Little Butts.

Coatham Acres Flatt.
 Coatham Upper Half Acres.
 The Croft Flatt.
 Mocus Flats.
 Sea Furland's Flats.
 Great Ox Close.
 Near Ox Close.
 Lower Ox Close.
 Upper Cross Close.
 Wypar Close.
 Turnpoke.
 Little Turnpoke.
 Turnpoke Close.
 Wandales.
 Wandale Close.—Qy. originally marked out by wands or poles?
 In gland Close.
 Ogangs.
 Flashwood, or Felbriggs,
 Beryl.
 Cock Close.
 High Cock Close.
 Blenkalls.
 White Face.
 Hospital Close.
 Potter Close.
 Broad Barr Close.
 East Barr Close.
 Farr Stoup Close.
 Great Waterings.
 Nudales.—Qy. New dales?
 Waterings.
 Rigg.
 Cuthbert Crow Close.—The church is dedicated to St. Cuthbert; there was also a family of the name of Cuthbert living in the parish in the middle of the seventeenth century.
 Top Hill.
 Farr Crow Close.
 Face Tophill.
 Parson Close.
 Smith Ox Close.
 Broad Close.
 Howl Close.
 Nine Acres.
 Crown Acres (Freehold).
 Roger Dykes.
 Great Roger Dykes.

Notes on or explanation of any of the names will be acceptable. T. M. FALLOW.
 Coatham, Yorkshire.

CHARLES I.—The "Abrégé de l'Histoire d'Angleterre, d'Escoffe, et d'Irlande. Par M^r M., Historiographe de France. Paris, 1652," affords a singular example of how history has been written. It is stated in the book that the printing of it was finished on Dec. 23, 1651, and that Charles II. had arrived in France, after the battle of Worcester, in October of the same year. As much of the information in the volume relative to events which were then recent is correct, it might readily be believed that the author learned what he relates from persons who were eyewitnesses of the scenes he describes, or at least knew to a certainty what had occurred in 1649. Yet at p. 528 he writes:—

"J'ai horreur de vous rapporter les indignitez que les satellites insolens commettoient en la presence de Ce

Prince [Charles I.], et comme s'ils eussent eu peur qu'il fût eschappé imperceptiblement des prisons, comme le Prince des apostres, ils couchoient dans sa chambre, et s'enuyroient, et criaient de sorte, qu'il luy estoit impossible de reposer. Et comme il auoit vne aduersion extrême pour le tabac, et qu'il les prioit de n'en point prendre, ces infames luy répondirent, qu'ils n'estoient pas là pour luy obeir et pour luy accorder ses plaisirs; ils tiroient les rideaux de son liet; ils luy crachotent au visage; ils le decouuroient: bref, imaginez-vous vne troupe de demons dans la cellule de Saint Antoine. Ainsi ce Prince passa toute la nuict entre les mains de la plus sordide et la plus enragée canaille que l'Enfer ait jamais vomy."

And at p. 530 the author says, speaking of what occurred when Charles was on the scaffold:—

"Il parut d'abord deux bourreaux masquez, qu'on croit estre Fairfax et Cromwell, parce qu'ils ne parurent point de tout le jour, soit qu'ils se délassent de toute autre personne, ou qu'ils voulussent eux-mêmes goûter ce detestable plaisir, de tremper leurs mains sacrileges dans le sang Royal; car vous sçavez que les bourreaux ordinaire, quoy qu'accoustumez au carnage, eurent horreur de prester leurs mains à cet horrible parricide et s'enfuirent ou se cachèrent."

The book must, I imagine, be very scarce, for it is not mentioned in any of the books of reference.

RALPH N. JAMES.

MILTON.—The font at which Milton was baptized in the church of All Hallows, London, about the end of 1608 or the beginning of 1609, is now a portion of the fittings of an obscure mission church at Plaistow, in Essex, one of the eastern suburbs of the metropolis. J. W. ALLISON.

Stratford, E.

ORAL TRADITION, A FACT FOR THE CONSIDERATION OF MYTH-MONGERS.—While hunting up something else in my common-place book the other day I came upon the following note, which, as of sufficient importance, I now beg leave to transfer for perpetual preservation to the pages of 'N. & Q.':—

"Dean Ramsay used often to remark that he was brought up by an uncle, who gave him an account of the execution of Charles I. as he himself had received it from an eye-witness."—*Scotsman*, Dec. 28, 1872.

Charles I. was executed on Jan. 30, 1649; Dean Ramsay died on Dec. 27, 1872. An historic event, which had happened 223 years before, thus needed a chain of only three lives to hand it down. Brief though human life is, the successive generations of men intercommunicate too closely to permit facts to grow into fables so very rapidly as those ingenious gentlemen, the myth-mongers, imagine to be possible. R. M. SPENCE, M.A.

Manse of Arbutnott, N.B.

THE PLAGUE OF LONDON IN 1625.—Following close upon the accession of the unfortunate Charles I. and his marriage with Henrietta of France, a fearful pestilence swept over London and carried off about 35,000 of the inhabitants. Within the limits of the one parish of St. Dunstan-in-the-West, out of 847 who died during this disastrous year no fewer

than 667 were marked in the register with a P., showing that they had fallen victims to the pest. How swiftly and completely this terrible scourge did its deadly work in this portion of the City may be seen in the following extract from certain Chancery proceedings preserved in the Record Office:—

"About the xxvth or xxviith of July, 1625, it pleased Almighty God to visite the sayde Leake's howse wth the plague, where, w^{thin} the space of tenne dayes, the sayde Michaelle Leake, his wife, three children, all they had, his apprentice, and his mayde servaunte, all died of the said plague."

Michael Leake, thus referred to, was a tailor, who for a brief period occupied a tenement near the Fleet Street end of Chancery Lane, and here it was that he and the other inmates met their sudden doom.

After the removal of the bodies the constable of St. Dunstan's parish locked up the house, which for a time remained closed in silent desolation. Then the brother of Leake, who was likewise his administrator, entered and took possession of the goods and effects. He also paid the rent at that time due, and arranged affairs generally, but declined to have anything to do with the lease of the premises—the associations were probably too painful.

WM. UNDERHILL.

57, Hollydale Road, S.E.

AEROLITE.—I have just come upon a memorandum which I made some years ago from Ambrose Parey's 'Chirurgical Works,' the English edition of 1649. It seems that in 1514 one of these stones fell at Sugolia on "the borders of Hungaria," and that an iron chain was put through it and it was suspended in the church. Is this interesting object still to be seen there?

ASTARTE.

LETTER OF THEODORE HOOK.—To lovers of this brilliant genius the following fragment of an amusing letter in the British Museum may be interesting. It is indexed as follows:—

"Humorous letter to Thomas Aston Baylis in answer to a complaint of the destruction by his servant of a cat belonging to Mrs. Baylis. No date. Written on half a sheet of note-paper, with engraving in the corner of the Queen's coronation":—

"The Viceroy acted, and I believe, from what I have heard since I have instituted an enquiry into the affair, that his vigilance was somewhat sharpened by the difficulty he himself had in getting any rest pending the concerts at which, throughout the night, so many *Catalanis* were performing. I have now issued an order to my Viceroy, which, not coming to him in the painful shape of a Bill of Indemnity....."

WALTER LOVELL.

COIN OF CHARLES X.—A curious feature presents itself in connexion with a coin in my cabinet, which some of your readers may be able to elucidate. It reads: obverse, "Carolus X. D.G. Franc. Rex. 1597 +," surrounding two crossed

Marshal or Constable of France's batons; reverse, crowned shield of France (usual three fleurs de lys type), having "II" on either side of the shield, and the motto "Sit Nomen Domini Benedictum"; mint mark letter T. The ordinary teston size, equal to two francs.

The Cardinal of Bourbon was proclaimed Charles X. by the Guise faction in opposition to Henry IV., but he died in 1590. At the same time Charles II., Duke of Lorraine, brother-in-law of Henry IV., claimed the throne, but did not assume to be Charles X., though the cardinal did. Possibly after the death of the cardinal the Duke of Lorraine, not acknowledging the cardinal's pretensions, adopted the title and issued coins (would the two I's signify this?). But here another difficulty presents itself. Henry IV. became *de facto* by coronation King of France in 1594, and had but one enemy or aspirant thereafter, the King of Spain, and therefore how comes it that the present coin (which is unquestionably genuine) was issued in 1597? Coins have often proved valuable correctors of history. Have we a case in point?

GERALD E. HART.

Montreal.

ROBERT WYER, PRINTER.—Will you allow me to point out in 'N. & Q.' what I believe to be an omission from 'Old and New London'?

In the early part of the sixteenth century there was living in the neighbourhood of Charing Cross one of the busiest of the early printers, Robert Wyer. The position of his house, the sign of St. John the Evangelist, is clearly established upon his own authority. As a rule he gave his address simply thus, "In Saint Martin's Parish beside Charing Cross"; but now and again a more lengthy colophon is met with that gives a clearer idea of its position. Here is one:—

"Imprynted by me Robert Wyre, dwellynge at the sygne of seynt Johan eva'gelyst, in seynt Martyns paryshe, in the felde besyde Charynge Crosse, in the byshop of Norwycthes rentys."

Others run thus: "In the Duke of Sufolke's Rentys besyde Charynge Crosse," or "At Charynge Crosse.....besyde the Duke of Sufolke's Place."

Now the Bishop of Norwich's "rentys" spoken of by Wyer undoubtedly meant part of the land belonging to and adjoining Norwich House, the old inn of the Bishops of Norwich, known later as York House. In the year 1535 Norwich House passed by a special Act of Parliament into the hands of Charles Brandon, Earl of Suffolk. Its lands ran westward as far as Hungerford Market, and Robert Wyer's printing house probably faced the Strand on the northern side. He carried on business there from the year 1527 to 1560, when he was succeeded by Thomas Colwell, and during that time his press was never idle. More than one hundred books have been traced to it, and if none of those which made the presses of some of

his contemporaries so famous are found among them, nevertheless they were most of them popular works, which found their way to the public through the medium of the ballad stalls. They include cheap medical works, full of easy remedies against every-day ailments, books on astrology and fortune telling, highly-seasoned satires, and a fair sprinkling of religious tracts.

It is to be hoped that some day more will be known about Wyer's personal history than is the case at present. There were several other printers of the same name working in London at a later period of the sixteenth century—Richard Wyer, in St. Paul's Churchyard, 1548-50; John Wyer, in Fleet Street, 1550; and Nicholas Wyer, whose address is not clear, 1556. These were all probably relatives of Robert Wyer, but nothing has hitherto been found to prove this.

HENRY R. PLOMER.

9, Torbay Road, Willesden Lane, Brondesbury, N.W.

SCOTCH SUPERSTITION.—I think the enclosed cutting from the *St. James's Gazetteer* for 1783 is worthy of a corner in 'N. & Q.' and shall be glad if the Editor will find it a place; and I shall be further obliged by hearing from Scotch readers whether the superstition still finds favour in the neighbourhood of Biggar:—

"A farmer in the neighbourhood of Biggar, near Glasgow, had some calves which died lately; and as he had suffered repeatedly, he was convinced that his cow-house was bewitched. He resorted to a remedy held by traditional superstition to be effectual in such cases—that of burying alive one of his best calves."

JOHN C. PRATT.

Norwich.

EARLY USE OF TURTLE FOR TORTOISE.—Prof. Skeat, in his 'Etymological Dictionary,' describing how the word *turtle* was adopted in the seventeenth century (before which it had always meant the bird called the turtle-dove) from the Spanish and Portuguese words for tortoise, quotes Richardson as saying that it is so found in Dampier's 'Voyages,' 1687. I can refer to a work published in the following year in which it is so used, but a marginal note is inserted stating that it means "a sort of fish," and proving that it was not at that time generally understood as such. This is Sir Paul Rycaut's translation of Garcilasso de la Vega's 'Royal Commentaries of Peru,' book i. chap. iii.

W. T. LYNN.

Blackheath.

WOODEN WALLS.—I cannot give a reference to an early use of this phrase as denoting England's walls of defence, but in 'Eastward Ho!' (1605) the term is applied to a ship. In II. iii. Quicksilver says, "I shall be a merchant forsooth! trust my estate in a wooden trough as he does? What are these ships but tennis balls for the winds to play withal?" And just afterwards Security says

on the same subject, and referring to these words, let the merchant "not expose other men's substances to the mercy of the winds, under protection of a wooden wall (as Master Francis [Quicksilver] says)." As I think I have read this same phrase in Chapman, though I cannot now recall where, I incline to think that here the words are also Chapman's.

BR. NICHOLSON.

CHAUCER'S "BALADE OF GENTILNESSE": JOHN (OR HENRY) SKOGAN.—Stowe ('Survey of London,' p. 90, ed. Thoms) says:—

"I read that, in the reign of Henry IV., the young Prince Henry, Thomas Duke of Clarence, John Duke of Bedford, and Humfrey Duke of Gloucester, the king's sons, being at supper among the merchants of London in the Vintry, in the house of Lewes John, Henry Skogan sent to them a ballad," &c.

And at p. 171, among the persons buried in the abbey at Westminster he mentions "Henry Skogan, a learned poet," doubtless the same. It was for a long time supposed that this ballad (which is especially interesting on account of its containing the three stanzas* which he quotes as the work of "my mayster Chaucer") made its first appearance in print in Thynne's Chaucer (1532), where, as well as in Speght's and Stowe's, the author is also called Henry Skogan. But there is a much earlier printed copy than that of Thynne, viz., by Caxton (1479?), and here it is called "The tretyse whiche John Skogan sente vnto the lordes and gentilmen of the Kynges hows, exortyng them to lose no tyme in theyr yougthe, but to vse vertues." Which is right; John or Henry? It may be added that there is a Latin epitaph among the MSS. in the British Museum (Lansd., 762) beginning, "Hic jacet in tumulo corpus Scogan' ecce Johannis," but without date or anything else to help us to identify the person whose burial is thus recorded.

F. N.

"TO MALINGER."—Prof. Skeat tells us that this verb is of recent origin, probably not in use till after the first quarter of the present century, and that it has been "coined from the Fr. *malingre*," which now means sickly, weakly, rather than really ill. If by "coined" Prof. Skeat means that we English took the Fr. adj. *malingre*, and, after giving it a meaning (pretending to be ill) which it has not in ordinary French, made a verb out of it—and I take this to be his meaning—then I think that he goes a good deal too far. All that we really seem to have done is this: we have taken the verb *malingrer*,† which is found in French slang (see Larchey, Rigaud, and Barrère) = *souffrir*, and we have given it a

* See Morris's Aldine edition of Chaucer, vi. 296, where they are printed from MS. Harl. 7333. The verbal differences between Caxton's and Thynne's are considerable, but chiefly in Scogan's own work, those in the stanzas quoted from Chaucer being very slight.

† *Malingrer* would in English become *malingering*, just as *entrer* has become *enter*.

meaning which it does not appear ever to have had even in French slang, but which is found in the Fr. slang *malingreux*. At the present time, indeed, *malingreux* does not appear to mean more than *weak* (Barrère), but formerly it was used of a kind of mendicants who made money by exhibiting pretended sufferings, wounds, or sores. Thus in Rigaud I find the word defined, "Anciens sujets de la Cour des Miracles, chargés d'exhiber de fausses plaies"; whilst Barrère quotes the following definition from a book called 'Le Jargon de l'Argot,' viz., "Malingreux sont ceux qui ont des maux ou plaies, dont la plupart ne sont qu'en apparence; ils truchent sur l'entiffe" (*i. e.*, they beg upon the road). But how an old French slang meaning found its way into modern English I must leave, for the present at least, to others to determine. The verb *malingrer* = to suffer, is, however, still in use, so that all that was required was to put into this verb a meaning which a kindred adjective formerly had, and this may well have been done in France, although there is no record of it in the French slang dictionaries. The word *malingre*, too, lends itself well to this secondary meaning of "pretending to be ill," for it is ordinarily used of those who look ill or delicate without having any discoverable malady,* and who are, therefore, liable to the suspicion of feigning to be ill or of taking measures to make themselves look ill. Curiously enough, neither this word nor any word derived from it ever appears to have been used in the French army.†

F. CHANCE.

Sydenham Hill.

Queries.

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

NAMES IN DE BANCO ROLL 18-19 EDWARD I.—I am obliged to your correspondents for their unanimous explanation of "Muncellam lapideam." In the same case in which the above words occur (De Banco Roll 18-19 Edward I., 1290) the following places are mentioned, and I should like to know the origin and meaning of the words. Some of the names still remain, others are not known. "Orsmthyburn," written later "Ouersmith burn." Can the prefixes "or" and "ouer" refer to "ore," as the terms "smith" and "smthy" allude, I think, to old ironstone workings, the cinder heaps

* Thus Bescherelle says, *s. v.*, "Se dit surtout des personnes qui sentent des incommodités sans en connaître la cause."

† The expressions now in use in the French army are *tirer une carotte*, *carotter*, and *carotter le service* = to malingre, and *caroitier*, *caroitier*, *caroitier* = malingerer. I have this from a French officer, and *carotter* and *caroitier* will be found in Gasc.

of which are still here and there to be seen? The name "Smithhills" also occurs. "Oseleye," now known as Ewesley. Does the later writing of the name give the true meaning? "Tonnisclue," written later "Tonsclugh." What is the meaning of the prefix "tonnis"? "The Kahirst," now known as Keyhirst. "The Croketa'k." Can that mean the crooked oak? "The Whitstan": query the white stone? "The Redistrother." "The Couphalhford": query the Cuphaughford, from the shape of the haugh? "Belyley brige." "Shelyngley": query from Shieling? "Bellion," a name now existing. I should mention that all these names are those of places in Northumberland.

CECIL H. SP. PERCEVAL.

ENGLEFIELD BARONETCY.—In the year 1822 Sir Henry Englefield, Bart., died. At his decease the title became extinct. Can any of your readers kindly inform me where Sir Henry died, and his age? For many years the Englefields lived at White Knights, Reading, the manor being in the possession of their family from (I believe) 1606 till the year 1780, when it was sold to Richard Byam Martin, Esq., who in the year 1798 sold it to the then Marquis of Blandford.

E. SIMPKINS.

Reading.

SAILORS.—

"Yesterday afternoon five of the sailors who had been at St. James's to petition his majesty to have their R's taken off, were attacked in Covent-garden piazza by some Irish chairmen with drawn cutlasses, who cut off several fingers of three of the sailors."

The above cutting is from the *Lady's Magazine* for April, 1763, and is a puzzle to me, as well as to many fairly well-informed persons to whom I have shown the passage. Will you be good enough to explain what the "R's" really were the unfortunate sailors were so anxious to have "taken off"?

J. A. M.

POISON.—Is it known what was the drug used in Italy in the sixteenth century in the numerous cases of assassination by poison? P.

GENEALOGICAL.—Could any of your readers assist me to find a representative of the families of Stott, Lloyd, Parr, and Dodgson? Members of these families intermarried early in this century with the daughters of George Barton, and I am anxious to obtain information respecting them for genealogical purposes.

TINLEY BARTON.

Cirencester.

OIL PAINTING.—Can any one help me to identify an oil painting I possess, which has interest, perhaps historical importance? It represents a young lady of some eighteen years of age, with a sweet face and brown expressive eyes. The picture has the portrait in an oval as resting on a plinth, and on the plinth is the inscription, "In Arce Londiniensi Genitvs A.D. MDCXXXIII parentibus ob

Pietatem erga Deum et Patriam ibi Tyvo Incarceratis." The work has all the character of the painting of Sir Godfrey Kneller, would be executed about 1701, when Sir Godfrey was in the zenith of his fame, and represents, I fancy, a lady of some rank.

About the incarceration of the parents in the last year or two of the reign of Charles II., two events might have led to this—the battle of Bothwell Brig in 1679, and Rye House Plot in 1683; but the expression "Ob Pietatem erga Deum et Patriam" would rather indicate the prisoners as belonging to the Bothwell Brig enthusiasts. Some search has been made in the records of the Tower of London for births taking place there about the end of the seventeenth century, but no entry of the birth of a female was found near this date of 1683. I was informed, however, that "the records were most carelessly kept" about that time, else one would have expected that a birth in the Tower would have been carefully noted, as not of very usual occurrence.

JOHN ANTHONY, M.D.

Edgbaston, Birmingham.

NAME OF AUTHOR WANTED.—The following lines are quoted in Prandi's translation of Cantu's 'Reformation in Europe,' vol. i. p. 170. Who was their author?—

Bernardus valles, colles Benedictus amabat
Oppida Franciscus, magnus Ignatius urbes.

ASTARTE.

"A STANDING JOKE."—How old is this expression? It is used by Addison:—

If e'er you smile, 'tis at some party strokes,
Round-heads and wooden-shoes are *standing jokes*.
Prologue to 'The Drummer,' 1715.

"Standing jest" is found in Smollett's translation of 'Gil Blas,' book i. chap. v.:—

"During my childhood I had lived at home just as I liked, and did not sufficiently consider that now I was beginning to be responsible for my own actions. My father and mother were a *standing jest*. Yet they were themselves thrown into convulsions at my sallies; and the more ridiculous they were made by them, the more waggish they thought me."

F. C. BIRKBECK TERRY.

TAILED AFRICANS.—Can any reader oblige me and 'N. & Q.' by quoting from the first edition of the 'Travels and Adventures of Joseph Wolf, D.D.,' the passage about a Central African tribe with tails? That edition is not in the British Museum Catalogue, though I saw it in that Reading Room the very day, I believe, after its publication. Wolf's profession of belief in this people's existence is repeated in chap. xxx. of the first enlarged, or two-volume edition, 1861, but not in the terms he had used at first. The Museum has the second edition of the single volume, dated also 1861, but he there omitted all mention of them.

E. L. G.

DON SALTERO'S COFFEE-HOUSE IN CHELSEA.—I have an old catalogue, without date, of 506 "rarities" shown at the above-named place, with list of the donors, which comprises many celebrities, such as Sir Francis Drake, Sir Hans Sloane, Duke of Buccleuch, Sir Yelverton Peyton, Sir Thomas de Neil, Sir Francis Wyndham, and many others. Who was Saltero; and what is known of the place?

GEORGE ELLIS.

St. John's Wood.

METZ.—Was Metz a German-speaking town at the time of its annexation to France, in the sixteenth century; and was it entirely French-speaking at the time of its recent restoration to Germany?

E. L. P.

DICEY.—A man of this name published 'Humours and Diversions of Bartholomew Fair,' a rare print. Was he a printseller in London?

C. A. WARD.

Walthamstow.

DEFENDER OF THE FAITH.—In an article in the Paris paper *Le Figaro* of August 30 it is asserted, on the authority of the *Almanach de Gotha*, which "ne ment jamais," that one of the titles of the queen consort of England is "Protectrice de la foi." Surely this is an error! It is open to question whether the title belongs properly to any English sovereign besides Henry VIII. himself; but there can be no authority for giving it to the queen consort. Has it ever been so applied?

EDWARD H. MARSHALL, M.A.

The Reference Library, Hastings.

SAUNDER, OR SAUNDERS, FAMILY OF DEVON.—In Burke's 'Landed Gentry' (ed. 1846), *sub*. "Saunders of Saunders Grove," it is stated that Sir Harlowen Saunders's brother Robert (*temp*. 1450?) was ancestor of the family of Saunders of Devonshire. Was this the family of Saunders of Payhembury and of Morechard Bishop, alluded to in Kelly's 'Devon'; and is any one in possession of a pedigree of these families? W. D. PINK.
Leigh, Lancashire.

THE STARS AND STRIPES.—I am told that it is generally believed in Northamptonshire, from which county the parents of Washington came, that stars and stripes were on the shield of the Washington family, and were adopted by the American people as their national flag from gratitude to that great man. Is this well founded?

J. CARRICK MOORE.

[See 'An interesting Manor,' *ante*, p. 185.]

YORKSHIRE EXPRESSIONS.—Is anything known of the origin of the two following expressions? They were formerly very common in the West Riding of Yorkshire, about Leeds, and are occasionally used even now by old people. "Thah girl horse godfather" = "Thou great horse godfather."

"Thah hal o' Kirkless," or "Thah hally o' Kirkless" = "Thou hal of Kirkless" (?). Both expressions seem to mean "silly one," or the French *imbécile*.
Leeds. ALFONZO GARDINER.

INDIAN PALE ALE.—Col. Yule, in 'Hobson-Jobson,' writes: "Hodgson's at the beginning of this century was the beer in almost universal use." Where did Hodgsons carry on business, and who now represents their firm or connexion?

A. H.

BREWE, A BIRD.—In a MS. cookery book of about 1450 (the Harleian MS. 4016), part of which I have just read with the proof of its first sheet for the Early English Text Society, the name of this hitherto unidentified bird again occurs (it is several times in my 'Babees' Book,' &c.), and in the company of bittern, curlew, egret, quail. The Philological Society's 'New English Dictionary' only "a kind of snipe." Swainson has no *brewe* in his folk-lore bird book. Yet surely the name cannot have died out of the British Isles since its last recorded use in 1605. Can any one help to explain it?
F. J. FURNIVALL.

P.S.—Mr. Swainson has since kindly written to me that he believes the *brewe* is the whimbul.

CHARLES BLAIR.—At p. 301 of Foster's 'Peerage' for 1880 (art. "Earl of Haddington") it is stated that Charles Blair, of the Cape, father of Mrs. Ker Baillie Hamilton, was "a cousin of tenth Earl of Westmorland." I shall be glad to receive any explanation of this relationship. The mother of the tenth Earl of Westmorland was Augusta, elder daughter of Capt. Lord Montagu Bertie, R.N., and it is stated she had a sister Frances, whose marriage is not recorded. Possibly this lady was Mr. Blair's ancestress. But as Augusta Bertie married the ninth Earl of Westmorland in 1758, and as Mr. Blair's daughter married Mr. Baillie Hamilton in 1834, I suspect that there is some mistake in Foster's statement.
SIGMA.

'THE HUNT IS UP.'—I shall be obliged if any one can tell me where I can find the original words of this old song. The first verse is as follows, I believe:—

The hunt is up, the hunt is up,
And now it's almost day;
And he that's at home in bed with his wife
'Tis time to get him away.

H. C. G.

INSCRIPTION IN A SCOTCH (?) ABBOT'S HOUSE.—In 'The Fair Maid of Perth' (chap. xxv.) Sir Walter Scott quotes two lines:—

Since word is thrall, and thought is free,
Keep well thy tongue, I counsel thee;

and in a foot-note says, "These lines are still extant in the ruinous house of an abbot," &c. It

should be noted that they are from the 'Ballad of Good Counsel,' by James I. of Scotland, ll. 15, 16 ('Kingis Quair,' &c., ed. Skeat, for S.T.S., p. 54):—

Sen word is thrall, and thoct is only fre,
Thou dant thy tung, that power hes and may.

Where is the abbot's house to which Scott refers; and where is information to be had respecting it and its occupants, &c.?
P. S. A.

Glasgow.

ELSIETH PLAYERS.—Marvell (in 'The Rehearsal Transposed') speaks of "Elsibeth players," apparently strolling actors of some kind. What were they; and are they mentioned by any other author?
HENRY BRADLEY.

AUTHORS OF QUOTATIONS WANTED.—

Will any one kindly tell me where this quotation is taken from, and its history? It is inscribed on the frontispiece of a copy of 'Fabricius ab Aquapendente,' Lugduni, 1723:—

Structa super lapidem
Qui ruet ista domus.

Also the origin of this quotation:—

Like mackerel swimming in summer seas.

G. PARKER, M.D.

Replies.

THE GREAT CRYPTOGRAM.

(7th S. vi. 25, 151, 194.)

MR. STRONACH does not consider my objections to the great cryptogram well grounded, but does not offer any proof that my assertions are incorrect, save that the name Babington occurs in Donnelly's abstract instead of in the very words of the cipher; but that matters little, for I will show that the cipher contains its own condemnation.

The prelate brought forward is said to have been acquainted with the *boy* Shakespeare before his marriage, and to have given his advice as to how the *man* Shakespeare should be dealt with some years after, being still acquainted with his life at Stratford-on-Avon. He is styled "Sir John, Lord Bishop." John Whitgift may, by chance, have seen the boy; but in 1583 he became Lord Archbishop of Canterbury. His successors at Worcester were Edmund Freake, 1584-1590; Richard Fletcher, 1592-1594; Thomas Bilson, 1596-1597; Gervase Babington, 1597-1610; Henry Parry, 1610-1616; John Thornborough, 1616-1641. There was, therefore, no John, Bishop of Worcester, between 1583 and 1616. With these facts before him, let the reader turn to the cipher, and he will see for himself how utterly its story is disproved. As to the residence of the Bishops of Worcester, its distance from Stratford is but one of a group of absurdities collected in the story of Shakespeare's wooing and wedding. If Mr. STRONACH could prove that the bishop lived nearer

to Stratford than Hartlebury he would leave the matter pretty much as it now stands. The *exposé* is too long for your columns; it will be found in the *Stratford-on-Avon Herald* of July 13, 1888, *et seq.*

MR. STRONACH defends the cipher use of "Sir John, Lord Bishop" and "my Lord" and "his Lordship," as applied to a knight. I was in London when the note appeared. I at once consulted experts, and I found that all, without exception, agreed that I was right and the cipher wrong. If the cipher is what it professes to be, let its defenders produce instances of such application of titles in Shakespeare's time. The use of the word "barony," as applied to a knight's estate in England or to a bishop's diocese is also unknown. MR. STRONACH's reference to Milton is not to the point. Milton does not speak of the diocese being the barony. Bishops sometimes held baronies beyond the bounds of their dioceses. There is evidence that the Bishop of Worcester possessed no barony at Stratford-on-Avon. I am well acquainted with an English bishop's status, past and present, and would refer MR. STRONACH to some notes on the subject, supposed to be by a late Garter King (J. R.), in 'N. & Q.'

If the cipher does not, in so many words, state that Ann Hathaway applied to the bishop to adjudicate on the alleged debt, it implies as much. MR. STRONACH apparently does not notice that Shakespeare was under age, and so free from arrest by bishop or sheriff. The story of the marriage bond shows the concocter's ignorance of the then state of the law and of the part a bishop took in such a common and formal proceeding. The plea of ignorance or forgetfulness might be accepted for small blunders, but the cipher contains its own condemnation. The system adopted to extract it is unstable, and has been shown to adapt itself to the construction of statements directly opposed to those which Donnelly has put forth. MR. STRONACH is a firm believer in the Baconian theory; but Donnelly's book, in the opinion of many scholars favourable to it, has done much to injure it. "The perfectly sickening mass of rubbish" in the second volume is a fitting *finale* to the narrow and distorted account of Shakespeare by which it is prefaced. Donnelly's violent language shows the weakness of his cause. The bubble has already been pricked; and my only apology for writing is that my friend MR. STRONACH's note required notice on my part.

A. W. CORNELIUS HALLEN.

OLD SHIPS (7th S. vi. 66).—It seems there have been even older ships than the *Lively*:—

"A letter, dated Sep. 20, 1856, has been received by the underwriters of the barque *Liberty* and Property from Mr. Henry English, their agent, sent to Xathamarswick (Island of Gothland, Sweden), stating the

wreck would be sold for the benefit of all concerned. This ends the oldest merchant ship of Shields, and perhaps of England, being built in Whitby in 1750, and when lost was 106 years old. She has always been employed in the coal and Baltic trades; and no ship was more generally known along the east coast among the seafaring population; her antique build attracted attention wherever she went, both in British and foreign ports. The Russian Admiral, at Cronstadt, and staff, inspected her in 1850, and expressed his surprise at her build and age, saying he had commanded a ship of 100 guns, but had never been on board of a ship 100 years old."—*Whitby Gazette*, July, 1888.

W. L.

Extract from "Yarmouth Notes," Oct. 28, 1857:

"Many vessels had been lost, amongst them the *Betsy* (G. D. Palmer, Esq., owner) on Palling Beach.—N.B. She was at that time the oldest vessel afloat hailing from the port, and had belonged to the Palmer family for more than 100 years."

F. DANBY PALMER.

Although not exactly answering the question of your correspondent C. E., he may be interested in being referred to an article in the *Sussex Archaeol. Col.*, vol. x., on 'An Ancient Canoe found at Burpham, near the River Arun.' It is there stated that the vessel found in the Rother in 1822 is fully described in *Archæologia*, vol. xx.

EDWARD H. MARSHALL, M.A.

Hastings.

COLLECTION OF H. WALPOLE (7th S. vi. 228).—The first sale at Strawberry Hill began April 23, 1842, when the attendance was so numerous as to overflow the house and fill a special wooden building erected on the lawn. I do not know whether it is of this sale that MR. WAY requires the catalogue, or where he can procure one. But "A Modern Catalogue of.....the Collection.....Sold by Auction some Years Ago" is in my possession, and much at his service. The latter sale began July 25, 1883, and included many of the items not disposed of in 1842, among which were paintings of Frances Walsingham, Countess of Essex, the marriage of Henry VII., the Misses Linley (Ang. Kauffmann), and works by Watteau, Greuze, Zoffany, Reynolds, Domenichino, Vandyck, Lely, Guido, and Kneller. There was also a fine collection of Dresden and other china.

H. G. KEENE, M.A.

THE PARLIAMENT OF 1571 (7th S. vi. 81).—May I be allowed to point out that in the Parliament of 1571 *Hendon* (which is in Middlesex) was not represented, but that *Hindon* (which is in Wiltshire) was, returning (according to Browne Willis) Miles Sands and Richard Polsted, Esquires?

E. T. EVANS.

ENGLAND AND SCOTLAND REPRODUCED IN AMERICA' (7th S. v. 467; vi. 212).—In response to answers, Tasmania has, I believe, no towns laid out to reproduce those in England. New London, in Connecticut, is an ordinary New England town,

and London, in Canada, is a purely Canadian city, the Westminster Abbey in which is a small public-house. The City of London I inquired about is, I think, in the state of New York. It has an American state-name, and is two-thirds smaller than London in England. The London in America has an underground railway, and very well resembles the great city. The land about is laid out to reproduce England, and there is a Scotland, with its capital Edinburgh. In connexion with this England there is a French colony, with its capital Paris; a German colony, &c., believed to be in the state of Pennsylvania. I wanted to know exactly where this country is, the American name of London, &c., and where to obtain the works describing it, and the States directories. There is a very fine work describing all about this reproduction of Great Britain in the States.

ENQUIRER.

WORSER (7th S. vi. 224).—Almost any dictionary would have saved H. A. W. the trouble of writing his note. *Worsen* is so far from being a new coinage, that it is obsolete except in dialect. Ogilvie's definition of the word is, however, worth notice. He gives it as "to worse," an expression I never met with except in Milton's 'Paradise Lost,' vi. 440:—

May serve to better us, and worse our foes.

To worsen means really to grow worse. I cannot find it in Milton, though Marsh says it occurs both in him and Southey. C. C. B.

Mr. Gladstone constantly uses this word in his speeches. It is to be found in Milton and in Southey. Walker, in his 'Dictionary,' pronounces it "obsolete or vulgar." *Worsening* is used as a substantive by George Eliot. PERCY.

[Very many replies to the same effect are acknowledged.]

OLIVER CROMWELL AND CARLISLE CATHEDRAL (7th S. vi. 244).—It may comfort MR. BOUCHIER to know that at least one Carlisle verger of two or three years ago was a model of discretion when questioned as to certain peculiarities of his cathedral. I found the following precious paragraph in the MS. journal of a driving tour taken by a lady, a friend of mine, in company with her husband and son. Of Carlisle she writes:—

"I talked to the verger and asked him why the choir was not straight with the nave. He said, 'If it was good enough for them as built it, it ought to be good enough for us.'.....Then I tried to find out how it was that the nave was so short, and who had destroyed eight out of the original ten Norman arches of it. But now his very small stock of patience was gone, and he told me that that inquiry beat Mr. E. A. Freeman, so he thought that him and me need not try to answer it."

ST. SWITHIN.

"COUSIN" FOR "NIECE" (7th S. vi. 167).—Sarah Croshold, in her will, proved in Norwich in 1672, calls all the children of her brother and

sister "cousins." William Anguish, in his will, proved in Norwich in 1668, mentions his cousin, Ann Rix, daughter of his deceased sister. These two instances I came across at one sitting the other day, so the word is of little more use to a genealogist than *kinsman* or *kinswoman*. T. R. TALLACK.
Norwich.

In his will, Ralph Gosling, therein described as of Heeley, in the parish of Sheffield, schoolmaster, refers to "three cousins, John, Ralph, and George Gosling, sons of his late nephew Edward Gosling, of Stubble." Although this is not an example of *cousin* being used for *niece*, it is a curious instance of the term being applied to the still more distant relationship of great-nephew. I cannot give the exact date of the will, but it was proved some time between July 5, 1757, and October 30, 1758. E. HOBSON.

In going through the Bedfordshire wills of the first half of the seventeenth century, I find the word *cousin*, and its variants *cosen*, *cozen*, *cosynge*, invariably used to express the relation of *niece* and also of *nephew*. F. A. BLAYDES.
Bedford.

ROKE (7th S. vi. 186).—In Norfolk the mist or thickness produced by a rime or hoar-frost is spoken of by country folk as a "roke," or "thick roke."

WM. VINCENT.

Belle Vue Rise, Norwich.

HERALDIC (7th S. vi. 188).—These arms, with different tinctures, are ascribed to the families of Asham, co. Lancaster, and Deane, of London and Essex. E. FRY WADE.

Axbridge, Somerset.

RUTLAND HOUSE (7th S. vi. 89, 233).—It is quite certain that Rutland House was not the same as that occupied by Lord North. Rutland House stood where now is Rutland Place, *outside* the monastic grounds of the old Carthusian monastery. Lord North's house was part of the prior's lodgings *inside* the monastic walls. The old chapel of the old monastery, still used as a chapel by the pensioners of the Charterhouse, stood between them.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Rutland Court, Glasshouse Yard, which joins the north-eastern point of the Charterhouse, near the City boundary of Aldersgate Street—and which I believe is still in existence—formed, no doubt, part of the old Rutland House mentioned in Bearcroft's 'History of the Charterhouse.'

T. R. SLEET.

23, Stoke Newington Road.

EARLDOM OF CARRICK (7th S. vi. 226).—In the 'Peerage' of Sir Bernard Burke it is stated that Edmund, sixth Lord Butler in the kingdom of Ireland, was created, on September 1, 1315, Earl

of "Carrick McGriffin," and his son and successor is styled second Earl of Carrick and seventh (Lord) Butler. He was created Earl of Ormonde, and the succeeding earls down to the present century (when the earldom was raised into a marquissate) are styled simply Earls of Ormonde, the title of Carrick being dropped without any reason being assigned.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

The title of "Earl of Carrick" never belonged "to the Marquises of Ormonde," but Thomas Butler, eighth Earl of Carrick, was the seventh Earl of Ormond (without the *e*), and was summoned to Parliament from October 14, 1495 to November 23, 1514, as "Thomas Ormond de Rochford, chev." The Marquises of Ormonde were a later creation. James Butler, the twelfth Earl of Ormonde (with the *e*), was the first marquis. He was not, however, Earl of Carrick, but Earl of Brecknock, and created duke November 9, 1682. The titles were all forfeited in 1715 by attainder.

E. COBHAM BREWER.

In answer to ONESIPHORUS, I may mention that in a peerage in my possession, "London, printed for John Stockdale, opposite Burlington House, Piccadilly, MDCCCLXXXVI," p. 262, there are no Irish marquises at all, but there is an entry of the name of Henry Thomas Butler, Earl of Carrick, date of creation, 1748; title of eldest son, Lord Ikerrin. Of course there was a dukedom of Ormonde (extinct before the date of the list from which I now quote), and it will be seen that the above-noted Earl of Carrick had the same surname (Butler) as the Dukes of Ormonde and the present Marquises of Ormonde.

H. DE B. H.

RAILWAY TICKETS (7th S. vi. 4, 96, 175).—The ticket system was originated about 1838 by Mr. Thomas Edmondson, when he invented the printing machine, dating press, &c. At that time he was acting as booking clerk at Milton station, on the Newcastle and Carlisle Railway. The following year he removed to Manchester to introduce his system of check by progressive numbers (which has since been universally adopted) on the Manchester and Leeds Railway. This resulted in his commencing ticket-printing establishments in Manchester and elsewhere, which since his death (June 22, 1851) have been conducted by his son.

FRED. LEARY.

83, Fairfield Street, Manchester.

WILD (7th S. vi. 227).—According to the 'Account of Jonathan Wild' given in 'Celebrated Trials,' 1825, vol. v. pp. 71-85, he at first "took a little house in Cock-alley, opposite to Cripple-gate church"; he left this, and took lodgings at a Mrs. Seago's, in the Old Bailey; he then removed to a house next to the "Cooper's Arms," situated on the opposite side of the Old Bailey;

and finally went to "a larger house at the King's Head," in the same street. See also 'The New Newgate Calendar,' vol. ii. pp. 13-84.

J. F. MANSERGH.

Liverpool.

Ship Court, Old Bailey, had no connexion whatever with West Street, Holborn Bridge, as two main thoroughfares divided them, viz., Skinner Street, Snow Hill (now part of Holborn Viaduct), and King Street, Snow Hill, now forming the western outlet from the Central Meat Market. West Street stood on that part of the present Charterhouse Street running from the poultry market to Farringdon Road.

T. R. SLEET.

23, Stoke Newington Road.

"FAMILIARITY BREEDS CONTEMPT" (7th S. v. 247; vi. 216).—To trace the origin of this proverbial saying may be difficult. I have heard a variant of it, "The temple mouse fears not the temple idol," which probably is a translation or adaptation from a Latin or Greek source. Earl Russell, it is known, well defined a proverb as "the wisdom of many expressed by the wit of one."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WALLACE'S 'SHAKESPEAREAN SKETCHES' (7th S. vi. 147).—As George Cruikshank was only born in 1795, the plates in question are probably from the designs of his father.

J. F. MANSERGH.

Liverpool.

'AMERICAN NOTES AND QUERIES': 'THE OLD ENGLISH RULES OF ROYAL DESCENT' (7th S. vi. 259).—The American writer speaks of the well-known fact that the heir of the Stuart kings, who would be sovereign if it were not for the Revolution, is Maria Theresa, niece of the late Duke of Modena, and wife of the Regent of Bavaria.

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

Foleshill Hall, Coventry.

JOSEPH RITSON (7th S. v. 448).—In the 'Archer's Guide' I find at p. 44 the following bearing upon this query:—

"The author of the 'New Garland' has collected a great variety of interesting anecdotes explanatory of the history of this famous outlaw and his companions, which he has subjoined to his life. (See the notes to the 'Life of Robin Hood.')

R. E. N.

Bishopwearmouth.

DAMANT FAMILY (7th S. vi. 227).—Thomas Damant, of Lammas, co. Norfolk, gent., died July 8, 1731, *æt.* sixty-two, married: 1. Mary, only daughter of Edward Eyre, gent., and Susanna his wife, only child of Thomas and Susanna Sadler. She died May 10, 1709, *æt.* thirty-nine. 2. In 1711, Alice Sancroft, by whom he had issue: Thomas; William Sandcroft, buried April 16, 1713; Allen, November 23, 1715; and Alice,

March 16, 1716. There are, or were, at Lammas stones for the above-named Thomas Sadler, September 23, 1667; Katherine, his late wife, May 13, 1649; Susanna, his second wife, June 3, 1676; Susanna Eyre, January 20, 1693; Edward Eyre, February 2, 1709, *et. seventy-six*; Thomas and Mary Damant. Crest, a dove proper. Eyre, Sab., a chev. between three de lises arg., impaling Damant, Sab., a turnip proper, a chief or, gutté de l'armes. In the churchyard of St. Mary, Islington, London, are stones to Annabella, wife of William Castell Damant, of Lammas, Gent., died June 26, 1809, aged twenty-six; and to John Damant, March 20, 180...., aged thirty-one.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

GREENHAY (7th S. vi. 200).—The word is written *Greenhay* by De Quincey in the 'Confessions' and the 'Autobiographic Sketches,' and in the latter place there is a note that

"Greenheys, with a slight variation in the spelling, is the name given to that district, of which Greenhay formed the original nucleus. Probably it was the situation of the house which (failing any other grounds of denomination) raised it to this privilege" ('Works,' vol. xiv. p. 43).

The author is speaking of the house built by his father, round which the neighbourhood grew. The name was coined by his mother, *hay* being the old English form of *haie*, a rural enclosure (vol. xiv. p. 397). EDWARD H. MARSHALL, M.A.

Hastings.

CERAGO; CERAMIC; CERBERUS (7th S. v. 427).—Will this illustration of the expression "give a sop to Cerberus" be of any use to DR. MURRAY?—

"*Val. Bid* Trapland come in. If I can give that Cerberus a sop, I shall be at rest for one day."—Congreve, 'Love for Love,' 1695, Act I. sc. i.

F. C. BIRKBECK TERRY.

EPITAPH (7th S. vi. 25, 117, 238).—The naval epitaph referred to is of not infrequent occurrence. I believe I have met with it at the east end of Selby Abbey, and there is another instance in the churchyard of St. Mary, Bishophill Senior, at York. ST. SWITHIN.

This kind of nautical epitaph appears in various forms, evidently modelled afresh to suit circumstances. Here is one, copied by myself, in the churchyard of Hale, Lancashire, to the memory of "Joseph Maddock, drowned in the Mersey, Feb. 27, 1819, *et. 35*":—

Though stormy blasts on Mersey's waves

Have tossed me to and fro,

In calm repose, by God's decree,

I harbour here below.

My body now at anchor lies,

My soul, no more oppress,

Has steered its course by love divine,

And gained the Port of Rest.

Common and simple as the metaphors contained

in the series are, they cause these poetical records to contrast favourably with the blunt straightforwardness of the following, from the churchyard of Great Yarmouth, which may be taken as a specimen of another class, often to be met with:—

In memory of Richard Bacon Godwin, who was unfortunately drowned on Braydon

1 Sep., 1813, in the
17th year of his Age,

Oh, most unhappy fate, which causes me to be drowned,
And I laid only two hours, before that I was found.
And then with grief brought here, all in my youthful
days,

Whilst my poor parent dear, did mourn for me always.

R. W. HACKWOOD.

An epitaph similar to that copied by MR. GANTILLON from a tombstone in Runton churchyard, Norfolk, is on a tombstone in Dunfermline Abbey churchyard, here. It is inscribed to the memory of one "William Wellwood, who died January, 1828," and who obviously must have been a mariner. One might infer from the coincidence that the epitaph had been peculiarly popular amongst the relatives of deceased seamen, and was adapted wholesale for memorial purposes.

ANDREW FRASER.

Dunfermline.

EMPLOY: EMPLOYMENT (7th S. vi. 286, 316).—

It is well that the omission of the words "the revival of" in my note has acted as a lure. If we are to admit classic as an unanswerable argument in favour of modern use, we may as well cease trying to speak, write, and spell the English of our own time—though if the ancients are to be called in, what was good enough for Shakespeare, as the word *employment* always was, may be good enough for us. Mr. Simpkinson, in the 'Ingoldsby Legends,' can be added to the short list of authorities who use the lopped substantive; but then it may be remembered that he wanted a rhyme, and that he quotes from the mouth of "a little vulgar boy.*" In its original portly form, before the juice was squeezed out, Johnson's 'Dictionary' is a friend to lean on, and more entertaining than the best read shilling dreadful. But is it seriously to be contended that the learned doctor who compiled it is a final authority for modern English? And that some living authors of note use *employ* as a substantive is, to my mind, only a roundabout way of saying that no one writes perfectly the modern mother-tongue, least of all

ANDREW W. TUER.

The Leadenhall Press, E.C.

ENGLISH AND SCOTTISH CORRESPONDENCE (7th S. vi. 248).—According to my experience the difference mentioned does not exist in ordinary business correspondence. It is usual to put the name

* If there's a soul will give me food, or find me in employ,
By day or night, then blow me tight! (he was a vulgar boy).

and short address of the person or firm written to at the commencement of a business letter; the other style would only be used in correspondence of a private or semi-private nature. A solicitor might use the latter style, as being of a somewhat more confidential appearance.

J. F. MANSERGH.

Liverpool.

I do not think the difference which your correspondent wishes to have explained exists at all. I have been in my father's office for over a year, and in that time all the letters he has received on business from merchants have his name written at the top of the first page; and from the searches I have made among the old letters of the firm I find that this has been the custom for more than fifty years. I think my father's letters may be taken as a fair example, as he has a large correspondence as a timber merchant and shipowner with English and Scotch merchants, as well as several American and continental firms. SIR HERBERT MAXWELL has probably been misled by the fact that Government officials and professional men put the names of the persons to whom they write at the end of their letters.

T. DE C. MACDONNELL.

Fairy Hill, Limerick.

The custom of placing before the subject-matter of a letter the name of the person addressed obtains in correspondence on the Continent. May not the survival of the practice in Scotland be due to the same cause (whatever that may be) which has preserved in that country so much reminding one of continental peoples?

ALEX. BEAZELEY.

ARMS OF CITIES AND TOWNS (7th S. vi. 149, 258).—The arms of the capital towns of the eighty-nine departments of France are given in Bouillet's 'Atlas d'Histoire et de Géographie' (Paris, 1865), both in blazon and in heraldically coloured plates.

NOMAD.

Lewis, in his 'Topographical Dictionary,' is not always trustworthy, e.g., the arms of East Grinstead are quite wrong.

M. A.

A HIGHLANDMAN'S PROMISE (7th S. iv. 487).—The *Athenæum* of October 13, in reviewing 'The Court Leet Records of the Manor of Manchester,' vols. vi. and vii., makes a quotation which may possibly have a bearing on my question about the significance of Birrel's phrase, "He keipit ane Hielandman's promes." In 1684 the scavengers of Manchester could not induce John Traves, a barber in the town, to keep the street clean at his door. Their presentment is that he "says hee cares neither for officers court nor jury saying wee are all a parcell of rogues and High landers and shall not rule over him"—a burst of independence which cost him a fine of 3*l*. The *Athenæum* writer pertinently asks, "Is it possible

that Mr. Traves was from the Scotch Lowlands?" It is obvious that Mr. Traves's polite conjunction of "rogues and High landers" is declamatory, partakes of the nature of swearing at large at the whole Gaelic family, and lacks the fine point and subtlety of suggestion of bad faith involved in the phrase of the Edinburgh diarist in 1603. The two base comparisons are yet worth placing side by side.

GEO. NELSON.

EDWARD WILLIAMS, THE WELSH BARD (7th S. vi. 167).—Edward Williams ("Iolo Morganwg") was one of the best-known bards and antiquaries Wales ever had. His 'Poems, Lyrical and Pastoral,' in 2 vols., published in 1794, were dedicated, "by permission and with the respect of gratitude, to George, Prince of Wales." The work had a subscription list containing the names of nearly all the eminent people of the day. Williams himself had come into personal contact with Pitt, Dr. Johnson, the poet Cowper, Prince Talleyrand, Bishop Percy, and others, who esteemed him highly. Later he enjoyed the friendship and correspondence of Southey, who mentions him in his 'Madoc' as:—

Iolo, old Iolo, he who knows
The virtues of all herbs of mount and vale,
Or greenwood shade, or quiet brooklet's bed;
Whatever lore of science, or of song,
Sages and Bards of old have handed down.

Elijah Waring, of Neath, issued a charming volume of 'Recollections and Anecdotes' of the old man in 1850. This and the 'Poems' are now somewhat difficult of obtainment; but MAJOR-GENERAL SMITH may find in the *Red Dragon* (vol. ii. p. 197) a memoir, with a portrait, by the late Mr. Morgan Williams, of Merthyr, who recollected the bard in the flesh; and in the same publication (vol. viii. p. 582) a *causerie* upon the poems and their author, under the title of 'The Fringe of a Welshman's Book,' by myself.

JAMES HARRIS.

Cardiff.

P.S.—I ought to add that of the Iolo MSS., of which there were 100 volumes, a selection was published in 1848 by the Welsh MSS. Society, of which the present Lady Llanover was a munificent patron.

Edward Williams (Iolo Morganwg), the Welsh poet, was born 1747 and died Dec. 17, 1826.

J. W. ALLISON.

Stratford, E.

ROWLANDSON (7th S. v. 487; vi. 10, 93, 193, 271).—In my young days, among the better class drawers were universally worn. A schoolgirl would as soon of thought have going without her stockings as without her trousers. I remember a few mammas had a great objection to these garments being seen—I know not why—but they were always worn. Among the most fashionably dressed they were invariably visible. This is distinctly

evident from the charming picture by Landseer of 'Miss Blanche Egerton' and others engraved in 'Children of the Nobility' in 1839. Ten years or so subsequently our royal princesses were similarly attired. I have no recollection of seeing or hearing of the leggings fastened with a string above the knee to which your correspondent refers, but I know that a few girls wore short drawers reaching to a little above the knee, and on these leggings extending to the ankle were buttoned; the reason of this was that a crisp, clean legging could be easily assumed after a muddy walk. This plan also was adopted occasionally for a black crape legging for those in deep mourning. The three deep tucks to which your correspondent refers were no indication of mourning, but were usual in all garments of this description worn by growing girls. It would be well to remember in all matters of costume the social artists and the caricaturists of the period are always better authorities than the fashion books. Those who can recall the crinoline days, from 1858 to 1864, or thereabouts, will remember the long pantalettes, invariably visible, worn by the best-dressed ladies. They were faithfully depicted by John Leech in the pages of *Punch*, but they are in no wise noted in the fashion books of the time.

GRANNY.

Various scattered reminiscences, extending from fifty to seventy years ago, seem to me to show pretty conclusively that the objects and habits and fashions of wearing the little white trousers which your correspondents call leggings and those connected with the wearing of drawers, properly so called, have nothing at all to do with each other. The former were worn only by quite little girls, and were obviously used for the purpose of adornment. The latter were decidedly not generally worn by any classes of his Majesty's subjects during the first three decades of this century. Dating from about that time they gradually became common, and quickly considered necessary and universal. The cause of their adoption, I take it, was simply the gradually increasing luxury which led women to become more *frileuses*, more susceptible of cold, and perhaps it may be said more careful and knowing in the preservation of health.

MR. G. A. SALA's historical notes on the subject are interesting, and his inferences from them unquestionably correct. My recollections refer exclusively to English habits of life at the early part of this century.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

AN ANCIENT TOILET (!) TABLE (7th S. vi. 284).

—It may interest your correspondent MR. WEST to know that there are in existence one or more ivory tables of a similar character to that he has so minutely described. The following description is taken from the catalogue of a sale last season at Messrs. Sotheby & Co.'s, Wellington Street:—

"An Ivory Dressing Table, with swing glass, the plaques elaborately carved with cupids playing on instruments on a ground of overlapping leaves; above is a coat of arms of France with motto: 'Montjoye St. Denis,' repeated below, solid ivory columns and stretcher; on the table, covered by plate glass, are numerous carvings in ivory, with portrait busts of Louis XIV. and Maria Theresa; arms of France between supported by cupids."

The incongruous decorations at once stamp both examples as pseudo antiques, made purposely to deceive the unwary. I had an opportunity of examining the latter, and at once pronounced it as a modern German fabrication. Other objects in ivory have come under my notice, such as olifaunts, baldricks, caskets, &c., all evidently hailing from the same fabrique: "Ludovicus," "Maria," and the motto "Montjoye St. Denis," accompanied by fleurs de lis, are favourite subjects, occasionally diversified with classical busts of Roman Emperors, trophies, &c., in emulation of Cinque Cento work.

AN ANTIQUARY OF FIFTY YEARS' EXPERIENCE.

PIASTRE (7th S. v. 507; vi. 71).—The foreign trade of Madagascar is mainly carried on with Mauritius and Réunion, where *piastre* is the word used as the French equivalent of *dollar*. In Madagascar it means the French silver five-franc piece. No other coin is there current, and for small change the coin is cut into bits.

S. S. L.

PORTRAITS OF WILLIAM PENN (7th S. vi. 245).—At Aldenham Abbey, Hertfordshire, the seat of the late Mr. William Stuart, who was lineally descended in the female line from William Penn, there used to be a portrait of his great ancestor—a miniature in water colours, representing a young man with a beautiful countenance, bare headed, having long, flowing hair descending upon the plate armour which he was depicted as wearing, though probably this was an artist's licence. Amongst the numerous heirlooms and valuable articles at Aldenham were the sword of Admiral Sir William Penn (his father) and a fragment of the tree under which the treaty with the Indians was signed, a subject very familiar from the fine engraving after West's well-known picture. Over the mantel piece in the saloon was a fine portrait by William Owen of Mr. Stuart's father, the Hon. William Stuart, Archbishop of Armagh, in which that dignitary was depicted in his episcopal habit of rochet and chimere, and wearing the sky-blue ribbon of the order of St. Patrick.

Mr. Stuart was a grandson of John Stuart, Earl of Bute, the well-known minister of George III., and consequently descended in the male line from Robert II., King of Scotland. In the female line he was descended from William Penn, as his father (the Archbishop of Armagh) had married in 1796 Sophia Margaret Juliana, daughter of Thomas Penn, of Stoke Pogis Park, Bucks. Some readers may remember that Mr. Bradlaugh brought before

the House of Commons the circumstance of the Stuart family receiving from the Crown a large annual payment in consideration of some seigniorial privileges surrendered in America. Mr. Stuart died, to the best of my remembrance, in 1871, and was buried in Aldenham churchyard. At his death many of the valuables which he had collected were dispersed. Another seat of his was Tempsford Hall, in Bedfordshire. He left surviving issue.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

POPULAR NOTIONS OF ECLIPSES (7th S. vi. 266).—There seems no subject on which usually well-informed people are more at sea than astronomy. B. W. S. does not exaggerate one bit. On the occasion of a recent eclipse of the moon I myself saw a tradesman here gravely observing our satellite through a piece of well-smoked glass. On another occasion, when Venus was so brilliant as to be reputed visible in the daytime to one who knew exactly where to look, another citizen was seen gazing with rapture at a black bottle. This article gave (as such things often do) two reflections of the sun, a big one and a little one, and the erudite individual, with delight, pointed to the smaller image as that of the evening star. This is a fact. Other instances could be mentioned, but I fear to trespass on your valuable space.

ARTHUR MEE.

Llanely.

A DORCHESTER WILL (7th S. vi. 247).—In 1766 Dorset formed part of the diocese of Bristol, and so continued until separated therefrom and added to Salisbury about 1826; and the archdeaconry of Dorset (as now) was co-extensive with the county. The bishop and archdeacon had courts for the proof of wills, amongst other jurisdictions, and such authorities continued so long as their courts existed. The registries of both courts were at Blandford, and their records, I conclude, are preserved still by the present official representatives of those courts there. 1766 is not a very remote date, and it is not unlikely that Z. Y. X. might learn something of his ancestor, and perhaps of his will, if he mentioned his name, as legal documents and papers of that date are known to exist in Dorchester at this day.

OMEGA.

In every probability Z. Y. X. will find the will he wants at the Probate Court, Blandford; if not there, at the Probate Court, Bristol.

E. A. FRY.

King's Norton.

FUFTY (7th S. vi. 229, 276).—I have heard in Lanarkshire the expression "fusty fufty." Here, probably, the meaning was old, as if kept fifty years. In many old Celtic forms the *i* and *u* sounds are written exactly the contrary to their pronunciation, and the Anglo-Saxon *fyste* is prob-

ably related, the word being derived from the legendary belief that turned liquor had been struck by some supernatural hand.

D. SCOTT DALGLEISH.

BELGIAN CUSTOM (7th S. vi. 249).—I have frequently seen in Belgium a bunch of straw hanging out of a window, or more often the straw at the end of a long string which was fastened at the end of a pole, and I generally found, on looking up, that repairs of roof or front were in progress, which rendered walking on the pavement risky, if not dangerous. I always considered it a storm signal, and acted accordingly. I have often noticed this signal or warning in East German towns.

PAUL E. KARKEK.

Torquay.

IDIOT (7th S. vi. 249).—Is MR. SPENCE correct in asserting that to the close of the seventeenth century the word was used in the sense of layman, as distinguished from philosopher? An Act was passed in the seventeenth year of the reign of Edward II. (1324) in which it is employed as a person bereft of reason:—

"His Prerogative in the Custody of Lands of Idiots.—The King shall have the Custody of the Lands of natural Fools, taking the profits of them without Waste or Destruction, and shall find them their Necessaries, of whose Fee soever the Lands be holden. (2) And after the death of such Idiots he shall render it to the right Heirs, so that such Idiots shall not aliene, nor their Heirs shall be disinherited."

A report of a "Commission with Instructions and Directions for Compounding for Wards, Ideots, and Lunatics" was published in 1617.

Blount, in his 'Glossographia; or, Dictionary interpreting the Hard Words,' published in 1670, defines an idiot to be "one that is naturally born so weak of understanding that he cannot govern or manage his inheritance"; and Dr. Bradley, in his 'English Expositour,' published in 1680, gives the meaning as "a fool natural."

EVERARD HOME COLEMAN.

71, Brecknock Road.

On the Close Roll for 37 Henry VI. (1458-9) will be found a deposition relating to the inheritance of certain estates, and a family pedigree in connexion with them, wherein we are told that John Sely was loth to marry Dionise Craneford, "by cause she was in maner an Idiotte, and hadde ner knewe no worldly reason, in so moche that she would call a noble, a nubble." This gives the modern sense of the word at a date much earlier than the close of the seventeenth century, for it cannot be imagined that a labouring man in 1458 would have objected to marry a woman because she had not received the education of a philosopher.

HERMENTRUDE.

In a book catalogue (J. W. Jarvis, London, 1888) I find "A Commission with Instructions and

Directions for Compounding for Wards, Ideots, and Lunaticks, 1617"; so the word was at that date in full use "to signify a fool or a natural."

O. W. TANCOCK.

Norwich.

POSTS AT CROSS ROADS (7th S. vi. 269).—Sometimes also called "way-posts," as in Ingoldsby's 'Dead Drummer':—

An old way-post showed

Where the Lavington road

Branched off to the left from the one to Devizes,

MOY THOMAS.

In this part of the country they are always called "guide-posts" or "guide-stowps." I believe that the official designation is "direction-post." This is the term used in Oke's 'Magisterial Synopsis,' 1868, vol. i. p. 380.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

We have always called them "guide-posts" in North Lincolnshire, and I never knew that this was not their usual designation.

J. T. F.

Winterton, Doncaster.

"Guide-post" is a living word to me, a South Lincolnian. Mr. Peacock notes "guide-stowp" as a synonym in his 'Glossary of Manley and Corringham.'

ST. SWITHIN.

These are called "finger-posts" when the boards on which the names are painted are made to end in a roughly-cut outline of a hand with the index finger pointing in the required direction. One such post on Newland Green, near Malvern, lately fell down by reason of old age, and has not been replaced. It did not long survive an old man who lived in a cottage hard by, and who was always known by his neighbours as "Finger-post Smith." In the North of England they are sometimes vulgarly called "guy-posts," just as we hear of "guy-ropes."

W. C. B.

Will your correspondent R. C. A. P. kindly inform me in what part of Devonshire "spy-posts" are known? In this part, after many inquiries, I find "directing-posts" most in use. In Yorkshire I was most conversant with "finger-posts."

HERBERT HARDY.

Cullompton.

Taking Paterson as the authority, "finger-post" is the proper designation. "Direction-post" is also right; but "sign-post" is a misnomer, signs being only seen swinging in front of "The George," "The White Hart," &c.

HAROLD MALET, Col.

'THE DIVERSIONS OF BRUXELLES' (7th S. v. 89, 135).—The *flauto dolce* (Fr. *flûte douce* or *flûte à bec*), "much in use some centuries ago," is described in the late Carl Engel's 'Descriptive Catalogue of the Musical Instruments in the South Kensington

Museum' (1870), where examples are preserved. An instance of the use of the instrument is found in Dryden's "Albion and Albanus: an Opera. Performed at the Queen's Theatre, in Dorset Garden. London, 1685," fol. p. 27: "The Shell is drawn by Dolphins: It moves forward, while a Simphony of Fluts-Doux, &c., is playing," &c.

JULIAN MARSHALL.

SULLY-CHAMPAIGNE (7th S. vi. 269).—The eldest son of Adela, Countess of Blois, married Agnes de Sully, daughter of Gilon, Lord of Sully, and was ancestor by her of a long line of Lords of Sully in France. The last of these, Louis, Lord of Sully (who fought against the English at Poitiers), died 1381/2, leaving an only daughter and heir, Marie de Sully, who married Guy, Lord of Tremouille and Count of Guisnes. From this marriage the present Duc de la Tremouille derives his descent in an unbroken line. The male issue of William, grandson of William the Conqueror, and eldest brother of King Stephen, is believed to have become extinct in the person of Louis, father of Agnes, Lady of Tremouille aforesaid. But Archambaud, Lord of Sully, the great-grandson of William of Blois, had a second son William, Lord of Argent and Clemont, who, according to Père Anselme, was living in 1226. From him may have descended the famous Sully, minister of Henry IV. of France. Your correspondent will find a full account of the family of Sully-Champaigne in Père Anselme, vol. ii. p. 853.

H. MURRAY LANE, Chester Herald.

MISS FOOTE, COUNTESS OF HARRINGTON (7th S. vi. 6, 166, 292).—It seems strange how any one could seriously suppose that "the snuffing" old dowager who affronted Garrick was regarded by me "as the first wife of the Lord Harrington who married Miss Foote." In fact, this peer had never been married until his nuptials with Maria Foote. I sent my find to 'N. & Q.' merely as a curiosity, and for whatever it was worth. The passage should have run "A previous Lady Harrington."

W. J. FITZ-PATRICK, F.S.A.

WILLIAM PITT (7th S. vi. 269).—In 'A Picture of England' (1789), by M. D'Archenholz, there are some remarks on the policy of William Pitt at the commencement of his political career which may be of interest to MR. WALFORD:—

"In regard to Parliament, the great abuse consists in the inequality of the representation of the people in the House of Commons.....It was a project truly patriotic, and well worthy of the son of the great William Pitt, to attempt a reformation in regard to the little boroughs..... London, which ought to send forty members, sends only four. Manchester, Birmingham, and a great number of other places whose manufactures and commerce render England so flourishing, send not even one. This scheme of Mr. Pitt, which tended to support the political constitution of his country, then on the brink of ruin, was evidently dictated by the greatest propriety. Lord North

and his colleagues, however, opposed him; for corruption would have been annihilated, and all their power had this fatal system for its basis.....During the glorious administration of the immortal Chatham he never had recourse to ministerial authority, or the tricks of office; he scorned the arts of influence and corruption."—Pp. 27–28.

J. F. MANSERGH.

Liverpool.

Possibly it may be of use to MR. WALFORD to refer him to Landor's 'Conversation between Pitt and Canning.' It is, I think, one of the least happy, showing an utter absence of that dramatic power which gives the main charm to most of the 'Conversations,' and is so eminently characteristic of them. It is valuable not so much as indicating what Pitt was as what Landor was. MR. WALFORD may also turn to the opinions respecting Pitt put into the mouth of Alfieri in the 'Conversation between Alfieri and Salomon, the Florentine Jew' (vol. iv. p. 266 of Landor's 'Works,' 1876).

T. ADOLPHUS TROLLOPE.

Your correspondent will, I think, find some useful information concerning this great statesman in the 'Life of Canning,' by Robert Bell, and in the 'History of England during the Reign of George III.,' by the Right Hon. William Massey.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

For a severe attack upon him see Dr. Parr's preface to his edition of 'Bellenden de Statu.'

W. E. BUCKLEY.

LORD ARCHIBALD HAMILTON (7th S. vi. 187).—His lordship was buried in the mausoleum at Hamilton Palace, with this inscription:—

The Right Honourable
Lord Archibald Hamilton,
M.P. for the County of Lanark.
Born 16th March 1769.
Died 23th August 1827
Aged 57 years.

The date of birth is given in the *Gentleman's Magazine*, vol. xl. p. 142, and the *Annual Register*, vol. xiii. p. 178, as March 6, 1770; in the *Scots Mag.*, vol. xxxii. p. 166, as March 16, 1770; while the 'Scots Compendium; or, Peerage of Scotland,' Edinburgh, 1826, vol. i. p. 70, makes it March 16, 1769. The date of death does not correspond with that given by G. F. R. B. at the above reference, and the inscription is obviously incorrect in the matter of the age. From Foster's 'Alumni Oxoniensis' it appears that his lordship matriculated at Christ Church April 23, 1788, aged eighteen.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DOLLARS (7th S. vi. 268).—Dollars must have been common enough in Charles Lamb's time. In 1797, in consequence of the deficiency of silver coinage, Spanish dollars and half-dollars were

issued countermarked with George III.'s head on the neck of the bust. A second issue from the Mint was made in 1804, the countermark being the head used for stamping the silver penny. The countermarked dollars were current for 4s. 9d. Then Boulton manufactured at the Soho Mint the well-known five-shilling dollar, a beautiful coin. It has: Obverse, the bust of the king laureated and draped; inscription, "Georgius III. Dei Gratia Rex." Reverse, an inner band, with a turreted crown inscribed "Five Shillings Dollar"; in the centre a figure of Britannia holding an olive branch and spear, and leaning on a shield with the crosses of St. George and St. Andrew united upon it; a bee-hive on her right, and a cornucopia at her left; "Bank of England, 1804." In 1811 the price of silver had risen, and the Bank of England gave notice (March 18, 1811) that they would pay for and issue them at 5s. 6d. The first issue of crowns in George III.'s reign did not take place until the great recoinage in 1816. See 'Guide to English Coins,' by H. W. Henfrey.

JOHN E. T. LOVEDAY.

Are not these the Spanish "pillar dollars"; and did they not run current in England as crown pieces?

HERMENTRUDE.

FRIAR'S LANTHORN (7th S. vi. 168, 257).—This seems to be one of the many names in the English language given to the *ignis fatuus*, though in an interesting and exhaustive article in Hazlitt's edition of Brand's 'Popular Antiquities' (vol. iii. pp. 345–57) this special name does not occur. "Jack o' Lantern" forms the subject of one of Cruikshank's best etchings in the 'Omnibus,' in which a hobgoblin is depicted amongst the reeds on the banks of a pool holding a lantern in his hand. Underneath is inscribed, "Designed, etched, and published by George Cruikshank, January 1st, 1842."

The *ignis fatuus* is thus alluded to by Milton:—

As when a wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round
Kindled through agitation to a flame,
Which oft they say some evil spirit attends,
Hovering and blazing with delusive light,
Misleads the amaz'd night wanderer from his way
To bogs and mires, and oft through pond or pool,
There swallow'd up and lost, from succour far,
'Paradise Lost,' book ix. v. 634–42.

Again, in the opera, of 'Guy Mannering,' in the gipsy glee by Joanna Baillie:—

The wild fire dances on the fen,
The red star sheds its ray—
Up rouse ye, then, my merry, merry men,
It is our op'ning day.

And probably in the 'Hermit,' by Oliver Goldsmith, the *ignis fatuus* is meant:—

"Forbear, my son," the hermit cries,
To tempt the dangerous gloom;

For yonder faithless phantom flies
To lure thee to thy doom.

Here to the houseless child of want
My door is open still:
And though my portion is but scant
I give it with good will.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AUTHORS OF QUOTATIONS WANTED (7th S. v. 269).—

Grief

Doth live and dally with fantastic thought, &c.

Allow me to answer my own query. I found the lines as sent to you quoted by Coleridge in an unpublished letter, and did not feel certain they were his own. Since then I have found them in 'Osorio,' Act V. sc. i., in this somewhat modified form:—

For grief

Doth love to dally with fantastic shapés

And smiling, like a sickly moralist,

Gives some resemblance of her own concerns

To the straws of chance, and things inanimate.

This scene was entirely omitted from 'Remorse.'

J. D. C.

(7th S. vi. 300.)

'The monkey who has seen the world' is the title of one of Gay's fables (No. xiv.). Any copy with illustrations probably has one for this. The copy before me (London, 1854, with illustrations, drawing by W. Harvey, engraving by Brothers Dalziel) has one at p. 54.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Byegones relating to Wales and the Border Counties, 1886-7. (Oswestry and Wrexham, Woodall, Minshall & Co.; London, Stock.)

Cymru Fu: Notes and Queries relating to the Past History of Wales and the Border Counties. Edited by George H. Brierley. Part II., Jan.-June, 1888. (Cardiff, D. Owen & Co., Limited.)

THESE two collections are, both in title and in fact, illustrative of the same classes of topics, bearing upon the same districts, and yet, so wide is the field to be covered, and so varied the information to be gathered, that we may in all honesty say both publications are needed. The student of the history, the archæology, and the folk-lore of Wales and the Marches will find help alike in *Byegones* and in *Cymru Fu*. If his search is not carried into the pages of both serials, he may miss the very link he was seeking. In *Byegones* we have very useful lists of wills of Shropshire testators, 1391-1641, and Shrewsbury testators, 1486-1641, and of Ludlow, Oswestry, and Border testators, to the same date, now preserved at Somerset House. In *Cymru Fu* we find an interesting list of Welsh Papists, 1680, classed, according to their reputation, as "active," "violent," "zealous," "quiet," "suspected priests," &c., embracing the Joneses, now Herberts, of Llanarth, the Vaughans of Courtfield, and other well-known families. The corresponding Shropshire list for 1680 is in *Byegones*. In *Byegones*, again, we have useful summaries of the proceedings at the meetings of the National Eisteddfod (London meeting), the Royal Archæological Institute, the Cambrian Archæological Society, &c., and the two serials alike draw upon the sources of the Hon. Cymmrodorion Society

for illustrations of Welsh history and literature. It is interesting to find the same subject, the Welsh Triads, treated in *Byegones* by Mr. Egerton Phillimore, secretary of the Cymmrodorion Society, and in *Cymru Fu* by Mr. R. B. Holt, in papers read respectively before the Cymmrodorion and the Royal Society of Literature. In *Cymru Fu* we are given very precise details, with the relative correspondence, conclusively proving that the original poetry for which Brinley Richards composed the music of 'God Bless the Prince of Wales' was the Welsh of the late J. Ceiriog Hughes, author of 'Myfanwy.' We are struck by the frequent appositeness to discussions in our own pages of matter contained in local notes and queries, such as these before us, when we read in *Cymru Fu*, among the curious store of miscellaneous Welsh history and folk-lore contributed by Rev. Glanffrwyd Thomas, how "Llandaff now stands, Llandaff will always stand, With Cardiff stones will Llandaff be built."

Calendar of the Freemen of Norwich, from 1317 to 1603.

By John L'Estrange. Edited by Walter Rye. (Stock.) THE late Mr. John L'Estrange was a most industrious local antiquary. To his zeal we owe the preparation of the interesting volume before us. A small portion of it was printed in the *East Anglian*, but by far the greater part will be new to all antiquaries. It is not very easy to exaggerate the manifold usefulness of this carefully compiled and accurate name-list. Its importance to every one interested in the antiquities of Norfolk need not be pointed out. It will, however, be found of use to several other classes of inquirers. To those interested in names of persons, whether surnames or the designations received in baptism, it will be of much service. In turning over its pages, among many old acquaintances we have come on several that are quite new to us. Mr. Rye has added an alphabetical catalogue of the trades and professions mentioned. This is a very useful addition. We wish he had given references to the places where the more curious of these words occur in the body of the book. Some of them indicate occupations which are now extinct in this country, or the professors of which pass under other designations. We have no one now, we assume, who would describe himself as a "bedemaker"—that is, a constructor of rosaries. Though the trade is still largely carried on at Sheffield and elsewhere, we doubt if any maker of sword-blades would call himself a "blade-smith." The business of "Lekman" occurs, and Mr. Rye has glossed it, with a query, as "a man who sold leeks." We are not willing to accept this, but can at present suggest no better interpretation.

Word Portraits of Famous Writers. Edited by Mabel E. Wotton. (Bentley.)

THE aim of this work is to give those particulars with regard to men of letters which are ordinarily omitted from biographical dictionaries—particulars, that is, as to their personal appearance and manners. Confining herself to English writers who are dead, the author supplies over one hundred portraits of celebrities, from Chaucer to Mrs. Henry Wood. These are arranged alphabetically, and are, consequently, easily traced. For men of modern date a few well-known works, such as the Cowden Clarkes' 'Recollections of Writers,' S. C. Hall's 'Memories of Great Men' and 'Retrospect of a Long Life,' and James Payn's 'Literary Recollections' are laid under contribution. Aubrey's 'Lives of Eminent Persons' supply many traits concerning writers of the seventeenth century, while for individual subjects a complete series of biographies has been explored. The idea is happy, and is well carried out. There are few who will not be glad to know the personal appearance and habit, say, of men such as Thomas Campbell, Daniel De

Foc, Charles Kingsley, and other writers, concerning whom no extensive general knowledge exists. A second, and even a third volume might well be added.

The Brasenose Calendar: a List of Members of the King's Hall and College of Brasenose in Oxford, 1509-1888. Compiled by the Rev. W. E. Buckley, M.A., and Falconer Madan, M.A., formerly Fellows of Brasenose. (Oxford, University Press.)

THIS privately printed work, bearing the names of two well-known contributors to 'N. & Q.,' claims to be the first attempt to give a complete list of all the members of any college in either university. It is purposely limited to what its name denotes, a calendar on the model of the 'Oxford University Calendar,' i.e., a list of all the members of the college from its foundation to 1888 in chronological order, with an index, extending over more than half the volume, by means of which any name may be traced. One addition is made in the shape of a list of authors and bishops connected with the college, founded, with additions, on Antony Wood. So far as regards the earlier portion of their task, the editors have availed themselves of the MS. list in two volumes compiled a century ago by Dr. John Holmes, and continued to 1812 by the Rev. John Watson, M.A., and preserved in the library of Brasenose. An admirable task is admirably accomplished. The editors hope that members of the college and others interested in family history may be able to supply information, and that the material thus collected may serve for a volume on the worthies of Brasenose. What is even more to be desired is that the spirited example thus set may tempt others to imitation. In early days many who never graduated went to college. Complete lists such as are here furnished are simply invaluable for all concerned in genealogical pursuits.

Illustrations. By Francis George Heath. (Kent & Co.)

THE volume of *Illustrations* contains an agreeable variety of contents, literary, artistic, scientific, &c. It is creditable alike in respect of cheapness and merit.

'LES PRINCESSES DE BOURBONS BIBLIOPHILES,' by Eugène Assé, with which the latest number of *Le Livre* opens, is accompanied by medallion etchings of five of these royal book-lovers. Some interesting records are given concerning these enlightened princesses, some of whom even claim a place among royal authors. M. Victor Fournel supplies an important account of 'La Pastorale Dramatique au XVII^e Siècle,' The *Bibliographie Moderne* opens with a characteristic paper of M. Octave Uzanne on 'La Bohème d'hier et les Réguliers d'aujourd'hui.'

In the *Universal Review* the most interesting and valuable paper is that of Dr. Richard Garnett on the 'British Museum Catalogue.' It gives many curious, and some comforting, facts as to the progress of that great undertaking. Mr. F. C. Burnand writes earnestly upon 'The Spirit of Burlesque.' Sir Edwin Arnold's pleasantly illustrated 'To a Pair of Slippers' is pretty enough, but not quite up to the level of previous poems inspired by a similar theme.

MR. F. E. SAWYER, F.S.A., has issued a guide, at once erudite and popular, to the *Devil's Dyke and the Neighbourhood*. It is illustrated, and is published by Mr. D. B. Friend, of Western Road, Brighton.

UNDER the alliterative title of *Popular Poets of the Period* Messrs. Griffith & Farran are issuing a series of brief biographies of English poets of the day, with selections from their works. Sir Edwin Arnold, Dean

Plumptre, and Lewis Morris are among those which have already appeared.

THE *Scottish Art Journal* is now issued in London by Mr. Elliot Stock. The present number reproduces the 'Par Mèche' of Lepage.

MESSRS. ILIFFE & SON have issued *Photography for All*, by W. Jerome Harrison, F.G.S., with illustrations.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

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

J. M. D., University, Tokyo.—"To go nap" is to declare to make every trick at the game of nap against the collective antagonism of the other players.

HERBERT HARDY ("Chitlings").—See in an etymological dictionary "Chitterlings" (Dutch *Schyterling*), the entrails.

C. A. WARD ("Milton's Mulberry Tree").—This is still in existence. We saw it last year.

M. S. R.—The name is new to us.

NOTICE.

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

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

THE QUARTERLY REVIEW,

No. 334, is published THIS DAY.

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2. DANIEL O'CONNELL'S CORRESPONDENCE.
3. NONSENSE as a FINE ART.
4. CHRISTIAN BIOGRAPHY and ANTIQUITIES.
5. MATTHEW ARNOLD.
6. PROVINCIAL LIFE under the ROMAN REPUBLIC.
7. TECHNICAL EDUCATION and FOREIGN COMPETITION.
8. MR. BALFOUR'S ADMINISTRATION OF IRELAND.
9. REMINISCENCES OF SAMUEL ROGERS.
10. THE WORK OF THE SESSION.

JOHN MURRAY, Albemarle-street.

With 15 Full-Page Photogravure Intaglio Plates,
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THE INNS OF OLD SOUTHWARK, AND THEIR ASSOCIATIONS.

By WILLIAM RENDLE, F.R.C.S., and
PHILIP NORMAN, F.S.A.

London: LONGMANS, GREEN & CO.

LONDON, SATURDAY, NOVEMBER 3, 1883.

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Notices to Correspondents, &c.

Notes.

TWO BALLADS ON THE WAR WITH AMERICA.

I have not seen either of the two following ballads in any of the published collections. They seem to be of sufficient interest to be preserved in 'N. & Q.' Both are from broadsides in my possession:—

North of America.

(Hodges, Printer (from Pitts), Wholesale Toy and Marble Warehouse, 31, Dudley Street, Seven Dials.)

As we sailed out of Glasgow, being in the month of June,

The weather it was warm, and the trees were in full bloom,

Where thousands from the city came flocking us all round,
And fifty pretty maidens to convey us through the town.

Then up spake pretty Polly, I have one thing more to say,

Dear Captain don't be cruel, but guard us o'er the main;
Our Captain answered with a frown, and said we all must stay on shore,

Our ship she is heavy loaded, and she cannot carry any more.

Then amongst those wild Indians we will venture our sweet lives,

We will never mind their tomahawks, nor yet their scalping knives;

We will cut and slash with our broadswords, and show them British play,

We will cut down those wild Indians in the north of America.

As we marched through fields of blood, where thundering cannons roar,

And many a brave commander lay bleeding in his gore,
And many a brave soldier all on the ground did lay,
For they were killed and wounded in the north of America,

It was early the next morning to hear the soldiers' wives
Lamenting for their husbands, for to hear their dismal cries;

Our children crying out "Mother, we will make them rue
the day,

For killing of our daddies in the north of America,"

So to conclude and finish, God bless our gracious Queen,
And all her brave Commanders glad tidings may they bring;

And to all her brave soldiers, on land as well as sea,
May heaven protect our army in the north of America.

In the first line of the last stanza it is plain that
the original version read "king."

The Gown of Green.

(Pitts, printer, Wholesale Toy and Marble Warehouse,
6, Great St. Andrew Street, Seven Dials.)

As my love and I was walking to view the meadows
round,

Gathering of sweet flowers that sprang from the ground,
She turned her head and smiling said somebody here has
been,

Or else some charming shepherdess has wore the Gown
of Green.

My love is tall and handsome, and likely to be seen,
Indeed she's very handsome, and her age is scarce
teen,

Indeed she's very handsome, and her age is scarce
teen,

In struggling she consented to wear the Gown of Green.

O Polly, love! O Polly, love! mind what I write to
thee,

And when that you do read it it will cause you many
tears,

It will cause you many tears, my dear, and grieve your
heart full sore

For to relate our story when we left our native shore,

It was early the next morning by the break of day,
From New York down to Imos we all did march away;

From New York down to Imos we all did march away
To fight our own relations in the North America,

Thro' fields of blood we ranged, and cannons loud did
roar,

And many a valiant sailor lay bleeding in their gore;
There is many a gallant sailor that on the deck doth lay
That was both killed and wounded in North America.

It would grieve your hearts for pity for to hear the
sailors' wives

Lamenting for their husbands and the melancholy cries;
The children cries out "Mammy, we will make them rue
the day,

As they have killed my father in North America."
Now some to please their sweethearts will buy them toys
and rings,

And some will buy them posies, and all such foolish
things;

Let every lad that loves his lass as his mind pretends to
do

Give her the Gown of Green to wear and she will follow
you.

Verses 3, 4, 5, 6 of 'The Gown of Green' seem
to be a part of the 'North of America' somewhat

carelessly inserted in the story of the 'Gown of Green.' They have also suffered one important alteration; soldiers are the heroes of 'The North of America'; in 'The Gown of Green' they have been rather awkwardly transformed into sailors.

C. H. FIRTH.

OLD ENGLISH LINES IN CARLISLE CATHEDRAL.

I suppose all visitors to Carlisle who have ever been inside the cathedral must have observed the curious paintings on the back of the stalls referring to incidents in the lives of St. Augustine, St. Cuthbert, and St. Anthony, each incident being headed by a couple of lines in Middle English. No plan could be better than that which has been adopted, viz., of supplying printed copies of these lines, conveniently hung up on adjoining pillars.

But I have to suggest an improvement that might be made. I think these printed copies should be revised by some one accustomed to the language. I was much surprised by the numerous inaccuracies in these transcriptions. Though at the great disadvantage of having no ladder at hand, yet by the mere exercise of my eyesight I detected more than twenty mistakes in the course of half an hour. If I had had leisure and due facilities, I think I could have cleared up several doubtful points, although the paint has probably faded in several places since these readings were made. Whatever is worth doing at all should be done well. The lines are of no particular value, but they might as well be read carefully.

The following is the list of mistakes which I observed; of course I only refer to letters that are plainly visible to all who are not short-sighted, and I refrain from guessing at words that are at all doubtful. The numbers refer to the couplets, as in the printed notices:—

Life of St. Anthony.—2. Read *fawil*, not "fawll." 3. *Kyrk*, not "kyrke"; *her*, not "here"; *afyr*, not "afyre." 4. *Boith*, not "both." 17. *Boore*, not "bore."

Life of St. Augustine.—1 (line 2). *Her*, not "here." 2. *Hym*, not "hy." 5. *Wevid*, not "mevid." 6. *Ponciane*, not "poinciane"; *lyffe*, not "lyfe"; *elipias*, not "elypias." (In the Latin motto the word *surgunt* is written in full, not contracted; and the word printed "infer" is really written *ifernā*, i. e., *infernum*.) 8. *Voce*, not "voice." 11. *Vn-to* (i. e., *unto*), not "to." 17. *Complyn*, not "compleyn"; *owt*, not "out"; *knafys*, not "knawys."

Life of St. Cuthbert.—3. *Blys*, not "blyss." 6. *Weshe*, not "washe." 9. *Her*, not "here"; *to all*, not "till." 13 (line 2). "And with Angel handis his hous mad," &c., the print omits "his hous." 15. *Bisshop*, not "Byshop." The second line probably began with the words "In farne," but "In" is now illegible; this is printed "lindisfarne."

But there never was room for *lindis*; and the omission of "In" turns the whole into nonsense. 16. *Yerfor* (i. e., *therfor*, meaning *therefore*), not "ys for." 17. *Yer*, not "yere."

The editor seems to have been anxious to correct the spelling instead of leaving it alone where it is quite right. Such spellings as "boith" for *both* and "voce" for *voice* are of interest as indicating the northern tendency of the dialect. *Voce* occurs, for example, in Barbour's 'Bruce.'

The hardest case is where the misreadings have destroyed the sense. Thus the past tense *weshe*, i. e., washed, gives the sense; whereas the reading *washe* is nonsense. The word *yerfor* (therefore) gives perfect sense, whilst the substitution *ys for* destroys it. The reading *wevid*, i. e., waived, disproved, brings out the whole meaning; what is the meaning of *mevid*, lit. moved, it would be hard to discover. The most singular error is that the reading *compleyn* is given, with a foot-note to say that it means "compline"; whereas the right reading is really *complyn* all the while. *Complyn* means "compline"; but *compleyn* is a false spelling.

It would be interesting to know that this matter could be taken in hand. That my readings are mostly right any one can easily see.

WALTER W. SKEAT.

SHAKSPEARIANA.

NOTES ON SHAKSPEARE LEXICOGRAPHY.—*Motion: Move.*—The word *motion* is sufficiently common in the dramatists in the sense of puppet, automaton, and in the expression "the perpetual motion" retains that meaning even to-day. Schmidt gives numerous examples, but curiously misinterprets 'Meas. for Meas.,' III. i. 120, a passage in which this meaning is surely incontestable:—

This sensible warm motion to become
A kneaded clod.

The human body is a motion, or automaton; not, however, an insensate, cold piece of mechanism, but sensible and warm. If motion here means "sense, perceptivity" (Schmidt), how can it become a "kneaded clod"? On the contrary, the "delighted spirit" is imagined by Claudio as suffering keenest torture after death. In the next scene the Globe editors needlessly obelize the passage (I. 119) where Lucio calls Angelo a "motion generative," a passage rightly understood by Schmidt as meaning "an automaton, produced not by mechanism, but by procreation." Hence the verb to *move* (intrans.) is often used of automatic motion, motion not directed by intelligence from within. Take all the instances in which it occurs in 'Macbeth.' In II. i. 56 it describes the automatic motion of ghosts; in III. iv. 23, of stones; in V. iii. 35 (twice), of a wood; in V. ii. 19, of persons mechanically acting under compulsion; the passage in IV. ii. 42—

We float upon a wild and violent sea
Each way and move—

has been generally taken to be corrupt, as I assumed it to be in a recent communication to 'N. & Q.' (7th S. v. 322). But the text is above suspicion if we allow that here, too, *move* means drift without aim, and as wind and waves compel. The question seems to be settled beyond doubt by 'Cymb.,' III. i. 28:—

His shipping—
Poor ignorant baubles!—on our terrible seas
Like egg-shells mov'd upon their surges.

A similar interpretation removes all difficulty from the much contested passage, 'Othello,' IV. ii. 54, obelized in the Globe text:—

The fixed figure for the time of scorn
To point his slow and moving finger at.

The Quartos read "unmoving," which is incompatible with "slow." The metaphor is apparently taken from the hand of a clock, slowly and automatically moving round the dial, and pointing successively at the figures denoting the hours.

Noble.—The Globe editors obelize 'Cymb.,' III. iv. 135:—

With that harsh, noble, simple nothing
That Cloten.

The former line is defective in one accent, and therefore possibly corrupt; but *noble* is unquestionably right. It is practically the synonym of *simple*, and, like it, may be used in the honourable sense of artless, ingenuous, or mockingly, as foolish. For the former use cp. 'Lear,' I. ii. 195:—

A credulous father, and a brother noble,
Whose nature is so far from doing harm
That he suspects none.

Examples of the latter sense are—'Twelfth Night,' II. v. 204, "Here comes my noble gull catcher," *i.e.*, catcher of silly gulls (Schmidt's suggestion, "notable," is quite beside the mark); 'As You Like It,' II. vii. 33, "O noble fool," and *ibid.*, III. iv. 48, "A noble goose"; 'Mids. N. Dr.,' V. 220, "Here come two noble beasts, a man and a lion"; 'Much Ado,' V. iv. 47, "The noble beast in love" and "Got a calf in that same noble feat"; 'All's Well,' II. ii. 62:—

I play the noble housewife with my time
To entertain 't so merrily with a fool.

Course.—In 'Macbeth,' II. ii. 39, where sleep is styled

Balm of hurt minds, great Nature's second course,
Chief nourisher in life's feast,

Schmidt and editors generally assume that *course* belongs to the metaphor of "life's feast," and means a course in a meal. Why sleep should be the *second* course they do not explain. But, in truth, there is not a tittle of evidence to show that *course* in Shakespeare ever has such a sense; the examples quoted in Schmidt all point distinctly to another meaning. Shakespeare's word for a course in a meal was *service*, as in 'Hamlet,' IV. iii. 25,

"Your fat king and your lean beggar is but variable service, two dishes but to one table." So I find in Cooper's 'Thesaurus' (1565) that *secunda mensa* is rendered "the seconde service." Nature (*i.e.*, life, existence) is here compared to a race with two courses or rounds, which are respectively the waking state and sleep. Cp. the common Latin expressions *vita cursus* or *curriculum*, and particularly the frequent comparison of human life in Greek tragedy to the *δίαυλος*, a race in which the competitors turned round a post and ran back to the starting point; the first or outward part of the course typifying life as a receding from the ante-natal condition, the second representing death (here sleep is "the death of each day's life") as a return to it. By an easy transition the Elizabethan *course* came to mean a *round* in a fight, as, *e.g.*, in 'Macbeth,' V. vii. 2, "Bearlike I must fight the course." The first meaning is very plain in 'Henry V.,' IV. iii. 106:—

Mark then abounding valour in our English
That, being dead, like to the bullet's grazing,
Break out into a second course of mischief,
Killing in relapse of mortality.

The second appears in 'Cor.,' I. v. 15:—

Worthy sir, thou bleedst;
Thy exercise hath been too violent for
A second course of fight.

ARTHUR GRAY.

Jesus College, Cambridge.

THE OBELI OF THE GLOBE EDITION IN 'AS YOU LIKE IT' (7th S. vi. 262).—I. i. 1.—It may be my obtuseness, but I have never been able to see even the shadow of a real difficulty in this, "As I remember Adam," &c. There is, indeed, a savour of colloquialism, such as we should expect from an Orlando, when replying to one who, besides being a trusty and faithful, but homely old family servant, who had probably in days gone by oft carried him on his back, was apparently one who knew as much, at least, of the general purport of the will as did Orlando himself. This savour of colloquialism brings it about, that one is left in doubt whether the father charged Oliver, as a dying request, that he would treat Orlando well, or whether he charged him on his blessing in his will. One view may be thought more probable by one, the other by another. Possibly Shakespeare, with or without malice prepense, may have left this knotty point to be word-tortured, either with or without the aid of the *ductus literarum*, and to be argued out successively by the Zachary Jacksons, the Beckets, Baileys, or Bottoms of their times.

II. vii. 70.—MR. SPENCE asks, "To what purpose is 'very' here?" Then, after discarding it, he reads it in his emendation, "very moans," and thirdly gives a similar use in 'Cymb.,' IV. ii. 346. Why is "very moans" justifiable, and "very means" not justifiable? Aided, as I perhaps ought

to be, by the specious queries asked, I, as an English-speaking person, cannot answer this question. Neither can I understand why Mr. SPENCE cannot away with Singer's "wearer." The error of a previous word taking a wrong form from the influence in the compositor's mind of a succeeding word is not uncommon, as I myself can witness. Loud and costly extravagance was among the most common of extravagances in Shakespeare's day, if not the most common, and the hits at those who wore a manor on their backs (and therefore came to have neither manor nor doublet to their backs) are frequent enough to justify the reading. Lastly, as to "moan," I predict that while, possibly, after reconsideration, parental fondness may cause it to be finally adopted by Mr. SPENCE, no one else will.

III. v. 6.—When an author is speaking of the trade by which one lives, common sense tells us that "to die and live" cannot mean "to subsist from the cradle to the grave," but "to subsist from the time of taking up that trade till his death." This common-sense view granted, all Mr. SPENCE'S argument ending *Q. E. Absurdum* falls to the ground, or into nothingness. Why Shakespeare here made use of this *hysteron proteron* expression will perhaps be made clearer when we transpose it to its apparently natural form,—

Then he that lives and dies by bloody drops.

Pause, reader, on this "dying by bloody drops," and refrain from laughter if you can.

IV. iii. 86.—*Quot homines tot sententie* is at least true here, for to me the use of "ripe" is most felicitous. Why should it be an epithet more "applicable to a dame fair, fat, and forty"? One has heard of "a maiden now ripe for marriage." When Philoten ('Pericles,' IV.) was "E'en ripe for marriage rites," was she forty or even fat? Timon himself speaks (IV. i.) of "green [that is, immature] virginity." I need not pause for a reply, not even for the moment that did Antony. Mr. SPENCE would seem to consider "ripe" as the synonym for "over-ripe," the stag that was ripe as a pomander, an aged one, and Helena's lips ripe in show for kissing to have been at least twenty years over-ripe. The truth is, that with an intuitive, though ignorant appreciation of Rosalind's bearing, Orlando had aptly said that this seeming he "bestows himself" not so much as would an austere and watchful brother of that time, but as would a sister, more self-reliant and riper in experience, to one of lesser experience. A truer portrait could not, in my opinion, have been given.

V. iv. 4.—With the wish that the line—

As those that fear they hope, and know they fear—

"may hold its place for ever with all its truly Shakespearian conciseness and condensation," I most heartily agree, and I would that the same rational conservatism had shown itself in the previous passages of his note. That one so different

from the common herd of annotators as is Mr. SPENCE should have so given in to desires for change, and for eliciting meanings from the depths where the true meanings lie on the surface, are matters to be deplored. BR. NICHOLSON.

JOHN SHAKESPEARE, OF NUNEHAM COURTNEY, CO. OXON.—The following extract, which is copied from the 'Liber Actorum' of the Court of the Archdeacon of Oxford, now in the Bodleian Library, is perhaps worthy of a place among the Shakespeare stores of 'N. & Q.':—

"Contra Johannem Shakespeare de Newnam Courtney. —25^o die mensis Nouembris Anno domini 1633^o coram magistro Edwardo Willson sacre Theol. bacc. surrogato venerabilis viri magistri Egidii Sweite legum doctoris ac domini Archidiaconi Archidiaconatus Oxon. officialis &c. presente me Martino Hirst notario publico comparuit personaliter Mr. Joannes Coke curatus de Newnam predict. et allegavit that the said John Shakespeare is an old feeble man and not able to trauell to Oxford to answer to a presentment in Courte against him and that hee did desire hee the said Mr. Coke to appear for him et deinde dictus Mr. Coke in nomine dicti Johannis Shakespeare et pro eo respondet et dicit that the said Shakespeare had men drinkeing in his house on a Sunday as is presented but hee the said Shakespeare beeing thereof vnwitting, and that the said Shakespeare hathe promised him neuer to offend in the like kinde againe vnde dominus decreuit dictum Shakespeare dimittendum cum monitione."

No trade or occupation is mentioned, but from the nature of the offence for which this John Shakespeare is here presented it would seem probable that he was an inn-keeper. It is, however, just possible that he may be identical with "the shoemaker who, it is supposed, left Stratford about the year 1595" (G. R. French's 'Shakespeareana Genealogica,' p. 366). The early parish registers of Nuneham Courtney have unfortunately disappeared.

From the register of marriages for the parish of Sunningwell, Berks: "September the 12, Leonard Shakespeare and Alyce Parkes of Abingdone, 1614."

W. H. ALLNUTT.

THE HARLEIAN SOCIETY.—Till to-day (October 13, 1888) I had always assumed that the Harleian Society, when it printed a parish register, printed every entry in it, and that one could rely on its prints as complete. But on reading Mr. G. L. Gower's preface to the first of the Society's registers, 'A Register of all the Cristninges, Burialles, and Weddings within the Parish of Saint Peeters vpon Cornhill,' edited by Mr. Gower, I am dismayed to find him urging that the Harleian Society shall not print "every register in its entirety," but leave out all the names which the editor of each volume thinks unimportant, like those of "persons *ignoti cognominis*," and publish only those of "persons of recognized social position." I cannot conceive any worse advice for an editor to give to his fellow editors or his Society. I do trust that no Harleian editor

has followed Mr. Gower's pernicious counsel, and that we may still rely on the Harleian Society's prints of registers being honest ones—that is, containing every name in the registers of which they profess to be prints. F. J. FURNIVALL.

WOOL TRADE IN ENGLAND IN THE FOURTEENTH CENTURY.—Some very interesting information about this subject may be found in G. F. Pagnini della Ventura's book entitled 'Della Decima e di altre Gravezze Imposte dal Comune di Firenze,' a copy of which is in the British Museum. It was published in 1765; but the third volume is entirely taken up with F. B. Pegolotti's 'Pratica della Mercatura,' a treatise compiled in the fourteenth century. There is only one copy of the original MS. in existence, which is preserved in the Bibl. Riccardiana at Florence (Codex Cart. fol. No. 2441). It is dated 1417, and was copied by Filippo di Nicolajo Frescobaldi of Florence. Pegolotti was in the service of the well-known banker and merchant Bardi, of the same town, and was sent by him to England on business in 1317.* Besides sundry information about weights, measures, money, &c., scattered over the volume, we find on pp. 263-73 a list of the religious houses, &c., in England and Scotland from which wool could be purchased, the price and the annual supply being also given in each case. An explanation of the terms used in the trade for describing the quality of the goods is given on p. xx.

As usual the English names are horribly disguised, but with a little patience and the aid of Stevens's 'History of Monasteries, &c.,' most of them could, I think, be identified. As a sample I append a list of the Italian merchant's attempt at phonetic spelling:—

Maggioni dell' Ordine di Cestello: Houses of the Cistercian order.

Olcholtamo: Holm Coltram.

Calderea in Coppolanda: Calder in Coupland.

Miesa inoldaraese: Melsa in Holderness.

Il parco di Livia: Louth Park.

Ordine di Promustieri: Premonstratenses.

Alnuicche in orto bellanda: Alnwick in Northumberland.

Toppolino: Topholme.

Chircamo in Torceat: Kirkham in Yorkshire.

L. L. K.

'TREASURE ISLAND' AND 'KING SOLOMON'S MINES.'—Having recently read these two popular books, I have been led to notice some coincidences which deserve to be mentioned. In Mr. Stevenson's book the written instructions for finding the treasure deposited by the pirate, and the indication of the spot by means of a skeleton, correspond with

similar details in a tale by E. A. Poe, called 'The Gold-Beetle,' which I have in an English edition of 1852, and which one of my sons (aged ten) declares to be the very best story he ever read. In Poe's tale, however, the instructions are, first of all, in cipher, and the spot is indicated by a skull.

Mr. Haggard's book seems to contain an exact repetition of some parts of the 'Life of Columbus,' as related by Washington Irving. Columbus took the ancient cavernous gold workings in Hispaniola to be King Solomon's mines, and by means of his nautical almanack he terrified the natives into compliance by apparently procuring an eclipse of the moon exactly in the manner ascribed to Commander John Good, R.N. Many other details are very like to some things recorded in Prescott's 'Conquest of Peru'—for instance, the people believed to have come from heaven, the wonderful road of stone, the dancing girls, and the preservation of dead ancestors. Sheba's breasts have a counterpart in Cuzco, which means navel. W. C. B.

'THE FAMOUS VICTORIES OF HENRY V.,' 1616.—On the title-leaf of this volume is "Acted by the Kinges Majesties Servants." Mr. Daniell, in his introduction to the facsimile of the Quarto in Bodleian of 1598 (Shakespeare Quarto Facsimiles, 39), says that this is probably due to Alsop (the printer) making what he considered a good correction from Crude's title-page "as Plaide by the Queens Majesties Players." The history of the play so far as ascertained gives a good and sufficient motive without for one moment entertaining the possibility of the "Kings Majesties Servaunts" having played it, and saves Alsop from the imputation of being a fool, which such a correction, utterly unlike a stationer's suggestion, would imply.

1583-8. The play was acted with Tarleton as Derrick.

1594. The "Queens Majesties Players" were definitely dissolved.

1594. Entered at Stationers' Hall in name of T. Creede.

1594. Probably published.

1595. Entry in Henslowe's 'Diary,' "Rd n. e. Harey the V."

1598. Date of earliest known Quarto, probably a reprint of 1594 edition or a new title-page for unsold copies, such as Mr. Daniell charges Alsop with later on.

1616. Reprint, B. Alsop.

When the play was first entered Tarleton's and Kent's performance was fresh in the public mind. And it would seem that no actors of importance played it in Henslowe's company. There is certainly plenty of work for an actor in the part of Henry V., but there is no consistency; and a man capable of creating a part like Tamburlaine would, almost without question, make a failure of Henry. When Alsop decided to reprint in 1616

* Cf. 'Biografie dei Viaggiatori Italiani,' per P. Amat di S. Filippo, Roma, 1882, published by the Soc. Geogr. Italiana.

† Yorkshire is invariably spelt that way. No doubt an error of the copyist.

and make what he could out of his copyright, Shakespeare's 'Henry V.,' avowedly modelled on this play, was become popular, and no doubt the printer thought that by the alteration the public would mistake his property for the greater work and so purchase it.
D. S. D.

PARALLELS IN POETRY.—Voltaire was a reader of English, and perhaps the passage below was a reminiscence, accidental or designed, of this in Milton:—

They heard, and were abash'd, and up they sprang,
Upon the wing, as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
'Paradise Lost,' i. 331-4.

So in 'La Pucelle,' xx., thirty lines from the end:—

Jeanne s'indigne et rente en elle-même.
Comme un soldat dans son poste endormi,
Qui se reveille aux premiers alarmes,
Frotte ses yeux, saute en pied, prend les armes,
S'habille en hâte, et fond sur l'ennemi.

W. E. BUCKLEY.

'COLIN AND LUCY.'—Reference has been recently made in 'N. & Q.' to Tickell's ballad. Perhaps I may be allowed to point out a likeness between some lines in it and a verse in a later poem, though the resemblance that I remark has probably not been unobserved:—

Oh! have you seen a lily pale,
When beating rains descend?
So drooped the slow-consuming maid,
Her life now near its end.

In a more modern ballad, by a lady whose name I do not recollect, is the line—

She drooped like a lily bowed down by the hail.

This is an obvious imitation of Tickell, who himself may have been remembering the passage in Virgil relating to the death of Euryalus:—

Purpureus veluti quum flos, succisus aratro,
Languescit moriens; lassove papavera collo
Demisere caput, pluvia quum forte gravantur.

As is remarked in the notes to Virgil, this image is taken from Homer.
E. YARDLEY.

COSTUME OF WOMEN IN CHURCH.—Reading a cleverly-written article on a journey in Tenerife in the latest number of *All the Year Round*, I met with the statement that all the women on entering a certain village church took off their hats. This struck me as curious, seeing that in Italy, and especially in Rome, no woman enters a church with uncovered head. If a woman has no covering on her head, as is generally the case with the peasantry and working women of the city, she covers her head with her pocket-handkerchief before passing the threshold. It is strange that in the case of a church whose disciplinary practices are for the most part so uniform, the church-going proprietries among an Italian and a Spanish population should be the reverse of each other.

Perhaps some reader of 'N. & Q.' will tell us whether the practice throughout Spain is in this respect the same as in its outlying dependency.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

THE 'ENGLISH DIALECT DICTIONARY.'—For the purposes of this work, which is now in preparation, 'N. & Q.' will have to be searched from the beginning for dialect words. This will best be done by a division of labour. If any of your readers, Mr. Editor, feel disposed to help in this way, I will ask them to kindly communicate with me and suggest a series or volume that they could undertake.

A. SMYTHE PALMER (Clk.).

The Chalet, Woodford.

POPE'S 'ODYSSEY.'—When this translation was published, under Pope's name, "as performed by divers operators," the following epigram appeared in the *Flying Post* of October 26–28, 1725. The writer first quotes the well-known epigram on Alexander VI. (Roderic Borgia):—

Vendit Alexander claves, altaria, Christum,
Emerat iste prius, vendere jure potest.
Pope Alexander, as in verse we're told,
What he had dearly bought, as dearly sold,
But Alexander Pope, less modest grown,
Sells us the things of others for his own.

The *Flying Post* was a Whig paper of very pronounced views. It was founded in 1695 by George Ridpath, a Scotchman, who fled in 1713 to his native country in order to avoid a prosecution for reflecting on the ministry of the day. On the accession of George I. he was appointed to an office in the Customs, and died January 29, 1726. His political rival Abel Roper, founder of the Jacobite paper the *Post Boy*, died on the same day. Unlike verses printed at the time, the epigram is copied into no other paper in the Nicholls Collection. I suspect most of them were afraid of the little man of Twickenham.

JAMES E. THOROLD ROGERS.

Oxford.

WEATHER-LORE.—South Staffordshire saying, "Wish for rain on St. Swithin's Day that the apples may be christened." In Shropshire they say that unless the sun shines through the branches of the apple trees on Christmas Day there will be no fruit next year. W. F. MARSH JACKSON.

TO WHISTLE IN THE FIST.—Mr. H. C. Hart having noticed in the *Academy* that one example of this phrase occurs in 'The Maid's Metamorphosis,' and a second in Drayton's 'Shepherd's Garland,' ecl. 5, I am tempted to explain it as meaning that much louder whistling produced by means of one or more fingers inserted in the mouth. The far louder sound thus produced would be most serviceable in the case of "a stragling flocke." Such whistling is also most descriptively expressed

by the words "whistling in the fist," except that where the fingers of both hands are employed it might be still more descriptively expressed as "whistling into the fists." BR. NICHOLSON.

Queries.

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

'NEW ENGLISH DICTIONARY,' VOL. III.—Quotations are wanted for the following words:—

Elect (adj.), in general sense = chosen, eighteenth century. Also as in *bishop-elect*, after 1709.

Elect (verb), to choose a course of action, eighteenth century. In sense "to elect to an office," seventeenth century. In theological sense, eighteenth century.

Elicit (adj.), before 1624.

Elicit (verb), before 1641.

Eloign (verb), as law term, after 1809.

Elope (verb), either in legal or popular use before 1596. Examples of the Latin or Anglo-French forms would be useful. I find *aloper* in Year-Books Edward III., A.D. 1338.

Eluder (subst.), any date.

Eludible (adj.), any date.

HENRY BRADLEY.

11, Bleisho Road, Lavender Hill, S.W.

COURT OF ASSIZE HELD AT THE MARKET CROSS, DERBY.—Glover's 'Derbyshire' states, at p. 604, that in the year 1514 "Sir William Milnes, the Sheriff, was obliged to hold his Court of Assize and County Courts at the Market Cross." Did any public event occur at that date likely to account for the sheriff being obliged to hold his Court of Assize at the Market Cross? In his "List of Sheriffs" Glover names "Roger Minors, Esq.," as serving the office in 1514. E. S. M.

AUTHOR OF BOOK SOUGHT.—I should be obliged for information as to the name of the writer of a book entitled "Scloppetaria; or, Considerations on the Nature and Use of Rifled Barrel Guns..... By a Corporal of Riflemen. London: Printed by C. Roworth, Bell-yard, Temple Bar, for T. Egerton, Military Library, near Whitehall. 1808." The author's assumption of military rank must be a *description de plume*, for he writes scientifically on the projection of balls, &c.; and besides an Horatian motto, his book contains several quotations from the Latin poets—acquirements which no corporal in the ranks from which the British soldier was enlisted eighty years ago was likely to have possessed. He mentions the 95th Rifles (Rifle Brigade), then the only British regiment of riflemen, but not in terms suggestive of his having served in the regiment. He may, however, have

been a corporal of volunteers, which force he mentions more than once. AN OLD RIFLEMAN.

'ALUMNI WESTMONASTERIENSES.'—When did this book first make its appearance? I have come across references to the editions of 1851 and 1852. Was it published annually? What is the date of the latest edition? There is no copy of any edition in the British Museum. Will any reader of 'N. & Q.' kindly allow me the loan of his copy for a few days? I will take great care of it, and return it, together with all postage charges.

J. B. WILSON.

Knightwick Rectory, Worcester.

EDWARD LIGHT, BORN 1747.—Can any one tell me where I can obtain the baptismal certificate of this individual? He was the inventor of a dital harp, two of which are in the South Kensington Museum. His address when taking out a patent for these, about 1816, was Foley Street, Marylebone. His father is supposed to have been Thomas Light, of London, merchant, who married a Miss Garrard, coheirress, of Ifield Court, Northfleet, Kent (Hasted's 'Kent'). Address direct,

P. E. CLARK.

24, Duke Street, St. James's, London.

THE 'STAR CHAMBER' AND THE 'WASP.'—How many numbers were published of the *Star Chamber* and the *Wasp*, both commenced in 1826?

HENRY SAXBY.

SHELLEY'S 'ADONAI.'—Who is the poet referred to in stanzas xxxi-xxxiv of Shelley's 'Adonais'; and who is the "Pilgrim of Eternity" in stanza xxx?

W. FELLS.

Sheffield.

'MEMOIRS OF SYLVESTER DAGGERWOOD, COMEDIAN,' 2 vols., 1807.—By whom is this work? "Sylvester Daggerwood" was a pseudonym of George Colman.

URBAN.

TAILED ENGLISHMAN.—Who was it of whom Dr. Wolf wrote this?—

"There is, even in England, a gentleman of dark complexion and of great talents [whose name Wolff forbears mentioning], who walks exactly as if he had a tail; and people of high rank told him [*i.e.*, Wolff, who wrote, like Cæsar, in the third person] that he and his family were known to have tails; and therefore in his carriage there is a hole in the seat where he sits, in order that he may be able to sit comfortably. A peer of the realm has hired a house from this 'Father of the Tail,' as he may be styled; which is a title the Arabs give to their horses."—'Travels and Adventures of Joseph Wolff,' 1861 edition, vol. ii. chap. xxx.

E. L. G.

GENEALOGICAL.—I hope some reader of 'N. & Q.' may be able to assist me in discovering how Euphemia Ross, second wife of Robert II., was related to the king in "the fourth degree of consanguinity" (Dispensation, May 2, 1355), daughter of

Hugh, Earl of Ross, by his second wife Margaret, daughter of Sir David Graham, of Old Montrose, not by his first wife Lady Matilda Bruce, as has been often stated. The four descents on the king's side are, of course, (1) Robert Bruce and the Countess of Carrick; (2) Robert I.; (3) Princess Marjory; (4) Robert II. On the queen's paternal side: (1) William, Earl of Ross, and Jean, daughter of William Cuming, Earl of Buchan; (2) William, Earl of Ross, and Euphemia — (Whose daughter was she?); (3) Earl Hugh and Margaret Graham; (4) Euphemia. On her maternal side: (1) Sir David Graham, who died *circa* 1330-2; Sir David of Old Montrose (Who was his wife?); (3) Margaret, Countess of Ross; (4) Euphemia. Who was the common ancestor of the king and queen? I do not think he is to be found on the Ross side. Did Sir David Graham the elder marry a sister of Robert Bruce or of the Countess of Carrick? From the Kilravock charters (1294) I am aware that Sir David was married to a Byseth, being styled "brother-in-law of Elizabeth Byseth," but he may also have married a Bruce. F. N. R.

WHEELWRIGHT: WHITE NIGGERS.—Can MR. JOHN MACKAY or any other of your readers give any information as to the descendants of Wheelwright of Rhode Island? Is anything known of the Royalists who were shipped to the plantations by Cromwell's government? I have heard that there is a class of people in Jamaica known there as "white niggers." Are any of these outcasts representatives of those unfortunate exiles?

H. G. KERNE, M.A.

BENGAL FUSILIERS, 101ST AND 104TH REGIMENTS.—Will one of your numerous readers refer me to any MS. or printed notice of these gallant regiments?

PLASSEY.

HOWE FAMILY.—Can any correspondent of 'N. & Q.' help me to find where the following members of the Howe family are buried? Col. John Howe, died 17—; his son Robert, died at Havering-atte-Bower 1794, aged eighty-six; Robert's wife (she was a daughter of Robert Colebrooke, of Chilham Castle); James, younger son of Robert Howe, died 1790 in the West Indies, probably at Nassau; and Ann (*née* Hewitt), widow of James Howe, also died in West Indies. I shall also be much obliged for copies of inscriptions on monuments, previous to 1800, relating to the Howe family in the neighbourhood of Sudbury and Bures, Suffolk. Answers direct.

E. G. HOWE.

48, Duke Street, St. James's.

BIRNIE, LORD SALIN.—A letter of Sir George Mackenzie, Lord Clerk Register, mentions a Lord Salin, who is said to have been "Sir Andrew Birnie of Saline: appointed a Lord of Session November, 1679" ('Letters to the Earl of Aberdeen,' Spalding Club, p. 76), and who, I believe,

was removed from the Bench at the Revolution. Wodrow ('Hist. Glasgow,' 1829, vol. i. p. 32) records that among the counsel allowed to defend the Marquis of Argyll (1661) were "Mr. Andrew Birnie and Mr. Robert Birnie." Mr. Andrew was no doubt the Lord Salin, but what connexion had he with Saline? I can find no record of any family of that name in this parish. W. F.

Manse of Saline, Fife.

ODE.—In Dorchester Domesday is enrolled a fifteenth century acknowledgment of 200*l.* paid for six score pipes of ode. What is this? It can hardly be woad. I have known *eau de vie* spelt *odv.* But that will not do, I fear.

H. J. MOULE.

Dorchester.

'THE PLEASURES OF MELANCHOLY.'—Who was the author of this poem, published in 4*to.* by Dodsley in 1747? F. W. D.

HERALDIC.—Whose is the following crest: A leopard's face, surmounted by a bird's leg erased? It probably belongs to a Devonshire family, as it is engraved on some very fine silver candlesticks (150 years old) purchased lately at Exeter.

W. FOSTER.

Plymouth.

ISAAC D'ISRAELI.—It is stated in the life of D'Israeli in the 'Dictionary of National Biography,' xv. 117, that he first appeared in print in December, 1786, with a vindication of Dr. Johnson's character, signed "I. D. I." in the *Gentleman's Magazine*. In the *Wit's Magazine* for April and May, 1784, are two articles, entitled respectively 'Letter from Nonsense; with some Account of Himself and Family,' and 'Further Account of the Family of Nonsense.' For the first of these articles a "silver medal for the best original article in prose" was adjudged to Mr. D'Israeli, Great St. Helen's, Bishopsgate Street. The second article is not anonymous, but is stated to be by Mr. D'Israeli. I should have unhesitatingly ascribed these articles to Isaac D'Israeli, who was living in London at the time, were it not for the fact that in the May number the medal is said to have been given to "Mr. M. J. D'Israeli." It would be interesting to know whether D'Israeli had any other *prénom* besides Isaac, and, if not, whether he had a contemporary namesake of a literary turn, and resident, like him, in London. The latter supposition seems to be improbable. W. F. PRIDEAUX.

SIR FRANCIS VERNEY, THE BUCCANEER, is said, in 'Admiral Blake,' by David Hannay, 1886, to have come home after his piracies, and to have been thought rather a credit to his family. Is anything of his fate known more than is given in the 'Verney Papers' (Camden Soc., 1853), where he is said not to have come home, but, after seven

years' absence, to have died in Messina, Sept. 6, 1615? By this account his piracies appear to have been thought most discreditable; they were brought up afterwards as an argument against one marrying his widow. Mr. Hannay calls him a Buckinghamshire squire. He was more properly a Herts squire, being of the Verneys of Pendley, now owned by Mr. J. G. Williams. The Verneys for generations lived at Pendley, and were buried in Albury, both in Herts. Some of the earlier knights were buried at Ashridge (now Lord Brownlow's), and on dissolution of the monasteries removed to Albury. Of the famous or infamous Algerine only a certificate of death, his turban, &c., were brought home, if we may trust the Verney papers. HANDFORD.

AUTHOR OF WORK WANTED.—"Musæ Juveniles. Londini, Typis H. Parker: cura Josephi Pote, Bibliopolæ Etonensis. M.DCCXXXII," 8vo., pp. 104. The first fifty-six pages contain a Greek drama, *Σοφία Θεήλατος*. This is followed by "Oratio Etonæ habita ad Electionem ibi celebratam 1730, Præsente Celebrerrimo Principe Gulielmo Augusto, Duce Cumberlandiæ"; then by five Latin poems, and two translations into English verse, the former from the second Georgic, the latter being 'The Nightingale' and 'Lutanist,' imitated from Strada. The Latin verses are not in the 'Musæ Etonenses' of 1755. May the work be by Dr. John Burton, of Corpus, Oxford, who, though not elected to a fellowship at Eton till 1733, was for some years previously engaged in epistolary correspondence and social intercourse with the masters of the school and the provost and fellows of the college, owing to his having had several young Etonians who excelled in genius and learning among his pupils at Oxford? See Harwood's 'Alumni Etonenses,' 1797, p. 89. W. E. BUCKLEY.

FOUNDATION OF LEYDEN.—I have been told that there is a tradition in Holland that the city of Leyden was founded by Hengist, and that he and Horsa set sail for England in their three ships from the neighbouring port of Ratwyk. Is this a modern invention; or can it be traced back to an early date? ANON.

CHARGE OF ENGLISH AND FRENCH REGIMENTS.—Is there not an instance in the Peninsular war where an English and French regiment charged each other, and, neither giving way at the moment of shock, the front ranks of each regiment were transfixed and lifted up by the pressure of the rear ranks from behind? The reference to this incident (which I have read somewhere) would greatly oblige. A. G. WITHERBY.

4, Hare Court, Temple.

"WILKES: AN ORATORIO as performed at the Great Room in Bishopsgate Street," published in 4to., and sold by F. Richards, in Bell-Savage Yard and others, price 6d., is said on the title-page to

be by Mr. Foote, the music being by Signor Carlos (*sic*) Francesco Baritini. It is not assigned to that dramatist in the 'Biographia Dramatica,' nor is it mentioned in ordinary works of theatrical reference. What justification is there for ascribing this stupid production to Foote? URBAN.

"THE WHISTLING OYSTER."—I have been asked to explain the meaning of this name, which is the title of a public-house near Plymouth or Portsmouth, I forget which.

J. W. HARDMAN, LL.D.

SIR JAMES STRANGWAYS.—Can any correspondent give me an account of the family and life of Sir James Strangways, of Harlsey Castle and Whorlton, Yorkshire, who was a judge of the Court of Common Pleas in the time of Henry VI.?

THOMAS E. STRANGWAYS.

The Leases, Bedale.

Replies.

KIRK GRIMS.

(7th S. vi. 265.)

As supplementary to the note of F. M'C., I beg to send an extract from Caxton's 'Chronicles of 1480,' p. 42, upon this subject. It commences:—

"How Vortiger went into Wales and bigan there a castell that wolde not stande without mortier tempred with blode.....Masons in hast tho were set and bigan the werke upon the hylle of Breigh. But certes thus it befell all the werke that the masons made adaye adoune it fell anyght and wist not what it myght bene. Ther of the Kyng was sore an'oied of that cha'nce and wist not what to done. Werher for he let send after the wysest clerke and also letred men that weren thurgh oute Wales that myght bene founde. For they sholde tell werher for the foundament so failled under the werke and that they sholde hym telle what was best to done. And the wysest men lo'ge tyme had studied they said to the Kyng that he sholde done seke a childe borne of a woman that neuer had with man to done, and that childe he sholde slee and tempred with his blode the mortier of the werke and so sholde the werke ever endure without ende."

The 'Chronicle' further relates how the king sent messengers throughout Wales to find such a child, who, hearing some quarrelling going on between two persons at "Karmardine," they heard one say to the other, "Ye have no thyng of God Almyghty sith ye had never fadre."

The account of the circumstances attendant upon the young man's (Merlin) birth is given at some length, but the particulars are not quite suitable to the pages of 'N. & Q.' However, Merlin, being brought before the king, accounts for the inability of the masons to continue the work by reason of two dragons who lived in a pond at some depth in the hill. The king was satisfied with this explanation, and Merlin's blood was not required for the mortar. C. LEESON PRINCE.

Poole, in his 'Ecclesiastical Architecture,' refers to this. He says:—

"Mixing blood with mortar in order (as was supposed) to increase the stability of foundations seems to have been an ancient superstition amongst the British."

And in a note continues:—

"Fitzstephen, in his description of London, says that the town was built with mortar tempered with the blood of beasts. 'Habet ab oriente arcem Palatinam, maximam et fortissimam, cujus et arca et muri a fundamento profundissimo exurgunt; cœmento cum sanguine animalium temporato.' The writer evidently attributes the strength of the citadel as much to the blood as to the depth of the foundation."

"Vortigern, when attempting to build his town on Mount Eriv, was told by his magicians that in order to procure a firm foundation, 'he must find a youth that never had a father, and kill him, and then sprinkle the stones and cement with his blood,' for by those means, they said, he would have a firm foundation."

R. W. HACKWOOD.

Advices were brought from Accra, dated Dec. 8, 1881, that the King of Ashantee had murdered 200 girls, for the purpose of using their blood to mix with the mortar employed in the building of a new palace. Compare this with St. Luke xiii. 1. Some instances are mentioned in an article on 'Panics' in the *Spectator*, Sept. 1, 1888, p. 1186, especially a recent case in England. W. C. B.

F. M'C. will find a striking illustration of a part of his subject in 'The Tower of St. Maur,' a poem in Miss Mary Robinson's recently published volume, 'Songs, Ballads, and a Garden Play.'

JOHN RANDALL.

THE TURIN PYPYRUS (7th S. vi. 209).—This papyrus, containing what is now a singularly fragmentary list of Egyptian kings, was brought from Thebes by an Italian named Drovetti. Accounts more or less full are to be found in the writings of most of the distinguished Egyptologists, whether British or continental. I may thus mention Brugsch Bey, 'Hist. of Egypt under the Pharaohs,' vol. i. pp. 39, 47, 48; a translation is given vol. ii. p. 165. This writer says that the Turin papyrus "once contained the most complete list of the kings of Egypt in their chronological order, according to the views of the compiler, who, however, did not give any account of the contemporaneous double reigns of two kings, which have been proved beyond all doubt by the inscriptions." The late W. Osburn, F.R.S.L., in his 'Monumental Hist. of Egypt' (Lond., 1854), vol. i. pp. 227-8, has an account, in the course of which he severely criticizes Seyffarth's arrangement of the fragments.

In the *Transactions of the Royal Society of Literature*, N.S., iii. pp. 128, *seqq.*, will be found a paper by Dr. E. Hincks, read before the society in 1846, on 'A Portion of the Turin Book of Kings.' A facsimile of the Turin papyrus is in the library of the society, and either I or my colleague, the librarian, Mr. T. R. Gill, M.R.A.S., would be happy to show it to your correspondent

if he could call, by appointment, on a Friday, between four and six o'clock.

C. H. E. CARMICHAEL, Foreign Sec. R.S.L.
21, Delahay Street, S.W.

COLOURS AS SURNAMES (7th S. vi. 208, 272).—In a reply (6th S. x. 438) to a query on the origin of the use of colour in surnames, I incidentally introduced a quaint quotation, remarking, just as MR. HACKWOOD does, on the absence in England of some colour names that are common in other countries. This was met by a rejoinder from PROF. SKEAT, in the characteristic style MR. HACKWOOD deprecates, pointing out that Red does exist as a surname, under the spelling Reid, &c. This cannot be considered a satisfactory rejoinder, as it only moves back the difficulty which remains under this form: Why was the earlier spelling retained in this one particular instance? Other replies, however, were elicited, which supply instances of persons of the name of Red, Orange, Purple, actually existing, just serving to accentuate their general absence (see 6th S. x. 289, 438, 520; xi. 72, 129, 452). MR. HACKWOOD will find some curious information anent his inquiry in the work named by me at 6th S. x. 438.

R. H. BUSK.

16, Montagu Street, Portman Square.

Blue exists among us in its early form of Bluet, or Bluett, sometimes spelt Blewet. My list of curious mediæval names, now very large, contains but few instances of colour. I give such as there are, the date referring to the earliest known. Green, as your correspondent J. T. F. remarks, is almost always of local origin.

Brown.—Fauuel (chestnut), 1327; Browneswayne, 1389.

Black.—La Blak, 1272; Blakson, 1343; Blakamour, 1362.

Grey.—Greygrom, 1327; Grayson, 1461.

Red.—Skarlet, 1275; The Rede, 1253; Le Rede, 1291; Le Redclerk, 1325; Redheued, 1347; Redemane, 1376.

Violet.—Vyolet, 1469.

White.—Whitemon, 1321; The White, 1339; Whitfelawe, 1380; Whitebrest, 1392; Snowwhite, 1416; Whitechild, 1439.

Gold.—Goldheu, 1274; Gowld, 1459.

Silver, 1457.

HERMENTRUDE.

There are several Welsh surnames traceable more or less certainly to colours. Thus Gwyn, from *Gwin*=white. Lloyd, from *Llwyd*=grey. Also others probably derived as follows: Dee (*Du*=black); Mellin (*Melyn*=yellow); Gough (*Coch*=red); Glace or Glass (*Glas*=blue). This last name occurs in the registers of our parish church.

ARTHUR MEE.

Llanely.

In a rather remote part of Yorkshire I once had occasion to ask a parish clerk for his name. He

was an intelligent man, with red hair. His answer was, "They call me Redhead, but my name is Readhead (= Reedhead)." W. C. B.

I may inform Mr. HACKWOOD that the death of "Winter Purple" was recorded in our local press this year. I shall be glad to refer to my file for further particulars if wished.

WM. VINCENT.

Belle Vue Rise, Norwich.

MR. HACKWOOD will find in the 'New York City Directory' the names Redd, Blue, Purple, and Yellowlee, also Violet. A. TOWNSHEND.

"A HOLBORN WIG" (7th S. vi. 228).—Judging from a passage in Etheredge's 'The Man of Mode,' Act III. sc. iii., it would seem that "a Holborn wig" meant "an untidy or unfashionable wig," the idea being Holborn as opposed to the West-End.

"Oh! odious, there's many of my own sex with that Holborn equipage trigg to Grey's Inn-Walks; and now and then travel hither on a Sunday."

This is spoken in "the Mail" (Mall). I quote from a copy of the play "Printed for the Company of Booksellers," probably about 1730.

J. F. MANSERGH.

Liverpool.

ST. LAURENCE (7th S. v. 468; vi. 131).—I should like to know the actual authority for the statement that St. Laurence of Canterbury was not canonized, as he is mentioned in catalogues of saints in the same manner as those who unquestionably were. Is it meant that he was only beatified? Baronius, 'Mart. Roman.,' has at February 2:—

"Cantuariae in Anglia natalis S. Laurentii Episcopi, qui post S. Augustinum eam ecclesiam gubernavit, et regem ipsum ad fidem convertit."—P. 57, Paris, 1607.

Ribadeneira and Alban Butler notice him upon the same day. I have not for reference Trithemius, 'De Viris Illustr. O.S.B.,' iv. 49, where there may be some notice of this. He obviously has a place in the Roman martyrology, whether justly or not.

By the kind reference of my friend the Rev. W. D. Macray to the 'Acta Sanctorum,' February 2, I have been able to ascertain that while Archbishop Laurence is named in calendars and martyrologies at various places, and has an office in the Sarum Breviary, there is no mention in that collection of any decree for canonization or beatification, and that nothing is said there of any formal recognition. I am aware that the absence of canonization can be referred to the statement of Bishop Stubbs, and have referred to Haddan and Stubbs's 'Concilia,' vols. i. and iii., so that the query may rather take this form—How the name comes to be in such lists as those above mentioned, and in the Sarum Breviary, which is, apparently, a more general recognition than local saints obtain.

ED. MARSHALL.

HERALDIC (7th S. vi. 248).—The arms are those of the ancient family of Stoughton, which Burke describes as one "of remote antiquity." In the time of Stephen, Godwin de Stockton resided at Stockton. The chief line, the Stoughtons, of Stoughton, co. Surrey, became extinct at the decease of Sir Laurence Stoughton, second baronet, in 1692. The crest of the family is a robin-red-breast ppr. ONESIPHORUS.

ANSON'S 'VOYAGES' (5th S. iii. 489; iv. 78, 100, 396; 7th S. vi. 92, 235).—It may be that some of the internal evidence of authorship and of its mixed nature, noted a year or so ago when reading both Anson and Thomas, may be worth a place in 'N. & Q.' I think your correspondent (p. 92) is in error that Thomas's allusion to the return of some one, and subsequent claim to determinations of longitude, refers to Mr. Walter, who it is clear was with the ship till she reached Canton; for Thomas, on the opposite page, speaks of the report of this claim as reaching them while there, and further adds that it was "thought safe" because they were believed to be lost. I understand that two, at least, of the party (a Capt. Norris and a lieutenant) returned (Thomas, p. 5) before Anson rounded Cape Horn; in doing which, or after, he was thought to be lost, and nothing was heard of him till he reached China. At the close of chap. ii. book iii. Anson's account is given of a separation of the party, Mr. Anson and some of the crew being on shore at Tinian, one of the Ladrões, while the ship was driven to sea. Here the narration of the party at sea is in the first person: "Leaving behind us, on the Island, Mr. Anson with many of our officers" (p. 429). In the next chapter the story of the party left on the island is in the third person: "And here I must relate an incident which for some time gave Mr. Anson more concern than all the preceding disasters" (p. 433). This chapter ends with their return to Tinian: "The joining of our Commander and Shipmates were not less pleasing to us than our return was to them" (p. 441). In Pascoe Thomas's list of officers who were on shore at the time the chaplain's name does not occur, as I think it would had he been with them. The relation of those driven to sea (chap. iv.) is in the first person again. In Anson (chap. vii.), after they had reached Canton, occurs: "And I, having obtained the Commodore's leave to return, embarked with them" (p. 483); and Thomas also speaks of some who returned to England from Canton in other vessels, and says: "I think, in the same ship, Mr. Walter our Chaplain" (Thomas, p. 269). Anson's narrative continues in the third person after this, till quite at the end there are some remarks on the Chinese in the first person.

All this looks as though Mr. Walter edited Lord Anson's journal; for when he is with them

the narrative is in the first person, but is changed to the third when he leaves, very much like Luke's relation to St. Paul in the Acts of the Apostles. This does not forbid a further editing by Mr. Robins, but his relation to the book is not clear to me. See the letter to him from Lord Anson, and his biography in 'Biog. Dict.,' 1784, and in Gorton. It is quite clear, however, that he was not with the expedition, and one would suppose, as a mathematician, his editing would be determinations of latitude and longitude in connexion with the maps rather than in the current English of the journal.

W. C. M. B.

Peircy Brett's letter, which the REV. E. L. H. TEW inquires for, is amongst the captain's letters in the Public Record Office. The passage referred to is as follows:—

"Pray when you see Mr. Robins, be so good to pay my compliments to him and tell him I shall be glad to see the fruits of his labour, for I understand the voyage will be published soon. The subscribers are very impatient about it, and frequently enquire of me when it is to come forth; and my answer is that I don't know, but believe it will be soon."

Of course this, taken by itself, might imply that Robins was absolutely the author; but taken in connexion with other known circumstances may equally imply that he was assistant editor, and seeing it through the press. It is quite impossible to say what his actual share in the work was; but for all practical purposes I believe Anson was the author. I may add that Brett's Christian name, according to his own signature, was Peircy, not, as is commonly written, Piercy.

J. K. LAUGHTON.

CONFESSOR OF THE HOUSEHOLD (7th S. vi. 267).—This is an ancient subject in 'N. & Q.' At 1st S. x. 9 there is a query from a YOUNG SUBSCRIBER, to which there is a reply in an editorial note, from which it appears that the office is connected with the Chapel Royal, and that the appointment is by the Dean of the Chapel Royal, the Bishop of London, and that it was held in 1854 by Dr. Charles Wesley. The confessor, sometimes called chaplain, officiates at the morning prayers, which the Great Duke punctually attended. There is a reference to Chamberlayne's 'Magnæ Britanniae Notitia,' p. 97, 1755, from which it appears that among the officers of the chapel were

"thirty-two gentlemen of the chapel, whereof twelve are priests, and one of them is Confessor to the King's household, whose office it is to read prayers every morning to the family, to visit the sick, to examine and prepare communicants, to inform such as desire advice in any case of conscience or point of religion," &c.

In 2nd S. vi. 409 there is a notice of the subject forming the matter of inquiry in the *Globe* of November 10, 1858, p. 3, col. i.; and at *vol. vi.* p. 252 there is a series of notices from A.D. 1610, with reference to the earlier 'Household Book' of Ed-

ward IV. Y. S. M., in 4th S. xi. 282, having seen in the 'Clergy List' (1829) that Dr. Henry Fry was "Confessor of the Household," asks "whether the office is still in existence" in 1873, to which there is again an official reply, "We believe that the office of Confessor is held by the Sub-Dean of the Chapel Royal."

The present Sub-Dean of the Chapel Royal and Chaplain to Her Majesty's Household at St. James's Palace is the Rev. J. E. Sheppard.

ED. MARSHALL.

NOTE IN ROGERS'S 'ITALY' (7th S. vi. 267).—In the edition published by Moxon in 1839, duodecimo in size, though the signatures are in eights, at p. 312, among the additional notes is this:—

"Then on that masterpiece. 'You admire that picture,' said an old Dominican to me at Padua, as I stood contemplating a Last Supper in the Refectory of his Convent, the figures as large as the life. 'I have sat at my meals before it for seven and forty years; and such are the changes that have taken place among us—so many have come and gone in the time—that, when I look upon the company there—upon those who are sitting at that table, silent as they are—I am sometimes inclined to think that we, and not they, are the shadows.'"*

This note is not in the 1830 edition.

W. E. BUCKLEY.

I have an edition of the above on large paper, illustrated by Turner and Stothard, in which I find the note required. It is a quotation from Vasari, and is as follows:—

"The Transfiguration, 'la quale opera nel vedere il corpo morto, e quella viva, faceva scoppiare l'anima di dolore a ogni uno che quivi guardava.'"—Vasari."

EMILY COLE.

Teignmouth.

[The note of Vasari is also sent by MR. J. CARRICK MOORE and MR. HENRY GERALD HOPE. The longer note is sent by MR. E. H. COLEMAN.]

LITERATURE OF CHURCH BELLS (7th S. vi. 181, 294).—It is unnecessary and impossible to reprint in 'N. & Q.' the large collections towards a bibliography of bells which that patriarch of campanology the late Rev. H. T. Ellacombe has made in his books. County lists were asked for. The writer of this reply printed the inscriptions on the church bells of the East Riding of Yorkshire in the *Yorkshire Archaeological Journal*, vols. ii., iii.

W. C. B.

* "The celebrated fresco of Lionardo da Vinci in the monastery of Santa Maria delle Grazie at Milan must again and again have suggested the same reflection. Opposite to it stood the Prior's table, the monks sitting down the chamber on the right and left; and the artist, throughout his picture, has evidently eadeavoured to make it correspond with what he saw when they were assembled there. The table-cloth, with the corners tied up, and with its regular folds as from the press, must have been faithfully copied; and the dishes and drinking-cups are, no doubt, such as were used by the fathers in that day. See Goethe, v. xxxix, p. 94."

STANDING UP AT THE LORD'S PRAYER (7th S. v. 429; vi. 18, 116, 311).—Your correspondent DR. FINDLAY, at the last reference, implies that my acquaintance with ecclesiastical affairs in Scotland is both slight and imperfect. In defence allow me to say that I was once a clergyman of the Episcopal Church of Scotland for two years in Aberdeen; was chaplain to the late bishop of that see up to the time of his death; have frequently visited Scotland; and am perfectly acquainted with the doctrinal differences existing between the Episcopal Church, the Established Church, the Free Church, and the United Presbyterian Church. The pages of 'N. & Q.' are not intended for polemical discussion, though I may be allowed to say that the Episcopal Church in Scotland is certainly not "a small or invisible church," as he styles it. It is not at the present day, as Counsellor Pleydell in 'Guy Mannering' called it, "the suffering and Episcopal Church of Scotland—the shadow of a shade now"; but I can say with him honestly that "I do not think the worse of the Presbyterian forms because they do not affect me with the same associations."

The little brochure from which the quotation was made by me at p. 116 was presented to me many years ago by the editor, the Rev. J. B. Pratt, D.D., Incumbent of Cruden, Aberdeenshire. The title-page is, verbatim, as follows, "The Communion Office for the Use of the Church in Scotland. MDCCLXXII. Aberdeen: John Wilson, Castle Street. 1866. W. Bennett, Printer, Aberdeen." When sending information or copying out extracts strict accuracy is expected, and the transcriber has no right to make alterations, whether the matter be either correct or incorrect. This bears the *imprimatur* of "John Skinner, Bishop and Delegate of the Scotch Episcopal Church, London, March 30th, 1792," and in it the Summary of the Law is given as to be used as an alternative in place of the Decalogue.

Appended to vol. ii. of the fifth edition of 'Sermons by the Rev. John Logan' may be found 'A Complete Detail of the Service of a Communion Sunday according to the Usage of the Church of Scotland,' pp. 297-425, including the psalms and sermons. This is, of course, according to the form of the Established or Presbyterian Church of Scotland. Interesting accounts of this may be found in 'Peter's Letters to his Kinsfolk,' vol. iii., and in Howitt's 'Visits to Remarkable Places,' vol. i., "Sacrament Sunday at Kilmorac."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[We have allowed MR. PICKFORD to reply. From other letters that have been received it is clear that we are treading on dangerous ground, and no further correspondence on this branch of the subject will be admitted. The general subject seems, indeed, to us played out.]

CHARLES BLAIR (7th S. vi. 329).—SIGMA falls into an error of his own creation, and to reconcile

himself to the error must, forsooth, "suspect that there is some mistake in Foster's statement." Here is the "explanation" asked for. Charles Blair married Lady Mary Fane, sister of John, ninth Earl of Westmorland (*vide* Debrett, 1849 edition), and the daughter of his son Charles is Mrs. Ker Baillie Hamilton. Surely this is simplicity itself!

J. FOSTER.

Lady Mary Fane, daughter of the eighth Earl of Westmorland, and aunt of the tenth earl, married Charles Blair, Esq. Her son (known to me personally), was, I imagine, the father of Mrs. Baillie Hamilton, and was, of course, first cousin to the tenth earl.

G. P.

THOMAS GRIFFITH WAINEWRIGHT (7th S. vi. 288).—To MR. CHRISTIE'S remark, "That the question is worth going into," I will venture to give an emphatic No! What occasion is there to stir up again the dirty puddle of this man's criminal career now that more than fifty years have sped? Never can such a blackamoor be washed white. Shakspeare's words may fitly be applied to him:—

"The wide sea hath drops too few to wash him clean again, and salt too little which may season give to his foul tainted flesh."

The whole matter was thoroughly threshed out some seven or eight years since by W. Carew Hazlitt (grandson of the great critic), who published Wainewright's 'Essays and Criticisms,' with an account of the author. All that need be said was then said; there let it rest.

If MR. CHRISTIE has not seen this work, and would like to look at it, I will lend him mine if he will send me his address. I agree with him as to the 'Diary,' and think that altogether apocryphal.

JOHN TAYLOR.

Park Lodge, Dagnall Park, South Norwood.

Full particulars of his career and sentence passed after pleading "Guilty" to the charges preferred against him at the Old Bailey Sessions on July 5, 1837, together with his interview with Mr. Charles Dickens, Mr. Procter, and Mr. Macready, as well as a copy of his petition to the Governor of Van Diemen's Land, appear in *All the Year Round* for January 5, 1867. EVERARD HOME COLEMAN.

71, Brecknock Road.

There is an account of his life at Hobart Town, and of his petition for a ticket of leave, with an autobiographical sketch, in 'N. & Q.,' 3rd S. x. 263, from MR. D. BLAIR, of Melbourne. There is nothing in MR. BLAIR'S notice to re-establish his character.

ED. MARSHALL.

'COUNT LUCANOR' (7th S. vi. 199, 239).—This legend or story was published some fifty years since in *Bentley's Miscellany*, under the title of 'The Patron King,' by Mrs. Trollope. It is about

the same as that given in 'N. & Q.' by Mr. T. ADOLPHUS TROLLOPE, but much more in detail, occupying thirteen pages of *Bentley* and illustrated by a full-page engraving by Hervieu. The three clever chaps who invent the delusion are described as French mariners wrecked on the coast of Granada.

JOHN TAYLOR.

Park Lodge, Dagnall Park, South Norwood.

The story of the invisible garment and the obsequiousness of the courtiers, will be found in the 'Sämtliche Märchen' of Hans Christian Andersen, under the title of 'Des Kaisers neue Kleider.' The source whence it is derived is not stated. The *dénouement* is rather more gracefully attributed to a little child than to a poor beggar-man:—

"Aber er hat ja nichts an! sagte endliche ein kleines Kind. Herr Gott, hört des Unschuldigen stimme, sagte der Vater; uber er hat ja nichts an! rief zuletzt das ganze Volk. Das ergriff den Kaiser, denn es schien ihm, sie hätten Recht," *u.s.w.*

J. A. PICTON.

Sandyknowe, Wavertree.

GOOSE (7th S. vi. 287).—In the early forties I was walking with my father along the left bank of the little river Ise, not far from Wellingborough, and coming to a clump of doddrel willows we put up a wild duck from the central tree. Standing upon my father's shoulders and looking into the hollow head of the tree I saw a sight which only a born birds'-nester could fully appreciate. There were fifteen or sixteen eggs, surrounded by a fringe of down, for the duck had not had time to cover them over before leaving them. For two or three consecutive years I went to the same tree, and each year I found a nest of eggs. I know ducks are not geese; but their habits seem to be much alike; and if ducks "build in trees" why should not geese?

J. M. COWPER.

Canterbury.

We are told in the *Penny Cyclopaedia*, *s.v.* "Goose," that "the Grey Lag, or common Wild Goose, is the origin of the domestic goose of our farmyards. 'It is' says Pennant, 'the only species that the Britons could take young and familiarize.'" In the course of the article there is a passing reference to "the tree geese (or ducks as they have been called)."

J. F. MANSERGH.

Liverpool.

TOOTH BRUSHES (7th S. vi. 247, 292).—I think the teeth of the seventeenth century—to say nothing of those of earlier date—were cleansed, when they were cleansed, otherwise than by brushing. One of William Vaughan's 'Fifteen Directions to preserve Health' (1602) was:—

"Picke and rub your teeth: and because I would not haue you to bestow much cost in making dentrifices for them; I will aduertise you by foure rules of importance how to keepe your teeth white and vncorrupt, and also to haue a sweete breath. First wash well your mouth when you haue eaten your meat: secondly sleepe with your

mouth somewhat open. Thirdly, spit out in the morning that which is gathered together that night in the throate: then take a linnen cloth and rub your teeth well within and without to take away the fumosities of the meat and the yellownesse of the teeth."

"Sleepe with your mouth somewhat open," forsooth! It has been reserved for a faddist of the present day to devise mechanical means to prevent this very thing; and who does not remember the outry George Catlin uttered in his 'Shut your Mouth,' a book which ran through at least six editions? Nightmare, headache, toothache, rheumatism, dyspepsia, gout, bronchitis, quinsy, croup, asthma, rickets, diseases of the liver, heart, spine, and of "the whole of the nervous system from the brain to the toes may chiefly be attributed to this deadly and unnatural habit" of open-mouthed slumber, says the alarmist.

But to revert to the seventeenth century. In the 'Booke of the Demeanor' (1619) Richard West enjoined:—

Keep white thy teeth and wash thy mouth
With water pure and cleane,
And in that washing mannerly
Observe and keep a meane.

Reprints of Vaughan and Weste's works are to be found in that interesting publication of the Early English Text Society which contains 'The Babees Book.' There, too, one comes on 'Modus Cenandi' (Cotton MS. Titus, A xx., fol. 175, recto)—I do not know the date—"Englished literally," in which *dentes fricat* is rendered "Let him.....brush his teeth," and is indexed "Teeth, brush 'em," though it may be questioned whether "rub 'em" would not have been more to the point.

In our own exquisite time Dr. John Brown, author of 'Rab and his Friends,' has, unless I greatly mistake, written somewhat doubtfully concerning the benefit and necessity of tooth brushing in a little book on health, addressed to the working classes.

ST. SWITHIN.

The passage in Martial referred to by MR. J. H. BELL is in book xiv. epigram xxii.:—

Denticulapium,
Lenticum melius: sed si tibi frondea cuspis
Defuerit, dentes penna levare potest.

There is another epigram on this subject, bk. vi. epigram lxxiv.:—

Ad Esculanum, de calvo et edentulo.
Medio recumbit imus ille qui lecto
Calvam triflem segmentatus unguento
Foditque tonsis ora laxa lentiscis:
Mentitur, Esculane, non habet dentes.

These passages seem, however, to refer to tooth-picks rather than tooth-brushes in our sense of the word.

W. E. BUCKLEY.

Decker, in the 'Gull's Horn-Book,' 1609, gives the following suggestion to the coxcomb:—

"After dinner you may then be seen for a turn or two to correct your teeth with some quill or silver instru-

ment and to cleanse your gums with a wrought handkerchief."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

There appears to be no doubt of the recent introduction of tooth-brushes. I do not think the fact of a powder being mentioned in 1719 for the teeth proves that brushes were in use. The powder, like Lord Chesterfield's "Arquebusade Water," may have been used on a cloth or sponge, as appears to have been the custom in the first half of the last century. Prior to that the teeth appear to have been cleaned with pick-tooths only, and these were ordained to be made of lentisk wood. Dr. Johnson quotes from Mortimer's "Husbandry" (1707) of this wood that it is "a beautiful evergreen, the mastick or gum of which is of use for the teeth or gums." Gargantua uses a young walnut tree, and Gymnast was employed in making toothpicks of lentisk. Both these woods take a highly ornamental polish, and toothpicks were worn in the hat by men, and in the hair, as pins, by ladies, and at this early period nothing else was done towards cleaning the teeth. In Higgin's "Nomenclator" (1855), "Dentiscapium...*curedent*, a tooth-scraper or tooth-rake." *Curedent* is the Rabelaisian word for pick-tooth.

H. C. HART.

DUAL ORIGIN OF THE STUART FAMILY (7th S. vi. 27, 134, 290).—Some years ago, hoping to find in the histories of Brittany by Lobineau and Morice something about those Bretons who "came over with the Conqueror," I carefully went through the early monastic charters printed in the appendices to those elaborate works. I was amply rewarded for my trouble. Among other things I spotted at once Fleance, more correctly Fledald, the ancestor of the Stuarts and the Earls of Arundel, and sent a note embodying all I found about him to 'N. & Q.' (see 5th S. x. 102). I was then quite unaware—as your correspondents seem to be still—that the author of an anonymous work called 'The Norman People' had already made the discovery. He gives other particulars about Fledald, viz., that he was son of Guenoc, youngest son of Hamon, Viscount (hereditary sheriff) of Dinan (p. 409). I can discover no satisfactory evidence of these affiliations, and the connexion is improbable. The references given do not warrant these statements. As I wrote in 'N. & Q.,' the most interesting fact is that Alan, the eldest brother of Fledald and of the monk Riwallon, was seneschal or steward to the Archbishop or Lord of Dol, and occurs as such about 1076. So it was a knowledge of the duties of this heritable office which in all probability recommended Fledald's grandson Walter to King David and brought to Scotland the progenitor of her future kings.

I can add very little to what I wrote ten years ago, but the name of Fledald, or Flodoald, or Flod-

wald, seems from the last form to have been of Teutonic (if not Saxon) origin. It may turn out that Fledald was a relative of Gwinguen (or Junkenens), Archbishop of Dol, who built the castle of Combours about 1030, and gave the lands of Dol and Combours to his brother Riwallon, ancestor of the Lords of Dol; but that the archbishop and his brother were the sons of Haimon, Viscount of Dinan, as asserted by the author of 'The Norman People,' I can find no authority for.

It appears from your correspondent's ignorance of these facts that the excellent indexes to each volume and to each series of 'N. & Q.' are not so often referred to as they deserve, unlocking as they do a very treasury of out-of-the-way knowledge and research most freely contributed for common use.

A. S. ELLIS.

Westminster.

EPITAPH UPON LORD FAIRFAX (7th S. vi. 283). There is, I believe, no doubt that these verses were written by George Villiers, Duke of Buckingham, Fairfax's son-in-law. See Clements R. Markham, 'Life of the Great Lord Fairfax,' p. 398.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

This epitaph was reprinted in Francis Maseres's 'Select Tracts relating to the Civil Wars in England, in the Reign of King Charles the First,' part i., pp. 452, 453, 1815, from "Short Memorials of Thomas, Lord Fairfax. Written by Himself. London, Printed for Richard Chiswele and are to be sold at the Rose and Crown in St. Paul's Church-yard, 1699." It bears the title, "Thomas Lord Fairfax, His Epitaph made by George Villiers, The Second Duke of Buckingham, Who married Mary, the only Child of the said renowned Commander."

JULIA H. L. DE VAYNES.

WHICH IS THE OLDEST MILITARY CORPS IN THE WORLD? (7th S. vi. 188, 253).—This is a question I will not attempt to answer; but the 1st Regiment of Foot, or Royal Scots, of the British Army claims the honour of being the oldest military corps in Europe. This gallant regiment was formed in 1633, and at the time of its formation represented the Scottish regiments which fought under Gustavus Adolphus, the bands of Sir Andrew Gray, and the Scottish Archer Guard of the Kings of France. The Scottish Archers in the service of France date from the eighth crusade (1249-1270); but it was not till 1425 that the *Compagnie Ecosaise de la Garde du Corps du Roi* was embodied as "an acknowledgment of the service the Scots had rendered to Charles VII. in reducing France to his obedience" ('Scots Men-at-Arms and Life Guards in France,' vol. i. p. 56). Some companies

"of the Scots Guards in the service of France were sent by the King of that country to Scotland in 1633 to be present at the coronation of King Charles I. They remained in Britain about twelve years, when they returned to

France and continued to serve there, with little interruption, till 1678, when they finally re-entered the British service. On returning to France, these soldiers of the Scottish Guards were incorporated with Hepburn's Regiment, but then known, however, as Douglas's from the name of its commander. And from having served in Scotland in 1633 as mentioned above, the Royal Scots date from that year in the Army List" ('An Old Scots Brigade,' p. 193).

The regiment has had the following titles :

Le Regiment d'Hebron [Hepburn], 1633-1636.
Le Regiment de Douglas, 1636-1678.
Dumbarton's Regiment, 1678-1684.
The Royal Regiment,* 1684-1751.
The 1st or Royal Regiment, 1751-1812.
The 1st or Royal Scots, 1812-1821.
The 1st or Royal Regiment, 1821-1871.
The 1st or Royal Scots, 1871-1881
The Lothian Regiment—The Royal Scots, 1881.

JOHN MACKAY.

Cambridge, Mass., U.S.

LABOUR-IN-VAIN COURT (7th S. vi. 268).—Labour-in-Vain Court is described in Elmes's 'Dictionary of London,' 1831, as being "a few houses on the left-hand on Old Fish Street Hill, going from Thames Street." Elmes adds that it leads on to Lambeth Hill. It is apparently identical with Labour-in-Vain Yard, described in Hatton, 1708, as "on the E. side of Lambeth Hill, a passage to Old Fish Street Hill." Judging from the neighbourhood, its inhabitants were chiefly retail shopkeepers, with one or two wholesale houses.

MOY THOMAS.

HIGHLAND LIFE IN THE LAST CENTURY (7th S. vi. 248).—For an interesting account of Highland life in the last century I would refer your correspondent to the work published this year entitled 'Scotland and Scotsmen in the Eighteenth Century,' from the MS. of John Ramsay of Ochertyre, edited by Alex. Allardyce, 2 vols. 8vo. (Blackwood).

Ochertyre, who lived from 1736 to 1814, had special advantages for observing closely the manners and customs of the Highlanders, and the two volumes reduced from his voluminous MSS. will well repay perusal.

With regard to Dingwall, which GUNNER particularizes, the following occurs in Chambers's 'Domestic Annals of Scotland,' p. 52:—

"Though Dingwall is only twenty-one and a half miles from Inverness, so little travelling was there in those days [last century] that scarcely anything was known by the one place regarding the other. It is at this day a subject of jocosse allusion at Inverness that they at one time sent a deputation to see Dingwall, and inquire about it, as a person in comfortable circumstances might send to ask after a poor person in a neighbouring alley. Such a proceeding actually took place in 1733, and the report brought back was to the effect that Dingwall had no trade, though 'there were one or two inclined to carry

on trade if they had a harbour'; that the place had no prison; and for want of a bridge across an adjacent lake, the people were kept from both kirk and market."

ONESIPHORUS.

ORIGIN OF FUNERAL CUSTOM (7th S. vi. 267).—Wheat was the symbol of a future state, signifying the resurrection of the body. That it was adopted by the ancients as such is proved, says Calmet, by a gem described by Montfaucon. And the well-known passage in our Burial Service is a familiar illustration. The custom of introducing wheat at a funeral is still known in modern Greece, as Chandler, in his 'Travels in Greece,' tells us that at a Greek funeral at which he was present two men followed, each carrying on his head a dish of parboiled wheat, which was deposited over the body.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

May not the presentation of corn to a Lancashire widow for distribution amongst the relatives present at the funeral of her husband be a survival of the custom which once extensively prevailed of the mourners following the corpse to the grave with evergreens in their hands, "as emblems of the soul's immortality" and of the resurrection of the body? What better emblem of immortality could there be than an ear of corn, which will go on repeating itself time out of mind?

J. W. ALLISON.

Stratford, E.

I regret I am unable to mention any reference as to the custom, but surely the meaning is taken from the grain of wheat mentioned in the lesson in the Burial Service (1 Cor. xv. 36-38), where it is used as an emblem of the resurrection.

G. S. B.

P.S.—Possibly the above may also explain the "Belgian Custom" inquired about at p. 249 of the same volume.

NAMES OF CARDINALS (7th S. vi. 207, 315).—It is possible that I may save some other querist a fruitless search if I am permitted to correct ASTARTE to the extent of saying, for the information of those whom it may concern, that the 'Catholic Directory,' though it contains, indeed, a list of the members of the three orders of the Sacred College, does not give the dedications of the titles of the priests and deacons of the College. I know this to my own cost, having sought the desired information in the pages of the 'Directory.' I shall rejoice if the present discussion should open the eyes of the editor to an obvious improvement for the next edition of so generally consulted a book of reference. I would like to suggest, with much deference, that, according to Cardinal Wiseman, in his 'Fabiola,' Mr. T. A. TROLLOPE's phrase "church and title" involves a misapprehension. The *titulus* is the church. The case of the now

* It captured a colour from the Moors at the defence of Tangier in 1680, for which it received its title "Royal" in 1684.

extinct title of St. Pastor is specially valuable as showing the relation of the titles or parish churches of Rome, the creation of which is attributed to Pope Evaristus, to the pre-existing churches, like that of St. Pudentiana, which was not itself a title, while the chapel or oratory of Pastor, added to it by Pope Pius I., was made a title by that pontiff. See Wiseman, *op. cit.*, pp. 186-8. In reality, the title of St. Pastor means the Church of St. Pastor.

NOMAD.

STROUD AS A PLACE-NAME (7th S. vi. 187, 309).—CANON TAYLOR is a rash man. He ventures to tell us what the etymology of a place-name must be without making any attempt to ascertain what the old form of the word was. He takes the name Stroud in its actual spelling, and with a light heart connects it with an O.H.G. word *struot*, without attempting to find out whether any equivalent of the continental word ever existed in the Old English language. He suggests that O.H.G. *struot* may be connected with O.E. *strúdan*, without seeing that such a connexion is quite impossible. This is magnificent, but it is hardly science. We must send back the canon to his book again, and say that we shall be prepared to consider his etymology when he can produce as an older form of Stroud the form *Stród*, and when he can show that the word *stród* existed in Old English with the meaning of a waste place overgrown with dwarf scrub. A student of Sweet ought perhaps to have known that while O.H.G. *struot* would in Old English be *stród*, an O.H.G. cognate of O.E. *strúdan* would have *ú* (not *uo*) as the stem vowel. On the hypothesis of this connexion with *strúdan*, we should have found in O.H.G. *strút*, not *struot*, and in Modern German *straut*, not *strút* (*strúth*).

A. L. M.

COMIC PUBLICATION (7th S. vi. 288).—J. T. F. is probably thinking of 'The Comic Almanack' for 1848, edited by Horace Mayhew, and illustrated by George Cruikshank. 'Old Mother Hubbard,' there published, is by Gilbert A. à Becket. I find a letter on 'Hunting an Heir' to "my dearest Eliza," but it contains no mention of Scraggs.

E. V. L.

CUTENESS (7th S. vi. 206).—The colloquialism *cute* appears to be older than Goldsmith's 'Good-natured Man.' In the 'Percy Anecdotes: Benevolence' there is a story of an old woman who addressed Arbuthnot as "a cute doctor." No reference is given, but if it is a genuine contemporary anecdote it brings *cute* up to the time of Queen Anne.

EDWARD H. MARSHALL, M.A.

Hastings.

Footo uses *cute* in 'The Commissary' (1765), Act III.: "I did not know but they might be apter, more cuter now in catching their larning."

He has also the adverb in 'The Orators' (1762), Act I.: "I did speechify once at a vestry concerning new lettering the church buckets, and came off cutely enough." "*Cute*, a low word used instead of *acute*," is given in B. Martin's 'English Dictionary,' 1754.

GEO. L. APPERSON.

Wimbleton.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 320).—

Yonder lies our young sea village—Art and Grace are less and less:
Science grows and Beauty dwindles—roofs of slated hideousness!

Tennyson, 'Locksley Hall Sixty Years After,'
ll. 245-6.

Correctly quoted.

JONATHAN BOUCHIER.

Miscellaneous.

NOTES ON BOOKS, &c.

John Francis, *Publisher of the 'Athenæum': a Literary Chronicle of Half a Century.* Compiled by John C. Francis. With an Introductory Note by H. R. Fox Bourne, 2 vols. (Bentley & Son.)

IN the two portly volumes before us we have, together with a chronicle of half a century's progress in literature, science, and art, the life of a thoroughly representative Englishman. To a comparatively limited circle, including, however, most of those connected with journalistic enterprise, John Francis was known as an authority—an expert even—in most matters connected with the press. Shrewd in insight, uncompromising in honour, and influenced throughout by that rarest of possessions, a keen sense of justice, Francis was a man whose decision as arbiter would have been accepted without appeal in any case arising in that broad domain over which his knowledge extended. A gentleman, a man of culture and of refinement, he took a leading part in important movements having for end the welfare of the people, and his share in the repeal of the taxes upon literature was as important as it was honourable. Strong, however, as was his individuality, he took a pride in merging it, to a certain extent, in that of the great paper the fortunes of which he aided to establish, and for the direction of which, as a commercial speculation, he was always responsible. As "Francis of the *Athenæum*" he was known for half a century. In September, 1831, John Francis, then a youth, entered the *Athenæum* office as junior clerk. His influence made itself at once felt, and on the 4th of October Mr. Dilke, the true founder of the paper, placed the entire business management in his hands, where it remained until his death.

The extent to which the *Athenæum* benefited by Francis's services can scarcely be judged from his son's modest summary. Its career of steady success is the best biography of its manager. Only in the case of a periodical which rises steadily into importance until it becomes a pillar of literature can the feelings of pride and veneration with which Francis was animated towards the *Athenæum* be understood. Its weight and influence were always behind him, and his mention of it indicated a mixture of affection and reverence. In the present chronicle Francis appears almost too much merged in the *Athenæum*. A supplemental volume will, however, deal with the domestic life of the man, and with his relations with the outside world. Meanwhile the story of the *Athenæum* is told, and with it the story of the making of the England of to-day. A full account of the

progress of literature, science, and art in the period of most active development is furnished, and many admirable sketches of celebrities are afforded. Mr. J. C. Francis has executed his task with judgment, tact, and modesty. No word of excessive eulogy is used concerning either the *Athenæum* or its manager. A well-written and a thoroughly interesting history of the period is afforded. Such facilities are furnished by the ample indexes for the study of the epoch and its leaders that the book is likely to be retained at hand for purposes of reference. A very pleasing feature in this handsomely printed work is the reproduction of a portrait of its subject. In this the calm, shrewd, benevolent face beams through the glasses with a resemblance so exact and lifelike as to be absolutely startling.

Memoirs of Count Grammont. By Anthony Hamilton. (Nimmo.)

Few books have been treated with more honour than the scandalous and witty chronicle of Count Grammont of the doings at the Court of St. James's. Since the first appearance of the pretty and unpretentious volume of Pierre Marteau, in 1713, many consecutive editions of the original, some of them admirably illustrated, have been given to the world. Horace Walpole issued from Strawberry Hill an edition limited to one hundred copies. Meanwhile an edition of the translation, edited, with notes, by Sir Walter Scott, was illustrated by sixty-four portraits, and has since been a favourite with the Grangerite. Altogether past are the glories of these and other editions. For the future there can but be one edition of Grammont, that which Mr. Nimmo now gives to the English public: So far, indeed, as the present resources of art extend, this edition is perfect. It has the introduction and notes of Scott, is in all typographical respects worthy of Mr. Nimmo, who in this regard can scarcely count a rival, and it is illustrated by thirty-three designs by M. C. Delort, etched on India paper by M. L. Boisson. In these, which first saw the light in Paris during the present year, the special attraction consists. Whether we take the full-page illustrations or the head and tail pieces, they are of equally marvellous beauty. So far as regards the smaller designs, we recall nothing approaching them in grace and beauty since the 'Contes Rémois' of M. de Cheygue, with the illustrations of Meissonier. M. Delort has been thoroughly inspired by his subject, and has caught admirably the expression, so to speak, of the period. His designs are surpassingly bright, luminous, and delicate. We cannot, indeed, readily imagine a work more beautiful or more desirable in its class. It is issued in a strictly limited edition for England and America, and cannot fail shortly to be a rarity. There are comparatively few collections in which a book of this description will not count as a gem.

The Works of William Shakespeare. Edited by Henry Irving and Frank A. Marshall. Vol. IV. (Blackie & Son.)

THIS edition of Shakespeare improves as it progresses. The arrangements are the same as before, but the burden is more lightly borne, and the movement is quicker and more certain. Mr. Marshall has associated with himself in the literary portion of his work some eminent Shakespearean scholars, and counts among his collaborators not only Mr. P. A. Daniel, but Mr. Wilson Verity and Mr. Arthur Symonds. In explanation of the feeling of improvement, it may be said that the volume is the most interesting that has yet appeared. It opens with 'King Henry V.,' in some respects the most heroic of the historical plays, and among other great comedies, such as 'Much Ado About Nothing' and 'Twelfth Night,' it includes 'As You Like It,' perhaps the most divine pro-

duct of the human intellect. Certain, at least, it is that the text, unencumbered by any but brief explanations, is pleasant to read, and that the introduction and the notes at the close convey in a well-digested form all that is necessary to be known with regard to the history of the play, concise and valuable explanations, and sound criticism. A more useful and scholarly edition is scarcely obtainable. Mr. Gordon Browne's illustrations, moreover, grow upon the reader. Some of those to the present volume are very pleasant and acceptable. The editors must now be half way through their task.

Selections from the Poems of Robert Southey. Edited by Sidney R. Thompson. (Scott.)

To the series of "Canterbury Poets" of Mr. Walter Scott Southey has been added. The task of selection has been accomplished with insight and feeling by Mr. Sidney R. Thompson, one of the youngest of critics and poets. Mr. Thompson also contributes a critical introduction, which is well written, shrewd, appreciative, and in every way competent.

The Besom Maker, and other Country Folk-Songs. Collected and illustrated by Heywood Sumner. (Longmans & Co.)

THIS collection of quaint folk-songs, with even quainter illustrations, and with musical and other additions, constitutes an attractive volume for others besides the children for whom it is primarily intended. Some of the poems, as 'Forty Dukes a Riding' and 'The Two Young Men of Kenilworth,' are admirable. The 'Wassail Song' receives for the first time the music. The remaining songs are not included in any current British song or ballad book.

THE *Nineteenth Century* opens with the signed protest of Profs. Max Müller, Froeman, and Frederic Harrison against 'The Sacrifice of Education to Examination.' A large number of well-known signatures are appended. The question is, to say the least, of much urgency. It is pleasant in these days of absurd self-depreciation to hear Mr. Lefevre speaking of London as possessing "more buildings of the highest importance than any other city in the world, with the exception only of Rome." Dr. Villiers Stanford replies to the recent attack on Wagner in the same periodical, and Mr. R. E. Prothero and Baron Ferdinand Rothschild send important papers.—Mr. Cannock Brand writes in *Longman's* on 'The Frog and his Relations,' and the Rev. J. G. Wood on 'A Fresh Herring.' Mr. Andrew Lang discourses amusingly concerning 'Wardour Street English.'—*Murray's* opens with Sir Charles Warren's 'The Police of the Metropolis,' which is to a certain extent an apology, and in part also an arraignment. 'Handwriting and Character' is a thoughtful paper. 'Foundation Stones of Music' are continued, and Mr. F. L. Moir sends an all-important paper on 'Englishmen and Arabs in East Africa.'—An account, in *Temple Bar*, of 'New York and New Yorkers' describes phases of life with which few Englishmen are familiar. 'A Visit to Monserrat' and 'Mudlarking in Bohemia' are readable portions of the contents.—Mr. Arthur Benson sends to *Macmillan's* an excellent essay upon 'Gray.' Mr. Edwards's paper, 'On the March for Marathon,' 'Seas and Rivers,' by Mr. R. E. Prothero, and 'The Poet as Historian' form pleasant portions of a good number.—'The Guilds of the City of London,' which appears in the *Century*, has a pleasantly antiquarian flavour. The illustrations of spots close at hand, but rarely seen, are very attractive. Some unpublished letters to Troubridge of Lord Nelson have already attracted great attention. They are accompanied by a good portrait of Nelson. Some sketches of Russian prisoners are very saddening. Mr. Stillman's 'Cole

and his Work' and 'Gravelotte Witnessed and Revisited' are worthy of close attention.—The *English Illustrated* has a good reproduction of Reynolds's 'The Duchess of Devonshire.' With some of the views expressed by Mr. F. Ryland on 'The Morte d'Arthur' we cannot coincide. The illustrations, by H. Ryland, are very good. No. V. of 'Glimpses of Old English Homes' deals with Chiswick House. Mr. Ashby Sterry sends a capital paper, illustrated, on 'Charles Dickens in Southwark.'—'A New North-West Passage' and 'Old Fulham' repay attention in *All the Year Round*.

PART IX. of *The Cyclopaedia of Education* (Sonnen-schein & Co.) deals with 'Science and Art Museums,' 'Technical Education,' and 'Sol-faing.'

A FIFTH volume of Mr. Hamilton's collection of *Parodies* is now concluded. A sixth volume will begin next month with parodies of Mr. Swinburne.

A REISSUE of Cassell's *New Popular Educator* begins this month. With the first number is given a large engraving of Columbus before the Council of Salamanca. Among the subjects treated in this fresh edition of a popular work are English, French, Latin, German, Drawing, Geography, Music, and many others of no less interest.

PART I. of the enlarged series of the *Woman's World* has a pleasing variety of contents and illustrations. A complete volume of the work cannot fail to be an agreeable possession.

A VOLUME of essays on literary subjects, by W. Davenport Adams, entitled 'Byways in Bookland,' is announced for immediate publication by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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J. W. WARE ("Bore").—There are bores in the Ganges and the Indus, and in England in the Solway, in the Severn, and in the Parret, and other rivers running into the Bristol Channel. Consult Cassell's 'Encyclopaedic Dictionary' or an encyclopaedia.

A. J. P. wishes to know the title of a book on the bank-note issue of the world, recently published by an American; and also where to find information as to the issue and withdrawal from circulation by the Bank of England of one-pound notes.

E. DRAY, Minnesota ("A stone that is rolling will gather no moss").—The quotation from Tusser's 'Five Hundred Points of Good Husbandrie' is given in 'N. & Q.', 6th S. xi. 246.

ST. SWITHIN ("Jess").—Full particulars concerning the verses "If I should die to-night," &c., will be found by consulting the files of the *Pall Mall Gazette*.

T. ("Cambridge University").—Your queries are unsuited to our columns.

C. W. PENNY ("Forell").—A kind of parchment, much used for the covers of books.

MR. JONATHAN BOUCHER begs to tender his best thanks to MRS. JOHN TAYLOR, MESSRS. G. SEELEY, E.

MARSHALL, JULIAN MARSHALL, E. H. COLEMAN, THOMAS BAYNE, C. C. BELL, and A. J. M., who have kindly sent him passages referring to October, and to say that he does not require further references.

CORRIGENDA.—P. 318, col. 2, l. 38 from top, instead of "1645" place 1644 as date of Marston Moor. In l. 46 from top, for "Las Lanyas" read *Las Lanzas*, by Velasquez. The picture represents the surrender of Breda, and is at Madrid.

NOTICE.

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LONDON, SATURDAY, NOVEMBER 10, 1888.

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PROTESTANT AND PAPIST, 1716-1731.

The following letters may be read with some interest, partly on account of their intrinsic qualities, and partly on account of the illustration they afford of the position of the Catholics under the laws in force in England at the beginning of the last century.

As the originals are without any punctuation, I have taken the liberty of inserting stops throughout. Otherwise I have transcribed them, so far as possible, *literatim*, a few interpolations being distinguished by brackets. It is a pity that the quaint effect of the handwriting cannot be reproduced. That of Mrs. Skipwith, like her spelling, is clumsy, and betokens little familiarity with the pen; but there is an air of strength and deliberation about it which seems very characteristic. Mdlle. Chaumont writes, on the contrary, easily and boldly, frequently sacrificing accuracy for the sake of speed. An absence of the distinguishing features of the English calligraphy of the period would, I think, suggest the foreign domicile of both. In the process of transcription the delicate bloom of age—if I may so describe the thin coating of dust and the brown hue of the faded ink, which a century and a half’s interment in a forgotten deed-chest has brought to perfection—must necessarily disappear. Yet even in their

present form these awakened voices may convey to many readers a peculiar charm. There is a pleasurable fascination in finding oneself on really intimate terms with those who talk familiarly of surroundings which we are now only accustomed to regard as matters of history or romance.

I will leave the letters to tell their own little story in their own way, leaving the judicious reader to dwell at his own leisure on such points as here and there may strike his fancy. I should, however, premise that at the commencement of the correspondence we find three sisters—one, Mrs. Ayscough, apparently a widow and childless, living at Lincoln with her cousin, Edward Beresford; while the other two, Mrs. Skipwith and Madame Chaumont, are at Namur, in Flanders. The former seems to have been unmarried, but the latter was a widow with three children, Joseph, Mary, and Theresa. Namur, like other towns in Flanders at that time, had become a resort of English Catholics. In fact, it possessed as its bishop Dr. Strickland, an Englishman, who was formerly an adherent of the Pretender, and who, in 1719, came to London and carried on some abortive negotiations with the leading Catholics there, with a view to obtaining some concessions from Rome which would enable all English Catholics to conscientiously transfer their allegiance to the house of Brunswick.*

In the first letter, addressed to “M^{rs} Ayscough at M^r Birsfords house about the hill in Lincoln, Lincolnshire,” the death of Madame Chaumont is announced. The letter runs thus:—

nemur—Scep^{br} 21, 1716.
fower days afters the recit of yours, Deare Sister, the fattell blow was giuing, our Deare Sister Chaumont leaft this world. it is sartinly she maid a most happye exchange, macking a most piouss endd afters a long painfull sicknes, wich she underwent with much patiouss, to the edefecation to all that was abought her. god giue me gracs to follow her. you will exsep I should giue some account how she has leaft her children. She maid no will, but, as my Brother Chomont leff all to her disposing wille she liued, an to bee equely disposed one at her death amonst her Childrⁿ, she was very carfull to preferne, not giuing anny thing away, nore more to one Child then a nother. She was sartinly a woman of a most upwrit, worthy temper.

I haue considered your kind offere in enneding the rest of my days with you—a happiness I could wish for; but my great age an continuall care for so long a time how to gitt bread has maid me uery unfit for a jorney, an illheallth besids the inconueny you must bee pout to goe to houskeeping for me. to pay for my tabell will cost you 20 pond a year. this, my Deare Sister, must stratrin your fortune, wich I haud rather souffer then doe, being it is souist [! sauvest, safest] to my sins; but if you haue anny thing to sparre I should bee uery thankfull to yr to you, but leaue all to [you], an all ways at [?] yr health an happiness. now aime [I am], Dear Sistere, y^r for euer, SKYPWITH.

my pore siter Chaumont dyed the 16 at five oclock in the aftere non of Sceptember. y^r Nephwe ann Necis

* See Butler’s ‘English Catholics,’ iii. 120.

presents thar Dutty—will writ to you. pray let me hear from yo. I shall bee afraid I aim so unfortnit to out lue all my frinds.

The following is also from Mrs. Skipwith to Mrs. Ayscough:—

nemuer, ox^b 28, 1716.

this day the post brought me one from my Deare Sister. I rely was in consarne, thinking it long, ore fearing ma[i]n had miscaried, that you did not Ansawre to the mallincolly nose of my pore sisters death, most happe for her an Edefing to all abought her, an for some mouth beefor talk of nothing Ellice but of a Blessed Eternity. you are misstacken. she forgott non of her frinds, but spock of you verry offeann, an lefft a littell memory¹, a pryty bottell to keep in your pockett, with a gold head, to remember her. she was sartinly a most vertus, worthy, good woman, an much lemented by all that was a quainted with her. I begd your pardon if I did not let you know this in my first letter, but was rely soe full of sorey I did not know what...["I said" erased] ore how to oucorome the affixtion I was in.

praye let me know how I shall scend y^r this bottell. I beelue my Necis cane scend it to London. you must lett me know how [=whom] it must bee giuin to thear.

I doe not refuse to come an see you in England, but prudenc in being as littell chargabell to my Relations denies me that happynes. a thousands thanks to you for th^e fine pond you desine shall keep me warm. rescue all the gratfull acknowleg^{ment} that is poysaisbl from, Deare Sister, y^r affectinat hombell saruent

SKYPWITH.

y^r pleas to giue the mony to Mr Daniel Arthur, Banqur Marchand in Treinty [=Trinity] Lane, London, desiring him to return it me at antwerp att double usance.

The words in italic are in the same hand as the following, which is written by Mary Chaumont on the outer leaf of her aunt Skipwith's letter:—

my aunt skipwith hauing giuen you, dr aunt, in dew time notice of my dr mothers death, & making you my excuses for not writing then myself is y^e occasion I diferd it til y^e day that my aunt had a letter from you in answer to hers. I need not tel you, dr aunt, y^e great affixtion I am in for my great loss of my honored, dr mother. You can wel imagine it. 'tis a most senseable one to us indeed; and, if anything can in some measure alay our uast[?] grief, tis the hapy end shee made, dying most piously, and euen to her verry last breath that shee continued to be senseable gaue marks of an intire resignation to y^e wil of almighty god. we ought al of us to make reflections on y^t, wch I beg of you also to doe, dr aunt, and consider the happiness of dying a member of y^e roman catholick church,* y^e only and true one, out of wch there is no saluation: besides I coniure you, dr aunt, to reflect you was bread up in that religion, and that it is the greatest of misfortunes to haue left it. I hope you^l pardon my speaking so freely to you, and believe tis consience & charity obliges me to it, els [I] should not take y^r liberty, wch pray be so good to excuse and recieue as I designe it you.

my Brother sends you his duty and will write himself soon.

I hope you will favor me with an answer

I am, dr aunt, y^r dutfull neece

M. CHAUMONT.

the Banquiers adres in London is Mr Daniel Arthur in trinity Lane.

* "roman" is interlined: "church" is written over a smudge, "religion" having been apparently erased.

The following is on the back in the same hand:

My aunt Hanford is alive and I hope well. I don't think I shall euer see her more, not designing for england, but to retire with my dr aunt Skipwith in a religious house. I beg, dr aunt, you'll let me know how one may direct a letter to Mr fuller skipwith as soon as posible.

CHAS. FREDC. HARDY.

Gray's Inn.

(To be continued.)

BIBLIOGRAPHY OF THE 'GERUSALEMME CONQUISTATA.'

(See 7th S. iii. 101, 141.)

When I wrote my note on this subject I had only a second-hand acquaintance with Father Serassi's 'Life of Tasso' (Rome, 1785), and did not know that it contains by far the fullest and most accurate bibliography of Tasso's multifarious works up to date. From this source I now learn that at least two editions of the 'Conquistata' are omitted from my former list, and that some included in it were reissued under other dates. The following editions and issues of the work in a separate form are specified by the learned father:—

- 1593, 4to. Rome, Facciotti.
- 1594, 4to. Pavia, Viani.
- 1594, 4to. Milan, Antonio degli Antonii.
- 1595, 12mo. Paris, L'Angelier.
- 1601, 12mo. Pavia, Bartoli & Bordoni.
- 1607, 4to. Naples, Carlino & Vitale.
- 1608, 4to. Naples, Carlino.
- 1609, small 12mo. Venice, Giunti.
- 1626 (?), 4to. Venice, ?
- 1627, 24to. Venice, A. de' Vecchi.
- 1628, 4to. Venice, A. de' Vecchi.
- 1629, 4to. Venice, A. de' Vecchi.
- 1632, 4to. Venice, Li Turrini.
- 1642, 4to. Venice, ?

Of these I omitted to notice the six editions or issues of 1601, 1608, 1626, 1627, 1629, and 1632, which for the present I can only describe at second hand. Not one of them is to be found in the British Museum Library, and I have not been lucky enough to stumble on any of them elsewhere.

1601. "Della Gerusalemme Conquistata, &c. Libri xxiv. Novellamente ristampati, ove in 24 versi posti nel principio si chiude il senso delli 24 libri. In Pavia mdc. appresso Pietro Bartoli & Ottavio Bordoni." 12mo. Dedicated to Fabrizio Tadini, Cavaliere Bergamasco. Serassi notes that this is an elegant and convenient edition, printed in a beautiful small italic.

1608. This is simply a reissue by Carlino of the edition of 1607, printed by himself and Constantino Vitale.

1626. Serassi, who had not seen this edition, simply gives the reference, "Dal catalogo della Libreria Menarsiana." The mere entry in a library catalogue, however, can hardly be accepted as a

guarantee of the existence of a volume otherwise unknown.

1627. "La Gerusalemme Conquistata, &c. In Venezia MDCXXVII. per Alessandro de' Vecchi." 24to. A copy of this edition was in Serassi's own extensive collection.

1629, 1632. These are merely reissues of the edition of 1628, which I have already described as a reprint of the Roman edition, but with different title-pages and dedications. The former is dedicated "All' Illustrissimo Sig. Alfonso de' Signori di Spilimbergo," while the title of the latter runs, "Il Goffredo ovvero la Gerusalemme Conquistata del Sig. Torquato Tasso; in quest' ultima impressione migliorata. All' Illustre Sig. Ludovico Caballino dedicata. In Venezia M.DC.XXXII. per li Turrini, all' insegna della Torre." Serassi notes that a copy of this last is in the library of S. Pietro in Vincoli, and suggests that in all probability De' Vecchi, finding the work unsaleable, made over the copies on hand to Turrini, who, after the manner of his kind, issued them with a new title as a new edition.

Besides these printed editions there exists in the Imperial Library at Vienna a MS. of 238 pp. in Tasso's own handwriting, containing the greater part of the 'Conquistata,' with innumerable corrections and alterations. This, with a number of other MSS., was transferred from Naples to Vienna in 1723, and a note written inside the cover records the fact that it was given to the Library of S. Apostoli at Naples by Simone Polverino in August, 1623. The Abate Polverino had been entrusted by Tasso with the publication of his 'Discorsi del Poema Eroico' and his 'Dialogo dell' Imprese,' and Serassi conjectures with great probability that this MS. came into the good father's possession through his having been employed to transcribe it for the press.

Serassi's 'Life' also enables me to supplement my account of the other editions in several particulars.

Angelo Ingegneri, who superintended the first edition of the 'Conquistata,' had twelve years before edited the simultaneous two first editions of the 'Liberata,' those of Lyons, 16mo. (so described in the British Museum Catalogue and elsewhere, but in reality smallest 8vo.), and of Casalmaggiore, 4to., both bearing the date February 1, 1581, at the end of the dedication to Charles Emmanuel, Duke of Savoy. Ingegneri tells us that he wrote out the entire poem in six nights—a somewhat startling record, considering that the 'Liberata' runs to considerably over 14,000 lines. He had intended to edit it with an elaborate apparatus of plates, arguments, &c., but the appearance of Malaspina's surreptitious and imperfect first edition of the poem, towards the end of 1580, made him "hurry up" with the authentic, though still not quite perfect, version.

Of Reszki, to whom Tasso addresses the octave which appears in one of the Museum copies of the 'Conquistata,' Serassi quotes a letter to Gherard Voss, dated 1598 ('Stanislai Rescii Epistolarum,' Naples, 1598, 8vo., part ii.). In this letter the ambassador tells how greatly he had enjoyed the conversation of Tasso, who was a frequent guest at his table, and confesses that he had never properly appreciated Italian poetry till he heard the poet recite a portion of the 'Mondo Creato.'

A letter of Apostolo Zeno, quoted by Serassi, refers to the decree of the Parliament of Paris condemning L'Angelier's edition of the 'Conquistata' (Zeno, 'Lettere,' vol. ii. p. 161). In this letter Zeno notes that the decree is mentioned by Dupin in his tractate 'De la Puissance Ecclesiastique et Temporelle,' 1707, 8vo., and given at length in the 'Preuves des Libertez de l'Eglise Gallicane,' by Sebastian and Gabriel Cramoisy, second and enlarged edition, 1651, fol., vol. i. pp. 154-5. Neither of these works being in the British Museum, I cannot at present verify the references.

With regard to the canzone "Perchè la vita è breve," the statement of Fontana that it was published for the first time in the 'Conquistata' of 1607 is apparently correct. The truth seems to be that Tasso first dedicated it to the Princess of Bovino, and afterwards, with some slight alterations and the addition of two other canzoni, to the Princess of Paliano. In the latter form it did not see the light till it was printed by Foppa among the posthumous works of the poet in 1666. It is not included in the collection of poems in praise of the Princess of Paliano, edited by Tasso under the name of Uranio Fenice, Rome, Martinelli, 1591, 4to., so that in all probability it was written after that date.

Among the commentators of the 'Conquistata' is a certain Sig. Francesco Birago ("Gentiluomo Milanese"), celebrated, says the euphemistic Serassi, for his writings on subjects of chivalry, who recorded his mental opacity in a quarto volume published at Milan by Benedetto Somasco in 1616. Some folk, he tells his readers, say that Tasso has bettered his original poem by rewriting it; others that he has worsened it. With such controversies, however, he (Benedetto) has nothing to do. He found the 'Conquistata' unannotated, and had been minded to annotate it for his own benefit. I can testify that he did not do it for the benefit of anybody else.

The best brief review of the differences between the 'Liberata' and the 'Conquistata' with which I am acquainted is to be found in "De Torquati Tassi poemate quod inscribitur Gerusalemme Conquistata quid sit sentiendum Thesim proponebat Facultati Litterarum Parisiensi A. de Grisy, Juris Doctor." Paris, Thorin, 1868, 8vo.

SEBASTIAN EVANS.

THE NONJURORS.—I have lately received from Messrs. Bull & Auvache, of Bloomsbury, a copy of the 'Life of Kettlewell,' 1718, containing a good deal of MS. which seems of some value. There are several marginal notes on the list of Nonjurors (App. No. VI., pp. xii-xxxv), of which one or two are dated 1733, and many refer as an authority to a letter from Browne Willis to Dr. Rawlinson of August 9 in the same year. This appears to lead to a conclusion that the writer, if not Rawlinson himself (which could, of course, be at once ascertained at the Bodleian), was in some connexion with him. There is, also, on the fly-leaves an alphabetical list of Nonjuring names, arranged in two alphabets, I cannot make out why. At first I thought it was merely a rearrangement of the printed list, but on examining and collating it I found an addition of no fewer than fifty-one names, besides five non-abjurors more than the seven in the printed list; also several descriptions are added. If the Editor of 'N. & Q.' is willing, I shall be glad to compile as complete a list as I can from these various authorities and other books of reference, and send it for publication.

The volume further contains, lying loose within the boards, two small documents, of which one is a few sentences headed 'Of the Church and its Powers,' seemingly the beginning of an essay which was never proceeded with, and I do not think of any importance; but the other seems of great interest, being 'The Form of Admission' evidently copied for some special case, since feminine pronouns are inserted. Whose form it is I do not know; it is totally different from that in Kettlewell (App. No. XVII.); perhaps it is Bishop Deacon's, but I have not seen that, as it is unluckily not reprinted in Hall's 'Fragmenta Liturgica' with the rest of Deacon's offices. It has not the use of *christm*, which Lathbury's 'History of the Nonjurors' (p. 501) states was a part of Deacon's form; but this may have been left out on purpose. I will not copy it at length, since it may be well known; but I should be glad if any correspondent can say whether it is Deacon's or not. It begins, before the actual admission of the penitent, with five questions, of which the first is, "Are you in your conscience fully persuaded that there is now subsisting, and hath for a long time (God knows) unhappily subsisted, a grievous and lamentable schism in the Church of England?" *Answer*: "I am indeed so persuaded."

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

Foleshill Hall, Longford, Coventry.

SHAKESPEARE.—Mr. Knighton, in his speech at the dedication of the Shakespeare memorial in Paris, referred to the great poet as of "low extraction," or words to that effect. I venture to doubt this very much. In the reign of Queen Elizabeth, and prior thereto, there was a different

standard for the rank of butchers, glovers, hosiers, haberdashers, and others engaged in various household trades and occupations in our country towns, from that which obtains at the present day. They then held foremost positions amongst the burghers, and the very fact of Shakespeare's father having had a family coat of arms, together with a crest, granted him by the Herald's College, shows that he held a high position amongst the community of Stratford-on-Avon. The coat may not be so old as the Lucys'; but the fact of his having one accorded him at all by the then very conservative Garter and his visitors shows that the Shakespeare family was of high respectability and consideration. Moreover, can it be doubted that Shakespeare must have been very well educated? Wolsey, who was also a well-educated man, was the son of a butcher, but no one threw this in his teeth until his fall. And again, in later times, the great Protector, who I believe was really nobly descended, and whose father had been knighted by James I. in his progress through Huntingdon, was held up to ridicule as the son of a brewer; whilst in almost our own day Cobbett, who professed Liberal opinions, addressed the great Sir Robert Peel as "Baronet and Cotton Spinner." The fact is that the English do not like trade, and nothing perhaps roused their anger more during the Great War than Napoleon styling us "a nation of shopkeepers." My belief is that the old butcher, fletcher, glover, or skinner of Stratford was a gentleman of degree and consideration in his native town.

J. STANDISH HALY.

Temple.

ON THE USE OF THE WORD "CHAPEL" BY PRINTERS.—There is no doubt that the word "chapel" has been in use among English printers from the time of Caxton to now; and to me it is equally plain that the word has designated always a meeting of the duly enrolled members of a printing-office, and not the place of meeting. Halliwell, in his 'Dictionary of Archaic Words,' defines "chapel" as "a printing-house," giving Holme's 'Academy of Armory,' 1688, as his authority; he also refers to 'Life of Dr. Franklin,' 1819, p. 56, as confirmation. Both these references are erroneous. Randle Holme, in his long description of printers' customs, merely copies verbatim from Moxon's 'Mechanick Exercises,' 1683. Moxon himself was not a practical printer, and appears to have misunderstood the precise meaning of "chapel." Franklin, however, was a compositor, and always uses the word correctly; and it is from a note added by the editor, and not from the celebrated printer, that Halliwell's erroneous quotation is made.

"Chapels" are still held in printing-offices, much the same as in Caxton's time. The president is called the "father," and he takes the chair in the

chapel. There is also a "clerk," whose duty is to take care of the funds. Their prolonged existence is the best evidence of their usefulness. "Chapels" are called to settle internal disputes among the workmen, to decide upon a common course of action when a trade dispute arises, to welcome the newly-fledged workman on the conclusion of his seven years' apprenticeship, and to consider applications for relief from the chapel funds.

I think the "chapel" is now confined to England; but before the great French Revolution it existed in France, Belgium, and Holland. The French called it "La Chapelle," and their chapel had the right, never allowed in England, of claiming through their "chapelain" a copy of every book printed by them. The members were all called "compagnons."

The question which suggested these remarks is, Why are these printers' meetings called "chapels"? The generally accepted answer is, because the first printing-office in England was erected in a side chapel of Westminster Abbey.

Each printer hence, how'er unblest his walls,
E'en to this day his house a chapel calls.

So sings McCreery. But it is now acknowledged on all hands that the words "printed in the Abbey of Westminster" apply to the Abbey precincts, and not to the consecrated building, which would have been profaned by such treatment. Whence then is the word "chapel"? I believe it to have a common origin with the word "chapter." Knight companions attended the chapter of their order, and the printers who work together in one room are to this day called "comps.," which is the short of "companion," and not of the word "compositor."

I think, though I cannot quote an instance, that in Low Latin *capella* meant the official meeting of any body of men. Can any reader throw further light on the question?

WILLIAM BLADES.

"IN HIS BUTTONS."—In the Isle of Axholme we say of any one who is unusually smart and capable that he has "all his buttons on"; or if speaking of a person's fitness for any particular undertaking, that he will easily do it, "it's in his buttons." In Notts they say, somewhat more coarsely, "it's in his breeches," but the idea appears to be the same, viz., that of one competent, ready, fully equipped for his work. In the 'Merry Wives of Windsor' (III. ii.) the Host says of Master Fenton, "He will carry't, he will carry't; 'tis in his buttons." Canon Ellacombe, in his 'Plant-lore of Shakspeare' (1884, p. 27), explains this by a reference to the old custom of divination by bachelor's buttons (*Rumunculus acris*); but I would suggest that our localisms point to a simpler explanation and one nearer hand.

C. C. B.

MAID.—Now and again, when in contact with members of the peripatetic fraternity who go by

the common term gipsy, note-takers may hap upon some quaint term or word of uncommon usage. One of these is the use of the word "maid"; and of the three or four times when it has been used in my hearing, the gipsy woman has used it when speaking with grown girls or young women whom she thinks unmarried. I was speaking the other day with a gipsy woman named Smith, when a young lady passing us dropped something. This Mrs. Smith hastened to pick up, and on giving it to the lady said, "Allow me, maid, if you please." This gipsy woman and most of her class that I have met with always address married ladies by the title "lady."

THOS. RATCLIFFE.

WORKSOP.

[A. J. M. has noticed similar forms of speech.]

'CHRISTA-SANGITÁ.'—So few (if any other) efforts have been made to clothe Christian doctrine in a Sanskrit poetical and literary form, that a poem called 'Christa-Sangitá' deserves to be noted. The work is dated "Bishop's College, Calcutta: printed by J. Sykes, 1831," and the copy in my possession has written on the fly-leaf the words "John Mill, Esq., from W. H. Mill, June 14 1831," the signature and date at the end of preface (p. lxi) being "W. H. Mill, Bishop's College [Calcutta], Easter, 1831." This interesting attempt to describe the great doctrines and events of the Old and New Testaments in elegant Sanskrit verse is worthy, I venture to think, of notice now that fifty-seven years have passed since its publication by that pious and learned missionary and scholar Dr. Mill, who, with his colleagues, was a living refutation of the vulgar notion that Christian missionaries in India are, or have been, deficient in scholarship and culture. Just opposite the preface are quoted the Greek hexameter verses from St. Gregory of Nazianzen's poetical epistle to Nemesius:—

Κασταλίη Δάφνη τε, δρυὸς μαντεύματα κείσθω
* * * * *
Αὐτὰρ ἐγὼ τὰ με Χριστὸς ἐμὸν φάος ἐξεδίδαξεν
Ἄσω, Χριστοφόρων στομάτων θεοτευχέα
μολπήν.

Then follows a translation of St. Gregory's verses into Sanskrit rhythms.

Mill's own sacred Sanskrit poem on the whole of the gospel narrative forms the body of the volume. In the valuable preface Dr. Mill mentions that he has had predecessors in his devout task. The Jesuit Father Beschi published in Tamil his

"Tembarani; or, the Unfading Garland," of which some description may be seen in the preface to Mr. Babington's translation of the 'Adventures of the Gooroo Paramathan' (a work ascribed to the same author), in Hough's 'Answer to the Abbé Dubois,' and in Hoole's 'Journey in Southern India.'

On pp. iv and v of the preface reference is made

to the Christian forgeries of Brahmanic writings printed in French at Yverdon in 1778, which imposed on Voltaire, "who introduced the MS. to the King's Library," and what is stranger, on Baron Sainte-Croix and on Anquetil du Perron. A Carmelite missionary "of the forger's own communion," F. Paulin à S. Bartholomæo, in his 'Systema Brahmanicum,' p. 315, admits, while on the grounds of a missionary and laudable object in the pious fraud he justifies, the deception.

Much further interesting matter is contained in Mill's preface, and among other writers he refers to the pious verses of the Christian Egyptian poet of the fourth century A.D., Nonnus of Panopolis, who paraphrased St. John's Gospel by turning it into Greek dithyrambics, otherwise known as Dionysiacs; and I might add that in our own generation Dr. Milman, the illustrious historian of Latin Christianity, has also left us a volume of translations from the Greek poets, in which he has included some by Nonnus; but as Milman justly says of Nonnus, when he became a Christian he possibly became a better man, but his conversion made him a worse poet. Mrs. Elizabeth Barrett Browning also refers to Nonnus in her beautiful essay on the Christian Greek poets.

H. DE B. H.

HENRIETTA HOBART, COUNTESS OF SUFFOLK.—At Blickling Hall, Norfolk, is a fine full-length portrait of this lady, who played a conspicuous part at the court of George II., and was lady of the bedchamber to Queen Caroline. She is represented as a handsome young woman, very tall and slender, in a fancy dress, wearing high-heeled shoes, and holding in her hand a mask. In all probability this was painted by Charles Jervas, who died in 1739, of whom Horace Walpole speaks very disparagingly in his 'Anecdotes of Painters,' observing that "in general his pictures are a light, flimsy kind of fan-painting as large as the life"; and certainly the wide outspread petticoat of the lady does much resemble a fan. However, there is difference of opinion in regard to the merits of Jervas as a painter, for Pope has the following harmonious lines in regard to his productions:—

Beauty, frail flower that every season fears,
Blooms in thy colours for a thousand years.
Thus Churchill's race shall other hearts surprise,
And other beauties envy Worsley's eyes,
Each pleasing Blount shall endless smiles bestow,
And soft Belinda's blush for ever glow.

'Epistle to Mr. Jervas,' 57-62.

The fine mansion of Blickling was at that time the property of the Hobarts, and the father of the countess, Sir Henry Hobart, was killed in a duel with Oliver Le Neve in 1709. Henrietta Hobart, who was his eldest daughter, was born in 1681, was married first to Charles, Earl of Suffolk, and subsequently to the Hon. George Berkeley. She died

in 1767, at the advanced age of eighty-six. She is alluded to by Swift in the imaginary account of his own death arriving at court:—

And Lady Suffolk, in the spleen,
Runs laughing up to tell the Queen,
The Queen, so gracious, mild, and good,
Cries, "Is he gone? 'Tis time he should."

A good many of Jervas's pictures are yet in existence in Norfolk houses, and it may be observed that he painted the portrait of Sir Robert Walpole engraved in Lodge's 'Portraits.'

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ICE.—We are so accustomed to the use of ice imported from abroad that those who do not think about the past may well have come to the hasty conclusion that our forefathers in remote times were in this particular as well off as we are. The following passage from the November number of *Blackwood's Magazine* for 1823 shows that foreign ice was then a novelty:—

"Two or three mild winters, of late, have brought a new article of foreign trade into England. Ice, for the use of the confectioners, comes now to us all the way from Norway; where a gentleman, we understand, is making arrangements to send over even snow, at a far cheaper rate than it can afford to fall in this country..... This imported ice..... is the foremost in our streets now of a mornings, moving along in huge cartloads, from the below-bridge wharfs; and looking, as it lies in bulk, like so much coagulated Epsom salts."—Vol. xiv. p. 509.

It would be interesting to know who the person was to whom the idea first occurred of importing Norwegian ice into England. ASTARTE.

THE MAN WITH THE MUCK-RAKE.—This well-known figure in Bunyan's 'Pilgrim's Progress' was doubtless described from a scene depicted on tapestry and hung on walls. There is an early mention of it in W. Bullein's 'Dialogue,' first printed in 1578 (see E.E.T.S. reprint, p. 82). We there find three pictures on tapestry described together:—

"The firste of them with a Rake in his hande with teeth of golde, doe stoupe verie lowe, groping belike in the Lake after some-thing that he would finde; and out of this deepe water, aboue the Rake, a little steuple."

See the context, which gives a full explanation, showing the reference to simony.

WALTER W. SKEAT.

"QUITE THE CLEAN POTATO."—This somewhat ludicrous expression I have met with several times in 'A Pink Wedding,' by R. M. Jephson (Routledge, no date), viz., in pp. 235, 333, 367, 371. In all these places it is used of a person only, and of a person who is exactly what he ought to be, the very pink of perfection, as is shown by the author's own words in p. 235, viz., "I am convinced he is a first-rate one—quite the clean potato, in fact." It might very likely be used of things also. F. CHANCE.

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.

CHERRIES.—'Our English Home' (1861), p. 148, contains the following:—

"Cherries grew in Holborn in the same century [thirteenth]; Henry III. ordered them to be planted at Westminster; and Giles de Andenard, the royal gardener in the reign of Edward I., also planted some cherry trees in the same garden."

I should be glad of any references to, or suggestions as to the original sources whence these statements are drawn. We do not know of any M.E. references for *cherry* before its mention in 'Piers Plowman.'
J. A. H. MURRAY.
Oxford.

CHEAT BREAD.—Has anything been made out as to the history of this term as commonly used from the fifth to the seventeenth centuries? It is explained as "wheaten bread of the second quality, made of flour more coarsely sifted than that used for manchet, the finest quality." Chapman, 'Batrachom.', 3, has, "Their purest cheat, thrice boulded, kneaded, and subdued in past." Mofet, 'Health's Improvement' (ed. 1746), 339, has, "Our finest manchet is made without Leaver, which maketh Cheat-Bread to be the lighter..... and also the more wholesome." Probably the name has been discussed somewhere, since Nares glanced at it. If so I shall be glad of a reference. I do not want information about the thing, or quotations unless they are earlier than 1450.

J. A. H. MURRAY.

Oxford.

FLODDEN FIELD.—One Waugh, of Shaw, Selkirkshire, was a standard-bearer in this battle. References to him are wanted.
W.
Athenæum Club.

A QUARTER LICENCE.—I have lately been examining some parish registers *temp.* 1649-1720, and have found several entries of marriages in the following form: "William Beere and Rebecka Lee. A quarter Lycence." I should be glad to learn the meaning of a "quarter licence."

Amongst the baptisms I found the following entry: "Gidion, son of Gidion Buckingham by Grace his wife and choice." What is the meaning of "wife and choice"?
HARRY DRAKE.

CAPTAIN OF THE ACHILLES.—The *British Trident* gives the following account of an engagement between an English merchantman privateer and a French privateer:—

"On the 2nd December [no year mentioned; about 1780] the Achilles, armed merchantman, being on her passage to Jamaica, with about 120 soldiers on board,

was attacked off St. Domingo by a large French privateer, which she engaged for some time very bravely, and at length boarded and carried. She proved to be L'Entrepreneur, of 18 guns, 185 men, 27 of whom were killed or wounded. The Achilles had only one man killed and 14 wounded."

I am anxious, if possible, to discover the name of the captain or master of the merchantman. Can any of your subscribers give me the information, or direct me where to look for it?
H. T. M.

SONNET BY MATTHEW ARNOLD.—The opening lines of Mr. Matthew Arnold's sonnet 'East and West' commence thus:—

In the bare midst of Anglesey they show
Two springs which close by one another play;
And, "Thirteen hundred years ago," they say,
Two saints met often where those waters flow.

Would any reader inform me what is the tradition connected with the incident of meeting, and where the springs referred to are situated in Anglesey?
A. W.

RIDDLE.—Can any of your readers give me the solution to the following riddle?—

To five and five and fifty-five
The first of letters add,
'Twill make a thing to please a king,
And drive a wise man mad.

G. TAYLOR.

OLD WINE-GLASSES.—Will any correspondents of 'N. & Q.' send me, direct, information respecting seventeenth and eighteenth century wine-glasses, and particularly notes on, or references to, dated examples, with sketches and dimensions, and descriptions of their shapes and stems, and the engravings on the bowls?
ALBERT HARTSHORNE.

Bradbourne Hall, Wirksworth.

TWEENIE.—The following remarkable want is advertised in the *Guardian* of August 29:—

"Wanted, a tweenie. Must have been in service. Churchwoman.—Lady Adams, Anstey, Coventry."

I have sought for the creature in several dictionaries, including, of course, Prof. Skeat's, without finding it; and in my eager impatience, amidst the silence of oracles, have committed the crime of conjecture, guessing that we owe *tweenie* to the Aryan base *dua* or *duwa*, and that it is a girl who does worse than serve two masters, in that she fulfils the behests of two menials, being at the beck and call of both cook and housemaid.

O Gemini! protect me in my presumption when the philologists of 'N. & Q.' shall come to deal with me, and move somebody to tell me what the *tweenie* is, if it be other than I have imagined!
ST. SWITHIN.

BALL OF STONEHOUSE.—Sir Alexander John Ball, Bart., a distinguished admiral and the friend of Nelson, died at Malta (of which island he was first British governor) in 1809. I am desirous of

obtaining any information with regard to the family—which was of Stonehouse, co. Gloucester—beyond the somewhat crude and inaccurate pedigree which appears in Betham and is subsequently inserted by Burke until the baronetcy became extinct in 1874. What connexion had Sir Alexander with Blofield; where and when was his mother buried; what became of his brothers and sisters? Who is the present representative of the family? I have reason to think the family was connected with Cape Breton Isle.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

THE PENINSULAR WAR: 92ND FOOT.—With reference to the battles of the Pyrenees it has been stated that

“for nine days the armies had been in each other's presence, and in severe operations and desperate fighting these days were unexampled. Well might Wellington afterwards declare that ‘with the army which had crossed the Pyrenees he could do anything or go anywhere.’ Born in different lands, upon the battlefield national distinctions were forgotten,—the Scottish fully supported their well-known reputation, and that noble corps—the 92nd—whose stern valour would have graced Thermopylæ, was principally composed of Irishmen.”

The above is quoted from Maxwell's ‘Life of Wellington,’ vol. iii. pp. 209–10, of the first edition, published in 1841 by A. H. Baily & Son, London. I wish to know if the statement that “the 92nd was principally composed of Irishmen” is literally correct. I am quite aware that the second battalion was quartered in Ireland from 1804 till 1812.

HENRY G. HOPE.

6, Freegrove Road, N.

HENRY FIELDING.—Is anything known regarding the connexion between Fielding and “the Universal-Register Office, opposite to Cecil-Street, in the Strand”? That he had some interest in this concern is, I think, made sufficiently clear from an advertisement which is inserted at the end of the second volume of the first edition of ‘Amelia,’ and which ends with the following announcement:—

“All Persons who intend to take in *The Covent-Garden Journal*, which will be certainly published on Saturday the 4th of January next, price 3d., are desired to send their Names, and Places of Abode, to the above Office, opposite Cecil-Street in the Strand. And the said Paper will then be delivered at their Houses.”

At the end of the ninth chapter of the fifth book of ‘Amelia,’ Fielding has ventured on a puff of this concern which would have done credit to his contemporary John Newbery. A clerk in the Universal Register office is said, by his general acquaintance with servants, to be master of all the secrets of every family in the kingdom. In addition to being a registry-office for servants, this establishment appears to have been a medium for the disposal of estates and houses, of advowsons and next presentations, and of all offices, civil and military, and for the effecting of loans and insurances on

every kind of marketable property. I think it very probable that it may have owed its existence to the constructive brain of Fielding.

W. F. PRIDEAUX.

MS. OF THOMAS OF MONMOUTH.—Can any of your readers tell me of the present whereabouts of a MS. by Thomas of Monmouth, ‘De Vita Sancti Guilhelmi pueri et martyris,’ in eight books, written in 1160? I have all that Pito, Leland, Bale, Tanner, and Hardy say about it. Tanner, who wrote in 1748, said that it was “in bibliotheca Christicolorum Nordovici.” I do not know what this means, and I have searched Norwich without finding any clue. From the minuteness with which Bale in 1557 and Tanner in 1748 describe this MS., I imagine that they had access to it; but now no one, so far as I know, knows even the library in which it was kept, nor can I find any other allusion to the latter. It seems curious that a MS. which survived the Reformation and the Rebellion should have disappeared with the last 130 odd years.

C. J. R.

A YORKSHIREMAN'S ARMS.—There is an old saying that a Yorkshireman's coat of arms consists of “a flea, a fly, and a magpie”—a flea because it will bite anybody, and so will a Yorkshireman; a fly because it will drink with any one, and so will a Yorkshireman; and a magpie because it will chatter with any one, and so will a Yorkshireman. Another version of the saying substitutes a fitch of bacon for a magpie, for the reason that, like a Yorkshireman, it is good for nought till it is hung. Is this saying to be met with in print? It reaches me by oral tradition.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

SHERIDAN FAMILY.—Information is wanted as to the names of the sons of Dr. Thomas Sheridan, who was born 1687, died 1738. Also the names of their wives and children.

D. CLARKE.

76, Woodstock Road, Oxford.

OVERMAN'S ALMSHOUSES.—These almshouses stood in Montague Close. They were founded by Mrs. Alice Shaw Overman, of Newington, as recently as 1771, for eight women. They were vested in three trustees, who were to nominate the pensioners. There is a view of them by J. C. Buckler, 1827. They are not mentioned in the Endowed Charities Report of 1829, but appear in Sampson Low's ‘Charities of London,’ 1850. As Montague Close was pulled down in 1831, they must have gone with it. Will Mr. Rendle, the historian of Southwark, tell us where they have gone; or whether the Charity Commission is destroying them, as it seems to be gradually sucking to death Emanuel Hospital? The poor beadswomen were to receive one pound a month and ten shillings on New Year's Day. Are they receiving this, and therefore still almshouses; or have they become

strictly *beadwomen*, and are only praying to get it?
C. A. WARD.

Walthamstow.

MEDICEAN STARS.—I should be glad to know what stars are so called. E. COBHAM BREWER.

ROBERT BROWNING ON SIR WALTER SCOTT.—Are there any allusions, direct or indirect, to Sir Walter Scott in the writings of either Robert Browning or Mrs. E. B. Browning?
JONATHAN BOUCHIER.

BOSWELL, THE BIOGRAPHER.—In vol. i. of 'Scotland and Scotsmen,' by John Ramsay, of Ochertyre, it is said (p. 171) that James Boswell, the biographer, was discovered in London by Alexander, Earl of Eglintoun, who took him to his own house and "gave him a Pisgah view of the gay world. From a very extraordinary letter of Boswell to that noble lord, published, as was generally believed, by himself, it would appear he was exceedingly enamoured of it." And a foot-note refers to 'Letters, &c., between the Hon. Andrew Erskine and James Boswell, 1763.' I have consulted the volume referred to, and find no letter from Boswell to Lord Eglintoun, and would, therefore, ask (1) where the letter to which Mr. Ramsay refers was published; and (2) who was the Hon. Andrew Erskine? He refers to himself ('Letters,' p. 6) as "Andrew Erskine, Lieutenant in the 71st Regiment, blind of one eye, hump-backed, and lame in both legs"; but I can find no reference in the Erskine peerage pedigrees to any Hon. Andrew that corresponds with him. SIGMA.

BYRON.—I have a copy of the 'Ode to Napoleon Buonaparte,' by Lord Byron, thirteenth edition, London, John Murray, 1818, which ends with the sixteenth stanza, omitting the tribute to Washington, which I had thought inseparable from this fine poem. Was that stanza a later addition; or, if not, why should it have been omitted from this edition? It is not from any prejudice the reading public might be supposed to have entertained, for in the same volume occurs the 'Ode to Venice,' the last stanza of which has an allusion not altogether agreeable to British pride, while pleasing to American sensibilities. It is highly probable that both these matters have ere this received notice in 'N. & Q.,' and yet I would like to know of the matter.

The volume, the fourth of the "Collected Works," seems to be a sort of gathering of ends of editions, commencing with 'Manfred,' 80 pages; then, with a new paging, 'Beppo,' 51, followed by 'Mazepa,' the 'Ode to Venice,' and a fragment, in all 69 pages; then 'Hebrew Melodies,' with a new paging, 53 in all, including the lines on the death of Sir Peter Parker. 'The Lament of Tasso,' the 'Ode to Napoleon,' and the monody on the death of Sheridan are each separately paged, while all

the pieces, from 'Manfred' to the end, have title-pages of varying dates. One of these has the date 1823, while the title-page of the volume is dated 1820. It would seem that they had been printed separately, and then, when the novelty had worn off, the copies unsold were gathered by the binder into one volume. JOHN E. NORCROSS.
Brooklyn, U.S.

AUTHORS OF QUOTATIONS WANTED.—

In the *Friend* (1818), i. 318, S. T. Coleridge quotes as from 'Recommendatory Verses to one of the Old Plays':—

No, friend!
Tho' it be now the fashion to commend,
As men of strong minds, those alone who can
Censure with judgment, no such piece of man
Makes up my spirit: where desert doth live,
There will I plant my wonder, and there give
My best endeavours to build up his glory
That truly merits! J. D. C.

Inutilis olim
Ne videar vixisse. P. S. S.
"We are near waking when we dream that we dream."
EDITH REDE BUCKLEY.

Replies.

MRS. SIDDONS AS MARY, QUEEN OF SCOTS.
(7th S. vi. 241.)

The following interesting letter from this great actress, addressed by her "to some near and confidential friend," whose name is not given, is transcribed from 'An Old Man's Diary,' by John Payne Collier, part ii. pp. 3-4, and has, in all probability, never been before published. It seems that he and Thomas Campbell, the poet, in 1833 were about to join in writing a 'Life of Mrs. Siddons,' but the negotiation fell through on account of only 100*l.* being offered as his share to Payne Collier. He observes that Campbell had told him "that the letters of Mrs. Siddons were generally very insipid and worthless, but this, at least, does not deserve the character," an opinion in which your readers will coincide:—

1 Nov., 1805.

To speak sincerely, and as it were to myself, making my own confession, I never played more to my own satisfaction than last night in Belvidera: if I may so say, it was hardly acting, it seemed to me, and I believe to the audience, almost reality; and I can assure you that in one of my scenes with my brother John, who was the Jaffier of the night (a part of which he is not very fond), the real tears "coursed one another down my innocent nose" so abundantly that my handkerchief was quite wet with them when I got off the stage.

I do not like to play Belvidera to John's Jaffier so well as I shall when Charles has the part: John is too cold—too formal, and does not seem to put himself into the character: his sensibilities are not as acute as they ought to be for the part of a lover: Charles, in other characters far inferior to John, will play better in Jaffier—I mean to my liking. We have rehearsed it.

The Pierre was a Mr. Snow (a banker's nephew),

whose stage name is Hargrave: he is a sort of professional amateur, with a good figure, and may do better hereafter; but at present he is hard and dry: the wheels of his passion want oiling, and his voice is harsh; though that is not of so much consequence in Pierre. He wants to play Othello, but I fear it will not do: he would be more fit for lago with a little practice.

To return to myself. I never was more applauded in Belvidera certainly; though, of course, as a piece of mere acting, it is not at all equal to my "Lady." Belvidera, I assure you again, was hardly acting last night: I felt every word as if I were the real person, and not the representative. Excuse all this about

Yours most affectionately,
S. SIDDONS.

The play alluded to is, I suppose, 'Venice Preserved,' by Otway, a piece which never seems at the present day to be put upon the stage, and yet was once a favourite with many famous actors. The above letter quite bears out Mrs. Siddons's account of her once having studied the part of Lady Macbeth until she ran from the room and threw herself upon the bed in an agony of terror. We are elsewhere informed that when enacting the part of Mrs. Beverley in 'The Gamester' "her lovely neck and shoulders became suffused with a crimson glow of shame and indignation when insulted by Stukeley in her poverty and sorrow." "My Lady" in the letter must, of course, refer to the part of Lady Macbeth. Macaulay, in his celebrated essay on 'Warren Hastings,' mentions her having been present at the trial of Hastings in Westminster Hall, February 13, 1788. "There Siddons, in the prime of her majestic beauty, looked with emotion on a scene surpassing all the imitations of the stage." Four years before she had been painted by Sir Joshua Reynolds as the Tragic Muse.

Probably this great actress had arrived at the zenith of her fame about the year 1784, when Sir Joshua Reynolds painted the fine portrait of her as the Tragic Muse, and inscribed upon the petticoat "Joshua Reynolds Pinxit 1784." The lady at first imagined it only to be some ornamental work, but smiled when she saw what was done. Sir Joshua remarked, "I could not lose this opportunity of sending my name to posterity on the hem of your garment."

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

The *European Magazine* for March, 1789, p. 243, has the following remarks upon the first representation of the tragedy of 'Mary, Queen of Scots,' by Mr. St. John:—

"This play is rather a narrative than a drama, a versification of parts of Robertson's 'History,' and is cold and uninteresting, though on a subject very susceptible of dramatic effect. No person ever saw Banks's play on this subject without tears; but even the efforts of Mrs. Siddons could hardly produce any at this representation. The characters are brought forward and disappear we scarce know how; and a tamer Queen Elizabeth, both in the writing and performing, was

never seen. The description of Queen Mary's leaving the coast of France, verified from Robertson's, was the most poetical. Some parts of the piece had a ludicrous effect, and some were tedious. It had a most powerful support from the audience of the first night; but with every assistance of scenes, dresses, and excellent acting, will probably never be very popular."

In the April number of the same magazine, pp. 326-7, the prologue, by Mr. Fawkenner, and the epilogue, by Mr. St. John, are given in full.

J. F. MANSERGH.

There is certainly no tragedy of Racine entitled 'Marie Stuart.' The play of that name in which Rachel appeared was by M. Lebrun.

A. BELJAME.

Paris.

HOW POPULAR INFORMATION IS ACQUIRED (7th S. vi. 283).—Mr. Gibson has done well in pillorying the derivation of *canteen* with which the *Scottish People* has favoured its readers. These monstrous perversions of truth should be hung up from time to time in the columns of 'N. & Q.' as a warning to word-guessers. This *tin-can* legend, though rather more grotesque, is not a whit more stupid than many others which receive unhesitating belief. With the exception of theology, a department of knowledge with which 'N. & Q.' most prudently abstains from meddling, there is no region of thought in which more perversity is shown than in that which relates to the derivation of words. No one can reasonably form an opinion on this subject without having undergone an amount of preparatory training which falls to the lot of but very few. Not only is it necessary to be acquainted with many languages in their older as well as in their present states, but the history of the word must be carefully investigated. Before a philologist can pronounce what a given word comes from he must have made out when and whence it came into the language, and what was its earliest form. The fact that *canteen* occurs in French as *cantine*, and in Italian as *cantina*, ought to have convinced the writer in the *Scottish People* that the *tin-can* story was all moonshine.

Dr. Murray has examined the history of this word carefully, but, less reckless than the authority quoted by Mr. GIBSON, he tells his readers that its derivation is doubtful, referring them to the works of Diez and Littré. The whole of Dr. Murray's article might be transferred to your pages with advantage; but I trust you will not do so. Every reader of 'N. & Q.' should have the 'New English Dictionary' at hand, and consult it diligently. If this were done your pages might at times be spared questions and replies which do not add to their usefulness. EDWARD PEACOCK.

This derivation (?) is of much older date than the *Scottish People*, which, however, is, of course,

responsible for its resuscitation. But the following piece of information is only a few weeks old. It appeared on August 22 in a number of the *People's Friend*, "a Miscellany of Instructive Literature," published in Dundee:—

"The history of one word more and we have done. Thousands of years ago men lived in tents, and moved with their flocks and herds from pasture to pasture. The camel and ass gave them milk, and the kid and goat supplied them with flesh. At noon, when the father lay in the shelter of the tent, his little girl would bring him an earthen vessel of foaming milk. As he took it from her hand, and glanced at her with mingled love and pride, he called her 'my little milkmaid.' When Greek was spoken the Greeks took the same word, and called the child *thugater*; and to-day you fathers and mothers in English and Scottish homes call her 'daughter'—'the little milkmaid' of thousands of years ago.

"FERGUS MACKENZIE."

The writer has apparently evolved this from some observations on *θυγάτηρ*, made by Prof. Max Müller in his 'Biographies of Words.'

J. YOUNG.

Glasgow.

LORD CHANCELLOR HARCOURT (7th S. vi. 188, 236).—The 'English Compendium,' vol. ii. p. 444 (1760), states that the first wife of the Lord Chancellor (while he was still Mr. Simon Harcourt) was Rebecca, daughter of Thomas Clark, Esq., and widow of Sir Samuel Astry, Knt.

F. H.

NAVAL SONGS (7th S. vi. 307).—With reference to the second of your correspondent's queries under this head, as to relics of the *Téméraire* or *Bellerophon*, I fancy there must be many of the former vessel, at all events, about. She was towed up the river to the ship-breaking yard of Messrs. Beatson, at Rotherhithe, about the end of the thirties or beginning of the forties of the present century, and there broken up. I recollect being taken on board of her at the time, and being much struck on seeing a round shot cut out of her timbers, with a portion of a sailor's or soldier's cap, which had evidently been used as a wad, still adhering to it; and I also remember vividly a brass plate which had been let into the deck, in position somewhere about "abaft the binnacle," on which was engraved the well-known (I am not sure of the exact phraseology or sequence of the words) "England expects that every man will do his duty." My reason for saying that there are, in all probability, many relics of the old ship is that I know the wood was sought after to make boxes and other knick-knacks. Was not 'The Brave Old *Téméraire*' one of Braham's popular songs? R. W. HACKWOOD.

Hobbs composed and published a capital song, 'The Brave Old *Téméraire*.' It can be had of any music-seller.

W. H. CUMMINGS.

MR. FRASER asks whether any relics of old battleships are preserved anywhere in any shape. If he will go to the yard of Messrs. Castle & Sons,

shipbreakers, at Millbank, close to Vauxhall Bridge, he will, if I mistake not, see the huge figureheads of several historical old line-of-battle ships still carefully preserved; amongst which, if I remember rightly, is, or was, to be found that of the "fighting *Téméraire*" he speaks of.

J. S. UDAL.

Inner Temple.

ALBERT SCHIRMER (7th S. vi. 288).—In the British Museum (*s.v.* "Schirmer and Scholl, opticians") is "Sketch of the Performances at the Large Theatre, Lyceum, and a Short Account of the Origin, History, and Explanation of all the late Optical and Acoustic Discoveries called the Phantasmagoria, Ergascopia, Phantascope, Mesoscopia, &c., together with the Invisible Girl" 8vo., London, 1805, at p. 8 of which is a description of the performances in Act I.,

"opening with the figure of an Automaton representing a Youth about 14 years old, who sits free and open on a Chair, playing on the Pan Flute the most difficult pieces of Music, with variations. He is so dextrous in his Art, as to repeat after any Gentleman Performer, such Music as he never tried before, repeating all compositions in the key of C flat, after the most expert Players," &c.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

In Evans's 'Portraits on Sale,' vol. i. No. 9326, there is: "Schirmer, Albert, principal juvenile performer on the German stage, Lon., 1806, price 6d., 8vo., Smith, painter; Cardon, engraver."

ED. MARSHALL.

SNY (7th S. vi. 249).—I venture to suggest that the meaning may be "to snow." Cf. Sw. *snöa*, Dan. *snee*. The phrase quoted would then = "It is quite snowed up, or crammed full of them."

ALEX. BEAZELEY.

This word is given in Holloway's 'Dictionary of Provincialisms,' 1840, and in Halliwell, under the form "Snee," denoting "to swarm, to abound (North Country)."

JULIUS STEGGALL.

A friend in the country has invited me to shoot rabbits. He says, "They are *sniving* in the dingle and the plantations." See Miss Jackson's 'Shropshire Word Book,' *sub voce* "Sniving," where she instances Chaucer, *snewede*, 'The Prologue,' l. 345, ed. Morris.

BOILEAU.

PEARLS (7th S. vi. 125).—Refer to 'N. & Q.,' 7th S. i. 128, 179. Some of the most remarkable specimens beyond those already mentioned are to be seen in the "Grünes Gewölbe," at Dresden, in the so called Eck-Cabinet. Whole subjects are composed of figures of knights, cavaliers, pulcinellos, &c., to whom these pearl lumps serve for paunches. No. 82 is a large dinner-table centre ornament, a grand figure of Neptune in enamel, with pearl-lump breast. The sea waves are in enamel, and dolphins and rocks made out

of pearl-lumps break through everywhere, while over them sail stately ships made of pearl-lumps with enamel sails and gold fillagree cordage, the whole thing glittering besides with precious stones. Tortoises, goats, and grotesque monsters abound on every side.

R. H. BUSK.

16, Montagu Street, Portman Square.

GEORGE STREET, BLACKFRIARS ROAD, SOUTH-WARK (7th S. vi. 287).—By maps of London in my possession this street must have been built between the years 1749 and 1782. By Norwood's map it consisted of fifty-seven houses, and was then, as now, situated in the parish of Christ Church, Blackfriars Road, which road, I may remark, was originally called George's Road, then Great Surrey Street.

EVERARD HOME COLEMAN.

71, Brecknock Road.

HYDE FAMILY OF DENCHWORTH (7th S. v. 129; vi. 253).—According to the pedigree given in Clarke's 'Hundred of Wanting,' the Hydes of Abingdon were a branch of the Hydes of Denchworth. It there states Richard Hyde, of Blagrove, near Abingdon, was son of John Hyde, third son of Oliver Hyde, of South Denchworth, who died 1516. And the family remained there long after, as appears from the following extract from Guillim's 'Heraldry':—

"George Hyde, of Blagrove, near Abingdon, married Elizabeth, daughter of John Keit, of Eberton, in Gloucestershire. She outliving her husband, died in 1677, leaving the following children: John, who married Mary, daughter of John West; Thomas; Humphry, of Banbury, merchant; Richard, heir to the estate at B a-grave, who married Mary, daughter of Humphry Hyde, of Wyke, near Abingdon; William; Francis; Hastings; Margaret and Elizabeth, unmarried; Mary, wife to — Bowreman, of the Isle of Wight."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

RUSSIA, BLACK, WHITE, AND RED (7th S. vi. 149, 177, 275).—Although Nestor is so regularly quoted, very little attention is paid to what he wrote. He enumerated Russian Varangians not for the purpose of disconnecting them from English and other Varangians, but evidently for the purpose of connecting them. When we find English Varangians named, and find English spoken by the Varangian Guard at Constantinople, some attention might be directed to this aspect, instead of exclusive devotion to Norse relations and etymologies. I remain of the same conviction, and, indeed, am confirmed by others having taken from me this doctrine, that the Varangians thus allied with the English are the same as the Angli et Varini of Tacitus, the same as those again found in connexion in the time of Charlemagne in the laws of the Angli et Werrini. The Rugii were a neighbouring tribe of similar descent. We thus acquire a consistent explanation of the passage in the

Chronicle of Nestor, of the previous records, and of the whole history of the tribes.

HYDE CLARKE.

When the country was first called Russia may not be easy to determine, but it must have been from very early times, for we find in LXX. of Ez. xxxviii. 3, and xxxix. 1, Gog is designated as ἀρχοντα ῥως, which can only mean Russia. Even supposing that this is a gloss crept into the text, it must be a very early introduction, for it occurs both in the Vatican and the Alexandrian versions.

E. LEATON BLENKINSOPP.

ALCESTIS AND THE DAISY (7th S. vi. 186, 309).—I thank your correspondents for their suggestions, but I fear I am as far as ever from finding the source of Chaucer's story. The stories referred to may be mere copies from Chaucer. The question now becomes this: Who is the author that tells this story of Belides? Observe that Belides is plural, viz., the plural of Belis; so that the "fabulous history" does not appear to have understood grammar. And who was Ephigeus, the "rural divinity"? WALTER W. SKRAT.

SIR WALTER SCOTT ON COLERIDGE'S 'WALLENSTEIN' (7th S. vi. 308).—

"Mr. Wilson mentioned a report that Coleridge was engaged on a translation of the 'Faust.' 'I hope it is so,' said Scott; 'Coleridge made Schiller's "Wallenstein" far finer than he found it, and so he will do by this. No man has all the resources of poetry in such profusion, but he cannot manage them so as to bring out anything of his own on a large scale at all worthy of his genius. He is like a lump of coal rich with gas, which lies expending itself in puffs and gleams, unless some shrewd body will clap it into a cast-iron box, and compel the compressed element to do itself justice. His fancy and diction would have long ago placed him above all his contemporaries had they been under the direction of a sound judgment and a steady will. I don't now expect a great original poem from Coleridge, but he might easily make a sort of fame for himself as a poetical translator that would be a thing completely unique and *sui generis*.'"—Lockhart's 'Life of Scott,' ed. 1869, vol. v. pp. 379, 380 (*sub anno* 1818).

JONATHAN BOUCHIER.

If J. D. C. will turn to Scott's 'Life,' by Lockhart, vol. iv. p. 379 (ed. in 10 vols., 1839), he will find, "Scott said, 'Coleridge made Schiller's "Wallenstein" far finer than he found it.'"

E. MANSSEL SYMPSON.

TRINKETS (7th S. vi. 27, 158).—The word *trinkets*, quoted for saucers, &c., is a plausible variant of *trenchers*, used somewhat indiscriminately for *dishes*. Thus we read of old gossips discussing a *dish* of tea together.

A. H.

Halliwell and Wright both give *trinket*, "a porringer"; but neither give any further information. The word is used about Dublin and also in the northern counties, with the sense of "a little stream or watercourse by the roadside." *Trinkle* is

also used to signify "trickle" in Derry and Antrim, and perhaps in this meaning the term is equivalent to "tricklet." Skeat is doubtful about the derivation of *trinket* in its original sense from Palsgrave of "a shoemaker's knife," but inclines to derive it from a form of *trencher*, to cut. Bailey (1766) gives the nautical signification and also "gewgaws, toys." Cotgrave (1673) has only the nautical signification for *tringuet*, but Sherwood (1672) renders *trinket* into "babioles, au comme Toys." Further, Cotgrave has *tringuer* and *tringuerie*, equivalent to "drink, carouse," and "a drinking, carousing." It would be difficult to unravel these senses. Apparently *trench*, *drink*, and *trickle* are all related to different origins of the word.

H. C. HART.

CHAME (7th S. vi. 27).—The Scottish and northern form *kaim* or *kame*, used for a comb and so a coomb, does give the required meaning. Thus *coomb* is a hollow, a hollow is a *crevasse*, and so a cleft, chasm, or chink; this last being really the "chenkes" or synonym quoted.

A. HALL.

QUARLES (7th S. vi. 225).—Some stones to a family named Quarles are within the church of Chewton-Mendip, Somerset, near the pulpit.

THOMAS KERSLAKE.

Wynfrid, Clevedon.

The family of Quarles d'Ufford is still a distinguished one in Holland, and it would probably be possible to trace the connexion of 'Emblem' Quarles with that family.

JAMES HOOPER.

TOPEHALL (7th S. vi. 287).—Orson Topeshall is the name of a character in 'Roderick Random,' by Smollett, published in 1748. He is a hard living country squire, and brother of Narcissa whom the hero of the story marries.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE HYMN OF CLEANTHES (7th S. vi. 288).—There is a metrical version of the hymn of Cleanthes by Gilbert West, LL.D., the translator of Pindar, which is printed in the second volume of his 'Odes of Pindar,' &c., 3 vols., London, 1766, at pp. 47-49. Horace Walpole, in a letter to George Montagu, May 18, 1749 (No. 288, vol. ii. p. 161, P. Cunningham's edition), says of the version of Pindar that "the poetry is very stiff"; but this fault is not so apparent in the hymn. Horace Walpole calls West "Lord Cobham's West." What does this refer to?

W. E. BUCKLEY.

References to several versions of it are given at 7th S. v. 35, 114. That by F. W. Newman is in English metre.

W. C. B.

DEVICE WANTED FOR THE PORCH OF A COUNTRY HOUSE (7th S. vi. 107, 214).—If a quotation takes its application from its context, that suggested by

DR. BREWER can scarcely be taken as "a device expressing bewilderment." It is to be found in 'Phædri Fabulæ Æsopiæ,' iii. ix. 7. With the preceding line it runs:—

Quæso, tam angustam, talis vir, ponis domum?
Utinam, inquit, veris hanc amicis impleam!

The story is that Socrates laid the foundations of a little house, and, being asked why he was building such a little house, he said, "Would that I could fill this with true friends." The saying is, then, originally a sneer at friendship instead of a welcome.

According to Athenæus, Clearchus, in his first book on 'Friendship,' tells of Themistocles having a beautiful triclinium made, and of his saying that he should be content if he could fill that with friends. *Vide* Athenæus, 'Deipnosophists,' xii. 45.

ROBERT PIERPOINT.

St. Austin's, Warrington.

WESTON-SUPER-MARE (7th S. vi. 208).—"The Man in the Moon" was the pseudonym (not of the Rev. King Eagle, but) of the Rev. John Eagles, M.A. For an account of him and his works see 'Dict. of Nat. Biog.,' vol. xvi.

C. D.

DEVIL'S BIBLE (7th S. vi. 248).—According to MR. J. R. DORE the Bible to which has been given the name of the Wicked Bible, on account of the omission of the word *not* in the seventh commandment, is an early edition of King James's Authorized Version printed in 1630. It cannot, therefore, be identical with that mentioned by your correspondent as the Devil's Bible, as the fact of the latter being written and not printed fixes its date at a much earlier period. In an article written on the subject of 'Early English Bibles' some years ago (*Bazaar*, June 29, 1875), Mr. Dore says:—

"Each of the many editions of Tyndale's New Testament possesses some distinct characteristic by which it may be recognized; the edition of 1552 now before me has a woodcut of the Devil with a wooden leg sowing tares, a picture I have not noticed in any other edition."

The illustration would seem to favour the idea of this edition having some connexion with the Bible preserved at Stockholm; but as your correspondent does not mention any date, nor yet the language (though presumably English) in which it is written, it is difficult to arrive at any fixed conclusion concerning it.

RITA FOX.

Beaconsfield House, Manor Park, Essex.

This is evidently not the Bible which is usually known as the Wicked Bible. That was printed in London in Charles I.'s reign—in 1631, if I am not mistaken—and the printers were fined 300*l.* for their carelessness.

J. F. MANSERGH.

Liverpool.

The Bible in which the word *not* was left out of the seventh commandment was not written, but printed in 1632 by Barker & Lucas, the king's

printers, who were in consequence fined 300*l.*, which was ordered to be expended in preparing a fount of Greek type, with which they were to print one volume in Greek or Greek and Latin at their own expense every year.

G. S.

LITTLE SUMMER OF ST. LUKE (7th S. v. 507; vi. 50).—Winter commences here on June 21, and towards the end of the same month we generally have a few days of delightful summer weather. This we call the "Veranillo de San Juan" (Little Summer of St. John), from its proximity to the feast of the Nativity of St. John the Baptist (June 24).

H. GIBSON.

Buenos Aires.

NAMES OF DOGS (7th S. vi. 144, 269).—When Ann of Denmark made her progress from Holyrood to London in 1603, she arrived with Prince Henry at Althorpe on June 25. Sir Robert Spencer had gone forward with the king to Theobalds; but the queen was well entertained, and a masque, written specially for the occasion by Ben Jonson, was performed before her. A jewel was presented to the "Mirror of Queens," and a dog named Ringwood to the prince. Lord Spencer died in 1627, and lies under a noble monument sustaining his effigy in full armour and that of his wife. At the feet of Lord Spencer, but quite free from the effigy, is a dog couchant, such as would have been called a "brache," with long pendulous ears. This, no doubt, represents the Ringwood of the masque. The names Bran and Luath are thus alluded to in Ossian-Fingal, book vi.: "Call my dogs, the long bounding sons of the chase. Call white-breasted Bran and the surly strength of Luath."

ALBERT HARTSHORNE.

My attention has been directed to your articles on 'Names of Dogs.' I consequently have the pleasure to say that you may probably acquire some information bearing on the subject in 'Researches into the History of the British Dog,' 2 vols., London, Hardwicke, 1866. You do not mention Crab ("Two Gentlemen of Verona"), Argus (the "Odyssey"), Leon (Tristan's dog), Pope's dog Bounce, &c. As to the question, "Who ever heard Tray?" I can answer it. My great uncle, Charles Jesse, Fellow of Trinity Coll., Oxford, had a dog named Tray. The above occurs to me at the moment. Doubtless many old names may be gleaned.

GEORGE R. JESSE.

From no list of these should Gelert be omitted, the famous hound of the Welsh prince Llewellyn, whose bravery and sad end have been celebrated in well-known verse. His burial-place is still identified as Bedd-Gelert.

ARTHUR MEE.

Llanely.

Though my query may not be quite with the subject, I would ask any of the numerous readers of 'N. & Q.' if they had come across Vingo as the

name of a dog, in print or in any other way. Many will be familiar with the game of children (which I find in Devonshire as well as in my native county of York) in which they sing or chant—

There was a farmer had a dog,
And Vingo was his name, O!
V-i-ngo, V-i-ngo, V-i-ngo,
And Vingo was his name, O!

Is this found in any collection of games? N. M. AND A. may know the name.

HERBERT HARDY.

Cullompton, Devon.

[We have always heard it given "Bingo was his name."]

ST. THOMAS APOSTLE (7th S. vi. 149, 256).—The hospital of St. Thomas—originally St. Thomas à Becket—was at first merely a temporary building, occupied by the prior and canons of St. Mary Overy during the rebuilding of their house after the fire of 1212. When they returned to their own home the temporary building was retained as an hospitium, or place of rest for their numerous guests; and by degrees it became a hospital for the sick, but specially for wounded soldiers returned from foreign wars. It was dedicated to the memory of St. Thomas of Canterbury, whose martyrdom was then recent, and a hospital it remained till the time of Henry VIII. When it was revived and restored to its proper use the name of Thomas à Becket was considered to savour of Popery. The King's Hospital and other names were tried, but the people did not take kindly to them; so the matter was compromised by calling it St. Thomas the Apostle instead of St. Thomas of Canterbury. The church and street, of course, take their name from the same source. Becket's father and sister both had property in the Borough.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

There is much information as to St. Thomas's Hospital, which may indirectly inform Mr. WARD, in a MS. (Ashburnham) lately passed to the British Museum. *Inter alia*, a charter of 1214, "John and Grace Chaloner quit-claim a messuage in Southwark to Amicius for the new hospital *St. Thomas the Martyr* for ever." After the refounding, circa 1228 to 1238, the brethren were allowed to celebrate divine service in the hospital, and were allowed only two bells, each of one hundredweight. In 1392 a market for the convenience of the men of Southwark town was held outside by the church in Trivet Lane. In 1489 John Meyricke, of the parish, hospital, and close of *St. Thomas the Martyr*, makes a will directing his body to be buried in the church. All these refer to the first church of St. Thomas's (the Martyr) Hospital.

In course of time the name varied; the hospital of St. Thomas Overy, *i. e.*, of St. Thomas of Canterbury, south-west corner of London Bridge; less respectfully Bekket's spyttell; of the Holy Trinity,

south-east of London Bridge, changed out of compliment to the generous refunder, Edward VI., the King's Hospital; and lastly and finally, the Hospital of St. Thomas the Apostle. Practically the passage from Harrison states the facts, but I do not think there was the least connexion except in name, and that varied with those in Vintry Ward and Cordwainer Street.

WILLIAM RENDLE.

Forest Hill.

CHAP-BOOK (7th S. vi. 208).—I would refer MR. TOLE to a very interesting note by the late MR. THOMS in 'N. & Q.', 6th S. i. 10, in which he describes the two volumes of chap-books which are now in MR. TOLE'S possession. MR. THOMS acquired the collection in or before the year 1827, and the first volume of the series was then missing, so it is probably irretrievably lost. The two volumes realized, if I remember rightly, about six guineas at MR. THOMS'S auction-sale. I was desirous of acquiring them myself, but being in India at the time of the sale, I failed to do so through the negligence of the bookseller to whom I had entrusted my commission. MR. TOLE may congratulate himself on being the possessor of a very scarce and valuable collection of Aldermay Churchyard folk-books.

W. F. PRIDEAUX.

Garrick Club.

MISTAKES IN DICKENS (7th S. vi. 285).—The date was no doubt 1827: "This dialogue occurred in the year 1827" ('Pickwick', chap. ii., footnote). At the end of 'Pickwick' we find it recorded that Mr. Bob Sawyer and Mr. Benjamin Allen both went to Bengal, when each had the yellow fever fourteen times. Is the yellow fever a disease of the East Indies? "The praise of mankind was his Swing" (Mr. Pickwick's oration in chap. i.) In 'Pickwick Abroad' Mr. G. W. M. Reynolds, alluding to this phrase, makes Mr. Pickwick say (ed. 1864, p. 54), ".....now the incendiary Swing—the fabled illuminator of all the hay-stacks in the kingdom—had not then [1827] acquired his name, nor was he known."

With regard to errors by "Phiz," *i. e.*, discrepancies between the illustrations and the letter-press, these perhaps may be more common than is generally supposed. They are especially and frequently to be found in the illustrations to vol. i. of Trollope's 'Can You Forgive Her?' (original ed.), "Phiz" being the illustrator. It is noticeable also that the illustrations to vol. ii. of the same work are by another hand.

GEORGE ANGUS.

The Presbytery, St. Andrews, N.B.

It is perhaps an invidious task, that of detecting blunders or oversights in great works, spots in suns; but there is interest in it sometimes, because the pursuit leads to critical examination of the works, and to an intimate acquaintance with the author's design and circumstances at the time of

composition. An instance has struck me often in 'David Copperfield,' which appears to be a mistake difficult of explanation. In the first number May, 1849, p. 22, David discerns Peggotty's house, "a black barge, or some other kind of superannuated boat.....high and dry on the ground, with an iron funnel sticking out of it for a chimney.....*It was roofed in*" (the italics are mine). Nowhere does the author describe the house-boat (or boat-house) as inverted; but "Phiz" depicts it so, upside down. I have always understood that Dickens was familiar with the coast of Norfolk, where these inverted boats are commonly used as habitations. Is it possible that when he began 'Copperfield' he had only heard of them, and never yet seen one? If he had only omitted the word "inverted" or its synonym we might have considered the omission as accidental; but he expressly says the boat was "roofed in"! This looks as if he really did not at that time know how these boats were used, topsy-turvy. "Phiz" appears to have been better informed.

JULIAN MARSHALL.

Dodson & Fogg's letter is dated August 28, not 29, as I wrote negligently. May I add one more curious slip? Lord Decimus Tite Barnacle's celebrated speech begins, "My lords, I have yet to be told." But it is obvious from his title that he must have sat in the Commons. The mistake is the more remarkable because Lord John Russell was the political celebrity of the time when 'Little Dorrit' was published.

EDWARD H. MARSHALL, M.A.

The Reference Library, Hastings.

"THERE IS A SILVER LINING TO EVERY CLOUD" (7th S. vi. 289).—Londor's reference to these lines in 'Comus' as showing unskilful poetic art may be remembered. Reading aloud, with Southey for listener and joint-critic, Londor, after condemning the "dark-lantern" in which the thievish night is represented as closing up the stars, thus proceeds:—

"That Nature hung in heaven, and filled their lamps
With everlasting oil.
Hardly so bad, but very bad, is

Does a *sable* cloud

Turn forth her *silver lining* on the night."

The italics are Londor's. See 'Works' and 'Life,' iv. 505.

THOMAS BAYNE.

Helensburgh, N.B.

THE REV. W. E. BUCKLEY will find some notes upon this, and also parallel passages in illustration quoted from Æschylus, Horace, and Shakspeare, by the REV. JOHN PICKFORD, M.A., in 'N. & Q.,' 4th S. ix. 330.

URBAN.

[Is there not in the phrase a recollection of Horatio's speech to Hamlet, depicting the beard of the "buried majesty of Denmark"?—

It was, as I have seen it in his life,
A *sable silver'd*.]

HAIR-POWDER (7th S. vi. 287).—According to Haydn's 'Dictionary of Dates,' "Hair-powder came into use in 1590." Pepys, writing in 1665, says, "my wife began to wear light-coloured locks, quite white almost," and states that he objected to her doing so; but whether that much-enduring lady was *poudré* or wore a wig does not appear.

EDWARD H. MARSHALL, M.A.

Hastings.

THE SWORD OF THE BLACK PRINCE (7th S. vi. 228, 278).—The sword formerly in the possession of Mr. Barritt was described by the late Mr. J. Hewitt as a sabre; it cannot, therefore, belong to the scabbard at Canterbury, which is quite straight, in accordance with the usual form of swords of the Middle Ages.

ALBERT HARTSHORNE.

'ALONE' (7th S. vi. 248).—This novel was published by Low, London, 1854; new edition by Simpkin, *ib.*, 1857 (12mo.). Marion Harland's other works are:—

Hidden Path: a Tale. 12mo. Low. 1855. New edition, Simpkin, 1857.

Moss-Side: a Novel. 12mo. Routledge. 1857.

Nemesis the Avenger. 12mo. Simpkin. 1860.

Miriam: a Novel. 12mo. New York. 1862.

I can give the prices at which these were published if desired.

ONESIPHORUS.

This novel seems to have been first published by Sampson Low, Son & Co., in 1854. "Marion Harland" is the pseudonym of Mary Virginia Terhune, formerly Hawes. A list of her numerous books would take up too much space in 'N. & Q.'

G. F. R. B.

SWISS SAINTS (7th S. vi. 227).—In Tirol the names of St. Jodok and St. Joderare both venerated. The church of Vels or Völs, at the foot of the Blasenberg, reached from Innsbruck across the Galwiese, is dedicated in his honour. His statue, in palmer's dress, is the seventh of the smaller statues originally designed for the great Maximilian cenotaph at Innsbruck, and now consigned to the neglected "silver chapel," where he is set down as "son of a king of Britain." Concerning St. Joder I make the following quotation from my 'Valleys of Tirol,' p. 25:—

"On the height above Valduna are the striking ruins of a convent of Poor Clares. It was founded on occasion of a hermit declaring that he had often seen a beautiful angel sitting and singing enchantingly on the peak. Below is a tiny lake, which lends an additional charm to the tranquil beauty of the spot. The patron saint of the Walsertal is St. Joder or Theodul (local renderings of the name Theodoric), and his legend is most fantastic. St. Joder went to Rome to see the Pope; the Pope, in commendation of his zeal, gave him a fine bell for his church. Homeward went St. Joder with his bell; but when he came to the mountains it was more than he could manage to drag the bell after him. What did he then do? He bethought him that he had by prayer and exorcism conjured the devil out of the valley when he

first preached the faith, so why should not prayer and exorcism conjure the same devil to carry the bell for the service of the faithful flock? If St. Joder's faith did not remove mountains, it removed the obstacles they presented, and many a bit of rude carving in mountain chapels throughout the Walsertal (notably at Raggal, Sonntag, Damüls, Luterns, and also in Lichtenstein) showed forth a youthful saint in rich episcopal vestments leading by a chain, like a showman his bear, the arch-enemy of souls, crouched and sweating under the weight of the bell which was to sound his own ban."

R. H. BUSK.

[Numerous replies, some of them far too long for our columns, are at the service of DR. HARDMAN.]

SALMON (7th S. vi. 308).—Why does Mr. WARD call Salmon an "empiric"? When he published his 'Botonologia; or, a Compleat English Herbal,' and for at least four years before, Salmon was an M.D., or, at least, he so styles himself on the title-page of his 'Praxis Medica,' published in 1707, and dedicated to Thomas Gardiner, Esq., Surgeon to the Household, and Surgeon-General of Her Majesty's Land Forces, &c. The preface to this work is addressed from "Black-Friers, London, 30 August, 1706." It is true that in his 'Synopsis Medicinæ,' third edition, 1695, but first published some twenty-four years previously, he styles himself merely "Professor of Physick"; but if he afterwards qualified he ought surely now to have the benefit of that fact. The preface to the 'Synopsis' is addressed from "Blew-Ball by the Ditch-side, near Holborn-bridge, London, August 13, 1694," and, in common with that to the 'Praxis' already referred to, contains much interesting biographical matter, as well as a furious reply to the "Warwick-Lane Sparks," "Revelation-Men," "Goose-quill Doctors, Recipe Doctors, or Knacky Doctors (as one lately and very elegantly termed them)," who had, as it appears, attacked him and his practice. Prefaced to the 'Praxis' there is also a list of all his fifteen works, with a lengthy description of each. If Mr. WARD is contemplating a life of this worthy I shall be glad to lend him the 'Praxis' and 'Synopsis.'

C. C. B.

Try Munk's 'Roll of the Royal College of Physicians,' 3 vols., 1861. I do not happen to have my copy handy for reference. I do not think there was any separate life published.

HENRY GRAY.

47, Leicester Square, W.C.

COTMANHAY (7th S. vi. 308).—The hamlets of Cotmanhay, Little Hallam, and Ilkeston formed conjointly the parish of Ilkeston, which Pilkington ('Present State of Derbyshire,' 8vo., 1789, p. 225) describes as "a large village," adding that "the whole liberty contains 272 houses. The number in Cotmanhay [*sic*] is 61; and in Little Hallam 16." When the Rev. Thomas Cox published his 'Magna Britannia' (1720) the Rev. Humphrey

Courtman held the living of Ilkeston. Bassano's MSS. state that in 1704 he gave certain lands to the parish for the benefit of poor widows and for education, and it is possible that his name may be perpetuated in Courtman-hay, shortened, after the Derbyshire fashion, to Cot'manhay. The Lysons, in the Derbyshire section of their 'Magna Britannia,' 1817, print the word with a hyphen, thus, Cotman-hay. The family name Cotteleman is, I believe, still to be found in Derbyshire.

ALFRED WALLIS.

The derivation of this place-name is simplicity itself. *Cot* in A.S., *kot* in Danish, mean the same as modern *cottage*. *Cot-man* is one who inhabits a cottage. Compare *hus-bond*, domus magister; *kot-carl*, a cottager, a boor; also Ger. *Haus-mann*. *Hey*, or *hay*, is a field enclosed by a hedge. *Cotman-hay* is, therefore, the cottager's field. Q.E.D.

J. A. PICTON.

Sandyknowe, Wavertree.

'THE BRASENOSE CALENDAR' (7th S. vi. 340).—Of this privately printed book 200 copies only have been struck off. They may be had from Mr. J. Prior, the Buttery, Brasenose College, Oxford, post free, on a remittance of three shillings.

W. E. BUCKLEY.

'THE FAITHFUL LOVERS' (7th S. vi. 320) has been published in Liverpool within the last month or so, in a largely advertised book of 'Readings.'

J. F. MANSERGH.

Liverpool.

BURIAL-PLACE OF GEORGE I. (7th S. v. 488; vi. 51, 253, 317).—I have tried, without success, to verify the quotation J. A. C. so kindly furnishes from Murray, in the article on Hanover in the 'Handbook for North Germany and the Rhine' of 1886. May I crave a further boon of your correspondent—the edition and the page which afforded the information that I sought? If, in her late tour, Miss Busk visited what I think Thackeray calls, and calls unjustly, "the ugly cradle of the Georges," she has probably made a note of the epitaph of the first of them, and she may be willing to add it to the store of 'N. & Q.'

ST. SWITHIN.

Miscellaneous.

NOTES ON BOOKS, &c.

Wills in the York Registry, 1636-52. Edited by F. Collins, M.D. Yorkshire Archaeological Association Record Series, Vol. IV. (Printed for the Society.)

We do not suppose that any genealogist will for a moment doubt the wisdom of the decision of the Council of the Yorkshire Archaeological Association to print the present volume "out of its chronological order," when he learns that he might have had some years to wait for it in the place which it should occupy in the complete index of the future. We are very glad to know that substantial progress has been made with the first volume of

that index, and we shall welcome its appearance on our table. Meanwhile we are grateful to Dr. Collins for his gift out of due chronological order, though not out of season, for such a volume could never be out of season for us. The handy size within which the information contained in the book has been compressed might lead to some want of proper appreciation of its value. The fact that upwards of ten thousand references are embraced within its field is alone sufficient to show what numbers of *lacunæ* it must help to fill. These will be always interesting studies in names, apart from their genealogical value. And we doubt whether a volume of this series or of the kindred Lancashire series ever appears without throwing light on some points raised in our own pages. Thus we have testimonies from the York wills of the existence of the name of Christabel in 1636, the will of Christabell Cooke, spinster, of Fulstone, parish of Kirk Burton, bearing date in that year. A sixteenth century example occurs in Christabell Leedham, of St. Benet Finck, and another, we believe, in Col. Chester's 'London Marriage Licences,' under the somewhat inelegant variant of Christianbella. Of quaint surnames there is, as usual, good store in the York wills. We have a Crabtree, a Hornbuckle, a Farthing, a Barehead, and, perhaps oddest of all, a Coldcooll, the latter portion of whose name would seem to be a work of supererogation. A Dolphin and a Dove are on the same page, and a Doughtie and a Coward on opposite pages, as are also a Woodhead and a Broadhead. And for poets, the 'York Wills' give us an Originall Byron, who, singularly enough, was a Nottingham man. Further than this we will not now go, lest our very faithfulness to our text be deemed but a straining after originality.

Lyrics from the Song-Books of the Elizabethan Age.

Edited by A. H. Bullen. (Nimmo.)

THE two delightful volumes of 'Lyrics from Song-Books of the Elizabethan Age' issued by Mr. Bullen have already been absorbed, and will shortly take their place as rarities. Being issued in strictly limited editions, they are no longer accessible. Faithful to the pledges which commend his volumes to the bibliophile, Mr. Nimmo will supply no more, and the fortunate or intelligent purchasers may rest content in the possession of their bargains. A cheap and popular selection from the two volumes was, however, required, and this has now been issued. It is, of course, altered in arrangement, and is revised. Mr. Bullen has also supplied it with a new preface. So much value do Mr. Bullen's prefaces confer upon his books that owners of the original edition will scarcely be content without this reprint. The new edition is destined to a great popularity. It is in its way as delightful a possession as Mr. Palgrave's 'Golden Treasury,' and is free from the one or two blemishes and affectations that disfigure that work. What, perhaps, will most commend the reprint is that it is exactly the size to be slipped into the pocket when starting for a day or two's trip. The original works are too large, too handsome, and far too precious to be put to such use.

Love Letters of Famous Men and Women of the Past and Present Century [sic]. Edited by J. T. Merydew. 2 vols. (Remington.)

To collect and reproduce the love-letters of eminent Englishmen and Englishwomen is an amusing, if a somewhat cynical occupation. Love-letters are surely "among the privatest of men's affairs." What purposes of vanity or greed, or, it may be, of some slightly worthier motive, led to the original publication of these outpourings of passion or adoration it is needless to inquire. With Mr. Merydew does not rest the responsibility of dragging these things to light. He has but taken a saturnine pleasure in culling from books already in

existence these terrible revelations of human infirmity, and placing side by side the wail of baffled affection, the cock-a-doodle-do of triumphant vanity, the cajoleries of gallantry, and the mendacious promises of passion. Some of the letters—those, for instance, of Mary Wollstonecraft—are harrowing, others—such as those of Hazlitt—only saddening in the revelation they afford of masculine weakness. Some are amusing. In these, however, the humour is generally unconscious. For the most part, the effect is saddening, whether we read of the corrupting influence of Swift upon his fair correspondents or study Steele's gallantries to his wife. In case the book proves popular—a very probable supposition—a further instalment is promised.

The Mirror of the World. By Octave Uzanne. (Nimmo.) No easy task has been that of the translator who has had to render into English M. Uzanne's picturesque and, in some cases, archaic French. The preface, or, as he elects to call it, "Le Proscenium," of his book is thus a specimen of pure Rabelaisism, and in the various chapters of the satire which follow the language is pleasantly adapted to the subject. As much success as could be hoped has attended the effort to turn M. Uzanne's graceful or piquant sentences into idiomatic English. "Prithee, gentlemen," however, is a not very grammatical rendering of "De grâce Messieurs." With regard to the reproduction of the marvellous designs of M. Paul Avril no similar difficulty has been experienced. These lovely designs, with their wonderful employment of colour, are one and all reproduced, and with no perceptible loss of brightness, sharpness, or delicacy. What is the cost of reproducing a work so elaborate in illustration we cannot even conjecture. No lovelier work in its class is likely, however, to be given to the world during the present season, and the attractions of the volume as a gift-book are irresistible. 'The Mirror of the World' is a book, indeed, to be put in the daintiest and costliest of bindings—its own cloth cover is, it must be owned, pretty enough—and to be preserved as a record of the typographical accomplishment of its year.

The Magazine of Art. (Cassell & Co.)

The new volume of the *Magazine of Art* has for frontispiece a reproduction, by Mr. James Dobie, of Mr. Waterhouse's fine picture of 'Mariamne.' Among other full-page illustrations of high interest, Delaplanche's statue of 'Music,' Mr. Seymour Lucas's 'Fleeced' and his 'The Latest Scandal,' Mr. Gutzmer's 'The Master Brewer of the Monastery,' Mr. Bridgman's 'Horse Market, Cairo,' Mr. Watts's portrait of Sir Frederick Leighton, P.R.A., and 'Orpheus and Eurydice,' Sir J. E. Millais's 'The Convalescent,' M. Meissonier's 'Vedette,' and many others. More interesting even than these larger pictures are the smaller illustrations, many of which are excellent in all respects. Some less-known portraits of the first Napoleon and of Charles Dickens arrest attention. A whole series of illustrations of Japanese life are sent by Mr. Mortimer Menpes. Mr. Wedmore practically introduces M. Jean-Jacques Henner to the English public. In dealing with the City Art Gallery of Manchester, Mr. Maddox Browne's great painting of 'Work' is reproduced. Mr. Ruskin contributes 'The Black Arts: a Reverie in the Strand.' Mr. Lewis Wingfield writes intelligently on 'Costume Designing.' Other contributors are Miss F. Mabel Robinson, Mr. Monkhouse, Mr. Gosse, Sir J. E. Millais, Mr. Heath, &c. The work is creditable to English enterprise.

The *Fortnightly Review*, which reached us too late to be noticed with the other periodicals, contains a remarkable 'Apologia pro fide Nostra,' by Mr. Frederic Harrison. Mr. William Morris is very much in earnest in

writing on 'The Revival of Handicraft.' Canon Taylor, under the heading 'Missionary Finance,' condemns the jealous rivalry between conflicting missionary agencies. Mr. H. N. Johnston writes encouragingly on 'Where is Stanley?' and the 'Writer of 'The Fall of Fiction'' "goes for" Mr. Rider Haggard and Mr. Lang.

MR. SCHUTZ WILSON gives the curious title of 'Shakespeare without End' to some reflections on Shakespeare and his time contributed to the *Gentleman's*. The Rev. S. Baring-Gould writes on 'Winckelmann's Death,' and Mr. A. C. Ewald, F.S.A., on 'Fleet Marriages,'—'Not Understood of the People,' in the *Cornhill*, deals with the Church Service. 'Notes by a Naturalist' are pleasantly continued.

PART LVIII. of the *Encyclopædic Dictionary* of Messrs. Cassell extends from "Polacca" to "Prepolence." Under "Polarization" some eminently comprehensive and valuable information is given. The numerous scientific phrases beginning with "Poly" are fully explained. Simpler words, such as "Pot" and its derivatives, "Possession," &c., may be consulted with advantage.—Naumann's *History of Music*, edited by Sir F. A. Gore Ouseley, Part VIII., has a portrait of Gluck, and supplies some very valuable pages on 'Folk Music.'—Part XXXIV. of the *Illustrated Shakespeare*, containing an extra sheet, concludes the second and begins the third part of 'King Henry VI.' The illustrations, many of them very spirited, deal almost entirely with scenes of combat.—*Old and New London*, Part XIV., conducts the reader to the Tower, and opens with a striking reproduction of an illustration representing the captivity of the Duke of Orleans. A view of the Tower published about 1700, and showing the building in the midst of fields, is also reproduced. The Tower Menagerie and the Moat, as they were seen about 1820, are among the illustrations.—Part XLVI. of *Our Own Country* deals with the Severn from Shrewsbury to Tronbridge, and with Warwick and Stratford-on-Avon. Of Warwick some admirable views are given, and Stratford Church, Ann Hathaway's cottage, and other points of interest are depicted.—Part XI. of the *Illustrated Cookery* gives useful receipts for soles, &c., and has a valuable paper on soup.

THE first number has appeared of Cassell's *Picturesque Australasia*. This new and original work is to consist of a delineation by pen and pencil of the scenery, towns, and life of Australia, Tasmania, New Zealand, and the adjacent islands. It is edited by Prof. Morris, of the Melbourne University, and illustrated from designs taken by specially commissioned artists. The first part deals with Sydney, of which, as seen from the South Head, a good view is given. Other illustrations are of public buildings and natural scenery, many of them strikingly good. The publication is well timed, and will form a valuable record and description of our great colony.

THE *Bookbinder* (Wm. Clowes & Son), Part XVI., reproduces a very curious embroidered cover of a New Testament in the possession of Queen Henrietta Maria. What is said in the opening paper on the Arts and Crafts Exhibition scarcely coincides with what appears later in the number.

THE *Scottish Art Review* has reproductions of Mr. Burne Jones's 'Wood Nymph' and Rossetti's 'Silence.'

IN the *Bookworm*, under the head of 'Famous Libraries,' the British Museum is concluded.

THE catalogue of books issued by Mr. Groves from 37, Leicester Square contains some volumes of exceptional interest. The catalogue of Mr. Downing, of 74, New

Street, Birmingham, contains, among other desiderata, a very cheap copy of Chester and Foster's 'London Marriage Licences.'

THE new 'Dictionary of Americanisms, Old and New,' by Mr. John S. Farmer, which is being published by Messrs. Thomas Poulter & Sons for private circulation only, will, we understand, be issued during the first week in December. The subscription list will, therefore, shortly be closed; and after publication the author intends to exercise his right of raising the price for the copies still unplaced.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

L. A. C.—1. "How doth the little busy flea," *Punch*, Oct. 13, 1884.—2. 'Bombastes Furioso.' We believe the author of this is unknown.—3. 'The Liebeds.' "Lost on last July two golden hours set with brilliant seconds. Whoever will bring them to the owner shall receive double the original value." Some correspondent may tell you if this quotation is correct and supply you with the verse referring to the control of the tongue on first leaving your room.

J. HAWES ("To scorn delights and live laborious days").—Milton, 'Comus.'

HANOVER ("Though lost to sight to memory dear").—See 'N. & Q.,' 6th S. xi. 60.

ERRATUM.—P. 327, note †, 1, 3, for "caroitier" read *carotlier*.

NOTICE.

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

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

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Journal of British Archaeological Association, September, 1876;

March, 1877; September, 1885.

Journal of Derbyshire Archaeological and Natural History Society,

Vol. I., II., and V.

Keneil Henry Digby.—Chapel of St. John. 1861.

Little Low Bushes. 1869.

Haleyton Hours. 1870.

An Epitogue to Previous Works in Prose and Verse. 1876.

E. Pfeiffer.—Das Ross in Altdcutchen. Breslau, 1875. Pamphlet.

F. W. E. Roth.—Lateinische Hymnen des Mittelalters.

Neale and Webb.—Trans of the symbolism of Churches and Church

Craements. By W. Durand. Leeds, 1848.

Edward Peacock, Bottesford Manor, Brigg.

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“Mr. Marchant has collected a vast amount of odd, amusing, and (to him that hath the sentiment of beer) suggestive and interesting matter. His volume (we refuse to call it a book) is a VOLUME TO HAVE. If only as a manual of quotations, if only as a collection of songs, IT IS A VOLUME TO HAVE. We confess to having read in it, for the first time in our lives, the right and authentic text of ‘A Cobbler there was’ and ‘Why, Soldiers, why’; and to have remarked, as regards the first, that our ancestors were very easily amused, and, as regards the second, that it has a curious *air de famille* with the triolet. These are very far from being Mr. Marchant’s only finds; but that is all the more reason why we should linger upon them.”—*Saturday Review*.

“While, on the one hand, the book is, as nearly as possible, a complete collection of lyrics written about the national beverage.....it abounds, on the other hand, in particulars as to the place which ale has held in the celebration of popular holidays and customs. It discourses of barley-malt and hops, brewers, drinkers, drinking clubs, drinking vessels, and the like; and, in fact, approaches the subject from all sides, bringing together, in the space of 600 pages, A HOST OF CURIOUS AND AMUSING DETAILS.”—*Globe*.

“Mr. Marchant is a staunch believer in the merits of good ale. In the course of his reading he has selected the materials for a Bacchanalian anthology which MAY ALWAYS BE READ WITH AMUSEMENT AND PLEASURE. His materials he has set in a framework of gossiping dissertation. Much curious information is supplied in the various chapters on carols and wassail songs, church ales and observances, Whitsun ales, harvest songs, drinking clubs and customs, and other similar matters. At snug country inns at which the traveller may be called upon to stop there should be, in case of a rainy hour in the day, or an empty smoke-room at night, a copy of a book which sings so loudly the praises of mine host and his wares.”

Notes and Queries.

“A kind of scrap-book, crowded with prose and verse which is ALWAYS CURIOUS AND VERY OFTEN ENTERTAINING, and it may be read at random—beginning at the end, or in the middle, or at any page you like, and reading either back or forwards—almost as easily as the ‘Varieties’ column in a popular weekly print.”—*Saturday Review*.

“The memory of John Barleycorn is in no danger of passing away for lack of a devoted prophet. The many songs, poems, and pieces of prose written ‘In Praise of Ale’ form a fine garden for the anthologist to choose a bouquet from.....It is plainly AN ORIGINAL COLLECTION, made with diligence and good taste in selection.....Mr. Marchant’s anthology may be recommended to the curious as an interesting and carefully compiled collection of poetical and satirical pieces about beer in all its brews.”—*Scotsman*.

“The author has gone to ancient and modern sources for his facts, and has not contented himself with merely recording them, but has woven them into a readable history with much skill and wit.”

American Bookseller.

“Although its chief aim is to be amusing, it is sometimes instructive as well.....His stories may at times be a little long, but they are never broad.”—*Glasgow Herald*.

“What teetotalers would call A TIPPLER’S TEXT-BOOK.....A collection of songs and ballads, epigrams and anecdotes, which may be called unique.”—*Pall Mall Gazette*.

“Beer, however, in conjunction with mighty roast beef, according to Mr. Marchant, has made England what it is, and accordingly he writes his book to show how the English have ever loved good ale, and how much better that is for them than cheap and necessarily inferior spirits or doctored wines. Be that as it may, we have here a collection of occasional verse—satires, epigrams, humorous narratives, trivial ditties, and ballads—VALUABLE AS ILLUSTRATIONS OF MANNERS.”—*Literary World*.

LONDON, SATURDAY, NOVEMBER 17, 1888.

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Notes.

PROTESTANT AND PAPIST, 1716-17 1.

(Continued from p. 362.)

The next letter in the series is from Mrs. Skipwith, and addressed by Mary Chaumont "to M^r Ayscough at M^r Barrisfords about y^e ill in Lincoln, Lincolnshire":—

nemuer Deber 16 1716.

this day, Deare Sister, I send you the littel botle derexed as y^e ordored to your Lawyer in Grass Inne. I hope you will resue it saufe. I should have scent it sonnor, but hauing a sad ackcident falling to me sines I writ to y^e, gitting at a trapt dore a fall in a sceller, hort very much my Left fott and writ Arme, all Bruised, wich pains me very much. I aime in the sorgons hands, see the present you send me is to paye him, had I done penances for my sins it was impoissible for me to miss knocking out my Brains.

I cannot gieue you a iust account what fortins m^r Chaumont leaff his children: hauing no houess nor lands: a good many pictuers: some platt. What mony thear was thare mother put in Liafe Rents in the town hous at paries. how they will bee paide god knows, for that gouernment is allways of changine.* thar^e [=they] heare from thar annt Hamford uery scellдон. some days agoe thay [heard] from a frind shee is uery ille. My Nephwe is in the post heare, but as the gouernment is changd hee dally exspeks to be reformed.†

* A concise criticism of the first year of the regency of Orleans.

† Alluding, I suppose, to the treaty of Utrecht, 1713, by which Namur (with several other towns) was trans-

I wish y^e, Deare Sistere, a good Crissmass an great mayny happy nwe years.

I aim for ever y^e most affex Sister

an hombell saruent

SKIPWITH.

The following, from Mary Chaumont, is added on the same sheet:—

my aunt not being able to write more herself orders me to tell you shee has found a way of getting the 5 pound you desighe her by the direction as follows: please to order your correspondent in London to send it in gold, put up safe in a letter, directed first to Mrs. Skipwith in namur; then a cover over the same letter with a french direction as follows—a *monsieur monsieur Jaupain, directeur general des postes a Bruxelles*: then have that same letter deliuered at the post house by a safe hand into y^e hands of Mr Jarettes, controler of the post office in London. Should that same Mr Jarettes refuse the taking in y^e letter he must be told tis for monsieur Jaupain. Order it to be giuen into his hands, and then hee 'l make no difigulty. I 'ue thought since it will be more safe to have the gold lapt up in something, as in a pair of black glazed [glacé] gloves and a pair of worated stokins, that I beg d^r aunt you 'l send me, and order y^e correspondent in London to by y^e, and lap them up in y^e shape of a little square paquet with y^e gold in y^e middle of it. The gentleman in y^e post office at London will make no more difigulty to receiue a paquet then a letter when directed as aboue mentioned; that is, a monsieur Jaupain, directeur general des postes a Bruxelles. If you gieue me leaue to pay for y^e stokins and gloves, please, d^r aunt, to take what the[y] cost out of y^e five p^d you send, and I 'lle return the same to my aunt here. No good morning gloves nor black stokins to be had here, weh makes me gieue you y^e troble. pray pardon y^e many repetions [=repetitions] I make: tis because there should bee no mistake of my side, and that you may understand me right, for I think you have a difigulty to reed my hand.

Many thanks to you, d^r aunt, for y^e favour of y^e oblige letter. I hope you 'l lett us hear from you often, weh will be a true satisfaction to us all, particularly to her that is, d^r aunt, y^e dutyfull neice,

MARY CHAUMONT.

my Brother sends his duty to you, d^r aunt.

Alas, that all the ingenuity expended in elaborating that little scheme about the black kid gloves, the worsted "stokins," and the balance of the five pounds should have been wasted. It appears from what follows that the above letter was never acknowledged, and in all probability it was never read by the person to whom it was addressed. Only five days after it was written, *i.e.* on Dec. 21, 1716 (New Style), Mr. Beresford addressed to his cousin Joseph Chaumont a letter announcing Mrs. Ayscough's death. In this letter Beresford seems to have made an offer to his Catholic cousins to purchase all their interest under the will of Mrs. Ayscough for 100*l.*, on the assumption that as Papists they were legally incapable of succeeding to the property devised to them. He wrote again to Mrs. Skipwith on Dec. 22, 1716 (Jan. 2, 1717, N.S.), but the letter only came to

ferred from Spain to the Dutch United Provinces, while the Spanish Netherlands in bulk were handed over to the Emperor.

hand on Jan. 19 (N.S.). His object seems to have been to persuade his cousins that the gifts to them lapsed at once in his favour. He offers, however, to purchase their interest for what it may be worth, at the same time taking credit for a sum which he claims to be due to him from the testatrix, and which he probably represented as reducing the value of her estate to a very small amount.

To his first letter he received the following reply, in which we see the gathering of the clouds which presage a storm:—

Namur January y^e 4th 1717 new stile.

Dear Sir—I cant express how terribly I was touch'd at the doleful and unexpected news of my dear Aunt's death you were pleas'd to let me know by y^e honour of yours of y^e 10 decber last old stile. My Aunt and Sisters are very much concern'd for so great a loss, wee all having lov'd her most tenderly, but must all submit to God Almighty's will, and leave this miserabel world when it pleases his divine Majesty to call us. Tis hoever a very great confort to us to hear her end was so pious and that she dyed with so much resignation and presence of mind, but wee could not expect less from her vertuous life.

Wee are all very much oblig'd to you for y^e copy you were pleas'd to send us of y^e deceas'ds last will and wish it may be in our power to render you any servis in these parts. As to y^e copy of y^e will, havind red it over with attention, I must tell you, Sir, I find my dear Aunts intention is positively to make my aunt Skipwith her onely heir and after her death me and my two sisters, which is far from what you say in your letter, being contrary to the tenor of y^e will. I also observe that y^e witnesses names are wanting, which is an essential point. My Aunt Skypwith presents you her humble servis, and desires me to let you know that she will inform herself of all and then have the honour to write to you. Wee are very acknowledging for y^e favour of your letter, and I am in particular most sincerely, Dear Sir, Your most humble and most obedient Serv^t and Kinsman

JOSEPH CHAUMONT.

On the back of the above is a rough draft of the reply, as follows:—

Dear Sr I did not answer yor obligeing L're, because you might have opportunity to advise on yo^r Aunts will, for you seem intierly to mistake y^e desigine of or [our] deceas'd friend, for for perticular Reasons shee never design'd Coz: Skipwith anything but for life, and, if either of yr sisters and you dyed wthout lawfull Issue, yⁿ y^e respective shares so dyeing to me and my heires for ever. Y^e words are so express y^t I cannot but wonder y^t you should not admit me y^t property my Coz: Ayscoghe design'd, since if I wou'd [have] interpos'd I cou'd hinder'd y^r farest pretentions and have put all things out of dispute to my own advantage. Mad: yo^r sister seemes to charge me wth takeing advantage by my making a proposall, but if you will advise with y^r best counsell in England they will tell you I was und^r no obligation; but I shall be glad to testifie (so far as o^r Lawes will permit me) y^e value I have for so near relations.

The effect of the anti-Catholic laws thus alluded to is a matter of some debate in the remainder of the correspondence. I will defer my remarks on them till the sequel. CHAS. FREDC. HARDY.

Gray's Inn.

(To be continued.)

NOTE BY DAWSON TURNER.

The enclosed note, written in a small, cramped hand on the blank page of a sale catalogue of the Hurd Library, 1832, and signed at top Dawson Turner, may prove of interest to some of your readers. The breviary to which the note refers is described in the catalogue as follows:—

"1434. Breviarum Romanum, a most magnificent manuscript upon vellum, illuminated by Flemish painters in Spain about the close of the fifteenth century, containing upwards of 500 leaves of the purest vellum, interspersed with numerous miniature paintings, exquisitely executed. The borders of each page exhibit a variety of flowers, fruit, and grotesque figures in the most splendid forms on a ground of gold. This splendid breviary was presented by Francis de Roias to Isabella, Queen of Spain, both of whose portraits are introduced in the miniatures."

Here follows a quotation of nearly three octavo pages from the 'Bibliographical Decameron' (See vol. i. pp. 163-7).

"Dawson Turner.—This was one of the most select and curious libraries ever brought to sale in my time; and whereas I have often heard Mr. Heber (?) say that he never knew a collection of books which would average by auction 20s. a volume, the proceeds of this was as near as possible 38s. But, indeed, Mr. Heber's (?) assertion was strangely erroneous, as may be seen by a note in my pocket-book for . . . The Breviary No. 1434 of this library was, I think, the most beautiful of its kind for its illustrations I ever saw. The circumstances attending the sale of it were remarkable, as I have had them from Evans. It was to Cochrane (not Boone, as here marked) it was knocked down. The day before the auction Sir John Soane sent for Cochrane, and said, 'Buy me that misal, and never let me see your face again if you do not bring it to me.' The bookseller bowed assent, and after a pause ventured to ask to what price it was intended the commission should extend. He was told he might go to 300l. 'Well, but if anybody should be found to exceed that sum?' 'Pshaw! that's impossible. Be sure you bring it to me.' The sale was attended by rich and ardent purchasers, and the MS. in question soon reached the prescribed limit. What was Cochrane to do? His orders were precise, but there was no possibility of obtaining an extension of time. At the same time the knight's earnestness and tone and look recurred to his mind, and when he added to these his great property, and his still greater desire to give all possible value to his treasures of art as destined to become a national collection and one of the means of handing down his name to posterity, he plucked up courage and proceeded, and ultimately found himself the purchaser at 520l. Happy in the possession of his treasure, he went forthwith to Lincoln's Inn Fields, and carried it to Sir John, whose reception of it was altogether different to what he hoped or expected. 'You have bought the book, sir, at a price far beyond what I authorized you to offer, and you must do the best you can with it. I will not take it. At the same time you may leave it, if you please, for a day or two, and I will look over it.' Cochrane, on going home, wrote to Sir John Tobin at Liverpool, with an account of his purchase, and by return of post received a cheque for the amount. He accordingly returned to Sir John Soane with feelings very different from those with which he had left him, and again he was doomed to surprise and vexation. The book had been examined; its extraordinary merits were acknowledged, and the possessor, far from being willing to part with it, offered the price

with cheerfulness and thanks. Remonstrances were in vain in this case, as in the former, and nothing was left to Mr. Cochrane to do but to write again to Sir John Tobin, and in this case a letter of explanation and apology. The reply was equally prompt, though to a very different effect. It simply stated that orders had been given to his solicitor to file a bill in Chancery for the performance of the contract. Such a rejoinder was unanswerable, and the breviary proceeded forthwith to Liverpool, where it now is. But the matter did not end here. The following year was sold the second part of Mr. John Brandly's (?) library, in which Mr. Evans inserted the Bedford missal. This most curious article had long lain perdu in the desk of a Mr. Milner, a Berkshire gentleman, to whom the Duke of Marlborough had pawned it for 500*l.*, and who now brought it to sale to recover his principal and interest. I expressed my doubts to Mr. Evans how far it would realize a sufficient sum, and he shook his head, at the same time expressing his conviction that it would produce about 500*l.* In this, as in many other instances, the result proved his acuteness and knowledge. As far as 500*l.* there were several competitors, but the numbers rapidly diminished, and two only remained, Sir John Soane and Sir John Tobin, both, perhaps, heartily desirous to carry off the prize, but the former actuated by a less worthy motive in consequence of his former disappointment. To the astonishment of the whole room they, and they only, kept up the contest with alternate biddings, till at last Lancashire was again declared victorious, but at the enormous price of 1,100*l.*!!! Respecting Queen Isabella's breviary see an interesting note in Dibden's 'Bibliographical Decameron,' i. p. clxiii. It was then the property of Mr. Dent, on the sale of whose library in 1827 it was bought by Mr. Hurd for 378*l.*"

JOHN McEWAN.

Fallowfield, Manchester.

EXTRACTS FROM A HULL NEWSPAPER OF
1795-1796.

Some years ago a friend of mine lent me a file of the *Hull Advertiser* for the years 1795 and 1796, from which I made several extracts. I send you a selection from these, which I think may interest the readers of 'N. & Q.' Ninety-three years ago the Yorkshire newspapers were very different from what they are now. At that time I have understood that the *Hull Advertiser* was considered the best-written paper in the county with the exception of the *Leeds Mercury* :—

1795, July 11.—London and the circumjacent counties of Middlesex, Surrey, and Kent have already produced for hair-powder licences no less than 100,000*l.*; one-half the sum at which the aggregate of the tax throughout Great Britain was estimated. The number of hair-powder certificates granted in this town is nearly one thousand.

July 25.—The following advertisement is literally translated from a French paper:—Horse-flesh is sold at the Place Maubert and the Fauxbourg St. Marceau, from forty sous to three livres the pound. The poor who purchase it find that it makes good soup and is very nourishing.

Aug. 29.—Lines written during the Rebellion in the year 1745.

The three great enemies pray remember,
The Pope, the Devil, and the Pretender,
All wicked, damnable, and evil,
The Pope, the Pretender, and the Devil.

I wish they were all hung in a rope,
The Pretender, the Devil, and the Pope.

In the violence of party occasioned by the same rebellion, a gentleman, in the interest of the Pretender, was desired to drink the king's health. He did so in the following words:—

God bless his majesty, the faith's Defender,
God bless (no harm in blessing) the Pretender!
But who that Pretender is, or who that king,
(God bless us all) that's quite another thing.

Sept. 5.—On Thursday the 6th inst. the following melancholy accident is said to have happened near Moivane, in the County of Kerry, Ireland: two men having gone into the river Gale to swim one of them suddenly disappeared; his companion missing him alarmed the people in the neighbourhood, and after diligent search the body was found with a monstrous eel twined in many folds about his neck, and biting his throat. So exceedingly fierce and voracious was this dreadful animal that before it could be separated from the neck of the unfortunate man its head was obliged to be severed from its body. Its length was five feet and a half and it weighed 56 lb.

1796, Jan. 2.—The Height of Fashion.—Lady Caroline Campbell displayed in Hyde Park, the other day, a feather four feet higher than her bonnet.

Jan. 16.—Twelve millions of newspapers are now circulated annually through the general post office. Before the establishment of Mr. Palmer's plan the circulation was confined to two millions.

March 26.—The garden of the Thuilleries at Paris, once planted with potatoes, when the wants of the people required the sacrifice, offers now a beautiful and correct map of France. It comprises Jenappe, Savoy, and the other departments which have been conquered and united to the Republic. This idea, which is most artfully conceived to flatter the vanity of the Parisians, is as beautifully executed. Each path marks the boundary of a department. Every mountain is represented by a hillock; every forest by a thicket; and every river has its corresponding streamlet. Thus every Parisian in his morning walk can now review the whole of the Republic and of her conquests.

April 9.—The new Dutch colours differ from the old in having a white jack in the centre of the red flag, on which is depicted a virgin seated on a green bank, holding in one hand a lance surmounted by a cap of liberty, and resting the other on a fascis of arrows. At her side is a lion, who also grasps a lance and turns his head round with an air of menace.

April 16.—The Duke of Devonshire took a morning's ride before dinner yesterday at seven o'clock in the afternoon. Garrick used to tell that he remembered dining at Chatsworth, his Grace's paternal seat in Derbyshire, at one o'clock.

Longevity.—Old Mr. Ingall, Lady Webster's butler, is still living at Battle Abbey, Sussex. He is supposed to be the oldest man in Great Britain, being in the 116th year of his age.

April 23.—The Duchess of Devonshire was at the Levee of Wednesday, but without powder.

May 28.—Green bonnets are now so much in vogue that Hyde Park on a Sunday looks like a moving forest.

July 23.—The straw bonnets now so much the fashion originated in Ireland; and from a praise-worthy motive in Lady Louisa Conolly, who, to employ the poor of Cellbridge, a little village near Castletown, the seat of her ladyship and Mr. Conolly, instituted a manufacture of straw into hats and bonnets, which rapidly improved and gave birth to hundreds. Females were the manufacturers.

Oct. 1.—Thomas Paine was the author of the fine song on the death of Wolfe beginning

In a mouldering cave, where the wretched retreat,
and we understand a friend of his in London has some very charming poetical productions of his pen.

Nov. 12.—The following remarkable inscription is copied from a tomb-stone in the burying-ground over Spring Path in the Island of Jamaica. "Here lieth the body of Lewis Galdy, Esq., who died the 22^d of September, 1739, aged 80 years. He was born at Montpellier, in France, which place he left for his religion, and settled in this island, where in the great earthquake in the year 1692 he was swallowed up, and by the great providence of God, by a second shock, was thrown out into the sea, where he continued swimming till he was taken up by a boat, and miraculously preserved. He afterwards lived in great reputation and was universally lamented."

K. P. D. E.

"LES NOUVELLES RECREATIONS ET JOYEUX DEVIS DE BONAVENTURE DES PERIERS, VARLET DE CHAMBRE DE LA ROYNE DE NAVARRE. A Paris, Par Galiot du Pré en la grande salle du Palais, & en la rue saint Jacques à l'enseigne de la galère D'Or."—Of this scarce, undated edition of this curious work it is said in the "Supplément" (1878) to Brunet's 'Manuel du Libraire' that at the Libri sale a copy, "fort laid," was sold for three guineas, while "un autre, plus beau et recouvert d'une jolie reliure du temps, a été porté à 9 guinées pour le British Museum." The latter portion of this statement is inaccurate. The edition is not, and has never been, in the British Museum. As the copy in my possession differs from that described by Brunet, I give the points of difference and the general collation as of interest to bibliographers. Brunet says:—

"Les ff. sont chiffrés jusqu'à 294, mais comme entre les ff. 159 et 160 il se trouve 2 ff., chiffrés par erreur 107 et 159, et qui pourraient manquer sans qu'on s'aperçût, il est bon de les signaler; ils complètent le chiffre de 296 ff."

No such error appears in this copy, the pages running correctly at that point as regards figures, catchwords, sense, and letters on page. The leaves are none the less 296. Leaf 130 repeats the number 128, and every alternate leaf is similarly put back two numbers: 132 for 130, 134 for 132, and so on, till 144 for 142. After this 143 is repeated and 144, and the pagination—or rather numbering on successive leaves—is continued, two leaves being thus gained. Leaf 185 is printed 285; leaf 186, 176; 187, 287; 216, 116; 279, 179. In a final sheet of 8 ff., sig. Pp, unnumbered, and containing a sonnet, the table, and, according to Brunet, one folio blank, one side of the blank leaf has a printed device or something of the sort. This, however, may have been added afterwards.

URBAN.

ROSA D'ORO: ORSINI.—Allow me to put my few words in rejoinder to your courteous correspondent T. A. T. (7th S. vi. 114) under this head-

ing, so that the important details he has summarized concerning this bit of poetic ceremonial may find this record in the index, and not be buried, as at present, under that of 'Coincidence,' where it would never occur to any one to search for it.

I am very sorry that while I have been travelling my papers have inevitably got shoved aside, and I am unable just now to trace the author who mentioned that the *Rosa d'Oro* was suspected of poisoning Leo XI.; I certainly did not invent it. On the other hand, I am able to point out at least one instance in which the *Rosa d'Oro* was "connected with the 'Possesso.'" This was in the case of Nicholas V. In several accounts of the ceremony of the "Possesso," or "Processione," after his coronation, and notably in that by Enea Silvio Piccolomini (afterwards Pius II.), that Pope is spoken of as "portando la Rosa d'oro in mano."

There is another instance of a Roman ceremony of a consecrated rose, much less known, which it may be interesting to mention. In the year 1052 Ludovico Orsino having distinguished himself in asserting the Papal rights against a turbulent baron, Leo IX. ordered, by a "Breve Apostolico," that a rose should be blessed every year on Whit Sunday, and presented "al principale Barone di Casa Orsina." Concerning this ceremony the following distich was written:—

Hæc Rosa magnanimi defenditur unguibus Vrsi
Nam genus Vrsinum Roma vetusta trahit.

The rose was certainly an early device of the Orsini family, as it is to be seen on pieces of their coinage, and this gave colour to the tradition or conjecture that they sprang from a family of German immigrants named Rosenberg, and that Rosenberg, Italianized into Rosini, finally became Orsini by *renversement*, so common in Italy!

It may be a fitting wind up to this note to mention that the *Rosa d'Oro* of this year (1888) was sent, in acknowledgment of the recently signed Act for the emancipation of negro slaves, to Doña Isabella, eldest daughter of Pedro II., Emperor of Brazil, who had at the time been constituted Regent during his absence in Italy. In a pamphlet commemorative of Don Pedro's visit to Milan, lately sent me by Cesare Cantù, the veteran historian records in a few touching words the emotion of the Emperor as he dictated from a bed of sickness, which he expected to be his last, a telegram of congratulation to his favourite daughter on occasion of receiving this *onorificenza* from the Supreme Pontiff.

R. H. BUSK.

16, Montagu Street, Portman Square.

W. G. PALGRAVE.—'Tis pleasant to see that our new acquaintance T. A. T. has developed into an old and honoured leader in the world of books, Mr. T. Adolphus Trollope. He will not, perhaps, enter upon the thorny paths of philology, nor will

he, I imagine, add much to the amusive* emendations of Shakespeare that greet us from week to week. But he will, at any rate, give literature a chance. And therefore I, for one, am stimulated to submit for record a passage which concerns the distinguished traveller and man of letters, just deceased, whose name heads this note.

When the Prince of Wales was travelling in the Holy Land, with the late Dean of Westminster for his chaplain, the royal party came one day to the banks of Jordan, I think near the Ford of Jabbok. And as they sat at meat in the tents, they beheld on the further bank of the river a number of mounted Arabs riding down to the ford, headed by their sheikh. Presently an Arab messenger arrived at the tents, and his message was that the sheikh, who had crossed the water with his men, desired to see Dean Stanley. 'Twas a signal, though somewhat trying proof of popularity; and the small but courageous Dean at once arose, and walked down unarmed to the interview. The sheikh, who had dismounted, advanced with dignity, laid both his hands on the Dean's shoulders, and beholding him steadfastly, said these words: "Arthur Penrhyn Stanley." The astonished Dean looked up, and saw that that Arab chieftain was William Gifford Palgrave.

Dean Stanley himself told this story to the man who told it to me; so I suppose it may be accepted as authentic.

A. J. M.

COLERIDGE'S 'REMORSE.'—In the 1877 edition of Coleridge's 'Poetical and Dramatic Works,' vol. iv. p. 154, occurs the following note to Act V. of 'Remorse':—

"In the first edition of 'Remorse,' after the cry of 'No mercy!' 'Naomi advances with the sword, and Alhadra snatches it from him and suddenly stabs Ordonio. Alvar rushes through the Moors and catches him in his arms.' After Ordonio's dying speech there are 'shouts of Alvar! Alvar! behind the scenes. A Moor rushes in.'

MOOR.

We are surprised! Away! away! this instant!
The country is in arms! Lord Valdez heads them,
And still cries out, 'My son! my Alvar lives!
Haste to the shore! they come the opposite road.
Your wives and children are already safe.
The boat is on the shore—the vessel waits.

ALHADRA.

Thou then art Alvar! to my aid and safety
Thy word stands pledged.

ALVAR.

Arm of avenging Heaven!

I had two cherish'd hopes—the one remains,
The other thou hast snatch'd from me: but my word
Is pledged to thee; nor shall it be retracted.—1813."

I have two copies of the "first edition," and in neither does the above appear; nor is it in the

second or third editions, both of which I have. There must have been two issues of the first edition, and I shall feel much obliged to any one who will lend me for a day or two a copy of that which contains the above-quoted passage.

There is another variation from my copies of the 1813 editions, also in Act V. ('P. and D. Works,' iv. 143). A speech of Ordonio—

Thou hast conspired against my life and honour—
is said to have been given "(with affected gravity) 1813." I may add that there is no trace of either variation in the notes to the print of S. T. C.'s MS. of 'Osorio' (Pearson, 1873).

J. DYKES CAMPBELL.

29, Albert Hall Mansions, Kensington Gore, S.W.

SIRLOIN.—The following earliest (?) allusion to the sirloin is from one of the documents of the City of Canterbury, dating 25 Henry VIII., and printed in Mr. Brent's 'Canterbury in the Olden Time': "And after evensong he went agayn to Christeschyrche and delivered Master Goodnestoun a ribbe of bef and a surloin for young monks."

HENRY LITTLEHALES.

[See 1st S. ii. 263, 331; 2nd S. x. 89; 3rd S. iv. 472.]

CURIOUS INDICTMENT.—The following curious indictment for making an impious bargain with an evil spirit, copied from the new volume of 'Middlesex County Records,' edited by Mr. John Cordy Jeaffreson, will, I am sure, interest many of your readers:—

"20 April, 19 Charles I.—True Bill that, at St. Giles Without Criplegate, co. Midd., on the said day, Thomas Browne, late of the said parish, yeoman, by a certain writing, dated on the said day of the said year, wickedly, diabolically, and feloniously made an agreement with an evil and impious spirit, that he, the same Thomas Browne, would within ten days after the death of him, Thomas Browne, give his soul to the said evil and impious spirit, to the intention (*ad intencionem*—in consideration) that the said evil and impious spirit yearly, at the Feasts of Pentecost and the Purification of the Blessed Virgin Mary, should pay, or cause to be paid, to the same Thomas Browne the sum of one thousand pounds of current English money on each of the said Feasts for and during the term of the natural life of the same Thomas Browne, and to the intention (*ad intencionem*—in consideration) that the said evil and impious spirit should defend the same Thomas from all perils of body and goods for and during the full term of forty-one years, and that the same Thomas should have and marry a woman who should be pleasing to the same Thomas, and that the same Thomas should have and enjoy all health, riches, and worldly pleasure for and during the natural life of the same Thomas, and for the performance thereof of the same Thomas then and there impiously and blasphemously, as an impious apostate, promised and vowed to renounce the Lord and Saviour Christ against the Catholic Christian faith, and to the grave Scandal of the Christian religion, and of all pious Christians, and to the great displeasure of God Almighty, and to the evil and pernicious example of all others in a case of this kind failing in duty (omnium aliorum in hujusmodi casu delinquentium) and against the peace of the said Lord now king, his crown and dignity, and also against the form of

* If any one objects to this word *amusive*, I would refer him to the poems of that earlier and better James Thomson, who did not write 'The City of Dreadful Night.'

the Statute for a case of this kind published and provided. Putting himself Not Guilty on the country, Thomas Browne was found Not Guilty by a jury, who did not retract.—G.D.R., 19 Charles I.

“G.D.R.” means the Gaol Delivery Roll. The new volume is full of curious indictments, and perhaps I may be allowed to copy some more for the information of your readers, should you consider them sufficiently interesting for the columns of ‘N. & Q.’

W. BETHELL.

Rise Park, Hull.

DID THE GREEKS TINT THEIR MARBLE STATUES?
—Sir Joshua Reynolds, strong in the opinion that the provinces of sculpture and of painting are widely distinct, repudiates the idea that the latter may be made an auxiliary to the former. In his ninth discourse he says:—

“If the producing of a deception is the summit of this art [of sculpture], let us at once give to statues the addition of colour, which will contribute more towards accomplishing this end than all those artifices which have been introduced and professedly defended on no other principle but that of rendering the work more natural. But as colour is universally rejected, every practice liable to the same objection must fall with it. If the business of sculpture were to administer pleasure to ignorance, or a mere entertainment to the senses, the Venus of Medicis might certainly receive much improvement by colour; but the character of Sculpture makes it her duty to afford delight of a different, and perhaps of a higher kind; the delight resulting from the contemplation of perfect beauty; and this, which is, in truth, an intellectual pleasure, is in many respects incompatible with what is merely addressed to the senses, such as that with which ignorance and levity contemplate elegance of form.”

And yet, with respect to one celebrated work of ancient art, the draped Venus by Praxiteles, at Cos, it is certain that the marble was painted; and, though it would be too much to say “*ab uno disce omnes*,” we cannot believe that this was a solitary instance.

The Venus at Cos was still extant in the time of Cicero, who speaks of it in ‘*De Nat. Deor.*,’ lib. i. C. Velleius, the spokesman for the Epicureans, had been represented as saying that the gods had not a body, but only a *quasi* body; not blood, but only *quasi* blood (18). “Then,” replied Cotta, the academician, “it is the same with them as with the Venus of Cos. That is not body, but like a body; nor is the red, which is mixed with the white, blood, but only a resemblance of blood”:—

“*Dicemus ergo idem, quod in Venere Coa; corpus illud non est, sed simile corpori; nec ille fuscus, et candore mixtus rubor, sanguis, sed quædam sanguinis similitudo.*”—27.

R. M. SPENCE, M.A.

(Manse of Arbuthnott, N.B.)

BANK OF ENGLAND.—The Bank advertised that it would issue for the future “three days’ sole bills of exchange” on October 26, 1728, in the *White-*

hall Evening Post, with the object of obviating risk in the transmission of bank-notes by post.

JAMES E. THOROLD ROGERS.

ALISON’S ‘EUROPE.’—The following occurs in vol. ix. of the edition of 1841 with reference to the “Resurrection of Germany”:—

“The oath solemnly repeated by all, and sworn on the swords of the officers, and Luther’s hymn, ‘*Eine feste burg ist unser Gott*’ (‘It is a stronghold that is under God’), concluded the ceremony.”

That a mistranslation of such a simple German sentence should occur in a standard work like this is, I think, worthy of note.

EXON.

“**‘UNTOWARD EVENT’ IN SPEECHES FROM THE THRONE.**—‘N. & Q.’ often chronicles the earliest occurrence of phrases which have come into common use. I have lately seen the following notice:—

“Mr. Herries one day told me that the phrase ‘*untoward event*’ was first used in a king’s speech in mentioning the battle of Navarino (1827). It was suggested in the Cabinet by Huskisson when Mr. Herries was present.”—‘*Personal Reminiscences of Sir F. Pollock*,’ vol. i. p. 263, London, 1887.

ED. MARSHALL.

RICHARD, DUKE OF YORK, AND PERKIN WARBECK.—The date of Prince Richard’s birth is of some historical interest, since it is an important test in estimating the claims of Warbeck. He was created Duke of York on May 28, 1474 (Rot. Claus. 16 Edw. IV.), and he is distinctly termed “*filius noster, Ricardus de Salopia*.” The chroniclers are at variance, some giving May 28 for the birth, some August 17, and the year varies from 1472 to 1474 inclusive. The above entry shows that Aug. 17, 1474, is inadmissible. The evidence for August is rather better than for May; and if August be taken as the month, this fixes the year to 1473, with two provisos:—(1) that he was not a twin with his sister Margaret, and (2) that the epitaph of Margaret correctly states her birth-date as April 10, 1472. As Perkin Warbeck states himself to have been “nearly nine years of age” at the time of Edward V.’s murder, in the summer of 1483, he represented the duke as having been born—probably in August—1474, thus making himself out to be from three months to two years younger than he really was, if he were the missing prince.

HERMENTRUDE.

TRAGEDIES CONCERNING MARY, QUEEN OF SCOTS.—Soon after the publication of my note on the Hon. John St. John’s tragedy of ‘*Mary, Queen of Scots*’ (7th S. vi. 241), I received the second-hand book catalogue of Mr. Jonathan Neild, 14, Great Russell Street, London, in which was the following item:—

“367. *Mary, Queen of Scots.*—*Maria Stuart of Gemartelde Majesteit*, small 4to. sewed, 5s. Date cut off (1646).—A curious Dutch tragedy on *Mary, Queen of Scots*, with beautiful vignette portrait.”

I have not seen this tragedy, nor could I read it if I possessed it; but I think that it might be interesting to make a list of the tragedies or dramatic pieces of which Mary, Queen of Scots, forms the central figure. Those by Racine and Mr. Swinburne were mentioned in my note. Queen Elizabeth's patronage of Shakspeare may have controlled "the Bard of Avon" from introducing the victim of Fotheringhay into one of his tragedies; and the date was a little too near his own time. At the Tercentenary Exhibition of Mary Queen of Scots' Relics at Peterborough last year was a curious Dutch water-colour drawing of the execution of Mary Stuart at Fotheringhay, with an inscription in old Dutch. It is described in the official catalogue, No. 137, p. 33, and was the property of Dr. T. J. Walker, of Peterborough.

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.

CHOOSE.—Modern dictionaries are agreed as to the origin of this word. Richardson, Latham, Webster, the Imperial, Trench, Skeat, Wedgwood, Cobham Brewer, all give the same account. But, unhappily, it is clear that not one of them has gone to the root of the matter: each and all are content to follow the lead of one positive assertion. This is Gifford's note* on a passage of Ben Jonson, 'Alchemist,' Act I. sc. i. :—

Dapper. What do you think of me? that I am a *chiaus*!

Face. What's that?

Dapper. The Turk [who] was here. As one would say, do you think I am a Turk?

Face. Come, noble Doctor, pray thee let's prevail: This is the gentleman, and he is no *chiaus*.

Hereupon Gifford notes :—

"In 1609 Sir Robert Shirley sent a messenger or *chiaus*† to this country as his agent from the Grand Signior and the Sophy to transact some preparatory business. Sir Robert followed him at his leisure; but before he reached England his agent had 'chiaused' the Turkish and Persian merchants of 4,000*l.*, and taken his flight."

Behind Gifford I can make no way at all. I have no reason to doubt his circumstantial and *vraisemblable* story, with which Jonson's allusion perfectly well tallies. But seeing that he was distant by two centuries from the event recorded, one might fairly expect some shred of authority for

* Prof. Skeat and Dr. Brewer give reference to Gifford. Archbishop Trench was not generally disposed to accept evidence at second hand; yet even he repeats the familiar story as "now well known," citing no authority whatever (Select Glossary).

† "'Turk. *châ'ush*, a sergeant, &c.'—Skeat."

what he says. This he does not vouchsafe; only in his own provoking fashion he adds that "our annalists" mention the visits of two other "chiauses" in 1618 and 1625. Which annalists; and did any of them tell this story? I have gone to Speed, Stow, Camden, and Baker without success, though Stow and Baker give an account of Sir R. Shirley's mission and Camden mentions the subsequent visits of "chiauses." The story was unknown to Peter Whalley, a previous editor of Ben Jonson (1756). Somewhat strangely, the matter has never turned up in 'N. & Q.' At least I find nothing in the indices. Surely some reader must have come upon the original source of Gifford's information? In what contemporary author can we find the history of this swindling "chiaus"? C. B. MOUNT.

14, Norham Road, Oxford.

PARODIES OF MODERN POETS.—I shall be grateful for exact references to any parodies on the works of the following poets: Robert Browning, C. S. Calverley, Austin Dobson, H. S. Leigh, Miss Ingelow, Frederick Locker, William Morris, D. G. Rossetti, Miss C. Rossetti, Martin F. Tupper, G. R. Sims, Ashby Sterry, A. C. Swinburne, and Oscar Wilde. Such information to be sent direct to

WALTER HAMILTON.

57, Gauden Road, Clapham, S.W.

LANGHORNE.—It is said that the poet Langhorne wrote some lines on the sand, which Hannah More seeing, wrote underneath, "Choose a more lasting tablet for your verse." Is it known what Langhorne's lines were? ALLIANCE.

ROCHFORD HALL.—In looking over some letters written in 1776 by my great-grandfather, the Rev. Nicholas Griffinhoofe, from his living of Woodham Mortimer, Essex, I find :—

"The Rochford Hall Ghost grows more rude every day. Mr. Wright was at Rochford the week before last and sent in a great hurry to Mr. Codd and me to come and exorcise this riotous Ghost, but I was unluckily in Town."—Aug. 12.

And, writing to the same friend, under date Sept. 2 following :—

"The Ghost still continues to molest the good Folks at Rochford Hall, but he will not dare to make his appearance this week, as a large body of men, women, and children are to set off for Rochford Hall on Wednesday next. Mr. and Mrs. Williams, and their daughter Fanny, Mr. and Mrs. Mrs. of Maldon, and Mr. and Mrs. Griff; and their Daughter Sussey are to form the Cavalcade; but the chief Business of this expedition is to eat Fruit of all kinds as there is great plenty of it there; we purpose staying two or three days, and I dare say the Ghost will remain very quiet all the time we are there. Our Tibs are in high spirits," &c.

Miss Strickland ('Anne Boleyn,' ch. i.) says that

"the servants [at Blickling] were formerly in fear of a domestic spectre, whom they call 'Old Bullen.' One

room in the old house was shut up, on account of the supernatural terrors of the household."

Is there any tradition that "Old Bullen" haunted Rochford Hall? Blickling and Rochford both belonged to the Boleyns. Can any one tell me more about the ghost mentioned in the above letters?

H. G. GRIFFINHOOFÉ.

34, St. Petersburg Place, W.

THE HARP WITH THE SHAMROCK.—While a discussion of the rose, thistle, and shamrock as national emblems is taking place in 'N. & Q.' I would mention that I have in my possession a beautiful specimen of old Wedgwood-marked Wedgwood. It is a milk jug, four inches in height, of white ware. There is a blue wreath in sharp relieve round the body, and under the spout is the royal crown, from which branch out on either side towards the handle the shamrock, the thistle, the rose, and the harp. Now does the harp in this case mean to represent Wales, or is it only another emblem of Irish nationality? JOSEPH BEARD.

Ealing.

"OUR FATHER."—What is the origin of the popular English version of the Lord's Prayer? Did the committee of bishops who in 1540 began the work of preparing an English service-book adopt a current form of the prayer, or did they produce a fresh translation? Did the form remain unaltered when (1552) the King's Primer appeared; and is it unchanged in the first and second Prayer Books of Edward VI. and in Elizabeth's revise? If the Lord's Prayer of the Prayer Book is a traditional form, should we not expect to find it in Tyndale's translation of the New Testament (1526) and in the so-called "authorized" Bible of King James? In Tyndale's version of the prayer the opening and concluding sentences correspond word for word with the same passages in the Book of Common Prayer and the Bible and in Wycliffe's translation (1389) from the Vulgate, except that Wycliffe has "that art in hevenes" and Tyndale has "O our Father." I believe that the English version adopted by the Church of Rome does not vary from the popular form. The use of the word *trespasses* is remarkable. Wycliffe (St. Matthew) has *debts* in the prayer itself, and *trespasses* and *sins* in the following passages. The "authorized" Bible follows him in the prayer, but has *trespasses* in both places of the context. Tyndale has *trespasses* in all four places.

Barnes.

HENRY ATTWELL.

IRON COFFINS.—I find the following entry in a list of burial fees, "On a burial in an Iron Coffin, 2l. 2s." Are there any known instances on record of burials in such coffins?

W. WINTERS.

Waltham Abbey.

THE EDDYSTONE, ITS ETYMOLOGY.—Can any of your readers learned in philology explain the origin

of this name? It may be thought that this is transparent, but for the fact that various parties ignore the obvious and simple derivation, from the *eddies* of the sea in the midst of which this long-dreaded reef is situated, and would wish us to believe that the prefix to the common name by which the rock is known among local sailors, The Stone, is a corruption of some personal name. W. S. B. H.

DRINKING HEALTH IN BLOOD.—Can any one kindly spot the locality of this occurrence more definitely for me? It occurs under date December, 1650:—

"Five drunkards in Berkshire agreed to drink the king's health in their blood, and that each should cut off a piece of his buttock and fry it, which four of them did; but the wife of the fifth coming in, saved her husband from doing the same absurd folly."

R. W. HACKWOOD.

INSCRIPTION ON MANTEL-PIECE.—In the parlour of a new inn at Bolsover, near Chesterfield, is a carved mantel-piece with the following curious inscription:—

He as dote on absent friends,
Hence no room is for him here
To jeer may go.

Can any of your readers inform me the author and the meaning?

C. CAREW.

CHARLES EMPSON.—

"Clackmannan, 4 Nov., 1712.—The which day Session mett, and after prayer they took into their consideration the Queen's proclamation for a Collection to an English gentleman Charles Empson, who lost by fire and water two thousand pound Sterline, and, having a numerous familie, could not subsist without charitie, and considering that therein there are some expressions that would not be savoury to the people, and also that some Min^{rs} had made intimation of it to their Congregations to no effect. Therefore they thought it fitter to appoint something out of the box, and hereby they do appoint that ten shillings Sterline be given to Rot Rollo, Shirreff Clerk of Clackmannan, who is living in Sterline."—Kirk Session Records.

What is known of this case? It seems peculiar.

A. W. CORNELIUS HALLEN.

ARMS WANTED.—On the canopy of the pulpit of Abbotsbury Church, co. Dorset, the following impalement occurs:—Dexter, per pale argent and sable, an heraldic tiger passant or; sinister, gules, three lozenges ermine. The latter coat would seem to be Denham, as it appears in Egham and Thorpe churches, co. Surrey; but whose is the dexter coat?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

COLLIER, SILVERSMITH, & CO., OF BOND STREET, middle of last (eighteenth) century.—Could any correspondents kindly give information as to this person? A friend of mine has a glass, elaborately engraved, with monogram J. R., the crown over, and two verses of "God save the king, I pray,"

the sixth line, "Soon to reign over us." The second stanza runs:—

God bless the PRINCE of WALES
The true born PRINCE of WALES
Sent us by THREE
Grant us one favour more
The king for to restore
As thou hast done before
The FAMILIE

and the legend in the family is that their ancestor—as above—entertained the Pretender, who on leaving presented the glass to his host, as about all he had to give. It is called in the family the "Pretender's glass," stands seven and three-quarters inches high, three and three-quarters inches diameter both at mouth and foot. Clarke, in his 'History of the National Anthem,' mentions one with the same stanzas on it—not the other elaborate engravings—retained then, 1822, in Fingask Castle, Carse of Gowrie. Who was this Mr. Collier; and when could the Pretender have visited London and given the above now most interesting relic of a fallen house to his host? A curious coincidence in the two glasses is that both in second line of first stanza read

God bless the king I pray—
not "bless." S. V. H.

DR. ALEXANDER CROMBIE.—What is known of Dr. Alexander Crombie, author of 'The Gymnasium,' a manual of Latin prose once extensively used?
E. L. H. TEW, M.A.
Hornsea Vicarage, East Yorks.

AUSTRIA.—In Bohun on the 'Wind' it is said that at Vienna, if the winds cease for long in the summer season, the plague sets in, and that this has passed into a proverb, "If Austria be not windy it is pestilent." Is any such proverb known now?
C. A. WARD.

Walthamstow.

"MONEY A MICKLE MAKES A MUCKLE."—In the *Globe* newspaper of Monday, October 8, there is an article headed 'Charitable Appeals,' having as a motto the above saying. The object of the article is to show that large sums may be raised by means of trifling contributions. I have often heard "Many a little makes a mickle," which is perfectly intelligible; but the other saying is quite as often used, and must surely be incorrect, for *mickle* and *muckle* are merely dialectical, the former being the English, the latter the Scottish form of the word. How can the form quoted above be accounted for?
E. McC—.

OLD SONG WANTED.—I should be glad of the words of a song which was very popular in London and its neighbourhood some sixty years since, called 'Greenwich Fair.' It commences "Oh! Whit Monday was the day." As a local song associated with a discontinued festival it is worthy

of being placed on record, if it has not already appeared in 'N. & Q.'
W. G. F.

THE GOLDEN HORN.—Can any of your numerous correspondents inform me when this name was given to the inlet on which Constantinople is situated? In Hakluyt's 'Navigations, Voyages, &c.,' the above name seems not to have been known, to judge from the following passage:—

"Constantinopolis pulchra est Ciuitas, et nobilis, triangularis in forma, firmiterque murata, cuius duæ partes includuntur mari Hellesponto, quod plurimi modo appellant brachium sancti Georgij, et aliqui Buke, Troia vetus."

F. C. BIRKBECK TERRY.

Replies.

PENDULUM CLOCKS.

(7th S. vi. 286.)

In the preface to the late Mr. Octavius Morgan's 'List of Members of the Clockmakers' Company of London, from the period of their incorporation in 1631 to the year 1732,' printed in the *Archæological Journal*, vol. xl. p. 193, he states truly that many old clocks were altered in England in consequence of the introduction of the short pendulum in 1661, and the invention of the long one in 1680. It is unusual to find dates on brass "birdcage" clocks, and if those on the examples mentioned by Mr. WHITELEY WARD are not forgeries, the two clocks dated respectively 1630 and 1633 must have been altered from the original balance escapement, and the third, 1665, from the short pendulum and vertical or horizontal escapement to the long pendulum with, I suppose, anchor pallets. None of the makers mentioned by Mr. WARD were members of the Clockmakers' Company. In the works of a clock of so early a date as 1630 I should expect to find some of the wheels of iron.

One of the inconveniences of the "bob" pendulum was that it vibrated in a large arc, so much so that, swinging, as they generally did, in the centre of the works, it was necessary to cut a vertical slit, about three-quarters of an inch wide, in the brass side doors, through which the "bob" appeared jumping or "bobbing" in and out.

A large brass "birdcage" clock in my possession, inscribed on the brass face within the hour circle, "Joseph Windmills in St. Martins le Grand Londini fecit,"* has these features, the works of the going and the striking part being separated by a space of three-quarters of an inch, in which the "bob" pendulum swung. This arrangement having been altered to the mechanism with anchor pallets and a long pendulum at the back, I was somewhat puzzled by the slits in the doors until I got a perfect and unaltered clock with the "bob"

* He was admitted a "Brother" of the Clockmakers' Company in 1671, as a "Great Clockmaker."

pendulum in position, working from a horizontal escapement with flat pallets and passing in and out through the slits in the doors.

Another brass "birdcage" clock, which I obtained from a cottage in an out-of-the-way part of Essex, is inscribed on the usual open ornamental work over the face, "Thomas Rafe, 1661." This, being dated in the year of the introduction of the "bob" pendulum, is an interesting example; but there is no arrangement for the pendulum swinging in the middle of the clock. This has also been altered to a long pendulum, working at the back from anchor pallets; evidently an old change. I have another brass clock, an alarm, inscribed on a plate fastened on the upper part of the face, "Dan^l Catlin Lynn." It has a horizontal escapement with flat pallets and a "bob" pendulum at the back, all original. The clock is quite small, the main frame being only four inches by three inches, and has the usual loop for hanging, and the steadying pins at the back, and a bell above. But the face is shaped at the top like those of the later long-cased clocks. A further change is to be seen in a brass alarm clock, inscribed, "W. Stapleton, London." The main frame is only 3½ in. by 2½ in. In this there are no loop or pins at the back, the escapement and pendulum are as in the preceding example, and the clock is ingeniously fitted into an oak case, which has receptacles for the cords and weights to be packed in. The face is protected by glass in a sliding frame, in front of which a door can be locked; a slide closes the aperture through which the weights and cords pass. There is a sliding door at the back, and a sunk hole for hanging, the whole forming, when closed, a small oak box, 6 in. by 8 in. by 6 in., convenient to take from one place to another. It is, in fact, a travelling clock of about 1670 in its original state. Probably upon closer examination MR. WARD will find that the three clocks he refers to have been altered. It may be convenient to mention here that brass "birdcage" clocks were the common timepieces of the country before the long pendulums which brought about the long cases for their protection came in. They seem to be peculiarly English, and genuine examples are getting scarcer every day. The beauty and volume of the tone of their bells is remarkable. A pernicious practice has sprung up of late years to gut these clocks of their original works, to abolish the single hand, to fill the frame with new trains, and make them serve the purpose of that abomination of desolation the modern "mantle clock" of the "art manufacturer." But the mischief has surely reached its lowest depth when we see these picturesque old things, with their works and face taken clean away, an aneroid barometer inserted, and the bell left useless and speechless at the top!

ALBERT HARTSHORNE.

The honour of having invented pendulum clocks, or of having first applied the pendulum to a clock,

is disputed between Huygens and Galileo. Becher ('De Nova temporis dimetiendi Theoria,' A.D. 1680) is for Galileo. The 'Academia del Cimento' says that the application of the pendulum to the movement of a clock was first proposed by Galileo, and first put in practice by his son Vincenzo in 1649. But, whoever may have been the inventor, it is certain that the invention never flourished until it came into the hands of Const. Huygens (*circa* 1657); see his treatise, 'Horologium Oscillatorium, sive de motu Pendulorum ad horologia aptato Demonstrationes,' Parisiis, 1673. It is, therefore, impossible that any clocks could have been made, with short or long "bobs," as early as 1630 or 1633, unless it be claimed that "William Bowyer, of London," had anticipated the discoveries of Galileo and Huygens; which would have to be proved.

JULIAN MARSHALL.

ROWLANDSON (7th S. v. 487; vi. 10, 93, 193, 271, 334).—I fancy MR. T. ADOLPHUS TROLLOPE is not quite correct in his notion that years ago the "little white trousers" were "worn only by quite little girls." If my recollection serves me "quite little girls"—say of five or six—wore little brief *bouffées* skirts, that made them look like teetotums. They had short drawers just reaching the knee, open-work socks, strap shoes, and bare legs. Uncommonly cold these poor little legs used to be in winter, I can tell you, especially as they were generally associated with low-necked frocks and short sleeves. The assumption of trousers and stockings betokened an advance from the infant to the schoolgirl. And this garb was generally considered to be the distinction between the schoolgirl and the more mature "young lady." The late Mr. Anthony Trollope clearly shows this in speaking of the growth of the Woodward girls in 'The Three Clerks' (published, I think, about 1862, and emphatically a picture of the manners and customs of the time, as this writer's novels invariably were). "They were, in short," he says, "Gertrude and Linda Woodward, and not the Miss Woodwards: their drawers came down below their frocks, instead of their frocks below their drawers." Speaking subsequently of the youngest daughter, a child of fourteen, he says, "And Katie was there, very pretty and bonny, still childish, with her short dress and long trousers, but looking as if she, too, would soon feel the strength of her own wings, and be able to fly away from her mother's nest." This costume was found useful by would-be juvenile mammas, who had a horror of anything approaching grown-up daughters. I remember in a novel, by Mr. Trollope's mother, called 'The Lottery of Marriage,' which was very popular years ago, there is an account of a lively and good-looking widow, Mrs. Codrington, who kept her pretty daughter in short frocks and long trousers at sixteen, and persisted in speaking of her as "a mere child." I can

recollect, when I was very little, a girl of over seventeen being thus attired by her pretty, but frivolous mamma for a like reason. Indeed, I fancy it was by no means an unusual circumstance, and I am told that in later days the very short petticoats and long black stockings have done excellent service in a similar cause. GRANNY.

I have some diffidence in entering the lists against such a champion as MR. G. A. SALA, who in his 'Twice round the Clock' has written somewhat disparagingly of this garment; but I think the *caleçon* to which he refers were opera drawers, or tights, similar to those still worn on the stage. There is a description of these in Hughes's 'Tour through France' in 1803, p. 184:—

"In the Palais Royale, the elegantes are furnished with flesh-coloured opera drawers perfectly fitted to the shape; the petticoat is looped up to the hip with a diamond button, so that with every motion the whole limb, from its insertion downwards, stands exposed to view."

Also in *La Belle Assemblée*, 1807, p. 122, when writing of the gay Madam de Beauharnois, "She under a clear muslin gown, put on flesh-coloured satin drawers, leaving off all petticoats." This doubtless was a close-fitting garment, and must not be confounded with the trousers worn by girls between 1825 and 1855, which in the old French fashion-books are called *pantalou*. There can, I think, be little doubt that drawers, as at present understood, made of either linen, cotton, or cambric, were not worn as a rule till far into the present century.

It may, perhaps, be interesting to note that drawers reaching to the ankles continued to be worn by girls till 1852 or 1853, and had up to that time been almost entirely confined to the upper and middle classes; but in consequence of those of a lower grade in society taking to them, and the advent of crinoline in 1855, they rapidly disappeared from view, ending, as worn by the sex at the present time, exactly at the same place where, in the days of their grandmothers, they commenced. Mr. Anthony Trollope, in his 'Three Clerks,' p. 177, writes very pleasingly of this dress: "And Katie was there, very pretty and bonny, still childish, with her short dress and long trousers." Some good illustrations of this costume are the etchings by R. W. Buss in Trollope's 'Widow Married,' edition 1840.

I think the quotation from the *Girl's Own Paper*, to which I have previously referred, may perhaps be worth preserving in the pages of 'N. & Q.':—

"My grandmother informs me, when she was a child, no female wore any lower underclothes except stockings. After a while there came a fashion for pantaloettes, which consisted simply of a broad ruffle fastened by a tight band just below the knee. Children used to have two sets, white ones for best and yellow nankeen for everyday wear. But the presence of a tight band about the leg

was objectionable, on account of its discomfort, and the remedy for this led to the next step in the evolution of the present lower garment. To the outside of the broad ruffle was attached a triangular piece, extending to the waist, where it buttoned to the chemise. This relieved the pressure of the band, but caused the ruffle to hang unevenly at times. The only remedy for this seemed to be the adoption of the present form, in which the whole of the lower portion of the body is covered. For a long time, if anybody dared dream of such an innovation, she dared not speak of it, and when at last the bounds were leaped by some courageous woman, who donned the first drawers, there was a wonderful hue and cry, compared to which anything in the history of modern reforms is as nothing. Women wear garments like men! Women trying to get into trousers! Horror! Shame! It seems a funny thing that the medical men of that day should have been the foremost among the denounciators of the new garment as 'eminently unwholesome,' but the reform prevailed."

The interesting communication from your correspondent GRANNY would have been still more satisfactory if she had given the date to which she refers. I presume one object of the present inquiry is to ascertain as nearly as possible the time drawers were first introduced. Perhaps some other lady reader of 'N. & Q.' will give us this information. JAS. B. MORRIS.

Eastbourne.

Like GRANNY, I have no recollection of the "leggings"; but I well remember the white trousers worn by little girls, which came right down to the foot and were adorned with tucks. Lively and active damsels of tender age used to have bad *quarts d'heure* with these most unbecoming articles, which it was simply impossible to keep clean except by the most precise walking and in the finest weather. In any juvenile illustrated magazine between 1840 and 1850 I think sketches of this garment would very readily be found. HERMENTRUDE.

BIG BOOKS BIG BORES (7th S. vi. 206).—PROF. BUTLER's complaint of the big book, or tall copy, is only the more material form of objection to the big book denounced by Callimachus, *Μεγα βιβλίον μέγα κακόν*, which also La Fontaine enlarged upon in his "Les longs ouvrages me font peur." Prynne was a tremendous writer, and when, in the pillory at Cheapside, they burned his volumes under his nose, the smoke nearly suffocated him, as was most just. But a puritanical lady, says D'Israeli, presented his complete works to Sion College. In the fire of 1666 they were saved, for somebody thought that folios were the most valuable. There are very few books, indeed, that change the face of the world, whether held in the hand or propped on a desk. A railway engineer's plan changes that more than Hooker's 'Polity' or Milton's 'Areopagitica.' The grandest books have least effect. They are too great for the bulk of readers to understand. It is the vanity of literature and the press to boast their influence, but if either be great

enough to wish for "fit audience" it may rest assured the audience will be few. The greatest and the smallest book are much upon a par in this respect, and can scarcely turn a whisker on the world's face between them. Dr. Johnson did more in that direction with a folio when he knocked Osborne down with it than he ever did with all his 208 *Ramblers* put together.

C. A. WARD.

Walthamstow.

The heading of this note is a transfer of the old saying *μέγα βιβλίον μέγα κακόν*, from the length and consequent wearisomeness of the contents to the mere size of the paper. The subject of large-paper copies is treated by Dibdin in his 'Bibliomania,' Part VI. "The Alcove," pp. 653-662, but without accounting for the origin of the practice of printing some copies on larger paper than others. I have always supposed that broad margins were left for the convenience of scholars and teachers, in order that they might have space for their annotations. This view is borne out by the remarks of J. Johnson in his 'Typographia,' ii. 197:—

"The method of making margins by rule is practised by no other printing nation besides the English; and it would be in vain to persuade printers and booksellers in foreign parts to come into our measures as to making margins, since they would disoblige the *litterati* were they to deprive them of a large margin, on which to make their remarks."

What was designed for use has been adopted for ornament, and, as Dibdin says, "when copies are printed upon paper of larger dimension and superior quality the press-work and ink are always proportionably better" (p. 653). On p. 654 he mentions a copy of Scot's 'Discoverie of Witchcraft,' 1584, on large paper, and says, "It is rarely one meets with books printed in this country before 1600 struck off in this manner." W. E. BUCKLEY.

Jacobus Zevecotius, professor at Harderwick, in Holland, makes the following explanation in the second edition of his 'Observata Politica,' Amstelodami, apud Ioannem Ianssonium, 1637, 12mo., 4¾ in. by 2¾ in.:—

"Non est quod mireris, Amice lector, me in observatorum horum editione, caractere tam exiguo, formaque tam parva uti voluisse. Quotidie video libellos illos omnibus esse gratiores, tum quia facilius eorum est pretium, tum quia nulla mole turgentibus pro cuiusque itineris sociis absque difficultate possunt assumi."

John Edwards, B.D., Fellow of St. John's, Cambridge, in the preface to his 'Discourse on the Books of the Old and New Testament,' 1693, writes:—

"What I had prepared for the Publick View.....I intended to have Published together in one Volume; but finding that the Present Age is not for Great Books, I am content to comply with it so far; especially perceiving the First Part of this my Undertaking to swell into a moderate Octavo."

W. C. B.

'AMERICAN NOTES AND QUERIES': "THE OLD ENGLISH RULES OF ROYAL DESCENT" (7th S. vi. 259, 332).—If the REV. C. F. S. WARREN had not been in quite such a hurry to write me down a "fool absolute," he might have seen from the review itself, on which his communication at p. 332 *ante* is based, that the facts concerning the descent of the wife of the Prince Regent of Bavaria must have been known to me, since my own wording showed it. But MR. WARREN, in his haste, has fallen into exactly the same trap as the writer in *American Notes and Queries*, viz., that of confounding royal descent, which is a question of fact, with succession to the crown, which is a question of law. And even if, which I deny, the words "royal descent" could be held to be equivalent to the words "succession to the crown," the rules which the American writer and MR. WARREN both obviously had in view are not the "old English rules" at all, but an importation by the feudal lawyers. The real "old English rules" of succession to the crown would have ignored alike the Lady Victoria and the Lady Maria Theresa—if I may so far accommodate the names of the rivals to the ancient style—and would have taken the ablest male, not by any means necessarily the heir male of feudal lawyers, nor even necessarily a legitimate member of the royal, Woden-descended stock. And at a pinch, as the elections alike of the Danish kings and of Harold, son of Godwin, prove, the "old English rules" were capable of stretching far enough to place the most powerful or the ablest man in the kingdom on the throne, whatever his descent. The important truth in English constitutional law which the American writer and MR. WARREN have both so signally failed to grasp has seemed to me so important as to warrant a deviation from my ordinary practice of not taking any notice of criticisms by correspondents of my reviews in 'N. & Q.'

THE REVIEWER OF 'AMERICAN N. & Q.'

PWNTERSCHIFE (7th S. vi. 308).—*Point* is the old Clydesdale for "point," and *schife* is undoubtedly "ship," so that I would suggest that the appointment in Glasgow in 1590 to the "office of Pwnterschife" was that of a kind of harbour master, or the person whose duty it was to see to the berthing of ships. J. N. B.

110, Haverstock Hill, N.W.

Probably=*poyndership*, or *pundarship*, from *poynder* or *pundare*, one who distrains (Jamieson). The Scottish law term "to poind," *i. e.*, to distrain, is pronounced not as it is written, but "to pind," thus retaining the Anglo-Saxon pronunciation of the verb whence it is derived, *pyndan*, to pinder, to pound, to shut in. HERBERT MAXWELL.

FISHGUARD (7th S. vi. 147, 277).—In 1852 I attended the late General Darby Griffith, then

Major in the Scots Greys, as "galloper" on the occasion of his inspecting the Pembrokeshire (at that time called the "Castlemartyn") Yeomanry. We suggested to their commanding officer, Major Leach, that he should apply for permission to bear the word "Fishguard" (not Fish Guard) on their appointments in commemoration of the defeat and capture of the French invading force in 1797, and of their being the only yeomanry regiment that had ever served against a foreign enemy. I think the permission must have been granted, as for many years the word "Fishguard" appeared in the usual place of a "battle honour" in the *Army List*; but I cannot tell why it has been discontinued.

F. D. H.

'MEMOIRS OF COUNT GRAMMONT' (7th S. vi. 358).—On receiving a prospectus of this illustrated edition (Nimmo, 1888) I took the trouble to compare the specimen page with the corresponding page of Sir Walter Scott's edition, of which it professes to be a reissue and supplanter. In that page I observed a total omission of about six lines of text. It can hardly, therefore, be held that "all the glories of these and other editions are altogether past," as the review in 'N. & Q.' (p. 358) indulgently (for Nimmo's edition) states the case.

JULIAN MARSHALL.

OLD ENGLISH LINES IN CARLISLE CATHEDRAL (7th S. vi. 342).—More than ten years ago I took great pains to copy the St. Cuthbert lines as correctly as I could for my account of the St. Cuthbert window in York Minster, which appeared in the *Yorkshire Archeological Journal*, vol. iv. pp. 249-376. I am glad to see that out of nine corrections now offered by PROF. SKEAT, eight were there anticipated by myself. The one exception is "y^r for," which I read "y for," and understood to mean "for this." But I think "y^r for" is most likely the correct reading. The letters are so much injured as to be all but illegible in some places, and quite so in others. The inscriptions are very incorrectly given in Lady Harcourt's 'Legends of St. Augustine, &c., Carlisle, 1868.

J. T. F.

Bp. Hatfield's Hall, Durham.

THOMSON AND 'WINTER' (7th S. vi. 268).—Thomson's statement of his indebtedness to Riccaltoun for the first hint of this poem occurs in a letter written by him to Dr. Cranston of Ancrum, first printed in the *London Magazine* for Nov. 1824, and thus introduced:—

"The following very interesting letter has been recovered from oblivion, or at least from neglect, by our friend Elia, and the public will no doubt thank him for the deed. It is without date or subscription in the manuscript, which (as our contributor declares) was in so 'fragmentitious' a state as to perplex his transcribing faculties in the extreme."

Sir Harris Nicolas, in his 'Memoir of Thomson'

(Aldine Poets), from which I copy, says the letter must have been written at Barnet, in September, 1725. The passage referring to Riccaltoun is as follows:—

"Mr. Riccaltoun's poem on Winter, which I still have, first put the design into my head. In it are some masterly strokes that awakened me; being only a present amusement, it is ten to one but I drop it whenever another fancy comes across."

This acknowledgment adds peculiar interest to an anecdote of Riccaltoun given in the account of Thomson's life prefixed to the 1775 edition of his works:—

"It is told of Mr. Riccarton [*sic*], that when he first saw this poem, which was in a bookseller's shop in Edinburgh, he stood amazed; and, after he had read the sublime introductory lines, he dropt the poem from his hand, in an ecstasy of admiration."

One wonders whether the worthy minister divined that this flower had been raised from seed of his own sowing.

C. C. B.

Allan Cunningham wrote the life of James Thomson for an edition of his poems, published by Tilt & Bogue, Fleet Street, in 1841. He gives a letter addressed by the poet to his friend Cranston, minister of Ancrum, in September, 1725, in which he says: "Mr. Riccarton's (*sic*) poem on Winter, which I still have, first put the design into my head; in it are some masterly strokes that awakened me." EVERARD HOME COLEMAN.
71, Brecknock Road.

METZ (7th S. vi. 328).—Lorraine, of which Metz is the capital, was never a German-speaking district. All, or nearly all, the place-names in the province are French—Thionville, Bouzonville, Faulquemont, &c. The Vosges mountains, separating Lorraine from Alsace (Elsass) equally divide the German from the French speaking populations.

I had practical demonstration of this soon after the Franco-German war of 1870. I entered Metz a few days after the surrender, and found the railway station converted into a German dépôt and barrack, but a commencement had been made to run the trains. The office was besieged by the French townsfolk, asking for tickets to get away into the country. The applicants spoke only French, and were rudely repulsed by the non-commissioned officer in charge, "Gehen sie zurück, kein Französisch." Another significant circumstance was the bills in some of the shop windows, "Hier spricht man Deutsch," showing that German was a foreign language. No doubt a change has since taken place, but to what extent I am unable to say.

A wonder is sometimes expressed that the Alsations, a purely German population in race and speech, should cling so tenaciously to the French connexion. The problem, however, is easily solved. Alsace, a densely peopled district, relies on its manufactures, which found a ready market in

France, without any toll or duty. Since the transfer they have suffered severely. Any trade with France is subject to a high—almost prohibitory—duty, whilst—the German markets being already supplied at home—there is little demand for the Alsatian products. Time will change all this; but in the mean while we cannot wonder at the statue of Alsace, in the Place de la Concorde, being clothed with mourning. J. A. PICTON.
Sandyknowe, Wavertree.

ROBINSON FAMILY (7th S. vi. 289).—The Robinsons held the estate of Rokeby down to about the end of the last century. The Most Rev. Richard Robinson, D.D., Archbishop of Armagh, owned it, and was raised to the peerage of Ireland as Baron Rokeby, in 1777. One member of this family was the well-known Mrs. Elizabeth Montagu; and the last two Lords Rokeby bore the name of Montagu. The title became extinct about ten or twelve years ago. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I should recommend your correspondent to apply to the Rev. C. B. Norcliffe, Langton Hall, Malton. W. C. B.

SIR NICHOLAS ARNOLD (7th S. vi. 287).—He was of Highnam Court, co. Gloucester, and third son of John Arnold, Esq., of Monmouth (*vide* Burke's 'Landed Gentry'). He was M.P. for Gloucestershire in 1552-3 and 1555; Gloucester City in 1559 and 1563-67; Cricklade, 1571; Gloucestershire again, 1572-83. Knighted by Edward VI. Lord Deputy of Ireland, 1564-5. I have not the date of his decease, but it appears to have been after 1583. W. D. PINK.

JOSHUA COFFIN (7th S. vi. 285).—In a somewhat provoking little book, entitled in full type 'The Poetical Works of John Greenleaf Whittier,' and then in brackets "Selected," published by Walter Scott, London and Newcastle-on-Tyne, 1887, and edited by Eva Hope (Miss or Madam?), in which whatever quotation of Whittier's you happen to come upon outside and look for you find has been carefully "selected" out of the book, it is stated in the preliminary biographical notice (p. 9) that "John Greenleaf Whittier had for his first schoolmaster a man named Joshua Coffin"; but the teacher referred to in 'Snow Bound,'

Brisk wielder of the birch and rule,
with a face

Fresh-hued and fair where scarce appeared
The uncertain prophecy of beard,

"was a student from Dartmouth College." Which is right, your correspondent or the editor (or editress, if there is such an awful word) of the "selected" Whittier? J. B. FLEMING.

SCOTCH SUPERSTITION (7th S. vi. 326).—The superstition referred to by MR. PRATT is stated *ad*

longam in 'Biggar and the House of Fleming' (second edition, 1867, Paterson), as follows:—

"The cows of a farmer on the banks of the Clyde in this parish, began one season to cast their calves. As this calamity could not be accounted for by any natural cause, it was, of course, attributed to witchcraft. The source from which the evil influence proceeded was not very difficult to discover. In the parish dwelt a 'wabster' [weaver] who had what was called 'ill e'en,' and who a little before the miscarriage of the cows had been seen passing the place where they were grazing, and casting at them very suspicious looks. The undoing of this spell required the interment or sacrifice of a living calf. Accordingly at the entrance to the byre a hole was dug, and in it a living calf was buried; and by this means the spell was broken, and the cows were preserved from further misfortune. Such, at least, was the belief of the farmer and his family; but the profane and rascal multitude, who by this time entertained different ideas regarding witchcraft, were sometimes disposed to reproach and annoy them for having performed such a deed."

The author adds: "The belief in witchcraft in the Biggar district is now almost wholly exploded."

WM. CRAWFORD.

Edinburgh.

I cannot tell MR. PRATT anything about the superstition of Biggar, but a case of animal sacrifice at Resoliss, Black Isle, Ross-shire, in 1850, is noted by Mr. Gregor, in his 'Folk-Lore of the North-East of Scotland.' He says (p. 186) that on disease breaking out among the cattle of a small farmer the man

"prevailed on his wife to undertake a journey to a wise woman in Banffshire to ask a charm against the effects of the 'ill ee.' The long journey of upwards of fifty miles was performed by the good wife, and the charm was got. One chief thing ordered was to burn to death a pig and sprinkle the ashes over the byre and other farm buildings. This order was carried out, except that the pig was killed before it was burned. A more terrible sacrifice was made at times. One of the diseased animals was rubbed over with tar, driven forth, set on fire and allowed to run till it fell down and died. Cf. Henderson, pp. 148, 149."

Henderson ('Folk-Lore of the Northern Counties') mentions several cases of cattle-burning, and alleges of Moray that "Not fifteen years ago, a herd of cattle in that county being attacked with murrain, one of them was sacrificed by burying alive, as a propitiatory offering for the rest." I cite from the edition of 1879 (Folk-Lore Society).

ST. SWITHIN.

GATAKER (7th S. vi. 107, 251).—The custom mentioned by T. A. T. of leaving money to defray the cost of the cards prevails at the present day in some places in Sweden, as I can testify from personal observation. ALEX. BEAZELEY.

SCOTCH HALL (7th S. vi. 189, 237, 314).—The replies of MR. MANSERGH and G. S. are correct so far as they go. The building that was erected under letters patent of King Charles II., dated September 3, 1665, was situated at Fleet Ditch, Black-

friars, and stood on the spot in Bridge Street, Blackfriars, now occupied by the London, Chatham, and Dover Railway. From there the Corporation removed in 1782, and purchased the hall in Crane Court, Fleet Street, from the Royal Society. The work of the charity was there carried on in the same historical building, unaltered since the days when Sir Isaac Newton occupied the presidential chair of the Royal Society, until November 14, 1877, when the old hall was burnt to the ground, and all the records and paintings, with few exceptions, were destroyed. It was not long, however, before arrangements were completed for the new building, and the present hall, on the same site, was opened July 21, 1880, and is known as Scots Corporation Hall. J. N. B.

What your correspondent means is doubtless the Scottish Corporation House, still in Crane Court, Fleet Street, if Kelly's 'Post Office Directory' can be trusted. It never was in Farringdon Street.

MUS URBANUS.

THE MARTYR'S "SHIRT OF FIRE" (7th S. vi. 305).—This forms the subject of a vignette on the title-page of a small edition of Paley's 'Evidences' which half a century ago we used at Charterhouse School. Underneath it, I remember, was the well-known line of Juvenal,

Quâ stantes ardent qui fixo gutture fumant.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

DAME DOROTHY HALL (7th S. vi. 168, 211, 258).—John Bayly Upton was an eminent physician and linguist, residing at Cashel, co. Tipperary, just about a century ago. He was probably born in co. Limerick, and he claimed relationship with the Baylys mentioned in the last reference. From his middle name, and the fact that he quartered the Bayly arms, I think his mother may have been a Bayly. Will any correspondent inform me who his parents were? JOHN REBTON.

GORDON'S 'GRAMMAR OF GEOGRAPHY' (7th S. vi. 307).—The first edition is dated 1693, 12mo., and bears the following title-page:—

"Geography anatomized; or, A Compleat Geographical Grammer, Being a short and exact Analysis of the whole Body of Modern Geography; After a new, plain and easie Method, whereby any person may in a short time attain to the Knowledge of that most noble and useful Science, &c. To which is subjoin'd, The present State of the European Plantations in the East and West Indies, with a Reasonable Proposal for the Propagation of the Blessed Gospel in all Pagan Countries. Illustrated with Divers Maps by Pat. Gordon, M.A. London, 1693."

There were editions in 1699, 1716, 1722, 1730, 1735, 1740, and 1754, all 8vo.

The copy of the original edition at the British Museum has a MS. note on fly-leaf:—

"The proposal is an Historic document, having preceded the formation of the Society for the Propagation

of the Gospel in foreign parts. Alas! for the slothfulness of the dignitaries of the Church of England."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

The date of the second edition of Patrick Gordon's 'Geography Anatomized; or, a Compleat Geographical Grammer,' &c., is dated 1699; the seventh appears to have been published in 1716. Thomas Tenison, to whom C. C. B.'s edition was dedicated, was Archbishop of Canterbury from 1694 to 1716.

G. F. R. B.

AN INTERESTING MANOR (7th S. vi. 185, 299, 317).—In exposing an error as to Washington's ancestry the writer should have been careful not to break Priscian's head when altering an old saying to strengthen his remarks. What would the great old grammarian have said to "magna est error"? Would he not have wished to revive Orbilus for the purpose of chastising such a false concord?

W. E. BUCKLEY.

In 'Historic Warwickshire,' by the late J. Tom Burgess, F.S.A., is a short but interesting account of the stars and stripes of the Washingtons which appear in many of the windows of the churches in the Midlands on the borders of Northamptonshire, bearing silent testimony to the importance of this family.

J. BAGNALL.

Water Orton.

How long will it take the world, or even literary men, to learn the fact, which Col. Chester so clearly demonstrated, that the parentage of John and Lawrence Washington who emigrated to America is utterly unknown? Every few months some writer in 'N. & Q.' quotes the spurious pedigree as though it were Holy Writ.

W. H. U.

BENGAL FUSILIERS (7th S. vi. 348).—In reply to PLASSEY, I beg to refer him to 'The British Army, its Regimental Records, Badges, Devices, &c.,' by Major J. H. Lawrence-Archer, p. 550. PLASSEY will there find a full and detailed account of those gallant regiments the 101st and 104th Bengal Fusiliers.

FRANCIS B. FRASER.

Tornaveen, Aberdeenshire.

COAL (7th S. vi. 223).—There is testimony that coal was not every-day food for village fires even fifty years ago in Dr. Jessopp's 'Arcady.' In the chapter devoted to the "Arcady of our Grandfathers" we are told of the "huge hedgerow with the 'doddles' or pollards, which afforded firing for rich and poor" and that

"this underwood with the turf in the pulk hole or bog lands.....constituted absolutely the only fuel at the beginning of the century.....It is difficult to make out when the labourers first began to burn coal; it must have come in gradually. High farming cut off the supply of fuel from the heaths and commons. 'I never saw coal till after I was married,' says old Sally Tuttle, who is past eighty, 'and I never burnt any till my second hus-

band bade me bring some from Dereham. We used to bring it tied up in a bundle and carry it on our heads" (pp. 55, 56).

ST. SWITHIN.

SNOW IN JULY (7th S. vi. 266).—It may interest readers of 'N. & Q.' to know that upon Lord Wharnccliffe's Yorkshire estate is a tenure whose condition is the presentation of "a red rose at Christmas and a snowball at Midsummer day."

W. F. H.

BELGIAN BEER (7th S. vi. 284).—The Rev. J. MASKELL speaks irreverently of Belgian beer when considered in the light of a Helicon. Probably his acquaintance with it is of much more recent date than mine. But I can avouch that half a century ago the beer of Flanders was no bad tap. The list of singers who have been inspired by ale to sing of their favourite beverage would be long. I begin it by a reference to some lines which, in their kind, are, I think, fully worthy to stand by the side of those quoted by Mr. MASKELL. In the 'Oxford Sausage,' p. 55 of the edition printed in Oxford in 1772, will be found 'A Panegyric on Oxford Ale,' "By a Gentleman of Oxford." The piece consists of about 130 lines, and begins:—

Balm of my cares, sweet solace of my toils,
Hail juice benignant! O'er the costly cups
Of riot-stirring wine, unwholesome draught,
Let Pride's loose sons prolong the wasteful night;
My sober evening let the tankard bless
With toast embrowned, and fragrant nutmeg fraught,
While the rich draught with oft-repeated whiffs
Tobacco mild improves, &c.

I should be very glad if any of our Notes-and-Queryites could discover for me who the "Gentleman of Oxford" was who wrote this poem. The "new edition" of the 'Oxford Sausage,' printed in 1772, must have followed the first edition very rapidly, or must have been enriched by additional matter, since it contains the 'Verses of the Oxford Newsmen' for 1772.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

'OUR MUTUAL FRIEND' (7th S. v. 206, 298, 517; vi. 192).—At the last reference KILLIGREW states that he "fails to see the appositeness" of my quotation from Ned Ward. After remarking that "the discussion seems getting a little off the track," in which remark I agree with him, he tells us that if there is mutual love between husband and wife then they are "mutual friends." Now I maintain that the only condition under which Darby and Joan can become "mutual friends," love they each other never so much, is if Darby has the power to become Joan and Joan has the like power to become Darby. Your correspondent apparently is not quite sure of the meaning, or rather of the proper use, of the word "mutual." The word is equivalent to reciprocal, and is used of things, and not of persons. It can have reference only to

that which passes between two persons from each to each, as "mutual love" (Gascoigne), "mutual promise" (Sir T. More), "mutual wants" (Pope), &c. Mr. H. H. GIBBS seems to share KILLIGREW'S mistake in the use of the word.

F. C. BIRKBECK TERRY.

EAGLE COURT (7th S. vi. 308).—Whilst Red Lion Street and Red Lion Square, Holborn, can be distinctly traced as being called after an inn known as the "Red Lion," which is mentioned in Aubrey, iii. 438, it is not so certain that Eagle Court, in either of the two instances mentioned at p. 308, owes its nomenclature to a similar cause, for in chap. i. of Hotten's 'History of Signboards' there is a list of all the public-house signs in London at that time (1864), and it is curious that this list, which comprises all kinds of birds, beasts, and inanimate objects, does not contain one eagle as being of itself the sign of any London inn or coffee-house. It is a corroboration of this that the 29th *Spectator*, which is a commentary upon the signboards of that time, should make no mention of the "Eagle." It would look as though Mr. WARD will have to go elsewhere than to the public-house signs for an explanation of the curious coincidence of there being two Eagle Courts near two Red Lion Streets.

J. W. ALLISON.

THE FOX (7th S. vi. 148).—Lightfoot's note on St. Luke xiii. 32 is:—

"Ἐπαγε τῇ ἀλώπεκι ταύτη. Arbitror ego servatorem alludere ad vulgare adagium. 'Megillah,' fol. 16, 2. 'Et fratres Josephi proni adoraverunt eum,' Genes. 50, 18. Dicit R. Eliezer.....'Vulpem in tempore suo (Gloss. "in prosperitate sua") adora.' 'Ast ite vos et dicite huic vulpi, utcumque in prosperitate sua se volutanti, quod ego nunquam sum ei adulaturus, aut ab opere meo propter ejus formidinem cessaturus, sed ecce ejicio dæmonia,' &c. ('Horæ Hebraicæ,' in loc. 'Opp.,' t. i. p. 537, Francq., 1699). In H. Polano's 'Selections from the Talmud,' "Chandos Classics," part v., 'Proverbs and Sayings of the Rabbis, Legends, &c.,' p. 287, there is, 'If the fox is king, bow before him.'

ED. MARSHALL.

There is at least one "obvious reference" to the craftiness of the fox in the Bible. See Ezekiel xiii. 4-16, where the prophets of Israel are compared to foxes because they have deceived and "seduced" the people. It is, however, supposed that the word "fox" in our A.V. should often be "jackal." Foxes do not run in packs, as they would seem to do according to Judges xv. 4. Having lived a great part of my life in the neighbourhood of Melton Mowbray, I may perhaps be allowed to say that the popular belief in the cunning of the fox is founded upon a close acquaintance with the animal.

C. C. B.

ACTS II. 9-11 (7th S. vi. 149, 230).—To "suspect" the reading *ἰουδαίων* to have been "substituted for some other name" is somewhat rash in the

face of the MSS., for the evidence from them gives no support to such a conjecture. And to include Syria in "Asia" is very rash, for Syria was not included in the early Roman "Kingdom of Asia," nor was it in the "Province of Asia"; it was not even in the much later geographers' district of Asia Minor. There is no ground for supposing that any passage in the New Testament has "Asia" in a wider sense than "Proconsular Asia," *i. e.*, Mysia, Caria, Lydia, pretty nearly agreeing with Cicero's earlier definition of "your Asia"; and almost all the passages plainly have this meaning.

It is more likely that Judæa is used in Acts ii. in a rather wide sense, including Syria, part or all, and making a further mention of it needless. If so, it would mean not the small southern Judæa, but "the land of the Jews," "which the Jews inhabit." The word had such a wide sense when not only Judæa proper but Samaria, Galilee, and a good deal of the Phœnician coast-land were included under Herod's kingdom of Judæa. Tacitus, 'H.,' v. 9, uses Judæa in such a sense as the land of the Jews; and this is the sense from which came the contrast between Jew and Gentile, as in 1 Thess. ii. 14, where 'Ἰουδαῖα and 'Ἰουδαίων, Judæa and Jews, are opposed to Gentiles. The limits of Judæa in this sense might not unnaturally be extended so as to include some or much of the south of Syria, where the population had a large Jewish element in it. This is the more natural in a passage which deals with language, for the same Aramaic was spoken on both sides of any border-line which can be drawn between Judæa and Syria. The frequent and close connexion between Judæa and Syria under the Romans tends to confirm the supposition. A reading of the passage "(habitantes in) Syria" in Jerome, noticed by Westcott and Hort, Greek Test., ii., Appendix, p. 92, in some slight degree supports the explanation that Syria is included in Judæa.

O. W. TANCOCK.

Norwich.

CARDINAL QUIGNON'S BREVIARY (6th S. xi. 448; xii. 18; 7th S. vi. 123).—In the references to the subject of this breviary I have not seen any mention of the disquisition upon it by the Rev. Sir William Palmer, in the supplement to his 'Origines Liturgicæ,' Oxford, 1832, supplement, London, 1845, pp. 28-35. Sir W. Palmer observes:—

"The similarity of the reform effected by Cardinal Quignon with that introduced by the reformers of our Ritual will be more clearly seen by comparing the preface of his Breviary with that of the Book of Common Prayer, published in 1549, which is now placed immediate after the Preface of our Ritual, and is entitled 'Concerning the Service of the Church.'"

The passages to which he refers are printed in parallel columns. The resemblances in the two books are also pointed out in J. H. Blunt's 'Annotated Prayer Book,' xx. [15], 17, London, 1866.

ED. MARSHALL.

OLIVER CROMWELL AND CARLISLE CATHEDRAL (7th S. vi. 244, 331).—I owe Mr. BOUCHIER a double apology: first for my apparent want of courtesy in failing to reply to his letter, and secondly for using words which implied a charge on Oliver Cromwell which the evidence Mr. BOUCHIER has produced proves to have no solid foundation. Let me, in the first place, assure Mr. BOUCHIER that had I been at home when his letter appeared it would have had more prompt attention. One of the disadvantages of autumn rambles is that one misses one's weekly treat of 'N. & Q.,' which do not always follow one. And, secondly, I must acknowledge that I have no evidence to bring forward to connect Oliver Cromwell himself with the mutilation of the nave of Carlisle Cathedral. The phrase "Cromwell's troopers" was used generically for the military forces on the Parliamentary side in the Civil War of the seventeenth century, and it was not intended to imply any complicity on Cromwell's part, or on the part of the troops actually under his command, with the demolition of the fabric. The expression was inaccurate, and might easily have been mended. All I wished to express was that the destruction was due—like many other similar acts of sacrilegious demolition—to the military on Cromwell's side in the great struggle. This is no place to discuss Cromwell's personal character; but perhaps Mr. BOUCHIER and I should not differ very much in our estimate of one of the greatest rulers England has ever produced. EDMUND VENABLES.

YORKSHIRE EXPRESSIONS (7th S. vi. 328).—*Hal*=a fool, is well known (see 'The Dialect of Leeds,' J. R. Smith, 1862).

JULIAN MARSHALL.

A DORCHESTER WILL (7th S. vi. 247, 336).—OMEGA is wrong in his date. Dorsetshire was not added to the diocese of Salisbury till after the death of Bishop Gray in 1834.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

LUDGERSHALL (7th S. vi. 287).—This local name is of purely Saxon derivation. It occurs in Wilts, Bucks, Gloucester, and Sussex. The two former are the most important. They are both situated on river slopes; the first on a tributary of the Wiltshire Avon, the second on an affluent of the Thame.

Lut an in A.-S. signifies to incline, to slope; *gers* or *gærs*, grass or pasture; *gærs-tun*, an enclosed pasture field. *Hall* doubtless has its usual signification. *Lut-gers-hall*, therefore, signifies the hall on the meadow slope, "Domus regis de Lutgar" expresses the same idea.

Sandyknowe.

J. A. PICTON.

COMIC PUBLICATION (7th S. vi. 288, 357).—The publication to which I referred was not an almanac;

perhaps the 'Old Mother Hubbard' by G. A. à Beckett which appeared in the *Comic Almanack* was the same 'Lay of Modern Babylon,' beginning "The ancient dame of Hubbard," republished elsewhere. The letter from Miss Jemima Cragg (not Scraggs) was very characteristic and amusing. There were also some ridiculous verses beginning:

O how I wish I was in Eden
Where all the birds and beasts is feedin'
And the apricocks and peaches
Which all within our reach is, &c.

J. T. F.

Bp. Hatfield's Hall, Durham.

'LIBRARY OF FICTION' (7th S. vi. 228).—It would appear that only two numbers of the *Library of Fiction* and *Family Magazine* were published. They are dated June and July, 1837, respectively, and on the outside sheet of the first it is announced "to the readers of the *Library of Fiction*" that "two volumes of this popular periodical had now been completed; and in commencing a new volume and a new series the Editor begs to state, that in future it will, without at all losing sight of its specific character as the 'Family Story Teller,' take a much wider range and become in every respect a Family Magazine." G. F. R. B.

VASELINE FOR OLD BOOK COVERS (7th S. vi. 86, 236).—Philo Biblon writes in the *American Bookmaker*:—

"I would caution the owners of valuable old books against the use of vaseline as a restorative of dried and cracked leather bindings. While it may for the time being render them fresh and pliable, yet, as it rather attracts than repels moisture, it must in the end most surely tend to hasten the disintegration of the leather."

I have used vaseline for the last two years, not only on old books, but on books bound by Bedford, Capé, Lortic, and other modern binders, and with most gratifying results. In this climate the torrid summers and the sheolic heat due to the use of furnaces in winter seem rapidly to take all the suppleness out of calf and morocco. Vaseline is, as COL. MALET says, "life-giving."

HALKETT LORD.

Scotch Plains, N.J., U.S.

INITIALS AFTER NAMES (7th S. vi. 107, 255, 312).—No one would venture to question the decision of so great an authority as the late Dr. Bliss, and I therefore accept MR. DAYMAN'S theory that a B.D. votes as M.A. I never said that a bachelor in one of the lower faculties had the right of voting; I knew that if he wished to obtain this privilege he must take the degree of M.A. But it is not a fact that while the university allows a B.C.L. or B.M. to be "admitted to the degree of M.A., and yet retain his former degree" (or *vice versa*), there is no corresponding permission given in the case of B.D., but it is

assumed that none but one who is already M.A. can proceed to that degree? And has it been the custom for a person to put M.A., B.D. after his name? I never saw it; and certainly it is not so found in the *University Calendar*.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

Undoubtedly MR. DAYMAN is right respecting the non-voting powers of bachelors. It may, in this connexion, be well to record a custom of the Cambridge University, now only historical. I think the change took place in 1857. When I was at college the Senate consisted of two Houses—(1) the Regents, or White-hoods House, and (2) the Non-regents, or Black-hoods House. The Upper House (the White-hoods) consisted of Masters of Arts of five years' standing and upwards, and Doctors of two years' standing and upwards. The Lower House (or the Black-hoods) consisted of Masters of Arts of less than five years' standing and Doctors of less than two years' standing. Doctors of the Upper House and the Public Orator were privileged to vote in either house. This is interesting; for I find no one I ever speak to knows anything about these two houses. Thirty years, alas! is a generation. Of course, there is no Senate in Oxford; but, as MR. DAYMAN says, a B.D. can only vote as an M.A. Nor could any bachelor vote in the Cambridge Senate.

E. COBHAM BREWER.

May I supplement MR. DAYMAN'S remarks as to the constituency of Oxford voters? When the Vice-Chancellor asks the suffrages, on the occasion of a presentation for an honorary degree, at Commemoration, the form is, "Placetne vobis domini doctores? placetne vobis magistris."

ED. MARSHALL.

THE HARLEIAN SOCIETY (7th S. vi. 344).—If DR. FURNIVALL will look in the *Academy* of Oct. 12, 1878, he will find a notice of 'The Register of St. Peter's, Cornhill,' in which the views he has expressed were set forth in sufficiently plain language. Whether that criticism had any effect I know not; but I have been informed that all the parish registers that have been issued by this society are printed without abridgment.

THE WRITER OF THE ARTICLE.

DR. FURNIVALL may possess his soul in peace, and will find that every parish register which has been printed by the register section of this society may be relied upon as complete. He may turn to Col. Chester's preface to 'The Registers of St. Dionis Backchurch,' where he will find opinions more in accordance with his own; but if he likes to peruse a dreary list of persons *ignoti cognominis* he will find it in 'The Registers of St. James, Clerkenwell,' one of the latest publications of the society. To print extracts merely would have been, no doubt, impossible; but it might have

been wiser to have printed marriages only, for at the present rate of progress little can be done for genealogical purposes.

G. L. G.

Miscellaneous.

NOTES ON BOOKS, &c.

The Great Historic Families of Scotland. By James Taylor, M.A., D.D., F.S.A. (Virtue & Co.) So favourable a reception was awarded Dr. Taylor's fascinating work on the 'Historic Families of Scotland,' there is no cause for surprise that a second edition has been demanded. This now appears in the shape of two goodly octavo volumes. By the criticism passed upon the first edition Dr. Taylor has benefited. A few corrections have been made, and one or two points of dispute in that very complicated business of Scottish genealogy have been discussed. Scottish family history is perhaps the most picturesque that Europe can supply. Nowhere else are there to be found barons more turbulent, warlike, savage, and in many cases treacherous, nor claims of pedigree mounting to a more respectable antiquity. The doings of Douglases, Keiths, Campbells, Ruthvens, Lauderdale, Scotts, Homes, Murrays, and so forth, live in ballad history and in prose fiction, as well as in historic record, and the fame of some of the bravest of these races may almost compete with that of Paladin or Knight of the Round Table. The world will not soon cease to be interested in their history, and Dr. Taylor may well enlarge the stirring record he supplies. His stories, which, where possible, are carried down until to-day, have all the fascination of romance. To the student of human nature nothing can be more suggestive than are these tales of heroic valour, devotion, covetousness, and eye to the main chance. We should like to see under the head "Douglas" some reference to the great lords of that name who settled in Sweden, and whose monuments the traveller still sees during a pause on the journey along the great Gotha Canal. Readers who are not "up" in Scottish history may be a little surprised at the views concerning the relations between Duncan and Macbeth that are exhibited under the head "The Campbells of Cawdor," and by the details supplied of the provocation to which Graach, Lady Macbeth, had been subjected. They may even find cause to doubt whether Duncan was ever murdered at all.

Visitations of the Diocese of Norwich, A.D. 1492-1552.

Edited by the Rev. A. Jessopp, D.D. (Printed for the Camden Society.)

This latest volume of the Camden Society is a novelty. It is the first printed report of a monastic visitation by any English bishop. During the period covered by the work five visitations of religious houses in the diocese of Norwich took place. The first, beginning October 5, 1492, was undertaken by James Goldwell, Bishop of Norwich. None was apparently attempted during the short occupancy of the see by Thomas Jane. Four, however, in the years 1514, 1520, 1526, and 1532, were undertaken by his successor, Richard Nicke, Nykke, or Nix, in one case with the aid of his suffragan, John, Bishop of Chalcedon. From almost every point of view the information supplied in these records is interesting and valuable. Those who hope to meet with the proofs of the debaucheries subsequently imputed to the residents in monasteries will be disappointed. Not seldom the entries have reference to the need of repairs in the edifice. Now we learn that unfortunate "Dompnus Robertus Stanton quintus prior est inductus et ignavus nec scit officium." At another time the general charge is brought that "Silentium et alie ceremonie male observantur." Grave

charges are, of course, encountered, but these are comparatively rare. In the residents in the nunneries we come upon the great names of the eastern counties, Wingfields, Everards, Jerninghams, Willoughby, and so forth. Special value is conferred upon the book by Dr. Jessopp's brilliantly written preface. This gives the clearest insight to be obtained into the condition of life in the religious houses immediately before the suppression, and is worthy of attentive study. The MSS. now printed are one and all in the Taines collection in the Bodleian. It is to be hoped that the example of Dr. Jessopp will be followed, and that records of visitations in other dioceses will see the light.

Memoir of George Edmund Street, R.A., 1824-1881. By his Son, Arthur Edmund Street. (Murray.)

A son labours under great disadvantages when he undertakes to write the life of his father, but he also is enabled to see things closer at hand, and therefore, in some respects, a biography of this sort, when honestly and wisely done, has an advantage over those done by one occupying a more distant standpoint. We lose something in perspective, but we gain in colour and minute detail. In the example before us the modesty has been carried almost to an extreme. Mr. Street was, it is admitted on all hands, a very great Gothic architect. There are those among us who are competent to judge who would put him first among the Gothic designers. We cannot enter into a discussion which is, when traced to its source, in no degree a personal one, but a difference having its issues in radical divergencies of opinion as to form and colour. The biographer has, however, contented himself with compiling what we may call a loving chronicle of his father's life, in which criticism is almost entirely avoided. Street's works speak for themselves; but they lie so scattered in almost every shire in England that no one person can be a competent witness as to what the sum of his labour was. In his greatest work—the work which most men will, for the present, judge him by—he was so hampered by incompetent and prejudiced persons that we get no true picture in the finished building of what the architect saw when he designed that imposing mass.

To most people Street was only a great architect. Had he never designed a single building our debt to him would have been great. His 'Brick and Marble in the Middle Ages' is a book that has had a very great influence for good on his brother architects, and not on them only. To the large body of cultivated men and women who study architecture as a fine art, without ever desiring to know how to design a building for themselves, it came as a revelation. The men of the early Gothic revival hated brick as Georgian. It was not till Street had shown its use and beauty that men began to be aware that from the Roman time it has been constantly employed as a building material, and that some of the fairest examples of the Gothic of the South are composed of that hated material that was held to be fit only for factory chimneys and gas furnaces.

By-ways in Book-Land. By W. Davenport Adams. (Stock.)

This unpretending little volume consists of short essays upon subjects more or less closely connected with books. Mr. Adams is not a collector. He even assumes that the collector waxes "dithyrambic over the 'dusty' and the 'mouldy.'" This, of course, is an error. Dust and mould are sometimes, alas! inevitable appanages of scarce books; but some of the oldest books in existence are as fresh as the day they were published, and these are what the collector most prizes. Mr. Adams, however, writes agreeably concerning "paper-knife pleasures," otherwise the joys of new books, "bedside books,"

the outsides of books, parson poets, and the like. He is always entertaining, sometimes edifying, and never oppressive in the display of erudition.

Bryan's Dictionary of Painters and Engravers. Part XI. (Bell & Sons.)

THE task of Messrs. Robert Edmund Graves and Walter Armstrong of issuing a second edition of this eminently serviceable book is all but completed, the present number, which ends with "Vecellio, Tiziano," being assumably the penultimate. The completion of the work will be a matter on which art-lovers are to be congratulated. In all respects the work is up to date, and the information it supplies might save many a needless query in our pages. Perhaps the most valuable contribution in the present instalment is that on J. M. W. Turner, an extended list of whose works is supplied. Under the various combinations of "Van" a full account of many painters of the Dutch school is given. Vandyke has previously been treated under "Dyke." It is to be trusted that no long time will elapse before the appearance of the concluding part.

The Complete Angler; or, the Contemplative Man's Recreation of Izaak Walton and Charles Cotton. (Nimmo.)

THIS handsome reprint of Major's edition of 'The Complete Angler' is an almost exact reproduction of that issued at a much more costly price half a dozen years ago. It has all the original portraits and etchings and all the woodcuts, including the series of spirited designs by Creswick of spots which are in many cases no longer recognizable on the river Lea. Those in search of an edition of an English classic at once reasonable in price and perfect in execution cannot do better than purchase this reprint.

Ancestral Tablets: a Collection of Diagrams for Pedigrees. By William H. Whitmore, A.M. (Stock.)

THE only way to form a judgment as to the utility of such a book as Mr. W. H. Whitmore, of Boston, has here offered to the genealogical public appeared to us to be to put it to the practical test of recording a pedigree. This we have now done to a sufficient extent to give a very fair idea of the practical value of the book. We have satisfied ourselves that Mr. Whitmore's scheme is, for the purpose for which it is designed, both useful and, when once taken in hand, fairly simple. It differs from a book which we noticed some years ago—Mr. A. G. Taunton's 'Family Register'—in not being a reproduction of the official records of birth or baptism, and marriage and death or burial, but a pure tabular genealogy, adapted for the insertion of eight generations of paternal and maternal ancestry. We have found the apparent complication of the spaces for which openings are cut to be apparent only. In practice these spaces come into use very naturally. The fact that the book begins in the middle and works back to the covers once mastered, the filling up of the tablets becomes simple. We congratulate Mr. Whitmore on his useful addition to the tools of the practical genealogist.

The Bookworm; an Illustrated Treasury of Old-Time Literature. (Stock.)

IN its volume shape the *Bookworm* looks much better than in single parts. It has a neat and scholarly-looking binding, a quaint title-page, and a frontispiece reproducing a title-page of Skelton, and including a curious portrait of the poet. A poem of Mr. Andrew Lang serves to usher in the volume. The idea, constantly conveyed in glancing over the numbers, that the articles are too short, no longer weighs upon the reader. Mr. C. A. Ward's papers on 'Dr. Johnson's Tavern Resorts,' and Mr. Blades's 'De Ortu Typographiæ,' still attract attention.

Some of the shorter paragraphs are inaccurate in information, and badly edited.

THE *New York Genealogical and Biographical Record* for July is published at a new address—the Berkeley Lyceum, 19, West Forty-fourth Street, New York—the society being accommodated in the Lyceum while a house is building for them on an adjoining site, which it was then hoped would be ready for occupation in October. The October number, however, is also issued at the Berkeley Lyceum. The July number contains an interesting presidential address by General J. Grant Wilson on 'Columbus,' and the first instalment of the 'Marriage Registers of St. Mary's, Whitechapel, 1606-25,' transcribed by Mr. Greenstreet, and communicated by Mr. J. V. L. Pruyn. The present portion, extending from January, 1605-6, to June, 1608, contains names of Civil War interest, such as Rainborow (Rainborough); of City interest, such as Meggs (Meigs); of general historical interest, such as Vere and Russell, of Scottish interest, such as Douglas, as well as quaint names like Upright, Goodgaine, Belman, &c. We observe that Anes Newhay was married at Whitechapel in April, 1607, and we have evidence, from the same number of the *Record*, that this pretty form of Anne, if such it be, crossed the Atlantic, for in the registers of baptisms of the Reformed Dutch Church, City of New York, we find Annys Cure, wife of William More, whose child Gerretje was baptized May 3, 1722.

AN *Elementary Commercial Geography*, by Hugh Robert Mill, D.Sc., has been added to the "Pitt Press Series" (Cambridge University Press). It is a useful and trustworthy little volume.

No. I. has been issued by Messrs. Cassell of a reprint, in weekly numbers at one halfpenny each, of a quarto Bible with Gustave Doré's illustrations. Such enterprise is, we suppose, unprecedented.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

JONATHAN BOUCHIER ("Dogs mentioned by Scott").—We will endeavour to find room for this.—("That sweet saint who sat by Russell's side"). Quite familiar; but, having vainly tried to find it, we must leave the task to others.

D. VALE ("A stone that is rolling gathers no moss")—See Tussers' 'Five Hundred Points of Husbandrie,' and 'N. & Q.,' 6th S. xi. 246.

ALFRED SICHEL.—1. ("Joan of Arc and Shakespeare"). Joan of Arc figures in the 'First Part of King Henry VI.'—2. The best concordance to Shakespeare is Mrs. Cowden Clarke's.

NOTICE.

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

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

LONDON, SATURDAY, NOVEMBER 24, 1888.

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Notes.

PROTESTANT AND PAPIST, 1716-1731.

(Continued from p. 382.)

In the following letter, addressed to Beresford, Mrs. Skipwith herself deals with her cousin's proposals for purchase of her interest under her sister's will:—

nemur Jan 14 1717

Sr—some time agoe my nephw Chaumont giue me a letter you did him the honor, Deare Cosene, to wirt to [him] consarns our Legeeyes left to us by my sistere Aysough. I being the first consarned has desided me to giue y^r my thoughts, wich I would haue don before now could I have held a pen in my hand; an it is with much [pain] I do it now—did y^r, Deare Cosen, mack any perpossalls Reasonable I would induss my Nephew an Nices to except of them with me—wee had if aduuanteg Rather you it then anny orthor, as nearest Relation I haue in the world, my unckell son, hoe I shall always hau Respeck for, the honorbell perpossalls you say y^r mack us seems displeasd an ungratfull in us not to except, as delling ueery fairly with us, being in y^r power to giue us nothing. I own you haue the Law of your side as tis now establish*—more, you are in posestion, wich is the greatest point; but ther is contions to be used and practised amongst all morall Christians, wich I hop you'l mack us experience by remitin us what my Sister Leaft us att her death, an promised my Sister Chaumont to leaue—a thousand pond to hear Children wich she must [have] dyed worth, by the way she liued. I say no more of this; but, if you will giue half, wich is 500

* These words interlined by Mary Chaumont.

hundred pound, wee are all Redy to mack our pretentions houore to you, as ther is nothing stands in a stay in this world—theare may a time come whear iustis may be done. I desier no more, Deare Cosen, wich is all from y^r most affex kinswom an hambell Saruent

SKYPWITH.

On the outer leaf of the above are two drafts of letters apparently addressed by Beresford to his legal adviser. The first runs as follows:—

Sr—I reced a Lettr from Coz. Scypwith this day w^{ch} I haue inclosed. I thought I cou'd not giue you so good an acct of their thoughts as it does, tho' lame & imperfect.

The second is as follows:—

Sr—I receda Lettr from Coz. Skypwith this day—they seem to haue an inclination to compose matt^rs, tho' their termes are very high, but being sensible of their condition (by y^e law) may make y^m more reddily come by [?] wth reasonnable offers. Sr, you know y^r case, and haue giuen me leave to advise with you, booth as a friend and a lawyer, and therefore I beg you will giue me yo^r thoughts whether they can sue out a fine and recovery, or there be any other way to make me a good title to y^e lands. Tho' they cou'd freely sett aside my propertie, yet I do not desire to enjoy theires wthout making a valuable consideration* for it, provid. I can be secure. I haue sent you her lett^r, w^{ch} you will finde very darke considering how many are composing.

The above drafts are not signed. Beresford may haue intended to detach them from Mrs. Skipwith's letter, and forward the latter, with a copy of the second draft, to his legal friend; but probably the arrival, a week later, of the following letter led him to change his mind and give up the idea of a compromise, leaving his unfortunate cousins, if they dared, to try conclusions at law.

Mrs. Skipwith, having now received his second letter (of Dec. 22, O.S.), replies as follows:—

namur ianuary y^e 21th 1717.

Sr Yrs to my Nephw was both surprising an mallincoly. nothing but resone must mack me resine to y^e will of god. the Copy of her Will is as she promist in her life to my sister Chomunt both by word of mouth an letters, an always tould her she had a 1000 ponds to dispose one, wich should bee in fauour of her Children. What her fortin was I aim [w]^holly a stranger too, not being in England this 30 years. y^r tell me you weare forst to tack emedetty pecione [=possession] ore elles the present gouernment would. ther is severll Legacies she has giuin, as to y^a 100 pond, 2 years rent in her house y^e live in: a fter the saide hous is to come to my Sister Choumonts children. [You say] the Sceauy Lawys for Romain Catholicks macks us unabel to inherit. I do not heare thes Lawys has not been put in executoⁿ as yett. you, out of frinds^h, macks an offore to bye our intrest for 100 pond. Yrs, Deare Cosene, I rescued 2 days agoe dated Descember 22th y^r stille [your style] wich renuse my grif for my Deare Sister; an I soe unlucky to outlie them all.

I desiere no more then that my pore Sisters will should be iustly preformed. for that resome she maid you her excuter, beelluing you would bee iust to what our dying frind desired of you. you would compund first in my

* "reasonable compromise" is struck out and these words substituted.

† "Not" is interlined. The writer's meaning would evidently be better expressed in English without it.

Nephews letter for a 100 pds. in that you did me the fauore to writt 50 ponds ore the yearly Rent, wich in your first letter you say giues 12 pond year Rent. Shuerly I must bee uery simpell if I should except of y^r first proposition. neithir can I in contions nor honor doe so great a prejudice to my nephw an Necies, hoe are emedieth hairs affere me your Death. you would friten us with Religion. if wee souffer for god sack, it is what euery Christiin ought to doe; but ashuere yourself we can find uery potant frinds in the gouernment, but I hope you will not bringe it to that, but considere the obligation y^r haue had to my Deare Sister Ayscough. you will show y^r grantud [=gratitude] in being iuist to her memory in seeing her last Will preformd.

Heare below I have put down the lands an houes y^r mack mention one. praye doe me the fauore to let me know if you did not rescue a letter wich I writ to my Sister December last (the 16 of our still), wheare I giue her noteis of the misfortin I had to brock all my boons. it is with a gradill [=great deal] of paine I writ.

my respks to y^r Lady an daughters, an beleeiue, Deare Cosen, y^r most affexnait hombell Saruent

M. (?) SKIPWITH.

Below, on the same sheet, is the extract from Beresford's letter in Mary Chaumont's hand, thus:

Copie—Hardwith lands will clear about 12 pds p. anum, Daglands about 3 pds besides y^e annuity; y^e house I lie in is only a minster lease charged at 8 pds in their books. It payes 4l. 1s. 11d. taxes besides out rent. Y^e rest of her lands mentioned in the will are 3 old stables and 3 gardens wch scarcely clear y^e selves—[Mary Chaumont writes on in her aunt's name] According to these particulars, as you haue stated them, I should be much overseen to sel myne and my nephew and neeces right for y^e above said sum; besides, tho a seuerer act lately made against Catholics for taking away the two thirds of their estates to pay y^e debts of the nation, there has bine none made that I have her'd off to preuent their inheriting of estates. that being [so], tis out of y^r power, sir, to frustrate us of what my sister has left us. Pray send me y^e particulars of the lands and houses shee was possessed off. you'll say perhaps that you haue done it already, but as I dont well understand y^e amount you giue makes me take y^e liberty to desire you'll repeate the same in a more clear manner, and also send me the name of y^e lawer made y^e will and them signed it you forgott to make mention off in y^e copie y^e sent.

Middle. Chaumont's naive allusion to the "severe act lately made against Catholics for taking away the two thirds of their estates to pay y^e debts of the nation" reads like a sarcastic commentary on the phase of anti-Papist policy just then in course of development. The original purely pious attempt to stamp out the old religion by various forms of coercion had practically given place to a kind of toleration, under which the Papists seem to have got into their hands such a considerable amount of property that the Government had now decided to reap the reward of their virtuous leniency, by applying the accumulated wealth of their victims for the convenient purpose of replenishing the Exchequer. Not counting the Test Acts of 25 and 30 Charles II. (which were purely political in their main object, and operated against other Nonconformists besides the Catholics), and passing over for the present the notable exception of the Act of 1700, there had been almost a com-

plete lull in the legislative persecution of the Catholics since the beginning of Charles I.'s reign down to the end of Anne's. In 1715 a commission was appointed by Act of Parliament to inquire into the property of traitors and Popish recusants, and estates held for superstitious uses.* This was immediately followed by an Act calling on all Papists, in default of their taking the oaths of obedience and abjuring the Roman doctrines of the mass, to register their estates. In default of registration, two-thirds of their estates were to be forfeited to the king, and the remaining one-third to the informer.† The grounds of this legislation appear pretty clearly from the preamble of the latter Act, which sets out that, notwithstanding the leniency so long extended to them, the Papists had been concerned in the recent rebellion (i.e. the Jacobite rising), and by this means, and by constantly inviting foreign invaders into the country, they had brought a vast expense on the nation, of which it was reasonable that they should bear a large share. This enactment was just in force at the date of Mrs. Skipwith's last letter, and was afterwards supplemented by several amending statutes. The commissioners reported in 1719 the registration of property to the value of more than 380,000l. per annum, and Walpole, five years later, obtained the passing of an Act for raising exclusively out of the estates of Catholics a sum of 100,000l.‡

CHAS. FREDC. HARDY.

Gray's Inn.

(To be continued.)

GENT'S LOST BOOK. (See 7th S. i. 308, 356, 392, 436, 471; ii. 149, 218.)—A copy of the 'Historical Antiquities' printed by Thomas Gent, of which some account was given in 'N. & Q.' about two years ago, was picked up in an old book-store in Chicago by Mr. William P. Robinson, of this city, "a mighty hunter" of such things, who has lent it to me that I may write this note. The volume has been carefully bound in half morocco by some previous collector, and lettered "Gent's Ancient Militia," and answers exactly to the description by MR. MARSHALL in your number for May 16, 1886, with the two leaves containing first the title-page of 'The Instructive, Poetical, and Entertaining History of the Ancient Militia in Yorkshire,' &c., dated 1760 in Roman numerals, and then three pages of advertisements of his histories of York, Ripon, Hull, and England, the York and Ripon at 4s. each, the Hull at 5s., and the England in 2 vols. at 6s., together with what seems to be an epitaph duly provided for T. and A. G. and another, "In Memory of Thomas Gent, Citizen of York, London, &c. (In both places Rightful Master

* 1 Geo. I., s. ii. c. 55. † 1 Geo. I., s. ii. c. 50.
‡ 9 Geo. I., c. 18.

Printer near forty years.)" The 'Historical Antiquities,' 104 pp., follow these leaves, a translation of the poem, Mr. Hailstone says by Dr. Dering, but does not seem to have noticed 'The Pathetick Conclusion,' which is evidently from the old man's hand (and heart), and quite in his line:—

Thus have I sung of York: and in my Rhymes
Mix'd prime Affairs with antient Roman Times:
Nor is it right, that here my Labours end;
If I, as once, had Money, with a Friend:
My dear Cassandra—see as tho' she sits*
Who sweeten'd care, and kept me in my Wits,
For it remains to show how Saxons came;
Then Danes and Normans, that once bore a Name:
A longer Journey, sure it doth require;
With timely Space, for clear poetick Fire:
But my weak Pegasus, I really doubt,
For neither one nor other, can hold out:
And Hesperus, oft, my milk white Peace invades:
My Evening Star points distant blissful shades,
Let him whose Wit and Matter shall combine
Peruse the Plan, this Project fair of mine:
Whose Fortune 'tis to have full Time to spare;
With Spirit equal for his Country dear;
And favour'd by Apollo, high, to raise,
Its Praise deserv'd in sweet harmonious Lays:
But ah! I fear, the Muses will not find,
A Patron proper for so great a Mind:
To Dangers driven in Confusions hurl'd:
No favour from a strange opposing World;
Unless the Kind, as first from Heav'n they came,
To grant, what they deserve, poetick Fame.
With needful Help, I modestly may speak,
To swim like *Duck*; and dive such Depths as *Drake*.
Nor can a Poet, howso'er inspir'd
Be much esteem'd where Criticism's admir'd:
Such as proceed from Censurers ill I mean
That without mercy, Labours great disdain:
Who either can't or do not, show their Skill;
Tho' they have Parts, with Fortune at their Will:
Fine paper too idoneal Types for Jargon †
And charming Sense, with Rhetorick in the Bargain
Like Musicks Discords sweet with right resolving;
Or Riddles cunning when by Wits a solving:
What I have done is not for Love of Praise:
Nor Profit, more than useful at these Days;
Few to relieve me; tho' so strictly try'd;
Nor any Memmius o'er me to preside;
But when deserted by Ungrateful Friends,
Delightful Studies make some small Amends:
At least the Mind from Troubles disengage
And smooth the harsh severities of Age;
Enrich our Souls for greater Joys above,
Where All is Glory, Extacy, and Love.

How the old man, who seems to have gone about, as we say, "with a clip on his shoulder," must have chuckled over his line,

To swim like *Duck*, and dive such Depths as *Drake*.

New York.

ROBERT COLLYER.

"TRAITÉ CURIEUX SUR L'ENLÈVEMENT DU PRINCE DE FURSTENBERG. Avec des Exemples & des Réflexions importantes touchant l'Immunité

* A note in MS. on the margin reads "dear Adeliza."

† The poor old printer's types quite give out at this word.

des Ambassadeurs. A Ville-Franche, chez Charles de la Vérité, 1676."—This work is fully described by M. Willems ('Les Elzevier,' art. 2105), who ascribes it to the press of Foppens. With a copy of it which I was fortunate enough to pick up in a binding by Simier is bound a second tractate, consisting of three opuscles, which M. Willems has apparently not seen, and which bear on the same subject. The first is "Discours sur l'Etat present de l'Europe et des Estats des Provinces Unies. Publiez & Imprimez à Paris, pour amuser leurs Peuples par des faussetez visibles le 17. Avril, 1674." The date is 1674, and there is no name of place, but the title carries a sphere which I fancy is that of Foppens. On p. 39 is a second title: "Lettre du Roy tres-chrestien A tous les Ministres qui le servent dans les Pays Estrangers, touchant l'Enlevement du Prince Furstemberg [sic]. Ensemble la proposition faite a Vienne de la part du Roy de Suede. Avec la reponse rendue de la part de sa M. Imperiale, sur le mesme sujet. 1674." The third title, at p. 55, is: "Lettre d'un Gentilhomme Flamand a un Chevalier Anglois de la Chambre des Communes du Parlement, au Sujet de l'Emprisonnement [sic] de Monsieur le Prince Guillaume de Furstemberg. 1674." The collation is 69 numbered pages, including titles and address to the reader; two pages unnumbered, giving a list of towns abandoned by the French after the capture of Norden by the Prince of Orange; and one page blank.

I am not very sanguine as to obtaining information concerning these works, though I shall be glad of such. Possessors of M. Willems's work, however, may be glad to hear of an Elzevir "annexe" that seems to me to have escaped the keen scrutiny of that bibliographer. The letter of a Flemish gentleman, I may say, is signed De Beauprez. URBAN.

SWIFT'S 'POLITE CONVERSATION.'—Sir Walter Scott, in a note to Swift's introduction to this, says:—

"The proposal here stated in jest actually took place; for Faulkner informs us that the Treatise on 'Polite Conversation,' being universally admired at Dublin, was exhibited at the theatre in Angler Street as a dramatic performance, and received great applause."

I suppose this means that the three dialogues were dramatized, not that they were represented as they stand. If so, does the piece exist, and is it well done? Who was the adapter?

Scott, as we might expect, seems to have had this lively sketch at his fingers' ends. There are several proverbial phrases in the "Waverley Novels" which Scott evidently (consciously or unconsciously) quoted from 'Polite Conversation.' For instance, "Scornful dogs will eat dirty puddings" ('Antiquary,' chap. xliii.); "As you are strong be pitiful" ("As you are stout be merciful" in Swift) ('Pirate,' chap. xxx.); "Odd-come-

shortlies" ('St. Ronan's Well,' chap. xvii.); "Trip like the noodles of Hogs-Norton when the pigs play on the organ" ('Woodstock,' chap. iii.); "Tace is Latin for a candle" ('Abbt,' chap. xviii.); 'Redgauntlet,' chap. xi.), quoted, probably, from Swift, although it occurs in Dampier's 'Voyages,' 1686. There is an amusing story told (I think by Washington Irving in his 'Abbotsford and Newstead') how Scott said to his wife, who continued repeating "Is So-and-so really dead?" *ad nauseam*, "Faith, my dear, if he isn't dead they've done him a great injustice, for they've buried him," to the discomfiture of a young dominie present, who, in his burst of laughter, spirted the tea, which he was in the act of lifting to his lips, all over the breakfast table. This joke, with one or two verbal differences, is in 'Polite Conversation.' Of course I am not suggesting that Scott is open to the charge of plagiarism in using tags which he no doubt considered were well known. It would sound awkward, not to say affected, if whenever we quoted some well-worn phrase from 'Hamlet' or 'Henry IV.,' we were to add "as Shakespeare says." Besides, Swift, as he says himself in his introduction, did not invent these proverbial phrases.

What is the exact date of 'Polite Conversation'? A correspondent of 'N. & Q.' (4th S. x. 230) says it is believed to have been published in 1706, but in 7th S. v. 260 the date is stated to have been "about 1731." Is it not known for certain?

JONATHAN BOUCHIER.

Ropley, Alresford.

'AMOURS OF MESSALINA, LATE QUEEN OF ENGLAND,' London, 1689, 12mo.—This scandalous work—in which views at one time currently held by the Whig party in England with regard to the accouchement of Mary of Este, the wife of James II., and the birth of the Prince of Wales, subsequently the Pretender, are mixed with scandals concerning Lewis XIV.—was translated immediately upon its appearance into French and German. In England its authorship has remained anonymous. French bibliographers speak of it as due to Gregorio Leti, the author of 'Il Nipotismo di Roma,' 'Historia Genevrina,' &c. The parentage is not improbable. I should be glad to know, however, if there is any reason stronger than conjecture for assigning it to this second writer.

URBAN.

LETTER OF JOSEPH GRIMALDI.—Your having published in 'N. & Q.' (7th S. vi. 24) an original letter of the above renowned actor which I sent in July last induces me to forward an accurate copy of another letter of his which I possess, which, though shorter and of less import, may perhaps be a fitting sequel to the former. I purchased it at the sale by Puttick & Simpson of some effects of the late W. Bland, Esq., of Holloway, on Feb. 17, 1881, as lot 153, p. 6, in

which was the *Examiner*, 1812, containing notices of J. Grimaldi. It is written on a small scrap of common paper, folded once; and the handwriting fully bears out the assertion in the text, being feeble, shaky, and badly formed, but legible and distinct. There is no date to it, but the reference to his second wife limits the period of writing to a narrow compass. She died, it seems, in 1835, and he only survived her until May, 1837; so it lies between these two, and we shall not be probably far wrong in fixing on 1836 as the year. The letter is as strong a contrast to the other in sentiment as in writing. That, indited in 1810, was when he was at the summit of fame, health, and wealth; while this opens to view the great actor bereft of all that made his life bright—health, wealth, wife and son, occupation, applause, and success. It is, however, though pathetic, a more characteristic letter, and brings out the still genial, kindly nature of the veteran amidst all his losses and afflictions. It has not before been printed:—

Sadler's Wells.

My dear Friend,—I am very ill—my days of staging are nearly over. I am afflict'd with reumatism so severely as to be scarcely able to lift this pen. Do come and see me. My poor Wife being dead I am all alone—but kicking—unfortunately. I feel truly miserable: I am sure my end is approaching. O for the days when I was delighting Audiences at Old Drury and the Wells! O will do all I can to assist yr poor Friend, but come and see your old Friend and have an hours chat with him. Come on Sunday, I shall have no one here but an old housekeeper. Come dear Friend and cheer me up.

Your honest and true Friend,

JOEY GRIMALDI.

D. J.

NOVEMBER THE FIFTH.—I quote the following from a letter I have received from a Lincolnshire rector:—

"A parishioner of mine was telling me last night—November 5—that something like fifty or sixty years ago it was the traditional belief in this county and the neighbouring county of York that any farmer was at liberty to shoot on that day on his neighbour's farm, or in the preserves of his esquire, to his heart's content, and that, being November the 5th, there was no process of law by which he could be touched for so doing."

Such a belief was certainly current, only it extended further than my informant states. It was held that every one—not farmers only—might shoot where they would on that day. I have heard my father say that when he was a lad and a young man—that is, from 1805 to 1825—every one who could procure a gun used to turn out, and that landowners and game-preservers never thought of hindering them. The belief lasted much later. Somewhere about fifty years ago my father was riding to church on November 5th, when he met on the highway a notorious poacher, Jack Jackson, with his gun in his hand. My father, who had a liking for the man, pointed out to him the risk he

was running. The man replied, "No, squire; I'm safe to-day. Don't you remember it's the 5th of November?"

I am almost certain that this belief has no foundation either in statute or customary law. It would be interesting to know whether it was confined to Lincolnshire and Yorkshire, or whether it extended over the rest of England; and also what was the foundation on which the opinion rested.

The same notion prevailed as to Good Friday; but as it falls at a time when there is little game to be had, and what birds there are have become very wild, the people did not turn out in the same multitudinous fashion. EDWARD PEACOCK.

Bottesford Manor, Brigg.

LADIES IN PARLIAMENT.—

"Gardon, in his 'Antiquities of Parliament,' says:—'The ladies of birth and quality sat in council with the Saxon Witas. The Abbess Hilda (says Rede) presided in an ecclesiastical synod. In Wighfried's great council at Beconceld, A.D. 694, the abbesses sat and deliberated; and five of them signed decrees of that council along with the king, bishops, and nobles. King Edgar's charter to the Abbey of Crowland, A.D. 961, was with the consent of the nobles and abbesses who signed the charter. In Henry III.'s and Edward I.'s time four abbesses were summoned to parliament, namely, of Shaftsbury, Berking, St. Mary of Winchester, and of Wilton. In the 35th of Edward III. were summoned by writ to parliament to appear there by their proxies, namely, Mary, Countess of Norfolk; Alienor, Countess of Ormond; Anna Despenser; Philippa, Countess of March; Johanna Fitzwater; Agneta, Countess of Pembroke; Mary de St. Paul; Mary de Ross; Matilda, Countess of Oxford; Catherine, Countess of Athol. These ladies were called *ad colloquium, ad tractatum*, by their proxies, a privilege peculiar to the peerage, to appear and act by proxy."

The above excerpt (from an old volume of the defunct *Family Friend*) is worthy of a corner in 'N. & Q.' as witnessing to the fact that the usurpation of male offices by the fair sex is not a modern craze, but one that is venerable from its very antiquity. History repeats itself—*ergo*.

J. B. S.

Manchester.

"MUCKINGTOGS" = MACKINTOSH.—At p. 227 of 'N. & Q.,' 7th S. iii., was a note on 'The Inventor of Mackintoshes,' under date March, 1823. I do not know the date of Ingoldsby's 'Misadventure at Margate'; but in that poem the narrator says—
I could not see my Macintosh—it was not to be seen!

But the "common sailor-man" told him that he had seen a vulgar little boy

With a "carpet-swab" and "muckingtogs" and a hat turned up with green.

When I have read this poem in public, I have altered the word "muckingtogs" to "mackintogs"; but I suppose the original word is still used by a certain section of society, as in the poem in *Punch*, Aug. 4, 1888, 'Arry on St. Swithin,' are these lines:—

The top-coats and muckingtogs, Charlie, the rugs and the
hulsters with 'oods!

Lawn-tennis? Oh, turn it up—turn it up! Beastly to see
pooty gals!

With shiny black muckingtogs smothered, a-hiding their
snappy fal-lals!

By the way, those *Punch* poems ascribed to 'Arry supply a very valuable mine to the collector of modern slang words and phrases.

CUTHBERT BEDE.

A SPECIMEN OF PURE ENGLISH.—In chap. xxi. of the 'Outlines of Comparative Philology,' by Schele de Vere, published at New York in 1853, I find two clever specimens of the use of English words. The former contains a large number of words of French origin, whilst the latter is intended to be almost wholly written in words of Anglo-Saxon origin.

The curious point about these specimens is that the latter, in particular, is singularly inaccurate. Thus we are told that "the reaper *plied* his scythe, *piled up sheaves and hauled his wheat*"; where the words italicized are supposed to be all native. Of course, *plied* is of French origin; so is *hauled*; and *piled* is, if not French, at any rate Latin. The same may be said of the words *flail, tanner, warrior, launched, and market*; all introduced in a similar manner. The description also needlessly brings in such words as *dominion, pure, &c.*

It is, however, easy to reconstruct and amend the example so as to make it rigidly accurate. I venture to do this; and submit the following "specimen of English," in which none but native words occur. Let it be understood that it is not original, but mainly copied from the book named above, with numerous alterations:—

"The might of the Norman hardly made its way into the home of the Saxon, but drew back at the threshold of his house. There, beside the fire in the kitchen* and the hearth in his hall, he met his beloved kindred. The bride, the wife, and the husband, sons and daughters, brothers and sisters, tied to each other by love, friendship, and all kindly feelings, knew nothing dearer than their own sweet home. The Englishman's cows and sheep, still grazing in his fields and meadows, gave him milk and meat and fleeces of wool. The herdsman watched them in spring and summer; the ploughman drew his furrows with help of oxen or horses, and afterwards harrowed them. At the time of harvest, the busy reaper was at work with his scythe, whilst others gathered and bound up the sheaves; and with all gladness the harvestmen drove the wain, laden with wheat, or oats, or rye, from the field to the barn. The wain had its wheels, each with its nave and spokes and felloes; and the team bent heavily beneath the yoke. In his trade by sea and land, the Englishman still sold and bought; in the small shop, or at the road-side stall, he showed his goods and had all his dealings. Whether weaver or clothier, baker or miller, saddler or smith, each made his own living in his own way. He lent or borrowed, took his neighbour's word, and with skill and care thrived and grew wealthy. Later, when he longed once more for freedom, he readily grasped his weapons, whether axe, or sword, or bill, or

* A.S. *coycen*; but a borrowed word, from Lat. *coquina*,

spear, or his much-dreaded bow and arrow. The horseman leaped without stirrup into the saddle, and slew the foe with deadly swing of sword or with the sway of the mighty axe. At sea, the sailors thronged the well-built boats and ships, each of which was wholly English from the keel to the upper boarding,* and from the helm of the rudder to the top of the mast. They spread the sail to the wind, or rowed with strong, long oar. As his fathers had done before him in the land of his birth, the Englishman would not only eat, drink, sleep, play upon the harp or sing his song or glee, but by walking, riding, fishing and hunting, he still lasted strong and healthy; whilst his lady with her children were busily teaching or learning how to read and to write, to sing and to draw. Even needlework was not forgotten, as the old writers say that by this they shone most in the world. The wisdom of later times was then unknown, but they had their homespun saws, which are still looked upon as wise and true by all mankind; such as—God helps them that help themselves; lost time is never found again; when sorrow is asleep, wake it not!

It would be quite easy to extend the passage to a much greater length, without introducing any words that would give the sentences a strange or unusual effect. We know that Mr. Barnes used to write a whole book free from foreign words; but some of his compounds were very comic.

WALTER W. SKEAT.

MISTAKES IN 'N. & Q.'—"Quandoque bonus dormitat Homerus." Here are two slips which I have recently noted, and for which the authorities are responsible:—

1. In 7th S. vi. 300, the reviewer of Mr. Nicol's 'Life of Bacon' quotes Pope's well-known line as it is often, but incorrectly quoted:—

The greatest, wisest, meanest of mankind.

If Pope was intending to call him the "meanest," he would scarcely have begun by calling him the "greatest." What he did write is:—

The wisest, brightest, meanest of mankind.

2. In 7th S. vi. 379, among 'Notices to Correspondents,' the place of another well-known line—

To scorn delights and live laborious days—

is said to be Milton, 'Comus.' But it is 'Lycidas.'

Even 'N. & Q.' requires to be reminded, as I have before now reminded its contributors, of old President Routh's warning: "Young man, verify your quotations." C. B. MOUNT.

[So far as regards the reply to correspondents we plead guilty. We neglected President Routh's warning, and trusted to a memory which, having known 'Lycidas' and 'Comus' by heart for forty years, we thought might be depended upon.]

THE SPECTRE OF THE BROCKEN.—The *Morning Post* of Sept. 26, in an article on the spectre of the Brocken, gave an interesting account of a similar phenomenon which had been witnessed at Caruedd Llewellyn, in North Wales, a few evenings before. These appearances, which years ago

were looked upon as supernatural, are doubtless of extremely rare occurrence, and it would, therefore, I think, be desirable to place on record in the pages of 'N. & Q.' such well-authenticated cases as have been witnessed in the British Isles. Some of your correspondents will possibly be able to furnish well-attested instances of these so-called spectres.

THOMAS BIRD.

Romford.

"MY PROOSHAN BLUE."—One of the questions to be answered by the competitors for Mr. C. S. Calverley's prizes, given in 1857, for proficiency in the 'Pickwick Papers,' has remained a stumbling-block to students until the present time. My attention has just been directed to the "Jubilee" edition of 'Pickwick,' in which this very clever examination-paper is reprinted, together with some remarks by Mr. Besant (who took the first prize) upon the questions themselves. "Among them"—I quote from Mr. Besant—"was the remarkable expression, 'My Prooshan Blue.' It was a great disappointment to all of us that, although Charles Dickens acknowledged the paper in a delightful letter"—it had been referred to him for information upon phrases, &c., which were unintelligible even to the learned examiner—"he did not explain what was meant by 'My Prooshan Blue.' Probably it was a phrase which he had heard in a crowd, and had never asked himself what it meant."

There can be no doubt, I think, that this endearing expression, addressed by Mr. Samuel Weller to his father, had its origin in a reminiscence of one of the standing toasts of the Pitt Clubs, which flourished in all parts of the country during the first half of the present century. The records of the Derbyshire Loyal True Blue Club, of which my grandfather was the founder, have preserved the toast list, and I find that the members, after toasting "The Duke of Wellington!" and "The Gallant Blucher!" drank to "True Blue and Prussian Blue—the colours that beat Bonaparte black-and-blue!" The Prussians were, of course, very popular in England about that time, and Sam's filial ejaculation, "Vell, my Prooshan Blue," uttered by way of welcome to his respected father, was unquestionably intended as the highest compliment that could be paid to his senior's sterling worth. ALFRED WALLIS, F.R.S.L.

MARRIAGE PRESENTS.—Although the making of presents to young people about to be married has become a universal custom, the practice is of comparatively recent date as applied to England; and forty years ago presents were rarely made except by the near relatives of the engaged couple.

I have in my possession, however, a small printed circular, seven inches by eight, with an elegant border a copy of which I give, in case you should think it worthy of a record in 'N. & Q.'

* Not "deck," for, curiously enough, this word is comparatively late, and borrowed from Dutch.

It shows that we were forestalled in this excellent custom by our neighbours in the Principality, from whom, possibly, we may have derived the idea. The naming of the appeal a "Bidding" is a curious title, and it would be interesting to know the origin of the word, excepting it is to be taken in the Scriptural sense as a bid to the marriage:—

Carmarthenshire, Oct. 29th, 1838.

As we intend to enter the Matrimonial State on Friday, the 23rd day of November next, we are encouraged by our Friends to make a BIDDING on the occasion the same day at our own House, situate in Orchard Street, in the town of Llandovery; when and where the favour of your good and agreeable company is humbly solicited, and whatever donation you may be pleased to bestow on us then will be thankfully received, warmly acknowledged, and most cheerfully repaid whenever called for on a similar occasion

By your most obedient and humble Servants,

THEOPHILUS THEOPHILUS,
JOAN LEWIS.

The Young man desires that all gifts of the above nature due to him be returned on the said day, and will be thankful, together with his Brothers (Benjamin and William) for all additional favours conferred.

Also the Young Woman and her mother (Anne Lewis) desire that all Gifts of the like nature due to them be returned on the said day, and will be thankful, together with her Brothers (Rees and William) for all additional Favours granted.

Printed by James Morris, Llandovery.

JOSEPH BEARD.

Ealing.

Queries.

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

CHEP OF A PLOUGH.—Plot ('Nat. Hist. Oxf.,' 1677, p. 247) has:—

"Having also near the chep of the plough, a small fin to cut the roots of the grass, for in this land the broad fin jumps out of the ground."

I am aware of the explanations in Halliwell and Cassell's 'Encyclopædic Dictionary.' Can any one give us independent information as to *chep* and *fin*, and state where else the word occurs, or where it is now used?

J. A. H. MURRAY.

Oxford.

CHESTNUT.—Many circumstantial stories purporting to give the origin of the slang use of this for "stale joke, story heard before," appeared in the American newspapers of 1886 and 1887. As these differed in *toto* from one another, they testified to the ingenuity of their inventors, but gave no help towards the actual origin. Are any *facts* as to this known?

J. A. H. MURRAY.

Oxford.

"THIS IS THE MORN OF VICTORY."—At 7th S. v. 429 an inquiry was inserted as to the authorship

of the lines commencing as above, quoted by England's great-hearted orator, now, alas! on a bed of sickness. The remainder of the lines are now given, in the hope that a reply to the inquiry may be facilitated:—

This is the morn of victory,
When the high conqueror came to die.
The earth was dark, its guilty gaze
Saw not o'er heaven the splendours blazè
That told the shepherds he was born.
It heard not on that breaking morn
The angel harp, the glorious hymn
From burning lips of cherubim.

That morn the Roman Cæsar sat
Unconscious that a potentate
Was born, to whom his laurellèd brow
Must stoop—the mighty Man of Woe—
The Pontiff at the altar stood
Unconscious that a nobler blood
Than ever flowed that morn was given
Pure from the summit-throne of Heaven.

The kingly victim came not robèd
In gold with trooping spears englobèd,
Blazèd (gleamed) on his brow no royal gem,
He came the Babe of Bethlehem.

His was all power—the tempest sky
Might have come down his canopy;
With rushing of his chariot wheels,
Told by his thunder's herald peals,
With flashing of his midnight lightning
The earth through all her chambers brightening,
'Till mankind, wakened out of slumber,
Beheld in numbers without number,
Rank behind rank down Heaven's high steep
The seraph legions gorgeous sweep,
'Till in the centre blazèd the throne
Of Him who sat, the first great One.

There was no pomp, for on that morn
A man of sacrifice was born,
He came to be a stranger here,
E'en in his tribe a wanderer.
He came to weep, to pray, to die,
And win for man the victory.

C. H. R.

GENEALOGICAL: ROSE.—Could any of the readers of 'N. & Q.' give me information regarding the Major Rose who acted as A.D.C. to H.R.H. the late Duke of York in 1794? Answers direct.

D. M. ROSE.

High Street, Runcorn, Cheshire.

JERNINGHAM FAMILY.—Can any reader of 'N. & Q.' kindly tell me at what date the family of Jernigan (Stafford, Jerningham) altered the old name to Jerningham, as now spelt; also for what reason?

C. E. J.

SIR SIMON CONNOCK.—I should feel much obliged if any of your readers would assist me in finding out something of a Sir Simon Connock. He was, I imagine, an adherent of James III., and in 1719 was employed in some secret service for his master at Madrid. I have a letter from James III. to Sir Simon Connock, dated May 10, 1719, informing him that all letters addressed to

Don Francisco Enriques were intended for him (the king). No doubt some one may be able to give me information on this last point as well. I have no books of reference at hand, or would not encroach on your space.

JERMYN.

'OWEN'S WEEKLY CHRONICLE.'—I have in my possession one sheet of *Owen's Weekly Chronicle*, &c., and *Westminster Journal* for July 14-21, 1764, "London, printed for Messrs. Owen & Harrison; and sold by J. Cooke, Bookseller, at Shakespeare's Head in Paternoster Row, where advertisements and letters to the authors are taken in." Could you or any of your correspondents give me any information about this newspaper? When did its publication commence, and when cease?

H. T.

FAROE ISLES.—A work under the following title is quoted in Mr. Stallybrass's translation of Hehn's 'Wanderings of Plants and Animals,' p. 409: "C. J. Graba, Journal of a Voyage to Faroe in 1828. Hamburg, 1830." Does this work exist in English, or is it in German or Danish? It does not occur in any language in the catalogue of the London Library.

ANON.

POUNDS.—Day by day (Oh, for the shades of Mr. Pickwick!) the common pounds of the kingdom, once so well known in every lordship, township, and village, are, through the greed of the landholders and the unwakefulness of the tenants of the manor, being lessened down and swept away. Having marked that not so long ago a seeker was by your readers afforded a knowledge of the places at which stocks were still kept to frown a warning on wrongdoers, I deemed that perhaps the like help might be given me in telling the tale of pounds. Meanwhile it would be as well for such as look upon these with an evil eye to bear in mind there is little or no question that the overthrow of the pound is a nuisance at common law, indictable as "against the peace of the Queen."

P. A. VIDLER.

7, Somerfield Terrace, Maidstone.

AUTHOR OF POEM WANTED.—Can any one tell me who is the author of a piece of poetry entitled 'Papa's Letter,' and whether it can be obtained in book form?

M. E. L.

SIR MICHAEL LIVESEY.—What is known of the ultimate fate of this regicide? He was M.P. for Queenborough in the Long Parliament from 1645 till its dissolution by Cromwell. He is frequently said to have died before the Restoration, but that clearly is an error, inasmuch as he is included in the Act of Oblivion among the thirty living regicides who were absolutely excepted from the benefit of the Act. He certainly was living at the return of the Rump in 1659, and was one of the members of that assembly who withdrew upon

the restoration of the secluded members in February, 1660, after which we lose sight of him. His baronetcy, which had been conferred upon him in 1627, of course expired under the attainder, his lands being conferred upon the Duke of York. Did the regicide marry; if so, to whom? A Gabriel Livesey, Esq., sat for Queenborough in the Parliament of 1656. What kin was he to Sir Michael?

W. D. PINK.

Leigh, Lancashire.

TENNYSON QUERIES.—What "Lady of the Lake" is it who figures in the 'Idylls of the King'; and where may one find some account of her? I shall be glad if any of your readers can inform me to whom reference is made in the following couplet from 'Gareth and Lynette':—

My fortunes all as fair as hers who lay
Among the ashes and wedded the king's son.

Also, what particulars are known concerning the inscription referred to in the same poem as left by the vexillary "crag-carven o'er the streaming Gelt"? Again, "Arthur's harp" is mentioned in the same poem in such a manner as to imply that it is the name of a constellation. Some reader may be able to inform me whether that has been at any time the popular name of one of the constellations.

F. J.

[The allusion in the two verses might be to Cinderella.]

BLAYNEY FAMILY.—According to Lodge's 'Peerage of Ireland,' Henry Blayney, second son of Sir Arthur Blayney, married Mary, daughter of the Rev. Dr. Seddon, of co. Lanc., but Burke's 'Landed Gentry' calls her daughter of Laurence Sidney, D.D., Rector of Worthen, Salop. Which is correct? His son, John Blayney, married Ann, daughter of Anthony Weaver, Esq., M.D., and was father of Arthur Blayney, Esq., of Gregynnog, who *ob.s.p.* 1795. Arthur Blayney, third son of Sir Arthur, married first Margaret Foster, or Forbes, and had Edward, Richard, and Henry, besides daughters. Was Edward father of the Rev. Richard Blayney, of Whitechurch, Salop; and what were the names of Arthur's six children by his second wife, Jane Smothergill?

H. H. BALL.

PERSIAN PEACOCK.—A friend has brought over a brass peacock from the East. I shall be obliged for any information as to the original use of the birds, and their probable age. I am told they are now scarce. The ornament (if so it be) is in four pieces—the stand, body, tail, and head. The tail is in the shape of a fan, one solid piece of brass. The wings, not moulded feather-wise, are on hinges. The complete height of stand and bird is about two feet. The whole is painted. The principal subject seems to be a shah or sovereign sitting, with attendant on each side standing, and what I take to be a peach tree in blossom on the right of the principal

figure, and a mountain behind him. This subject is repeated several times. The rest is covered with figures and flowers on a cream ground.

H. A. W.

ANNE HATHAWAY.—Where can the verses the refrain of which is "Anne hath a way" be found? I was under the impression that they were to be met with in Ireland's 'Confessions,' but such is not the case.

F.

NAMELESS ROYAL INFANTS.—In Strickland's 'Life of Margaret Tudor, Queen of Scotland,' she says that in 1508 she (Queen Margaret) gave birth to a daughter, who died as soon as christened. Noble, in his 'House of Stuart,' says Queen Margaret had a daughter, who was born July 15, 1508, and died an infant. Neither of these writers gives the infant princess a name. If (as Miss Strickland infers) she was baptized she probably had one. Noble mentions another daughter of James IV. and Queen Margaret, born prematurely November, 1512, who died soon after her birth. If she lived one day only she was probably baptized, but she likewise is nameless. Can any of your readers give a name to either one or other of these royal sisters?

C. H.

Florence.

OLD GOLD.—I have in vain ransacked every available dictionary and cyclopædia for a precise definition and the French equivalent of this very common term. Neither under the head of "Old" nor of "Gold" is there any mention of the term. Can any of your readers set me right? R. R. L.

PARLIAMENTARY PAIRING.—When did this process first become known by the name that it now bears? In the recently published 'O'Connell Correspondence,' vol. i. p. 188, the member for Clare, writing in May, 1829, says, "When a gentleman disposed to vote for me in the usual way wrote to the Treasury to ask to tie with a Government member, he got an official letter stating to him that it was not to be opposed by the Ministry." Was to "tie" earlier than, or alternative to, the expression to "pair"? GEO. L. APPERSON.

Wimbledon.

AUTHORS OF QUOTATIONS WANTED.—

Can any reader suggest the "old play" from which the following passage was "adapted" by Coleridge. He uses it as a motto to a chapter in the 'Friend' (1818), ii. 115:—

Then may we thank ourselves,
Who, spell-bound by the magic name of Peace,
Dream golden dreams. Go, warlike Briton, go,
For the grey olive branch change thy green laurels:
Hang up thy rusty helmet, that the bee
May have a hive, or spider find a loom.
Instead of doubling drum and thrilling fife
Be lull'd in lady's lap with amorous flutes.
But for Napoleon, know, he'll scorn this calm:
The ruddy planet at his birth bore away,

Sanguine, adust his humour, and wild fire
His ruling element. Rage, revenge, and cunning
Make up the temper of this captain's valour.

Adapted from an Old Play.
J. D. C.

"I never came into my parlour but I found the cloth laid and dinner ready. Surely it will be always thus." This is supposed to be quoted from one of Beaumont and Fletcher's plays; but I cannot find it.

H. E. SIMONDS.

Replies.

NOTE IN ROGERS'S 'ITALY.'

(7th S. vi. 267, 352.)

The note for which MR. MALLETT inquires is, I apprehend, the long English one about the Last Supper picture, asterisked a little confusingly on to the words "then on that masterpiece," not the short Italian one from Vasari, which is really a note on the prior line, "His last great work." I believe no edition (unless perhaps some pirated one, to which one would not go for information) has ever been published without the quotation from Vasari, correctly rendered with the exception of "ogni uno" for *ognuno*.

The first edition of the 'Italy' was published by Longman in 1822, but it was only given as "the first part," reaching no further than Florence. The first edition of "the second part" was brought out by Murray in 1823, uniform with it (in what is technically 12mo., but looking to ordinary mortals like small 8vo.), so that they could be bound up together. The Italian quotation is certainly in this one, but not the Last Supper note.

In this comparatively insignificant form the 'Italy' appears to have attracted little attention. Rogers, who was at this time a well-received poet (for it was the latest of his important works), kept his incognito so securely that it is said even his publishers were in the dark about it, and that, to put his friends off the scent, he somewhat altered the direction of the route in the poem from that he was known by them to have taken on his journey to Italy in 1814-5. He wanted to have a genuine opinion on his poem, unbiassed by regard for his reputation.

But the critics were not to be caught so. The *Edinburgh* and the *Quarterly* took no notice of it, and the edition hung on hand. The author, however, "knew that it was good," and was not to be crushed, as a less successful writer would have been, by the seeming indifference. In 1830, accordingly, he brought out an edition with three publishers at once (Cadell, of the Strand; Jennings, of Cheap-side; and Moxon, of Bond Street), adorned with the exquisite Turner illustrations, to which some by Stothard* were added, with a carefulness that

* The illustration to the passage under consideration is Stothard's, and the straight gaunt figure of the dying

must have occupied a great part of the two intervening years. The division into two parts was done away with, the "additional notes" were added at the end (the old ones being preserved as foot-notes), and the whole poem greatly amplified. This is not the place to consider whether these amplifications were always improvements. Some, doubtless, were a gain, but the simple grandeur of the original first line—

Day glimmered; and to Italy I went,

certainly gets overlaid by the elaborate page and a half over which it was subsequently spread out. It is noteworthy, on the other hand, that the apostrophe to Rome, which is far and away the finest passage of the whole—one of the finest passages in any poem in any language—beginning—

I am in Rome!.....

remains in all the rugged majesty of its original diction.

The edition in this form is said to have cost the poet many thousands of pounds to bring out; but his name on the title-page and the artistic illustrations, further helped out by the edition of 1838, with larger paper and still more luxurious get-up* (to which Moxon's is the only publisher's name), had the effect of commanding for it a sale which made it a profitable affair in the end.

Rogers gracefully acknowledges the value he attached to the co-operation of the artists in a special paragraph at the end of his brief preface to the 1830 edition, and it seems rather unworthy that in 1838, when that value had been perhaps proved, the said paragraph is omitted!

Among the "additional notes" introduced into the *édition de luxe* of 1838 is the one quoted 7th S. vi. 352, by the REV. W. E. BUCKLEY. It will be seen by any one interested in the lines that the first note is meant originally as a mere explanation of what Raffael's "last great work" was. The succeeding lines of it are but a translation of the Vasari quotation (which itself was but a reproduction of the sentiment of an earlier writer), and the "additional note" is a kind of parallel passage which Rogers probably found in his commonplace book or diary (for he seems to have kept both) of a

painter and the meaningless namby-pamby girl-like figures round him cannot be considered a happy composition; on the other hand, the accuracy of the reproduction of 'The Transfiguration' is wonderful for its size, and very successful in its execution, with the exception of the figure of Elias, which is a caricature, and in the upper part more like the figure of an undraped female than that of an old prophet.

* There is a curious oversight in the 1828 edition. In the first line of 'The Bag of Gold,' "I dine very often with the good old Cardinal **," and I should add, with his cats," the two asterisks are so small and crowded that they set you looking for a note that might be expected to supply his name. In the 1838 edition it is made clear enough that they stand to express "Cardinal blank."

coincidental sentiment which in course of his travels he had heard applied to another picture.

But here the questions arise: What was that other picture? What was the picture which could suggest to the "Old Dominican" of Padua his philosophical reflection? Where is that picture now? Were there ever any Dominicans at Padua?

I have of late laid aside my vast collection of notes concerning paintings of the Cenacolo, but in such a search through them as I have time for today I do not find mention of any painting that seems to me to apply satisfactorily to the case. Of course any one who knows anything about painting knows the celebrated Cenacolo in the SS. Annunziata nell' Arena. And there was a Cenacolo among the subjects by Aldighieri at S. Giorgio and another among those by Giusto in the Battisterio, but neither of these is a refectory. There was, indeed, a Cena in Casa del Fariseo by Paris Bordone, in the Refettorio (so called) di Magro (for there was another Refettorio di Grasso), in the splendid monastery of Sta. Giustina, whence so many pictures have been removed to the Museo Civico. But Sta. Giustina was a Benedictine, not a Dominican convent; and the Cena in Casa del Fariseo is not a 'Last Supper'; and Paris Bordone is hardly to be considered a painter of impressive pictures; neither can the one in the Museo, by some attributed to Salviati and by some to Romanino, be considered such.

One would almost be tempted to think that the poet had been mixing up Padua with Milan in his recollection, but that in his note on this note he makes special allusion to the masterpiece there, from which it must be inferred that he had a distinct idea in his mind that he had seen a striking Cenacolo at Padua also; and then we know that he spent great pains on the finish and accuracy of his work. There is a special note in his commonplace book that he worked at polishing it up to 1834, reckoning that he was fifteen years over it. But as he says in his preface that much of it as it was originally printed was written on the spot, he might have said twenty years instead of fifteen.

We are bound to conclude, therefore, that there was a Cenacolo of some merit in some refectory in Padua, and it would seem quite worth while that Rogers's MS. journal of his Italian journeys should be searched for further particulars of it. His property and works of art occupied three weeks in selling off by auction. Were his MSS. included? If so, who bought the journal? If not, what remaining member of the family can throw any light on it?

In the subsequent editions, I may remark, in conclusion, this "note on a note" was embodied in the note itself, forming a second paragraph of it, and it was finally spoilt by the addition of the foolish 'Prior's portrait story.' R. H. BUSK.

P.S.—Since the above was written I have looked

into Burckhardt, Kugler, Crowe and Cavalcaselle, Mrs. Jameson, &c., and do not find any such painting known to them. Nor can I find in any account of Padua, old or new, mention of any Dominican monastery there.

The quotation at the last reference concluding, "and the dishes and drinking-cups are, no doubt, such as were used by the fathers in that day," reminded me of a striking description I had recently read of the drinking and other vessels most curious used by the Benedictine monks of Durham monastery. The passage—which may not seem out of harmony with the query—occurs in vol. ii. of Hutchinson's 'History of Durham,' in the notes to "Cathedral Church," as follows:—

"Within the Frater-house door, on the left hand at entering, is a strong almy in the wall, wherein the great mazer, called the Grace-cup, stood, which every day served the monks after grace, to drink out of round the table; the cup was finely edged about with silver and double gilt. In the same place were kept many large and great mazers of the same sort; among which was one called Judas's cup, edged about with silver, and double gilt, having a base to stand upon of silver double gilt. This was never in use but on Maunday Thursday, at night, when the Prior and Convent met to keep their Maunday. In the same almy was a goodly cup, called St. Bede's bowl; the outside was of black mazer [maple wood], the inside of silver double gilt, and the edge finely wrought with silver and double gilt; in the midst was the picture of the holy St. Bede, sitting in a writing posture; the base thereof of silver, double gilt, with four joints of silver coming down, all double gilt from the edge to the base, to be taken in pieces.....And there is another large almy within the Frater-house.....of wain-cot, having several almeries within, fine wrought, and varnished over with red varnish, in which lay several table-cloths, salts, mazers, a bason and ewer of latten, with other things pertaining to the Frater-house, and the loft where the monks dined and supped. Every monk had his mazer to himself to drink in.....All the mazers were finely edged with double gilt silver, and another basin and ewer of latten. On this ewer was pourtrayed a man on horseback, as riding a hunting, which served the sub-prior to wash his hands in at the aforesaid table, he sitting there as chief."

Perhaps this account of monastic vessels of the refectory is unique. It was derived from ancient MSS. relating to Durham Abbey, by Hutchinson, about a century ago. It would be interesting to learn if any of these great mazers ("Judas's cup" or "St. Bede's bowl" for instance) were preserved. If they escaped the spoliator till the Puritan Dean Whittingham's sway at Durham (1563-79), we know that he, to quote an old writer, "could not abide anything that appertained to a godly religiousness, or monastical life."

R. E. N.

Bishopwearmouth.

O'CONNELL'S 'DIARY OF A TOUR IN THE NORTH' (7th S. v. 267, 391; vi. 173).—Though many persons deem it unlikely that O'Connell wrote the 'Diary' assigned to him by Huish, reasons in support of an

opposite conclusion might be given in addition to those which I previously submitted. Huish introduces the 'Diary' as most positively O'Connell's, adding,—

"We have good reason to believe that the journey of Mr. O'Connell was mainly undertaken to make himself more intimately acquainted with the state of his native country as regarded the political, moral, and religious condition of the people, which could not be accurately ascertained by the mere parole evidence of others."

O'Connell lived eleven years after this 'Diary' appeared, and never denied its authenticity.

O'Connell studied at Douay and St. Omers. The diarist, noticing an old priest, says, "The instant I saw the owner I knew he had been a long time in France," and then follows a description of his "white smallclothes, vest, and head powdered still whiter" (p. 319). "Our conversation was mostly in French" (p. 320). In a letter from Douay, dated Sept. 14, 1792, O'Connell speaks of the "powdering" then usual.

The diarist, though evidently brought up in France at the period of the Revolution, is averse to shedding blood (p. 338). "No political boon is worth the purchase of one drop of blood" was a favourite axiom with O'Connell.

The diarist refers in touching words to the execution of Louis XVI. (p. 321). O'Connell left France on the day that Louis suffered, and viewed with emotion a handkerchief steeped in his blood which John Sheares exultantly displayed. See 'Life and Speeches of O'Connell,' by his son, vol. i. pp. 9, 10.

The diarist is averse to separation (p. 347). So was O'Connell.

The diarist is opposed to ascendancy (p. 352); and nothing was more constantly denounced by O'Connell than ascendancy.

The diarist, like O'Connell, yearns again and again for Catholic emancipation in the most extensive acceptance of the word. See p. 357, *et seq.*

"Let office in its full proportion be Irish and Catholic," says the diarist, "and you will not find them averse to an English or Protestant king" ('Diary,' p. 352). The same sentiment is constantly expressed in O'Connell's letters, just published by Mr. Murray.

The diarist records that he was intimate with the parson of Strabane, diocese of Derry (p. 335). It would be easy to trace the name of this clergyman, and whether he was intimate with O'Connell in 1814.

It has been assumed that the writer cannot have been a Roman Catholic. At pp. 321, 352-3, we have enthusiastic praise of the Catholic religion.

O'Connell's grandson, Daniel O'Connell, D.L., Darrinane, thinks it incredible that a public man travelling for days in the country should not excite attention. But the diarist travelled in a simple and unostentatious manner, and *in cog.*, as I gather from p. 316. At pp. 344 and 368 we learn that it

was a pedestrian tour. Be this as it may, the diarist tells us at p. 319, "When they learned who I was they insisted on introducing me to their neighbours"; and at p. 363 it appears that he "received respectful and hospitable attention."

"I was always an early riser." O'Connell was notoriously so (between 4 and 5 A.M.) during the earlier period of his career.

The diarist's face prepossesses (p. 322). W. H. Curran, describing him in 1823, says that his face was extremely comely—open and confiding, without a particle of guile in his sweet blue eyes.

At p. 324 the diarist laments "talent misapplied when it breaks the sanctuary of established order." This was a favourite text of O'Connell's political preaching.

"Milk and vegetable diet humanize the heart" (p. 337), and "conduces to better health and longer life" (p. 338); and at a lone public house between Lurne and Ballymena the diarist calls for "bread and milk" (p. 358). This was a favourite food with O'Connell. His biographers, describing his arrival at Cork in 1829 to defend the prisoners in the Doneraile conspiracy, describe him as devouring bread and milk in court.

W. J. FITZPATRICK, F.S.A.

"NOM DE PLUME" (7th S. iii. 348; iv. 17, 331, 494; v. 52, 155, 195, 274, 412, 472).—The following excerpts from *L'Intermédiaire* may interest the various writers on the matter in these columns, and ought, I think, to be conclusive. I have silently watched the controversy, and ventured, in the interests of truth, to insert a query in *L'Intermédiaire*, which I transcribe with abbreviated replies:—

"*Nom de plume ou nom de guerre*.—Cette expression pour indiquer l'anonymat ou le pseudonymat littéraire est-elle française ou étrangère? Est-elle exacte, et les écrivains français se servent-ils de ce vocable? Ou faut-il dire *nom de guerre*? Merci d'avance à qui me renseignera. Nos savants se battent là-dessus dans les pages de *Notes and Queries*, et ne savent quelle est l'expression usitée en pareil cas.

"Manchester."

"J. B. S."

"Nous ne connaissons pas dans notre langue l'expression: *nom de plume*, et il est inutile de la prendre aux anglais. Nous avons le vocable: *nom de guerre*, qui est bien français et qui indique avec une clarté suffisante le pseudonymat littéraire. L'origine de cette expression est, d'ailleurs, bien française. Autrefois, en effet, chaque soldat prenait, en s'enrôlant, un surnom qu'il gardait tant qu'il était sous les drapeaux; c'était, à la lettre, un véritable nom de guerre. L'extension est donc naturelle. Sous certains régimes de bon plaisir ou de terreur, l'arène littéraire n'est-elle pas souvent un champ de bataille où l'on joue sa vie ou sa liberté?" &c.

"C. D."

"Il ne s'agit pas du *nom de guerre* ou de *combat* de nos écrivains, en général, mais bien du *nom de plume* qu'ils adoptent, c'est-à-dire du faux nom sous lequel ils s'efforcent de se faire une réputation, qui manque de courage ou de modestie. La Société des Précieuses et celle des Solitaires de Port-Royal, au XVII^e siècle, ont ouvert chez nous la plus brillante série de cette phase

littéraire, qui s'est changée aujourd'hui en fièvre si ardente qu'elle menace de nous absorber complètement. Si nos renseignements sont exacts, c'est à un chroniqueur du XIII^e siècle, Rolandino, qu'on doit la première application du pseudonymat, et ce sont les Allemands, dit-on, qui le livrèrent aux premières recherches qui s'y rapportaient; les Italiens et les Anglais en ont usé ou abusé, comme nous," &c. "Ego E.-G."

The above appeared on June 10, July 25, and August 10 respectively. Will they satisfy MISS BUSK and Messrs. BOUCHIER, CHANCE, GARDINER, GASC, and WARD?

J. B. S.

Manchester.

DICEY (7th S. vi. 328).—"W. and C[luer] Dicey" were printers and publishers of broadsides and popular engravings and cuts, c. 1740–50. Their shop was in Bow Churchyard, London; they had a warehouse at Northampton. Cluer Dicey published the well-known portrait of Mr. Edward Bright, the fat man of Maldon, Essex, who died in 1750. O.

ATTRIBUTES OF THE DEITY (7th S. vi. 88, 251).—There is in St. Augustine,—

"Intelligamus Deum quantum possumus, sine qualitate bonum, sine quantitate magnum, sine indigentia Creatorem, sine situ præsentem, sine habitu omnia continentem, sine loco ubique totum, sine tempore sempiternum, sine ulla Sui mutatione mutabilia facientem, nihilque patientem."—'De Trinitate,' l. v. c. i. § 2, t. viii. p. 883, B.C.

Archbishop Bramhall refers to it in his 'Controversy with Hobbes' ('Works,' vol. iv. p. 229, Ox., 1844, A.C.L.). ED. MARSHALL.

INSCRIPTION IN A SCOTCH (?) ABBOT'S HOUSE (7th S. vi. 329).—These lines are carved on a lintel stone 6 ft. 4 in. long by 11 in. in breadth in the house in May Gate, Dunfermline, which has been for about two hundred years known as the "Abbot's House," which was the residence of Robert Pitcairn, Commandator of Dunfermline about 1576. For fuller particulars see 'Annals of Dunfermline,' by E. Henderson, LL.D., p. 219.

A. W. CORNELIUS HALLEN.

"MATURE FIAS SENEX, SI DIU VELIS ESSE SENEX" (7th S. vi. 224).—The equivalents of this proverb in most of the principal languages of Europe will be found in the very large collection of proverbs by Ida and Otto von Düringsfeld (Leipzig, 1872), i. 32, § 70, to which I have already had occasion to refer in 'N. & Q.,' and which is very useful, although one is never informed from which of the numerous works of reference given at the end of the book any particular proverb has been taken. The English equivalent there given is "They who would be young when they are old must be old when they are young"; but this is somewhat too much of a paraphrase, and I think a neater rendering would be "Be old betimes if old thou wouldst be long."

By Polydore Vergil (and probably by Cicero also) the proverb seems to have been understood wholly in a moral sense, but in nearly all the numerous equivalents I notice that it is taken in a physical sense, as a piece of advice to those who are young, and more especially, perhaps, to those verging towards old age, to abstain from all excesses, both bodily and mental, if they wish to enjoy a healthy and prolonged old age. Thus understood, I think it is a very useful maxim; but I entirely agree with Cicero (or Cato) in condemning it in its other, rather priggish, meaning.

F. CHANCE.

Sydenham Hill.

HEBREW-LATIN GRAMMAR (7th S. vi. 287).—I have the following book in my library, respecting which I shall be happy to communicate with your correspondent J. H. M.: 'Wilhelmi Schickardi Horologium Ebraeum sive Consilium,' printed at Ultrajectum by Joh. à Sambix, 1661.

C. LEESON PRINCE.

The Observatory, Crowborough, Sussex.

BAPTISMAL REGISTRY IN LIVERPOOL (7th S. vi. 268).—I beg to enclose a list of the churches existing in Liverpool at the beginning of 1827, as it may be of some assistance to your correspondent. I omit those only in course of erection:—

St. Peter's Church, Church Street (parish church).
 St. Nicholas's Church, Chapel Street (parochial chapel).
 St. George's Church, Castle Street.
 St. Thomas's Church, Park Lane.
 St. Paul's Church, St. Paul's Square.
 St. Anne's Church, Great Richmond Street.
 St. James's Church, Parliament Street.
 St. John's Church, Haymarket.
 Trinity Church, St. Anne's Street.
 St. Stephen's Church, Byrom Street.
 Christ Church, Hunter Street.
 St. Matthew's Church, Key Street.
 St. Mark's Church, Duke Street.
 St. Andrew's Church, Renshaw Street.
 St. Philip's Church, Hardman Street.
 Church of the School for the Blind.
 St. Michael's Church, Upper Pitt Street.

The following are near Liverpool:—

Walton Church.
 Trinity Church, Wavertree.
 St. George's Church, Everton.
 St. Mary's Church, Edge Hill.
 St. Michael's Church, Toxteth Park.
 St. Thomas's Church, Seaforth, Litherland.

J. F. MANSERGH.

Liverpool.

DE BOHUN FAMILY (7th S. vi. 303).—The Mandevilles, Earls of Essex, bore arms, Gules, a swan argent, ducally collared and chained or (Lansdowne MS. 882). Maud Mandeville, heiress of her brothers, married Henry de Bohun, Earl of Hereford. In the will of Eleanor de Bohun, Duchess of Gloucester, she bequeaths to her son Humphrey "un psaultier, bien et richement enluminé, ove les

claspes d'or enamailés oves cignes blank"; and to her daughter Joan, "Un lit petit par un closel de blanc tertaryn balas ove lyonns et cignes." The swan, which was also one of Edward III.'s favourite devices, was adopted by Thomas of Woodstock, his sixth son, for his cognizance, hence Gower calls him "Vox clementis cygni." His seal has the ground a diaper of ostrich feathers and swans, and in his inventory are "xviij tapites et Banquets de vert poudres de cygnes."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Planché has gone thoroughly into the question of the De Bohuns and their connexion with this badge in the chapter on Lancastrian badges in 'Heraldry founded on Facts; or, the Pursuivant of Arms,' but as to its being used by them as a charge he says nothing that I can find. The communication from your correspondent is of some interest, and may, I hope, lead to an explanation.

J. BAGNALL.

Water Orton.

PHYSIQUE (7th S. vi. 248).—So far as dictionaries are concerned, this word does not appear in Johnson's 'Dict.' (1785), nor have I found it in various earlier dictionaries which I have consulted.

J. F. MANSERGH.

Liverpool.

HERALDIC (7th S. vi. 248, 351).—The arms (Quarterly azure and gules, a cross engrailed ermine) about which Mr. FRANCILLON inquires are those of Stoughton, of St. John's, co. Warwick, from co. Surrey. They were borne by Anthony Stoughton, 1619 (Harleian MSS., 1046, 1100, 1459; Additional MS. 14,311). The Surrey Stoughtons were descended from Henry de Stockton, who by royal licence imparked land at Stockton, 3 Edw. III., A.D. 1329. Nicholas Stoughton, the head of the house *temp.* Ch. II., was created a baronet 1661. The second baronet died, *sine prole*, 1692. The arms of the Surrey family were Azure, a cross engrailed ermine. The gules quarters introduced into the Warwickshire coat were "for difference" for a family branch. S. JAMES A. SALTER.

Basingfield, Basingstoke.

'THE HUNT IS UP' (7th S. vi. 329).—The verse quoted is from 'The Merry Drollery,' 1661, and the 'Academy of Compliments,' as stated by the late Mr. Chappell, F.S.A., in his 'Collection of National English Airs, Ancient Song, Ballad, and Dance Tunes, interspersed with Remarks and Anecdote,' London, 1840, 4to. His remarks fill more than two pages, 147-150, and contain earlier versions than that quoted. The music is in the second part, No. cxcvi. This is the most complete account of the song with which I am acquainted. A shorter notice will be found in Halliwell's 'Dictionary,' under "Hunt's Up."

Mr. Chappell quotes Ritson, 'English Songs'; Douce, 'Illustrations of Shakspeare'; Oliphant's 'Musa Madrigalesca.' Burney's and Hawkins's 'History of Music' might also be consulted.

W. E. BUCKLEY.

SLATE GRAVESTONES IN AMERICA (7th S. vi. 307).—Since writing my query I have received one reply from a connexion—rector of a south Devon parish—which may interest some, to the effect that all the churchyards in his neighbourhood are full of dark slate gravestones, bearing date from 1600 onwards, and that they came from the slate of quarries at Bude and Tintagel, in north Cornwall, which are now nearly used up (good reason why so few new gravestones of slate are now used). Bideford used to be the port for America after Bristol.

S. V. H.

These are principally obtained from the quarries in Carnarvonshire, of which the chief seats are at Llanberris and Bethesda. The slate merchants in Liverpool usually keep in stock an assortment of sawn slabs suitable for gravestones and monuments.

J. A. PICTON.

Sandyknowe, Wavertree.

I am able to tell the gentleman who writes from America inquiring about the use of slate gravestones, that slate is at the present day largely used for the purpose in question in Cornwall. At the vast slate quarries at Delabole, near Boscastle, not only mere headstones for graves, but elaborately carved altar tombstones are prepared in considerable quantities. The material, as S. V. H. observes, is excellently well adapted for the purpose. The inscriptions are finely cut and very durable, and the ornamental carving in the choicer specimens makes a very handsome appearance.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

The use of this material is not at all uncommon in many parts of England; in fact I noticed in St. Mary's churchyard (I think it was) in Leicester, only a few weeks ago, that nearly all the stones in this graveyard were of slate; and wherever this material abounds it is to be seen in liberal use. I cannot say that I prefer it myself; it always appears cold and formal, and never tones by age so freely as the Yorkshire, Portland, and some of the more compact sandstones do. These slate memorials are very liable to split if not of the best material. I have noticed a number of instances of this in Nun-eaton churchyard. The answer to the question, "Whence did these slate slabs come?" would be found in first tracing the English home of the settlers recorded thereon.

W. G. F.

CHARGER (7th S. vi. 187, 218, 312).—May I venture to suggest to DR. CHANCE that in examining the divers uses of the words *charger* and *charge*, and illustrating, as he has in so interesting a manner

begun to do, the ramifications and genesis of them, he might consider yet another sense in which the word is used, the *charge* against an accused person and the *charge* of the judge to the jury. And I may refer him to some remarks by Chief Justice Pratt, as given in Almon's 'Life of Wilkes,' vol. i. p. 119:—

"The word *charge*, his lordship said, was in general greatly misunderstood; and did not mean the accusation brought against any person taken up, but his commitment by the magistrate before whom he might be brought."

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

CARAVAN=CARRIAGE (7th S. vi. 126, 291).—"We took up our carriages and went to Jerusalem" (Acts xxi. 15). Trench, in 'English, Past and Present,' Lecture IV., p. 176, says of this passage:—

"In our early English carriages did not mean things which carried us, but things which we carried; and 'we took up our carriages' implies no more than 'we took up our baggage,' or 'we trussed up our fardels,' as an earlier translation more familiarly has it, and so 'went up to Jerusalem.'"

In a foot-note is added, "'Carriage' is used in the same sense 1 Sam. xvii. 22."

Hull.

GEORGE RAVEN.

PITSHANGER, EALING (7th S. v. 448; vi. 33, 317).—I do not think that the *z* here is a misprint. Dalyell and Dalzell are two forms of the same name to the north of the Tweed; and the varieties in the spelling of Ealing noticed by A. H. are given in 'Greater London,' vol. i. p. 20, together with another variety, Yeling.

MUS RUSTICUS.

Zealing is not a misprint, as conjectured by your correspondent A. H. All the entries on the Court Rolls of the manor are headed, "In the manor of Ealing, otherwise Zealing," and the name Zealing can be found in old parish maps and other documents.

A. COLLINGWOOD LEE.

Waltham Abbey.

WETHERBY (7th S. vi. 308).—The termination *by* indicates the Danish origin of the name. The portion of the West Riding of Yorkshire in which this little town is situated contains a mixture of Danish and Saxon names of places, but the latter predominate. The Old Norse *veðr* may mean in English either *weather* or *wether*. If the former were the original it would signify the "windy site," which does not at all agree with the locality, situated in a sheltered valley on the banks of the Wharfe. In a pastoral district a reference to the fleecy flock is natural and probable. The word *veðr* or *wether* being common to A.-S. and Danish, we may look for it in the Saxon as well as the Norse districts. Accordingly we find

it in Wetherden in Suffolk and Wethersfield in Essex, and in other places. *Sheep* and *wool* give the etymology of numerous English place-names.

J. A. PICTON.

Sandyknowe, Wavertree.

Wetherby is a small market-town in Yorkshire, about seven miles south-east of Knaresborough and on the Danish track from the east to the west coasts of England. *Bys* and *boroughs* (A.-S.), &c., are much mixed in that part of Yorkshire.

J. F. MANSERGH.

Liverpool.

This surname, which is not uncommon in Yorkshire, is of local origin, and derived from a market town called Wetherby in the West Riding. Since the suffix points to a Scandinavian source, the name may probably be explained as meaning the "timber house" (see Cleasby, pp. 92, 703).

ISAAC TAYLOR.

BARNET FAIR (7th S. vi. 287).—In Harrison's 'History of London' and the 'Travellers,' published circa 1780, we are told that Barnet "in ancient records is called Cheapen Barnet, from a great fair that was anciently held in it by a grant of Henry II."

J. F. MANSERGH.

Liverpool.

SWANS (7th S. vi. 307).—If G. M. had consulted any one of the editions of Yarrell's 'British Birds' he would have found, "In the language of swanherds, the male swan is called a cob, the female a pen." It seems possible that these names may be used only upon the Thames. The late Mr. Henry Stevenson, in his admirable account of 'The Mute Swan,' printed and circulated among his friends in advance of the publication of the third volume of his 'Birds of Norfolk,' says that they are unknown in that county.

ALFRED NEWTON.

"RADICAL REFORM" (7th S. v. 228, 296; vi. 137, 275).—The clever anagram of "Radical reform" (viz., "rare mad frolic") in the once popular 'Boys' Own Book' proves that at the date of the publication of that work (now at least seventy years back) it was a familiar phrase.

E. VENABLES.

THE PARTICLE "DE" (7th S. v. 327, 352; vi. 292).—Should you care for an instance or two more, I may recall the name of the late Mr. Delane, who was editor of the *Times*, and of the family of De Brisey, which had this peculiarity, however, that when De was joined to Brisey it was, some thirty-five years ago, pronounced Deb'risey.

E. C. R.

Names bearing the particle "De" are often written indifferently in one word or separately by French as well as English writers. MR. PINK will see that the Devanies of Madame de Rémusat's 'Letters and Memoirs' is de Vanies in Madame de

Witt's 'Monsieur Guizot in Private Life.' Many refugee families purposely Anglicized their names by writing them in one word, while the surnames frequently suffered extraordinary corruptions. Des Vœux in Ireland was generally Vokes.

JULIA K. L. DE VAYNES.

PROVINCIAL PRONUNCIATION (7th S. vi. 284).—I have been an ear-witness for many years to a very strange phase of this subject in the change of dialect and (particularly) tones amongst children varying from seven to fourteen years of age.

In a large public institution located on the borders of Essex, in which during the last twenty years and more there have been but very few instances of children from the county, and in which neither officials nor domestics originally hailed from it either, but where the children are still, and have always been, from nearly all other parts of the kingdom, especially the more northern and southern strong dialect counties in varied proportions, to the total number of some 300, nearly all have for years past had in a greater or less degree the Essex "twang" strongly marked in the pronunciation of many words, particularly such as *blue*, *true*, *through*, &c., which become *blew*, *trew*, *threw*, &c., with the heavy stress on the *e* (almost a double *e*), and a peculiar twist of the *w* after it. This peculiarity, which pervades the whole, it has been found practically impossible to eradicate, and it is the more remarkable as the children have not at any time come in any direct or lengthened contact with the "natives" outside, and it is not found that those of larger growth, who naturally do experience such contact, contract the habit. Another curious feature is that the peculiarity first showed itself immediately on the removal of the institution, now only some four miles on the Essex side of the county boundary, over the border from its former location, some two miles on the Middlesex side, where the "cockney" peculiarity was equally observable.

R. W. HACKWOOD.

MR. TROLLOPE says:—

"Walter Savage Landor used to drop his aspirates. It is difficult to suppose that he did so in early life. The defect was probably the result of long residence in Italy."

He was born at Ipsley Court, Warwickshire, in which county the aspirated *h* is unknown. Did MR. TROLLOPE ever see 'The Humble Petition of Poor Letter H to the people of Warwickshire'? In the adjacent parts of Staffordshire and throughout the greater part of Yorkshire the aspirate is rarely heard.

J. DIXON.

"IF THE MOUNTAIN WILL NOT GO TO MAHOMET, LET MAHOMET GO TO THE MOUNTAIN" (7th S. vi. 149).—The following is interesting, though it does not answer MR. MARSHALL's query. According to an editorial note in an old volume of the

Amsterdam *Navorscher*, the above proverb occurs on p. 233 of a collection of poems published in 1782 under the title of 'Mengelwerken,' by the Dutch poet J. Nomsz. The passage in question runs as follows :—

Dewyl de heuvel niet tot Mohammed wil komen
Dat Mohammed, gedwee, dan tot den heuvel ga.

L. L. K.

NEWELL (7th S. iv. 448; vi. 216).—I am indebted to the REV. J. F. CHANTER for his kind reply to my inquiry respecting the family of Newell, which I have read with much interest. Any further particulars of the family I should be grateful at any time to receive. I am especially anxious to discover the date of birth and other circumstances relating to the life of the father of the Rev. J. Newell, of whom the REV. J. F. CHANTER writes. He lived, as I have recently ascertained, at Uplyme, and served, I believe, in the British fleet opposed to the Spanish Armada.

I. E. C.

CARTMEL (7th S. vi. 249).—Camden's 'Britannia (1695), col. 795, has :—

"In the 228th year after the coming in of the Saxons Egfrid, King of the Northumbrians, gave to St. Cuthbert the land called Carthmell, and all the Britains in it; for so it is related in his life. Now Carthmell, every one knows, was a part of this County [Lancashire] near Kentsand; and a little town in it keeps that very name to this day, wherein William Mareschal the elder, Earl of Pembroke, built a Priory and endow'd it."

Baines, in his 'History of Lancashire,' s.v. "Cartmel," says :—

"The etymology of the place is allowed to be British, and derived from *Kert*, a camp or fortification, and *mell*, a fell or small mountain, combined—a fortress amongst the fells."

J. F. MANSERGH.

Liverpool.

Kertmell is the spelling of the name in the twelfth century, when the Earl of Pembroke founded the priory. *Kert* is said to mean a camp, and *mell* a fell or small mountain. Egfrid, King of Northumberland, gave it, with all the Britons inhabiting it, in 677 to St. Cuthbert, bishop of that district. It is a fair inference that Cartmel became an ecclesiastical centre after that event.

M. A. Oxon.

ELL (7th S. vi. 287).—I think that the mason means by his ell wall the wall at the end closing all in, which is not the case with the party walls of the interior. A *yard*, as a measure of liquids, has been discussed many times in 'N. & Q.,' of which a fair specimen can be seen at 4th S. iii. 179, carrying the subject back to the time of Evelyn. An ell of beer, say, is probably an improvement upon the familiar yard of beer.

ED. MARSHALL.

For *ell* (of beer) see 'N. & Q.,' 6th S. v. 368, 394, 456; vi. 77, 257, 278, 299; vii. 18, 476;

viii. 130; x. 33, where the *yard* (of beer) is explained. This is probably the same.

JULIAN MARSHALL.

AUTHOR OF BOOK SOUGHT (7th S. vi. 347).—I have a copy of this work in front of me, in which, after the signature "The Author" at the end of the preface, is written by some former owner the word "Beaufoy," implying, as I read it, that this was the author's real name.

G. EGERTON, Lieut.

Hythe, Kent.

This work is attributed to Henry Beaufoy in Halkett and Laing's 'Dictionary of Anonymous and Pseudonymous Literature.' The author was probably the son of Mark Beaufoy, of whom see 'Dictionary of National Biography,' vol. iv. p. 51.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

BANDS IN BATTLE (7th S. vi. 147).—I do not think that any of our regiments took their bands out to the Crimea. I know that in the cavalry they were all broken up, and that only a small proportion of trumpeters (I think one per troop) went out with each regiment.

F. D. H.

Bands never go into action in our British service. The bandsmen are turned into hospital orderlies, and have to attend to the wounded and dying, to convey them to the rear. There are a certain number of buglers to every infantry regiment, and in cavalry a trumpeter to every squadron leader beside the trumpet-major with the commanding officer.

EBORACUM.

VERSES BY SYMON PATRICK (7th S. vi. 238).—It may be inferred, with good reason, I think, that these lines are not from the pen of Bishop Patrick. In the preface to his edition of the bishop's 'Works,' Oxford, at the University Press, 1858, the late Alexander Taylor says :—

"No productions of a poetical or metrical character were given to the public from the author's pen during his lifetime.....It was not till twelve years after his decease that any portion of them appeared in print. His widow and grandson being then alive, it was in all probability by their sanction that they were then suffered to come forth. In the year 1719 a volume appeared under the title of 'Poems upon Divine and Moral Subjects, Originals and Translations, by Symon Patrick, late Lord Bishop of Ely, and other Eminent Hands.' The pieces to which the name of Bishop Patrick are attached have been extracted from that collection, added to which are translations of the 15th, 28th, and 30th Psalms, and of the 'Te Deum,' now printed for the first time from the originals, still extant among the author's papers, in his own handwriting. The extreme rarity of this volume has no doubt been the means of these pieces having hitherto held a less prominent place among the poetic literature of their age than their intrinsic worth entitled them to take."

The lines inquired about are not among those printed in vol. ix. of Bishop Patrick's 'Works.'

They may be in the above volume, and by one of the "other eminent hands." If so, there is nothing extraordinary in their having been attributed to that author whose name seems to be the only one mentioned on the title.

W. E. BUCKLEY.

CHEVREUX (7th S. vi. 247, 296).—The following paragraph from the *Monthly Magazine* for 1801 (vol. xii. p. 422) may point out a source of further information as to this word:—

"*Wigs*.—Some years ago we had to read the Pogonology. Caxons have now succeeded to beards, and a similar work appears, entitled 'Eloge des Perruques par le Docteur Akerlio.' This book is ascribed to Deguerle, the translator of Petronius: it deserves, for micrology of erudition, a place in the *Transactions* of the Society of Antiquaries; and for frothiness of eloquence, to be studied by puffers and auctioneers."

Although not bearing on the derivation of *chevreux*, it may be noted in this connexion that in Phillip's 'New World of Words' (London, 1706) *chevron* is said to have been "anciently the Form of a Priestress's Head-attire."

J. YOUNG.

Glasgow.

INDIAN PALE ALE (7th S. vi. 329).—The question of A. H. about Hodgson's ale recalls to my memory some verses which I saw in, I think, some Indian magazine, many years ago. Though perhaps only an advertisement, they may be worth preserving as a specimen of an extinct taste in verse:—

"Take away this clammy nectar,"

Said the King of Gods and Men,

"Never at Olympus' table

Let such trash be served again."

Terror shook the limbs of Bacchus,

Paly grew his pimpled nose,

And already in his rearward

Felt he Jove's tremendous toes.

When a bright idea struck him:—

"Dash my thyrsus! I'll go bail,

For you never were in India,

That you know not Hodgson's ale."

"Bring it," quoth the Cloud Compeller,

And the wine god brought the beer.

Port and claret are like water

To the glorious stuff that is here.

Then Saturnius drank and nodded,

Winking with his lightning eyes,

And amid the constellations

Did the star of Hodgson rise.

C. T. M.

Hodgson, the brewer of the celebrated Indian pale ale, carried on his brewery in partnership with Abbott (Hodgson & Abbott) at Bromley-by-Bow, Middlesex, on a branch of the Lea, and for some years sat in Parliament, I think, for the county.

Park Lodge, Dagnall Park.

The brewery was at Bromley, Bow. Mr. Hodgson had two sons, George and Frederic, the survivor of whom, Frederic, was for some years M.P. for Barnstaple, and died in 1854. The firm had become Hodgson & Abbott, but I am not able to

say in what year, nor whether the brewery is still carried on. I can well remember that Hodgson's pale ale was in the ascendant as a drink in the year 1839. "Experto crede Roberto."

W. E. BUCKLEY.

The name of the firm brewing this once celebrated pale ale was originally, I believe, Hodgson & Abbott, and their brewery was at Bow, where it still remains. On the retirement of Hodgson the firm became Abbott & Son, with whom, in my early days as a merchant, I had some dealings; but the special reputation of the beer had then passed away. The present representatives of the business are, I believe, Smith, Garrett & Co., Limited, Bow Brewery, E.

H. W. D.

GENEALOGICAL (7th S. vi. 327).—Whether the Rev. George Stott, Fellow of Worcester College, Oxford, is a member of the family referred to by Mr. BARTON I cannot say; but that gentleman is residing at Barnet, Herts, and may be able to supply the information desired.

E. VENABLES.

BROOKE (7th S. vi. 247).—The titles of the two tracts in J. Payne Collier's 'Illustrations of Early English Popular Literature' (1863), referred to by Mr. WARD are:—

1. The most Horrible and Tragical Murder of the Right Honorable the Vertuous and Valerous Gentleman, Iohn Lord Bourgh, Baron of Castell Connell. Committed by Arnold Cosby, the foureteenth of Ianuarie.....Printed by R R 1591.

2. The Manner of the Death and Execution of Arnold Cosbie, for Murthering the Lord Boorke, who was executed at Wandsworth townes End on the 27. of Ianuarie 1591, &c.

The murder is duly recorded in Stow's 'Chronicle' under the date 1591, and has no connexion with the murder of Lord Brooke in 1628. See Burke's 'Extinct Peerage' (1883), p. 67, for the Barons Bourke of Castle-Connell.

G. F. R. B.

YORKSHIRE FIELD-NAMES (7th S. vi. 323).—Thanks are due to MR. FALLOW for sending you the old field-names of Kirkleatham. I trust that others will follow his example. These local designations are many of them very old. Even the modern expressions are sometimes not devoid of interest.

Barton meant originally a barley-close, afterwards a threshing-floor and a farmyard. It would be interesting to know which of these ideas has given the names to Upper and Nether Barton.

Lady Orchard.—Names compounded with *lady* are of common occurrence. In most cases I have no doubt that they refer to the Blessed Virgin. It was a common practice before the religious changes of the sixteenth century for persons to charge their lands with payments to the Lady Altar in the parish church for lights to be burnt in honour of our Blessed Lady. It is right, however, to point out that my very learned friend, Mr. George Laurence Gomme

has suggested that in some cases *lady* may be a corruption of *Law Day*. See 'Primitive Folk Moots,' pp. 122, 255, 275.

Turnpoke.—It is possible that this may have been a place where cocks were fought. Turnpoke used to be a well-known name for a kind of gamecock. Samuel Peggé says:—

"If one may judge of the rest from the fowls of Rhodes and Media, the excellency of the broods at that time consisted in their weight and largeness, as the fowls of those countries were heavy and bulky, and of the nature of what our sportsmen would call shakebags or *turnpokes*."—*Archæologia*, vol. iii. p. 142.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

'ONCE A WEEK' (7th S. vi. 306).—Might I, with all deference, suggest to MR. WALFORD another reason for the adoption of this name for the periodical. *Household Words*, which had always been printed by Bradbury & Evans, was closed by Dickens in May, 1859, who then started his new venture of *All the Year Round*, which was published by Chapman & Hall, and printed by Whiting. Bradbury & Evans, perhaps rather sore on the subject, then commenced the new periodical of *Once a Week*, and, somewhat by way of retaliation, thought, perhaps, "Well, Dickens, you call your new bantling *All the Year Round*, so also shall ours be—Once a week is all the year round."

JOHN TAYLOR.

Park Lodge, Dagnall Park.

RUTLAND HOUSE (7th S. vi. 89, 233, 331).—My quotation from Bearcroft was abridged to save space. The full paragraph runs:—

"His son Roger, Lord North, sold Charterhouse to the Duke of Norfolk for 2,500*l.* on the 31st day of May following [1565], except that part on the east side of the chapel which was then the mansion-house of Lord North, and is now Rutland Court, and the houses adjoining on to Goswell Street."—P. 202.

The Act of Charles I. (1628-9), confirming the charter of James I., by which the rights of Lord North are reserved, expressly mentions his house as being "at or near the east end of the said Hospital," and also names "buildings, edifices, courts, gardens, orchards, or grounds thereunto belonging, or therewith used or enjoyed," and "messuages, tenements, or hereditaments of the said Lord North being within or near the scite or precinct of the said Hospital" ('Chronicles of C.H.,' p. 212). It is evident, therefore, that it could not have been "part of the prior's lodgings," which were to the west of the chapel (see plan A in the *Carthusian*), and also that it occupied a considerable extent of ground, probably reaching as far as what is now Goswell Street, as seems to be implied in Bearcroft's words. The wall of Charterhouse grounds formerly extended some distance from Wilderness Row down Goswell Street, if I recollect right, below where the church now stands;

and looking at plan D in the *Carthusian*, it seems probable that at one time it reached as far down as the north side of Charterhouse Square, and that Glasshouse Yard and the ground adjoining formed part of the original Charterhouse grounds, which was not included in Sutton's foundation, and was the position of Lord North's house. As Manny's original foundation consisted of 13 acres, 1 rood, independently of the square, and the ground occupied by the Charterhouse at the time the school was removed was, according to a plan in my possession, only 9a. 3r. 7p., Glasshouse Yard, &c., may have been the remainder of it which Lord North retained in his own possession. Whether Lord North's house became Rutland House, or whether the latter, like Lady Maidstone's House, was situated in some other part of "Charterhouse Church Yard" may be a question, but the designation Rutland Court, or Rutland Place, would seem to imply their identity. Bearcroft does not mention Rutland House, only Rutland Court.

G. S.

Library, Charterhouse.

'A HISTORIE OF FERRAR' (7th S. vi. 29).—This has nothing to do with the Ferrar family. Shakespeare's 'Comedy of Errors' was preceded by a play called the 'Historie of Error,' borrowed from the 'Menæchmi' of Plautus. This was played at Hampton Court on New Year's Night, 1576-77. Six years afterwards, in 1582-83, 'A Historie of Ferrar' was acted at Windsor, as stated by your correspondent. This was a misprint, through the carelessness or ignorance of the scribe, for 'Historie of Error,' a common kind of mistake in those days.

May I take this opportunity to thank through your columns CUTHBERT BEDE for his having put in my way the securing of two valuable Ferrar books once in possession of our family at Little Gidding. I had left for India when they came, but my nephew—one of the few Ferrars existing who represent the famous St. Nicholas—secured them. Any other Ferrar relics will be gladly received.

MICHAEL FERRAR, B.C.S.

Jounpore, India.

DEFENDER OF THE FAITH (7th S. vi. 328).—Was this title when applied by the Pope to Henry VIII. a new bestowal, or the revival of an ancient appellation of the English monarchs? In the tenth volume of the 'Royal Letters,' art. 1811, a Cistercian abbot addresses Edward I. as "Serenissimo Principi et strenuissimo sacre religionis defensori, domino Edwardo," &c. Was this simply a flower of rhetoric, or had this title been previously given to some sovereign, so that it became a part of his proper style—Edward the Confessor, for instance?

HERMENTRUDE.

The letters "F.D.," or "Fid Def.," on our coinage are part of the royal dignity, and should, I

suppose, be retained till we lapse into paganism. Truly it is subordinate; but any duke has multiple titles; and though we call his lady a duchess, yet she is really a participator in her husband's minor dignities.

A. HALL.

13, Paternoster Row.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 89, 299).—

The heart has reasons reason knows not of.

Mr. G. Seeley has done me the favour to supply me with the better text of the sentiment from Pascal, as it appears in Faugère's genuine text ("Pensées, Fragments et Lettres, publiées pour la première fois par P. Faugère," 1844): "Le cœur a ses raisons, que la raison ne connaît point: on le sait en mille choses." ED. MARSHALL.

(7th S. vi. 269.)

Does your fair correspondent refer to Lord Macaulay's 'Ivry'?—

Amidst the thickest carnage blazed the helmet of Navarre.

H. W.

(7th S. vi. 369.)

"We are near waking when we dream that we dream." The above is by Friedrich von Hardenberg, called "Novalis." It occurs in Carlyle's 'Miscellanies,' vol. ii. p. 240 (what edition I know not, as I am quoting from an old note-book compiled by a correspondent of yours in 1852). The rendering Carlyle gives is "We are near awaking when we dream that we dream." I know from my own experience that the statement is as true as a physical fact as it is in those higher regions which have but slight and unstable relations to physical phenomena.

ASTARTE.

The author of this is Novalis, and it is to be found in his 'Fragments.' See Carlyle's essay on 'Novalis.'

EDWARD H. MARSHALL, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

Stray Chapters in Literature, Folk-lore, and Archaeology.

By William E. A. Axon. (Manchester, Heywood.)

MR. AXON is an industrious writer. All his papers are of permanent value, but they suffer from compression. We are sorry that one who has got so much to tell, and tells it so well, should not have seen fit to expand some of the more important papers. We could have dispensed with 'Blindness and Deafness' and 'A Century of the Cotton Trade' if by that means we could have ensured the excellent paper on Sir Richard Phillips being twice as long as it is. Phillips was a shrewd, sensible man, good, kind-hearted, and crotchety. There was a time when he was regarded as a dangerous Radical. To us, who view his life in the light of modern changes, he seems only to have held very common-place political notions. He abstained the greater part of his life from eating animal food, which brought down on him much ridicule from ignorant and stupid persons, who would not listen to the arguments by which he defended his extreme opinions. The two books by which he used to be best known were his 'Arts of Life' and 'A Million of Facts.' We believe they have long been out of print, and it is not probable that they will ever be reissued. Knowledge has widened so much since his day that they are of no interest now except as historical documents. Notwithstanding his strange crotchets regarding gravitation and kindred subjects, they were in their day extremely useful as books of reference. The paper on

'Byron's Influence on European Literature' shows much knowledge. The treatment is highly sympathetic. In his own day there cannot be much doubt that Byron was over-estimated, but of late the pendulum of popular taste has swung far too much in a contrary direction. It is no uncommon thing to find persons who grudge to admit that Byron was in any true sense a poet. This silly superstition need not be combated, but it has been of great service to us to have pointed out the enormous range of Byron's influence. We were aware that it had been very great, but until we read Mr. Axon's paper we had no idea that it had been so world-wide. The paper on 'The Geographical Distribution of Men of Genius' is very curious. It opens out to us lines of speculation which, in the present state of our knowledge, it is perhaps unwise to follow. The subject must, however, at no remote date be taken up in an exhaustive manner. Whoever endeavours to face these difficult problems will find Mr. Axon's paper most useful.

Turkey. By Stanley Lane-Poole, assisted by E. J. W. Gibb and Arthur Gilman. (Fisher Unwin.)

THE issues of the "Story of the Nations" follow each other rapidly. It will now be our own fault if we have not a vivid picture in our minds of the great powers which have from time to time attracted the eyes of men. Such volumes as these fulfil their object if they give clear and accurate knowledge as far as they go. A compendium, however brightly written, can never supply the place of original authorities, or of the more exhaustive histories where conflicting authorities are weighed and references given. Of its kind 'Turkey' is a most excellent book. Political and religious prejudice have filled the air with dust clouds, and there are not a few of us who are determined to see everything that relates to the Turks through the darkest possible medium. How this has come to pass it would require a long disquisition to explain. The religious fanaticism which used to distort the characters of Englishmen, if not dead, has smouldered down into ashes, but it still blazes up afresh when Islam, or those who follow its teaching, are mentioned. The authors of 'Turkey' are to be commended for not having sought popularity by the means of the stump orator. They are judicially fair. Those who read the pages of 'Turkey' might imagine that the inflammatory literature with which we have from time to time been deluged never had any existence. When all allowances are made, and every care is taken to hold the scales evenly, there are things in the career of the Turks which strongly move one who has inherited the Christian ideal of civilization. The dark shadow that they have at times cast over the lands they ruled is not due to the Arabian faith that they assumed, but the two things have become so blended that it is not easy to sever them even in imagination—it is still more difficult to do so in the pages of a book.

We have followed the authors carefully, step by step, in their blood-stained chronicle, and have detected no errors and but few points on which it would be safe to raise a counter issue. The narrative is at all times graphic and picturesque; occasionally it rises to real eloquence. The account of the battle of Nicopolis is really very fine. We hear the crash and see the dust of the combat as we read the glowing words in which the authors have described it. We do not, however, consider the strictly historical portion the most important part of the volume before us. The facts there given can be found elsewhere, though not in so compact and orderly a manner, but nowhere else can we meet with so full and accurate an account of Ottoman literature, and of the inner life of the Sultans before the revolutionary hand of the modern reformer had swept away the old mediæval splendour. The last chapter deals with the events of quite modern

days. Persons who wish to have accurate knowledge on the Eastern question should read it carefully. It will be found more profitable than any number of "atrocious" pamphlets, however adroit the process of their manufacture may have been.

Old Glasgow, the Place and the People, from the Roman Occupation to the Eighteenth Century. By Andrew Macgeorge. (Blackie & Son.)

THIS is the third edition of a popular history of Glasgow. To write a book of local history that shall be at once learned and interesting is a feat that very few are able to achieve. Antiquarian plodding is one thing, the graces of style another, and they are seldom united in one person. Mr. Macgeorge has had several forerunners of the dully learned sort, and a herd past counting of scribblers who knew nothing well, and had not even the poor art of hiding their ignorance. He is, however, the first person who has given us the annals of Glasgow in a form that it is delightful to read.

The scale on which the book is constructed has not permitted him to tell us so much of the Middle Age life of Scotland as we should like to have heard. What is given us is clear and accurate, entirely free from that foolish taint of theological bitterness which runs through many of the books produced north of the Tweed. We have especially enjoyed the portion of the book devoted to the history of the planting and early growths of Christianity in Scotland. On such a subject it is now almost impossible to tell anything new, but Mr. Macgeorge has grouped his facts in a telling manner, which must needs impress the minds of his readers. His picture of serfdom, too, is clear and accurate. It is a subject which yet requires investigation. The condition of the unfree seems to have varied much in different parts of the island. The author seems to be unaware how long it lasted in England. There is evidence of the existence of bondmen in Yorkshire late in the reign of James I. A large part of the volume is devoted to times near our own. This is as it should be. The doings of the men of the eighteenth century are as well worth recording, and in some ways are as picturesque as those of knights, abbots, and reformers. The Glasgow Tobacco Lord was a most interesting character. We are very thankful to Mr. Macgeorge for having preserved the memory of men who were, in their virtues and their failings, the equivalents of the merchant princes of Venice, Genoa, and Amsterdam.

The engravings with which the book is illustrated are works of art of a high order, and there is an excellent index.

Historic Towns.—Cinque Ports. By Montagu Burrows, Capt. R.N. and Chichele Professor of Modern History in the University of Oxford. (Longmans & Co.)

THOUGH Hastings, Sandwich, Dover, Romney, and Hythe were the original Cinque Ports, Winchelsea and Rye, officially known as the "two ancient towns," were added to the confederation soon after the Norman Conquest. To Hastings were attached the two corporate members of Seaford and Pevensey, as well as the six non-corporate members of Bulvarhythe, Hydney, Petit Iham, Bekesbourn, Grenche, and Northwich; to Sandwich the two corporate members of Fordwich and Deal, and the six non-corporate members of Reculver, Sarre, Stonor, Ramsgate, Walmer, and Brightlingsea; in Essex; to Dover the two corporate members of Folkestone and Faversham, and the seven non-corporate members of Margate, St. John's, Goresend, Birchington Wood, St. Peter's, Kingsdown, and Ringwould; to Romney the one corporate member of Lydd, and the four non-corporate members of Old Romney, Bromehill, Denge-marsh, and Orwaldstone; to Hythe the one non-cor-

porate member of West Hythe; and to Rye the one corporate member of Tenterden. The history of this powerful and unique confederation, to which the control of the herring fishery and the defence of our Southern seaboard were entrusted, is one of singular interest. We are rather disposed to think that Prof. Burrows has erred in so completely subordinating the historical details relating to the various members of the confederation to the central idea of depicting "the infancy and early triumphs of the British Navy as practically represented by the Cinque Ports." We hope, however, that the sketch is only a forerunner of a complete work on the subject, which cannot be dealt with exhaustively within the prescribed and narrow limits of "Historic Towns." Four excellent maps accompany the letter-press, the one forming the frontispiece to the volume showing the relative positions of the seven head ports and the eight corporate and twenty-four non-corporate members.

The Bairns' Annual. Edited by Alice Corkran. (Field & Tuer.)

A PLEASING collection of fairy-tales and children's stories, all genuine, are illustrated by a large number of clever and original designs.

Le Livre for November opens with a *conte pour les bibliophiles*, 'Le Bibliothécaire Van der Boëcken de Rotterdam, Histoire Vraie,' a brilliant sketch, by Octave Uzanne. This is illustrated by several designs, the most interesting of which is a reproduction of a caricature of Charles Nodier, which originally appeared in the *Pan-théon Charivarique*. These illustrations are by M. Albert Robida. 'Portrait de Bibliophile' deals with the Baron James de Rothschild. M. Edouard Petit supplies also 'La Vie Mondaine de Mignet,' 1830 to 1848.

THE *Universal Review*, No. VII., contains a thoughtful article by Mr. Edward Garnett on 'Richard Jefferies.' This is followed by a composite paper on the subject of 'Competitive Examinations,' the authors of which are Sir John Lubbock, Mr. Walter Wren, Prof. Ray Lankester, and the Editor. A similar contribution is also sent on the 'Progress of Woman.'

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

INQUIRER ("Vaseline").—To be obtained from any chemist.

CHARLES ROEDER.—Yes.

CORRIGENDA.—P. 366, col. 1, l. 3 from bottom, for "1681" read 1686-7; col. 2, l. 1, for "eighty-six" read seventy-nine.

NOTICE.

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

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

LONDON, SATURDAY, DECEMBER 1, 1888.

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Notes.

RACING IN THE SEVENTEENTH CENTURY.

The following rules, drawn up by the Duke of Newcastle in 1662, are copied from a broadside in the Bodleian. The press-mark is Wood 276A 149. There is no heading or title to the broadside. At the end it is dated May 26, 1662, by Anthony Wood, who adds, "given to me by Hen. Hall, the University printer." Another set of rules, dated 1682, drawn up by William Blundell, of Crosby, is printed in Mr. T. E. Gibson's 'Crosby Records,' 1880, p. 267. There are also some curious anecdotes of racing in 'Memoirs of the Life of Thomas, Marquess of Wharton' (1715, anonymous), pp. 97, 98:—

"Being commanded by his Excellency the L^d Marquis of Newcastle to publish the following Articles for his new Course, I am first to inform you, that the work was begun so late, and is so great, viz.: the ploughing of five miles in length, and a considerable breadth, with the harrowing of it twice over, and sowing it with hay seed to sord [?] it, that there will be no firm riding on it before the last of July, when my Lord intends to give a cup of 5*l.*, and the same he will do on the last of August and September, then ending the Course for this year. But the next year (if God grant his Excellency life and health) he means to begin it on the last of April, continuing it on the last of each month till the last of September inclusively, six months in all, giving each month a cup of 5*l.*

"The Articles.

"1. The horses are all to meet at Sparton-hill-top between eleven and twelve, where the riders are to be

justly weighed, the weight ten stone down-weight, by the weights (as they call them) of 'Aver-du-poyse': the horses are to be bridled, saddled, and shod. After the riders are justly weighed by such a gentleman as shall be demed to be a just judge, not only of the riders weight, but also to judge impartially who comes first to the stoup; another gentleman must be appointed at the twelve-score-stoup, to judge what horse is rid out of distance, which is a main business, and a third must be desired to see them start fair.

"2. The horses must be led down from Sparton-hill to the starting place; and there must be three heats, the first heat to Sparton-hill, there to rub half an hour, and then the judge is to give them warning to get up and start; but if in that half-hour they relieve their horses with anything but faire water, or if they ride out of distance, or the riders want weight, they must lose the cup; only there is allowed two pound for wasting. The second heat is to end where they begun last, and two gentlemen must be desired to see, not only who comes first to the stoup, but at the twelve-score-stoup who rides out of distance, and who not; and 'twere well to have a flag at the ending stoup of each heat to be let down as soon as the first horse is past the stoup, for the Judges easier discerning who rides within distance and who not; the riders must be weighed every heat, the relief is to be onely water, the rub but half an hour, and then the Judge is to bid them mount.

"3. There being three heats he that wins the most heats wins the Cup, so he rides within distance, not otherwise, but that horse which is foremost the last heat; this will make them ride for it. The stakes are ten shillings an horse, and to be put into the hands of the Judges who are to deliver them to the second horse.

"4. He that wins the Cup saves his own stake, the second horse shall have all the rest.

"5. It is to be considered that if any rider whip another rider, or his horse on the face, or pull back another's bridle, he shall lose the cup.

"6. No bystander must ride in with the horses, to face, stop, or turn them over, or any other way to hinder them, but must ride aloof from them. If any such fault be committed, I must implore the gentry to help me in the legal punishing of the offenders.

"His Excellency saith, that, seeing he makes this Course only for the pleasure of the gentry, he hopes they will take it in good part, he having no other end in it, except his Lordship's own contentment. But his Excellency adds that he never yet knew any public thing that was not found fault with, and that everywhere there be many teachers, for if people did not find fault with every thing, they would not be thought wise in anything: but his Lordship is very confident he shall find nothing of this humour amongst those noble persons whom herein he desires to serve. And he commands me to tell you, that though this be not the Law of the Medes and Persians, yet he will alter nothing in it. Every man may put in his horse, mare, or gelding at his pleasure, 'tis the Liberty of the Subject, and so his that sets up the Course. When any man doth the like, he may make the Law what he pleases. In the mean time his Lordship hopes this Course will please you all, since he has no other end in it.

"His Excellency further commands me to let you know, that his Course or heats continues no longer than his Lordship's good liking.

"Thus I have obeyed his Excellency's Commands,
"JO: ROLLESTON."

"26 May, 1662. Given to me by Hen. Hall, the University Printer. A. Woode."

C. H. FIRTH.

PROTESTANT AND PAPIST, 1716-1731.

(Continued from p. 402.)

The sum of 100,000*l.* raised by Walpole's Act by taxation of the Catholic estates seems but a poor contribution towards the "debts of the nation" which had borne the lion's share of the cost in the war of the Spanish succession.* No doubt something was expected from the forfeited estates, which the Barons of the Exchequer, by an Act passed 1728,† were authorized, in place of the commissioners previously appointed, to sell to any one who would buy them. How much was realized I cannot say; but it is certain the Government were not able to congratulate themselves on having disposed of the national debt. Nor can such a minister as Walpole be said to have done himself much credit by reverting to a style of legislation for which a parallel is to be found in the obsolete enactments of Elizabeth and James. By an Act of 1581‡ a penalty of 20*l.* a month had been imposed for not repairing to church, and default in payment was provided for in 1587 by a further forfeiture of all the recusant's chattels and two-thirds of his lands.§ This seems to have had the desired (or undesired?) effect so far that several wealthy Catholics were found willing to subscribe at the rate of 240*l.* a year for the privilege of absenting themselves from the reformed worship. The sequel to this, however, is found in one of the savage enactments which followed the Gunpowder Plot, and one cannot repress a smile as one seems to recognize in some of the clauses the handiwork of the canny king himself. By one of the Acts of 1605 it is provided that, notwithstanding the recusant may be both able and willing to pay the penalty of 20*l.* per month, the king shall be at liberty to refuse it, and at the same time to insist on the forfeiture for non-payment, by seizing the two-thirds of the recusant's estates.|| But here his Majesty seems to have over-reached himself.

The history of these Acts, which remained a dead letter on the statute book till the present reign, might have taught a lesson even to the ministers of King George. The effect of them is judiciously described by Sir Robert Cotton. After remarking that an early Act of Elizabeth imposing a fine of one shilling for not attending church on Sunday was one of the best laws ever made, he adds, "While we sought to make new statutes,

savouring of more severity, we neglected the old and were loth to execute the new.* Amongst the abortive enactments thus alluded to were, no doubt, the provisions of one of the Gunpowder Acts against sending children abroad to be Popishly bred up, and disabling persons returning from abroad from holding property except on taking an anti-Papist oath of obedience.†

Mdlle. Chaumont could no doubt afford a sneer at the revival of the methods of King James; but in declaring in her aunt's name that she had heard of no law to prevent Catholics inheriting estates, she overlooked the important Act of 1700,‡ to which Mrs. Skipwith, not many lines above, had probably referred as not having yet been put in execution, and of which Mr. Beresford would undoubtedly take advantage if he could. The main purpose of the Act was to prevent, so far as possible without direct confiscation, the holding of landed estates by Roman Catholics. It is a striking instance of the irony of history that this disgraceful Act, as Hallam's splendid impartiality does not shrink from calling it, should owe its origin to the very tolerance of William himself. According to Burnet, the measure was only proposed out of spite by the Opposition, who, exasperated by the king's connivance at Popery, hoped to put him in a corner by sending up a Bill to which he would not find it easy either to accede or to refuse his assent. By one clause all Papists were called on, within six months of their attaining eighteen, to take the oaths of allegiance and supremacy, and to subscribe the declaration against transubstantiation and the doctrines of adoration and the sacrifice of the mass; in default of which they were incapable of succeeding to the benefit of any landed property in England or Wales, the next of kin who might be a Protestant being meanwhile entitled to the rents and profits. By another clause every purchase by a Papist after April 10, 1700, was to be absolutely void.

At first sight one might suppose this would be sufficient to make short work of Catholic landlords, especially as in one of the earliest of the cases in which the statute was discussed it was held that the word "purchase" must be read in its technical sense, and so include any process (such as a gift, either by deed or will) by which land was acquired otherwise than by mere descent.§ Yet historians are unanimous in describ-

* According to Chalmers, 60,000,000*l.* had been spent in the war, and the fact that the amount of annual taxation had trebled itself since the Revolution seemed to justify some heroic remedy. Yet the national debt increased nearly fourfold between this period and that of Grenville's Stamp Act—a heroic remedy with a vengeance.

† 13 Geo. I., c. 28.

‡ 23 Eliz., c. 1.

§ 29 Eliz., c. 6.

|| 3 Jas. I., c. 4.

* 'Twenty-four Arguments whether it be more expedient to suppress Popish Practices against the due Allegiance of his Majesty by the strict Executions touching Jesuits,' &c. Printed in 'Cottoni Posthuma' by James Howel, 1679.

† 3 Jas. I., c. 5. 3 Cha. I., c. 2 prescribes outlawry and forfeiture for the same offence. These statutes were not repealed till 1846.

‡ 11 and 12 W. and M., c. 4.

§ Roper v. Radcliffe, decided in the King's Bench, 1713 (9 Mod., 181).

ing the Act as almost entirely ineffectual.* It was, in fact, just one of those half-hearted, ill-considered attempts at legislation on which the legal mind has delighted to expend its ingenuity. The number of cases in the law reports of the period in which it was called in question seem quite out of keeping with the proportion which we may suppose the Catholics interested in land to have borne to other litigants.† It is not surprising that it should have shared the fate of Dr. Sangrado's patients. Its vitality was soon exhausted by these repeated and ruthless operations.

Unfortunately, however, for our friends at Namur, in the case of such a law as this the party in possession has decidedly the best of it, as we have already heard Mrs. Skipwith admit. The sequel to the story I have not found distinctly recorded; but the probability seems strong that Mr. Beresford, having, as he declares, in order to forestall the Government, secured the proverbial nine points already in his own favour, was able to score one more against his Papist cousins, and so win the trick.

CHAS. FREDC. HARDY.

Gray's Inn.

(To be continued.)

SHAKSPEARIANA.

'TIMON OF ATHENS,' IV. iii. 1.—

Yet may your pains six months,
Be quite contrary.

It is somewhat curious that on the page opposite to Mr. HOLCOMBE INGLEBY's protest there should have appeared a noting sinning even more than usual against the canon of criticism quoted by that gentleman. Mr. WATKISS LLOYD admits that no commentator has explained the passage, but, instead of drawing the conclusion that they had thought it required none, he, as I understand him, would insinuate that, not knowing how to explain it, they had passed it by. Then, saying that his non-understanding is "waiting and willing to be better informed," he does not wait, but alters the passage, and defends the alteration. The alteration is doubtless acceptable to himself, but the original is perfectly intelligible to one who thinks of the natural course of the disease spoken of. Paraphrasing the words that Timon uses here and in a previous speech in this scene, he says:—

"Still give diseases to all, to those who would use you, and to him who would convert you, allure them all, and

* Burnet, Smollett, Hallam; and see especially Lecky, vol. i. p. 303, where are quoted numerous protests against the progress of Popery and the leniency with which the Papists were treated, following very shortly after the Act. For some cases of hardship, which may be regarded as exceptions, proving the general leniency, see the preface to Estcourt and Payne's 'Summary of English Catholic Non-jurors registered under the Act of 1715.'

† See Bacon's 'Abridgment,' s.v. "Papist"; Viner's 'Abridgment,' s.v. "Recusant."

let all endure the penalty; still be no turncoats, but perverse, yet may the pains you have taken, and, in one sense, given, turn out thus contrary, that the results of your disease turn upon yourselves, and six months afterwards show themselves in secondary and tertiary symptoms; your tresses trimmed for allurements fall off, and you be fain to allure them (spite of your tethered skin) by locks borrowed from the dead, to whom you will then be in nearer relationship."

He speaks of baldness as typical of the presence of the other ills, for, first, it was their tress adornments that they greatly relied on, and, secondly, because he had already spoken of the other ills, and Shakespeare at least would not repeat himself. But it is in keeping with what Timon, Ther-sites, and others have said to conceive Timon continuing (in his thoughts) thus:—

"The bone-ache plague and cripple you; may leprous and matter-running sores render you abhorrent, till, diseased and starving, you die on a dunghill or in a ditch. There rot and stink, and spread other diseases among mankind, as you during life stunk, rotted, and spread disease in the unsavoury dens in which you latterly lived. Destroy all whom you can reach, destroy what minimum of good yet remains in the world, in life and death be loathsome to all and to yourselves."

As to the change "pale sick mouths," all its readers will, I feel sure, hold, with myself, that it is most unwarrantable as a change, and that its attempted explanation is unsatisfactory and forced. Where does Shakespeare or other author of that date ever allude to the loss of teeth as caused either by syphilis or its remedies?

BR. NICHOLSON, M.D.

THE OBELI OF THE GLOBE EDITION IN 'MEASURE FOR MEASURE' (7th S. v. 442; vi. 303).—I thank Mr. MOORE for his criticisms as, with one exception, courteous and fair. I am pleased that some of my emendations, either in whole or in part, meet with his approval. Where we differ others must decide. May the outcome of discussion in every instance be what all desire, a true text.

The criticism to which I take exception is the one on my rendering of II. i. 21. I had written (7th S. v. 442):—

What's open made to justice

†That Justice seizes.

Here the First Folio has turned informer, and guided me to the detection of its own error. Its spelling is "justice ceizes." *Ce*, the two final letters of "justice," have been repeated by mistake, and "izes" (from similarity in sound) has usurped the place of "eyes." Correcting these errors, and rightly dividing the lines, I present the passage thus:—

What's open made

To justice, justiee eyes, &c.

This Mr. MOORE has thought proper to reproduce in the following very unintelligible form:—"Mr. SPENCE would have us read 'ceizes,' i. e. (by repetition of final), 'izes,' i. e. (by imagination), 'eyes'—

'justice eyes'! He goes on thus: "Why not 'seeses,' *i. e.* (by repetition of final), 'sees'—'justice sees'?" Why not? Because in the reading in the First Folio ("justice ceizes") there *is*, whether there ought to be or not, a repetition of the final *ce*, while the imaginary misprint "seeses," with its repeated final, is to be found neither in the First Folio nor in any other edition. We have plenty of misprints already; we need not invent more. Mr. MOORE pronounces "izes" to be "a wonderful spelling of 'eyes.'" It would, indeed, be a wonderful *spelling*, but by no means a wonderful *mis-spelling*. I do not know what is the amount of Mr. MOORE'S familiarity with the misprints of the First Folio; but if, for instance, he is aware that in 'Hamlet,' IV. v., "the kind life-rendering pelican" figures as "the kinde Life-rend'ring Politician," he ought to feel no surprise if "justice eyes" has been made to figure as "justice ceizes."

"I object further," says Mr. MOORE, "because I should hardly have thought Shakespeare (or Mr. SPENCE) likely to go out of his way to take the bandage from a *blindfold* justice." No; I am very sure Shakspeare did not, and his humble interpreter never dreamt of anything of the kind. That anything may be concealed from a person must he necessarily be blindfolded? That it may be made open or patent to him must he necessarily have a bandage (which was never on) taken off? There may be a thief in the dock, and thieves on the jury too. "What's open made to justice, justice eyes," *i. e.*, justice takes cognizance of patent crime. While crime is undetected it may, without blame to justice (which, though not blind, cannot see in the dark), be found in the jury-box, and, for that matter, as Angelo was soon in his own person to prove, on the bench as well.

In conclusion, I present the whole passage, first as it appears in the Globe (following the First Folio), and secondly as I render it, and leave it to your readers to say which bears the greater resemblance to pure Shakspearian verse. Will Mr. MOORE undertake to scan ll. 21, 22 as they appear in the Globe, whose reading he defends?—

I not deny

The jury, passing on the prisoner's life,
May in the sworn twelve have a thief or two
Guiltier than him they try. What's open made to
justice,

That justice seizes: what know the laws
That thieves do pass on thieves?

I not deny

The jury, passing on the prisoner's life,
May in the sworn twelve have a thief or two
Guiltier than him they try. What's open made
To justice, justice eyes: what know the laws
That thieves do pass on thieves?

R. M. SPENCE, M.A.

Manse of Arbutnott, N.B.

'As YOU LIKE IT,' II. vii. 70 (7th S. vi. 262, 343).—By this passage I should understand that

pride abounded till a person's means sank to a very low point, or vanished; not only his income, but his very means (the capital or sources of his income) became weary, exhausted, no longer able to bear up against the extravagance of the pride which consumed them. But if, as Mr. SPENCE prefers to think, it is a sound of some kind that ebbs, why should it be weary "moans"? There is no necessity to alter the text or go to a Scotch dictionary for the meaning of "*mene, meyne, mein,*" &c., because *mean* is the common English word, signifying medium, moderate, middle, and in music the tenor, as in the following passage from Spenser:—

With that the rolling sea resounding soft,
In his big base them fitly answered,
And on the rocke the waves breaking aloft,
A solemne *Meane* vnto them measured,
The whiles sweet *Zephyrus* lowd whisteled
His treble, a strange kinde of harmony;
Which *Guyons* senses stoupe ticekled,
That he the boteman bad row easily,
And let him heare some part of their rare melody.

'Faery Queene,' bk. ii. c. 12.

R. R.

Boston, Lincolnshire.

'SAPIENTIA SALOMONIS.'—The British Museum has as its Additional MS. 20,061 the copy of this play made for Queen Elizabeth (her arms and initials are on the cover, and her initials on the title-page and under the *personæ dramatis*) when the Children of the Chapel acted it before her. The MS., of 33 leaves 4to., formerly belonged to "Mr. Horatio Walpole," whose bookplate is inside its cover, and it was bought for the Museum at Pickering's sale on December 12, 1854 (lot 165), as Sir F. Madden's note on the fly-leaf says. The queen undoubtedly handled this MS. There are twenty-two *personæ dramatis*. The "Prologus" says, among other things:—

Poetam non habemus comicum

Hoc tempore: Ast historiam attulimus grauem,
E fonte veritatis exhaustam sacro.
Solomon beatus mox videbit principem
Valde beatam, ipsdem, auspicijs atque omine
Et æquitatem, & iura ducentem suo
Populo, Deus quem ill[æ] gub[er]nandum dedit.

The "Argumentum" is:—

In vrbe sacra rex Davidis filius,
Solomon pius cordatus & diues fuit,
Potensque, cui votum Deus volens dedit,
Optavit is sapientiam, sceptris suis
Idoneam. Voti compos fit rex statim.
Sapientiam sortitur summam qua regit,
Dicitque ius longe suis dexterrime.
Mulieribus duabus his grauisima est,
De filio superstite atque mortuo:
Simulatione expiscatur quæ mortui
Sit mater aut viuientis, ist hæc ordine,
Hiram Tyri rex postquam factus certior
De regis vnctione, misit illico
Ad ciuitatem sanctam, oratores suos.
Solomon petit cedros, Tyrius morem gerit,

Surgiturque opus templi; Sabea ventitat
Regina vt audiat regis sapientiam.
Intelligetis rem cunctam quemadmodum.
Peragetur in sacro & pio isto Dramate.

The two *meretrices*, who dispute about the living child—*Tecnophile* (its real mother), and *Tecnophone* (its pretended one)—are not introduced till Act II. scs. i. and ii., and Solomon does not give judgment till Act III. sc. v. *Tecnophile* is willing to give up her child to save its life; *Tecnophone* wants it cut in two. Solomon says:—

Quo fonte vox prolata sit hæc vtraque
Aduerto signis profecto certissimis,
Viuert suæ matri veræ natum dato !
Hæc vera mater est: id hæc affectibus
Docet fluentibus materno ex pectore.

Satelles. Prolem tuam accipe, regis sententia.

Tecnophile. Me fortunatam ! O rex, tibi gratias ago !

And as she says in Act III. sc. vii., "Notandus est dies hic albo calculo." In Act IV. *Zabuthus*, the friend of King *Hiram* of Tyre, and his legate enter, and in Act V. sc. iv. the Queen of Sheba. An epilogue winds up the play, Its last six lines are:—

Deum ergo maximum precemur supplices,
Cuius manu regum omnium residet salus,
Vt nostram Elizabetham serenam principem
Populo Anglicano seruet incolentem diu,
Reginaque proceres plebemque auxilio iuuet
Ad nominis sui perennem gloriam.

Finis.

Amen.

F. J. FURNIVALL.

JOHN DUNS SCOTUS.—The writer of this article in the last volume of the 'Dictionary of National Biography' is evidently a sceptic. After discarding every single statement of previous biographers, he arrives at the conclusion that "all that seems to be certain is that in 1513 a monument was erected to his [Duns's] memory in the Minorite Church at Cologne, where he was supposed to have been buried." No doubt a good deal of rubbish is to be found in the sundry accounts of the life of the "Subtle Doctor," and they require very careful sifting; but incredulity can be carried too far, and then it degenerates into pyrrhonism. Dr. Ennen, the historian of Cologne, quotes a passage from the MS. 'Kalendarium of the Minorities' among the city records, which states that "Johannes Dunsius patria et cognomento Scotus.....fuit auditor..... Alexandri Halensis, doctoris Parisiensis," that he was "lector Coloniensis," and died at Cologne "VI. Idus Nov." 1308, and was buried "in choro Colonia." This is clear enough. Where else would his *confratres* the monks have buried him but in their own church? Dr. Ennen also quotes a minute description from *Crombach's* 'Chronicle of Cologne,' which records how the bones of Duns were gathered up on August 16, 1513, and placed in a sarcophagus. It describes the exact spot where they were deposited, and where the monument to his memory was erected by the then

head of the convent. According to the same chronicle,

"Monumentum tegitur ænea lamina grandi cujus extrema pars hoc epitaphium lectoris oculis exhibet:—

Ante oculos sapum Doctorem deprimit ingens
Cujus ad interitum sacra Minerva gemit.
Siste gradum, Lector, fulvo dabis oscula saxo,
Corpus Joannis hæc tegit urna Scoti.
Annus millesimo ter centum cum adderes octo,
Postremum clausit letho agitante diem."

Hartzheim, another Cologne writer, gives the same epitaph, and adds that Duns is buried "in medio choro retrò aram majorem." I quote the inscription in full, as it is altogether different from the one given in the 'Dictionary.'

Dr. Ennen, writing in 1869, remarked that the monument was then in a sadly neglected condition. Cf. 'Geschichte der Stadt Köln,' vol. iii. p. 836, note. If it has not been touched since, surely our friends beyond the Tweed ought to collect a few bawbes and have it restored. L. L. K.

CHAUCER, 'PROLOGUE,' LL. 166, 203, 146.—The new volume of the Camden Society, the 'Visitations of the Diocese of Norwich, 1492–1532,' edited by Dr. Jessopp, contains some good illustrations of Chaucer's 'Prologue.' I have never seen any explanation of the term applied to the Monk in l. 166, "an *out-rydere*, that loved venerye" (the editions that I know pass it over), and l. 45, "to ryden out," said of the knight, did not seem to help. The Abbey of St. Benet's, Hulme, had an officer called the *out-rider*, whose duty seems to have been to look after the manors. Thus, p. 214, in the year 1526, "Dompnus Willelmus Hornyng, *out-rider*, dicit quod multa ædificia et orrea maneriorum sunt prostrata et collapsa præsertim violentia venti hoc anno;" and p. 279, in the year 1532, "Dicit quod Dominus Ricardus Norwyche, *out-ryder*, est negligens in reparando maneria dicti monasterii." On the other hand, "Dominus Ricardus Norwyche *out-ryder*," being examined, "dicit quod omnia bene." It is pretty plain that the *out-rider* was a monk whose special duty it was to visit the distant manors. In both years at this abbey there was complaint "quod multi canes nutriuntur in domo," "superfluous muneris canum est in domo." In the same house another monk, "Thomas Stonham tertius prior," is devoted to hunting, "communis venator," "non venit ad matutinas sed vadet venatum incontinentem vel immediate, tam in æstate quam in hieme, post matutinas," "solet exire solus ad venatum mane in aurora." I think we might parallel l. 203, "his bootes souple," by the complaint that Stonham, and also the *out-rider*, "utuntur calceis et caligis" non "ocreis," as at Norwich Thomas Sall "utitur calceis contra regulam." At Flixton Nunnery in 1520 injunction was given "priorissæ quod infra mensem proximum sequentem amoveat canes extra monas-

terium excepto uno quem maluerit," which Chaucer's Prioress, with her "small houndes" (l. 146) would have resented.

O. W. TANCOCK.

Norwich.

GERMAN AND ENGLISH IN HEBREW LETTERS.—German has long been written in Hebrew letters, possibly hundreds of years, and there is a regular system of transliteration, with which, I should say, the great majority of those who are familiar with Hebrew and German are acquainted. But it was not until quite recently (Oct. 26) that I became aware that English also was sometimes written with Hebrew letters. I was walking through Whitechapel with a French friend, who was desirous of seeing the quarter generally as well as the spots where the recent murders and mutilations had been committed (and I may say that with the help of a guide we were able to make all these spots out), when, in Old Montague Street, I saw a lengthy notice posted up in Hebrew letters. Thinking it was German, I was puzzled for a minute or two, but then I discovered that it was English, and had reference to a public meeting to be held at the "Black Eagle" public-house. A little Jew, with a pleasant, smiling face, came up, and was much amused when he found that I could read it. I do not know whether there is any regular system of transliteration for English. We also saw in two or three shops German notices in Hebrew letters. One ran thus: "Thee und Kaffee zu jeder Tageszeit." In many German cities and towns—especially, I think, in Vienna and Frankfurt-on-the-Maine—such notices are very common. I recently procured a so-called Yiddish (= *judisch*) newspaper published in Whitechapel (8, Little Alie Street). It is called זײַטונג פֿאַר די צוקונפֿט = *Die Zukunft* (The Future), and is written in much better German than I expected to find, though the cases and grammar are sometimes a little shaky; and there is but very little admixture of Hebrew words.

It seems strange to us that there should be people knowing how to read to whom German and English are more intelligible in Hebrew letters than in those belonging to these two languages.

F. CHANCE.

Sydenham Hill.

THE SCENES OF JOHN CONSTABLE'S PICTURES.—The writer of an article called 'The Wiltshire Avon' in the October number of the *Art Journal* has sadly and fatally confused the localities of two rivers bearing the same name. He says, speaking of Constable, "He was born at East Bergholt, in the valley of the Avon's greatest tributary." All who have read Leslie's 'Memoirs of Constable,' and many who have not, know that "East Bergholt is pleasantly situated in the most cultivated part of Suffolk, on a spot which overlooks the fertile

valley of the Stour, which river separates that county on the south from Essex."

By this unfortunate confusion between the Stour of East Anglia and "the Avon's greatest tributary," not only is the birthplace of Constable removed to a distance of 150 miles, but the scenes of such celebrated pictures as 'The Hay-Wain,' 'The White Horse,' 'The Corn-field,' and 'The Valley Farm' are all transported to the banks of the Avon:—

"Nearly all the most famous spots on the Avon appear on his canvas. The 'Stonehenge,' the 'Old Sarum,' the 'Salisbury Cathedral' are world-famous. Other scenes appear in his 'Hay-Wain,' 'The White Horse,' 'The Corn-field,' 'The Valley Farm.'"

This is too bad. I should not trouble the readers of 'N. & Q.' with this had not the article remained unchallenged elsewhere, though I myself wrote to the editor and asked him either to publish my letter or to forward it to the writer of the article. Apparently he has done neither. The date (1834) of Constable's death is not even accurate. It should be 1837.

R. F. COBBOLD.

Macclesfield.

BRASEN NOSE COLLEGE.—The eminent contributors from this college may like to see an early reference to the ornament of their gateway:—

"Per id quoque tempus, Gulielmus Smyth, Episcopus Lincolnienſis, Margaritæ exemplo ductus, Oxonii ſcholasticorum collegium collocavit in aula, quam vulgo vocant Brasn Nose, hoc eſt æneum naſum, quod eo loci imago ærea facie admodum immani pro foribus extet."—Pol. Vergil, 'Angl. Hist.,' lib. xxvi. p. 781, Lugd. Batav., 1651.

The twenty-sixth book takes in the reign of Henry VII.

ED. MARSHALL.

PARALLELS IN POETRY.—One of the closest, and, considering the change of subject, one of the most curious echoes of one poet by another, is the following. Eve, in 'Paradise Lost,' addressing Adam, says:—

With thee conversing I forget all time,
All seasons, and their change.

Wesley, hymn 214, addressing Christ, says:—

With Thee conversing we forget
All time, all toil, all care.

C. C. B.

CHARLEMAGNE.—Great writers are fond of paradox; it calls forth their powers, and exercises their faculties in reconciling opposites. Popular writers (*i. e.*, the common herd) are content to recognize the name Charlemagne as a compound from Carolus Magnus; but we are now told that Carloman, the younger brother, is the true Charlemagne, and that the elder is simply Charles the Great in English. What are the French to do?

A. H.

A NOTE ON 'NOTES AND QUERIES.'—My housekeeper when she brings me my favourite

paper on Saturday mornings persistently says, "Here's your 'Notes and Curies,' sir." Some of your readers will smile at your amusing "alias," and perhaps the hebdomadal blunder will be corrected by the appearance of these few lines in your columns.

E. WALFORD, M. A.

7, Hyde Park Mansions, N.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.

CHEVY.—This modern word (often less correctly spelt *chivy*), meaning "chase," is usually associated with the name *Chevy Chase*, and supposed to be immediately taken from a schoolboys' game called *chevy chase*, or simply *chevy*. I should be glad of any information throwing light upon its history, and of examples of its occurrence before 1840, when General Perronet Thompson wrote ('Exercises,' ed. 1842, v. 50), "The other side are to blame, if they do not, as we should say in the dragoons, 'chevy' them back again." From this it would appear doubtful whether the term came into use from the school playground or from the army. Hoppe says *chevy* is also used in the sense "scolding, reprimanding." Is this so?

J. A. H. MURRAY.

Oxford.

WATER-MARKS OF PAPER MAKERS.—"Collection of 500 Facsimiles of Water-Marks used by Early Paper Makers, Fourteenth and Fifteenth Centuries. London, 1840." My copy has no accompanying letterpress. The facsimiles are each numbered, and no doubt these numbers refer to the letterpress. Can any of your numerous correspondents refer me to the complete work?

F. W. C.

MOON-SPOTS.—In a certain work of fiction two persons looking at the moon through a telescope were asked what the moon-spots looked like. One, who was a priest, said the spots seemed to him cathedrals. The other, who was a woman, compared the self-same spots to two lovers. Thus they showed their characters. What was that work of fiction? Its name has gone from me as the dream of Nebuchadnezzar faded away when he awoke. I trust that name lives in the memory of some reader of 'N. & Q.' and that he will tell it to me.

JAMES D. BUTLER.

Madison, Wis., U.S.

HERALDRY.—Will some one qualified kindly answer the following questions in heraldry? 1. Suppose I am sprung from the ducal house of Hamilton through one of its well-known branches. To my ducal ancestor were given arms; but I am

not his lineal descendant. To my more immediate ancestor, the founder of the branch to which I belong (suppose it Rosehall or Gilkerscleugh) were likewise, later, given arms; but I am not his lineal descendant. What arms, if any, am I properly entitled to bear? That is, are all the descendants of any person to whom arms have been granted entitled to those arms until, in order to distinguish collateral families, new arms are secured? 2. If for any reason the head of a family makes changes in the arms granted his ancestor, does this change affect the arms of all who are descended from this common ancestor; or do collateral branches still bear the original arms, while the lineal representative bears the changed arms?

ARTHUR WENTWORTH HAMILTON EATON.
New York.

QUOTATION FROM CICERO WANTED.—Can any one tell me where it is written in the works of Cicero that the planter of a tree is a benefactor of mankind?

W. J. BIRCH.

INN SIGNS.—About half way between Stamford and Grantham, on the Great North Road, there is, or was, a well-known inn called "The Ram Jam." I should like to know what "Ram Jam" means, and what was depicted on the signboard?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

[See 5th S. iii. 246.]

WIND.—There is a scrap of old Latin, I do not know where from, that runs, "Nulla enim propi-modum regio est, quæ non habet aliquem flatum ex se nascentem, et circa se cadentem." Is there any truth in this; and, if there is, who wrote it?

C. A. WARD.

Walthamstow.

ARBUTHNOT'S RESIDENCE.—It is stated in 'Gulliver Decyphered' ('Works,' i. 81) that Arbuthnot, who was introduced at court under the name of "Johnny," lived in Burlington Gardens. Can the house be identified at the present time?

W. F. PRIDEAUX.

CORKOUS.—Having no dictionary showing the meaning and derivation of the above adjective thus used, "a wide flat *corkous* meadow," perhaps some correspondent would kindly enlighten me.

C. S. K.

JEANNE DE CASTILLE.—What is the history of "La Vengeance de Jeanne de Castille," of which there was a picture in the Glasgow Exhibition?

CÉLER ET AUDAX.

[Not having seen the picture, we can only ask if the subject is the box on the ears which that queen gave to a maid-of-honour she brought from Portugal, and who developed into a rival.]

RUSSIAN TROOPS ATTACKED BY WOLVES.—Can any reader refer me to an account of a body of

Russian troops attacked by wolves, which I have often seen mentioned?

H. M.

HERALDIC.—I have an old silver seal and small signet ring, both of which are engraved with arms, and should be much obliged if any reader of 'N. & Q.' could identify the families to which the bearings belong. The seal has a shield with helmet and mantling, and the date 1639 at the sides. Arms: Argent, a fesse gules between three bugle-horns, 2, 1, in chief, and as many ducks swimming in water in base. Crest: a demi-forester blowing a horn. The ring bears a shield divided into three parts per pale and surmounted by a mitre. 1. Argent, two lions passant in pale, on a chief the Virgin and Child, or perhaps "Prester John." 2. Quarterly, 1 and 4, a chevron inter three negroes' heads; 2 and 3, a chevron inter three stags' heads cabossed. 3. A cross moline between five martlets (arms of the Confessor); on a chief the royal arms (France and England quarterly) on a pale between two mullets. The last does not appear to be very old, possibly the commencement of the century.

W. ANNETTS WELLS.

BRANDINGS.—Dr. Pusey, in his 'Introduction to the Prophet Jonah' ('Minor Prophets,' Oxford, 1860, 4to., p. 252, col. 2), explains the words, "the earth, its bars around me for ever," as, "perhaps the coral reefs which run along all that shore," quoting the following passages as his authorities:—

"Considerable quantities of coral are found in the adjacent sea."—W. G. Browne, writing of Jaffa, 'Travels,' p. 360.

"Coral reefs run along the coast as far as Gaza, which cut the cables in two and leave the ships at the mercy of the storms. None lie here on the coast, which is fuller of strong surfs (brandings) and unprotected against the frequent West winds."—Ritter, ii. 399, first ed.

I do not find the word *brandings* in this sense in the 'N. E. D.' or elsewhere. What and whence is it?

W. E. BUCKLEY.

'A CURIOUS DANCE ROUND A CURIOUS TREE.'—Will some kind expert inform me who is the author of the above book? Mr. Dexter, in his notes to the 'Dickens Memento,' says that W. H. Wills is the author. Mr. Percy Fitzgerald, in his 'Bookfancier,' is of opinion, I believe, that Dickens did write it. I have not been able to pursue the subject much further, and being a humble student do greatly doubt. I had a copy in my hand a few days back; the dealer was asking 5*l.* 10*s.* for it, I think.

W. H.

[See *Athenæum*, Jan.-June, 1887, p. 129.]

PLACE-NAMES.—There are in the parish of Hendon (Middlesex) three districts or hamlets called respectively the Burroughs, the Hyde, and the Hale, and of these names I have been unable to ascertain the origin with any degree of certainty. The first I have occasionally found spelt *Borrows*

and *Burrows*, but this form is certainly an error. The name has been in use for at least two centuries and a half. As to the Hyde, this place-name occurs in many parts of the south of England, and I have taken it as being derived from *hide* = a measure of land. The Hale I derive from A.-S. *heal* = a shelter. Hale Farm is to be found in Tottenham parish, and there is Hale End in Essex and Halesworth in Norfolk. Information on the subject will greatly oblige.

E. T. EVANS.

63, Fellows Road, N.W.

PATRICK.—There was a famous barometer-maker of this name. Is it ascertainable where he lived?

C. A. WARD.

Walthamstow.

MS. OF 'SIR ROGER DE COVERLEY.'—Is the original manuscript of 'Sir Roger de Coverley' as it appeared in the *Spectator* preserved; and, if so, where?

F. G. DUKE.

Hill Wootton, Warwick.

THE FIRST PUBLISHED WORK OF GEORGE BORROW.—In a recent catalogue of a London bookseller there is a copy of "Romantic Ballads, translated from the Danish, and Miscellaneous Pieces. 8vo. 1826." An added note says this is presumably Borrow's first work, as he was only twenty-one when it was published. Was not Borrow the translator from the German of 'Faustus: his Life, Death, and Descent into Hell,' published in 1825? Some of the numerous readers of 'N. & Q.' I dare say will know.

W. NIXON.

Warrington.

CHAINS OF STRAW.—In the colloquy of Erasmus, 'De Perigrinato Religiosis Ergo,' translated by N. Bailey, the following sentence occurs:—

"But what strange Dress is this? It is all over set off with shells scollop'd, full of Images of Lead and Tin, and Chains of Straw Work, and the Cuffs are adorned with Snakes Eggs instead of Bracelets."

What is the meaning of "chains of straw," and of what shrine and pilgrimage were chains of straw symbols? I should be obliged for information on this subject. In neither of Mr. J. G. Nicholls's edition of this colloquy is an explanation given. His note is, "This allusion I am unable to explain, as I do not find such emblems elsewhere mentioned." Perhaps some reader of 'N. & Q.' can help.

PAUL Q. KARKEEK.

'LORD BATEMAN.'—Can any of your readers tell me where I can find the music of the 'Ballad of Lord Bateman'? Any other particulars would be acceptable.

E. F. S.

MAJOR OTHO HAMILTON.—Is there any way by which I can find the descendants of Major Otho Hamilton, who spent most of his life on this continent, dying in Ireland in 1770? He left two sons: 1, John, colonel of the 40th Regiment when

he died; 2, Otho, captain of a company in the 40th Regiment, afterwards colonel of the 59th, who died in 1811, leaving a son Ralph, an officer; and 3, a daughter, married to General Dawson of the Engineers.

ARTHUR WENTWORTH HAMILTON EATON.
New York.

GREEN, THE INVENTOR OF THE STADIA.—In 1778 William Green, a London optician, is stated to have invented the stadia, a tube provided with three parallel horizontal wires for measuring distances by means of the visual angle. Can any one kindly inform me where it is possible to find a description of this instrument or of its inventor? In Germany the credit of the invention is assigned to Reichenbach, who in 1810 constructed a telescope with distance-measuring wires. Reichenbach visited England in 1797, and it is probable that he saw Green's invention, or a description of it, and applied it to his own distance-measurer.

BENNETT H. BROUGH.

"SALVE REGINA."—Who was the author of the Roman Catholic prayer or hymn to the Blessed Virgin the first two words of which are "Salve Regina"? It is said, but I know not on what authority, to have been sung by the Crusaders when they stormed Jerusalem. ANON.

HOW TO RESTORE FADED PENCIL MARKS.—Urgently needed, the formula for restoring faded blacklead pencil writing. I met with such a recipe years ago, and copied it, but, alas! it has disappeared amongst a heap of MSS. afar off, and there is not a Cooley or other similar works to refer to. H. DE S.

AUTHORS OF QUOTATIONS WANTED.—

Exact reference to "Do the duty which liest nearest thee which thou knowest to be thy duty; thy second duty shall already have become clearer" (Carlyle).

NELLIE MACLAGAN.

The grave is but a covered bridge,
Leading from light to light through a brief darkness.

A. CLIFFORD THOMAS.

Receipts.

THE ROSE, THISTLE, AND SHAMROCK.

(7th S. vi. 207, 311.)

Further as to the adoption of the thistle as the badge of Scotland:—

"When the Danes invaded Scotland it was deemed unwelcome to attack the enemy during the night, instead of in a pitched battle during the day; but on one occasion, says the tradition, the invaders resolved to avail themselves of the stratagem, and, in order to prevent the least noise of their approach, marched barefoot. They had thus neared the Scottish camp unobserved, when a Dane, unluckily, stepped with his naked foot upon a superbly prickled thistle, which made him vociferate loudly. His cry discovered the assailants' approach;

the Scots sounded to arms and defeated the foe with great slaughter; and the thistle was forthwith adopted as the emblem of Scotland in commemoration of this fortunate deliverance."—Palaces, &c., of Mary, Queen Scots', p. 29.

I do not know to what the following lines of Hamilton refer, but they may be serviceable:—

The thistle,

Exalted into noble fame, shall rise
Triumphant o'er each flower, to Scotia's bards
Subject of lasting song, their monarch's choice;
Who, bounteous to the lowly weed, refused
Each other plant, and bade the thistle wave,
Embroidered in his ensigns, wide displayed
Along the mural breach.

With reference to the botanical status of the Scotch emblem, from which something may be, perhaps, gathered, a writer in 1832 says:—

"I have frequently seen the cotton thistle (*Onopordum acanthium*) cultivated in gardens in Scotland as the genuine Scotch thistle. A Scotch nurseryman in the vicinity of London had a very different plant given to him as the national flower of his country. He did not, however, recognize it as the milk thistle (*Lilyum marianum*), a very common weed around the metropolis, but gave strict orders to his foreman to have it carefully attended to. It appears to us, however, that it is no less vain to hunt after the actual botanical representatives of these national floral emblems than after the griffins, dragons, and blue lions of heraldry. Yet I think some very common species ought to be fixed upon rather than that which is rare, and on this principle the spear thistle (*Cnicus lanceolatus*) seems the best entitled of any to be the emblem of Scotland; the cotton thistle I never met with wild in the country except near gardens where it is commonly reared as the real Scotch thistle.....and the milk thistle I only saw once below the rocks of Dumbarton Castle—said by tradition to have been brought thither by Mary, Queen of Scots—while the spear thistle abounds by every road side. The usual heraldic figure, however, I confess, is more like the musk thistle (*Carduus nutans*)."

There is also a very interesting inquiry into this branch of the subject in Leighton's 'Flora of Shropshire.'

As to the shamrock, Mr. Bichino, in the *Journal of the Royal Institution*, May, 1831, says:—

"The term shamrock seems a general appellation for the trefoils or three-leaved plants. Gerard says the meadow trefoils are called in Ireland shamrocks.....The Irish names for *Trifolium repens* are seamaroge, shamrog, and shamrock. In Gaelic the name *Seamrag* is applied by Lightfoot to the *Trifolium repens*; while in the Gaelic dictionary.....this word is prefixed as a generic term to many plants—*Seamrag chapuill*, purple clover; *Seamrag chrí*, male speedwell; *Seamrag m'huire*, pimpinell. I conclude from this that shamrock is a generic word common to the Gaelic and Irish languages."

He infers from Fynes Morrison (1598) that the shamrock was a spring flower:—

"Yea the wilde Irish in time of greatest peace impute covetousness and base birth to him that hath any corn after Christmas, as if it were a point of nobility to consume all within those festival days. They willingly eat the hearbe *shamrocke*, being of a sharp taste, which as they run, and are chased to and fro, they snatch like beastes out of the ditches."

This points to the *Oxalis acetosilla*, or wood-sorrel, which he considers the original shamrock of Ireland—at all events it appears to have been an eatable plant, as in Wyther's 'Abuses Script and Whipt,' 1613, there is this couplet:—

And for my cloathing in a mantle go
And feed on shamroots as the Irish doe.

See also Pratt's 'Flowering Plants of Great Britain.'
R. W. HACKWOOD.

In a little work recently published by Hatchards, and entitled 'The National Arms of the United Kingdom,' your correspondent will find an interesting chapter on "Floral Badges," including the above named. It is rather too long for your columns; but the book is worth getting, and the price of it is moderate.

J. BAGNALL.

Water Orton.

Besides the tradition quoted by a correspondent at p. 311 to account for the adoption of the thistle as the national emblem for Scotland, there is another, much to the same purpose, which I had expected would have been given. The Danes thought it cowardly to attack an enemy by night, but upon one occasion when in Scotland they deviated from this rule, and were stealthily and noiselessly creeping upon the Scots under cover of darkness, when one of them set his foot upon a thistle, which made him cry out. The alarm was given, and the Scotch fell upon the night party and defeated them with terrible slaughter. Ever since then the thistle has been adopted as the insignia of Scotland, with the motto "Nemo me impune lacessit."

J. W. ALLISON.

Stratford, E.

DEATH OF CLIVE (7th S. vi. 207, 293).—About ten years ago I visited for the first time the village of Moreton Say, near Market Drayton. It is but a short distance from Styche, the birthplace of Clive, and the church of Moreton Say has Clive's grave within its walls. His body lies under the pavement of the aisle and near to the south door. Although there are several mural monuments in memory of different members of the Clive family, I was surprised that there was no indication of the burial-place of the hero of Plassey, except a pair of rusty spurs and gauntlets on the wall near his grave, but no tablet or inscription of any kind. On the occasion of this and subsequent visits I so strongly expressed my surprise that I think it led to something being done. At any rate there is now an unpretentious, but neat mural brass plate over his grave.

The rector of that time was an old man named Upton, since dead. He told me that he had been in the parish as curate, vicar, and (after it was turned into a rectory) as rector for more than half a century; that he had seen the coffin of Clive and the inscription-plate on the occasion of putting

some heating apparatus in the church and the consequent removing of the pavement, &c., of the aisle. He also told me that on his coming to the parish fifty years ago (sixty, now, or more) he found a very old man there as sexton and bell-ringer. This sexton stated that he himself tolled the bell on the occasion of Clive's funeral, and that the funeral took place in the dead of night. Clive died (by his own hand) at his south Shropshire residence, the name of which I cannot just now call to mind.

The present rector of Moreton Say kindly showed me the register and the entry of Clive's baptism, and also the one of his funeral. Strange to say, the officiating curate of Moreton Say at the time of Clive's death was also a Robert Clive, a relative.

W. P. BEACH.

P.S.—In the churchyard is the grave of General Sir Percy Herbert, brother of the present Earl of Powis and great-grandson of Robert, Lord Clive. His widow, Lady Mary Herbert, now resides at Styche, the birthplace of Clive.

Since I wrote my previous note on this subject I have come across some "memoirs" of Lord Clive which were published in the *Town and Country Magazine* for 1775. The writer of these articles, after remarking that no solaces could "divert his [Clive's] melancholy, which daily increased, inasmuch that all company became disagreeable to him," continues:—

"His physicians advised him to go to Bath, and the waters had some effect upon him; but upon his return to the metropolis he was seized with a violent fever, which carried him off in a few days. The ill-natured world upon this occasion failed not to insinuate that he made a rash attempt upon his life, and to give a gloss to this story they have introduced an anecdote to the following purport: being in a consultation with Mr. W-d-n concerning his affairs, and this gentleman giving him some advice that nettled him, he on a sudden retired to his water-closet and with a penknife, or razor, cut the jugular vein, and expired before any person came to his assistance."—P. 376.

J. F. MANSERGH.

Liverpool.

According to Lord Stanhope ('History,' vii. 241) Clive destroyed himself with a penknife, with which he had just previously mended a pen for a young lady then visiting at his house. The story was told to Lord Stanhope by some one who heard it from Lord Shelburne, afterwards Marquis of Lansdowne. EDWARD H. MARSHALL, M.A.

Hastings.

RELICS OF PLASTIC ART IN THE EASTERN CHURCH (7th S. vi. 301).—The following passage from Tournefort's 'Voyage into the Levant' (Ozell's translation, London, 1741, vol. i. pp. 148-9) may serve as a supplement to H. DE B. H.'s interesting note:—

"Our missionaries find it very difficult to recall the Greeks to their true Belief, especially in Towns remote from the Sea-Coast, where the King's Charities cannot

easily reach. Their Devotion to Saints, and particularly to the Holy Virgin, wants very little of Idolatry: they carefully burn a Lamp before her Image every Saturday; they are continually calling upon her, and returning her thanks for the good Success of their Affairs: their Promise is inviolable, when they give it with either a Kiss or a Touch of her Image; but then they sometimes grumble at her, and expostulate with her in their Misfortunes: this Breach is presently made whole again, they return to kissing her, they call her *The All-Holy* [*Navayia*], and at their Deaths leave her either a Vineyard or a Field."

This, however, must be taken in connexion with what has been previously said by Tournefort (p. 122) on the subject of images in Greek churches:—

"The Images in their Churches are all flat, and you never see any Sculpture there, except it be some slight Incision."

C. C. B.

Chishull was one of the learned chaplains of our factory or consulate of Smyrna, and Tyria I take to be Tireh. As this city is now accessible by railway from Smyrna, the notice in 'N. & Q.' may induce some one to see if the inscriptions in the churches are still extant. As to the Greek Christian feeling being against visible representations of Christ, I am not aware of any such fact—nor can your readers be. I remember being in the country of Maina, in the south of Greece, and entering a Greek church which had been attacked by the Turks during the insurrection. The interior was covered with Scriptural paintings. The only figure injured by the Mussulmans was that of Christ, as they were horrified at such a representation of one held sacred even by themselves. The injury, however, was limited to scratching out the eyes, under the notion that thereby the character of life and the consequent desecration of Jesus would be abated.

HYDE CLARKE.

GOOSE (7th S. vi. 287, 354).—The "tree geese" incidentally referred to in the 'Penny Cyclopædia' (see MR. MANSENGH'S note at last reference) are probably not geese that build in trees, but geese propagated from trees, according to the old belief. Some old writers tell us that these birds actually grew on the trees; others that the fruit of the tree, growing rotten, was "altered into geese." Sir John Maundeville held the latter, for he told the people of Caldilhe that "in oure contre weren trees that beren a fruyt that becomen briddes fleyng"; and Gerarde, who gives both a description and a figure of the tree, which he calls the "Goose-tree, Barnacle-tree, or the tree bearing geese," and declares that he has actually seen and touched it, though his description is somewhat ambiguous, appears to have meant the same thing. The description is too long to quote, but since the tree is said to have grown in a "small island in Lancashire, called the Pile of Foulders," MR. MANSENGH should know all about it. The people of

Lancashire, says Gerarde, call this goose "by no other name than tree-geese; which place foresaid, and all those parts adjoyning, do so much abound therewith, that one of the best is bought for three-pence."

C. C. B.

SHELLEY'S 'ADONAI'S' (7th S. vi. 347).—The four poets represented as mourning for 'Adonais' (stanzas xxx—xxxv) are surely recognizable enough. The "Pilgrim of Eternity" is Byron; the "sweetest lyrist" of "Ierne" is Moore; the "herd-abandoned deer struck by the hunter's dart" can be no other than Shelley himself; the "gentlest of the wise" is Leigh Hunt.

C. C. B.

The following note by Mr. H. B. Forman in the fourth volume of his edition of Keats, in which 'Adonais' is printed, will explain Shelley's allusions in the stanzas referred to:—

"Byron was, of course, alluded to both here (stanza xxviii, 'the Pythian of the age') and as the 'Pilgrim of Eternity' in stanza xxx, the close of which alludes to Moore, and the next four stanzas to Shelley" (vol. iv. p. 237).

W. E. BUCKLEY.

I always understood that "the Pilgrim of Eternity" was meant for Byron. At the end of the stanza "the sweetest lyrist from Ierne" is Moore, of course. In the next four stanzas Shelley is speaking of himself in a manner which, when we consider his poetical and practical life—so wonderfully mingled, is no less beautiful than true.

E. MANSEL SYMPSON.

The poet referred to in stanzas xxxi—xxxiv is Shelley himself. "The Pilgrim of Eternity" (stanza xxx) is Byron ('Childe Harold's Pilgrimage'). "The Pythian of the Age" (stanza xxviii) is also Byron. See 'N. & Q.', 3rd S. x. 494; xi. 44, 106, 163, 265, 343, 363; xii. 196, 532.

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

BUDÆUS (7th S. vi. 289).—The lines are a sort of skit on the well-known verses sung at the service called "Benediction" in the Roman Catholic Church:—

Et, si fides deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

RED BOOK OF THE EXCHEQUER IN MS. (7th S. vi. 268).—This is fully described by Sims in his 'Manual,' London, 1856, pp. 40—42, from whose account the following is an extract:—

"The Red Book, or Liber Rubens of the Exchequer (which derives its name from the colour of its binding, which was originally of red, or rather pink, leather), was compiled by Alexander de Swereford, Archdeacon of Shrewsbury, who died Nov. 14, 1246. It contains, among many miscellaneous entries respecting the court and kingdom at large, serjeanties, knights' fees, and *prima*

scutagia of the reigns of Henry II., Richard I., John, and Henry III."

There is an abstract of its contents, among which is the 'Dialogus de Scaccario,' printed by Bishop Stubbs in his 'Select Charters,' Oxford, 1870, pp. 160-240. Much of the 'Liber Rubeus' is also in the 'Testa de Nevill,' one of the early Record publications.

The nine portions of which the earlier part of the volume consists formed the original compilation of the work, and do not come down later than 1230. But there are many other curious matters to the close of the reign of Edward I. Ewald, in 'Our Public Records,' London, 1873, has only a brief notice referring to Madox, vol. i. p. 624; Grimaldi, p. 53. ED. MARSHALL.

PAMPHLET (7th S. vi. 261).—DR. CHANCE, quoting from Littré, says, "*pamphile* (3) = espèce de papillon." As an entomologist I would remark that Linnæus named the various species of butterflies after personages renowned in classical mythology. After exhausting the divinities and even the nymphs, he had, in the case of the genus *Chortobius*, to have recourse to well-known names of slaves, such as Davus and Pamphilus, characters in the 'Andria' of Terence. G. B. LONGSTAFF.

THE SWORD OF THE BLACK PRINCE (7th S. vi. 228, 278, 376).—MR. BARRITT'S sword was purchased by Mr. Chadwick, of Newhall, Staffordshire, where I and the late Capt. Webster, of Lichfield, saw it about the year 1875. We fancied we had made a discovery, so we borrowed the sword, and submitted it to Mr. John Hewitt, the great authority on such matters, who was then living in Lichfield, and were speedily undeceived. I know that Capt. Webster gave an account of this sword and its history in 'N. & Q.,' but I cannot find the reference in the General Indexes. H. S. G.

ANSON'S 'VOYAGES' (5th S. iii. 489; iv. 78, 100, 396; 7th S. vi. 92, 235, 351).—W. C. M. B. has read the two books more carefully than I have done, and has, I think, proved that I was wrong in supposing that Thomas's allusion to the return of some one refers to Mr. Walter. Yet has he not made a mistake himself? I infer that he thinks that Captain Norris, of the Gloucester, and one of her lieutenants were the gentlemen who, assisted by the journals of some of the officers, intended to publish "by authority"; but this can hardly be the case, as these officers left the squadron on November 3 at Madeira, and the affair of the eclipse, longitude, &c., of which Thomas complains, occurred nearly two months later at St. Katharine's, when the would-be authors were still on board. Who, then, were they? There is no other account of the voyage that I am aware of in existence.

Mr. Walter, a fellow of Sidney, Cambridge,

was afterwards chaplain to the Dockyard at Portsmouth. I have a number of his books, and his Bible and Prayer Book (in one) contain many entries of births, marriages, and deaths; but one page is unfortunately lost, and I cannot supply the links I want. Though he succeeded to an estate at Great Staughton, he never seems to have resided there. I should be glad to know the date of his death, and the place of burial.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

POSTS AT CROSS ROADS (7th S. vi. 269, 337).—I have heard these called "finger-posts," but to me, a native of Lancashire, "guide-post" is the natural and familiar word. HERMENTRUDE.

In South Northamptonshire, where I spent my early days, I always heard them called "hand-posts." JOHN T. PAGE.

Holmby House, Forest Gate.

The names quoted for these at the above references are "way-posts," "guide-posts," "guide-stowps," "direction-posts," "finger-posts," "guy-posts." But in Gloucestershire I have heard a name better than any of these. Among the Cotswold Hills people (at any rate old people) call them "handen-posts." A. J. M.

ENGLEFIELD BARONETCY (7th S. vi. 327).—SIR Henry Charles Englefield, Bart., antiquary and astronomer, died at his house in Tynley Street, Mayfair, March 21, 1822, in his seventieth year, and was buried in the family burial-place at Englefield, co. Berks. A memoir and portrait of him, with a eulogy on his character and list of his publications, will be found in the *Gentleman's Magazine* (1822), vol. xcii. part i. pp. 293, 418-20.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Sir Henry Charles Englefield, Bart., died in Tynley Street, Mayfair, on March 16, 1822, in the seventieth year of his age. See *Annual Register*.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

OLD SONG (7th S. vi. 229, 313).—Thanks to the courtesy of T. F. F. and Mr. R. W. HACKWOOD, I quite remember that the "old song" was 'The Steam Arm,' and that it came from Vauxhall. If Mr. HACKWOOD (on his return home) will kindly allow me to see his copy of it, I will return it to him with my best thanks.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

CHARTIST (7th S. vi. 187, 273).—The "People's Charter," as it was termed, was drawn up in the early part of 1838 by a committee consisting partially of members of Parliament and partially of working men, members of an organization which had just been formed in the metropolis with the

title of the Working Men's Association. An old Chartist, recently deceased, who was in the movement, and who suffered imprisonment as an "insurgent" during 1839, once gave me May 8, 1838, as the date of the promulgation of the charter. I have, however, been unable to verify that date, though I have consulted both Gammage's 'History of the Chartist Movement' and the files of the *Northern Star*. Gammage, who is very careless in the matter of dates, simply says (p. 11), after enumerating the "points" in the charter:—

"O'Connell was the man who handed the Charter to the secretary of the Association, exclaiming, as he did so, 'There, Lovett, is your Charter; agitate for it, and never be content with anything less.'"

This was at a public meeting held to inaugurate the new movement. O'Connell soon afterwards became a bitter opponent of the movement. The first issue of the *Northern Star* bears date November 18, 1837, but I have failed to meet with the terms "Charter" and "Chartist" in its columns before August, 1838. From that time forward they occur frequently.

ALEXANDER PATERSON.

Barnsley.

WHITE ELEPHANT (7th S. vi. 267).—I do not know of the "proverbial story" mentioned in the query; but as regards the term "white elephant," signifying a useless and expensive possession, perhaps the following extract from the 'Voyage to Siam,' by six Jesuits sent by the French king in 1685, "London, 1688," may be of interest:—

"When the Ambassador came out of the Hall, the Lord Constance carried him to see the white Elephant which is so highly esteemed in the Indies, and which hath been the cause of so many Wars. He is but little, and so old, that he is wrinkly all over. Several Mandarins are appointed to take care of him, and he is only served in Gold, at least the two Basons that were set before him were of beaten Gold of an extraordinary Size and Thickness. His Apartment is stately, and the Ceiling of the Pavilion where he stands very neatly gilt."—Pp. 172-3.

J. F. MANSERGH.

Liverpool.

Dr. Brewer, in his 'Dictionary of Phrase and Fable,' p. 952, says: "The King of Siam makes a present of a white elephant to such of his courtiers as he wishes to ruin." J. W. ALLISON.
Stratford, E.

GEORGE HANGER, FOURTH BARON COLERAINE (7th S. vi. 47, 95, 294).—G. F. R. B. asks me to tell him in what edition of Gillray's 'Caricatures' is found portraits of Col. Hanger. My copy of Gillray is the elephant folio of 1847, impressions taken directly from Gillray's plates.

E. LEATON BLENKINSOPP.

ORAL TRADITION (7th S. vi. 324).—*Apropos* of what Mr. SPENCE says about "myth mongers," I would remark that one living link will sometimes

bridge over a far longer interval than most persons would suppose. In or about 1865 my wife's uncle, one of the Macdonells of Glengarry, used to tell my children stories which his father had told him about the battle of Culloden, in which battle that father had taken part, being on the staff of "Bonnie Prince Charlie." Should my daughter, who was then ten or twelve years old, live to be eighty, a single link will connect an event of 1745 with 1945, as nearly as possible two centuries.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

TAILED AFRICANS (7th S. vi. 328).—The following extract is taken from a chapter on "Tailed Men" given in Baring-Gould's 'Curious Myths of the Middle Ages,' published in 1869:—

"Dr. Wolf, in his 'Travels and Adventures,' vol. ii., 1861, says There are men and women in Abyssinia with tails like dogs and horses. Wolf heard also from a great many Abyssinians and Armenians (and Wolf is convinced of the truth of it) that there are near Narea, in Abyssinia, people—men and women—with large tails, with which they are able to knock down a horse, and there are also such people near China."

And in a note:—

"In the College of Surgeons at Dublin may still be seen a human skeleton with a tail seven inches long! There are many known instances of this elongation of the caudal vertebra, as in the Poonangs in Borneo."

For further references to works bearing on this subject see 'N. & Q.,' 1st S. xi. 122, 252; 2nd S. iii. 473; v. 179, 306; xii. 100, 274.

EVERARD HOME COLEMAN.

71, Brecknock Road.

An allusion is made to a Central African tribe with tails in Baring Gould's 'Curious Myths of the Middle Ages.'

J. W. ALLISON.

Stratford, E.

A YORKSHIREMAN'S ARMS (7th S. vi. 368).—I possess a little book of 24 pp. entitled "The Yorkshire Dialect, exemplified in various Dialogues, Tales, and Songs applicable to the County, to which is added a Glossary of such of the Yorkshire Words as are likely not to be understood by those unacquainted with the Dialect. London, printed by and for William Cole, 10, Newgate Street. Sixpence." It has a folding plate of a Yorkshireman's coat of arms, which I will attempt to describe. Arms: Vert, a ham pendant sa. between a flea proper in the dexter chief and a fly proper in the sinister chief; in base a magpie proper perched on a bough, from the end of which sprouts a spray of five leaves, all proper. The shield rests on a fox's brush on the dexter side and a wisp of straw on the sinister side, all proper. Crest, a demi-horse issuing from the back of the shield, couped at the shoulders, rampant, sa., collared brown. Supporters: Dexter, a huntsman clad in black cap, long brown coat, yellow breeches, and top boots, having a horn slung on his back, holding a hunt-

ing crop with a heavy lash in his right hand, and in his left (which supports the shield and is extended behind it) a double bridle. Sinister, a stableman in a black low-crowned hat, a short blue jacket, yellow breeches, blue stockings, and shoes, holding in his left hand a currycomb, in his right (which is extended behind the shield) a rope halter, all proper. Motto, on a red label, "Qui capit ille habet." Beneath is printed:—

A Yorkshire Man's Coat of Arms.

A magpy behold and a Fly and a Flea,
And a Yorkshireman's qualifications you 'll see;
To Backbite and Spunge and to Chatter amain,
[Or anything*] else Sir, by which he can gain.
The Horse shews they Buy few, tho' many they steal,
Unchanged their worth nought, does the gammon reveal,
But let Censure stand by, and not Bias the Mind,
For Others as bad as the Yorkshire you 'll find.

London, Published by O. Hodgson, Maiden Lane, Chapside.

W. F. MARSH JACKSON.

WIPPLE TREE, OTHERWISE WHIPULTRE: GAYTRE (2nd S. v. 24, 225, 521; vi. 38, 57; 3rd S. v. 385; 4th S. iv. 452, 573).—Many guesses have been made as to the sense of *whippultre* in Chaucer's 'Knight's Tale.' At last MR. MAYHEW has got it right. It is the cornel tree or dogwood (*Cornus sanguinea*), also called dog tree, &c.; see Britten's 'Plant Names,' p. 577. He points out that it is clearly the Middle Low German *wipul-bom*, the cornel (Pritzel, later edition). This is verified by the entry in Hexham's "Dutch Dictionary": "*Wepe*, or *weype*, the dog tree." It is so named from the waving of its branches. Cf. M. Dutch *wepelen*, to totter, waver (Hexham); E. Fries. *wepeln*, also *wippen*, to waver, jump. Cf. E. *wip* about (properly *wip* about), *whipper-snapper* (properly *wipper-snapper*), G. *wippen*, to see-saw.

The *gaytre* in Chaucer's 'Nun's Priest's Tale' is said to be the same tree, the reason being simply this, that whilst *wippen-tre* was the Southern or Midland name, *gaytre* was the Northern name; and Chaucer borrowed it from the northern dialect. It is also called *gaiter-tree*, and the etymology is easy. A goat was called *goot* in Middle English in the Midland and Southern dialect, but *gait* in the North. The one is A.-S. *gát*, the other is Icel. *geitr*. As for *gaiter*, it is simply the Icel. gen. *geitar*, also used in forming compounds. Hence the *gaytre* is really the gait tree, or goat tree. It is called also dog tree and cat tree, so there is no difficulty about goat tree.

I have, however, a further suggestion to make, in opposition to the authorities. Seeing the particular purpose for which the cock wanted the berries, it would fit admirably to suppose that for this occasion the gait tree was the *Rhamnus catharticus*, which, according to Johns, bears

"black, powerfully cathartic berries." Now it is not a little remarkable that, according to Rietz, the name in Swedish dialects for this *Rhamnus* is precisely *gelbärs-trä*, i. e., goat-berry tree, or the tree bearing goat-berries (Chaucer's *gaytre-berries*).

WALTER W. SKEAT.

EALING SCHOOL (3rd S. x. 449; xi. 105; 4th S. i. 13, 113, 183, 234, 588, 619; ii. 142).—In 1849 I made some sketches at Ealing School, then abandoned in consequence of Dr. Frank Nicholas's removal to his new house. They comprised general view from the playground; front of school from the courtyard; schoolroom; winter dining-room and the theatre; "Number Eight" (the "Waterloo Room"); sick-room; passage between entrance and dining hall, showing hatch of old Thomas's pantry; door of Ealing Church at which Dr. Nicholas's boys went in, and whence they used, after service, to rush out upon "Moseley's chaps"—Moseley's was a school in Brentford Lane; the "Rat Door"; the "Long Passage," showing trunk-room and candle window; play shed; "the Brothers' Passage."

After seeing the inquiries in the Fourth Series of 'N. & Q.' I again and again sought for the sketches without success, and ultimately gave them up for lost. The other day, however, I came upon them in a box which had been for many years unopened. They have no pretension to artistic merit, but are faithful representations of the place, and I was about to send them as a memento to my brother-in-law, a former Ealing scholar, now settled in Australia, when it was suggested that, being perhaps the only views extant of the school, they might possess interest for others also. I have therefore decided to retain them until the new year, and shall have much pleasure in showing them to old "Ealing fellows" who will call upon me here any Monday, Tuesday, or Wednesday between 1 and 2 or 5 and 9 P.M.

ALEX. BEAZELEY.

9, Conduit Street, W.

WOODEN WALLS (7th S. vi. 326).—The figure probably originated at Delphi, when the oracle informed those who were preparing to resist Xerxes that Jupiter had decreed that "wooden walls" should be their only safety. Some of the Athenians took this literally, and added boards to the defence of their citadel; but Themistocles interpreted the saying otherwise, and taught the majority of the citizens to look to the fleet for refuge and deliverance.

ST. SWITHIN.

"THAT SWEET SAINT WHO SATE BY RUSSELL'S SIDE" (7th S. vi. 400).—This line, referring to Lady Rachel, wife of the much over-praised son of Bedford, William, Lord Russell, is from Samuel Rogers's beautiful poem 'Human Life,' to which the author added notes as admirable as the en-

* The words have unfortunately been torn off. I have ventured to supply the hiatus with "Or anything."

gravings from designs by Turner and Stothard which adorn the 1834 edition of 'Poems by Samuel Rogers' in my possession. It is the fashion of our criticasters to disparage Rogers as well as Byron; but, as Tennyson sang, "Let them rave!" Both are among the immortals. J. W. EBSWORTH.
Molash Priory, Kent.

CORTÈGE (7th S. vi. 100).—One would expect, no doubt, a grave accent on the *e*, in accordance with the rule which prevails in French that an *e* is always open when it terminates a syllable and is followed by a consonant with an *e* mute after it. See the 'Grammaire des Grammaires,' by Girault Duvi vier, fifth ed., Paris, 1822, pp. 991 and 314 (note 248). But after giving this rule, in the very next paragraph, Duvi vier says:—

"Sont exceptés, 1°, les mots en *ège*, comme : *sacrilège*, *sortilège*, &c., où l'*e* n'est point ouvert, mais fermé, quoi qu'il termine la syllabe, et qu'il soit suivi d'une consonne et d'un *e* muet."

It is, therefore, perhaps more strictly correct to write *cortège*, and I believe that this mode of spelling is still very commonly found in books, though I recently met with *cortége* (with a grave accent) in 'Ce que l'on ne peut pas dire à Berlin' (Paris, E. Dentu, 1888), pp. 130, 243, and in the Paris *Figaro* of October 17, p. 3, and I am told by French people that in ordinary life the grave accent is commonly preferred. And it is natural that it should be so, because everybody, I believe, pronounces *cortège* and similar words as if they were written *ège*. Littré repeatedly insists upon this point, and though he himself always scrupulously writes *ège*, he always gives the pronunciation as *ège*. Thus, *s.vv.* "Cortège," "Sacrilège," and "Siège," he gives as the pronunciation *kor-tè-j', sa-kri-lè-j', siè-j'*, whilst under "Collège" he goes further, and tells us that "bien que l'Académie mette un accent aigu, la prononciation est d'un accent grave," and he indulges in similar disrespectful remarks *s.vv.* "Manège," "Piège," and "Sortilège."

It is difficult to explain why the *e* was originally given an acute accent, but we must suppose that at that time *é* really did express the pronunciation. Latin gives little or no help, for in *collégium* the *e* is long, whilst in *sacrilégium*, *spicilégium*, and probably in *sortilegium*, it is short. In Italian the *e* in *collegio*, *sacrilégio*, *sortilegio* is open, whilst where there are two *g*'s, as in *corteggio*, *maneggio*, *sofeggio*, it is closed. F. CHANCE.
Sydenham Hill.

THOMAS GRIFFITH WAINEWRIGHT (7th S. vi. 288, 353).—See "Hunted Down: a Story." By Charles Dickens. With some Account of Thomas Griffiths [sic] Wainewright, the Poisoner. London: John Camden Hotten, 74 and 75, Piccadilly." This book, which is now scarce, was published in or about 1871. The account of Wainewright, which

occupies about twenty-four small pages, appears from the initials at the end to have been written by the publisher. It speaks of the diary as having been "captured by a manœuvre" by the insurance offices, the manœuvre being the paying of his lodgings bill in Paris and the clearing away of his effects (papers included) after his trial in London for forgery. The Palladium, Provident, Pelican, Hope, and Imperial are mentioned as the offices where Wainewright effected insurances on the lives of others for 18,000*l.*, and the Eagle, Globe, and Alliance as those where his proposals of similar insurances, amounting to 12,000*l.*, were declined.

ROBERT PIERPOINT.

St. Augustin's, Warrington.

I thank Mr. TAYLOR for his kind offer of the loan of Hazlitt's 'Wainewright,' but I possess and have read the book. I venture to say that in that book the matter is not thoroughly threshed out. Mr. COLEMAN talks of his pleading guilty to the charges preferred against him at the Old Bailey Sessions of 1837. Just so; he pleaded guilty to a charge of forgery, and whilst in prison under sentence of transportation all these horrible charges of murder were started, hinted, and whispered, but never boldly brought forward. Then it was that he was seen (not interviewed) by Dickens, Procter, and Macready. They did not speak to him. There is no evidence to prove these fearful charges. We are told of confession. To whom? We are told of a diary, in the existence of which Mr. Hazlitt believes, though Mr. TAYLOR agrees with me in regarding it as apocryphal. His recorded answer to the life assurance official who talked goody-goody to him seems to me the result of a mistake on both sides. The official, regarding him as a cold-blooded murderer, points out that even in a worldly point of view his crimes were unwise. Wainewright thinks he is being reproached for his forgery, and answers, "Oh! you City men have your bold speculations; this was mine." I repeat that up to the present time no real evidence has been brought forward to prove the man's guilt.

A. H. CHRISTIE.

THE "WHISTLING OYSTER" (7th S. vi. 349).—DR. HARDMAN will find a full account of the original "Whistling Oyster," in Vinegar Yard, Drury Lane, by referring to 'Old and New London,' vol. iii. pp. 282-4, where it is remarked that, strangely enough, no mention is made of so droll a sign by either Peter Cunningham or John Timbs, or even Jacob Larwood. Most probably the proprietor of the public-house near Portsmouth or Plymouth was a plagiarist. MUS URBANUS.

The origin of the "Whistling Oyster," so far as I can recollect, is as follows. A certain Boniface, who also dealt in oysters, was one day much surprised at hearing a peculiar whistling noise proceeding from one of them, evidently harbouring

some foreign substance, which caused the sound whenever air was inhaled or ejected. A great number of people paid to see this phenomenon, which proved very lucrative to its owner, hence the sign.
W. J. COATES.

CHESTNUT (7th S. vi. 407).—It is curious that on the very day upon which this query appears in 'N. & Q.' an account of the origin of the slang use of the word is quoted in the *Spectator* from Mr. Toole's 'Reminiscences.'
C. C. B.

INDIAN PALE ALE (7th S. vi. 329, 417).—I quite agree with your correspondent C. T. M. that the lines he quotes are "worth preserving," but I cannot believe it possible that the 'Bon Gaultier Ballads' are, or ever will be, unfamiliar to readers of 'N. & Q.' C. T. M. quotes twenty out of twenty-four lines of one of those six poems, which are described by the authors as

"examples of that new achievement of modern song—which, blending the *utile* with the *dolce*, symbolizes at once the practical and spiritual characteristics of the age—and is called familiarly the 'puff poetical.'"

JOHN MURRAY, JUN.

Albemarle Street.

[Other correspondents are thanked for similar replies.]

'THE PLEASURES OF MELANCHOLY' (7th S. vi. 348).—By Thomas Warton the younger, Oxford Professor of Poetry from 1756 to 1766, and afterwards Poet Laureate. If this poem was (as F. W. D. no doubt correctly states) published in 1747, Warton was at this date only nineteen, as he was born in 1728.
JONATHAN BOUCHIER.

Ropley, Hants.

'The Pleasures of Melancholy' was written by the Rev. Thomas Warton, author of 'History of English Poetry.' See 'Poetical Remains of Henry Kirke-White,' pp. 63, 64, 65, London, Jones & Co., 1825; also Croker's edition of Johnson's 'Life,' London, Murray, 1839.
WM. CRAWFORD.
Edinburgh.

SIR JAMES STRANGWAYES (7th S. vi. 349).—See Foss's 'Judges of England' (1851), vol. iv. pp. 361-2; Burke's 'Landed Gentry' (1879) s.n. "Strangwayes of Aline," vol. ii. p. 1536; and Foster's 'Pedigrees of Yorkshire Families,' vol. ii.
G. F. R. B.

DUAL ORIGIN OF THE STUART FAMILY (7th S. vi. 27, 134, 290, 355).—In a correspondence on the royal house of Stuart which recently appeared in your columns, one writer, R. M., asserted that "in England we have unquestioned descendants by natural (i. e., illegitimate) descent of Stuart as well as Plantagenet, though, from a difference of manners, the name has not been maintained as in Scotland." By this I conclude he meant that there are persons now living who can prove a male de-

scend in a direct line from some illegitimate son of a Plantagenet king or prince, but who do not bear the name of Plantagenet. The custom in Scotland, as we know, was for the bastard issue of the Stuart sovereigns to use the name of Stuart, and to hand the same down to their posterity.

Arthur Plantagenet, Viscount Lisle, the illegitimate son of King Edward IV. (though some writers assert that the king was married to Arthur's mother, and that he was born in wedlock), left no male issue. The house of Beaufort, the bastard issue of John of Gaunt, though legitimated by Parliament, became extinct in 1471. Nor have I ever heard of any family claiming a male descent from any of the other illegitimate sons of the house of Plantagenet. To produce a parallel case to the numerous families of Stuart in Scotland, who call themselves by that name and claim descent from the natural son of a Stuart king, you must find a family (like those of Lennox, Fitzroy, &c., to whom, I presume, R. M. refers) now living who can prove an unbroken male descent from the illegitimate son of a Plantagenet king. I fancy R. M. will find it difficult to do this.
C. H.

HERRICK (7th S. vi. 268).—May I take advantage of Mr. BOUCHIER'S query, and ask another question about Herrick? Where did he receive his early education? Most writers bear witness to the obscurity of his education. Mr. Ernest Rhys, the latest writer on the poet, in his introduction to Herrick's 'Hesperides' ("Canterbury Poets"), says (p. xii):—

"Herrick's schooldays are a little uncertain. In the poem just mentioned ['His Tears to Thamisias'] there is a reference to Westminster ["my beloved Westminster"], which Mr. Grosart, following a suggestion made in another edition by Mr. Walford, thinks enough to show that he probably went to that famous school."

And a little further on he remarks that this conjecture is "the most probable that can be formed." His father being located in London, it is quite possible, if not probable, that the conjecture is correct; but must it still remain a doubtful question? It has been more than once stated to me that the honour of his early education rests with Westminster; but I am desirous of having proof of the statement, if possible. The new edition of the 'Encyclopædia Britannica' conveniently jumps at once to his entrance to Cambridge, a course in which it is not unique. Will Dr. Grosart be able to give any decision in the 'Dictionary of National Biography,' as I imagine that Herrick will probably be dealt with by him? In the mean time can any reader of 'N. & Q.' give any assistance?
ALPHA.

"A writer in the *Gentleman's Magazine* for 1796 first informed the public that in the scarce volume called Robert Herrick's 'Hesperides,' which had been dipantly passed over by Phillips in his 'Theatrum Poetarum,' and by Grainger after him, there was much true poetry; and

Mr. Ellis, in the second edition of his 'Specimens,' ranked four beautiful pearls from the Dunghill: Dr. Drake, in the third volume of his 'Literary Hours,' noticed the poet's beauties more at large," &c.—*Quarterly Review*, August, 1810.

Mr. R. J. King, in *Fraser's Magazine*, January, 1853, says, "Who 'stately Julia' was I cannot guess."

EDWARD H. MARSHALL, M.A.

Hastings.

SAILORS (7th S. vi. 327).—The letter R placed against the names of sailors must have stood for the word "run," as I find in the *Gentleman's Magazine* for 1763, at p. 144, the following entry:—

"Saturday, March 19.—A great number of sailors, who had been *prickt-run*, as the phrase is, petitioned his Majesty to have the R taken off their names at the pay-office, in order to entitle them to receive their wages; and, being referred to the Lords of the Admiralty, their Lordships were pleased to inform them that all such whose cases were attended with favourable circumstances should be recommended to the Navy-board; and such as had deserted the service, or had gone from ship to ship for the sake of the bounty-money, had nothing to expect."

I trust the above may be a sufficient reply to J. A. M.'s query.

E. S. H.

The R's which the "unfortunate sailors" in question were so anxious to have "taken off" stood for the word "run," entered against their names in the muster-books of the men-of-war to which the scamps belonged. In other words, the "unfortunate sailors" had at one period of their naval career deserted from the king's service. Though probably soundly flogged at the gratings when recaptured, or when in a spirit of penitence they returned to duty, the letter R would still be set against them on the ship's books as a bar to their attaining any higher rating, or, in certain cases, to their hopes of prize-money, until the men had purged their offence by steady service or distinguished gallantry, or had been pardoned on petition to the sovereign. Another term, of analogous intention, that J. A. M. may come across is C. P. against sailors' names. This is also a black mark, and stands for "civil power," meaning that the men to whom the initials refer had been sentenced to serve their time in the fleet by a civil court of justice—rogues and vagabonds, footpads, pick-pockets, pilferers, the off-scourings of Newgate and the county gaols. Newgate "birds" (as our tars used to call C. P.s generally) were known in the service as "Lord Mayor's men." Until the present training-ship system came into force the Navy was, on every emergency, in such pressing need for men that the authorities could not afford to be squeamish as to their antecedents.

EDWARD JAMES FRASER.

3, Russell Chambers, Bury Street, W.C.

"OMNIBUS ORDER" IN LAW (7th S. vi. 286).—This appellation has for a long period been given

in Parliament to a general Bill promoted by some public body, such as the Ecclesiastical or Charity Commissioners, Board of Works, &c., who for economy include in one application to the legislature several schemes or projects, mostly by way of schedule, and this in parliamentary language is known as an "Omnibus Bill."

JOHN TAYLOR.

Park Lodge, Dagnall Park, S. Norwood.

"ROODSELKEN": "L'HERBE DES TROIS GOUTTES DE SANG" (7th S. vi. 307).—

"In Brittany the Vervain is known as the Herb of the Cross. John White, writing in 1624, says of it:—Hallow'd be thou Vervain, as thou growest in the ground, For in the Mount of Calvary thou first was found. Thou healedest our Saviour Jesus Christ And staunchest his bleeding wound. In the name of Father, Son, and Holy Ghost, I take thee from the ground." Folkard's 'Plant-Lore,' p. 47.

Is this the legend of "L'herbe des trois gouttes de sang" to which MR. DOWLING refers? Speaking of the "Roodselken" myth, Folkard says (p. 48):—

"In Cheshire a similar legend is attached to the *Orchis maculata*, which is there called Gethsemane."

C. C. B.

Withering gives Adonis flower or pheasant's eye as the equivalent of the French "goutte de sang," but he calls it *Adonis autumnalis*. He quotes the following:—

O fleur, si chère à Cythérée,
Ta corolle fut, en naissant,
Du sang d'Adonis colorée.

C. A. WARD.

Walthamstow.

Is not this legend very similar to that which obtains in Dorset in respect of the "spotted liverwort," there called "Mary's tears," because, say the country folk, the spots on the leaves are the marks of the tears shed by Mary after the crucifixion? And, further, that her eyes were as blue as the fully-opened flowers, but by weeping the eyelids became as red as the buds. See Barnes's 'Glossary of the Dorset Dialect,' last edition, 1886.

J. S. UDAL.

Inner Temple.

PINCHBECK (7th S. vi. 269).—MR. C. A. WARD will find as much as he may perhaps require in 'N. & Q.,' certainly as much if he follows the references below. Some 'Jottings of George Vertue,' the engraver, are in 'N. & Q.,' 2nd S. xii., and there is an account of Pinchbeck's musical clock at p. 81. There is an extract from Dr. Percy's 'Metallurgy of Silver and Gold,' p. 201, from which it appears that he was president of the Smeatonian Society of Civil Engineers, kept a toy-shop in Cockspur Street, and died in March, 1873 (cor. 1783). There is also a reference to the 'Dictionary of Phrase and Fable' and the exact composition of the metal which bears his name at 6th S. i. 213, as there is also a short account of the

musical clock and metal in 1st S. xii. 341. There is a notice of Christopher Pinchbeck from John Ireland's 'Hogarth's Southwark Fair' at 6th S. i. 241, with other references. There are references for him, at p. 440, to the *London Museum*, ii., 1770; Mason's 'Address to Pinchbeck,' in 'Works'; 'British Museum Collection of Satirical Prints,' 'The Wheel of Fortune,' No. 2537; *London Evening Post*, March 16-18, 1742, p. 4, col. 1; the 'New Foundling Hospital for Wit,' 1784, v. 19; *Westminster Magazine*, 1773, i. 47.

ED. MARSHALL.

MR. WARD should refer to 'Curiosities of Clocks and Watches,' by E. J. Wood, for particulars of Christopher Pinchbeck, the discoverer of an alloy of metals resembling gold, which was named after him. He died on Nov. 18, 1832, when his business in Fleet Street was carried on at the sign of the "Astronomic Musical Clock" by his son Edward Pinchbeck. EVERARD HOME COLEMAN.

71, Brecknock Road.

The *Annual Register*, 1783, p. 200, records the death, aged seventy-three, of "that ingenious mechanic, Mr. Christopher Pinchbeck," in March. The *Annual Register*, 1767, p. 90, gives an account of a committee of mechanics visiting "one of the keys near Billingsgate," to see "the experiment of Mr. Pinchbeck's invention for improving the wheel crane."

EDWARD H. MARSHALL, M.A.

Hastings.

Miscellaneous.

NOTES ON BOOKS, &c.

Yorkshire Legends and Traditions, as told by her Ancient Chroniclers, her Poets, and Journalists. By the Rev. Thomas Parkinson. (Stock.)

YORKSHIRE is not only the largest of our counties, but from its situation it has been more intimately connected with the various changes which the island has undergone than any other shire. Geologically, its importance in unfolding the history of the past, when man was not the lord of creation, cannot easily be exaggerated; and from the time of the men who chipped flint flakes to the latest discoveries in applied science Yorkshire has held her own. If she has not produced any one of the greatest intellects of which we are all proud, the number of lesser lights has been far greater than her area would account for. Yorkshire to many seems to indicate nothing but the West Riding, that vast home of industry. Coal-pits and mills are things it is well to glory in, but they occupy but a small portion of the area of the county, and those parts which are yet purely agricultural are, from many points of view, the best worth studying. The Yorkshire dales, in the North, have become of late years a playground for the wearied man of business, and are well known to many; but the great expanse of the East Riding—"the tumbling wolds," as they have been called—is an unknown land, except to the geologist and the school-inspector. The tourist is an unknown animal, and the dialect and manners are still almost as primitive as they were when George the Third was king. Mr. Parkinson has realized what so few people do, that all

parts of the shire are of equal interest, and his very promiscuous gatherings relate alike to the unknown and the familiar regions. This is as it should be. A most entertaining book has been produced, which preserves in permanent form much that might have perished. We think there are too many poetical quotations in the volume. A few lines of verse, aptly used, never come amiss; but it is a literary defect to occupy page after page with quotations. Mr. Parkinson presents his readers with samples of all kinds of knowledge and ignorance. It was, of course, not needful to say that the interesting samples of folk-lore which he gives are to be received as symbols of truth, not the truth itself; but there are some quasi-historical legends the impossibility of which it would have been well to have pointed out. It would have been well, for instance, to have assured the reader that the greater part of the verse which has been attributed to Cædmon is of a later date. Almost every page of the volume will be found interesting. We have been most attracted to those parts which tell of the folk-lore of the district. The notes on Mother Shipton and the dragon tales are very good. The traditions of battles and battle-fields are also very interesting, as showing how historical events reproduce themselves in the popular mind.

A Readable English Dictionary, Etymologically Arranged. By David Milne. (Murray.)

WE welcome this volume gladly. It will be of the utmost service to those to whom Latin is an unknown tongue, and even those who have received what is called a classical education cannot but find it useful. Many of the words in our language which have come to us from Latin have become so disguised on the journey that their parentage is not at once to be recognized.

Mr. Milne has made his book what it professes to be—that is, readable. He has sometimes, perhaps, gained this advantage by some sacrifice of exactness. There is not, however, much fault to be found in this particular. As a second edition will, we do not doubt, soon be called for, we trust the author will go over it again carefully, and set right what is amiss. The statement that "the Society of British Archæology was founded in 1870" seems to refer to the British Archæological Association, which was established in 1844 or 1845. In the year 1846 it became divided into two bodies, and we now have the British Archæological Association and the Royal Archæological Institute, each of which publishes a separate series of transactions. The definition of charter, "A written document conferring privileges on some town or people," is far too limited. Many charters convey lands or privileges to persons and to monastic corporations. A curate should be defined as any ecclesiastic having *cure* of souls. This is certainly the sense in which it is used in the Prayer Book of the Church of England. The explanations which Mr. Milne gives of the laws which take their names from Grimm and Verner respectively are excellent.

An Account of the Church and Parish of St. Giles without Cripplegate, in the City of London. By John James Baddeley. (Baddeley.)

THIS book is welcome. Mr. Baddeley is not an antiquary, and has, therefore, not entered so deeply into the mediæval history of Cripplegate as he might have done. But his work is "an account"; he has not presumed to call it a history. The idea that the author had before him when he commenced his labours is evident. It was to produce a useful and entertaining handbook for those who dwell in the parish and for strangers who come to see the church. Though pilgrimages, in their religious sense, went out with the Reformation, there are spots in England for which all

but the dullest feel veneration. The church of St. Giles, Cripplegate, is one of these, for here rests the body of John Milton. Nor is the poet of 'Paradise Lost' the only one who sleeps there whom it is well to have in memory. The bodies of Speed, the historian; Frobisher, the brave Yorkshire sailor; Glover, the herald; and Fox, the martyrologist, lie in this church. Fox is said, indeed, to have been at one time Vicar of St. Giles's, Cripplegate, but we think Mr. Baddeley has demonstrated that the rumour is false. Milton was commemorated in the church by a simple bust. This has now been surrounded by a huge carving in stone and marble, which, for want of a better name, we will call a shrine. The style thereof is a kind of Gothic of late character. Of this Mr. Baddeley gives an engraving. We are glad to possess this representation of it, but feel well assured that it can be no ornament to the church. Another of the monuments, that to Constance Whitney, represents "a woman in her grave-clothes rising from her coffin." There is a legend attached to it, setting forth that it represents a woman who had been buried in a trance, who was wakened, and thus saved from a terrible death, by the sexton endeavouring to possess himself of a ring she wore. Mr. Baddeley believes the story to be a fable, and we fully concur with him. A similar tale is told of many other places in England and elsewhere. We may safely set it down as a piece of folk-lore common to all Western Europe.

Antiquaries and others have wondered why churchyards, even in rural places, are frequently raised so much above the surrounding ground. Many explanations have been given, but they are all of them mere guesses. The truth is, that in many cases, when the churchyard became full the ground was raised, so that more burials might take place. The author informs us that St. Giles's Churchyard was raised in this manner in 1665. This was probably done on account of the Plague. In the same year a similar thing was done in the churchyard of St. Stephen, Coleman Street, and at All Saints, Derby, twenty-seven years before. The volume is enriched by many engravings, and has a good index.

The Westmorland Note-Book and Natural History Record, Vol. I. Part II. (Kendal, Gill; London, Stock.) We have nothing but praise to give to this unpretending little periodical. We have a very strong objection to the practice of mixing together facts and speculations regarding physical science with historical notes. This has been avoided in the present instance by a distinct pagination. The natural history part is, so far as we can test it, excellent, and the antiquarian and biographical notes, which occupy their fair amount of space, are just such as one desires to see in a local magazine. All who are interested in the past fortunes of the land of the Western meeres should study its pages. Why, we would ask, however, where everything else is good, has the name of the district been misspelt, after the ignorant fashion that has of late years been common in the newspapers? It is the West-meere-land, not the West-moorland. Westmerland is the old spelling. It is only of late years, in obedience to a false derivation, that Westmorland has become fashionable.

Life of Johann Wolfgang Goethe. By James Sime. (Scott.)

The issues of the "Great Writers" series succeed each other rapidly. We always welcome the volumes with pleasure, though, as was to be expected where many brains have been at work, the results differ much in value. Mr. Sime's 'Goethe' is, on the whole, excellent. A good life of Goethe on a large scale is much wanted, for Lewes's brilliant volumes are out of date, and are,

besides, narrowed in their interest by the cramped philosophy of life which Lewes took as his guide. Mr. Sime is free from cramping influences, and, we believe, has given us by far the truest picture of the author of 'Faust' that at present exists in our language. It might, perhaps, be objected, without unfairness, that Mr. Sime has tried to soften down those actions of his hero which would, rightly or wrongly, prejudice him in the eyes of English folk. We could quote one or two passages which, from our point of view, show either defective insight into character and institutions, or else ignorance of the true state of the case. They are, however, very few; and it must be remembered that, such is English perversity, the defects in Goethe's character have in this country been dwelt upon in a manner out of all proportion to that which was good in him. Mr. Sime has suffered from want of space. The critical parts of the volume are excellent, but they are far too short. Any one of Goethe's books, if we leave out of count his boyish productions, is worthy of a commentary which would be much larger than the whole of Mr. Sime's volume. That he could write such a book is evident, and we sincerely wish that he would do so. The few words that he has said about 'Faust' show that a Goethe commentary from his hands might fitly rank beside Dr. Hettinger's classic work on Dante.

William Shakespeare; a Literary Biography. By Karl Elze, Ph.D., LL.D. Translated by L. Dora Schmitz. (Bell & Sons.)

A WORK upon Shakspeare more erudite, more careful, and more sane than that of Dr. Elze has not reached us from Germany, nor, indeed, often been given us by England. A well executed translation of this, published at a popular price, is a welcome boon to the general reader as well as the Shakspearian student. There is much pleasant reading as well as much sound scholarship in these six hundred pages.

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

J. STRACHEY HARE ("Poeta nascitur non fit").—The source of this was asked so early as 1st S. ix. 398. It has since been frequently inquired for, without eliciting any reply.

E. L. H. TEW (" 'Averse to' or 'from' ").—See 7th S. iii. 8, 133.

A. F. ("Ben Jonson").—See 7th S. v. 193.

ERRATUM.—P. 399, col. 2, l. 10, for "Taimes" read *Tanner*.

NOTICE.

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

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

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Notes.

THE WATERLOO BALL.

On Aug. 25 there appeared in the *Times* a letter, written by Sir William Fraser, which is worthy of attention. Sir William tells us that, some time before leaving England, he conversed with a lady who danced with his father at the Duchess of Richmond's ball in June, 1815. From the descriptions given by that lady, Sir William was induced to search for the Duke of Richmond's house in the Rue de la Blanchisserie at Brussels. After considerable trouble the site of that house was found in the Rue des Cendres. It is now covered by a large hospital, one of whose wings formed part of the duke's house. After examining the garden behind this wing in vain for traces of a ball-room, Sir William observed, above the wall of the hospital, the roof of a high building, which he was told is the brewery of the Rue de la Blanchisserie. On inquiry at the brewery the proprietor said that he knew nothing of a ball-room, and on being further questioned as to how this brewery came into his possession, said that his father had purchased it from a coach-builder of the name of Van Asch. Here, then, was a clue. "Had the coach-builder a *dépôt*?" inquired the visitor. "Yes; a very large one. It is now my granary." Thereupon Sir William and the proprietor mounted to the first floor of this granary, where, in the

words of Sir William Fraser, "I found myself in a room, the remembrance of which will live so long as the English language. It is 120 feet long, 54 broad, and about 13 feet high; the floor smooth enough to be danced on to-night."

Sir William tells us that this room answers precisely to the description given to him by the lady who had been present at the ball; that it is immediately in the rear of the Duke of Richmond's house; that it stands in the Rue de la Blanchisserie; and that in 1815 it belonged to a coach-builder. We are further told that this room is capable of holding at least four hundred persons.

Shortly after the appearance of Sir William Fraser's very straightforward and, to my mind, convincing letter, a lady wrote to the *Times*, and pointed out that 'N. & Q.,' 4th S. iii. 261, contained a note by MR. C. W. BINGHAM, which runs as follows:—

"I had a recent opportunity of inquiring of a person, than whom none was more likely to be informed, and although he could not give me the number of the house, he appeared to me to identify it with that in the Rue des Cendres. He said it was in a small street near the Jardin Botanique, and leading out of the Rue de la Blanchisserie; and added that the room in which the ball was given was the gallery of a late coach-builder's shop, thus rather destroying the illusion of

The window'd niche of that high hall."

This lady further refers us to Major Cotton's little book, 'A Voice from Waterloo,' where, at p. 13, we are told that the Duchess of Richmond's house was No. 9, Rue des Cendres, Boulevard Botanique, near the Porte de Cologne. Thus it will be seen that we are in possession of corroborative evidence, gathered from fields wide apart. But, as might have been expected, grave objections were raised against Sir William Fraser's theory, and, among others, Lord De Ros wrote to the *Times* to say that his mother, who was present at the Waterloo Ball, assured him that the room in which the ball took place was on the ground floor, and that its size did not by any means correspond with the dimensions of the room which Sir William Fraser has discovered—a fact which, Lord De Ros says, is further proved by a ground-plan of the Duke of Richmond's house in the possession of Lady De Ros.

I think that a moment's consideration will minimize the value of that ground-plan as evidence. Here is no question of the size of the Duke of Richmond's rooms. The ball was held in a room belonging to a coach-builder adjacent to the family residence. All the ground-plans in Brussels would not throw light beyond their own immediate spheres. I take it that the coach-builder lent his room; that a covering was made to connect it with the Duke of Richmond's house; and that, for one night only, the two edifices were practically joined.

On Sept. 25 Dr. James Martin, of Woodview,

Portlaw, wrote to the *Times*, enclosing a copy of a letter that he had received from the Lady Louisa Tighe, which I will give in full:—

"Dear Dr. Martin,—In answer to your letter, I beg to inform you that the ball was given in *my father's house*,* and in the room which we used as our schoolroom, where we, the children, had our meals, and it was also our playroom. The dancing was in the room I mention. I was allowed to sit up and see the ball.....The room was a long one, with several windows looking towards the stables. It was a room on the ground floor, and the dining-room and my father's study all on the same floor, but the dining-room and study looked out to the pretty garden, which reached the ramparts, and was extensive.

In that garden there was a house which seemed to be a store for carriages. It was some way from the house, and concealed by large horse-chestnut trees and small shrubs, but not used by our family, and I am quite certain the ball took place in our schoolroom, as I remember it well, and all the sad scenes of wounded men brought into Brussels after the battle of Waterloo."

Here, then, we have a real difficulty. Lady Louisa Tighe was in the Duke of Richmond's house at the time of the ball, and so was Lady De Ros, her sister. Both ladies have a distinct recollection of the *locale* of the immortal scene, and yet they are not of one mind as to whether the ball took place in the Duke of Richmond's house or at a coach-builder's adjoining. I think we may take it that the Lady De Ros would be more likely to be accurate than her younger sister, who was still in the schoolroom. In April, 1884, I approached Lady De Ros through the Duke of Richmond, with a view to settling once and for ever one of two very difficult Byronic points. I had, of course, like every other gaping tourist, been shown the "Salle de Reception" in the Hôtel de Ville at Brussels, where, according to those pests the town guides, I had been assured that the Duke of Brunswick's "prophetic ear" had caught the sound of his own doom. And yet I was not happy. Feeling sure that the Duchess of Richmond would not have given a ball in the Hôtel de Ville, I determined to apply to a lady who was actually present on that occasion. On April 9, 1884, Lady De Ros very kindly wrote down the following words, which I shall treasure all my life long:—

"The ball given by my mother the Duchess of Richmond, 15 June, 1815, took place in the Rue de la Blanchisserie, where we lived, in the lower part of the town of Bruxelles. There was no park attached to it, but a moderate-sized garden. The house had belonged to a coachmaker, and the warehouse in which he kept his carriages was converted into a long narrow room, in which the ball took place. In 1868 I looked in vain for the house and the street, and, after many inquiries, was told that the house had been pulled down, and the street no longer existed, or if it did its name was changed.

"GEORGIANA DE ROS."

It further appears, by the evidence of Lord William Pitt Lennox, published by Sir William

Fraser in the *Times* (September), that the ball which his mother had given, and at which he was present, did "not take place at the residence of the duchess, but in some sort of an old barn at the back or behind." Thus it will be seen that the theory of Sir William Fraser is borne out by strong contemporary evidence. I congratulate him on having made a discovery, and on settling a point which has perplexed us long.

RICHARD EDGUMBE.

33, Tedworth Square, S.W.

BALLADS AND SONGS OF THE WEST F ENGLAND.

It was usual about fifty years ago, in taverns in Devon and Cornwall, for certain men who were well known in their districts as famous song-men to be given free entertainment if they sang to amuse the company gathered about the fire. A few of these old song-men linger on toothless and decrepit, and from them I have begun to collect the traditional ballads and songs they sang formerly. Some of them can neither read nor write. The profession—if so it may be called—was in many cases hereditary, and those who remain learned most of their songs from their fathers. I have collected already about eighty with their tunes, and am comparing the latter with the melodies in Durfey, the 'Compleat Dancing Master,' and other early collections, so far with the result that I am convinced we had in the west of England an independent school of melody. I have, so far, been able to track a very few tunes. I shall be obliged if any of your readers can help me to trace some of the ballads. I give one to begin with:—

THE MOWER.

As I walked out one morning,

The fourteenth of July,

I met a maid, she ask'd my trade,

And thus I did reply:

"It is my occupation, love,

To journey up and down

With scythe upon my shoulder, for

To mow the meadows down."

She said, "Thou lusty mower,

There's work I trow for thee;

I'll find the task that thou dost ask

If thou wilt follow me.

There is a pretty meadow

That's kept for thee in store,

Besprent with dew, I tell thee true;

'Twas never mown before.

"And in that gentle meadow

Are neither hills nor rocks;

I pray thee mow, and do not go

Until the hay's in pokes."

I answered: "Lovely maiden,

With thee I cannot stay,

For I must go elsewhere to mow

Another field of hay.

"And if the grass be all cut down

In the country where I go,

* Italics are mine.

Then it may be I'll come to thee,
I'll come thy hay to mow.
I'll come before the break of day,
And if I be alive,
The herbage sweet about thy feet
Shall fall before the scythe."

Now summer days are over,
Now harvest too is o'er,
The gallant mower's far away,
He cometh here no more.
And where he stays I cannot tell,
Away beyond the hill.
Alas, alas! the meadow grass
Is growing, growing still.

It will be noticed that there is a confusion as to who speaks. S. BARING-GOULD.

ROBERT BURTON.

There is not, so far as I am aware, any accurate description of the various early editions of the 'Anatomy of Melancholy.' This being the case, I shall perhaps be doing a service by transcribing the following memoranda for publication in 'N. & Q.' Much more might and ought to have been added. They are, however, I believe, trustworthy so far as they go. All the books described have been personally inspected by me. I made these notes at a time when I had thoughts of issuing an annotated edition of that learned and amusing book. The notes remain, perhaps for use at some future time by other hands than mine. I found that the work could not be carried out by any one, however zealous or painstaking, who did not live in London or at Oxford. The number of quotations is vast beyond my powers of computation. No private library contains a quarter of the volumes Burton laid under contribution, and for an edition such as I had in my mind it would have been necessary that the references to all these should have been verified.

First edition, 1621, 4to.—

"The Anatomy of Melancholy, what it is, with all the kinds, causes, symptoms, prognostickes and severall cures of it. In three maine partitions, with their severall Sections, Members, and Subsections. Philosophically, Medicinally, historically opened and cvt vp. By Democritus Junior. With a Satyrical Preface, conducing to the following Discourse, Macrob. Omne meum, nihil meum. At Oxford Printed by John Lichfield and James Short, for Henry Cripps. Anno. Dom. 1621."

The title-page and dedication two leaves. There are no verses following them. The conclusion to the reader three unpagged leaves, dated "From my studie in Christ Church Oxon. Decemb 5. 1620"; one page of *errata*; no index. The British Museum copy has the press mark C. 45. C., and an autograph inscription on the back of the dedication, "1621 Ex dono Roberti Burton authoris *Ædis huiusce alumni.*" The press mark of the Bodleian copy is "Mason AA. 500."

Second edition, folio.—Title same as before,

with the addition of "The second Edition, corrected and augmented by the Author"; the same motto from Macrobius, below which is the arms of the University of Oxford, with the letters AC. OX. separated by the shield; the imprint same as before, but with the date 1624; title and dedication two leaves; 557 pp.; index. British Museum pressmark 8408. l.

Third edition, folio.—Engraved title; two leaves of verses, one dedication; 646 pp.; four leaves of index; one leaf of *errata*; one leaf with imprint of Henry Cripps. There is, I think, a copy in the British Museum, but I have not a note of the pressmark. The pressmark of the Bodleian copy is M. 5. 2. Art. It is imperfect, wanting the two leaves of verses. On the title is "Rob Burton" in the author's handwriting. The copy in the Library of Lincoln College, Oxford, pressmark G. viii. On the last board there is, in the author's hand:—

"1628. Ex dono Rob. Burton authoris.
Nunc opus est, tanta est insaniam transeat omnibus
Mundus in Anticyras, gramen in Helleborum.
R. B."

Anticyra was noted in ancient times for the hellebore that grew there, which was reckoned a specific for madness. People used to go there who suffered from mental complaints, in the hope of receiving benefit from the medicinal plant. This is the first edition which contains the engraved title. The plate is in much better condition than in any of the subsequent issues.

Fourth edition.—Engraved title, verses concerning it beginning "The distinct squares"; dedication one leaf; verses two leaves; 722 pp.; index five leaves. On the back of last leaf, "Oxford printed by John Lichfield Printer to the Famous University, for Henry Cripps Ann. Dom. 1632." The British Museum copy (pressmark 715. i. 12) has written on the title, "E. Lib. Tho. Gent Civ. Lond. & Ebor 1735."

Fifth edition, 1638.—One leaf of verses; engraved title; one leaf of dedication; two leaves of verses; two leaves of synopsis; 723 pp.; *errata* on last page of index. British Museum pressmark 8408. l. The copy in the library of Corpus Christi, Oxford, has an inscription in Burton's hand, "Ex dono Roberti Burton authoris 1638. mense Julio."

Sixth edition.—Frontispiece, at the bottom "London, printed & are to be sold by Hen. Crips & Lodo. Lloyd at their shop in Popes head alley 1652"; dedication one leaf; verses three leaves; 723 pp. On the last leaf of index is a notice that the author has died "since the last impression," signed "H. C." The imprint at the end is dated 1651. British Museum pressmark 715. i. 13; Bodleian, Bliss. 2. 272. This copy has 1651 on the engraved title, as well as at the end. In the Library of the University of Leiden there is a very fine copy of this edition. It has 1652 on the title,

and 1651 at the end, as is also the case with an inferior copy purchased at the Manwaring sale, Coleby Hall, Lincolnshire, about thirty-six years ago, and now in my possession.

Seventh edition, 1660.—On the engraved title is,

“London, Printed for H. Cripps and are to be sold at his shop in Popes-head alie, and by E. Wallis at the Hors-shoo in the Old Baley 1660.”

There are two copies in the British Museum, 715. l. 14 and Grenville 19,650. There are also two copies in the Bodleian, L. 3. 14.; Jur. B. Subt. 202.

Eighth edition.—

“London Printed for Peter Parker, at the sign of the Legg & starr in Cornhill over against ye Royal Exchange 1676.”

The engraved title is from a new plate, and badly executed. The text is in double columns. There is a copy in the Royal Collection in the British Museum, 40. f. 15.

The above is, I believe, the last of the old editions of the work. No reprint appeared in the last century, but there have been many issues in recent days. The work grew under its author's hands. I have ascertained that the editions published during his life do not any of them contain a complete text. Any future editor should make the fifth or sixth edition the basis of his work, as these are perfect, and are freer from misprints than succeeding issues. To do the work properly, however, it would be necessary in preparing the text to have all the editions published during the author's lifetime consulted, as they contain various readings that it is important to note.

For some reason (why I do not know) the first edition, in quarto, is considered a very rare book, and fetches high prices when it occurs at sales. I think, however, it must be rather common, as I have seen many copies of it. On the other hand, the second edition (the only folio issue without the engraved title) seems really very scarce. I have only seen four copies of it.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BATTLE OF AGINCOURT: DAVY GAM.—Henry V. seems to have been one of the most popular sovereigns that ever reigned in England, and recently, on October 25, St. Crispin's Day, the memory was recalled of this “famous victory” and also of another instance of British valour, the death-charge of the six hundred at Balaclava. Agincourt reminds us of the days when “England was but a fling, save for the crooked stick and grey goose wing.” Shakspeare, in one of the finest passages of the historical plays, ‘Henry V.,’ IV. iii., has described the courage of Henry V. on the eve of the great battle, which seems to have increased proportionately with the difficulties it had to face. It may

be said that this is a passage which deserves annually to be read “upon St. Crispin's Day,” and commemorative of it in the North of England shoemakers used to have a holiday upon the recurrence of the day of the patron saint of the craft.

The Shakspearian estimate of the British loss cannot, of course, be correct, and is set much below the mark, which seems really to have been about 1,000, or 1,500:—

Edward the Duke of York, the Earl of Suffolk,
Sir Richard Ketly, Davy Gam, esquire:
None else of name; and of all other men
But five-and-twenty.—‘Henry V.,’ IV. viii.

Macaulay has also a fine allusion to the anger of the British lion in his chivalrous poem the ‘Armada’:—

So glared he when at Agincourt in wrath he turned
to bay,
And crushed and torn beneath his feet the princely
hunters lay.

Is it known who Davy Gam was, and whether his descendants are yet existing in Wales; or is he rescued from oblivion by this solitary mention of his name? Not only was Agincourt immortalized by Shakspeare, but one of his contemporaries, who was also Warwickshire born, just one year before him—in 1563—Michael Drayton, author of the ‘Poly-Olbion,’ wrote a fine poem in sixteen stanzas on the victory of Agincourt, and which is not so generally known as it deserves to be.

Nor has the other passage of British arms—the death-charge of Balaclava—wanted a poet, even our Laureate, who has sung ‘The Charge of the Light Brigade’ in stirring numbers in one of the most spirited efforts of his muse. There is also a very fine march of the same name. So it is “freshly remembered,” and, like Agincourt, “familiar in our mouths as household words.”

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SURNAMES.—The following passage I have quoted from Mr. L. Lloyd's ‘Scandinavian Adventures,’ 1854. It may not impossibly throw some light on the origin of a class of English surnames concerning which there has been much speculation, and more than one foolish guess has been accepted for truth in certain quarters:—

“Few of the Swedish peasants have surnames, and in consequence their children simply take their father's Christian name in addition to their own. For example, if the father's name be Sven Larsson, his sons, in consequence, would be Jans or Nils Svens-son; and his daughters, Maria or Eliza Svens-daughter. The confusion that this system creates would be endless, were it not that in all matters of business the residence of the party is usually attached to his name. In the army, and to prevent the confusion that would otherwise arise, the common soldiers therefore are designated by fictitious (generally monosyllabic) names; as, for instance, names of birds, beasts, trees, &c.”—I. 366n.

I have occasionally, though but very rarely, met with “daughter” as a name-ending in early Eng-

lish documents. It has not, so far as I know, survived in that position to the present time.

ASTARTE.

VERSES ON FLY-LEAF OF A 'HISTORY OF THE WINDSOR-CLIVE FAMILY.'—During a tour in South Wales a few years ago I turned in one day at the "Clive Arms," Caerphilly, for a rest and a meal, and picked up a book to amuse myself with—a 'History of the Windsor-Clive Family'—on the fly-leaf of which I found the following verses, which may be deemed worthy of preservation in 'N. & Q.' They tell the story of a former traveller detained by stress of weather:—

Unbroken solitude and misty gloom
Reigned undisturbed in this well-furnished room,
Whilst whistling wind, and never ceasing rain,
Display their strength against the window pane.

Sweet household literature within is scarce,
The tables unadorned with prose or verse;
And nought conspire to keep my brain alive,
Save this dull monograph of Windsor-Clive.

No matter where in future I may roam,
O'er classic Greece, or catacombs of Rome,
With shudd'ring thought, my memory back will stray
To dull Caerphilly on a rainy day.

WM. GEO. FRETTON, F.S.A.

Coventry.

LITERARY PARALLEL.—'Richard II.,' I. iii.:—

O, who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite
By bare imagination of a feast?
Or wallow naked in December snow
By thinking on fantastic summer's heat?

Compare the following passage from the *Hakdamah* to Saadya Gaon's 'Emunot ve-deot' (Hebrew philosophical work, beginning of tenth century):—

"Let him who has no money imagine that his coffers are full, and let him see how little this thought will profit him. Or if he is forty, let him think himself seventy, and what will he gain? Let him fancy himself satisfied with food when he is hungry, or that his thirst is quenched though he has not yet drunk, and what boots it? Let him think that he is warmly clad when he is really naked, or that his enemy is dead and no longer to be dreaded when he still lives, able to do him harm. What good will these delusions do to him?"

I. ABRAHAMS.

KISSING THE LADIES AN ENGLISH MODE OF SALUTATION.—Nicolaus de Bethlen, a pupil of Dr. Basire at Alba Julia, visited England during the winter of 1663/4, and relates the following in his 'Autobiography':—

"Being unaware of the fact that it was customary in England to kiss the corner of the mouth of ladies by way of salutation, instead of shaking hands as we do in Hungary, my younger brother and I behaved very rudely on one occasion. We were invited to dinner to the house of a gentleman of high rank, and found his wife and three

daughters, one of them married, standing in array ready to receive us. We kissed the girls, but not the married ladies, and thereby greatly offended the latter, but Duval [a French Protestant clergyman] apologized for our blunder, and explained to us that when saluting we must always kiss the senior lady first and leave the girls and children to the last; after dinner it was considered sufficient to kiss the hostess only in recognition of the hospitality received."

Thereafter, he adds, he and all his travelling companions, with the exception of one who could not be prevailed upon, complied most scrupulously with the rules of etiquette.

Bethlen moved in the best society in London. He was received by Charles II. "in publica solenni audientia" surrounded by a throng of noblemen; he called on the "Dux Eboracensis, Rupertus Palatinus Rheni," and many noblemen of high rank. At Oxford he was entertained and made very much of by the professors, who, he informs us, spoke Latin with difficulty. In fact everybody in England, he tells us, considered it a great torture to be obliged to speak Latin, and he was therefore compelled to air his broken English, which he had picked up at Leyden under the tuition of a poor Englishman.

I have known that passage relating to the custom of kissing for some time, but have hitherto always treated it as a "traveller's tale." Recently, however, I found it again alluded to in a German writer, who gives Erasmus of Rotterdam as his authority.

L. L. K.

[See 'Erasmus on Kissing,' 6th S. vii. 69, 93, 116; viii. 58; xi. 92.]

ERRATUM IN INDEX TO SIXTH SERIES, VOL. XI., AND GENERAL INDEX.—In the index to the Sixth Series, under "Proverbs and Phrases," the third reference to 'Green Baize Road' should be 220 instead of 200. The same correction is necessary in the index to vol. xi., Sixth Series; and under "Marshall, J.," should be added "Green Baize Road," 220.

W. E. BUCKLEY.

EGYPTIAN HIEROGRAMS ON ENGLISH PICTURES.

—One of the most familiar Egyptian hieroglyphs is that of a globe with wings, with sometimes a rod entwined by two serpents—the caduceus of Mercury. In Brydges's 'Peers of James I.,' p. 394, there is an engraving of Charles Brandon, Duke of Suffolk, and his wife, Mary Tudor, sister of King Henry VIII. The lady holds this emblem in her right hand, and it is surmounted by a cross bar resting on the serpents' heads. From the extreme points of the bar depend little balls. Among the pictures at Longleat there is one of Francis I. and his wife, Eleanor of Austria, in which the lady is represented holding the same emblem slightly varied. The globe looks more like a pineapple or artichoke, and at the ends of the cross bar hang what appear to be two little bells. It has been suggested that in this picture it may be meant

as an emblem of the Peace of Cambray ("La Paix des Dames"), which was concluded in 1529, the same year in which these two high personages were married. But this explanation does not fit the other picture, because Charles Brandon and Mary Tudor had nothing to do with the Peace of Cambray, and were married fourteen years before it, viz., in 1515. The two pictures are very much alike as to the attitude of the parties, and in both of them there is a fool or jester in the background.

In the 'Harleian Miscellany,' vol. viii. p. 136 (8vo. edition), is an article headed 'The Quack's Academy; or, Dunce's Direction,' in which (among others) this piece of instruction is given:—

"Secondly, like Mercury, you must always carry a Caduceus, or conjuring Japan in your hand, capped with a civet-box: with which you must walk with gravity as in deep contemplation upon the arbitrement between life and death."

Were Egyptian hieroglyphs in fashion among the ladies in Henry VIII.'s reign as mere ornaments, or had they any serious meaning? J. E. J.

SIR FRANCIS WALSHINGHAM AND THE 'ARCANA AULICA.'—In 'N. & Q.,' 1st S. x. 290, there is an interesting note on this little volume, ascribed to Walsingham, at least as the translator. Thirty-four years have elapsed since that note was written, and in the interval the author of the original work, said to have been written in French, may have been discovered. Is it now known who wrote it? May it not have been Walsingham's own? With the exception of his numerous letters, printed in Digges's 'Compleat Ambassador' (1655–1691), the only accredited writings of Sir Francis Walsingham are his brief essays entitled 'Anatomizing of Honesty, Ambition, and Fortitude,' printed amongst Sir Robert Cotton's 'Posthumia' in 1651, and reprinted in the 'Somers Tracts,' vol. i. These essays were written in 1590.

It is quite possible that Walsingham wrote the 'Arcana Aulica,' and it is in keeping with his subtle and politic character that he should represent the work as a translation, or that he should lead others to think so. Was not his motto, *video et taceo*? There is a French translation of the 'Arcana Aulica,' rendered directly from the English copy, entitled 'Maximes Politiques de Walsingham,' and published at Amsterdam in 1717. This is in the fourth volume of a work entitled "Memoires et Instructions pour les Ambassadeurs, ou Lettres et Negotiations de Walsingham, Secretaire d'Etat, sous Elizabeth, &c. Traduit de l'Anglois. Seconde Edition."

Sir Francis died at his town house in Seething Lane, London, April 6, 1590. Most biographers add, "so poor that his friends were obliged to bury him in St. Paul's late at night in the most private manner." But night funerals were not unusual at this period, and were not necessarily an indication of poverty. To be interred by torch-

light would be regarded as a mark of honour. Besides Sir Francis had a monument and an elaborate epitaph in old St. Paul's, preserved in Dugdale, which he would hardly have had if his executors had no estate to administer.

J. MASKELL.

EPIGRAM.—The following has been, I believe, published by Wordsworth, but the date has not been given for his appearance, viz., April 14–16, 1726, *St. James's Evening Post*. It was speedily copied by the other newspapers:—

On the Bursar of S. John's College, Oxford, cutting down a fine row of trees.

Indulgent Nature to each kind bestows
A secret instinct to discern its foes.
The goose, a silly bird, avoids the fox,
Lambs fly from wolves, and sailors steer from rocks;
A rogue the gallows as his fate foresees,
And bears a like antipathy to trees.

JAMES E. THOROLD ROGERS.

BLEISHO. (See 7th S. vi. 347.)—I hope your learned and valued correspondent Mr. BRADLEY will not think me intrusive if I suggest that the local authorities have imposed a fictitious name on the place where he resides. We are familiar with the title of St. John of Bletsoe, or Bletshoe, but in Burke's 'Armory' another spelling occurs, namely, Bletsho. I have no doubt that this was the word originally intended to designate the road, and that by some mistake the *t* was changed into *i*. Bletsho is a recognized name; Bleisho seems to be nonsense. J. DIXON.

PROGRAMME.—We write anagram, diagram, phonogram, telegram, cryptogram, monogram, &c. Nay, in some recent scientific works *gram* is already found in lieu of *gramme*. Why not discard the two useless letters at the end of the word *programme*? L. L. K.

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.

CHEESE-MAKING.—There are certain utensils used in cheese-making called *chesford* and *chessel*. I should be glad to know exactly what these are, and whether any more likely derivation for them can be suggested than the current conjecture that they are respectively corruptions of *cheese-fat* and *cheese well*. The forms *chessart*, *cheswirt*, *chizzard*, and *kaisart* are also given by Jamieson as variants of *chesford*, and make its derivation from *cheese-fat* still less likely. We want early instances for all these words. J. A. H. MURRAY.

The Scriptorium, Oxford.

BOOK OF MARTYRS.—Will any one give me the title and date of a small, thin quarto book of

martyrs in which Bishop Hooper is related to have taken refuge from the persecution of the Six Articles at Sutton Court, under the protection of Sir John St. Loe, of whose family the Hoopers were retainers? A copy of the book was here forty years ago, but has been lost.

EDWARD STRACHEY.

Sutton Court, Pensford, Bristol.

HERALDIC: QUARTERINGS OF SIR THOMAS MORE.—The Chancellor and his father, Sir John More, and their descendants bore Quarterly 1 and 4, More; 2 and 3, Arg., on a chev. between three unicorns' heads erased sa. as many bezants. To what family do these arms belong; and when were they acquired by the Mores? Sir John's grandmother was Johanna, daughter of John Leycester. The arms in question are not hers. Who did his father, John More, marry; or, rather, who was Sir John's mother? Any information as to these arms or the ancestors of Sir John and Sir Thomas More will be thankfully received by

COL. MOORE, C.B.

Frampton Hall, near Boston.

'THE CROSS ROADS: A ROMANCE OF REAL LIFE.'—I have in my library a mutilated copy of a book with this title. The covers and title-page being lost, I can obtain no clue to the name of author or publisher. The work was written in French, probably between 1820 and 1830, during the period of the Restoration. As I am anxious to obtain it in the original, I should be much obliged for any information on the subject.

CRAVEN SMITH, M.D.

Cravensea, Torquay.

"NIÈCE (ONCLE) À LA MODE DE BRETAGNE."
—Why are the daughter of a first cousin and the first cousin of a parent so called?

ROBERT PIERPOINT.

St. Austin's, Warrington.

"THERE'S A DIFFERENCE I WEEN."—Some fifty years ago a worthy and witty baronet of this county used to sing a comic song describing the impostures practised by the various classes of beggars. The first verse was as follows:—

There's a difference I ween
'Twixt a beggar and a queen,
And I'll tell you the reason why—
A queen can't swagger,
Nor get drunk like a beggar,
Nor be half so happy as I.

Then follows a chorus (which I forget) to the effect that it is all sham and imposture. I have never seen the song in print, and being anxious to possess the whole of it, I shall feel greatly indebted if any correspondent of 'N. & Q.' will kindly send me direct a copy of the song or inform me where it is to be met with.

WILLIAM KELLY, F.S.A.

Leicester.

KLAUS GROTH'S LECTURE IN LONDON.—Dr. G. Dannehl, in his essay on 'Low German Language and Literature' (Berlin, 1875), mentions by the way a lecture delivered in London by Klaus Groth, the celebrated Low German writer and poet. Has this lecture been published either in English or in German; and where? H. GAIDOZ.
22, Rue Servandoni, Paris.

THOMAS DRAY.—Information concerning the Thomas Dray who wrote 'Chronic Diseases,' 8vo., 1772, will be gratefully received. D. VALE.
St. Paul, Minnesota, U.S.

MUSICAL TASTE IN BIRDS.—A correspondent of the *Essex Naturalist* in the current number of that journal says:—

"For two successive days last week, while playing the organ in the school chapel, a robin has come in through the open door, attracted, I can hardly doubt, by the music. The bird has come and sat on a choir seat behind me, at a distance of about three feet from my shoulder, and sang as if on a tree in the open air. The louder I played, the more vigorously it sang, and apparently thoroughly enjoyed it; if ever I left off playing, it ceased singing also. Occasionally it would fly down to the west end and then come up again and sing by my side."

Can any of your readers give similar instances of musical taste in birds? ONESIPHORUS.

WORKMEN'S ECLOGUES.—Recalling the times "when every trade was a mystery and had its own guardian saint," Coleridge adds ('The Friend,' 1818, iii. 82):—

"There are not many things in our elder popular literature, more interesting to me than those contests, or Amœbean Eclogues between workmen for the superior worth and dignity of their several callings, which used to be sold at our village fairs, in stitched sheets, neither untitled nor undecorated, though without the superfluous cost of a separate title-page."

A reference to any collection of these, either originals or in reprint would oblige. J. D. C.

AMSTERDAM BOURSE OPEN TO CHILDREN.—Some few years ago, in passing through the streets of Amsterdam near the Bourse, I saw a number of children and adults standing about the entrance to that building, and heard a terrible noise of shouting and the blatant playing upon toy musical instruments by boys and girls inside; and as I saw so many passing in and out, I ventured to enter myself, and endeavoured to ascertain what it was all about. Upon asking a looker-on like myself, he told me in Dutch, which I could most imperfectly understand, that it was to commemorate some noble deed performed by a lad many years ago, who, upon being asked how he should be recompensed, expressed a wish that the Bourse might be thrown open one day in every year for the children of Amsterdam to disport themselves as I have above described. Can any of your readers give me a more perfect narration of this

affair, as my imperfect knowledge of the language rendered it very difficult for me to understand the explanation my informant so kindly gave me?

GEO. C. PRATT.

Norwich.

BRADFORD FAMILY.—Would any of the descendants of the marriage of Jane Bradford (who was the daughter of John Bradford, of Falmer, Sussex, yeoman, and died 1749) and Humphrey Payne, of Brighton, favour me with any notes they may possess of her family, for a history of the name which I am compiling?

J. G. BRADFORD.

157, Dalston Lane, E.

[Answers may be sent direct.]

TENNYSON'S J. S.—Who was the J. S. to whom Lord Tennyson addressed his poem:—

The wind that beats the mountain blows
More softly round the open world?

I had always thought it was John Sterling; but I find that Sterling had but one brother, and that brother survived him.

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

Foleshill Hall, Coventry.

PARKIN.—Can any one tell me the derivation of this word, applied to a kind of cake eaten by Lancashire people on November 5? I am told that it has no plural, unless "parkin cakes" is equal to one. I should be pleased, too, to hear the origin of the custom. I am almost a stranger in the North, and am away from books of reference.

VILTONIUS.

Brooklands.

[See 4th S. viii. 494.]

LIQUID GAS.—In Macready's 'Diary' of Aug. 31, 1838, there is the following: "Went to the City with Bradwell and Brydone to see the newly invented light, the liquid gas; was much pleased with it." And on the following day there is an entry about "A Mr. Ashford called, on the part of the Liquid Gas Company." Any particulars of this would be interesting.

GEORGE ELLIS.

St. John's Wood.

ARCHBISHOPS OF YORK.—Is there any work on the Archbishops of York corresponding to Hook's 'Lives of the Archbishops of Canterbury'?

ALPHA.

THOMAS LAWSON, the Quaker botanist, sometime priest of Rampside, was the son of Sir Thomas and Lady Lucy Lawson. Can one of your readers trace the pedigree further, and add particulars of his parents' lives?

Q. V.

INFANTS NEVER LAUGH.—"Infants for nearly three weeks after their birth do not laugh when awake; but when asleep they both laugh and cry." This is quoted as the opinion of Olympiodorus,

and adduced as a proof of the pre-existence of the human soul. To which of the seven or eight Olympiodori should it be attributed; and is there any foundation of truth in the statement?

J. M.

HARVEST HORN.—A writer in the 'Hertfordshire Notes and Queries,' published in the *Herts Mercury* of September 15 last, states, "The custom of horn-blowing during harvest operations is, I believe, one peculiar to Hertfordshire." I shall be glad to know if this is the case. I have often heard the harvest horn in East Herts, but, so far as I can remember, not elsewhere.

HENRI LE LOSSIGEL.

WYDDELIN.—At an old moated farmhouse, now known as Willeigh, or Walley, Hall, are the remains of a chapel, going by the name of Lady Wyddelin's Chapel; and very old residents assert they have tradition that preaching was done there. It is situate in the parish of Fairstead, near Witham. Who was Lady Wyddelin or Widelin, or her ancestry and descendants? Local histories furnish no clue, and I have searched peerages in vain. I shall be glad to learn of her or of the chapel.

C. GOLDING.

Colchester.

MERCURY.—In Lincolnshire a vegetable commonly called "mercury" is constantly served at the dinner table. Can any reader tell me what is its scientific name? I have never seen it in use elsewhere.

H. T. F.

Wigan.

A SOCIETY OF KABBALISTS.—Johann F. Falk succeeded to the directorate of a secret society of students of the Kabbalah about 1810, in London, I believe. Its name was "Chabrah Zereh aur bokher," as nearly as Hebrew can be put into English. The late Eliphaz Levi, of Paris, was concerned in it later on. Is this society still in existence?

GUSTAV MOMMSEN.

'ALOPE,' PAINTING BY GEORGE ROMNEY.—Can any reader of 'N. & Q.' inform me whether this picture was painted in oils or in water colours, and also where it now is? The engravings of it are rare, and fetch a considerable price.

W. ANNETTS WELLS.

BEANS IN LEAP-YEAR.—Some time ago a Worcestershire girl informed me that an old woman at Hartlebury had told her that all the beans this year had grown upside down because it was leap-year. I have very recently received a letter from an old Northumberland borderer, an unsophisticated Cheviot "herd," and he happens to say, curiously enough, "The beans is all upside down in the pod in the fields, the people thinks it very strange." So do I; and I shall be obliged by any one kindly helping me to an explanation.

As the belief seems to extend from Northumberland to the Midlands, possibly it is well known. What movements amongst the beans can have given rise to such a notion?

ALGERNON GISSING.

Broadway, Worcestershire.

[See 'Leap-Year Folk-lore,' 7th S. v. 204.]

UNCLE.—Can any of the readers of 'N. & Q.' give me the origin of the word *uncle* as applied to a pawnbroker?
GEORGE C. PRATT.
Norwich

[See 3rd S. iii. 471.]

JACK HACKMAN.—Was there a portrait of Hackman sketched by Rev. William Peters, R.A., and engraved; and under what circumstances?

EBORACUM.

THE DEFINITION OF A PROVERB.—At 7th S. vi. 332 the REV. JOHN PICKFORD says, "Earl Russell, it is known, well defined a proverb as 'the wisdom of many expressed by the wit of one,'" but I have seen this definition ascribed to Archbishop Whately. Which of these is the author? Sandro Panza says, "Proverbs are short sentences drawn from long and wise experiences." Perhaps 'N. & Q.' can aid in fixing the parentage of the first of these definitions.
J. W. ALLISON.

Stratford, E.

JUDGE BEST: GREAT MIND.—Analogous to the escapades chronicled in 'Curiosities of Cataloguing' (7th S. v. 505; vi. 54) is a mistake in a legal index. Under the title "Best (Judge)" we find the words "great mind" with reference to a certain page. Turning to that page we read that "Judge Best had a great mind to commit a certain man for contempt of court." Though confident that I have met with this blunder as above described, I am obliged to beg readers of 'N. & Q.' to whom I seldom look in vain, to tell me where to look for what I lack.
JAMES D. BUTLER.

Madison, Wis., U.S.

BIOGRAPHY.—Where is it possible to find any biographical information about Prince Adalbert of Prussia, who wrote a voyage, translated into English with this title: "Travels of the Prince Adalbert of Prussia in the South of Europe and Brazil, with a Voyage to the Amazon and the Xiugu, translated by Sir R. H. Schomburgk and J. R. Taylor. London, Bogue, 1849, 2 vols. 8vo., with maps and plates"? The prince had as a fellow traveller a Count Bismark, lieutenant of dragons. Was this latter a relative of the great Chancellor? Can I have any information about his family?
E. P.

AUTHORS OF QUOTATIONS WANTED.—

By the banks of a murmuring stream an elderly gentleman sat,
On the top of his head was his wig, on the top of his wig was his hat.
W. HALL.

Replies.

STROUD AS A PLACE-NAME.

(7th S. vi. 187, 309, 357.)

CANON TAYLOR in rifting Förstemann's article on *struot* has converted what is merely a conjecture into a definite assertion, and he does not tell us that Förstemann did not know the grounds for Vilmar's giving this word the meaning of "waste." The connexion of this word with the O.E. verb *strādan*, which has aroused the ire of A. L. M., is due to CANON TAYLOR, who has added to his recklessness by telling us that the Stort is connected with the *strūt* of the Thüringian river Un-strūt, and that this must be kept entirely distinct from the O.H.G. *struot*, although Förstemann connects the Thüringian river-name with *struot*. The old forms of the Un-strūt show that it is from **strōd*, the earlier form of O.H.G. *struot*. How an O.E. *strōd* could produce the modern Stort CANON TAYLOR does not condescend to inform us.

Schade gives to O.H.G. *struot* the meaning of "swamp, fen, or reedy ground," and suggests that Un-strūt was originally a stretch of marshy ground drawn by the One, and that as this marshy land became cultivated the name was gradually restricted to the river. I think that this must be something like the history of the Gloucestershire Stroud. I have searched in vain for an early mention of the town of Stroud, and I cannot help thinking that it derives its name either from the Stroud river or the Stroud Valley. There is a "manerium de Strodes" in a charter of 1199 in the Charter Rolls, p. 3, but this is clearly not the Gloucestershire Stroud. But I think that the "wood of the Strode" ("boscus de la Strode") granted to Richard de Muscegrors in 1200 (*id.*, 51b) must, from the grantee's name, be the site of Stroud. There is a Robert of Stroode, a regarder of Dean Forest in 1338 ('Cartul. S. Petri Glouc.,' vol. iii. p. 235), who in all probability derived his name from the Stroud, whatever it was. This orthography points to an O.E. **strōd*, and this, I think, is the source of this name.

I have several examples of this word from the O.E. charters, which show that *strōd* was a neuter noun of the *o*-declension.* It seems to mean either marshy ground or ground covered with brushwood.

1. A.D. 889, 'Cart. Sax.,' ii. 202, 13 (tenth century copy): "Hæc sunt prata quæ ad illam pertinent, i[d est] et [=æt] Bioccan lea, and an suð healde *strodes* an cyninges medum." This appears to be the Kentish Stroud.

2. A.D. 938, 'Cart. Sax.,' ii. 442, 34: "andlang

* It may, as Schade suggests of the O.H.G. form, have been originally a *u*-stem like *fōd*, "flood." His suggested connexion with the root *sru*, "flow," is based upon the now abandoned idea that the *ō* of the Gothic *fōdus* represents an original *au* (=ou).

dices on þæt *stroð*; east andlang *strodes*; of þam *strode* on Wederangrafe[s] scagan" (at Rimpton, Somerset). As *scaga* ("shaw") sometimes means "marsh," *strōð* can here hardly have that meaning. But it adjoins the *scaga*.

3. A.D. 956, *id.*, iii. 106, 8: "andlang dīc[es] út þurh wynna wudu on *stroð* norðweard." Another form of the boundaries in No. 2. It will be noticed that a wood occurs between the ditch and the *strōð*, which wood may have been reckoned as part of the *strōð* of No. 2. From the *strōð* the boundaries go to the boundary haw ("mæ-r-haga"), thence in the field by the "wyrtruma" (tree-root) to Wederangraf: so that it is evident many things are omitted in the perambulation of No. 2.

4. A.D. 956, *id.*, iii. 144, 2: *Strod-wic*, one of the *den-stows* at Annington, Sussex. Like the *den-bēru* of Kentish charters, these were probably woods for feeding swine.

5. A.D. 972, Earle, 'Land Charters,' 447, 19 (contemp. charter?): "of Beorwoldes sætan on hagan geat; of hagan geate on secg l[e]ages *stroð*; of secg l[e]ages *strode* on troh hrycg" (at Powick, co. Worc.). The *strōð* is here connected with a sedge-lea near the Severn, which seems to favour Schade's definition.

One is tempted to compare the O.N. *storð*, "plantation, land overgrown with brushwood," but the metathesis forbids its equation with *strōð*. This *storð*, whose history I do not know, was used in the old woodlands of Sherwood Forest, and is still preserved in Dale-storh, near Mansfield.

W. H. STEVENSON.

Considering that the O.H.G. *bruot* corresponds to the N.H.G. *brut* and the English *brood*, and that the O.H.G. *buode* corresponds to the N.H.G. *bude* and the English *booth*, I fail to see why the O.H.G. *struot* and the N.H.G. *strut* (*struth*) should not correspond to the English *Strood*, or, as it is sometimes written, *Stroud*, a name which as La *Stroud* can be traced back to 1304. At all events, till a better explanation has been proposed it may hold the ground. It is, moreover, quite certain that many Teutonic words must have existed in Old English of which there is no trace in our literary records. Some have lingered on in the English dialects, and of the former existence of others there is abundant evidence in local names. There are many English names which can be readily explained by their continental analogues, though our Anglo-Saxon dictionaries fail to throw any light on their meaning.

But I venture to think it is possible to be too pedantic about our vowels, as well as about some other things. Doubtless if the Old High Germans had been as well acquainted with O.H.G. as A. L. M. they might possibly have spelt their language as he spells it, and have accented their vowels properly, and distinguished between their *u* stems

and their *uo* stems, and minded their Grimm's law; all which things if they had done they would have saved us much trouble and perplexity. As it is, however, we have to deal with facts as well as with scientific theories about facts, and as a fact I find, for example, the modern name *Unstrut* is spelt in fifteen different ways in documents not later than the beginning of the eleventh century. I find the forms *Unstrut*, *Unstruot*, *Unstruoth*, *Unstruotit*, *Unstrot*, *Unstroð*, *Unstred*, *Unstruth*, and seven more. I find an O.H.G. *uo* answering in N.H.G. names to seven and an Old English *ō* to eight different vowel sounds in the corresponding modern words.

The contemporaneous variations in old documents should be instructive, especially to pedants. Thus in proper names occurring in one and the same document I have found *e* interchanged with *a*, *i*, *ei*, *ai*, and *o*; *a* with *ai*, *e*, and *o*; *o* with *a*, *e*, and *u*; *i* with *e*, *ei*, *oi*, and *ai*; and *ei* with *e*, *i*, *oi*, and *ai*. Naturally the uncertainty with which the vowels are employed is greater in local or personal names than in the literary dialects. Though the speech of Baden and the Palatinate is now High German, the local names are largely of Low German character and origin. Tacitus tells us that the Angli were Suevi, and there is a district near Heidelberg which was called the *Angladegau*. Hence it is not difficult to understand why Swabian and Allemannic names often conform to the phonetic laws of English, and not to those of German. We find much the same difficulty and the same explanation when we come to deal with Angle and Saxon names in England. Names of the same meaning are pronounced very differently in different counties.

So when A. L. M. speaks of English he ought to tell us whether he means the real English of our Yorkshire dales, with its broad vowels, or the Saxon of Wessex, or the mincing high polite of the cockney dialect. What is true for one is not true for the others. The subject is wider and the anomalies greater than A. L. M. seems to think.

ISAAC TAYLOR.

THE PRINTER'S CHAPEL (7th S. vi. 364).—MR. BLAYDES has started anew a subject of discussion which was unsuccessfully raised by "ingenious Hone" ('Every-Day Book,' i. col. 1133, &c.) and revived by C. H. Timperley ('History of Printing,' 8vo., 1842, 514, &c.), who made free use of Moxon's 'Mechanical Exercises' (3 vols., 4to., 1677, '83, '96), from which publication, as MR. BLAYDES remarks, Randle Holme ('Academy of Armory,' fol., Chester, 1688) also derived most of his technical information concerning the art of printing. Hone, in particular, made a strenuous effort to procure information "from chapels, or individuals belonging to them," concerning "any old or present laws, or usages, or other matters of

interest connected with printing"; but it does not appear from his subsequent publications that he was able to arouse the interest of the fraternity sufficiently to induce any intelligent printer to take up his challenge. And, as time rolls on, this sort of literary material will become more and more difficult of gathering. Steam and stereotyping have revolutionized printing; the old customs have in great measure died out; and the grave and reverend men who practised them in their youth, and who alone could tell this generation anything trustworthy about them, are fast fading away to join Mr. Weller the stage-coachman, Tom Smart the bagman, and Boniface the landlord, in the realm of shadows where Fiction sits enthroned as king. If any of them are yet to be found, search must be made in the office of some old weekly (provincial) newspaper, supposing that there may yet exist one which has escaped the all-consuming greed of the political limited liability company. Such a paper, established in the Midlands whilst the last century was young, it was my fortune to edit during many years of pleasant toil with a thoroughly old-fashioned staff. Our overseer had grown grey in his position of responsibility and trust, and his sons (also in the office) were becoming elderly printers under the supervision of their sire. The old gentleman served his time, I think, with Luke Hansard, and had worked with Perry in the palmy days of the *Morning Chronicle*; he was venerable, slow, and sure, and he was filled with a sense of the dignity of his craft and of its immeasurable superiority over every other calling. Letters addressed to "The Father of the Chapel," which found their way from time to time into the editorial bag, were handed to him without question; and these were mostly begging appeals from needy brethren. He was fond of impressing the newly-entered apprentices with the advantage they held over mere tradesmen and artisans, in belonging to so ancient and honourable a calling as that of printing; telling them that "in olden time, when none but the privileged classes were permitted to go armed, the compositors wore swords by their sides (being gentlemen by virtue of their art, and because the first compositor was a knight) and sat at case, to mark the distinction between themselves and ordinary mechanics, who stand to their work"! I have many times been questioned by our comps. concerning these matters, but could only reply that I could not answer for the swords, though there is good evidence in old woodcuts depicting printing-office interiors to prove that the sixteenth-century comp. "sat at case." Our old overseer is my authority for saying that a printer's "chapel" is not the office itself, nor is it necessarily composed of all who work at case and press therein; as for "companionship," an apprentice may be a companion, but he does not rank among those whom Bailey ('English Dict.,' 1748) calls "Chapelonians" (de-

fining the word, "Members of a Printing-Office after they have paid a certain fee") until he has served his time and become a journeyman. A companionship, in the modern use of the term, is the temporary union of two or more compositors in the setting up of some particular piece of work, which is distributed to them in "takes" (under certain rules and regulations) by the overseer; and it has nothing to do with the chapel, unless one of the comps., conceiving himself wronged by his fellows, "calls a chapel" to adjudicate upon the matter in dispute. Thus, according to ancient custom,

"An apprentice when he is bound pays half-a-crown to the Chapel; and when he is made free another half-crown, but yet is no member of the Chapel; and, if he continue to work journeywork in the same house, he pays another half-crown, and is then a member of the Chapel."

Although I cannot admit the analogy of comps., or companions, amongst printers, with "knights companions attending a chapter of their order," I quite agree with MR. BLADES in thinking that the word *chapel* as used by printers has a common origin with the word *chapter* employed in an ecclesiastical or masonic sense.

ALFRED WALLIS.

'AMERICAN NOTES AND QUERIES': 'THE OLD ENGLISH RULES OF ROYAL DESCENT' (7th S. vi. 259-332, 392).—One always feels proud of drawing a reviewer out of his hole, though I am sorry to have done it by creating a suspicion that I was in a hurry to write him down a fool. I do not think I deserve that: a man's memory may make such a slip as I thought the reviewer's had without his being a fool. Otherwise there would be a great many more fools in the world than there are. There are plenty as it is, and I suppose I am one of them, for I do not even now see that the reviewer's words at p. 259 show that he knew of the descent of the Princess Regent of Bavaria. It seems to my folly that for them to do so he must have defined "Maria Theresa I." as such princess. However, it is no use arguing this point: a more interesting point is the remote cause of the misapprehension between the American writer, the English reviewer, and myself. And that, I think, is what (in my experience, at least) causes very many misapprehensions; the crediting people with strict and categorical language when they intend no such thing. It is quite clear that when the American writer wrote of "the old English rules of royal descent" he meant nothing more than that rule, or law, or custom of descent (whatever we may choose to call it) which was altered by 12 & 13 Will. III., c. 3, and which unaltered would have placed "Maria Theresa I." on the English throne. But the English reviewer ignores this plain fact, and goes about to find a legal meaning for the words "the old English rules," &c. This second fact I do not perceive, and so I put the only other possible interpretation on the reviewer's words, and

bring a charge of forgetfulness against him which he really does not deserve, and for which I am sure I offer him all the apology he can wish.

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

Foleshill Hall, Coventry.

It is so important to keep the pages of 'N. & Q.' free from error, that I need no further excuse for noting a slip (under the above title) of very great consequence in the minds of an increasing number of loyal people. "The Lady Maria Theresa," who would, but for the Act of Settlement, be sovereign of these realms as heiress of the eldest line of the house of Stuart, is spoken of as "the wife of the Prince Regent of Bavaria." This is not correct. The Prince Regent married a Princess Augusta. "The Lady Maria Theresa" is the wife of the Prince Regent's eldest son. I write only to prevent possible confusion through a no doubt accidental slip; but may I, on the larger question, suggest that the English rules of royal descent are not the less "old" and valid because the period previous to their universal acceptance was, of course, older still? R. E. FRANCILLON.

21, Regent's Park Terrace, N.W.

The niece of the late Duke of Modena and heiress of the Stuarts (as also of our Tudor and Plantagenet sovereigns) is not the wife of the Regent of Bavaria, but of his eldest son, Prince Louis of Bavaria. She was born July 2, 1849, and married February 20, 1868. Her eldest son, Prince Rupert, was born May 18, 1869.

H. MURRAY LANE, Chester Herald.

Florence.

A FORTY-FIRST CHILD (7th S. vi. 305).—The prolific family, the tombstone of one of whose members is quoted by ANON., was Hookes, not Hooker. His pedigree gives the date of his death in accordance with the inscription, but does not corroborate the rest of its marvels. His father, William Hookes, of Conway (who died 1587), had three wives, and may have had forty children by them; but two only, Nicholas and Jane, are recorded. Nicholas, again, had two wives, Elizabeth, daughter of William ap Richard, and Eleanor, daughter of Thomas Griffith. I cannot say how many children they brought him; but no more than eight appear to the credit of the first and but four to the second. I believe none of his descendants is in existence. HENRY HUCKS GIBBS.

St. Dunstan's, Regent's Park.

I can "cap" the remarkable case of forty-one children of one mother given by ANON. at the above reference. In the Frescobaldi Palace, in Florence, there is, or was, a portrait of the Lady Dianora Frescobaldi, on the canvas of which is an inscription stating that she was the mother of fifty-two children. The fact is also mentioned in a contemporary, or nearly contemporary, work on

obstetric medicine. I have somewhere a note of the title and author of the book named, and could no doubt recover it or learn it anew if any Notes-and-Queryite is curious about it.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

LESTOCK (6th S. vi. 287).—Some of the particulars given by MR. BOYLE about Admiral Lestock are new to me, and are valuable original matter: some are, I believe, capable of correction. The fact is that there were two Richard Lestocks, father and son. The father, though called admiral in Lord Stanhope's 'History,' is not so described on his tomb. I extract from Baker's 'Northamptonshire,' vol. ii. p. 128, a part of his account of Ashton Church. On the north side of the altar is a mural monument of white marble. Beneath the inscription are swords, spears, &c., and above it Azure, a chevron between three larks or, Lestock, surmounted by the heads of two cherubim. I have visited the church: the execution is excellent, there is no crest. The inscription runs:—

To the memory of Captain
Richard Lestock Senr.
Justice of the Peace for
the County of Middlesex,
who was buried
near this Place
May ye 12th 1713
in the 71st Year
of his Age.

This brave captain broke the boom at the taking of Vigo, where many officers acquired considerable prize-money. I do not know how he came to be connected with Ashton. I have always supposed him to be one of an obscure family of the parish of Stepney, and the early date of his birth seems to make doubtful the story MR. BOYLE has received as to his origin.

He certainly had two sons: the first, Jarrett, or Gerard, who left no son. His daughter and heir married Thomas Hayward, Vicar of Garstang and Master of Warrington School. She was my grandfather's mother, and on my grandfather's book-plate I observe that he quarters the arms of Lestock with his own. The German family, the Von L'Estocqs, may perhaps recognize the device. The second son of Captain Lestock was Richard, the distinguished admiral. Lord Stanhope draws an unpleasing picture of his disposition. His story, told in a multitude of pamphlets, shows that he came off with flying colours in his contest with Admiral Matthews. The affair had a political cast, and Lestock's portrait is at Holland House among those of the friends of Henry Fox.

His last service was when he took General St. Clare and a land force to the invasion of Brittany, when he had on board no less a personage than David Hume, the historian of the misadventure. I suspect from what Lord Stanhope says on the occasion that the admiral may have married imprudently.

If I knew to what persons the articles of silver were left I could perhaps say whether they were connected by marriage with these Lestocks. As the will of Mrs. Lestock is dated so early as 1741, while the admiral's is not dated till 1746, it would seem likely that the uxorious man described by Lord Stanhope made over his estate to his wife, possibly in expectation of some violent death.

HENRY JULIAN HUNTER.

Avenue House, Bournemouth.

PARCHMENT WILLS (6th S. v. 110, 237, 378; 7th S. vi. 197, 319).—I happen to know an instance in real life in which the will of a man of large property was hunted for in vain for many days, owing to the family imagining that the object of their search must necessarily be a parchment document. The *flair* of a man of law soon enabled him to run it to earth in the humble paper form in which it had all along been lying under the eyes of the seekers. R. H. BUSK.

DICTIONARY DESIDERATA (7th S. vi. 267).—In 'N. & Q.' 3rd S. vii. 465, MR. S. REDMOND speaks of the eminent comedian David Rees introducing the phrase "That's the cheese" into Dublin in the 'Evil Eye,' and of the explanation of its origin which he himself gave, which is confirmed at the same reference by MR. J. S. GLASS. In 3rd S. viii. 39 there is an extract from a work recently published (1865), 'Stray Leaves from the Diary of an Indian Officer,' in which "Just the cheez" is assigned to an "Hisoostancee origin."

ED. MARSHALL.

Charley.—According to Maitland's 'History of London,' vol. i. p. 259, the "standing watch, as at present" (1756), was substituted for the old "marching watch" in Elizabeth's reign. The Common Council increased the number of watchmen when the City was at feud with Charles I, but I do not find any mention of a radical change in his reign. See also Harrison's 'History.'

J. F. MANSERGH.

Liverpool.

To give *cheek* instead of lips to kiss.

Harrington's 'Epigrams,' iii. 3, 1615.

There can hardly be a doubt of the double sense here. However, if there is, here is an earlier and unmistakable instance, which I am surprised to find overlooked by DR. MURRAY:—

I shrew his best *cheek*.

'Roister Doister,' V. iv. *ante* 1551.

The meaning is, "Beshrew his impudence, or assurance!"

H. C. HART.

ENGLISH GRAMMARS (7th S. vi. 121, 242, 302).—To PROF. SKEAT's list may be added, 'A Methodical English Grammar,' by the Rev. John Shaw. The author was the head master of the Rochdale Grammar School. His book was first published in 1778,

and ran through five editions, it being extensively used in this part of Lancashire.

HENRY FISHWICK.

Rochdale.

THE PLAGUE OF LONDON IN 1625 (7th S. vi. 324).—In connection with this subject it may be of interest to note that in the burial register of St. Gregory by St. Paul—a parish at that time thickly populated, but of less extent than St. Dunstan-in-the-West—there are 200 entries marked with the letter *p*, ranging from May 16 to Dec. 30, 1625. Out of this number, however, 193 occur between July 12 and October 23 inclusive, and during this period of 103 days there are, in addition, 39 entries which have no distinctive mark, making a total of 232 burials.

The first victim was "Zacharie, sonne of William Beswicke, buried May 16"; he was followed in little more than a fortnight by his sisters Anne and Elizabeth, and his Mother "Phillip," the wife of William Beswicke. Between May 16 and July 12, only six deaths are assigned to the Plague, but with the following entry its ravages begin in terrible earnest:

"Elizabeth Spencer, widow, and Sara Spencer hir daughter and Anne the Nourse, buried 12 July, 1625."

Some households would seem to have been almost exterminated within a few days. Between August 13 and 27 were buried, "James Lyster from Mr. Sloanes house," his wife and four children, and a few days later George Sloane, "Scottisman," and his daughter and servant. Between August 27 and September 12 died Cutbert Seawell, or Sewell, "housholder," his son, four daughters, and two servants.

A striking and pathetic glimpse of the horrors of the epidemic is afforded by the following entries:

"A poore man fallen dead in the street, buried 31 July."

"A youth founde dead in the streete, buried August 4."

Out of the total number of 200 burials marked with the letter *p*, twenty-four persons are described as "housholders," and sixty-three as servants.

The greatest mortality was during the months of July, August, and September; the number of persons registered as having died of the pestilence in these months being respectively twenty-three, seventy-seven, and seventy-four, out of a total of thirty entries for July, ninety-two for August, and eighty-seven for September.

This parish suffered severely in the other great plague years, 1563, 1593, 1603, and 1665; but in the first three of these visitations the Plague entries have no distinguishing mark.

F. WM. ALINGTON.

13, Mitre Court Chambers, E.C.

FINNISH FOLK-TALES (7th S. vi. 162, 318).—When I read the foot-note to which CELER ET AUDAX has called attention, it immediately

occurred to me that I had seen the story commented on in 'N. & Q.' some time ago. In 4th S. vii. 76, *et seqq.*, your correspondent will find the tradition thoroughly examined.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

MILTON (7th S. vi. 324).—The church of Allhallows, Bread Street, in which "John the sonne of Mylton scrivener" was baptized December 21, 1608, was destroyed by the Great Fire of 1666, and the font of the poet's christening perished with it. On the rebuilding of Allhallows by Sir Christopher Wren in 1680 a new font was supplied by the architect. Like all the fonts of the period, it is of marble, of plain design, but ornamented with leaves delicately carved. On the heartless demolition of this church, a few years since, this later font was removed to the Plaistow Mission Church mentioned by your correspondent. No historical tradition has been violated by the transference.

EDMUND VENABLES.

CHAUCER'S 'BALADE OF GENTILNESSE' (7th S. vi. 326).—There were certainly two Scogans. We read of Henry (or Moral) Scogan, he of the 'Ballad,' *temp.* Henry IV.; also John Scogan, jester, *temp.* Edward IV. But I do not see the connexion with the 'Balade of Gentilnesse.'

A. H.

OLIVER CROMWELL AND CARLISLE CATHEDRAL (7th S. vi. 244, 331, 397).—Allow me to thank CANON VENABLES for his very courteous and satisfactory reply to my article at the first reference, of which, however, it is only just to Mr. R. S. Ferguson to say that his notes are the most valuable part. If all controversies could end as pleasantly as this has ended we might consider ourselves within measurable distance of "the blissful years again to be," predicted by the great poet of the 'Pollio.'

JONATHAN BOUCHIER.

Ropley, Hants.

"BRING" AND "TAKE" (7th S. vi. 225, 313).—This is indeed an Irishism, like the misplacing of the words *shall* and *will*, an error into which even Goldsmith falls. Oscar Wilde, as you show, would speak of "bringing a lady," &c., and in Fitz-Patrick's 'Life of Lever' (popular edition, p. 299) we also hear of a gentleman *bringing* in a lady to dinner, incidental to an amusing scene at a banquet given by the late Lord St. Germans.

E. BLANA.

LEASES FOR 999 YEARS (7th S. iii. 450; iv. 72, 176, 334, 416, 495; v. 72; vi. 72, 214, 296).—I may be allowed to submit, but only as an opinion, and I am fully open to correction from more experienced writers than myself, that a lease by a railway company of surface land (the tunnel being avowedly retained by them in possession) for 999 years is, or might, if the case were decided

by a superior court of law, be pronounced *ultra vires*, and therefore probably void, or at least voidable. I admit that at least one precedent exists, for Irish, if not English, conveyancers come across deeds which constitute "a lease for ever." To an ordinary observer it would look as if that "lease for ever" were merely a freehold estate under another name. But probably not; and for this reason: that a lease (as such) of an estate being carved out of, and therefore subordinate to, another and indefeasible estate, something like the *emphyteusis*, or cultivating lease, in the Roman civil law, which is an estate analogous, indeed, but only analogous to the later and western freehold, is itself capable of being voided at any time, either by non-payment of even nominal rent, or more likely by breach of some specific covenant, which facts prevent such a lease from ever attaining the perfection and indefeasibility of an absolute freehold. The only case, however, in which the occupier of the surface-land leased to him for 999 years would be ousted would seem to me the very unlikely and remote case of the railway company themselves being ousted from their land beneath through their own non-use of the railway line for public traffic, and their consequent failure to do that which the implied condition in the Act or Acts of Parliament which originally enabled them to take lands by compulsory purchase required them to do, *i. e.*, to run adequate trains, or else (and the London, Chatham, and Dover Company's former fiasco, when their stations and plant were taken in execution by their creditors, is a precedent in point) if the railway ceased to be worked at all, it might be argued that the heirs of the original vendors of the land could re-enter, and, following the old legal maxim *a solo usque ad celum*, the ground above would revert to the original vendors or grantees or their successors, just as the ground below would certainly revert to them. I may cite a parallel case of which I read in chambers, but which I must not mention specifically, as, unlike the London, Chatham, and Dover Railway case, it never came into court at all, in which an eminent counsel, now a Q.C., advised certain clients that a particular canal could not be safely mortgaged. Why? Simply because the original conveyances of the successive strips of land for making the canal were made on the faith that the canal would be worked. If it were at any time to cease to be worked the original vendors' heirs, devisees, &c., could re-enter. As MR. INGLEBY justly implies, there cannot be two alternative owners of the fee simple, and the absolute fee simple could not be in a railway company in case stated.

H. DE B. H.

MR. HOLCOMBE INGLEBY suggests two curious questions for the lawyer in connexion with the subject of leases for 999 years. As regards the difficulty which has led railway companies to grant such leases, he remarks that they would care

nothing for the conversion of a property so leased into a freehold, provided the tunnels which might be under the surface thereof were not interfered with. But how could the surface possibly be held as a freehold without the freeholder having the right to dig down to and through the tunnel. The soil is his (saving minerals) "down, down, down, down, down to the very centre," as the old glee has it.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

CHERRIES (7th S. vi. 367).—DR. MURRAY will find the references he desires with regard to the introduction of cherries into England in Mr. Hudson Turner's 'Domestic Architecture of the Middle Ages from the Conquest to the End of the Thirteenth Century,' pp. 141, 142. This accurate authority states that the cherry was well known in England from the period of the Conquest downwards, and was mentioned by Alexander Necham, 'De Naturis Rerum,' in the twelfth century (see p. 134), and appears in the accounts rendered by the bailiff of Henry of Lacy, Earl of Lincoln, of the profits of the earl's garden in Holborn at the end of the thirteenth century (24 Edw. I., 1295-1296) (see p. 140). The order to buy cherry trees for the royal garden at Westminster 23 Hen. III. (1238-9), to which DR. MURRAY refers, Mr. Hudson Turner tells us is to be found in the Liberate Roll of that regnal year, membr. 15; and the purchase of cherry trees for the same place by Giles of Audenard in 1277 appears on the Pipe Roll, 5 Edw. I.; and the mention of the sale of cherries from the honour of Clare in the Pipe Roll of 20 Hen. III.

DR. MURRAY will also find something to his purpose, though not with such minute accuracy of reference, in the late Mr. Thomas Wright's 'Homes of Other Days' (Trübner, 1871), pp. 310, 311, especially in connexion with the "cherry fairs," or "cherry feasts," held in cherry orchards when the fruit was ripe, to which allusions are made by Gower, Occleve, and other mediæval poets, in passages quoted by Mr. Wright and also by Mr. Halliwell in his 'Dictionary of Archaic and Provincial Words.'

Lydgate's mention of "cherries in the ryse" in his 'London Lyckpeny' belongs to a later period, early in the fifteenth century, but DR. MURRAY may be disposed to include it in his chronological authorities.

EDMUND VENABLES.

DR. ALEXANDER CROMBIE (7th S. vi. 389).—MR. TEW will find an interesting notice of this philologist, by the Rev. Prof. Blaikie, D.D., in the 'Dictionary of National Biography.' In this the professor refers to an anonymous account of Crombie that appeared in the *Times* of June 16, 1840, written by an old friend, John Grant, M.A., Crouch End, in which the writer speaks in the strongest terms of his inflexible integrity and

intellectual acuteness; that he was well known as a scholar and critic; that he had been an early friend of Priestley, Price, and Geddes; and that, while sympathizing with their liberalism, he was a "sound Christian divine and a hearty despiser of the cant of spurious liberalism." Lord Ripon also, in his annual address to the Royal Society of Literature, seems to have spoken of Crombie's excellence as a teacher and composer of educational works, especially the 'Gymnasiana,' the Latin prose work MR. TEW refers to. A long list of his other works is also given.

GEO. F. CROWDY.

The Grove, Faringdon.

Consult the 'Dictionary of National Biography,' edited by Leslie Stephen.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE IRISH HOUSE OF COMMONS (7th S. vi. 228, 314).—THE historic painting of the Irish House of Commons to which MR. LECLUSE directs attention is no doubt a well-executed picture, but it is blemished by anachronisms. Grattan and Flood cordially stand together in the foreground; but they were utterly alienated from the time of their bitter encounter in 1783; and as Flood died in 1791 he would not have a right to figure in a picture of incidents shortly prior to the Union. I have not seen the picture for many years, and I write from memory. The Miss Gunnings, who, as Horace Walpole says, were "beduchessed twice over," are represented looking down from the gallery; but their period was half a century before.

W. J. FITZPATRICK.

Dublin.

TRAGEDIES CONCERNING MARY, QUEEN OF SCOTS (7th S. vi. 386).—A list of some of the tragedies of which Mary, Queen of Scots, forms the central figure is to be found in a foot-note at p. 138 of a book recently published at Quantin's, Paris, titled "Walter Scott, Récits d'un Grand-père, Extraits par Alfred Legrand." DNARGEL.

Paris.

THE ROSE, THISTLE, AND SHAMROCK (7th S. vi. 207, 311, 429).—HENRY VII. is said to have first introduced the rose into his arms, and adopted the badge of the red rose crowned. The armorists, on the birth of Henry VIII., invented a rose of two colours, with leaves alternately white and red, and the florists of that day managed to produce the parti-coloured flower, called the rose of York and Lancaster. Guillim (i. 247, 1726) says that "the bearing of roses signifies service to the Crown of England"; but he does not say when this commenced. Edward I.'s groats have a rose of four leaves, Thoresby thinks to represent England. Edward III.'s groats show a rose of nine leaves, and he for the first time set a rose upon the rial noble, whence

they were called rose nobles. But the rose of England is the red hundred-leaved rose, *Rosa centifolia*. Now as the Provence or cabbage rose is a variety of the *centifolia*, is it not probable that its appearance on the coinage dates from our wars in France? Thibault IV. brought a rose tree from the Holy Land, and planted it in Provins. It thrived, and they called it *Rosa gallica*; so that when our kings set up for dominion of France nothing would be more natural than to take up as an emblem of it the *Rosa gallica*. But if this were so, should we have taken a four or nine leaved dog rose for the coinage? Pliny and his white roses are lovely etymologic nonsense. Henry VII. put a hawthorn branch in his shield, however, to show that Richard's crown was found on one.

C. A. WARD.

Walthamstow.

PRICES OF STANDARD BOOKS CIRCA 1820-30 (7th S. vi. 309).—I have 'A Supplement to the London Catalogue of Books,' containing the new editions and new works published between March, 1827, and June, 1829, which shows that the following were the editions of Shakspeare's plays issued during that period:—'London Stage,' 8vo., 16s.; Whittingham's, 8 vols. 32mo., 24s.; and a 12mo. edition, 18s. A good and more expensive edition of Shakspeare was published in 1833, in 8 vols. 8vo. by Scott & Webster, successors to Mr. Dove. This issue had illustrations from designs by Smirke, Westall, Corbould, &c. J. F. MANSERGH.

Liverpool.

P.S.—There is an article in the *Gentleman's Magazine* for June, 1825, 'On Cheap Periodical Literature,' in which it is stated that "the whole of Shakspeare's Plays" were at that time "published for twelve shillings."

Mr. Gladstone must have been grossly misrepresented, or his knowledge and memory must have utterly failed him. When he was a boy there was no lack of cheap books, and no need to pay 2l. 15s. for Shakspeare. He could at that time have had a copy for 3s., if not at Lackington's, close to Finsbury Square, at plenty of less pretentious shops. The supply had never been checked. All through the last century the number business had been largely carried on, and travellers canvassed for these all over the country. The trade continually republished standard editions. At the close of the century Cooke and other publishers were engaged in publishing cheap editions of standard works at lower prices than Bohn did in our day. Their operations were to some extent checked during the long war by the duty on paper and on pasteboard. Thus there was a constant supply of books for the second-hand market. It was the newspaper press which suffered most from the fiscal burdens. The movement in 1825 was for the purpose of obtaining better scientific and

educational works; but the Useful Knowledge Society did not engage in the reproduction of standard works.

HYDE CLARKE.

I am within a few months of the same age as Mr. Gladstone. I as a boy was passionately fond of Shakspeare. Rowe's edition, first published 1709, in 1 vol. large 8vo., cost me 10s. new; and, if I remember rightly, some years before I went to college it could be bought for half that price.

E. COBIAM BREWER.

'Shakspeare's Plays,' in one pocket volume, printed by Corral, was published in 1826 at one guinea. The same edition, with thirty-eight engravings, mostly by Stothard, was priced two guineas.

EDWARD H. MARSHALL, M.A.

The Reference Library, Hastings.

CHARLES I. (7th S. vi. 324).—I have read the French quotations adduced by MR. R. N. JAMES, but I, for one, fail to see how they "afford a singular example of how history has been written." Will he kindly explain? There is a little French rhetoric, it is true, but what else? Do not most writers of English history believe that King Charles was treated, both at his trial and on the scaffold, with gross indignity?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

BELGIAN CUSTOM (7th S. vi. 249, 336).—I do not think it is safe to assume, as suggested at p. 336, that the custom of hanging a bunch of straw out of the windows in Belgium, or at the end of a pole, is in general use throughout that country to indicate that there is danger to those who walk beneath it from works being executed on the roofs of adjoining buildings, for the paragraph reminded me that when I was in Belgium in August last repairs were being done to the roof of a house opposite the hotel in which I stayed two or three nights whilst in Antwerp, and I am certain this signal or warning was not put out on that occasion.

J. W. ALLISON.

Stratford, E.

In regard to this custom, it may be interesting to note that a somewhat similar one prevailed in London in the last century. Gay's 'Trivia,' book ii. ll. 306-310, has:—

Does not each walker know the warning sign,
When wisps of straw depend upon the twine
Cross the close street; that then the paver's art
Renews the ways, deny'd to coach and cart?

J. F. MANSERGH.

Liverpool.

THE HARLEIAN SOCIETY (7th S. vi. 344, 398).—I am glad to hear that all the registers issued by this body are complete; but it is painful to a person like myself, who requires printed registers for use, not to ornament the shelves of my book-room, to hear it suggested that in any case whatever the

marriages only should be printed. Many people are born who do not contract matrimony, and we want the whole evidence that the documents give us, not merely bits, however deftly the selection may be manipulated. It cannot be too strongly impressed upon all people that genealogy is a science pursued for intelligent ends, not for the sake of furnishing "county people" with a pedigree, and thus ministering to a very vulgar sort of family pride. The births and deaths of the poor are as interesting as those of the rich.

If the gentle poet who wrote—

Vulgarity and the masses,
God save us from the upper classes.
The meanest souls have ne'er drawn wages,
But flaunt them in their equipages,

was right, the "dreary list of persons *ignoti cognominis*" which your correspondent speaks of may contain names more valuable to future ages than those of the squires, merchants, and men who keep big shops recorded in the same volume. I have gone through nearly every parish register that has been as yet published, and never found any one of the entries dull or uninteresting.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ARMS IN ABBOTSBURY CHURCH (7th S. vi. 388).—Is MR. GILDERSOME-DICKINSON quite correct in describing the dexter impalement of the coat of arms appearing on the pulpit in Abbotsbury Church as, Per pale argent and sable, an heraldic tiger passant or? In the last edition of Hutchins's 'History of Dorset,' vol. ii. p. 728, that coat is said to be "Per pale argent and azure, a griffin passant counterchanged," with a file (*i. e.*, a label) of three points, as a mark of cadency, no doubt. If Hutchins be correct (and this, at all events, would be sound heraldry) the arms might point to the family of Egoike, though I can trace no connexion between it and Abbotsbury. MR. DICKINSON ascribes the sinister coat to the family of Denham. But did not the Surrey branch (to which he alludes) bear three fusils, not three lozenges, as in the present case, the tinctures being the same? Such, it is said, were the arms borne by Denham, the poet. Hutchins, as MR. DICKINSON may be aware, affords no help in either case. I can afford none in the latter one with the tinctures as they are. J. S. UDAL.
Inner Temple.

NOTE IN ROGERS'S 'ITALY' (7th S. vi. 267, 352, 409).—The quotation sent by R. E. N. as "derived from ancient MSS. relating to Durham Abbey by Hutchinson about a century ago," is from the well-known 'Rites of Durham,' first edited by Davies, of Kidwelly (curtailed and modernized), in 1672; re-edited by Dr. Hunter in 1733; reissued with new title in 1743; re-edited by Sanderson in 1767; and finally issued, in a critical edition, with various readings of MSS., &c., by the Surtees

Society in 1842. It was written in 1593. The passage about the mazers is at p. 68. J. T. F.
Bp. Hatfield's Hall, Durham.

"IN HIS BUTTONS" (7th S. vi. 365).—I have heard a similar expression in Westmoreland. My mother, at the age of eighty, being in full possession of her faculties, was described to me as "having all her buttons on." It is true that it was said by a tailor in Ambleside. HERBERT MARSHALL.

KINSMEN (7th S. v. 328, 397; vi. 75, 314).—With regard to the use of "nephew" in its early sense, I have just met with two or three examples as late as 1777 from no less a pen than the great lexicographer himself. They appear in Boswell's 'Life of Johnson' (1 vol. Centenary Edition), at p. 292. Writing on July 9 of the year named to Dr. Vyse, at Lambeth, entreating him to use his influence with the archbishop in behalf of an old friend, Dr. Johnson says:—

"His name is De Groot.....He has likewise another claim, to which no scholar can refuse attention; he is by several descents the nephew of Hugo Grotius [d. 1645]......Let it not be said that in any lettered country a nephew of Grotius asked a charity and was refused."

On July 22 a further letter to the same gentleman concludes, "You will want no persuasion to succour the nephew of Grotius." In a foot-note at the following page Malone quotes from a letter of Dr. Vyse:—

"De Groot was clearly a descendant of the family of Grotius [or De Groot], and Archbishop Cornwallis willingly complied with Dr. Johnson's request."

This was to admit "poor" De Groot as a gentleman pensioner into the Charterhouse.

R. E. N.

Bishopwearmouth.

In Freund's 'Latin Dictionary,' edited by Andrews, the word *nepos* (derived from *ne* and *potis*, as *infans* from *in* and *fans*) denotes always in classical Latin a "grandson," *i. e.*, the son of one's son or daughter. It is only in a "transferred" sense, adds Dr. Freund, that in the post-Augustan era the word was applied to what we mean by a "nephew." E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

DICEY (7th S. vi. 328, 412).—The name of Dicey was very familiar to me about 1820, as that of printers of cheap children's books, battle-*dores*, &c. I think their headquarters were at Northampton, and they had a warehouse in Bow Lane or in Bow Churchyard. G. S.

SIR SIMON CONNOCK (7th S. vi. 407).—Timon Connock was a general in the Spanish service and an *aide-de-camp* to Philip V., 1720. His son, Sir Joseph Connock, was created Marquis of Albi-ville, and derived from his mother the title of Count Albi of the Holy Roman empire. During the commotions in Spain in 1820 a Don Joseph

Connock, the representative of the above persons, was frequently mentioned. If JERMYN will refer to Additional MSS. 21896, ff. 1, 3, and 11, in the British Museum, he will there find three letters to Timothy Connock at Madrid from William Connock. In these letters, which are dated St. Germain's en Lay, 1726, 1727, is mention of my cousins Barker and Browne. It seems probable that T. Connock married W. Connock's daughter, and had issue three children, who were living in 1727. Is it not possible that Timon Connock and Sir Simon Connock are the same person, and that the name has been misread either in the one case or the other?

GEORGE C. BOASE.

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

TWEENIE (7th S. vi. 367).—In the *Western Morning News*, Sept. 11, an advertisement appeared for a "tweeny maid." On inquiry, I was told that in the neighbourhoods of Truro and St. Austell it meant a servant acting between housemaid and cook. It is not prevalent in all parts of Cornwall.

HERBERT MARSHALL.

I was introduced to the word "tweenie" a few years back, when taking a "locum tenency" near Penzance. Being in want of a girl to ease both the cook and the housemaid, my wife made her requirements known to some neighbour, who replied, "Ob, yes; I see. You want a *tweenie*." Without any very recondite philological research the word explained itself to my mind at once as meaning one who was neither one thing nor another, but between the two.

EDMUND VENABLES.

CAWSEY, OF GREAT TORRINGTON, DEVON (7th S. v. 168; vi. 278).—My thanks to MR. PINK for his interesting notes on the Cawsey family. Can MR. PINK furnish me with the Christian names of any Cawseys at Alscott Barton or at Little Torrington, from whom I can make further inquiries about the older generations of the family? Littleham Court is mentioned in Jane Cawsey's marriage settlement (as an unexpired leasehold) about the year 1717, and was held for a time, at least, by her father, Giles Cawsey. Who is the Chichester, of Hall, mentioned?

WILFRID WEBB.

The Political Agency, Bikanir.

AUTHOR OF POEM WANTED (7th S. vi. 408).—This poem, as a recitation, will be found in 'American Readings,' part i., published by S. French, 89, Strand.

FREDK. RULE.

PERSIAN PEACOCK (7th S. vi. 408).—This has belonged to the Yezidees, a remnant of the old Persian religion, which acknowledged the two principles of Good and Evil as two antagonistic powers. They chose the peacock as the representative of the evil principle, Ahriman, pride. Believing that the evil principle is the strongest in this world, they

consider that it is prudent to propitiate it by sacrifice before its emblem, the peacock, though they also believe in the final triumph of the good principle.

E. LEATON BLENKINSOPP.

THE NONJURORS (7th S. vi. 364).—It is very likely that the notes in MR. WARREN'S 'Life of Kettlewell' may be in Dr. Rawlinson's handwriting. We know from the 'Reliquiæ Hearnianæ' that he was engaged at that date in collecting materials for a history of the nonjurors. Under date August 12, 1734, Hearne writes:—

"I must remember to write to Dr. Rawlinson.....to congratulate him for his benefactions (at least designed ones) with respect to his giving duplicate books to the univ. of Oxford, tho' I fear he met with opposition, not only in that point, but likewise in his endeavour to obtain some materials from the Oxford registers, in order to the better carrying on his book about the non-juring sufferers, particularly those of the clergy."—Ed. Bliss, 1867, iii. 148.

A short time since I purchased three original letters written by Thomas Baker, the Cambridge antiquary, to Dr. Rawlinson, giving information from the registers of that university about a number of the nonjuring clergy. These letters are dated respectively Jan. 22 (1732 added in Rawlinson's hand), Feb. 2 (endorsed by Rawlinson "Rec'd 3 Febr., 1731/2"), and June 20 (no year). The last sentence of this letter may be worth quoting:—

I am sorry to hear you have met with enemies, and yet it is better to be envy'd than be pity'd, and that I take to be your case, and with that you may comfort yourself. I have no opinion of the Dr. you mention, and have treated him with so much coldness of late that I believe he thinks me his enemy. I am Worthy S^r

Your most Ob: Humble Serv^t,

THO. BAKER.

Are Rawlinson's nonjuring collections still kept in MS. at Oxford? If not, where are they?

CECIL DEEDES.

MEDICEAN STARS (7th S. vi. 369).—If DR. COBBHAM BREWER will consult almost any astronomical book (for instance, 'Celestial Motions,' by his humble servant, fifth edition, p. 26), he will find that this name was given by Galileo to Jupiter's satellites, but it has never come into general use.

W. T. LYNN.

Blackheath.

The satellites of Jupiter were called Medicean Stars by Galileo, who dedicates his celebrated work 'The Sidereal Messenger' to Cosmo de Medici the second, fourth Duke of Tuscany, in the preface to which work he says:—

"And so, inasmuch as under your patronage, most serene Cosmo, I have discovered these stars which were unknown to all astronomers before me, I have, with very good right, determined to designate them with the most august name of your family. And as I was the first to investigate them, who can rightly blame me if I give them a name, and call them the 'Medicean Stars,' hoping that as much consideration may accrue to these stars

from this title as other stars have brought to other heroes?"

C. LEESON PRINCE.

Miscellaneous.

NOTES ON BOOKS, &c.

Studies on the Legend of the Holy Grail, with Especial Reference to the Hypothesis of its Celtic Origin. By Alfred Nutt. (Nutt.)

THIS is a work of sound scholarship. Whether we accept or deny the author's conclusions, it is impossible for any reader who is acquainted with even the outline of the subject not to feel grateful for the labour spent in endeavouring to clear up some of the difficult questions which surround the wonderful fable of the "holy grail." On a question so beset with difficulties it would be extremely rash for us to give a dogmatic decision. So far as we have evidence to go on, it would seem probable that we owe to the Celtic intellect this beautiful fable in its earlier forms.

How much we have lost from the destruction of Celtic manuscripts we shall never know. Wales and Brittany, Ireland and the Scottish Highlands have once possessed rich stores of books in their national speech. The printing-press did not intervene in time. Chronicle, fable, and pious legend have perished, or only survive in isolated fragments, just enough to show how rich was once the literature they represent. The pity is the greater, as the Celtic imagination was generically different from that of the Latin and the Teutonic races. If we said it was of a higher type we might raise around us a host of fervid controversialists, eager to do battle for their respective races. We may, perhaps, be safe if we limit ourselves to affirming that from what remains we are justified in assuming that it was of a highly spiritual cast. Blending, as it did, things heathen with Christian teaching, the former became in its hands a thing of beauty such as we do not find elsewhere. Mr. Nutt, who certainly does not take a high view of the moral feeling of the Middle Ages, admits that "the conception of Arthur's court laying aside ordinary cares and joys, given wholly up to one over-mastering spiritual aim, is a noble one." We are not entirely at one with him in his estimate of the position held by woman in Celtic fable. There is, however, much to be said for his point of view. Even were it entirely correct, it would not prove that the Christian moral ideal was deprived. If any student a thousand years hence were to endeavour to reconstruct the moral feelings of the present from a diligent study of certain popular novels and poems, he would arrive at conclusions regarding us neither flattering nor correct.

We are glad to find that Mr. Nutt estimates highly the 'Parzival' of Wolfram von Eschenbach. It is, he tells us, "the most interesting individual work of modern European literature prior to the 'Divina Commedia.'" This is high, but, we believe, not undeserved praise.

The Journal of the Royal Asiatic Society. N.S., Vol. XX. Part II. (Trübner.)

In this part, for April of the current year, Prof. Rhys Davids, the Hibbert Lecturer on Buddhism, comes before us as editor, in succession to Sir Frederic Goldsmid. The contents of the part are diversified by the introduction of the score of a collection of Andamanese music, to illustrate a paper on that subject by Mr. M. V. Portman, who shows in his text how very much the original ideas entertained of the Andamanese place in the scale of humanity have required modification on closer acquaint-

ance. This is an interesting point, which has not been missed by anthropologists, Mr. E. H. Man's exhaustive researches into the intellectual and racial characteristics of the Andaman islanders having been published through the Anthropological Institute. Buddhist architecture in India is represented by an interesting account, edited by Mr. John Capper, of his son the late Mr. George Capper's survey of the Dagobas of Anuradhpura, with their wonderful elephant bands and sculptured processions, and lions carved in the Greek style. To M. De Harlez, a well-known Dutch Sinologue, the Society is indebted for a French translation of extracts from the preface to the book of the essential principles of the celebrated philosopher Tchou-hi, the 'Tsieh Yao-Tchuen,' a work hitherto, M. De Harlez tells us, scarcely known to Western scholars, but well deserving their attention. It is strongly anti-Buddhistic in its tone, where it deals with features of the doctrine or practice of the "system of contemplation," and even ascribes the attraction towards Buddhism of many of the Literate class to their failure as men of letters—a sort of Chinese "stickit ministers," in fact. Under the rather too general heading 'Notes of the Quarter' we have to look for the reports of the Society's meetings, which seems somewhat disparaging to the Society. The reports themselves, however, well deserve to be read, and that carefully, for they contain, *inter alia*, in the April number, a very interesting discussion on Jainism and the modern Jains, initiated by Sir Monier Williams, and marked by the valuable feature of the personal testimony of a Jain, which Sir Monier and the Society may both be congratulated upon having thus elicited. We observe that the notes on foreign Oriental periodicals only include the *Zeitschrift* of the German Oriental Society, and the *Journal Asiatique*. But surely the Italian Asiatic Society has published some *Proceedings*, of which it would be worth while to inform English students of Oriental subjects.

THE 'Protest against Over-Examination,' which appeared in a recent number of the *Nineteenth Century*, is answered in the present number by Prof. Knight, Mr. Harold Arthur Perry, and Mr. H. Temple Humphrey. Lady Blake gives a striking account of the 'Booths of Newfoundland.' Dr. Lloyd Tuckey writes what is practically a defence of 'Faith-Healing as a Medical Treatment.' 'An Autumn Visit to Japan,' by Lord Eustace Cecil, depicts the improvement and progress that are visible in that country.—A thoroughly excellent number of the *Fortnightly* includes a 'Story of the Lighthouses,' by Prof. Tyndall; 'The Church Missionary Society,' by Mr. Eugene Stock and Canon Taylor; 'A Patriarch's Thoughts about French Women,' by M. Jules Simon; and an essay on 'Style,' by Mr. Walter Pater. M. Simon's thoughtful and interesting contribution deserves special commendation.—The *English Illustrated* for Christmas has an excellent paper on 'Surrey Farmhouses' and very numerous illustrations of high merit. It is a double number.—Mr. Henry James sends to the *Century* an essay upon 'London,' which, after the hysterical outcry against the ugliness of the capital we have lately heard, comes as a bracing tonic to our self-esteem. It is an admirably appreciative and delightful description of the feelings of an intelligent American first brought under the influence of London, and has some excellent illustrations by Mr. Joseph Pennell. 'From Sinai to Shechem' and 'A White Umbrella in Mexico' are valuable contributions; and 'Life on the Great Siberian Road' has extreme interest.—'The Multiplication of Books,' by Mr. Innes Shand, arrests attention in *Murray's*. Mr. H. H. Romilly's 'Sorcery and Superstition in New Guinea' is a valuable contribution to folk-lore and mythology. Part VI. of Mr. Wakefield's 'Foundation-Stones of English Music'

deals with "Carols."—Mrs. Barret Browning's is the subject of a not very profound notice in *Macmillan*. In the same magazine the Hon. Hallam Tennyson writes on 'English Sapphics' and Mr. George Saintsbury on 'Names in Fiction.' The subject of the last-named paper is new and interesting. 'Sir Richard Fanshawe' is the subject of a biographical paper by Mr. J. W. Mackail.—An excellent paper upon 'Wm. Whewell, D.D.,' arrests attention in *Temple Bar*. It has some very pleasant gossip. 'Society Poets' deals pleasantly with the writings of Præd, Leigh Hunt, and Locker.—To the *Gentleman's* the Rev. S. Baring Gould sends an article of antiquarian interest on 'The Wheel and the Gallows.' 'Shakespeare's Trees' are dealt with by Mr. Arthur Gaye, and Mr. Charles Hervey writes on the 'Letters of the Duchess of Orleans.'—A. K. H. B., writing in *Longman's* on 'Lord Westbury,' says that that brilliant lawyer did not care for office. Mr. Wm. Black depicts 'A Day's Stalking.'—'Country Dances' and 'Concerning Sheep' are the papers of most general interest in the *Cornhill*.

THE publications of Messrs. Cassell lead off with the *Encyclopædic Dictionary*, Part LIX., "Prepellent" to "Psammodynastes." "Printing" is treated at considerable length. There is a good sketch of a Malay proa, and the numberless words of Latin origin beginning with *pro* receive full explanation.—Part XXV. of the *Illustrated Shakespeare* includes '3 Henry VI.' and the beginning of 'King Richard III.' King Richard's dream is the subject of a specially spirited full-page engraving.—*Our Own Country*, Part XLVII., depicts the Highland Railway, Antrim, and Flintshire. A powerful picture of Pleasance Head is followed by views of Perth, Dunkeld, Taymouth, Killiecrankie, Cawdor, and other spots of interest in the Highlands. Antrim, Carrickfergus, and Dunluce Castles and the Giant's Causeway are also depicted.—*Old and New London* begins at St. Dunstons-in-the-East, has full-page illustrations of St. Katherine's Docks and Petticoat Lane, shows Jarrack's, and after passing Stepney turns to Bishopsgate Street and St. Helen's.—The *History of Music*, by Naumann, Part IX., has a portrait of Handel, treats of "Folk Music," "The Growth of Polyphony," "The Old French School," &c. Some curious old plates are reproduced.—*Picturesque Australasia* passes from Sydney to Melbourne, and has, *inter alia*, good views of the University and the new Law Courts.—The *Dictionary of Cookery*, Part XII., has four sheets devoted to the treatment of veal.—*Woman's World* is excellent in both letterpress and illustrations.

No. XVII. of the *Bookbinder* (Clowes & Sons) reproduces a Prayer Book of Mary Tudor. The papers it supplies on technical subjects have special value.

No. VII. of the *Scottish Art Review* (Stock) has a pleasing variety of contents.

No. XIII. of the *Bookworm* (Stock) has papers on 'French Bookbinding' and 'Books at Funerals.'

THE catalogue of books issued by Mr. G. P. Johnston, of 33, George Street, Edinburgh, includes very many curious and out-of-the-way volumes.

WE regret to have to record the death, at Dublin, on Nov. 26, of Mr. J. H. Glascott, of Ulster's Office, Dublin Castle. Mr. Glascott was one of those men whose labours did not show in print, but still his work was considerable, and he contributed in no small degree to the study of genealogy and its kindred subjects. It was he who in a great measure edited the 'Landed Gentry,' in conjunction with his chief, and largely assisted Ulster in his issues of his 'Peerage and Baronetage.' Though somewhat brusque in manner, he was always willing to help his brother genealogists, and give them all he could of his

well-stored genealogical mind; and his stock of family anecdotes was legion, and full of queer humour. He was a good herald, and Ireland can ill afford the loss of a man so well versed in the science, considering such men are few and far between.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

CURIOS.—("Bysshe.") Pronounced as nearly as possible like *bish* in *bishop*.—Simon Pure appears in Mrs. Centlivre's 'A Bold Stroke for a Wife,' in which there are a real and a pretended character of the name.

H. R. ALLAN ("Short Sermon on 'He that giveth to the poor lengtheth to the Lord,'" &c.).—In 1st S. ix. 589 this is attributed to Dean Swift.

C. E. GILDERSOME-DICKINSON ("Double Christian Names").—See 6th S. vii. 119, 172; viii. 153, 273, 371; ix. 36, 438; x. 214, 333.

A. ("And I'll go wooing in my boys").—Percy's 'Reliques,' 'Winifreda.'

JAMES TENNANT ("O, call us not weeds, we are flowers of the sea," &c.).—E. L. Aveline, 'The Mother's Fables,' 1861, p. 157.

NOTICE.

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

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

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

An early edition of the Poetry of the Antijacobin.

Rev. J. Hayes, 1, Whitehall Gardens, S.W.

Z. A. would be most grateful for name and address of, or to be put in correspondence with, "JUNIUS," who published a small book containing poems commencing as follows:—"Was morning and Love by a rose tree lay sleeping" (called 'Love and Jealousy'), and "O South-down Mag was a stout country lass." Has been told that the book is called 'Heart Visions and Realities' (published by Ward & Lock, 1860).—Park Avenue, Dunfermline, Fife, Scotland.

MEMENTO of MONMOUTH'S REBELLION

for SALE.—Four Letters and Declaration of John Hickett, a Nonconformist Divine, one of the victims of Jeffrey's brutality (concealed by Lady Lisle, for which she was executed); one letter of condolence, Lord Plymouth; four from Sir Raphe Freman, offering services of Lord Shannon for a consideration; one from J. Smith, offering influential services for money; two from Robt. Eyre, Chaplain to Kenilworth and Wells, describing his behaviour in prison, on the scaffold, and burial; and five other interesting letters.

H. EVANS, at C. Hindley's, 41, Booksellers'-row, Strand, W.C.

NORWICH, 37 and 39 (late 4 and 5), Timber Hill. —Mr. B. SAMUEL frequently has good Specimens of Chippendale, Wedgwood, Old Plate, Oriental and other China, Pictures of the Norwich School, &c.

LONDON, SATURDAY, DECEMBER 15, 1889.

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Notes.

PASTELS OR PASTILS.

The autumn exhibition (1888) of the Grosvenor Gallery has been the "first exhibition of pastels" in England; and the exhibition to be opened Jan. 1, 1889, is to be "supplemented by an exhibition of English pastels by Russell and others." I would ask, What is meant by *pastels*? This is a query that has not yet been propounded in the pages of 'N. & Q.'; perhaps because every one knows. And I would further ask, Should not *pastels* be more properly written *pastils*? According to Dr. Johnson, *pastel* is "an herb." Then he gives "*Pastil*, n.s. (*pastillus*, Lat.; *pastille*, Fr.), a roll of paste. 'To draw with dry colours, make long *pastils*, by grinding red lead with strong wort, and so roll them up like pencils, drying them in the sun'—*Peacham on Drawing*." In N. Bailey's 'English Dictionary' (fourteenth ed., 1751) I find "*Pastel*, a plant called woad"; and then, "*Pastil* (*pastille*, F. of *pastillus*, L.), a Crayon for painting." And he defines "*Crayon*, a Pencil of any sort of colouring Stuff, made into Paste and dried, for drawing in dry Colours on Paper, &c. F." And Dr. Johnson says, "*Crayon*, n.s. (*crayon*, Fr.), 1. A kind of pencil; a roll of paste to draw lines with. 'Let no day pass over you without drawing a line; that is to say, without working, without giving some strokes of the

pencil or the crayon'—*Dryden's Dufresnoy*. 2. A drawing or design done with a pencil or crayon." It would appear, then (to answer my own query), that crayons are the same as pastels—or pastils—rolls of coloured paste, so soft and friable that they may be blended by means of a leather stump or the delicate touch of the finger. The vehicle used specially adapts itself to the representation of portraits, with silks, laces, jewels, satins, furs, &c. The great English crayon-painter, John Russell, R.A., in his work 'Elements of Painting with Crayons' (Dublin, 1773), throughout speaks of "crayons," and not of "pastels" or "pastils," except once, in section vi., "Of Rolling the Crayons, and Disposing them for Painting," when he says, "The different composition of colours must be cut into a proper magnitude, after they are prepared, in order to be rolled into Pastils for the convenience of using them." He says that the best crayons for brilliant greens were made in Lausanne, in Switzerland, and were imported by Mr. Bonhote, Hay's Court, Soho. In Newman's 'Catalogue,' 24, Soho Square, not many years since, among the chalks and crayons are "Soft Swiss Crayons," "Finest Pastel Crayons," and "Wolff's Creta Lævis Pencils." These were crayons enclosed in cedar, similar to lead pencils. They enabled the sketcher to depict the landscape before him, with deft rapidity, in the greens, blues, reds, browns, and other colours that were presented to the eye. I think that cases of these pencils of assorted tints first appeared about the year 1845. At any rate, in 1847 and the two following years I took up the new fashion with avidity; and I still possess several sketches that I made at Kenilworth Castle and other places, drawn with these coloured pencils known as "Creta Lævis." Once, at the London Aquarium, I saw the performance of a peculiar artist, who was called "the Lightning Cartoonist"; and the startling landscapes and seascapes that he most rapidly produced in coloured chalks very much reminded me of the glaring effects in yellows, greens, reds, and blues that I was wont to bring forth by the aid of "Creta Lævis." My friend the Rev. J. G. Wood is perhaps the only artist who, in his popular "sketch lectures," knows how to use brilliant crayons for the instruction as well as the amusement of the crowded audiences who gaze on his huge black canvas, and wonder what he is going to draw upon it. I think that the "Creta Lævis" pencils must have gone out of fashion, together with those cardboard "scrapetints," from which the amateur artist, by aid of his penknife, could produce his high lights—and they certainly were very high lights—and thrilling effects of snow and moonlight.

In the large entrance hall of my present home, among other paintings, hang eleven crayon portraits, life-size and half-length, of various members

of my father's family in the last century. The largest and best is one of which I have had occasion to speak in these pages, and therefore I will now only say that it is the portrait of a clergyman, in wig, gown, bands, and chaplain's scarf, and that it is the work of John Russell, R.A., and a very brilliant example of that once popular artist and pupil of Francis Cotes (1725-1770). Russell was born in 1744, and died in 1806, and the picture in my possession (undated) was probably drawn between 1780 and 1790. Russell obtained his R.A.-ship in 1788, the year in which he made his crayon portrait of R. E. Sheridan, *ætat.* 37, now in the National Portrait Gallery. I have seen in the Louvre an exquisite specimen of Russell's crayons, representing, life size, a bright little girl, looking to the spectator and holding up cherries with her right hand, while she carries a basket of cherries with her left hand. In the Surrey Art Loan Exhibition, held at Guildford (Russell's birth-place), June, 1884, the Large or Western Hall, Room No. 2, was mainly devoted to an exhibition of the "Works by John Russell, R.A." It is said that he exhibited in London 337 pictures. The one in my keeping has been in the possession of the family from the time when it was painted, and has never been exhibited. Its dimensions are 22½ in. by 17 in., and of course it is under glass, as are the ten other crayon portraits that now hang in my hall.

Seven of these (19½ in. by 15½ in.) are by "Saunders," dated 1750. Who Saunders was I do not know. He is said to have been residing at Stourbridge, Worcestershire, when these portraits were painted, and the father, mother, two sons, and three daughters whom the seven pictures represent were living within five miles of Stourbridge. The portraits are extremely good and pleasing, and as fresh as though they had just come from the painter. Two other crayon portraits of old ladies (18 in. by 13 in.) may possibly be by Saunders, but are unsigned and have no date. The last crayon portrait (also 18 in. by 13 in.) has no name or date, and appears to be by a different artist and of an earlier period, as it represents a clergyman in wig, gown, and bands, who died early in 1730. These eleven portraits of members of one family afford a proof that in the last century no little popularity was given to crayons, pastels, or pastils. CUTHBERT BEDE.

DOGS MENTIONED BY SIR WALTER SCOTT.

(See 'Names of Dogs,' 7th S. vi. 144, 269, 374.)

I have compiled the following list of the dogs—limiting myself to those who are distinguished by a name—mentioned in the life and writings of Sir Walter Scott, whose name is as proverbial as a dog-lover as that of Victor Hugo is as a "child-lover," as Tennyson calls him in his fine sonnet.

For several of the names I am indebted to the 'Waverley Dictionary,' by May Rogers (Chicago, 1879), a very useful and, so far as the information contained in it is concerned, a very trustworthy book, but disfigured by very numerous misspellings of names. It is a pity that the authoress, who has otherwise taken great pains, and who seems to know the Waverley Novels almost by heart, did not revise her proofs more carefully. Perhaps in later editions these errors have been corrected. My own copy is, I believe, the first edition.

As I do not suppose my list is complete, your correspondents can supply any omissions they may notice.

Maida, stag-hound, the prototype of Bevis in 'Woodstock'; Bran, Nimrod, stag-hounds; Hamlet, Douglas, Percy, greyhounds; Camp, bull-terrier; Spicey, terrier; Finette, setter.—Sir Walter's own dogs.

Pandour.—Mr. Skene's dog, mentioned with Camp in 'Marmion,' introduction to canto iv.

Yarrow, sheep-dog.—'Marmion,' same reference as the last.

Stumah (*i. e.*, Faithful); Lufra.—'Lady of the Lake.'

Ban, Buscar, deer-hounds; Bran, greyhound.—'Waverley.'

Wasp, terrier; Mustard and Pepper, terriers; Plato, spaniel; Yarrow, sheep-dog.—'Guy Mannering.'

Juno, setter.—'Antiquary.'

Killbuck.—'Black Dwarf.'

Elphin, spaniel ("Ye ken our dog's name, and it's no a common ane").—'Old Mortality.'

Lucy, spaniel.—'Rob Roy.'

Dustiefoot.—'Heart of Midlothian.'

Talbot, Teviot, deer-hounds.—'Bride of Lammermoor.'

Balder, wolf-dog; Fangs, "a sort of lurcher, half mastiff, half greyhound."—'Ivanhoe.'

Wolf, stag-greyhound.—'Abbot.'

Bash, Battie, greyhounds; Belzie, bulldog.—'Fortunes of Nigel.'

Talbot, Beaumont, boar-hounds.—'Quentin Durward.'

Neptune; Thetis.—'Redgauntlet.'

Thryme, wolf-dog.—'Betrothed.'

Roswal, stag-greyhound.—'Talisman.'

Bevis, wolf-dog.—'Woodstock.'

Charlot, spaniel.—'Fair Maid of Perth.'

Wolf-fanger, hound.—'Anne of Geierstein.'

Camp figures in three of Scott's portraits, the best known of which is that painted by Raeburn in 1808, representing Scott sitting under a ruined wall, with Hermitage Castle in the background, a book in his hand, and Camp—who I hope was not so fierce as he looks—at his feet. The frontispiece to the sixth volume of the 1869 edition of Lockhart's 'Life of Scott' is a full-length portrait

of Sir Walter's elder daughter Sophia, Mrs. J. G. Lockhart, with a very large dog standing beside her, but which dog this is I do not precisely know.

Lockhart says ('Life of Scott,' same edition as above, vol. v. p. 349) of Scott's friend John Balfour—"Rigdom Funnidos," as Scott used to call him, after a character in Henry Carey's burlesque play—that "his horses were all called after heroes in Scott's poems or novels; and at this time he usually rode up to his auction on a tall, milk-white hunter, yclept Old Mortality, attended by a leash or two of greyhounds—Die Vernon, Jenny Dennison, and so forth, by name."

JONATHAN BOUCHIER.

Ropley, Alresford.

PROTESTANT AND PAPIST, 1716-1731.

(Concluded from p. 423.)

One of the most notable points in favour of the Catholics, in interpreting the disinheriting statute of 1700, was the doctrine that the burden of showing that the declaration required by the Act had not been made rested with the Protestant plaintiff. A Bill to remedy this was rejected in 1706. It was even held* that, as this was a penal statute, and the law would never compel a party to incriminate himself, the defendant could not be asked to discover to the plaintiff whether he, or even the testator under whom he claimed, was a Papist or not. In carefully numbering and preserving all his cousins' letters Mr. Beresford seems to have had a wary eye on such a plea as this, and to meet it he would no doubt have brought out with a flourish that confiding postscript in which Mdle. Chaumont exhorted her aunt to reflect on the advantage of dying a member of the Catholic Church.

But assuming the law was strong enough to oust Mrs. Skipwith and the Chaumonts, it seems far from certain that it would have given its decree in favour of the usurping Beresford. The will† seems to have given the property to Mrs. Skipwith for life, then to the three Chaumonts, with a gift over of their shares (only in the event of their dying without issue) in favour of Beresford. No doubt Mrs. Skipwith was disabled, and the Chaumonts were disabled, for they were all Papists; but, as to the Chaumonts' issue, in whose favour a gift was here implied by law, they were unborn. Who, then, could say they were Papists, or would be Papists? This was just the kind of difficulty the judges loved to get hold of and fling in the face of the enterprising litigant. Indeed, it was in one case actually held that in order "to preserve the con-

tingent remainder" to the unborn sons of a Papist, the Protestant next in remainder after them must be kept out of the estate till the Papist died without Protestant issue, and in the mean time the Protestant heirs-at-law of the person creating the settlement were entitled to the rents.* According to this doctrine the real person entitled would be not Edward Beresford, but the nearest Protestant heir of Mrs. Ayscough. At this point the shadow of one Mr. Fuller Skipwith, mentioned once in the correspondence, looms vaguely in the background. To judge by his name, he would evidently be entitled as heir in priority to Beresford; and as it appears he was not in correspondence with his relations at Namur, it may be supposed he would not be disqualified as a Papist. At all events, we may imagine it would have been uphill work to prove he was such if he chose to deny it.

On the whole, the prospect of litigation could not have been inviting, and Beresford must have comforted himself mightily with the idea of quietly buying up for a tenth of its value the interest of the only persons who were likely to come forward against him. Alas! as his legal friend no doubt was not slow to point out, here another difficulty arose. According to the Act, the Papists could take nothing; and it must, therefore, naturally follow that they had nothing they could convey to any one else. A plaintiff in ejectment was actually successful in ousting an unfortunate Protestant who had laid out his money on the security of a Papist's mortgage.† Here, if the *démolition* was to be a happy one, and our Protestant was to be "made secure," some legal miracle was urgently needed. Was there no *deus ex machina* capable of performing it? Beresford hints in his letter to his adviser that his cousins might "sue out a fine and recovery"—alluding, with some confusion, pardonable in one not professionally versed in such matters, to those two time-honoured legal conjuring tricks, which, after being performed for some four or five centuries with undiminished applause, only received their quietus from the legislature in 1834.‡ By means of a "fine," a farce in one act, so to speak, a feat most marvellous in legal eyes was accomplished; man and wife was (or were?) constituted for the nonce two separate persons, and a married woman was thus privileged to consent to the sale of her lands by her husband, he being thus enabled to pocket the proceeds without accounting to her heirs. A "recovery" was a more mysterious proceeding, and required the complicity of at least a third party, who as "a man of straw" could be safely called upon to take the risk of an action at the hands of indefinite generations of

* Smith v. Read (12 Geo. II.), 1 Atk., 526.

† I judge of the contents only from the correspondence. I cannot find the original at Somerset House. Perhaps some East Anglian reader may have the curiosity to search for it at Lincoln.

* Carrick v. Errington (1726), 2 P. Williams, 361.

† Pelham v. Fletcher, Bacon's 'Abridg.,' s.v. "Papist."

‡ 3 & 4 Wm. IV., c. 74, an Act regarded as a masterpiece of legislative machinery both in design and execution.

unborn heirs and disappointed remainder-men. This furnished a means by which a tenant in tail could with impunity defeat the claims both of his own posterity and of all the remainder-men and reversioners entitled in their default, practically dealing with his estate as an absolute owner.*

Yet it is to be feared that he who entered the temple of Themis, blind—or at least given to winking—as the goddess certainly was, would be unfavourably received if he attempted the profanation of her rites by impudently applying them to purposes not sanctioned by her wisdom at their institution. The court, whose formal sanction was necessary to the validity of a fine or a recovery, would be rigidly jealous of any abuse of its procedure.

Like many others, no doubt, Edward Beresford thought a purchase from a Papist too risky to be ventured on even at a heavy discount. He was wise enough to hold on quietly, and a year or so later Parliament came to his assistance. An Act was passed by which legal sanction was given to purchases by Protestants from Papists, in the absence of due notice at the time of sale of any claim by the person entitled in the Papists' default.†

Yet it appears he had no occasion at present to avail himself of the Act, for nearly fourteen years later we find the *status quo* still maintained, except that we may fairly assume Mrs. Skipwith to have at length ended her misfortunes.

Mary Chaumont writes thus :—

to Edward Berrisford Esq^r. at his house in Lincoln,
London 8th y^e. 1731.

Sir,—having laid my aunt Ascoughs will before my counsel, m^r pigot, of the Temple, he has given me his opinion that I have wright to my aunt's Estate. You were formerly pleas'd to offer a composition, and I being now upon y^e spot am ready to receave your preposals; otherways I shall proceed in chancery as my Counselor advises, so expect to hear from you, and am, Sir,

Your most humbele seruant

MARY CHAUMONT.

my direction is at number 15 in glocester street nere red lion square, but if you please you may deliuer y^r answer to y^e person shall giue you y^r from me.

On the back is a draft of Beresford's reply, as follows :—

Mad :—I reced yo^rs Nov. 5th wherein you say M^r. Pigot tells you by M^s. Ayscoughs will you have a Right to her Estate, w^{ch} I beleive must be a mistake for yo^r Bro: & sister terretia [Theresa] has an equal right wth you if they are living; if dead, then it devolves upon you—in y^e next place you put me in minde y^t I offer'd a Composition, w^{ch} I did not, but I did more Honorable, fore I produced an acct under yo^r aunts own hand where it appear shee dyed indebted to me in a large sum of money—there was an Estamate made of y^e Estate, & out of civility I offer'd to pay the Balance, because I knew by o^r Lawes you could not inherit anything; but you was so ungenorous as t- insist vpon all or none.

* Taltarum's case, Year-Book, 12 Ed. IV., p. 19.

† 3 Geo. I., c. 13. This was, of course, a very substantial inducement to the Catholics to sell their estates forthwith.

You threaten me with a Bill [in] Chancery—I am ready to carry it before y^e Lds.—I've toe sonns booth of y^e Law w^{ch} will [defend] my Right.

Here the curtain falls upon the little drama, and the final development of the plot must be left to the imagination of the sympathetic reader. Indeed, I cannot help thinking the whole story would do very well as the basis of a romance. As I have already hinted, the circumstances lead me rather to the conclusion that the Chaumonts never proceeded with, or, at least, never succeeded in their claim. I find in 1773 and 1774 a certain estate, Hardwick, in Lincolnshire (no doubt identical with the "Hardwick lands" mentioned by Mary Chaumont), disposed of by the will and codicil of one Isabella Beresford, spinster, of the close of Lincoln, who seems to have been one of Edward Beresford's daughters. Perhaps the matter may prove so far interesting to some Lincolnshire correspondent as to elicit an authoritative solution of the doubt. Should these lines meet the eye of any of Mr. Beresford's descendants, who are possibly the present possessors of "Hardwick lands" or "Daglands," I trust their respect for their ancestor may not be thereby abated. The romantic sense of sympathy which the earlier letters awaken naturally inclines one to take the side of the persecuted Catholics; but except that Mr. Beresford seems from his letters to change his ground in a rather uncertain manner, there appears no real reason to doubt his statement that he was entitled as a creditor to best part of the estate. He may, after all, have returned to his former proposal and paid his cousins the fair value of all they would have been entitled to if the persecuting statutes had never been passed.

In conclusion, I may add that though that disgraceful Act of King William was not absolutely repealed till 1846 (9 & 10 Vict., c. 59), the disabilities created by it were avoided in the case of all Roman Catholics who duly took the well-known oath provided for them by Savile's Act of 1778 (18 Geo. III., c. 60), for securing their full political allegiance to the reigning house.

CHAS. FREDC. HARDY.

Gray's Inn.

MR. HARDY refers (*ante*, p. 422) to "an Act passed 1728" as being 13 Geo. I., c. 28. As George I. died in 1727, and 1728 would have been the fourteenth year of his reign, I shall be glad if MR. HARDY will explain what seems to me a discrepancy in his statement. JOHN RANDALL.

THE 'GOSPEL OF BARNABAS.'—This apocryphal book is mentioned by Fabricius, in his 'Codex Apoc. N. T.,' and also by Jeremiah Jones, in his valuable work on the canon of the New Testament, but neither writer throws any more light on the subject than is to be obtained from the fourth volume of 'Menagiana,' from which Fabri-

cious, as well as Toland in his 'Nazarenus,' has simply copied. We learn from Sale that the book was held in high esteem by the Mohammedans, especially on account of its references to the founder of their religion, who is (in the Arabic version) foretold as the "messenger of God who was to perfect the dispensation of Jesus," &c. This Arabic version is alluded to, although not by name, by Reland, in his little book 'De Religione Mohammedica,' but it is not clear from the little he says of it that he, any more than Sale, had ever seen a copy. The version used by Sale was in Spanish, and his account of it is as follows:—

"It contains 222 chapters.....and is said, in the front, to be translated from the Italian by an Arragonese Moslem named Mostafa de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS., who was a Christian monk, called Fra Marina, tells us that having accidentally met with a writing of Irenæus (among others), wherein he speaks against S. Paul, alleging for his authority the Gospel of S. Barnabas, he became exceedingly desirous to find this Gospel."

The story goes on to tell us how he discovered a copy in the library of Pope Sixtus V., and thereby (*having stolen it* in order that he might study it more at leisure!) became a convert to Mohammedanism. Whether this was an Arabic MS. or Italian is not clear; but assuming, as seems more probable, if, indeed, the whole story is not pure fiction, that it was the latter, it may have been the same MS. which was given in 1713 to Prince Eugene of Savoy by J. F. Cramer of the Hague.* Whatever truth there may be in the rest of the story, one thing at least is beyond question, and that is that Fra Marina found nothing in Irenæus to set him on the search for this "Gospel." Nothing seems to be really known as to the date of its composition (I am now alluding, of course, to the original document, which was certainly in existence long before the time of Mohammed, and not to the later version, in which the prophecies relating to him were interpolated); but even supposing it to have been in existence in the time of Irenæus, which is by no means probable, there is certainly not a word in his extant writings which can by any ingenuity be interpreted as alluding to it. But as I have already hinted, the whole story of Fra Marina and his discovery has all the appearance of pure fiction, and may, therefore, be dismissed without further notice. The Italian MS. is supposed to have been written about the year 1450, but of the probable date of the Arabic from which it is translated I can find no mention. Nor can I find any further account of the Spanish beyond what Sale tells us, except that, about fifty years later, Dr. White, in his 'Bampton Lectures' for 1784, mentions "a complete copy," together with an English translation of "a considerable part" of it, which was lent him by his friend Dr. Monkhouse, of Queen's

College, Oxford. It may be worth inquiry whether this Spanish, or, better still, any copy of the Italian version is still in existence. As to the original, pre-Mohammedan document, it seems to be universally acknowledged by all Christian writers that no trace of it any longer exists. Were it otherwise it might be interesting to compare the two, and thereby ascertain the nature and extent of the post-Mohammedan interpolations and alterations. F. N.

A SPECIMEN OF GALLICIZED ENGLISH.—In 'N. & Q.,' 7th S. vi. 405, I have given 'A Specimen of Pure English,' largely copied from Schele de Vere. I now present the contrast to it, also mainly derived from the same author:—

"To defend his conquest, the Norman gained possession of the country; and, master of the soil, erected fortresses and castles, and attempted to introduce novel terms. The universe and the seasons, the planets and comets, and even the ocean, attest how much was impressed with the seal of the conqueror. Hills became mountains, and dales valleys, streams were called rivers, and woods were forests. The deer, the ox, the calf, the swine, the sheep appeared on the sumptuous table of the noble as venison, beef, veal, pork, and mutton. Salmon, sturgeon, lamprey, and bream became notable as delicacies; serpents and lizards, squirrels and conies, falcons and herons, quails and pigeons, stallions and hackneys were novel names in the list of the contents of the animal kingdom; whilst the old worts became herbs or vegetables, and included onion and borage, lettuce and sage; together with such flowers as the primrose and violet, peony and gentian, columbine and centaury. New titles of rank and dignity appeared in duke and marquis, count and viscount, baron and baronet, squire and master. The mayor presided at the council above the Saxon alderman. The list of the officers of the government comprised chancellor and peer, chamberlain and ambassador, general and admiral. The king indeed retained his title, but the state and the court became French; the administration was carried on according to the constitution; treaties were concluded by ministers and submitted for approval to the sovereign; the privy council was consulted on the affairs of the empire, and loyal subjects sent representatives to parliament. There the members debated on matters of grave importance, on peace or war; ordered the army and navy, disposed of the national treasury, contracted debts, and had their sessions and their parties. At brilliant feasts and splendid tournaments the flower of chivalry was assembled; heraldry abounded with its foreign terms, emblazoning the shield with pale and fess, chevron and saltire, disposed upon or argent, gules, azure, vert, sable, or ermine, and covering it with a miscellaneous and marvellous array of heraldic charges, from the lion rampant to the diminutive roundel. At magnificent assemblies beauty and delicious music enchanted the multitude of dancers. A new splendour was adled to society, and foreign customs polished the manners and excited the admiration of the ancient inhabitants, who, charmed by such elegance, recognized in their conquerors persons of a superior intelligence; and admirably endeavoured to imitate their peculiarities and fashions, and even introduced numerous strange terms into a language which was thus rendered singularly complex."

In this specimen the number of French words is abnormally great, and rises to the very high rate of 50 per cent. I doubt if a much higher rate can

* See 'Menagiana,' iv. 321, ed. 1716.

possibly be obtained in a somewhat long example without a much greater display of effort.

WALTER W. SKEAT.

FOLK-LORE: SUPERSTITION ABOUT BANNS.—Richard Cleasby, author of the 'Icelandic Dictionary,' records in his 'Diary,' Sept., 1843, that while posting from Calmar to Malmoe, through Gothland, he had occasion to stop at a parsonage, called Hoby, to inspect the celebrated stone called "Runamo," and that "before leaving the parsonage he heard a piece of superstition which showed the state of mind of the middling agricultural class. A *bönde* (farmer) came to arrange for the clergyman marrying him; and after all was settled, hastened back to remind him on no account to publish the banns when the moon was on the wane, but when it was increasing. The expressions he made use of were *ny* and *neðan* ("Life of Richard Cleasby," by Sir G. W. Dasent, prefixed to the 'Icelandic Dictionary,' Oxford, 1874, 4to., p. xciv. Is a similar feeling traceable elsewhere in ancient or modern times? There is a common saying that pigs should be killed while the moon is waxing, and never when it is waning.

W. E. BUCKLEY.

BED-ROCK.—I met with this word about the middle of September in a newspaper, and though I had never seen it before, I did not take a note of it, because I thought it was probably a well-known word. And then, shortly afterwards, when I discovered that it was neither in the 'N. E. D.' nor in any other dictionary I had, I could not, of course, lay my hand upon the passage in which I had read it. I am unable now to say precisely in what sense the word was used, but I think it was in that of the real basis or root of a matter or question. In mines a stratum or seam often reposes upon a rock, which might well be termed the *bed-rock** of that stratum, and so the *bed-rock* of a matter would be its root stripped of everything adventitious. But is this really the meaning of the word, if it is known to exist? The moral of this note, at all events, is, Swear by Capt. Cuttle.

F. CHANCE.

Sydenham Hill.

MISSAL.—Why will persons continue to misuse this word? The following passage has just caught my eye in the columns of a contemporary. The writer is referring to a copy of a manuscript which has no relation to the mass or other church service: "The colours used for the missal letters and the final touches of the rubricator are carefully indicated." By "missal letters" I conclude the writer means large capitals. If he does mean this, it would have been much better to say so. ANON.

* In Schiller's 'Technological Dictionary' (1878), however, I do not find the term, although I find *bed-stone* = "lower millstone of a mill."

SPELLBINDERS.—The last presidential campaign has given birth to the new word "spellbinder." I give you its *raison d'être* from the *New York World*, Nov. 15:—

"The 'Spellbinders' end of the Republican party in this vicinity had its innings of rejoicing last night. It took the form of a dinner at Delmonico's, and there were just 111 'Spellbinders' present. Each one was a campaign speaker, and had in his time held an audience 'spellbound,' or thought he had. Hence their title."

HALKETT LORD.

Scotch Plains, N.J., U.S.

INSCRIPTIONS ON HOUSES.—As some of your correspondents have referred to the subject, it is possible that they may be glad to see reprinted in 'N. & Q.' the following paragraph, which I cut from the *Globe* of Sept. 15:—

"The Historische Verein of Schaffhausen is making a collection of the countless inscriptions upon private houses which abound in Switzerland. They are mostly in rhyme, and often marked by a pithy humour."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

RELICS.—In MS. Egerton 2603 is a paper, apparently a report made *circa* 1500 on the relics in the Cathedral Church at Coventry, which I do not remember ever to have seen in print, and think is worth publishing. The note at end of list seems to be about a score years younger than the rest:—
The Inventorie of all maner of Reliques conteynyd in the Cathedrall Church of Couentrie.

first a shryne of Saynt Osborne of Copper and gylt.
Saynt Osbornes hedde closyd in Copper and gylt.
A parte of the Hollye Crosse in Sylvr and gylt.
A Reliq'e of Thomas of Canterbury, p'te sylvr and p'te copper.
A pece of Owre ladyes Tombe, Closyd in Copper.
A Relyquie of Saynt Cisilies foote, p'te sylvr and p'te copper.
A Crosse w't a Relyquie of Saynte James, Sylvr and gylt and set w't stones.
An Image of Saynt George w't a bone of his in his shelde, Sylvr.
An Arme of Saynt Justyne in Sylvr.
An Arme of Saynt Jerome in Sylvr.
An Arme of Saynt Augustyne in Sylvr.
A Reliquie of Saynt Androwe in Copper and gylt.
A Ribbe of Saynt lawrence in Sylvr.
An Arme of Saint Sylvyne in Sylvr.
A[n] Image of on of the chylderne of Israell of Sylvr.
A smale ehryne of the Appostells of Copper and gylt.
A Reliquie of Saynt Katern, in Copper.
A barrell of Reliq'es of Confessors, of Copper.
A Reliq'e of the thre kyngs of Colleyne, of Copper.
iiij lyttell Crosses of Copper.
ij Bagges of Reliquies.
Owre ladies mylke in Sylvr and gylt.
Another and later hand:—

And among thees reliques yor lordshipp shall finde a pece of the most holly iawe bone of the asse that kyllyd Abell w't dyvers like.

H. HALLIDAY SPARLING.

OMNIBOATS: ELECTROLIER.—I note the following horrible additions to the English language:

omniboats, advertised by the new Thames steamer company in October; *electrolier*, advertised in *Bradshaw* in November, meaning a chandelier for electric light. EDWARD H. MARSHALL, M.A. Hastings.

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.

CHILDREN.—I believe that the proper official designation for pupils of the older public schools, commonly called "boys," is, or was, "children." I should be glad to receive examples of this of any date. The statutes (when in English) and records of the schools will no doubt afford many. Is it still applied to choir-boys, other than "the children of the Chapel Royal at St. James's"? For the latter our earliest examples are of date 1510: earlier instances will be acceptable. "Boys" were, apparently, in early times creatures of a lower and rougher order; for, in the instructions to a child how to deport himself he is told, "With brothels [= low fellows] ne boies loke thou with hem neuer play." "Boys" have looked up, and begun to look down upon "children" since the days of "Stans Puer ad Mensam."

J. A. H. MURRAY.

The Scriptorium, Oxford.

LATIN MOTTO OVER THE PORCH OF A COUNTRY HOUSE.—A motto "Salve vite vale" has been suggested by a friend as an inscription to be placed over the porch of a country house. Other friends criticize the "vive," as being of doubtful signification. I shall be glad to have the opinion of any of your readers upon this point, or the suggestion of an alternative motto, to consist of not more than two words.

HUGO.

DRESS OF LONDON APPRENTICE TEMP. ELIZABETH.—Can any of your readers tell me where I can find a description, either pictorial or verbal, of the ordinary dress of a London apprentice temp. Elizabeth? Would such costume vary in accordance with the particular trade? I have looked in Planché's 'History of Costume' without result.

M. G. D.

LORD LISLE'S ASSASSINATION.—In a MS., written 1739, there is an allusion to an Irishman named James Cotter,

"whom K. James [II.] had from a trooper in the Guards raised to a Lieut.-Coll.'s Commission, the Honour of Knighthood, and an Estate in the county of Cork for his assassinating Lord Lisle as he came out of a church in Switzerland."

I should be glad of information as to the nobleman referred to, the date, and particulars of his assassination.

C. S. K.

HIGHERING.—Is this word of recognized use in the sense of "raising"? A youth writing to me from Rugby in reply to an advertisement says, "I am desirous of *highering* my position." Or is it a provincialism? I think the word, as an opposite to *lowering*, might serve a useful function in certain cases where *raising*, though strictly accurate, does not express the meaning with equal aptness.

EDWARD WOLFERSTAN.

Arts Club, Hanover Square.

["Bettering my position" is, of course, the customary phrase.]

THOMAS LUCAS, SOLICITOR-GENERAL TO HENRY VIII.—I have lately seen in the chancel wall of Little Saxham Church, Suffolk, the remains of the cenotaph of this Thomas Lucas. I shall be glad to know the date of his death and where he was buried. When did the practice commence of knightng solicitors-general? D. K. T.

ANAGRAM ON VOLTAIRE.—In the 'New English Dictionary' the following quotation is given under the word "Anagram." I should be much obliged if any one would explain this perplexing anagram, as I fail to detect it. Voltaire's real name is François Marie Arouet. "Carlyle, 'Fredk. Gt.,' II. vi. ii. 14: 'Monsieur Arouet Junior (le Jeune or l. j.), who, by an ingenious anagram.....writes himself *Voltaire* ever since.'" M. J. JONAS.

^{5 7 2 1 8 4 3}
[AROUET L(e) J(cune)=VOLTAIRE.]

JOHN, EARL OF WERTHEIM, 1407.—Can any reader of 'N. & Q.' tell me where I can find the correct blazon of the arms of Johann, Earl of Wertheim, who died in 1407, and has a sumptuous monument in the church of Wertheim? The arms are: Quarterly 1 and 4, a demi-eagle displayed in chief, and in base three roses; 2 and 3, Barry of five; but I can nowhere find the tinctures.

W. H.

WESTMORELAND AND CUMBERLAND YEOMANRY CAVALRY MEDAL.—The obverse of this silver medal (size 24) has the bust of Her Majesty in miniature (similar to that on the current florin). On the reverse is a garnished shield, with a mounted trooper in high relief on each side as supporters. On the shield, party per pale, are dexter the arms of the city of Carlisle, and sinister (?) in chief a three-quarter length of king crowned holding a sword in dexter hand and an orb in the sinister; in base three stags' heads coupé, 2 and 1. What does this blazon represent? Answers will greatly oblige JOHN A. FOWLER.
55, London Road, Brighton.

BUNAPARTE'S HABEAS CORPUS.—In a letter from Charles Lamb to Southey, dated August 9, 1815, the following passage occurs: "I hear Buonaparte has sued his *habeas corpus*, and the twelve

judges are now sitting upon it at the Rolls." Can any of your readers direct me where to find any account of this application? I am not aware that it is reported in any of the contemporary law reports or in the State Trials, and Lamb's latest editor, the Rev. Alfred Ainger, is silent on the subject.

H. H. S. C.

'BOOK OF JASHER.' Translated into English from the Hebrew by Flaccus Albinus Alcuinus. 4to. Bristol, printed for the Editor by Philip Rose, 1829.—Who was the editor or author? When and where did Dr. Donaldson publish his Jasher; and what is the full title of that work?

G.

WILLIAM PARRY.—Dr. Motley, in his work 'The United Netherlands' (vol. i. p. 2, ed. 1876), speaking of William Parry, says:—

"Fortunately that member of Parliament had made the discovery in time—not for himself, but for Elizabeth—that 'The Lord was better pleased with adverbs than nouns.'"

What did he mean?

IGNORAMUS.

ENGLISH POETS.—A leading article in the *Standard* newspaper of November 8, states that "the English race" has produced "a greater number of poets, and great and exquisite poets, than any other land." The confusion between "race" and "land" makes the statement somewhat indefinite. I should feel obliged by evidence, or by references to admitted authorities, in either proof or disproof of so striking a thesis.

JOHN W. BONE.

COL. HUGH FRASER.—I am anxious to discover any descendants of Lieut.-Col. Hugh Fraser, who died in Ireland in command of the 72nd Highlanders on May 5, 1801. He entered the army in 1775 as a lieutenant in the 1st Battalion 71st Regiment. He served with much distinction during the war in Mysore, and some high ground near Seringapatam, the scene of his gallantry, was named Fraser's Hill. At his death he bequeathed 500*l.* to the officers' mess of the 72nd. I am particularly desirous of obtaining a portrait of this officer, if one exists.

G. EGERTON, Lieut.

Hythe, Kent.

A MAYOR'S TITLE.—In the programme of the Royal Archaeological Institute's congress, held at Leamington this year, I notice that while the other mayors are styled "the worshipful," the Mayor of Coventry is styled "the right worshipful." Is this accidental or intentional; and if so, how comes the Mayor of Coventry to be so distinguished?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

BURIAL OF A HORSE WITH ITS OWNER.—In Southey's 'Letters of Espriella,' second edition, 1808, vol. i. p. 52, the case is mentioned of a man

near Salisbury who, "in derision of religion," ordered that his horse should be slaughtered and buried with him. Is this a fable? If true, it looks like the last survival of a very old custom.

ANON.

MONKEY ISLAND.—In 1770 there was a plan afloat for a canal from Monkey Island to Isleworth. Where was it?

C. A. WARD.

Walthamstow.

COLLINGWOOD AND THE LADIES.—Can any of the readers of 'N. & Q.' explain the following passage (italicized), taken from a letter which was written shortly after the battle of the Nile by Sir Alex. Ball, Governor of Malta, to Sir James Saumarez of the *Orion*, then on leave at Bath: "When you get your second medal, *beware of the ladies, if they hear such a story of you as of our friend Collingwood*?" I quote from Sir John Ross's 'Life of Admiral Lord Saumarez,' vol. i. p. 275 (near the foot of the page). I am not ignorant of how Collingwood refused his second medal—that for the battle of St. Vincent—because none had been granted him in the distribution after the action of the "glorious 1st of June"; nor how Earl St. Vincent backed him up for so doing, while Earl Spencer, the First Lord of the Admiralty, conceded (by at once granting him Lord Howe's medal) that Collingwood had not been fairly dealt by. Where, however, do the ladies come in; and what story did they hear about Collingwood?

EDWARD JAMES FRASER.

EPPINGEN, a town of the Schwartzwald.—Is the etymology known to our German cousins?

R. S. V. P.

SALOOP.—In 'The Praises of Chimney-Sweepers' Lamb writes of "saloop," and describes it as "a composition, the groundwork of which I have understood to be the sweet wood 'yclept sassafras." "The only Salopian house" for the vending of saloop is that of Mr. Read, "on the south side of Fleet Street as thou approachest Bridge Street." I should be glad to have some information about saloop. Has the word any connexion with Shropshire? Is the beverage in use now; and is there a Salopian house in existence? Is there reason for believing with Lamb that sassafras is the groundwork of the composition? References to other writers who mention the word would be acceptable.

ISAAC BAYLEY BALFOUR.

THE DOMINICAN RULE.—Can any of your readers tell me where I can find a copy of the Dominican rule?

HENRY LITTLEHALES.

POETICAL REFERENCES TO LINCOLN.—Will some of your many readers do me the favour of mentioning any poetical references to Lincoln? A lady friend of mine is proposing to publish a series of views of the city, cathedral, castle, &c.,

to each of which she wishes to append a poetical quotation. But Lincoln appears to have been singularly neglected by our poets. Besides Wordsworth's "Lincoln on her sovereign hill," Chaucer's mention of "yonge Hew of Lincoln," Macaulay's ballad on the 'Armada,' and J. Mason Neale's prophetic lines on the "long processions" which were one day to "sweep through Lincoln's aisles," I am unable immediately to recall any passages suitable for my friend's purpose. But there may be many unknown to or forgotten by me. For reference to these, either privately or through your columns, I shall be grateful.

EDMUND VENABLES.

Precentory, Lincoln.

BURLINGBROOK.—There exists a plan of Lord Burlingbrook's house and gardens in St. Botolph's, Bishopsgate Without. Who was this Lord Burlingbrook? Is he named in Collins's 'Peerage'?

C. A. WARD.

Walthamstow.

ANONYMOUS POEM.—Do any of your readers remember the words of a short anonymous poem, about twenty lines, left some years ago in the museum of the College of Surgeons near a case containing a skull? It commenced:—

Behold this ruin, 'twas a skull
Once of the ethereal spirit full

And further on occur the lines:—

Within this hollow cavern hung
The ready, swift, and tuneful tongue.

YORICK.

JOSEPH FORSYTH.—In Joseph Forsyth's work on 'Italy,' p. 459 (fourth edition), I find the following:—

"Frascati. I was introduced to Cardinal York by an Irish gentleman residing at Rome. When my name and country were announced he said he had heard of second sight in Scotland, but never of Foresight, and this poor joke drew a laugh from all that understood English, which his Holiness talks pretty well for a foreigner. When my friend told him that my grandfather fell in the Stuart cause the recollection of that cause drew a tear into his eye, an emotion to which he is very subject."

The whole account of the interview is interesting; but I quote so far only, as the object of this query is to ask if any one can tell me when and where Joseph Forsyth's grandfather fell in the Stuart cause, and also whether he refers to his paternal or maternal grandfather? Joseph Forsyth was born in 1763, and was one of the sons of Alexander Forsyth, merchant in Elgin, by Anna Harrold, his wife, and was brother of the late Mr. Isaac Forsyth, at one time well known to visitors to Elgin.

H. W. FORSYTH HARWOOD.

12, Onslow Gardens, S. W.

"CRITO," *nom de plume* of a writer in Nichols's 'Literary Anecdotes' in 1789.—Can any reader give the real name of this writer? He was evi-

dently well known to other writers of that day, and apparently a man of some note.

JOHN E. T. LOVEDAY.

AUTHORS OF QUOTATIONS WANTED.—

I shall be glad to ascertain the authorship of the lines:—

Great is the crime in man or woman
Who steals the goose from off the common.
But who shall plead that man's excuse
Who steals the common from the goose? R. G.

Replies.

SHAKSPEARE.

(7th S. vi. 364.)

MR. HALY, in his note on the above subject, takes exception to the expression that Shakespeare was at all a man of "low extraction," and proceeds to say that "the very fact of his father having had a family coat of arms, together with a crest, granted him by the Heralds' College, shows that he held a high position amongst the community of Stratford-upon-Avon." I am far from saying that Shakespeare was a man of low extraction, for I think that then, as now, a descendant of English country yeomen may have had far better blood in his veins than half the titled and ennobled plutocrats of the present day. But is MR. HALY justified in assuming that because John Shakespeare received a grant of arms from the Heralds' College, he must himself necessarily have been of "high respectability and consideration"?

There has lately been an interesting discussion in the public press upon the very subject of this grant of arms to the father of William Shakespeare; but I have failed to observe, from what I remember and saw of it, that the position taken up by Mr. Halliwell-Phillipps in regard to this matter has been in any way shaken. I should like, if I may be allowed, to call Mr. HALY's attention to what has been written and published as the considered opinion of one of the greatest living authorities upon anything connected with the private life and domestic surroundings of our greatest poet. That he was not of MR. HALY's opinion, that it was John Shakespeare's own merits that obtained him this honour, but the interest of his son, who was now rising into fame, we may gather from the following passage in Mr. Halliwell-Phillipps's 'Outlines of the Life of Shakespeare' (seventh edition, i. 130):

"There is preserved at the College of Arms the draft of a grant of coat armour to John Shakespeare, dated in October, 1596, the result of an application made, no doubt, some little time previously. It may be safely inferred, from the unprosperous circumstances of the grantee, that this attempt to confer gentility on the family was made at the poet's expense. This is the first evidence that we have of his rising pecuniary fortunes, and of his determination to advance in social position."

This application was not successful, apparently; for towards the close of the year 1599, as Mr.

Halliwell-Phillipps tells us, a renewed attempt was made by the poet to obtain a grant of a coat of arms to his father:—

"It was now proposed to impale the arms of Shakespeare with those of Arden, and on each occasion ridiculous statements were made respecting the claims of the two families. Both were really descended from obscure English country yeomen, but the heralds made out that the predecessors of John Shakespeare were rewarded by the Crown for distinguished services, and that his wife's ancestors were entitled to armorial bearings. Although the poet's relatives at a later date assumed his right to the coat suggested for his father in 1596, it does not appear that either of the proposed grants was ratified by the College, and certainly nothing more is heard of the Arden impalement."

The italics are mine. At the same time, it might be contended that this renewed application for a grant of arms with which to impale* the Arden coat was some evidence that the Arden family was armigerous and of a somewhat higher social standing than the poet's; and that for this reason Shakespeare was unwilling to lose the chance of quartering the arms appertaining to "the daughter and one of the heirs of Robert Arden of Wellingcote," which as an *ignobilis* (*i. e.*, one not entitled to bear arms) he would have been unable to have done in accordance with a canon of heraldry doubtless well known to and acted upon in Elizabethan times.

Mr. Halliwell-Phillipps has set out in his second volume (pp. 56, 60, 61) the copies of the draft grants proposed to be conferred on Shakespeare's father, in 1596 and 1599, from the original MSS. preserved at the College of Arms, interlineations and all (denoted in italics). If what Mr. Halliwell-Phillipps states is correct, the "very conservative Garter" of that day, as MR. HALY calls him, would appear to have been little better than the very liberal arms-vendor of the latter part of the nineteenth century; who for the modest sum of 3s. 6d. will put any one in possession of that which apparently, three hundred years ago, cost Shakespeare and his father so much trouble and anxiety to obtain. J. S. UDAL.

Inner Temple.

[MR. KNIGHTON denies that he "referred to Shakespeare.....as of low origin, or words to that effect," and encloses a full report of his speech at the inauguration of Shakespeare's statue in Paris. In this there is no passage to that effect.]

THE GREAT CRYPTOGRAM (7th S. vi. 25, 151, 194, 329).—While thanking MR. HALLEN for his corrections, I must inform him that on certain points he is labouring under a misapprehension. He seems to think that it is the Bishop of Worcester who tells *all* the cipher story. In this he is

Is it not somewhat curious that the word *impaled* should occur in the draft grant, when, being the arms of a coheirss, one would have thought they would have been borne upon a shield of pretence?

quite mistaken. The bishop makes no pretence of knowing "the boy Shakespeare." All that he relates is the story of the marriage, and there is nothing against Bishop Whitgift having performed the ceremony. Mr. Donnelly shows that the part of the cipher story relating to the "barony" and Shakespeare's deer-stealing exploits is told by Field, a Stratford man (p. 732), who would doubtless know something about the matters on which he was speaking. The Bishop of Worcester has nothing to do with that part of the narrative.

As to the use of the word "barony," MR. HALLEN declared it was entirely a Scotch word, and therefore could not be applied to an English bishop's domain. I disproved this by reference to Murray's great 'Dictionary,' Chambers's 'Encyclopædia,' and Cassell's 'Encyclopædic Dictionary.' It is doubtful, in the passage in question, whether reference is made to Sir Thomas Lucy's "barony" or the bishop's "barony." But in either case Donnelly may be right. Sir Thomas Lucy was "lord or baron of the manor," on which he held a "Barons' Court." Chambers's 'Encyclopædia,' following Blackstone's 'Commentaries,' says distinctly that "in England manors were formerly called baronies." As to the bishop having a "barony" (*i. e.*, "the domain of a baron," according to Murray), Blackstone says, "the archbishops and bishops held baronies under the crown," and "in right of succession to those baronies, which were inalienable from their respective dignities, the bishops and abbots were allowed their seats in the House of Lords." And again: "the bishops still sit in the House of Lords in right of succession to certain ancient baronies annexed, or supposed to be annexed, to their episcopal lands." What proof has MR. HALLEN that Stratford did not fall under this description, as a barony annexed to the episcopal lands of the Bishop of Worcester? What is his meaning of a bishop's barony?

In spite of MR. HALLEN'S assertion, I do not "defend the cipher use of 'Sir John, Lord Bishop,' and 'my Lord' and 'his Lordship' as applied to a knight." These terms are used in the cipher with reference to the Bishop of Worcester, not Sir Thomas Lucy. What I said was that it would be natural for an ignorant criminal appearing before a justice to address him as "My Lord," or "Your Lordship."

Again, the cipher does not "imply," as MR. HALLEN insists, that Ann Hathaway applied to the bishop to arrest Shakespeare for debt. This is mere supposition on MR. HALLEN'S part, and he puts words in the mouths of Mr. Donnelly and myself which we never used. Ann simply tells the bishop, "He is arrested at my suit. Oh, my most worshipful Lord, he hath put all my substance into that fat belly, eaten me out of house and home" (pp. 835 and 836). Though under age, Shakespeare may have been arrested and afterwards released.

This has happened to minors before now. Although I am a Baconian, I do not believe in everything put before me by Mr. Donnelly, whom, from my acquaintance with him, I believe to be a thoroughly honest man. Only when MR. HALLEN brought forward "blunders" in what he styles "a sickening mass of rubbish," I felt bound to combat his views when the "blunders" he adduced were not "blunders" at all, but facts capable of proof and a perfectly rational explanation.

That bishops had baronies is also held by Selden, who says, in his 'Table Talk,' "The bishops were not barons because they had baronies annexed to their bishoprics. But they are barons because they are called by writ to the Parliament."

GEORGE STRONACH.

'A CURIOUS DANCE ROUND A CURIOUS TREE' (7th S. vi. 428).—This paper was written by Mr. W. Henry Wills for *Household Words*, and appeared Jan. 17, 1852. It was immediately after reprinted in pamphlet form (with permission of Mr. Charles Dickens) by the authorities of Bethlehem Hospital, and circulated by them. In 1860 Mr. Wills published a volume of his contributions, entitled 'Old Leaves gathered from *Household Words*' (Chapman & Hall), in which 'A Curious Dance' reappeared.

JANET WILLS.

Sussex Gardens, Hyde Park, W.

I have before me a reprint of this, issued by the Committee of St. Luke's Hospital, evidently in 1880, as it contains, at the end, the names of the committee, &c., for that year. On the title-page occur the words, "By Charles Dickens," and on p. 13 one of the paragraphs states that "The preceding notice of St. Luke's Hospital, written by that keen observer the late Charles Dickens, appeared in *Household Words*, February, 1852.

JOHN T. PAGE.

Holmby House, Forest Gate.

ANNE HATHAWAY (7th S. vi. 409).—See 'N. & Q.,' 7th S. i. 269, 433; ii. 78. DANIEL HIPWELL.

34, Middelton Square, Clerkenwell.

["The verses with the refrain in question will be found at p. 182 of Clouston's 'Literary Curiosities and Eccentricities'" (JULIUS STEGGALL). "Chambers's 'Book of Days,' i. 66" (W. E. LAYTON, R. F. H., C. C. B.). "Booth's 'Principles of English Composition,' ed. 1831, pp. 153-4" (WM. PENGELLY). "'The Wedding Day in all Ages and Countries,' by E. J. Wood, a book largely made up of scraps from the pages of 'N. & Q.'" Can be procured in leaflet form from the caretaker at Anne Hathaway's Cottage" (E. B. TITCHENER).

CAPTAIN OF THE ACHILLES (7th S. vi. 367).—In Beatson's 'Naval and Military Memoirs,' from 1723 to 1783, every capture, whether by a privateer or ship of war, is recorded. I do not find there any English privateer Achilles capturing a French Entrepreneur. I do find that in 1761 the Vengeance, twenty-six guns, Capt. Nightingale, took the Entrepreneur, of forty-four guns, but only

carrying twenty-six, after a sharp action. Again, I find that in 1759 the Achilles, the Hon. Capt. Barrington, sixty guns, captured the Comte de St. Florentine, a private ship of war, carrying sixty guns and a crew of 483. Neither of the names of the Achilles or Entrepreneur occurs again in Beatson, nor in his continuator, James. May the *British Trident* not have confused these actions?

J. CARRICK MOORE.

Looking over the volumes of the *Town and Country Magazine*, I fail to discover any mention of the engagement to which H. T. M. alludes; but I note that in July, 1780, the Achilles, Briggs master, sailed for the Leeward Islands with troops on board.

ARTHUR MEE.

WOODEN WALLS (7th S. vi. 326, 434).—This expression has already been discussed in 'N. & Q.' *Vue* 6th S. iv. 286, 478; viii. 48, 91, 158; ix. 429, 516; x. 156, 299; xi. 234.

F. C. BIRKBECK TERRY.

HERALDIC (7th S. vi. 348).—I have a book-plate with the crest inquired for, bearing the name of "Edward Parson, Esq." The arms are Gules, between three eagles displayed proper two chevrons ermine.

W. M. M.

AUTHOR OF WORK WANTED (7th S. vi. 349).—The author of 'Musæ Juveniles' was the Rev. William Cooke, Provost of King's College, Cambridge. See 'Dictionary of National Biography,' vol. xii. pp. 100-1, for an account of his life.

G. F. R. B.

ROWLANDSON (7th S. v. 487; vi. 10, 93, 193, 271, 334, 390).—Will you kindly allow me to trespass once more on your pages? Your two lady correspondents appear never to have heard of the leggings to which I have referred, simply because they lived at a subsequent period; and as at some future time my statement may be called in question, I wrote to an old lady, born in 1812, who informs me that girls wore trousers (leggings), several years before either their mothers or women in general wore drawers. The first girl she recollects wearing them was in 1822, and she positively asserts that no girls she knew wore drawers—nothing but leggings tied below the knee—till about 1830. Also that neither she nor any of her relations, nor any one with whom she was acquainted, wore drawers before 1830, and that even then very few indeed did so, and they were confined almost entirely to the upper class. The following extract from her letter will show the old lady's conservative ideas:—

"I well remember the drawers fashion beginning. The style of dress was an imitation of the Swiss reaching not quite to the sandals of the slippers. A few wore these leggings, being very smartly trimmed. They were not worn at all by common people. Such people in those days did not imitate the gentry. There were three

classes then. Now the poorest think they may imitate their betters. Many mothers objected to them, as did also some of their daughters to wearing them, as they were considerably ridiculed by being called 'tomboys.'

I can confirm the statement of your very interesting correspondent GRANNY as to the age at which some girls wore drawers. A young relation was staying with me in 1854, on her sixteenth birthday. Her dress reached but little below her knees, and she seemed very proud of her trousers, as she informed me there were sixteen tucks to them. And a lady who had five daughters informed a near relation of mine she kept her girls in trousers as long as she could; there was nothing like making them look like girls as long as possible. I knew them well; and some of them must have been quite sixteen before they developed into young ladies. They all married young, and well.

JAS. B. MORRIS.

Eastbourne.

I have a full-length portrait in oils of a little cousin, S. A. P., painted in the forties, when she was three or four years old, in which she is represented in a low-necked frock reaching just below the knees, and white drawers to the ankles, where they terminate in a very broad frill, like a founce, deeply edged with lace, and projecting quite over the instep. In another smaller painting of the same child she is shown in a shorter frock, but with equally long drawers, full of tucks, but not frilled. The date of this picture is some few years later than that of the other.

C. C. B.

VASELINE FOR OLD BOOK-COVERS (7th S. vi. 86, 236, 398; and see 7th S. ii. 444).—It is now two years since my note on "the preservation of book-bindings" and the use of vaseline for that purpose appeared in 'N. & Q.' (see last reference), and three years since I first began to use vaseline for all kinds of bindings; and as yet I have seen nothing to justify the mournful vaticinations of "Philo Biblon." On the contrary, the good effects which at once manifested themselves have been maintained in their entirety. I predicted in my note that colourless vaseline would soon be introduced, and it was introduced very shortly afterwards. I have a bottle now before me, and I should not hesitate to apply it to the most delicately tinted drawing-room cloth bindings. I have only one caution to give with regard to vaseline, and that is, in the case of old bindings with gilding, not to rub the vaseline in, but to apply it lightly. The gold in these cases has become thin by oxidation, and any friction is liable to detach it.

F. CHANCE.

Sydenham Hill.

LEATHER COINS (7th S. v. 355; vi. 64, 190).—A writer on leather coins seems surprised to find that they are not the only non-metallic material for money, and mentions the use of glass at Alexandria. But readers of Dr. Livingstone and

other African explorers will remember that among more than one tribe of the Dark Continent salt is employed as currency.

JAMES D. BUTLER.

Madison, Wis., U.S.

ICE (7th S. vi. 366).—The originator of the foreign ice trade was Mr. William Leftwich, a descendant of the Cheshire family, formerly at Leftwich Hall. He left four sons, William, Thomas, and George, all of whom have left issue male, and Charles, who now has the business. He had also four daughters, one of whom was the mother of Lady Nottage.

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

THE WATERLOO BALL (7th S. vi. 441).—MR. EDGCUMBE is in error in thinking that there is any discrepancy between the statements of my aunts Lady de Ros and Lady Louisa Tighe. Both these ladies concur in saying that the ball decidedly took place in a long, narrow room on the ground floor of the house, used generally as schoolroom and playroom. Previous to the duke's tenancy this room had been used by his landlord, the coach-builder, as a store for his carriages, but on the duke taking possession it was converted into a sitting-room, and it is to this conversion that Lady de Ros alludes in her written statement of April, 1884, and not to a conversion, as MR. EDGCUMBE erroneously assumes, for the purpose of the ball. With this correction of MR. EDGCUMBE's misinterpretation the alleged discrepancy vanishes. There was also a store for carriages existing at that time in the garden, partially concealed by chestnut trees, but it was never used by the duke. Lady de Ros and Lady Louisa Tighe are marvellously clear-headed and accurate, as all who know them can testify, and they have always been absolutely agreed on these points.

Surely this evidence of the daughters of the house, who witnessed the preparations and were present at the ball, must outweigh all theories to the contrary!

With regard to Mr. Teignmouth Shore's recollection of what Lord William Pitt Lennox said to him, we have Lord William's written statement to Mr. Charles Mackay in 1878 that the ball was held "in the not extraordinarily spacious drawing-room of that mansion."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

DON SALTERO'S COFFEE-HOUSE IN CHELSEA (7th S. vi. 328).—This well-known coffee-house was first opened in the year 1695, by one Salter, a barber, who had been servant to Sir Hans Sloane, and had accompanied him on his travels. Salter drew the attention of the public by the eccentricities of his conduct, and by furnishing his house with a large collection of curiosities, which were principally duplicates given him by his master. The collection

existed for more than a century, and was at length sold by public auction in 1799. According to Lysons ('*Environs*,' vol. ii. p. 78), Vice-Admiral Munden and other officers who had been much upon the coast of Spain enriched it with many curiosities, and gave the owner the name of Don Saltero. See *Tatler*, No. 34, Faulkner's 'Chelsea,' Hare, &c. There are many books in which the coffee-house is mentioned.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

[See Faulkner's 'Chelsea,' i. 378, and 'Old and New London,' v. 62.—D. HIPWELL. See the *Tatler*, Nos. 34, 195, 220, and Mr. Ashton's 'Social Life in the Reign of Queen Anne,' i. 229: a catalogue of the rarities was reprinted by Mr. Fennell in his *Antiquarian Chronicle*, No. 11, April, 1883.—G. L. APPERSON. See Cunningham's 'Handbook to London' and Mackay's 'The Thames and its Tributaries.'—WALTER HAINES. The collection consisted mainly of rubbish, and fetched little more than 50*l.* (121 lots).—JULIAN MARSHALL. J. F. MANSEGH, C. C. BELL, LADY RUSSELL, H. K. H., and EVERARD HOME COLEMAN are thanked for replies.]

'JACK DRUM'S ENTERTAINMENT': 'A TALE OF A TUB' (7th S. vi. 285).—I owe an apology to DR. BR. NICHOLSON for not having attended to his correction. I have only this minute noticed his passage pointing out my stupid error about the 'Tale of a Tub' date in the *Academy* of Sept. 15, and I was horrified. I recollect now the way it occurred. I quoted a passage from 'The Case is Altered' (as I thought), and then put in the words "one of his earliest plays." Subsequently, on referring to my notes, I found the passage was in the 'Tale of a Tub,' and I made the alteration, but forgot to erase the following words. I am much obliged to DR. NICHOLSON for his correction. Of course there is no manner of doubt about the date of the 'Tale of a Tub.'

H. C. HART.

RIDDLE (7th S. vi. 367).—The answer to this is given in Capt. Burton's 'Arabian Nights,' to which those anxious concerning it may be referred.

H. T.

[Many conjectural and erroneous replies are acknowledged.]

ELSI BETH PLAYERS (7th S. vi. 329).—Brockett gives Elspith as a provincial form of Elizabeth, and so probably Elsi beth is another form of it, which term, in conjunction with players, may refer either to the great rise of the drama in Queen Elizabeth's reign or to theatrical displays at the rejoicings on St. Elizabeth's Day.

JULIUS STEGGALL.

[When young we heard as a variant of a known rhyme, Elizabeth, Elsi beth, Betsy, and Bess, Went into the fields to get a bird's nest, &c.]

BOSWELL, THE BIOGRAPHER (7th S. vi. 369).—The Hon. Andrew Erskine was the youngest son of Alexander, fifth Earl of Kellie. See the notice

of his death in the *Scots Magazine* for October, 1793, p. 571. A short account of him will be found in 'Boswelliana,' by the Rev. Charles Rogers, from which the following passage is quoted by Dr. Hill in his edition of 'Boswell's Correspondence with the Honourable Andrew Erskine and his Journal of a Tour to Corsica' (1879):—

"His habits were regular, but he indulged occasionally at cards, and was partial to the game of whist. Having sustained a serious loss at his favourite pastime, he became frantic, and threw himself into the Forth and perished."

G. F. R. B.

SIGMA asks, Who was the Hon. Andrew Erskine? A reprint of the Boswell-Erskine 'Correspondence,' together with the 'Corsican Journal,' edited by Dr. Birkbeck Hill, was issued in 1879. In a note prefixed to the first letter of the series Dr. Hill says that the Hon. Andrew Erskine was the youngest son of Alexander, fifth Earl of Kellie. Reference is made to a short account of Erskine in 'Boswelliana: the Commonplace Book of James Boswell,' edited by the Rev. Charles Rogers for the Gampian Club, 1874. GEO. L. APPERSON. Wimbledon.

Boswell himself says that he was indebted for his early introduction to "the circle of the great, the gay, and the ingenious" to Alexander, tenth Earl of Eglintoun (Croker). He thus mentions himself in a tale called 'The Cub at Newmarket,' published in 1762:—

Lord Eglintoun, who loves, you know,
A little dish of whim or so,
By chance a curious cub had got,
On Scotia's mountains newly caught.

Gentleman's Magazine.

The Hon. Andrew Erskine, third son of the fifth Earl of Kellie, born in 1739, died 1793, published in 1763 some letters and poems addressed to Boswell.

CONSTANCE RUSSELL.

Swallowfield, Reading.

FRIAR'S LANTHORN (7th S. vi. 168, 257, 338).—In Normandy these fires are called "Feux Follets":—

"Another opinion is, that Le Feu Follet is the soul of a priest, who has been condemned thus to expiate his broken vows of perpetual chastity; and it is very probable that it is to some similar belief existing in this country at the time he wrote that Milton alludes in 'L'Allegro.'"

Vide Thom's 'Notelets on Shakespeare,' pp. 64-5, quoted by the Rev. T. F. Thiselton Dyer in 'Folklore of Shakespeare.' H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

"TO JOIN GIBLETS" (7th S. iv. 268, 511).—Your esteemed correspondent MR. E. WALFORD at the former reference suggested that this expression might possibly occur in some play. I have recently met with it in Wilson's 'Belphegor,' printed 1691: "Now, Bianca, I was thinking, what if thou and

I should join jiblets." These words are used by Pausa at the beginning of Act III. sc. ii.

F. C. BIRKBECK TERRY.

"OUR FATHER" (7th S. vi. 388).—In having *debts* in the prayer and *trespasses* in the succeeding context the Authorized Version has faithfully followed the *ὀφειλήματα* and *παρπτώματα* of the original. That the English version adopted by the Church of Rome has *trespasses* instead of *debts* is remarkable as occurring in a translation from the Vulgate, where we read *debita*. Whether as a rendering of *ὀφειλήματα* or of *debita*, *trespasses* is utterly indefensible.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

It would be interesting if PROF. ATTWELL would give some account of the King's Primer of 1552 of which he writes. I have been a collector of primers for many years, but have never met with one of that date.

J. R. DORE.

Huddersfield.

ISAAC D'ISRAELI (7th S. vi. 348).—Foster's 'Peerage' is tolerably correct. In it I find ("E. Beaconsfield") that Isaac D'Israeli was the "only child of Benjamin D'Israeli, of London, Merchant." In 'The Complete Pocket-Book' of 1773 is a list of London merchants. Amongst them appears "D'Israeli, Benjamin, Mercht., No. 5, Great St. Helens." This, I think, goes far to show that M. I. D'Israeli was the father of Lord Beaconsfield, though it offers no explanation of the other *prénom.*

A. W. CORNELIUS HALLEN.

DEATH WARRANT (7th S. vi. 308).—The question having been asked, as now, at 2nd S. viii. 433, by a STATIST, it was partly answered as follows by J. SPEED D. at p. 523 :—

"It was not the custom for the sovereign to sign death warrants. Prisoners capitally convicted at the Old Bailey were reported to the sovereign in council, by whom each case was separately considered, and in those instances where the sovereign in council could not interfere the law was left to take its course, the Recorder afterwards making out and signing and sealing the warrant for execution. In all other instances where the sovereign could interfere the prisoners were directed to be transported or imprisoned according to circumstances.

"The sovereign, though it is the law which condemns, being the fountain of mercy, can interpose to save life, by the advice of the council.

"This was the practice prior to 1837, but I have been informed that when the Queen came to the throne it was thought desirable to discontinue these reports, cases sometimes arising that were unfit to be reported to our youthful Queen."

ED. MARSHALL.

Until the present reign the sovereign signed orders for execution of sentences of death passed at the Central Criminal Court. All other sentences passed at assizes were carried out on the order of the judge. Her Majesty has, I believe, only once signed an order for execution, viz., of a prisoner sentenced in the Isle of Man, where an Act to

relieve her had not been passed, as in England, at the beginning of her reign.

E. F. D. C.

In Lockhart's 'Life of Sir Walter Scott' (vol. iii. p. 342) is given an anecdote about Lord Justice Clerk Braxfield, which Scott told at dinner to the Prince Regent, at which his Royal Highness laughed heartily and replied :—

"I' faith, Walter, this old big-wig seems to have taken things as coolly as my tyrannical self. Don't you remember Tom Moore's description of me at breakfast—

The table spread with tea and toast,
Death-warrants—and the *Morning Post*?"

HERBERT MAXWELL.

'THE STAR CHAMBER' AND 'THE WASP' (7th S. vi. 347).—Of the former publication (attributed to Benjamin Disraeli, Earl of Beaconsfield) the British Museum possesses vol. i. part i., of nine numbers (April 19 to June 7, 1826), with Nos. 1–12 (September 30 to December 16, 1826) of the *Wasp*.

DANIEL HIPWELL.

34, Myddelton Square.

There are only nine numbers of the *Star Chamber* at the British Museum. The date of the first number is April 19, 1826, of the last June 7, 1826. These nine papers constitute "vol. i. part i.," and are stated in the Catalogue to be "attributed to Benjamin Disraeli, Earl of Beaconsfield." There are in the same library twelve numbers of the *Wasp*, the first of which is dated September 30, 1826, and the last December 16, 1826. Among the notices to correspondents in last-mentioned number it is announced that

"Part i. of the *Wasp* will be ready for delivery on the 1st of January with the magazines. It will consist of 13 Numbers, neatly sewed up with Index and title-page."

The volume in the British Museum contains the index and the title-page, but no thirteenth number.

G. F. R. B.

BALL OF STONEHOUSE (7th S. vi. 367).—Your correspondent may perhaps be glad to be referred to *Gloucestershire Notes and Queries*, vol. i. pp. 13, 128, 129, 377, for sundry particulars of Sir Alexander John Ball and the Ball family of Stonehouse. He is probably acquainted with the article in the new 'Dictionary of National Biography,' vol. iii. p. 70.

ABHBA.

DRINKING HEALTH IN BLOOD (7th S. vi. 388).—Without being able to localize the occurrence referred to by MR. R. W. HACKWOOD, it may be pointed out that the stabbing of arms and drinking healths in blood is of frequent reference in the Elizabethan dramatists. Nares's 'Glossary' (*sub voce* "Arms") gives quotations from Marston's 'Dutch Courtesan,' from the 'Honest Whore' and Green's 'Tu Quoque,' and from an account of England written "by a Frenchman Nobleman in 1699," which states that some debauchees "died of the intemperance." I may add that there is a

reference to the practice at the end of Middleton's 'Trick to Catch the Old One,' 'Stabbing of Arms for a Common Mistress,' and doubtless other instances could be quoted.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

RUSSIA, BLACK, WHITE, AND RED (7th S. vi. 149, 177, 275, 372).—The name of a country and the name of a people are not the same thing. It is very probable that before Russia existed a people or tribe were called Rusi from their habitat on the river Russe (*vide* 'Words and Places'), and Gesenius says that a people were so called in the tenth century. That Ezekiel xxxviii. and xxxix. refer to Russia at all is mere assertion, rash and trying. The seeming authority of the LXX. settles nothing. It is one of those instances where that version transliterated what it probably did not understand. Ρῶς (which your correspondent MR. BLENKINSOPP modestly says "can only mean Russia") is simply the Hebrew רֹס, head, chief, written in Greek letters, and is a very common word in the original Scriptures. The LXX. sometimes translates it by different words. The idea of the Greek word being a "gloss" is as funny as the grammar of "this is a gloss crept into the text." The LXX. has no various reading, nor has the Hebrew. Our Authorized Version is most probably correct, and the early Vulgate translates the two words ἀρχοντα ῥῶς of the LXX. by "principem capitis," or, as the English Bible has it, "chief prince." A few German authorities started the "Russian" idea, from the text of the LXX. probably, and some Byzantine writers of the tenth century (says Gesenius) spake of the "Russians" as οἱ Ρῶς, "dwelling to the north of the Taurus" (probably a mere tribe); but, assuming the present Russia to be thus spoken of, it is a mighty feat of fancy to make the prophet Ezekiel, 1,600 years before, mean the same thing, and that on the mere accident of a word in the LXX., notorious for its verbal uncertainty or variety.

Perhaps those who are reviving the "Russian" bear do not remember that the Jews had very great notions about the Scythian "Gog" to appear in the days of their Messiah, and to be slain by him, leaving to Israel wood enough from their lances and arms for the use of seven years! If the same people are indicated, the character of Russia and her doom are not to be envied.

W. F. HOBSON.

Temple Ewell, Dover.

The name Russia is traced by native writers to a grandson of Noah's. Abulghazi says:—

"*Japhis* [Japhet] has been looked upon by some as a Prophet, and by others as a common Man. After he had quitted the Mountain where the Ark rested, he went to settle about the Rivers *Atell* and *Jaiquick*, and died after having lived there 250 years. He left eight sons and many Kinsfolks and Relations. These are the Names

of his Sons: 1. *Turk*, 2. *Chars*, 3. *Sacklap*, 4. *Russ*, 5. *Maniaeh*, 6. *Zwin*, 7. *Camari*, 8. *Tarich*."

From the fourth of these the Russians claim to be descended, and to derive their name from him. They reject with scorn the assertion that their country was named Russia by Uruss Chan, as some have affirmed.

C. C. B.

'ALUMNI WESTMONASTERIENSES' (7th S. vi. 347).—This is not an annual or serial publication. It was first collected by Joseph Welch, London, 1788, 4to., pp. vii and 190, with index of 26 pages and two plates. A new edition, with additions, London, Ginger, 1852, royal 8vo., with views and facsimiles. The work gives a list of the scholars of St. Peter's College, Westminster; elected to Christ Church, Oxford; and Trinity College, Cambridge; from its foundation by Queen Elizabeth in MDLXI. to date of publication, including the admissions into the first-named college from MDCLXIII., with a list of the deans of Christ Church, masters of Trinity, and the masters of Westminster School. The following extract from the 'Autobiography of Bishop Newton,' author of the celebrated 'Disertation on the Prophecies' and editor of Milton's 'Poems,' may be of interest. He was sent to the school in 1717, and admitted into the college the year following by the nomination of Bishop Smalrige:—

"Never [says he] was Westminster School in higher estimation than at that time under the auspices of Dr. Freind and Dr. Nicoll, nor ever contained a greater number of scholars, there being really not fewer than five hundred, and several of quality. There was something august, and awful too, in the Westminster elections, to see three such great men presiding, Bishop Atterbury as Dean of Westminster, Bishop Smalrige as Dean of Christ Church, and Dr. Bentley as Master of Trinity College; and 'as iron sharpeneth iron' so these three by their wit and learning and liberal conversation whetted and sharpened one another."—Pp. 11, 12.

Again he writes:—

"During the time that Newton was in Westminster College there were perhaps more young men who made a distinguished figure afterwards in the world than at any other period either before or since."—P. 23.

The references are to A. Chalmers's edition of 'The Lives of Pocock, Pearce, Newton, and Skelton,' London, 1816, in two volumes, 8vo., Newton's life being in the second volume. W. E. BUCKLEY.

My edition of this work—'The List of the Queen's Scholars of St. Peter's College, Westminster, admitted on that foundation since 1663, &c., to give the book its name according to its title-page—is the new and last edition which was published in 1852.* Prefixed to this edition is the "advertisement" of the first edition, which bears the date of March 1, 1788. The work was origin-

* This edition was edited by Charles Bagot Phillimore, and from the large additions made by him practically forms a new work.

ally "collected by Joseph Welch," and may be said to have attained to the dignity of an authority. I have never heard of the 1851 edition, and am surprised to hear the British Museum does not contain a copy of either of the editions. A new edition, brought down to date, is much wanted. If MR. WILSON has not yet received the loan of a copy of the book I shall be happy to spare him mine for a short time.

ALPHA.

The correct title of the last edition of this book is "The List of the Queen's Scholars of St. Peter's College, Westminster, admitted on that Foundation since 1663.....Collected by Joseph Welch. A New Edition.....By an Old King's Scholar." It was published in 1852 (London, 8vo.), and edited by Mr. Charles Bagot Phillimore. The preface to the first edition (London, 1788, 4to.) is dated March 1, 1788. No other editions of this book have been published. There are three copies of the first edition and two of the last edition at the British Museum. See Catalogue, *s. v.* "Welch, Joseph." Being engaged on the admissions to the school, I am unable to lend MR. WILSON my copy of the 'Alumni,' but will gladly give him any information in my power.

G. F. R. B.

PROTOTYPES OF ROBINSON CRUSOE (7th S. vi. 286).—"The Original Robinson Crusoe; being a Narrative of the Adventures of Alex. Selkirk and Others, on which De Foe is believed to have founded his famous Romance," by Rev. H. C. Adams, London, *s. a.*, has at chap. xiv., App., "Other Occupants of Desert Islands," pp. 250-256. There is also in the preface a list of the "original records" in respect to Alex. Selkirk.

ED. MARSHALL.

FAROE ISLES (7th S. vi. 408).—The entry in the British Museum Catalogue reads:—

"Graba, Carl Julian.—Tagebuch, geführt auf einer Reise nach Färö im Jahre 1828. Hamburg, Kiel [printed], 1830. 8°."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

BURIAL-PLACE OF GEORGE I. (7th S. v. 488; vi. 51, 253, 317, 377).—My quotation was taken from Murray's 'Handbook' of 1868, p. 378.

J. A. C.

THE VINE IN ENGLAND (7th S. vi. 321).—The present parish of Newland, near Malvern, belonged to Malvern Priory, which had a grange there. One of the farms is called Monkfields, and on it there are two old houses. The older house, quaint, gabled, overhanging and timbered, has the reputation of possessing a secret chamber; the other house, more modern and of red brick, but nevertheless of respectable age, bears a vine on its front, which faces south. It is of the small green sort, and though it bears fruit it is never of any account. I remember seeing similar trees on some old houses

at Ledbury. Malvern and much of the surrounding country belonged to Westminster. There are vines of some size and note at Eastnor and Madresfield. Worlidge, in his 'Treatise of Cider,' third edition, 1691, pp. 224-6, mentions several grapes which "ripen with us," and adds, "There are also several old English Grapes.....fit only to make Vinegar of."

W. C. B.

It may interest MR. MASKELL and the readers of his valuable note on the above subject to see the following passage, taken from a paper on 'Old Hammersmith and Chiswick,' in a recent number of *All the Year Round*:—

"Where the Bath road enters the parish of Hammersmith—a point well marked by the railway and Addison Road Station, and the adjacent Olympia—there existed one of the earliest established nursery grounds in the metropolis. It was known as Lee's Vineyard Nursery; and was formerly planted with vines, and produced native Burgundy till the middle of the last century."

I wish the writer of the paper had told us why the wine was called "Burgundy" rather than by any other name; and further what was done with this "native Burgundy" in the middle of the last century.

Referring to MR. MASKELL's note, I may say that the suggestion that in many cases the English "vineyards" mentioned by ancient writers were orchards, and "whether when *vinum* is mentioned it may not have a wider sense than the true juice of the grape, as *oivos* had in Greek," appears to me a most probable and valuable one. I have myself very little doubt that such was the case.

T. A. TROLLOPE.

Budleigh Salterton.

A correspondent has called my attention to Shakespeare's 'Othello,' II. i.—

The wine she drinks is made of grapes—
asking for its exact meaning, and suggesting that it proves that the word "wine" was often used for other liquors than the juice of the grape. I presume the meaning is a moral one.

J. MASKELL.

[Surely this only means that she is not different from other women, and is the same as saying, the bread she eats is made of flour! In other words, she is human. The context shows this.]

ABBEY OF FESLE (7th S. vi. 307).—J. B. S. asks about the Abbey of Fesle. I know nothing about it; but is it not possible that it is the Priory of Fail, near Tarbolton, in Ayrshire, that is in question?—

The friars of Fail drank berry-brown ale,

The best that ever was tasted;

The monks of Melrose made gude kail

On Fridays when they fasted.

It was a priory of Red Friars, founded by Andrew Bruce in 1252, and governed by a minister (Brochie MSS.; Chalmers, vol. v.; 'Monasticon,' pp. 294-5). Only two walls remain of the old

building now, for its fate is recorded as follows by John Knox, in his 'History of the Reformation' (book iii.):—

"The Lordis of Secreit Counsell made ane act that all placis and monumentis of ydolatrie suld be destroyit. And for this purpose was directed to the west the Erle of Arrane, having joined with him the Erlis of Argyle and Glencarne, togidder with the Protestantis of the west : quha burnt Paislay, the Bischope (of Sanctandrois quha was abbot therof) having narrowly eschagit ; kest down *Faifurda*, Kilwynning, and a part of Corsragwell— and thus God sa potentlie wrocht with us, sa long as we dependit upon him, that all the world mycht se his potent hand to maintain us, and to fight against our enemies ; yea, most to confound them, quhen that they promest to thameselfis victory without resistance. Oh that we suld rychtlie consider the wonderouse workis of the Lord oure God !"

Yes ; and we are at liberty "rychtlie to consider" the blind fanaticism that has left us but two ruinous walls of the fair Priory of Fail.

HERBERT MAXWELL.

Ware's 'Antiquities of Ireland' (1745), vol. ii. p. 275, under head "Cistercian or Bernardine Abbeys," has, "Co. Limerick : Feal, or Ne-Feal, Abbey or Cell to Nenay. Founded 1188." From Lenihan's 'Limerick' I gather that the abbey was "a Cistercian one of some celebrity, founded in 1188 by Brien O'Brien, and afterwards made a cell to Monasternenagh." See also Archdall, 'Monast. Hibern.', edit. 1786, p. 414. ONESIPHORUS.

"Fesle" is a misprint. The word is *Feale*, the name of a river that runs through the valley at the foot of the Mullaghreirke Mountains, in Munster. The abbey gave its name to the town of Abbeyfeale, ten miles south-east from Listowel. Some authors state that the beautiful Kathleen Mac Cormac (afterwards wife of Thomas, sixth Earl of Desmond) lived (*circa* 1418) in the abbey with her father, who went by the *sobriquet* of "the Monk of Feale." This points to the fact that the abbey was then in ruins ; and I am desirous of knowing to what order it belonged, and when and by whom it was founded. J. B. S.

Manchester.

I cannot answer the inquiry of J. B. S. as to the Abbey of Fesle ; but I should like to point out that his quotation is incorrect. It should be :

Bernardus valles, montes Benedictus amabat,
Oppida Franciscus, celebres Ignatius urbes.

J. A. J. H.

MARRIAGE PRESENTS (7th S. vi. 406).—This bidding custom, with its printed form and blanks left to be filled in as occasion and circumstances may require is, or, at all events, has been for many years common in Wales. When the day for the wedding has been fixed, the papers are sent to all friends ; and in many cases the well-to-do in the neighbourhood find them delivered to them, and usually return some pecuniary or other gift in

reply. By the following it will be seen how the invitation varies in some cases, although its basis is exactly the same in all :—

Carmarthen, Nov. 15, 1850.

As we intend to enter the Matrimonial State, on Wednesday, the 4th day of December next, we are encouraged by our friends to make a Bidding on the occasion, the same day at the Young Woman's Brother's House, at which time and place the favour of your very good and most agreeable company is respectfully solicited ; and whatever donation you may be pleased to bestow on us then will be thankfully received, warmly acknowledged, and cheerfully repaid, whenever called for on a similar occasion by your most obedient Servants

DAVID PRICE.

ELIZABETH JONES.

The Young Man with his Brother and Sister (Richard and Mary Price) desire that all gifts of the above nature due to them be returned to the Young Woman on the above day, and will be thankful, together with his Uncle and his Brothers-in-Law and Sisters, and their Wives, for all additional favours. The Young Woman and her Sister (Ann Jones) desire that all gifts of the above nature due to them be returned to the Young Woman on the above day, and will be thankful, together with her Brothers and Sisters-in-Law and her Uncles and Aunts for all favours granted.

R. W. HACKWOOD.

The "bidding" was a well-known Scotch and Welsh custom. Sometimes it was called a "penny wedding." See Brand's 'Popular Antiquities,' vol. ii., Bohn's edition.

EDWARD H. MARSHALL, M.A.

Hastings.

POISON (7th S. vi. 327).—There is a chapter on "The Slow Poisoners" in C. Mackay's 'Memoirs of Extraordinary Popular Delusions,' vol. ii. pp. 202–16, from which it appears that the principal poison was clearly ascertained. Of the "Aqua Tophania" there is this notice :—

"The poison was similar to that manufactured by La Spara (p. 205). Hahnemann the physician, and father of the homœopathic doctrine, writing upon this subject, says that it was compounded of arsenical neutral salts, occasioning in the victim a gradual loss of appetite, faintness, gnawing pains in the stomach, loss of strength, and wasting of the lungs. The Abbé Gagliardi says that a few drops of it were generally poured into the tea, chocolate, or soup, and its effects were slow and almost imperceptible. Garelli, physician to the Emperor of Austria, in a letter to Hoffmann, says it was crystallized arsenic, dissolved in a large quantity of water by decoction, with the addition (for some unexplained purpose) of the herb *cymbalaria*. The Neapolitans called it *Aqua Toffina* ; and it became notorious all over Europe under the name of *Aqua Tofania*."—P. 206.

This refers to "the numerous cases of assassination in Italy" in the seventeenth century. If P. means the "sixteenth century," not having written *currente calamo*, I am not aware of "the numerous cases." ED. MARSHALL.

Beckmann's 'History of Inventions' has an interesting chapter on 'Secret Poison.' See also Sir Henry Haller's essay on the deaths of some illustrious persons of antiquity. It seems likely

that a good deal of the mystery of mediæval poisonings arises from the general ignorance of scientific chemistry then prevalent, and our consequent imperfect information. The celebrated *aqua toffana* is supposed to be no more nor less than a solution of arsenic. Mr. Browning's 'Laboratory' probably points not so much to a lost art as to modern insufficient knowledge, derived from the inability of old writers to explain what they did not themselves understand.

EDWARD H. MARSHALL, M.A.

Hastings.

MISTAKES IN DICKENS (7th S. vi. 285, 375).—To make a catalogue of the blunders of artists and tale-writers would be endless and thankless work. I may, however, instance two examples that have recently come under my notice.

In 'Beautiful Pictures by British Artists,' New Series, 1875, is an engraving of a well-known and justly admired picture which represents a scene in the ballad called 'Barteran's Dirge.' The inside of a Catholic church or chapel is shown; there is a tabernacle on the altar, and a pair of candles on each side of it. Tabernacles were not used in England before the Tudor changes. The host was suspended over the altar. It was, moreover, the custom in those times to have but two candles on the altar. The writer of the letterpress accompanying this engraving does not seem to have been aware that that remarkable poem was written by Robert Surtees, the historian of the bishopric of Durham.

In the 'Works of the Ettrick Shepherd,' published in one volume in 1876, there is an engraving of "Queen Mary's Wake in Holyrood." Behind the queen is what is meant for the arms of Scotland. The lion is there, but there is no tressure fleury-counterfleury, and the crown with which the shield is surmounted is of that ugly squat kind popular in the days of the Regency, but unknown in Scotland and everywhere else in the sixteenth century.

EDWARD PEACOCK.

ROBERT WYER, PRINTER (7th S. vi. 325).—The name of this worthy printer was unknown to me till I read Mr. PLOMER's interesting note in your columns, and his name shall be mentioned in connection with Charing Cross in future issues of 'Old and New London,' for which I would ask the favour of communications from writers in, and readers of 'N. & Q.'

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

INDIAN PALE ALE (7th S. vi. 329, 417).—C. T. M.'s note is melancholy reading. He quotes, from "some Indian magazine," "a specimen of an extinct taste in verse," which specimen, he thinks, may after all be "only an advertisement." Has it, then, come to this, that the graceful and flowing omic verse of Bon Gaultier is forgotten, or is

treated as a fossil of some immature period, not blest with School Boards nor even with Jack the Ripper? Perhaps it has; for the illustrious Mr. Pears, who advertises in so many unexpected ways, has not yet, so far as I know, exhibited that gratuitous advertisement which was given to him more than forty years ago by Bon Gaultier, when he described Venus as admiring

in the casket, laid aslope,
Pears's Liquid Bloom of Roses,
Cakes of his Transparent Soap.

A superior person lately spoke of Pickwick in my hearing as "the humour of a bygone age." If it be so, the dead Aytoun and the living Sir Theodore may be content to be bygoners.

A. J. M.

'LORD BATEMAN' (7th S. vi. 428).—E. F. S. will find the music to the ballad of 'Lord Bateman' in the volume issued by Mr. Joseph Crawhall, London, Field & Tuer, 1883. Among the pieces printed and illustrated in that volume he will find "Ye loving ballad of Lorde Bateman to ittes owne tune herein sette foorth." I think the notes were also given in the little square duodecimo, with many exceedingly clever illustrations by Cruikshank, published some five-and-twenty years ago, but I am not sure.

T. ADOLPHUS TROLLOPE.
Budleigh Salterton.

E. F. S. will find much information on the 'Loving Ballad of Lord Bateman' in a series of letters which appeared in the *Athenæum* of January 21 and 28, February 4, 18, and 25 of this year.

JOHN RANDALL.

LORD CHANCELLOR HARCOURT (7th S. vi. 188, 236, 371).—It seems a pity that so much space is taken up in 'N. & Q.' with replies which are really no replies to the questions asked therein. If Mr. PICKFORD will look at the 'Harcourt Papers' (vol. ii. pp. 2-4) he will find that there is no need to cast any doubt on the fact that the Lord Chancellor's first wife was buried at Chipping Norton, as a copy of the entry in the burial register is given in a note. A reference to Le Neve's 'Pedigree of Knights' (Harl. Publ., 1873), shows that the mistake in Doyle's 'Official Baronage' and the 'English Compendium' arose through a curious confusion of two Simon Harcourts. Sir Samuel Astry appears to have married the daughter and heiress of George Morse, of Henbury, Gloucestershire, who, after her husband's death, became the wife of 'Symon Harcourt, clerk of the Crown Office.' This Simon Harcourt was no doubt the Clerk of the Peace for Middlesex, and not the future Lord Chancellor.

G. F. R. B.

ACADEMIC HERALDRY (6th S. i. 484; ix. 468; x. 469).—I have recently seen part i. of 'The Seals and Armorial Ensigns of the University and Colleges of Cambridge,' by W. H. St. John Hope, n.d., "to be completed in twenty-five parts." Have

the other parts appeared? A companion to Woodham's work on the 'Arms of the Cambridge Colleges,' cited at the second reference above, is furnished by 'Arms of the Colleges of Oxford,' by the Rev. John Burgon, Oxford, 1855; and to Macgeorge's book on the 'Arms of Glasgow,' cited at the first reference, by 'Armorial Ensigns of the Royal Burgh of Aberdeen,' by the late John Cruickshank, Aberdeen, 1888. P. J. ANDERSON.

THE HARLEIAN SOCIETY (7th S. vi. 344).—I may state, for the information of DR. FURNIVALL and your other readers, that the registers printed by the society contain every entry. On referring to the preface to the 'Register of St. Dionis Backchurch' DR. FURNIVALL will find a reference to this subject by Col. Chester.

GEO. J. ARMYTAGE, Hon. Sec. Harl. Soc.
Clifton Woodhead, Brighouse.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 409).—

"I never came into my parlour," &c.
I regret that I have not a copy of Beaumont and Fletcher's plays at hand, but in Southey's 'Common-Place Book' (first series) I find the following rendering of this quotation: "I never came into my dining-room, but at eleven and six o'clock I found excellent meat and drink on the table." This Southey attributes to Beaumont and Fletcher's 'Knight of the Burning Pestle.' G. S. B.

(7th S. vi. 429.)

The grave itself is but a covered bridge
Leading from light to light through a brief darkness.
Longfellow's 'Golden Legend,' sect. v. (p. 223, Albion ed.). ANNIE CHARLTON.

"Do the duty which lies nearest thee," &c.
'Sartor Resartus,' bk. ii. ch. ix., near the end.

A. T. M.

Miscellaneous.

NOTES ON BOOKS, &c.

A Glossary of Berkshire Words and Phrases. By Major B. Lowsley. (English Dialect Society.)

A Glossary of Words used in the Neighbourhood of Sheffield. By S. O. Addy. (English Dialect Society.)

With the issue of these two glossaries for the current year the English Dialect Society brings its useful labours within a measurable distance of their close. When the hitherto much neglected counties of Nottinghamshire, Hertfordshire, Warwickshire, and Gloucestershire have received attention, everything will have been done to clear the way for the great work on which Prof. Skeat has set his heart—the 'Dictionary of English Dialects,' already taken in hand under his auspices.

Of the books before us Major Lowsley's is a much enlarged edition of the word-list published by his father in 1852, but it is by no means free from the faults incidental to glossaries. It contains, in the first place, a large number of words, like "bumptious," "to pepper," "scut," "skinny," &c., which are neither local nor dialectal. The definitions given are in many instances ludicrously inappropriate and misleading. *Beer*, e.g., is entered as a Berks word for "pith, worth, solidity." Here we thought we had secured a new and curious bit of information; but the quotation given for its warranty soon showed us that it was only the editor's lexicographical faculty which was sadly deficient. Because a Berks

rustic once said of a poor sermon, "It zimmed to I vurry small *beer*," ergo *beer* means not "beer," but "pith, worth, &c." Again, what can be more inept than an entry like this: "*Amove*, where there is much game," merely because a copse is said to be "amove," or astir, with game? More wonderful even than this, however, is the strange vocable *dooman*, given as an occasional form of *ooman* or *woman*. It turns out, of course, that it is never a "young dooman" the Berks rustic speaks of, but always an "awid dooman" (s.v. "Dish o' Tay"). Somehow Major Lowsley has neglected to mention the correlative fact that *awl* (*ol*) is an occasional form of *awild* (*old*) when preceding "dooman." Strange as this blunder is, it is not original, having been already made in Mr. Roach Smith's 'Isle of Wight Glossary.'

A much better and bigger book is Mr. Addy's 'Sheffield Glossary,' although he, too, has been "stogged" by will-o'-the-wisps of his own. As gruesome a mare's nest as we have met for many a day is that which he has elaborated in his introduction anent an epitaph in Norton Church, dated 1674, on one Barbara Lee, aged twenty-eight. It states that she was interred "in puncto perpendiculari hujusce superficiei [*i. e.*, altaris]," and adds these lines:—

Prima sui brevier gracilis pars defuit ævi,
Iuxta distillans, igne premente, liquor.

Mr. Addy says that this can only mean that the body was buried in an upright posture with a fire-place (!) over the head, and that "there is something ghastly in the idea of the body melting or 'swealing' away from the heat of the fire above it" (p. xxiv). Obviously all that is meant is that the deceased was laid directly under the slab of the altar, and that her brief existence had evaporated all too soon, just as water does under the influence of fire. In the glossary itself we have not found anything quite so bad as this infelicitous comment; but the same confusion between metonymy and definition which bothered Major Lowsley is conspicuous here also, as, e.g., when *heckle* is explained to be "bad temper," on the strength of the phrase "to get one's *heckle* up," a figure of speech evidently taken from the habit an angry cock has of raising his neck feathers. *Forfire*, a word the meaning of which Mr. Addy could not ascertain, is no doubt the *fausse* or *false fire*, the ineffectual and phosphoric light which plays around decaying matter. *Cock-stride*, the measure of the days' increasing length at New Year's Tide, is, both literally and figuratively, an *inconsiderable* amount, and not a *considerable* one, as Mr. Addy asserts. Nevertheless, though we can thus pick holes in these glossaries in matters of detail, we are thankful to have them, as supplying an admitted deficiency, and we only regret that a little critical revision was not bestowed on them by some competent hand.

Curiosa Mathematica.—Part I. *A New Theory of Parallels.* By Charles L. Dodgson, M.A. (Macmillan & Co.)

It is well known that in proving the equality of the three angles of a plane triangle to two right angles Euclid assumes an axiom (his twelfth of book i.) which is not really axiomatic or self-evident. Various methods have been proposed to get over this, and Legendre in particular offers a proof which, whatever be thought of it in other respects, is neither Euclidean nor elementary. The author of the work before us (which it is impossible for one fond of mathematical reasoning to read without enjoyment) gives a proof of another kind, but cannot dispense with *some* axiom, and requires this, that "in any Circle the inscribed Hexagon is greater than any one of the Segments that lie outside it." In an appendix he points out that Euclid's axiom requires the limitation that the defect from two right angles is finite, or, if in-

infinitesimal, only an infinitesimal of the first order. And he suggests that the word "parallel" rather tends to mislead, so that other terms are preferable. Euclid's definition is not that which the derivation of the word would suggest; and Mr. Dodgson thinks that if the word must be used, the best definition would be that parallel lines "make equal angles with all transversals." To the mathematician his book is replete with both interest and amusement.

Berwick upon Tweed: the History of the Town and Guild. By John Scott. (Stock.)

To write a town history requires other faculties beside industry. Mr. Scott has been most laborious, and has brought together a very large mass of detail which cannot fail to be useful to all persons anxious for knowledge concerning this interesting Border town, especially as he has completed his work by a most excellent index. Mr. Scott, however, has not the faculty of making his pages interesting. The men who lit before us do not live again, as they do when touched by the hand of one who has the historical sense. They all of them have the tendency to seem as if they were contemporaries. This is unfortunate, for Mr. Scott has taken much pains, and has avoided most of those blunders into which local historians are apt to fall. Those parts of his work which treat of the more modern events are much the best. The ecclesiastical portion, too, has been well done. Berwick was rich in churches and monasteries before the sixteenth century changes in religion. Of all these we have short accounts, which, if not full enough, are very good so far as they go.

Berwick was concerned in almost every stirring event in the history of the two kingdoms between the reigns of Edward I. and Charles II. A book might be written about it which should be all true, and yet as picturesque as an historical novel. Mr. Scott has not done this; but he has paved the way by collecting and arranging in lucid order a great mass of valuable material.

Annals of Guiana. Compiled by James Rodway, F.L.S., and Thomas Watt. Vol. I. Part I. (Georgetown, Demerara, *Royal Gazette* Office.)

THE position of the editors of this colonial history, of whom the first named, Mr. Rodway, is librarian of the Royal Agricultural and Commercial Society, while the second, Mr. Watt, is editor of the *Royal Gazette*, gives good security for their access to the best local sources of information. The opening part of their excellent undertaking, containing a brief but picturesque narrative of the earliest relations of Guiana with the Old World, is full of interest, more particularly as it covers the very period of the Great Armada, recently celebrated at Plymouth by the fellow-countrymen of Raleigh and Gilbert and others who are named in these 'Annals.' The craze for the discovery of the fabled Golden City, or, it may be, Golden Monarch, as suggested in one version of the legend, was common to Spaniard and Briton. Raleigh did but endeavour to find for the benefit of England and the Virgin Queen the riches which the castaway "munitioner," Juan Martinez, said, and perhaps believed, he had seen with his own eyes, and which Gonzales de Quesada, Governor of New Granada, had sworn his son-in-law, Antonio de Berreo, to devote his life to discovering, though he himself had all too disastrously sought for "El Dorado." Not for Raleigh, any more than for the "Conquistadores," was reserved the sight of the city "whose houses were covered with shining gold." But recent discoveries of gold, as the editors justly point out, tend to prove that in this, as in other points where Raleigh describes what he saw or heard, his narrative is that of a faithful reporter.

Diocesan Histories.—*St. Asaph.* By the Venerable D. R. Thomas, Archdeacon of Montgomery. (Society for Promoting Christian Knowledge.)

THIS is the smallest of the series of "Diocesan Histories." We are sorry that Archdeacon Thomas has not made it larger. We are sure he could have done this without padding or spinning out. So far as it goes we have not a word to say that is not praise. The dispute between St. Augustine and the Celtic bishops has been so often told and retold that we have become somewhat tired of it, as there is not now, and in all probability never will be, a scrap of new evidence to produce. Archdeacon Thomas has given a very fair account of it, without any of those wonderful blunders and guessings which disfigure so many books that treat of this momentous chapter in the history of religion in England. There are some serviceable tables at the end of the volume, and a useful map of the diocese faces the title-page.

'A HISTORY OF ENGLISH BOOKSELLING,' by Mr. Wm. Roberts, will shortly be published by Messrs. Sampson Low & Co. It will include articles on bookselling in Little Britain, on London Bridge, St. Paul's Churchyard, &c., and on Tonson, Lintot, Curll, and other booksellers.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

JOHN E. T. LOVEDAY ("Banjore: Banjo").—According to the 'New English Dictionary' *banjore* and *banjer* were early forms of *banjo*, which is a corruption of *bandore*, through negro slave pronunciation. In the first quotation given, 1764, from Grainger's 'Sugar-Cane,' we have, "To the wild *banshaw's* melancholy sound," as though the writer supposed it to be associated with the bansee. Dibdin, in his 'Sea Songs,' calls it *banjer*. The third quotation in the 'Dictionary' is that from Maria Edgeworth you send.

E. H. BLAKENEY ("Hamlet," V. i. 280).—Your conjecture "Dog will have his bay" has been anticipated. See *Athenæum*, Sept. 5, 1868, and Dr. Horace Howard Furness's 'Hamlet,' vol. i. p. 411.

CORDEFF ("Booksellers in Wigtonshire or Kirkcudbright").—T. Fraser, 94, High Street, Dalbeattie; Wm. Anderson, Newton Stewart.

TOOLEY ('Annie Laurie').—See 5th S. ii. 264, 415; v. 126, 372.

R. E. S. wishes to know where he can find the 'Spanish Duel,' formerly recited by Mr. Bellow.

H. CHARLES WOOD seeks to know where 'The Art of Borrowing,' by Max Adeler, can be found.

NOTICE.

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

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

LONDON, SATURDAY, DECEMBER 22, 1838.

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Notes.

THE LAST BELIEVER IN THE PHOENIX.

Nearly fifty years ago I wrote an article on the 'Phoenix' in the 'Penny Cyclopædia.' It was literary and historical rather than philosophical; and, after enumerating the different writers who had mentioned the bird in more or less detail, I said that probably one of the last believers in its existence was Alexander Ross, who is now best known from the lines in 'Hudibras':—

He was a very great philosopher,
Who had read Alexander Ross over.

To this remark I appended the following note:—

"The writer wishes it to be recorded for the information of posterity, that, since writing the above sentence, he has found at Oxford a very learned scholar, who at this very time (June, 1840) seriously believes in the existence of the phoenix."

I have lately thought that this fact is so remarkable that it deserves to be brought forth from its hiding-place in a note in the 'Penny Cyclopædia,' where it was never likely to attract attention, and to be placed in some well-known receptacle of literary curiosities, like 'N. & Q.' I also think that there is now no impropriety in saying that the "learned scholar" alluded to was the Rev. J. B. Morris, commonly called by his friends (of whom I was one) "Jack Morris." He was a Fellow of Exeter College, Oxford, and in 1842 gained the

prize offered for an "Essay towards the Conversion of Learned and Philosophical Hindus." He also translated for the "Library of the Fathers" St. Chrysostom's 'Homilies on St. Paul's Epistle to the Romans,' and published a didactic poem in blank verse entitled 'Nature a Parable.' He joined the Roman Catholic Church about 1846, and died a few years ago. As it was with his full consent that I published the note quoted above, I have no reason to think that he would have objected to my sending to 'N. & Q.' the following letter, giving in detail the reasons for his belief; after the perusal of which your readers may perhaps consider the writer as great a wonder as the phoenix itself; or, as one of his friends neatly put it, "Phoenix or no phoenix, there certainly was only one Jack Morris":—

My dear G—,—I am afraid that I could not give you my whole views about the Phoenix at a minute's notice; but what actually exists in my mind you shall have and welcome.

First, then, the external evidence for it is great, and Bp. Butler says that very strong improbability may be overcome by *almost any proof* (see 'Anal.,' p. 238*). Yet he allows that there may be such a thing as an account being confuted by internal improbability.

These two, then, have to be balanced, and that there is great external evidence you may see in Fell's note to St. Clement i. 25, p. 161 of my Coteler. All that I add to this, then, is, that holding as I do that the great men of all times were, so far as they were great, inspired in their wisdom, their concurring testimony is one which one seems bound, upon this view, to pay great deference to. If *all* great men believed it, the proof would be a moral demonstration, so to say; if the majority do, it is proof of the same kind, &c., &c.

II. The internal improbability, then, is what, in my judgment (and this is what you wished to know), will overthrow the belief, if anything does. But this improbability, it ought to be allowed, is not near so strong the moment we know of the weight of external testimony; because the tendency of external testimony is this, viz., to overcome *any* amount of internal improbability, *i. e.*, to diminish it in proportion to the strength of the said external evidence.

We have then a presumption, say a very strong one, against the Phoenix; but external evidence has already given the said presumption a tremendous punch, and so the said presumption is less qualified for keeping us from believing. To resort to my old tricks,—

Let $x = \text{ex-ternal evidence}$, $y = \text{internal improbability}$. Bp. Butler would say $2x = 2,000y$, *i. e.*, is able to overcome it. Now say the weight of external testimony on this particular case is $\frac{x}{8}$. If this were so it would

follow that the whole amount of internal improbability is not $2,000y$, but $2,000y - 250y$, *i. e.*, the improbability will have become one-eighth less by the influence of the favorable external testimony.

Well, this being so (to my own mind, mind), the internal improbability is to be treated, not as if it was in full vigor, but as already considerably browbeaten. So, if you will, you may allow for this; if not, I will just mention other things which seem to me to lessen the internal improbability.

I. It seems from SS. that the whole animal creation is

* Pt. ii, chap. ii., near the end.

involved in, interested in, affected by the dispensations of GOD in regard to man, as in plagues, wars, &c. (Jerem. xxi. 6, &c., &c., &c.), consequently, if vast alterations have taken place in regard to man, the presumption is that vast alterations must take place in *all* connected with him. Hence, if an animal existed which served a particular prophetic function, when the reality had been in One Person, there might be no more need of it, and so it might become extinct, if it is extinct. If the whole brute creation were deprived of their faculty of being Sacrifices by Christ's coming, why might not other alterations as strange have happened in regard to them? —alterations which we are disposed to pass over, but which upon consideration do seem to show something very wonderful to exist in this portion of the world. Who would have thought *à priori* that some species of animals should be gifted with foresight so superior to that of man? And if this foresight may be given to beasts, why might not it, or they who exercised it, be removed, especially as in regard to man it is removed; there are no prophets now.

II. We know so little of the *whole* system of the brute creation, that our ignorance does seem to me to weaken internal improbabilities to any well-attested fact in regard to it, almost to an incredible degree.

III. The real reason of men's strong presumption against it is, I suppose, that they think the animal creation to be something fixed and to keep pretty near to a given set of laws. Now a Phoenix riddles these altogether, therefore it is improbable. This seems to me unsound reasoning, since all dispensations of Providence with which we are acquainted contain anomalies in them, and so the anomalousness of the Phoenix seems to be almost positive evidence to induce one to believe it. If men had asserted that there were a whole creation of anomalous animals, such an assertion would have made me suspect their veracity; but as it is asserted of one only it makes for their veracity, since there are anomalies.

I have put down two or three things that come to mind, "*Malim tantis auspiciis errare,*" as Fell says, which I think states a most important principle in the philosophy of evidence.

However it may be said, "But, after all, the Fathers were not naturalists, &c., therefore your external evidence goes for nothing." To this I answer: that it seems to me to be credible, that, when they speak in a body, they would be led into truth generally, rather than the contrary. Therefore to *assume* this was a mistake is not fair, unless you can prove that they were not so led in this case; but waiving this, there were sundry naturalists who did think with them according to Fell, not to mention Jews, and the Chinese, and the acute Tacitus. How are these to be got over by the objector? Is not the external evidence for the Phoenix greater than that for the darkness at the Crucifixion? Have not infidels denied the latter on the score of the ignorance or enthusiasm of those who do witness for it, and the want of heathen testimony for it? They, not knowing the whole of the case through want of faith, think the darkness internally improbable, and so set themselves against the external evidence for it. We, through want of knowledge of the whole of the case, may be similarly disposed to unbelief, though in a much less important matter.

But I end my incoherences.

Yours ever truly,

[June? 1840.]

J. B. MORRIS.

W. A. G.

EARLY ENGLISH AND LATE GOTHIC.

Several years ago I was in a country churchyard, engaged in making a sketch of the church, which

was a very picturesque specimen of the Early English style, with transepts, south aisle, south porch, and lofty double bell-gable. One of the oldest inhabitants crossed the churchyard, and stopped to talk to me. I knew him well, as one who in his prime had been the village carpenter. I said to him, "It is very evident that there must have been at least six stone crosses in this church, and yet not one of the six remains. Usually we should find fragments of some of the crosses, even if one or two had been so badly mutilated as to be almost destroyed; but in this church there is not the slightest evidence of any one of the six crosses, except the bases on which they formerly stood. Did you ever happen to hear in your youth, or at any later time, of any occurrence that would account for the total disappearance of these six crosses?"

"Yes, sir," replied the old man. "I can tell you all about it, for I knocked down all the six crosses myself!"

"You knocked them all down yourself!" I gasped, in horrific astonishment.

"Yes, sir; all by myself. I had no one to help me." The old man said this with a smirk of satisfaction.

"And how many years' penal servitude did they give you at the assizes?" I inquired. "For, of course, your crime was discovered."

"Oh, sir, it was never meant to be an assize case, or I shouldn't have had a hand in it. It was all the rector's doings, old Mr. Connorclast, whose tomb you'll see up in the chancel. I did his carpentering; and one day that I was with him in this churchyard, he said to me, pointing up to the crosses, 'John,' says he, 'I can't have this Popery no more. You must get your ladders, and get up to all them crosses, and break them all off into little bits, so that nobody shall see them any more.' Those were his words, sir; and the very next morning I had got my ladders there the first thing, and before night I had knocked all the six crosses to bits; and very pleased Mr. Connorclast was with my day's work."

I subsequently discovered that the date of this true story was about the year 1825. "I could not say to a year or two," said the old man, "but it was nigh upon the time when I got into my new house; and I saved two of the ornamental bits to make me the ends of a door-scraper." The rector died in the year 1827, so that the destruction of the six Early English crosses was one of the last official acts of his ministerial life. The village at that date had a resident squire, who was a titled person. The rector had held his post for thirty years; he was wealthy and charitable, was supposed to possess all the virtues, arts, sciences, and ologies; and his words and acts were not disputed.

As 'N. & Q.'s own Cap'en Cuttle would say, "The point of this here anecdote lies in the application of it. CUTBERT BEEDE.

BROADSIDE BALLAD.

The following old song in ridicule of Pitt is printed as a broadside, with a few bars of music at the beginning to give the air. It is headed, "Bow Wow Wow. As sung by Mr. Hooke at the Anacreontic Society." Some curious expressions occur in the song, which are perhaps Americanisms, or may be intended to appear as such.

Sit down neighbours all, and I'll tell a merry story,
About a British Farmer, and Billy P—T the Tory,
I had it piping hot from Ebenezer Barber,
Who sailed right from England and lies in Boston harbour.

Chorus.

Bow wow wow, fal la de id dy id dy, Bow wow wow.

This Billy he is called Britannia's Prime Ruler
Tho' he's but a puppet that's hung out to Fool her.
His name is a Passport to get in old Sinners,
So he deals the cards, that the Knaves may be winners.
He was bred up a Whig, but with Nabobs to thrive Sir,
Who have votes in the House, about two out of five Sir,
He gave up the people and vowed to his Scandal,
They should seek for their bread, without Daylight or Candle.

Now it hap't to the Country he went for a blessing
And from his State Dad to get a new lesson.
He went to Daddy Jenky by Trimmer Hal attended,
In such company, good lack, how his morals must be mended.

This Harry was always a staunch Friend to Boston.
His bowels were soft for they yearned for Hindostan.
If I had him in our Township I'd Feather him and Tar him
With forty lacking one too, I'd Lam him and I'd scar him.

With his Skin full of wine and his Head full of State Tricks,
Sham reforms, Commutations, and the rest of his late Tricks,
He came back with Harry, two birds of a feather,
And both Drunk as Pipers they knocked their Heads together.

Now so it fell out that this pair were benighted,
And drove out of the road, so the statesmen alighted,
And to get in again away scrambled they Sir,
To find the back road to the King's Highway Sir.

Long lost in the dark were these lights of the Nation,
But stumbled at length on a small Habitation
To which they marched up, while the fowls in confusion
Thought their lives were aimed at by this bold intrusion.

The Dogs barked, the Ducks quacked, and sore Billy baited,
The Wife she cries out, we be all ruined.

* * * * *

To drop on the Pate of this daring Phillistine.

The Husband, awaked by her Rage and her Screaming,
At first he supposed that his Spouse must be dreaming,
But to make matters short, snatched his Gun in a Fury
And cried, Sons of Belial I've got what will cure ye.

Then Billy began for to make an Oration,
As oft times he had done to bamboozle the Nation,
But Hodge cried, begone or I'll crack thy young Crown
for 't,
Thou belongst to a rare gang of Rogues I'll be bound
for 't.

Now Hodge quoth his wife, don't you mind his lewd bantering,

For certain he has under his coat a dark Lanthorn.
Shut the gate of the court, if he once gets within it,
I'll be bound, he'll whip up our back stairs, in a minute.

Then the wife she went on, can ye go for to say now,
Any good upon Earth made thee take this Bye way now.
Thou com'st to get foot in the House, that's the plan on 't,
And so let in thy Gang for to make what they can on 't.

Don't you hear how the brazen faced Rogue, now pretends, Man,

He crept up in the Dark, but for Virtuous ends, Man.
He says he's our Friend, but he's no such a thing, Man,
The impudent Dog would say so to the King, Man.

Then Billy perceiving the Wife in a Fury,
And knowing his deeds wouldn't stand Woman's Jury,
Felt the Spirit of Jenky a dangerous Potion.
And roared out to Harry to speak for the Motion.

Then Harry stept up, but Hodge wisely supposing,
His part was to steal, while the other was prosing,
Let fly at poor Billy and shot through his lac'd Coat.
Oh what a pity 'twas it did not hit his Waistcoat.

Solid Men of Boston, banish strong potations,
Solid Men of Boston, make no long Orations,
Solid Men of Boston, go to bed at Sun down,
And never lose your way, like the Loggerheads of London.

Perhaps some Boston correspondent could say if the song was ever known over there, or if "Ebenezer Barber" had any existence outside these verses.

W. H. PATTERSON.

Belfast.

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(Continued from 6th S. vi. 506; viii. 491; x. 492; xii. 489; 7th S. ii. 502; iii. 152; iv. 502.)

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On the word "Carol" see the 'New English Dict.,' edited by Dr. Murray, *s.v.* (two columns).

W. C. B.

CHRISTMAS TREES.—As the time is near when these trees will be found well decorated in every country house, it may be interesting to note that perhaps the first appearance of them in England was in 1829, when, according to the account given by the late Mr. Charles Greville in his 'Memoirs,' at Pansanger on Christmas Day in that year,—

"the Princess Lieven got up a little *fête* such as is customary all over Germany. Three trees in great pots were put upon a long table covered with pink linen; each tree was illuminated with three circular tiers of coloured wax candles—blue, green, red and white. Before each tree was displayed a quantity of toys, gloves, pocket-handkerchiefs, workboxes, books, and various articles—presenters made to the owner of the tree. It was very pretty. Here it was only for the children; in Germany the custom extends to persons of all ages."

I believe it is generally supposed that the Prince Consort "first brought the custom in," to the detriment of our national twelfth cake and Twelfth Night celebrations; but it would seem that Christmas trees were before his time in England.

J. STANDISH HALY.

CHRISTMAS HOLIDAYS AND BARRING OUT IN CUMBERLAND.—This old custom, strange to say, exists still in spite of the schoolmaster and the Board school. It may be of interest to some of your readers if I give an extract from a letter to the Dalston School Board in reference to this subject received at their last meeting, on Dec. 7:—

"I would ask the sanction of the Board for the closing of the school for the vacation on the evening of Thursday the 20th. If we open on the Friday we shall most likely have a poor attendance. My principal reason for asking is that we shall thus be better able effectually to put a stop to the old barbarous custom of Barring out. Some of the children might possibly be persuaded by outsiders to make the attempt on Friday, and in such a case I should feel it my duty to inflict an amount of castigation on offenders such as neither they nor myself would relish."

The majority of the Board sympathized with the master's difficulty, and granted his request, though as chairman I expressed my curiosity to see the repetition of a custom I had heard so much about.

J. W.

Dalston, Carlisle.

MUFFLING BELLS DURING ADVENT.—A correspondent of the *Banbury Guardian* writes in that paper on December 6 that "the vicar, in his parish magazine, states that it is more proper during Advent to ring the muffled peal," and that on the 4th the practice was commenced. He expresses his disapproval of the change, as being quite contrary to existing usage, and out of harmony with the Christmas festival, of which the Advent-tide is the herald. In this view I should most certainly agree; and I shall be glad to know what has been the custom generally, and whether any good reason can be adduced for muffling the bells before New Year's Eve, on which night the practice of muffling is, and always has been, I suppose, universally adopted.

W. E. BUCKLEY.

A FAMILY PASTIME.—What appears to me to be a very curious family pastime is described in a strange composition called 'Theophilus Woodhead,' which is to be found in 'The Dialect of Leeds,' by C. C. Robinson:—

"Noan o' the sons wur wed, an niver thowt abart gehring wed 'cos t' owdest on 'em wur nobbud two-an-thirty, an' besides they awal use to say as how thuh couldn't afford it. Ther parent as ther cawal'd ther father, used, when t' sarvent hed wiped awal ther marths wi her apron after ther'd gotten ther suppers an' takken awal ther bibs off an' lapt 'em up use to get t' laakins art, which wur a roll o' butter an' a fryin'-pan. He put t' roll i' t' middle o' t' table, use to tak a knife an' say—

Half for wify, half for me,
as he cut it i' two: then cuttin' one o' t' horfs i' two agean, say—

Half for baby d' you see,

Half for baby number two [*cut agean*],

Half for maid-of-all-work new [*cut agean*],

Half for Peter half for Paul [*cuts twice*],

(Babies three and four we call),

Half for visitors what comes [*cuts agean*]

To see the babies suck ther thumbs;

Half to keep the cat alive [*cut*],

Half for baby number five [*cut*],

Half for when we're in a fix,

Half for baby number six;

Lo, where shall I find the remnant so small!

Sing high then, sing low then, or rise we or fall,

Come to me my butter, oh come hither all!

an' makk'n a grab at t' plāate, hugg'd it tul his buzzum: then they awal use to shout an' laugh an' luke at one another, and geh o' drink o' watter, an' t' servant use to wipe ther marths agean; then thuh use to watch what ther pārent did wi' t' fryin'-pan, which wor to put it on t' fire, an' then cut a piece o' butter off o' t' roll an' put it in when it maade a big din bud ther couldn't see it after a bit. Then he puh'r his speectacles on to luke for it; then he thowt he saw it runcting abart, an' he puh'r at his tongue an' tried to lick it up an' maade purtend 'at he burnt it awafullly, then when ther'd done laughing he rung o' t' sarvant agean to tell her to put t' couks i' t' warming-pan art o' t' kitchen fire an' gehr awal' beds ready, an' then he use to tell his son's to pull ther shoes off an' tell 'em thuh mud say ther prayers wear thuh wor as it warrant so cowl, then he tell'd em to think o' what ther'd seen that neet, an' to mind an' nut mak sich 'n a noise i' goin' up stāars."

I am afraid 'N. & Q.' will grudge its space to

the setting forth of this barbarous mystery; but the passage, notwithstanding that I can render it into English, puzzles me, and to my thinking stands almost as much in need of explanation as if it related to some hitherto unsuspected domestic observance of palæolithic man instead of to the custom of a Yorkshire family of the present century.

ST. SWITHIN.

FOLK-LORE TALES CURRENT AMONGST HOTTENTOTS OF SOUTH AFRICA.—The two following folk-lore stories were told me by a missionary from Bloemfontein. They were told him by a native:—

A tiger and a wolf joined partnership to build a house—the wolf built outside, the tiger within; but they found that they had forgotten to build a door. The tiger told the wolf to seek advice from another tiger who lived at some distance. On his way the wolf drank of a stream that he crossed. But when he got to the other tiger, he began to tell his story, but found that he had forgotten the most important word—the name of the thing that was wanted, so he concluded he had lost the word on the way in the stream as he drank. So some other tigers offered to dig up the sand of the stream to assist him to find the lost word. Then the wolf in digging chopped his foot with a hoe, and began to bellow out, and said in Dutch, "I have put the hoe through my foot." The Dutch word for "through" is *deure*, and the word *duur* is "door"; so the wolf said, "I have found the word. It was in my foot, and not in the stream." So having thus found the lost name, he obtained the instruction which he needed, and went back and built a door and set free the tiger.

A hare and a tortoise were disputing about their speed as they met drinking at a stream. They arranged a race on a certain day. The tortoise beforehand disposed a certain number of other tortoises in the grass along the agreed course. They both started. The hare lost sight of the tortoise, and not seeing him in the long grass, kept asking of his rival the tortoise, "Where are you?" and a confederate tortoise somewhat ahead called out, "Here am I." The hare, imagining that the tortoise who was competing with him was in front, dashed on full speed, and again asked the same question, and got the same reply from another confederate tortoise. Again he exerted his utmost speed, but only to see a tortoise just reaching the winning-post. The hare said, "This is the first time I ever heard of a hare being beaten in speed by a tortoise."

J. W. HARDMAN, LL.D.

"TO HUNT THE CLEAN BOOT (SHOE)."—The former of these expressions will be found in the *Times* of October 8, p. 3, in a letter signed "Edwin Brough," the latter in the *Evening Standard* of October 9 and the *Daily News* of October 10.

They both refer to the training of bloodhounds, and the explanation will be found in the following extract from the last two papers named above:—

"Burgho has been trained from a puppy to hunt 'the clean shoe'—that is to say, follow the trail of a man whose shoes have not been prepared in any way by the application of blood or aniseed so as to leave a strongly-marked trail."

F. CHANCE.

Sydenham Hill.

CHAUCER, 'PROLOGUE,' LL. 163-4.—

Another Nonne with hire hadde sche
That was hire chapeleyn, and Prestes thre.

The editors found a difficulty in these lines about the nun who was the chaplain of the prioress, and it led to some rash criticism and rather unscholarly conjecture. The thing was explained by Mr. Furnivall (in, I think, the *Academy*, May, 1880, p. 385, and elsewhere), who made it clear that a chaplain was "a nun in attendance on the prioress or abbess in the choir on festivals," &c., and that "the same nun was practically secretary."

If I remember rightly, Mr. Furnivall's information was derived from the kindness of a Roman Catholic friend, and was illustrated by modern and French examples. I have found some interesting illustrations of Chaucer's words in Dr. Jessopp's edition of 'Visitation of the Diocese of Norwich, 1492-1532,' Camden Society, 1888, in which eight nunneries (Benedictine, I believe) are mentioned. In the Visitation of Bishop Nicke in the year 1514, when he visited Blackborough, "domus monialium de Blakborow" (p. 108), one deposition or complaint was "Quod priorissa habuit unam capellanam [*sic*] per tres annos" (it should be *capellanam*). And when in the same year he visited Ridlingfield "prioratus monialium de Redlingfelde" (p. 138), there was a complaint "quod priorissa non mutavit capellanam a tempore præfectionis." It seems from a side-note that Domina Johanna Deyne, the sub-prioress, who made the complaint, was herself the capellana, so she wanted to be relieved of her office. The Lord Bishop made "injunction" to the prioress "quod mutet capellanam citra festum Michaelis proximum"; and in the year 1520 no complaint was made. In 1526 Joanna Dean (Deyne) was "capellana dominæ," in 1532 Anna Drury was, and no complaint was made. At the Visitation of Flixton Nunnery in 1520 a more interesting complaint was made (p. 190): "Priorissa non habet sororem in capellanam sed sola cubat ad placitum in cubiculo extra dormitorium absque testimonio sororis continue." The "injunction" was "quod de cetero priorissa habeat secum testimonium unius sororis loco capellanæ maxime quando cubat extra dormitorium." I think we may conclude that the office was troublesome and of no dignity, partly from these notices, partly because elsewhere in the list of members of the houses, though "sub-priorissa," "sacrista," "infirmaria," "præcentrix,"

"refecturaria," are titles commonly added to the names, "capellana" is not, except once, at Campsey (p. 291), where Katerina Blomefeld, a "capellana," is mentioned, and she is eighteenth on the list of nineteen sisters of the house.

O. W. TANCOCK.

Norwich.

HUMPHREY REPTON. (See *ante*, p. 202.)—At the above reference is an interesting notice of 'A Visit to the Country of the Boleyns,' and there it is stated that "the famous landscape gardener Humphrey Repton, who died in 1818," is buried in the churchyard at Aylsham, and that he is described as of Hare Street, Essex. The small enclosure where he is buried is planted as a garden. As an addition to the REV. JOHN PICKFORD'S note, I may mention that I have now before me a work by Repton. It is called "An Enquiry into the Changes of Taste in Landscape Gardening, to which are added Some Observations on its Theory and Practice, including a Defence of the Art, by H. Repton, Esq., London, printed for J. Taylor, 59, High Holborn, 1806." The preface is dated same year, "Hare Street, near Romford." In the preface (p. iv) Mr. Repton states that he does not intend to republish his first work, 'Sketches and Hints on Landscape Gardening,' of which only 250 copies had been published by Messrs. Boydells in 1794, and adds, "The book is become so scarce that above four times the original price has been paid for some copies." H. DE B. H.

[*'Odd Whims and Miscellanies,'* London, 1804, 2 vols. crown 8vo., with coloured plates, is still in demand. It is one of the works occasionally seen with a picture on the edges, apparently under the gilding, especially in large-paper copies.]

STURT'S 'CHRONOLOGICAL HISTORY OF EUROPE,' 1714.—This is, I think, the least known of Sturt's engraved books, but it is one of the most curious. It is a tiny long 12mo., "Printed for B. Barker at the White Hart, and C. King at the Judges Head in Westminster Hall" (what time the money-changers had full sway in that quasi-market-place).

"It is done [saith Sturt] on 43 Copper plates with a Plain Letter & Compassed for the Pocket: And I take it, in short, to be one of the Readiest & Exactest Chronologies yet Extant, at Least of y^e Price (considering it is All Well Engraven) & withall so generally useful."

It consists of a series of small and not very informing tables, bearing about the same relation to the 'Oxford Tables' as a horn-book does to Murray's 'Dictionary'; but the fun and spice of the little thing lies in its tail, an alphabetically arranged list of remarkable persons, with their "attributes" indicated by hieroglyphics. I think this is almost a unique departure, and gives scope for any amount of favouritism or malice. Let us try one or two celebrities at random. Caligula (a saturnine native) is "Cross, Bloody, Cruel, Vitious and

Loose," whilst "Carloman" was a "Hopeful Prince." Charles II. was "Rich, Liberall and Well-Beloved by his People, a Lover of Justice," and, as far as can be made out, "Peaceful and Learned," but "much addicted to his pleasures." "Eduard ye Elder, Politick, Just, and had for the greatest Part, great Success in his Warrs," whilst Pope Joan was merely "Learned," and so on through many hundreds of names. The little table is very informing, as reference is made to the place of the personage in the chronology, and the manner of death or reason for quitting the throne is also indicated.

My copy is made especially interesting by having served as a note-book to an anonymous archaeologist, who has made full notes of discoveries which have come under his notice. I imagine the little volume to be scarce. It sold for 2s. in Hanrott's sale.

J. ELIOT HODGKIN.

Richmond, Surrey.

SILLY BILLY.—There is a quotation going the round of the daily papers from Mr. Frith's new volume, which begins, "The Duke of Gloucester, one of the sons of George III." (I quote from one of the newspapers). The paragraph closes with the remark that a madman called the duke "Silly Billy," and the duke exclaimed, "Good gracious! the man knows me," &c. 'N. & Q.' is the exact place to stamp out this error at once. George III. had no son who was Duke of Gloucester. His nine sons were George (afterwards George IV.); Frederick, Duke of York; William (afterwards William IV.), Duke of Clarence; Edward, Duke of Kent (father of the Queen); Ernest Augustus (afterwards King of Hanover); Augustus Frederick, Duke of Sussex; Adolphus Frederick, Duke of Cambridge; with two who died young, Octavius and Alfred. The Duke of Gloucester (who was Chancellor of the University of Cambridge) was William Frederick, son of William Henry, younger brother of George III. He died 1834, when the title became extinct. He married his cousin, Princess Mary, but had no issue.

E. COBHAM BREWER.

QUOTATION FROM DANTE.—The following well-known passage from Dante is inscribed upon a monument in the grounds at Navestock, in Essex, to the memory of Frances Elizabeth Anne, Countess Waldegrave, who died in 1879:—

Ed ella a me: Nessun maggior dolore,
Che ricordarsi del tempo felice
Nella miseria; e ciò sa il tuo dottore.

'Inferno,' canto v. v. 121.

Thus imitated or alluded to in 'Locksley Hall,' by Tennyson:—

This is truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things.

The passage, as well as the context, is finely rendered into Latin hexameters in the 'Sabrinæ

Corolla,' p. 247 (*editio altera*), by the late Hugh A. J. Munro:—

Sic ego, at illa mihi. Caput est et summa dolorum
Felices meminisse dies tempusque serenum
Inter damna: bene hoc callet tuus iste magister.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"SNECK POSSET."—"To give sneck posset" is an expression which I have heard employed in the North Riding of Yorkshire, in the sense of to bar or lock a person out. I have not met with the expression elsewhere. I do not remember to have met with it in any glossary. There is a sort of humour about the phrase which characterizes many Yorkshire speeches. F. C. BIRKBECK TERRY.

NAMING A HORSE.—The late Earl Stanhope once told me that he had been asked to name a horse, the sire of which was Rubens, the dam Election. He called it Canvas. It is so happy an instance of nomenclature that perhaps it is worthy of being recorded in 'N. & Q.' G. L. G.

OPEN-AIR COURTS.—Mr. Gomme's interesting work on this subject does not, so far as I call to mind, mention the stone circle called the Domare Ring, at the foot of Halleberg, in Sweden, "where in former times judgment was administered." There is an engraving of it in L. Lloyd's 'Scandinavian Adventures,' 1854, vol. i. p. 18.

ANON.

Queries.

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

CHYMER.—One MS. of the 'Promptorium' has the mysterious entry "Chymer, *abella*." Another MS. and Pynson's printed text have "Chymer, *obella*." The editor has no note on this entry, showing that his diligent search had found nothing to throw light on it. Now, *abellus* is cited by Du Cange from a glossary of about 700, with the explanation "agnus recens natus." Apparently, then, we may take *abella* as a new-born she-lamb; and perhaps trace back a phonetic series, *abella*, *obella*, *ovella*, though the latter is itself hard to account for etymologically as an equivalent of *ovicula*, *ovecula*. What I am interested in, however, is the English word *Chymer* for a she-lamb. Can any one help in its illustration? We know *chilver-lamb* in this sense; but it would be rash to suggest that *chymer* is some kind of scribal error for that word. Nor does it seem possible to connect it with Icel. *gymbr*, Mod. Sa. *gimmer*, with its hard *g*. J. A. H. MURRAY.

LIEUT.-COL. WHITELOCKE.—Is it possible to obtain the date or dates of actions brought against

the Crown by a Lieut.-Col. Whitelocke? He commanded the 77th Foot in Southern India, at Seringapatam, and died at Winchester about 1825, the will being administered in 1826.

BULSTRODE WHITELOCKE.

SEALS OF SIXTEENTH AND SEVENTEENTH CENTURIES.—References to any engraved groups of seals of the sixteenth century and later earnestly requested. I have Fisher's 'Memorials of Stratford-on-Avon' and the larger county histories.

ACCURATE.

DANIEL VINECOMBE.—I shall be very grateful to any contributor to 'N. & Q.' who may have come across this name in the registers of the Inns of Court or elsewhere and can give me particulars. Family tradition has it that he was a king's counsel. His portrait was formerly in the possession of the Curtis family; but the only relic of him that I have seen is a silver tankard inscribed "Beati Pacifici—Propter litem compositam Amicissimo Viro Danieli Vincombe dono dedit G.B. D.D." Daniel Vincombe was living in 1675, so that G. B. may have been no less a person than Gilbert Burnet, who published some of his works under these initials, G.B. D.D. A. T. M.

FANNY KEMBLE.—Where is a bust of Fanny Kemble, executed by Turnerelli about 1830?

MACROBERT.

HARRISON.—General Thomas Harrison, the regicide, is said by Noble ('Regicides,' i. 306) to have been of a Staffordshire family. I should be glad of any information concerning his family and early life. C. H. FIRTH.

38, Norham Road, Oxford.

DATE OF CLOCK.—I have a small brass clock of very beautiful workmanship, inscribed, "Humfrey Osborne in Houndsditch fecit." The lettering appears to be of about the end of the seventeenth century. I find a William Osborne elected a member of the Clockmakers' Society in 1700. Can any of your readers help me to ascertain the date of the clock, and give any account of the maker? G. L. G.

KISSING UNDER THE MISTLETOE.—Has this custom ever been known in any other country than England? From a remark in 'The Newcomes' (the chapter entitled "Christmas at Rosebury") I infer that it is not a French custom, at all events. In 'Le Pedant Joué,' by Molière's schoolfellow Cyrano de Bergerac, "le gui de l'an neuf" is mentioned in a list of at least fifty charms, talismans, &c. (Acte IV. scene i.). What is the particular mistletoe superstition to which De Bergerac alludes? Many of the superstitions in this remarkable list I have never, to my knowledge, heard of before; but I will not mention them now, as they are unconnected with the particular sub-

ject of this query. Is kissing under the mistletoe, like other old customs, dying out in England? Has it ever been practised to any extent in Scotland or Ireland? For some notes on the origin of the custom see 'N. & Q.,' 1st S. v. 13, 208; 2nd S. iv. 505; vi. 523.

It was from the above-mentioned play that Molière borrowed the famous "galley" scene in 'Les Fourberies de Scapin.' Molière, like all first-rate geniuses, was a better alchemist than any old seeker after the philosopher's stone, as De Bergerac's silver (I will not say copper), after passing through the great dramatist's crucible, has come out pure gold.

JONATHAN BOUCHIER.

Ropley, Alresford.

WOMEN AS TEACHERS IN ENGLAND.—Can any one refer me to any early notices on this subject? Has the subject ever been treated at length in any book? I do not want Chaucer's bit in his 'Doctor's Tale' about the "maystresses" in their "olde lyf" who looked after girls' morals. They were duennas, who had lords' daughters in "gouvernaunce." But I do want quotations to show when these old governesses or duennas turned into younger teachers. Queen Elizabeth and Lady Jane Grey had male teachers.

F. J. FURNIVALL.

ST. PETER'S, CORNHILL.—Newton, in his 'London in the Olden Time,' says that there was an old account-book, fairly written on vellum, with which he had been familiar "fifty years ago," *i. e.*, in 1805. It went back before the Reformation, and took account of masses for the souls of the dead and saints' candles. Since it had been used as a parish register. But he records its disappearance. Has it turned up; or is anything now known about it?

C. A. WARD.

Walthamstow.

PROVERB: "IS FECIT CUI PRODEST."—Whence is this proverb, quoted a few weeks ago by the Marquis of Salisbury, taken?

W. T. L.

SIR RICHARD COX, FIRST BART. (Lord Chancellor of Ireland 1707).—Caulfield's autobiography of the Chancellor quotes the following entry:—

"Aug., 1706. I gave 40*l*. to bind Will Cox apprentice to Mr. Minchen, chyrurgion."

What relation was Will Cox to the Chancellor? He had a son William, born 1686, but according to Playfair he died in 1693. Who was the father of John Cox, born 1724, and died at Carrick-on-Suir in 1795? He appointed as his executor "my trusty friend Michael Cox of Castletown," and was himself executor of the will of Richard Cox, father of this Michael and son of Michael, Archbishop of Cashel, son of first baronet. John resided at one time in Cashel, where he had property. From many deeds and legal documents which I have inspected this John Cox was evidently closely con-

nected with the Lord Chancellor's family. Perhaps some of your correspondents have a pedigree showing the relationship, and would reply direct to me.

WILLIAM J. BAYLY.

26, Brighton Avenue, Rathgar, co. Dublin.

THE ORIGIN OF ROSES.—Can any one suggest to me the source from which Sir John Mandeville derived his story of the origin of roses? A maiden, he says, was condemned to the stake for incontinence. When the faggots were lighted she prayed God to give a sign of her innocence, "and anon was the fuyr quenched and oute, and the bronδες that weren brennyuge becomen red roseres, and the bronδες that weren not kyndled becomen white roseres, fulle of roses. And theise weren the first roseres and roses," &c.—Ed. Halliwell, 1883, p. 69.

G. F. W.

JOHN ROBERTS, A DIRECTOR OF THE OLD EAST INDIA COMPANY 1698-1700.—John Roberts, a director of the United East India Company, 1764-1808, and colonel of the 3rd Regiment of the Royal East India Volunteers, died at 2, John Street, Bedford Row, London, Feb. 5, 1810, aged seventy-one. His sister, Miss Roberts, lived afterwards at 60, Montagu Square. His eldest son was John William Roberts, chief of the china factory of the late East India Company. Will any of your correspondents kindly supply me with information as to their ancestry, county, births, marriages, deaths, and places of burial, coat of arms, crest, and motto? Are any of their descendants alive; and, if so, where can I communicate with them?

C. MASON.

29, Emperor's Gate, S.W.

WESTGATE: CLAUDIUS.—What claim has Westgate-on-Sea to be the place of landing of the Emperor Claudius, or to any title of Claudiopolis? Can any Kentish archæologist tell?

L. K.

WELLINGTON ROUNDHEADS.—In one or two topographical books the inhabitants of the town of Wellington, Somerset, are said to have gained for themselves during the Civil War the nickname of Wellington Roundheads. What contemporary authority is there for this; or what is the earliest mention of this nickname?

A. L. HUMPHREYS.

26, Eccleston Road, Ealing.

BEARSWOOD GREEN.—There is a place near Doncaster, on the eastern side, bearing this name. Fifty years ago there was a current belief that it took its name from the last wild bear in England having been killed there. This tale has the character of folk-lore rather than of truth, but it is on the margin of Hatfield Chase, a place which until the reign of Charles I. was wild enough to be the harbouring-place of such animals. Can any of your readers say when the place got this name, and what is its real origin?

K. P. D. E.

CROMWELL FAMILY, U.S.—Has any attention been paid by genealogists on either side of the Atlantic to the American Cromwell family, of which traces are to be found in New York early in the eighteenth century? Is there still a male representative, or has the line died out? In the 'Records of the Reformed Dutch Church in the City of New York,' in course of publication in the *New York Genealogical and Biographical Record*, I find the following members named in 1722: Isaac Kromwel, whose wife was Dina Van Donk, and whose daughter, Antje, baptized May 13, 1722, had for sponsors Jacob Kromwel and Antje Kouwenhoven. I have not searched these records further back, being as yet uncertain whether the American family may not be well known to students of the Cromwell genealogy. Should the contrary appear, I shall be glad to contribute any other facts which I may be able to glean from the *Record* or from the *N. E. Hist. and Gen. Register*. NOMAD.

PRONUNCIATION OF "VASE."—Was it ever the custom to pronounce the word "vase" so as to rhyme with "case" or "baize"? Most of the authorities appear to give either one or other of these pronunciations. I have never heard either used by English people. At least one authority gives what would rhyme with "cause." This I have often heard in use, but I think the general pronunciation is "vaze" with the broad *a*—in fact, exactly as the word is pronounced in French. The Americans, or some of them, make it rhyme with "baize," which appears to be—what Walker and Nares say of "vauz"—an "affected pronunciation." ROBERT PIERPOINT.

St. Austin's, Warrington.

SPRINGS IN ANGLESEY.—Could any reader oblige by informing me what is the tradition connected with the two springs referred to in Mr. Matthew Arnold's sonnet 'East and West,' beginning thus?

In the bare midst of Anglesey they show
Two springs which close by one another play;
And "Thirteen hundred years ago," they say,
"Two saints met often where those waters flow."

Also tell me the names of the reputed springs, and where in Anglesey situated? A. W.

LORD WOLSELEY ON MILITARY GENIUS.—In the *Fortnightly* of September Lord Wolseley gives as the first instances of this Moses, Hannibal, and Mahomet. Is Lord Wolseley the first who has made this observation? I should think not. It has occurred to myself in estimating the excellences of the Semitic races. I think I have read in conversations with Napoleon at St. Helena that he had remarked that he considered Moses one of the greatest generals. Recent histories of the Israelites seem to think more of Moses in his military than in his legislative capacity. There is remarkable corroboration of the

aptitude of the Semitic race for war in the natural history of Pliny, book v. chap. xiii. p. 424 (Bohn's "Classical Library") :—

"The Phœnician people enjoy the glory of having been the inventors of letters, and the first discoverers of the sciences of astronomy, navigation, and the art of war."

It has often been said the Semitic race has given to the world the three most important religions, the Jewish, the Christian, and the Mohammedan. May it not be added that in literature as well as war and religion they have given three books to mankind which have had the greatest circulation and exercised the most considerable influence, and in merit may be said to equal any mental production of other nations—the Bible, the Koran, and the 'Arabian Nights'? W. J. BIRCH.

OLD SONG.—When on a walking tour in North Wales about the year 1853, I called at the Victoria Hotel, Llanberis. On a side table I found an old book—a magazine, I think—which had a song headed in black letter. I forgot the title, but the ending of all but the last verse was:—

Neither this, that, nor tother 's the man to my mind.

Each verse gave the description of three supposed suitors who did not suit. The last verse gave a description of a suitor who was the man to the mind of the writer. It was an excellent song. Can any of your readers furnish me with a copy?

I. F. C.

KINGSLEY: NEVILLE.—I shall be glad of any information about the following families:—Kingsley, bearing Arg., a fess, sa. Neville, co. Notts, bearing Az., three bustards, rising, or.

W. PALEY BAILDON.

ROLLING A BALL DOWN THE DINNER TABLE.—As curate of St. Mary-le-Bow I have learnt that at a certain dinner given to the poor in connexion with the church, a ball of ivory was wont to be rolled down the table. Why?

The day after I received this information I was informed that after a certain cricket match it was the custom for the victors to roll a cricket ball down the table at the dinner which followed. Why? WILLIAM G. WATSON.

FLINT FLAKES.—Where can I learn something about threshing machines set with flint flakes? I observe by the Catalogue of the Museum of the Education Department, Toronto, that the museum contains "Threshing machines, one set with flint flakes, the other with lava (Asia)." Can similar machines be examined in any London museum? If such things were in use in this country in ancient times it might help to account for the great numbers of unworked and worked flint flakes to be found scattered over the country in many places.

W. H. PATTERSON.

Belfast.

Replies.

COURT OF ASSIZE HELD AT THE MARKET CROSS, DERBY.

(7th S. vi. 347.)

The list of "Miscellaneous Occurrences in Derby" compiled by the late Stephen Glover for his unfinished 'History of Derbyshire,' 1833, is largely garbled from William Hutton's 'History of Derby,' 1791, and the entry quoted by E. S. M. from the first-named work stands as follows in the earlier history:—

"1514. Sir William Milnes, the judge, was obliged to hold the assizes at the Market-cross, which proves there was one. Perhaps there was no hall."

Thus it is evident that Sir William Milnes, one of the king's justices, coming to Derby on circuit was obliged, for some cause of which we are not informed—perhaps an outbreak of the Plague—to hold the assizes at the Market Cross instead of sitting at the usual place.

In the year 1774 John Drewry, printer of the *Derby Mercury*, issued a large broadside, entitled:—

"A Correct List of the High-Sheriffs for the County of Derby from the beginning of the Reign of King Henry VIth, to the present Year, One Thousand Seven Hundred and Seventy Four. To which is prefixed An Account of the Knights of the Shire for the said County from 1660 to 1774; Mayors for the Borough of Derby from the first that was chose to the present Year; and Members of Parliament for the same from 1660 down to 1774; to which is also added a Number of Remarkable Occurrences which have happened during a Period of near 400 Years."

I have given this heading in full because the original list is rarely to be seen (although often quoted from at second hand and without acknowledgment), and also to indicate the source of information. No especial entry is made for the year 1514, Roger Minors, Esq., being high sheriff. This was the Sir Roger Minors, of Windle Hill, in the parish of Sutton-on-the-Hill, Derbyshire, whose tomb stands in the south-east corner of "the vicar's chancel" of Duffield Church, and bears the date "M^oCCCC^oXXXVJ^o," presumably the year of his death, but the inscription is much defaced. Sketches of the effigies on this tomb will be found in the late Mr. Bloxam's 'Monumental Architecture,' and a reference to it is made by the Lysons ('Mag. Brit.,' v. p. ccxxii), who mention that a tablet over the monument says that "it was repaired in the year 1732 by a private friend out of regard to the worthy family of Robert Mynors, of Triago, in Herefordshire, Esq." The family of Milnes did not acquire any territorial importance in Derbyshire until the eighteenth century; Richard Milnes, Esq., of Aldercar Park, was sheriff in 1720. It is tolerably clear, therefore, that Roger Minors, Esq., was the high sheriff of Derbyshire, and that Sir William Milnes was the king's justice when the assizes were held at the Market Cross of Derby in 1514.

I have hinted that the cause of this removal of the assize court may have been the prevalence of the Plague in that year. Derby, indeed, as various records show, was often plague-stricken, its position upon the great highway from London to the north tending to the importation of that dire disease. In 1645, as we learn from Hutton (*op. cit.*, 229), "the Assizes were held in Friar's Close owing to the Plague being in Derby." Now, the Market Cross stood upon Nun's Green, or what is now called Friar Gate, where, down to the recent establishment of a cattle market, the fairs for horses, sheep, and cattle took place, and where, according to immemorial usage, the great cheese-fairs are still held. Hutton states that in 1665

"the inhabitants erected at the top of Nun's-green, one or two hundred yards from the buildings, now Friar Gate, what bore the name of *Headless Cross*, consisting of about four quadrangular steps covered in the centre with one large stone; the whole near five feet high; I knew it in perfection. Hither the market people, having their mouths primed with tobacco as a preservative, brought their provisions," &c.

The passage has been so often quoted that I will not pursue it, and the remains of *Headless Cross* are yet to be seen in the Derby Arboretum, whither it has been removed; but I mention the matter here to show that there was an ancient connexion between this stone and a visitation of the Plague (for Hutton was unquestionably mistaken when he wrote of it as having been "erected" to serve a special purpose); very likely it was looked on as a safe place of popular assembly ever since the assizes had been held there in King Harry's days. The large central stone described by Hutton is certainly the lower segment of the shaft of a cross, which is shown upon Speed's 'Plan of Darby, 1611,' in a position corresponding to that which it filled when I first remember it, nearly fifty years ago, *i. e.*, adjoining and partly built into the exterior walls of the old borough gaol in Friar Gate. I have no doubt that this was the "Market Cross" at which the assizes were held in 1514; nor that it was dismantled either at the Reformation or during the Civil Wars, and thus became "Headless Cross" in 1665, and the "Plague Stone" for all future generations of Derbeians.

ALFRED WALLIS.

Exeter.

A NORTHAMPTONSHIRE BELL-FOUNDER (7th S. vi. 309).—The late Mr. North gives a good deal of information about the Bagley family in his 'Church Bells of Northants' (pp. 41-47). The record, however, is not a little perplexed. There were no fewer than four Henrys, beginning about 1632 and continuing for more than a century; and it is impossible sometimes to distinguish with certainty between the work of Henry of Ecton and that of his kinsman and namesake at Chacombe, who was his contemporary. It is certain that he cast the

ring of six at Castor, Northants, and other bells in the county may be his. In 1687 he was employed to recast the bells of Lichfield Cathedral. He was buried at Ecton in 1703. Dr. Raven ('Church Bells of Cambridgeshire,' 99) says, "Some of the Bagleys are said to have been 'Sons of Anak,' and I remember to have heard a saying 'As big as Bagley the bell-founder.'" Some later gleanings about various members of the family may be seen in Stahlschmidt's 'Church Bells of Kent,' 100-103.

Many persons, like your correspondent Mr. Taylor, are seeking information about bell-founders. It would be premature, perhaps, to attempt a biographical dictionary of those who have professed this ancient craft, while so much of England is still practically unexplored; but such a work is becoming a great *desideratum*, and this all the more because most of the county "bell-books" are scarce as soon as published, and are contained in few public libraries; for instance, of 'Lincolnshire' only 210 copies were printed, 200 for subscribers and 10 for presentation. It seems to me that what we want now is a comprehensive manual, containing the principal facts, historical, statistical, and biographical, which have been obtained and recorded by students of campanology. Compression should be studied, the price should be moderate, and the issue not too restricted. Even in our present state of imperfect knowledge, such a manual would be interesting and valuable, and the fact of its publication would stimulate research in places where little or nothing is yet done. Dr. Raven has sent his 'Suffolk' to the press. Will he, for no one else is so well fitted, turn his untiring energies next in this direction?

C. DEEDES.

The late Mr. Thomas North, F.S.A., in his 'Church Bells of Northamptonshire,' gives the name of Henry Bagley, of Ecton, as having been born at Chacombe (Northants), where his family had been noted as bell-founders early in the seventeenth century. Henry is supposed to have been a son of John Bagley, and his name comes into prominence in connexion with the recasting of the bells of Lichfield Cathedral. On the restoration of this building, after its partial destruction at the great Rebellion, Bishop Hacket contracted in 1670 for "six bells becoming a cathedral" and lived just long enough to hear the tenor bell. In 1687 this peal had become "bad and useless," and it was determined to replace it by a new ring of ten bells, to be paid for by subscription. Henry Bagley, of Ecton, was the founder employed. It appears from a letter written by the dean to Elias Ashmole that Bagley had so oversized the eight bells he had first cast, that he had exhausted all the metal he purposed using for the ten, and it was found that 80% more would be required to complete the number, and this money was soon raised, the founder's receipt on the completion of the contract bearing

date Nov. 11, 1691. The weight of the peal is given by Harwood as 143 cwt. 1 qr. 21 lb. In 1700 he cast the present peal at Castor (Northants). In 1675 one Henry Bagley cast the peal of eight formerly belonging to St. Michael's Church, Coventry, which were recast and augmented in 1774, &c., by Pack and Chapman and others. The first bell in the peal of five at St. John's Church in the same city also bears the name of Henry Bagley, 1676; but whether it was in these last two cases the Ecton or Chacombe Henry Bagley does not appear. W. G. FRETTON, F.S.A.

Coventry.

[J. T. F. and MR. HENRY GRAY, of 47, Leicester Square, reply to the same effect. W. C. B. refers to 3rd S. ix. 428; x. 143.]

COMPASS-PLANT (7th S. vi. 249).—This plant is described in Longfellow's 'Evangeline':—

See how its leaves all point to the north as true as a magnet, &c.

JAMES D. BUTLER.

Madison, Wis., U.S.

SALMON (7th S. vi. 308).—An early notice of Salmon will be found in Grainger's 'Biographical History.' His large library, "more copious than valuable," is referred to as "the best collection of English folios that are to be found in any private hand" in the *Gentleman's Magazine*. Lists of his works will be found in Watt, Lowndes, and Alibone. H. CHICHESTER HART.

SCOTT ON COLERIDGE'S 'WALLENSTEIN' (7th S. vi. 308, 372).—I am much obliged to the gentleman who answered my query, but Scott must have praised Coleridge's translation somewhere in print before 1818. Here is what Coleridge says in 'The Friend,' edition 1818, vol. i. p. 204 (the note was omitted from later editions):—

But the path of the lightning is straight: and straight the fearful path

Of the cannon-ball. Direct it flies and rapid Shatt'ring that it may reach, and shatt'ring what it reaches.

Foot-note:—

"'Wallenstein,' from Schiller, by S. T. Coleridge. I return my thanks to the unknown Author of 'Waverley,' 'Guy Mannering,' &c., for having quoted this free translation from Schiller's best (and therefore most neglected) drama with applause: and am not ashamed to avow that I have derived a peculiar gratification that the first men of our age have united to give no ordinary praise to a work which our anonymous critics were equally unanimous in abusing as below all criticism; though they charitably added that the fault was, doubtless, chiefly, if not wholly, in the Translator's dulness and incapacity."

J. D. C.

NOVEMBER THE FIFTH (7th S. vi. 404).—I distinctly remember being told as a child, when we lived in Durham, by a servant, a North Country girl, that no one could be hanged on the 5th of November, as it was against the law to execute

any one on that day. Perhaps this may help to point out that there was some vague idea afloat in the North of England similar to the one mentioned by Mr. PEACOCK.

KATE THOMPSON.

EARLY USE OF "TURTLE" FOR "TORTOISE" (7th S. vi. 326).—*Turtle* is used by Henry Pitman in his 'Relation of the Great Sufferings and Strange Adventures of Henry Pitman,' licensed June 13, 1689:—

"And thus we walked to and fro in the night-time to turn *turtle*; and in the day-time we were employed in killing them: whose flesh was the chiefest of our diet, being roasted by the fire on wooden spits. And sometimes when we designed a festival we left some part of the flesh on the calapatch and calapee, that is the back and breast shells: which we roasted, by setting them upright in two forked sticks thrust into the sand, before a large fire."—Arber, 'English Garner,' vol. vii. pp. 358-9.

F. C. BIRKBECK TERRY.

'SALVE REGINA' (7th S. vi. 429).—Composed, according to some, by Peter of Compostella in the tenth century. More probably by Hermannus Contractus, O.S.B., in the eleventh century. The last line, "O Clemens," is said to have been added by St. Bernard. See 'Catholic Dictionary,' by Addis and Arnold. GEORGE ANGUS.

St. Andrews, N.B.

The authorship is uncertain. Various authorities give it to St. Bernard of Clairvaux; Peter, Bishop of Compostella; and Adhemar, Bishop of Puy. See Daniel's 'Thesaurus Hymnologicus,' ii. 321. There is another less-known 'Salve Regina,' given by Mone, 'Hymnen des Mittelalters,' ii. 211; but the former is doubtless that meant by ANON.

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

Foleshill Hall, Coventry.

SLATE GRAVESTONES IN AMERICA (7th S. vi. 307, 414).—As an instance of the great durability of the slate gravestones which have formed the subject of recent letters in your columns, I may mention that in 1875 I saw at Urbanna, on the river Rappahannock, Middlesex county, Virginia, a flat gravestone of this kind lying in what is now the market-place, but in what was no doubt at one time the private property of the Walker family. This stone was unprotected by any railing, and people had for years been passing near (and I dare say over) it daily, yet the inscription was as clearly defined and legible as if it had been but recently cut. It was

To the memory of
Clara Walker
died 26 October 1715
in y^e 26 year of her age.

She was the daughter of Christopher Robinson, of Hewick, in that neighbourhood, who emigrated about 1670.

In the early days of the colony of Virginia, when churches were few and far between, burial in pri-

vate grounds was the custom; and I think there is no doubt that these stones, which were probably in request on account of their imperishable nature, were brought from England (Cornwall) or Wales in ships as ballast, just as bricks and white stone for doorsteps occasionally were. Hewick, above mentioned, built by Christopher Robinson and standing in 1875, was of English brick. R.

S. V. H. was misinformed that the slate quarries near Boscastle (not Bude, where there is very little slate) and Tintagel are now "nearly used up." Although it no longer pays to work the quarries in question, which I know quite well and near which I lived recently, that is due to a considerable reduction of the demand for slate in the United States and to the competition of huge quarries at Delabole, Penrhyn, Llanberis, and their like, where enormous quantities of the material are got with advantages not attainable at Trevalga and its neighbours near Tintagel, and at Vriog, on the Mawddach, opposite Barmouth, where some years ago great excavations were made of excellent slate.

F. G. S.

THE GOLDEN HORN (7th S. vi. 389).—Gibbon says the harbour of Constantinople obtained the name of the Golden Horn "in a very remote period," but I have noticed as a curious fact that many of our modern travellers omit to mention it. It occurs in none of the narratives in Ray's 'Curious Travels and Voyages' (1693), although there are in several of them minute and circumstantial descriptions of the town and its surroundings. Dr. Smith, for instance, describes the Bosphorus at great length, but has nothing bearing upon this subject, for I suppose there is no connexion between the names Golden Horn and Golden Gate. Concerning the latter Smith says:—

"*Jedicula Kapi*, or the Gate of the seven towers, so called from its nearness to that *Acropolis*, is that, I guess, which the *Greeks* formerly called *χρυσή*, or the golden Gate, and by some late Latin Writers *Chrysea*, in *Luitprandus*, *Corea*, by a *[sic]* mistake either of the Transcriber or Printer, for *Aurea*, for so certainly it must be mended. Over this Gate was this Inscription:

Hæc loca Theodosius decorat post fata Tyranni,
Aurea secla gerit, qui portam construit auro,
cited by *Sirmond* in his notes upon *Sidonius*." Tournefort (*Ozell's* translation, ii. 176) mentions the Horn as follows:—

"The Port extends like a crooked* Horn, which may more justly be compared to that of an Ox than a Stag, as *Strabo* has it, for the Coast has no in and out Turnings like Divisions: it is true, *M. Gilles†* observes, there have been many Alterations that have destroyed its ancient Form."

C. C. B.

Gibbon, in the 'Decline and Fall,' chap. xvii., giving references to *Strabo*, l. x. p. 492, and *Gyl-*

* *Strab.*, 'Rer. Geogr.,' lib. vii.

† *De Bosph. Thrac.*, l. i. c. v.

lius, 'De Bosphoro Thracio,' l. i. c. v., says that "the harbour of Constantinople obtained, in a very remote period, the denomination of the Golden Horn. The curve which it describes might be compared to the horn of a stag, or, as it should seem, with more propriety to that of an ox," &c. Sandys and some other early travellers who visited Constantinople do not appear to have made use of the term.

J. F. MANSERGH.

Liverpool.

The following note may possibly be of some service towards fixing the time when this name was given:—

"It is somewhat singular that the harbour of Constantinople is of the form of a horn or cornucopia. At one time riches from most parts of the world were poured into it, the corn of Egypt and the gems and spices of India. Hence the term 'Golden Horn.' There is no tide, and as the harbour is deep goods can be landed at all hours."

The Golden Gate of California appears similarly as the name given to the strait connecting the harbour of San Francisco with the sea in or about 1849, as though that gate passed not only the immense number of seekers for the precious metal, but the result of their labours.

R. W. HACKWOOD.

SIRLOIN (7th S. vi. 385).—Fuller, in his 'Church History,' 1655, tells "a pleasant and true story" how Henry VIII. cured an abbot of his "weak and squeazie stomack," which could "hardly digest the wing of a small rabbit or chicken," and enabled him to feed off "a sir-loyne of beef" as heartily as "the Farmer of his Grange" (book vi. p. 299).

ROBERT ROBERTS.

JUDGE BEST: GREAT MIND (7th S. vi. 449).—PROF. BUTLER will find a full allusion to this well-worn joke in Mr. Wheatley's 'What is an Index?' (pp. 44-5). Mr. Wheatley himself appears to have had grave doubts whether the entry ever occurred in an index at all. Sir William Domville used to tell the story "with reference to the index to one of Chitty's Law Books," and Dr. Doran used to insist that Leigh Hunt was the author of the joke in the *Examiner*.

G. F. R. B.

TAILED ENGLISHMAN (7th S. vi. 347).—In the *Anzeiger für Kunde der Deutschen Vorzeit* for 1874, col. 214, Prof. Wattenbach has published a Latin poem of the Middle Ages which is preserved in a MS. of the Berlin Library. The poem deals with the moral or physical peculiarities ascribed to countries and to great cities, and the Englishman is characterized as false and tailed, and therefore as a brute:—

Anglicus a tergo caudam gerit; est pecus ergo.

Cum tibi dicit ave, sicut ab hoste cave.

Prof. Wattenbach says he has not met anywhere else a similar mention of tailed Englishmen, and he supposes that it may originate in a peculiar way

of dressing the hair among the Anglo-Normans. In a similar way the French call *queue* the tress or pigtail of John Chinaman.

H. GAIDOZ.

22, Rue Servandoni, Paris.

CERAGO: CERAMIC: CERBERUS (7th S. v. 427; vi. 333).—Some quotation earlier than that cited by me at the second reference ought to be forthcoming, to judge from the following passage:—

"Col. Blunt. Why you unconscionable Rascal, are you angry that I am unlucky, or do you want some Fees! I'll perish in a Dungeon before I'll consume what with throwing Sops to such Curs."—Sir R. Howard, 'The Committee,' 1665, Act IV. sc. i., *sub init.*

F. C. BIRKBECK TERRY.

MRS. SIDONS AS MARY, QUEEN OF SCOTS (7th S. vi. 241, 369).—We are diverging very much from our subject in hand which forms the heading, though by this getting together much illustrative and interesting information. In Cruikshank's 'Omnibus,' which was published in 1842, facing p. 129, is an excellent whole-page portrait of Mdle. Rachel (full length) in the character of "Mary, Queen of Scots." In a brief sketch of her it is said:—

"So, gentle reader, there is Rachel for you; and to flatter your national likings, if you have any, she is in the dress of Mary Stuart, though the woes of Mary Stuart are not in Racine."

The sketch informs us that "she once sold oranges on the Boulevards, and that her name was Rachel Felix." It is also stated that she was by birth a Swiss Jewess, and went on the stage in 1837. Nell Gwynn must have been her prototype, for she also is said to have sold oranges before going on the stage.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BYRON (7th S. vi. 369).—The 'Ode to Napoleon Buonaparte,' published anonymously 1814, originally consisted of sixteen stanzas only. In what edition the three additional stanzas, with which the ode concludes, first appeared I do not know; but in Murray's one-volume edition of Byron's 'Works,' 1837, there is this foot-note to the first line of the seventeenth stanza:—

"The last three stanzas, which Lord Byron had been solicited by Mr. Murray to write, in order to avoid the stamp duty then imposed upon publications not exceeding a sheet, were not published with the rest of the poem. 'I don't like them at all,' says Lord Byron, 'and they had better be left out. The fact is, I can't do anything I am asked to do, however gladly I would.'" &c.

In Murray's edition (1837) the 'Ode' consists of nineteen stanzas, and in the last stanza is the tribute to Washington.

FREDK. RULE.

"OLD GOLD" (7th S. vi. 409).—I suppose the time will come—though it is a long time coming—when people will recognize that dictionaries are but registers of spoken expressions, and that it is vain to look for such in them before the time.

Terms of fashion, which are by their nature evanescent, seldom get into dictionaries until they have ceased to be in common use. "Viel or" is the French equivalent of "old gold," and the one is as often employed in England as the other. I am, indeed, inclined to think it preceded it. It may be met in any manual of fashion, whether in dress or furniture, but hardly yet in an encyclopædia. The chief use of dictionaries is to supply a conveniently arranged space in which to register one's experience of spoken languages. Few, indeed, are the helps they attempt to give towards the use of contemporary colloquialisms, and of those few the larger part are misleading. R. H. BUSK.

QUOTATION FROM CICERO WANTED (7th S. vi. 427).—

"Sed iidem (*scil.* senes) in eis elaborant, quæ sciunt nihil ad se omnino pertinere:

Serit arbores quæ alteri sæclo prosint, ut ait Statius noster in Synephebis. Nec vero dubitet agricola, quamvis senex, quærenti cui serat, respondere: diis immortalibus, qui me non accipere modo hæc a majoribus voluerunt, sed etiam posteris prodero."—'De Senectute,' cap. vii.

Parker's translation (Lond., 1727, p. 21) is:—

"But then in other cases too, where themselves are really disinterested, they are as necessary and as forward. 'They entail an obligation upon posterity by laying out orchards and gardens for them,' says Statius, in his 'Synephebi.' Examine an antiquated peasant at any time, for whose sake it is that he makes his plantations; and he'll tell you, 'Tis for heaven's sake, they convey'd what my progenitors had either merited or purchas'd to me; and requires that I should leave it as much improv'd as I can to my successors.'"

This, however poor as a translation, brings out, as a paraphrase, the idea contained in the query of MR. BIRCH very plainly. Cæcilius Statius was the predecessor of Terence. Some fragments and the titles of forty plays alone remain of his works.

ED. MARSHALL.

Cato Major, 'De Senectute,' vii. 24, 25:—

"Sed iidem elaborant in eis, quæ sciunt nihil omnino ad se pertinere:

Serit arbores, quæ alteri seculo prosint, ut ait Statius noster in 'Synephebis.' Nec vero dubitet agricola, quamvis senex, quærenti, cui serat, respondere: 'Diis immortalibus, qui me non accipere modo hæc a majoribus voluerunt, sed etiam posteris prodero.'"

This passage was no doubt in Jeremy Taylor's mind when he wrote that it is not wrong "to plant orchards which shall feed our nephews with their fruit: for by such provisions they do something towards an imaginary immortality" ('Holy Dying,' ch. i. sect. ii. 3).

W. C. B.

[Many replies giving the same reference are acknowledged.]

CHEP OF A PLOUGH (7th S. vi. 407).—Is not "chep" in this case the equivalent of the chape of a scabbard, *i.e.*, a metal guard placed at the end of

a thing to preserve it from a certain amount of wear? O.

In J. W(orldidge)'s 'Dictionarium Rusticum,' 1681, reprinted by the E. D. S., DR. MURRAY will find, "*Fin*," 'a spade with a langet or *fin* like a knife.'" H. C. HART.

THE STARS AND STRIPES (7th S. vi. 328).—In the prefatory notice to 'Washington,' a drama, in five acts, by Martin F. Tupper, the author says:—

"It may be as well to state with respect to the National [American] Flag (II. iii.), that the incident at Mount Vernon occurred to myself, and that I long after verified the matter at Heralds' College, in May, 1851. I announced it to the Historical Society at Baltimore, who paid me the compliment of their diploma thereupon, after a public dinner, with Mr. Kennedy as chairman, and Sir Henry Bulwer and the present writer as his supporters."

As copies of the play are scarce, I quote the following lines. They are delivered by Franklin:

Yes, Nathan, I proposed it to the Congress. It was their leader's old crusading blazon, Washington's coat, his own heraldic shield.

* * * * *
He never heard of it till fixed and done,
For on the spur, when we must choose a flag,
Symboling independent unity,
We, and not he—all was unknown to him—
Took up his coat of arms, and multiplied
And magnified it every way to this
Our glorious national banner.....

* * * * *
I've searched it out and known it for myself,
When late in England there, at Heralds' College,
And found the Washingtons of Wessyngton,
In county Durham and of Sulgrave Manor,
County Northampton, bore upon their shield
Three stars atop, two stripes across the field,
Gules—that is red—on white, and for the crest
An eagle's head upspringing to the light,
Its motto, Latin, "Issue proveth acts."
The architraves at Sulgrave testify,
As sundry painted widows in the hall
At Wessyngton, this was their family coat.
They took it to their new Virginian home;
And at Mount Vernon I myself have noted
An old cast iron scutcheoned chimney-back,
Charged with that heraldy.

'Washington' was privately printed for my old friend at the press of W. F. Millard, Sydenham, London, S.E., "a few copies taken and the types broken up." The play was "written for the Centenary of American Independence in honor of its Founder; and intended for representation in the United States. Not yet [1876] published in England."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

IDIOT (7th S. vi. 249, 336).—In evidence that down to the close of the seventeenth century *idiot* was used in its classical sense, I referred to Dr. Cudworth, who frequently employs it as the translation of *ιδιώτης*. As MR. COLEMAN doubts the accuracy of this statement, I quote a passage in

proof. In 'The True Intellectual System of the Universe,' bk. i., chap. iv. sect. 18, Dr. Cudworth thus translates a passage from Origen ('Contra Celsum,' I. ii.):—

"Celsus seemeth here to me to do just as if a man travelling into Egypt, where the wise men of the Egyptians, according to their country learning, philosophize much about those things that are accounted by them divine, while the idiots (*idwara*) in the mean time hearing only certain fables which they know not the meaning of, are very much pleased therewith. Celsus, I say, doth as if such a sojourner in Egypt, who had conversed only with those idiots, and not been at all instructed by any of the priests in their arcane and recondite mysteries, should boast that he knew all that belonged to the Egyptian theology."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

I dare not undertake to say "by what English author of repute the word *idiot* was first used in its non-classical sense"; but has it not been so used from the earliest times? Perhaps the following may interest MR. SPENCE:—

The little childe is pleasse with cockhorse gaie;
Although he aske a coursor of the beste;
The *idiot* likes, with babes for to plaie,
And is disgrac'de, when he is brauelie dreste;
A motley coate, a cockescombe, or a bell,
Hee better likes then Jewelles that excell.

Whitney's 'Emblems,' 1536, p. 31.

R. R.

Boston, Lincolnshire.

[MR. F. C. BIRKBECK TERRY supplies instances from 'Histriomastix' (1610), V. i. 7-9; Ford, 'The Lover's Melancholy,' I. ii.; and Collier, 'A Short View,' p. 214, ed. 1689; also from 'Macbeth,' V. v. 27-9.]

GERMAN AND ENGLISH IN HEBREW LETTERS (7th S. vi. 426).—I have seen notices and signboards in Hebrew letters in the Jews' quarter at Amsterdam, and as they were not in the Hebrew language, I presume they were in Dutch. I doubt whether vernacular inscriptions be any the "more intelligible" to Jews for being in Hebrew letters. But I think the Hebrew look of the thing gratifies their national *amour propre*, while the inscription is "more intelligible" to the many in the vernacular than it would be in Hebrew. What DR. CHANCE says about the "little Jew with a pleasant, smiling face" being amused at his making out the inscription in Whitechapel is in remarkable accordance with a passage in a letter I have just received from a literary Jewish friend in London, who writes as follows: "There is nothing the Jewish community likes and craves for more than intelligent criticisms of their doings at the hands of intellectual Christians. They are vain of the attention thus bestowed on them." I would not commit myself to the last statement; but I must say I have often known Jews, both at home and aboard, to welcome with eagerness any signs of interest in their customs, language, &c., shown by myself. I may, perhaps, mention that some

interesting articles on the Mediæval Jews of England and of Ireland, by Mr. M. D. Davis, Editor of 'Shetaroth'; or, Hebrew Deeds of English Jews before 1290,' are now appearing in the *Jewish Chronicle*.
J. T. F.

Bp. Hatfield's Hall, Durham.

INVASION OF ENGLAND (7th S. vi. 268).—The query of W. S. L. S. begins with an inquiry for the last successful landing of an enemy, and closes with successful or unsuccessful attempts. There was an attempt by the French to take Hastings while the king was in Ireland in 1690, and Bishop Patrick, who was making his visitation at the time, has an account of it in his 'Autobiography,' p. 156, Ox., 1830. The panic prevailing along the coast, which was freed from apprehension by the victory of the Boyne, is described by M. M. Howard, in the 'Handbook for Hastings,' 1865.

The landing of the French in Wales on Feb. 22, 1797, receives "a full and particular account" in a letter of G. Massey, of which there is a reprint in 'N. & Q.' (from the *Times*), 2^d S. ix. 43. A mistake respecting the time of it in Sir W. Scott's 'Life of Napoleon,' vol. i. ch. xxviii., receives correction in 'N. & Q.,' 4th S. i. 432.

ED. MARSHALL.

The landing of the French at Teignmouth took place in the reign of William and Mary, not Charles II., the date being 1690. A wonderful description will be found in Macaulay's 'History of England.' French Street, mentioned by him, still exists. And another interesting thing of the time is also preserved; that is, one of the original printed briefs for the relief of the poor of Teignmouth, which was ordered to be read in all the ten thousand parish churches of the land. I am fortunate in having been allowed to copy it.

EMILY COLE.

Teignmouth.

The French landing in Wales, mentioned by W. S. L. S., occurred at Pen Caer, near Fishguard, Pem., Feb. 22, 1797, but resulted in a ludicrous fiasco. The whole thing was well described (with map of the locality) in an early volume of the *Red Dragon*. There is a very old dame living near here who says she recollects the "invasion."
ARTHUR MEE.

Llanelly.

[“A good account of the various invasions of England was published by Sir E. Creasy” (E. F. D. C.).]

CHARGE OF ENGLISH AND FRENCH REGIMENTS (7th S. vi. 349).—The incident in the latter part of this query may have been in some sensational story of military adventure; but there is an instance—and I have heard that it is an isolated one—of soldiers crossing bayonets, though with a different result from that referred to. It occurred at the battle of Maida, in Calabria, on July 4,

1806, when General Sir John Stuart commanded the English, and General Regnier the French troops.

"The corps which formed the right of the advanced line was the battalion of light infantry commanded by Lieut.-Col. Kempt, consisting of the light companies of the 20th, 27th, 35th, 38th, 61st, 81st, and Watteville's, together with 150 chosen battalion men of the 35th, under Major Robinson. Directly opposed to them was the favourite French regiment the 1st legere. The two corps at the distance of about one hundred yards fired reciprocally a few rounds, when, as if by mutual agreement, the firing was suspended, and in close compact order and awful silence, they advanced towards each other until their bayonets began to cross. At this momentous crisis the enemy became appalled. They broke and endeavoured to fly, but it was too late; they were overtaken with the most dreadful slaughter."—Dispatch addressed to Mr. Secretary Windham, dated "Camp on the Plains of Maida, July 6."

The thanks of the Houses of Parliament were voted to Sir J. Stuart, he was decorated with the insignia of the Bath, and the regiments which had distinguished themselves were, by his Majesty's grant, to assume, in addition to other devices, the word "Maida" on their colours and appointments. Medals were struck, and one of the new buildings of the capital was decorated with the name of the plain in Calabria where England had reaped her laurels ('Life of Sir John Stuart,' in *Public Characters* for the years 1809–10, being vol. x. of the series, pp. 371–2 and 376–7).

W. E. BUCKLEY.

AMSTERDAM COFFEE-HOUSE (7th S. vi. 167, 291).—There are a large number of coffee-houses mentioned in Kent's 'Directory' for the year 1777, but the Amsterdam Coffee-House is not among them, and the Turkey merchants at that date were to be found at the "Sword-blade Coffee-House." About a dozen of the old coffee-houses were burnt down in the great fire in Cornhill in 1748. The positions they had occupied are given in a plan published in the *Gentleman's Magazine* for April of that year (p. 148), but the coffee-house in question did not disappear in this fire.

J. F. MANSERGH.

The following extract, relating to a cure for the king's evil performed by the Duke of Monmouth, will enable MR. WARD to determine more exactly the locality of the coffee-house:—

"After touching the Duke, all her wounds were healed in two days. A handbill was circulated in folio, setting forth this marvellous cure; and a document signed bylay at the Amsterdam Coffee-House, Bartholomew Lane, London."—Roberts's 'Life, &c., of the Duke of Monmouth,' 2 vols. 1844, vol. i. p. 98.

A foot-note states that the author has obtained his information from a folio sheet among the King's Pamphlets, B.M. The Amsterdam Coffee-House was probably at the corners of Threadneedle Street and Bartholomew Lane. A. L. HUMPHREYS.

Eccleston Road, Ealing Dean.

HERRICK (7th S. vi. 268, 436).—The name of Herrick does not appear amongst the *alumni* of Westminster School. It may be taken for granted that he was not educated there. His affection for Westminster was probably due to his brief residence in London, after leaving Cambridge about 1620. Westminster was then the literary centre of the metropolis, with Ben Jonson, the Westminster man, as its chief. Herrick also, when exiled from his living during the Commonwealth, from 1647 to 1662, lived for many years in St. Anne's Lane in this city.

J. MASKELL.

MOON-SPOTS (7th S. vi. 427).—The incident referred to by PROF. BUTLER is familiar to me; not, however, as an episode in a novel, but as the spice of a note to be found at the foot of p. 2 in Keightley's 'Fairy Mythology' (Bohn's edition):

"The mark on Adam's Peak in Ceylon is by the Buddhists ascribed to Buddha; by the Mohammedans to Adam. It reminds me of the story of the lady and the vicar, viewing the moon through a telescope; they saw in it, as they thought, two figures inclined toward each other: 'Methinks,' says the lady, 'they are two fond lovers, meeting to pour forth their vows by earth-light.' 'Not at all,' says the vicar, taking his turn at the glass; 'they are the steeples of two neighbouring churches.'"

ST. SWITHIN.

HERALDRY (7th S. vi. 427).—The replies to MR. EATON'S questions are well defined under the law and practice of Scottish heraldry, which in many respects are stricter than those of England.

1. The descendants of any person to whom arms have been granted are not entitled to bear those arms unless they are lineal heirs. The arms granted to MR. EATON'S ducal ancestor might be borne by the duke's sons, with proper marks of cadency, during their lifetime; but the right to bear them would not be transmitted to the sons of the younger sons without a fresh patent from the Lyon King. That dignitary would grant a new coat with a permanent difference from the paternal coat, either by a change of tincture, addition of bordure, alteration of ordinary, or introduction of some charge from the mother's arms. The practice of the English Heralds' College is not so perfect in this respect. They are in the habit of granting to cadets the paternal coat without any difference, and the result is confusing to the historian and genealogist. MR. EATON is, therefore, not entitled by descent to bear any arms; but the Lyon King, if he recognized the descent, would, on application being made, undoubtedly issue a fresh patent to him.

2. Any change made in the arms of the head of a house or family does not affect those of collateral branches established before the change; e. g., Maxwell of Pollock bears Argent, a saltire sable, charged in the centre with an annulet or, stoned azure. The annulet is the permanent difference between

his arms and the paternal coat of the Lords Maxwell, who bore simply Argent, a saltire sable. In the fifteenth century, after the Maxwells of Pollock were established as a separate family, Lord Maxwell added an eagle with two heads displayed sable, on the breast of which his original coat was charged, but no change was made in the Pollock arms. Maxwells of Monreith, having separated from the main stem after the adoption of the eagle, were granted the arms with that addition and the further addition of a bordure gules, to difference their coat from that of Lord Maxwell.

HERBERT MAXWELL.

MERCURY (7th S. vi. 448).—The plant inquired after by H. T. F. is a wild spinach with triangular leaves, known to botanists as *Chenopodium bonus henricus*, the Good King Henry or Mercury goosefoot. It is of excellent quality, and comes into use in early summer, when garden spinach is becoming seedy. It should never be spoken of as "mercury," because the plants properly so called, *Mercurialis perennis* and *M. annua*, are noxious weeds, the first being occasionally used as a pot-herb, by reason of its name, always to the injury of the persons eating it. If you ask a countryman to direct you to the plant mercury, he will not look for the wild spinach, but for the poisonous thing that he has been taught to seek for a vomit or some other such unpleasant use.

SHIRLEY HIBBERD.

[Innumerable replies are acknowledged.]

SNOW IN JULY (7th S. vi. 266, 396).—Surely the tenure upon Lord Wharnccliffe's estate of a snowball at Midsummer is the flower of a shrub locally called snowball.

EBORACUM.

'OWEN'S WEEKLY CHRONICLE' (7th S. vi. 408).—I have vol. iv. of this weekly—full title, "*Owen's Weekly Chronicle, or Universal Journal*, for the year 1761; from Dec. 27, 1760, to Dec. 26, 1761. London, printed for and sold by J. Harrison, opposite Stationers'-Hall, Ludgate Street." Each weekly number, however, says, "Printed for Messrs. Owen & Harrison, and sold at," &c. The first number of this volume is 144; so it had evidently been in existence two years and three-quarters. Probably the first volume was the one begun about the second quarter of the year 1758, and extended to the end of that year. Each number contains eight pages. GEORGE RAVEN. Hull.

CHEVY (7th S. vi. 427).—It is some time since I was at school, but when there I never heard of such a game as "chevy-chase, or simply chevy." In playing prisoners' base—capital fun it is for good runners—the game used to begin by a boy going to the extreme end of the playground and there crying "Chivy!"—not chevy. He then tried

to get back to his base without being touched. If touched, he went to prison, where he remained till he was rescued. Nowadays to chivy a fellow is to chase him. I can vouch for *chivy* being in use in 1825, but can give no quotation for it. Perhaps it might be found in the first edition of 'The Boy's Own Book.'

JAYDEE.

The following illustrates the word used in the sense "scolding, reprimanding": "Mrs. Snagsby she was allus a *chivying* on me, like everybody everywheres" ('Bleak House,' Household Edition, p. 317).

JOHN T. PAGE.

Holmby House, Forest Gate.

[In London and in Yorkshire the name "chevy-chase" was, forty years ago, constantly applied to prisoners' base.]

HERALDIC (7th S. vi. 428).—I cannot identify the arms in the first shield, but the crest belongs to the Scotch family of Clerk, with motto "Free for a Blast." The arms on the ring are those borne by John Williams, Bishop of Lincoln, 1621-1641, translated to York 1641-1650, and are: 1, the see of Lincoln; 2, Quarterly 1 and 4, gu., a chev. erm. between three men's heads in profile couped ar. (Williams); 2 and 3, Gu., a chev. or between three stags' heads cabossed ar., attired of the second (Griffith); 3, the last quartering is somewhat incomprehensible; Ar., a cross flory sa. between four choughs ppr. armed gu. are the arms of one of the Welsh tribes, but the royal arms on the chief, &c., I do not understand. The marshalling of both shields as blazoned is peculiar, and I shall be greatly obliged if your correspondent will kindly forward me wax impressions. E. FRY WADE.

Axbridge, Somerset.

BUDÆUS (7th S. vi. 289, 431).—MR. WALFORD'S note is slightly misleading. The lines quoted by him are rarely sung at "Benediction." They are part of St. Thomas Aquinas's hymn 'Pange Lingua,' sung at vespers on the feast of Corpus Christi. The last two verses of this hymn are always sung at "Benediction," but do not contain the lines given by MR. WALFORD. The whole hymn is but rarely used at this service. GEORGE ANGUS. St. Andrews, N.B.

CHEAT BREAD (7th S. vi. 367).—DR. MURRAY will find the "cheat loaf" described and discussed in Harrison's 'England,' ii. vi. 153-4. Gifford has a slight note on the subject in Ben Jonson's 'Masque of Augurs.' I have never been able to find the word fully discussed. H. C. HART.

See Halliwell, *s. v.*, for a note upon this, with references. C. C. B.

DEATH OF CHARLES I. (7th S. vi. 9, 56, 118, 252).—I have not observed John Barwick, D.D., mentioned by contributors to this subject as being by the king at his death. "It is said he assisted

Dr. Hewitt in the melancholy duties of the scaffold; and was highly instrumental in King Charles II.'s restoration" (Hutchinson's 'Durham,' s. v. "Cathedral Church." *Vide* Each., 'Hist.,' p. 751). Dr. Barwick was subsequently Dean of Durham and Rector of Houghton-le-Spring, and was finally (1661) made Dean of St. Paul's. R. E. N. Bishopwearmouth.

CORKOUS (7th S. vi. 427).—Doubtless this is *carkous*, *cawk* (= *calc*, *calx*), so spelt, being the term in the eastern counties for limestone. *Cawk* is also a term for sulphate of barytes, as found, I think, in copper mines. R. W. HACKWOOD.

A *corkous* meadow must be such as has a calcareous soil. Holloway's 'Provincialisms' gives the word *cawk* thus, "*Cawk* (*calc*, Brit. *chalk*). Calcareous earth in general; any sort of limestone. Norfolk, Suffolk." JULIUS STEGGALL.

Cork, *cawk*, *cawk*, *calc* (*calx*), lime or chalk; so *corkous* (supposing the word to be right) = calcareous, chalky. C. S. K. must judge whether this will suit the nature of the soil. It is offered as a conjecture only. W. E. BUCKLEY.

A similar word is in use in many parts of Ireland, applied to wide flat marshy meadows often flooded by an adjoining river. Joyce gives, "*Corcach*, a marsh, low swampy ground," and "*Corcas*, another form of the word, is also very common" ('Irish Names of Places,' Dublin, 1869). C. E.

ROKE (7th S. vi. 186, 331).—*Roke* as a noun is, I believe, found in various counties. In Yorkshire I have heard it used of mist upon the hills, whilst in Sussex it denotes the steam from boiling water. What your correspondent at the first reference wished to direct attention to was the use of *roke* as the preterite of *reek*. This use is evidently a survival of the A.-S. *reac*, pret. of *reocan*. F. C. BIRKBECK TERRY.

THE 'ENGLISH DIALECT DICTIONARY' (7th S. vi. 346).—I think it not unlikely that the sifting of 'N. & Q.' for dialect words has already been done. The report of the E.D.S. for 1881 states:—

"There is at length a chance that the long-promised and much-needed index to the provincialisms mentioned in *Notes and Queries* will shortly be ready for publication. The editorship has been undertaken by Mr. Britten.....He hopes to have it ready in time for issue in 1883."

Although the work has not yet been published, I have no doubt that much of it is prepared, and that it would be simple waste of time and energy for Mr. PALMER's helpers to begin the task *de novo*. ST. SWITHIN.

DICTIONARY DESIDERATA (7th S. vi. 267, 453).—*Cheek*.—The examples alleged by Mr. HART will do little to prove an early use of *cheek* = sauci-

ness. *A priori* it might be argued against his contention that familiar and slangy phrases do not thus dribble down the ages, now drying up, and now again flowing. If this use of the word had been in any degree current from the sixteenth century onward, we might reckon with almost absolute certainty to find some evidence for it in light literature of the eighteenth and early nineteenth centuries. Yet Dr. Murray has not a single example before 1840.

I have looked at Sir John Harington's epigram, which I observe that MR. HART quotes somewhat loosely. I give it in full:—

Is't for a grace, or is't for some displeeke,
Where others kisse with lip, you giue the cheeke?
Some note that for a pride in your behauiour,
But I should rather take it for a fauour:
For I, to show my kindnesse and my loue,
Would leaue both lip and cheeke to kisse your gloue:
Now with the cause to make you plain acquainted,
Your gloue's perfum'd, your lip and cheek are painted.
If MR. HART has read the whole epigram I can only marvel at his finding "a double sense" in it.

There remains only the passage of 'Royster Doyster,' carrying us back over more than three centuries,

I shrew his best *cheek*.

The sense may not be quite clear or certain, though I fancy that chronology makes it fifty to one against MR. HART's interpretation; but if I may hazard my own opinion, I imagine that a similar chronological difficulty alone prevented the speaker from a more forcible allusion to his friend's eyes, the choice of a special part for devotion being about equally reasonable in either phrase. Any way, I should think it certain that Dr. Murray has not, as MR. HART hastily assumes, "overlooked" the place. C. B. MOUNT.

SONS OF EDWARD III. (7th S. v. 468; vi. 17, 111, 250).—There was a very common feeling in the eastern counties against naming children after brothers or sisters of the same name who had previously died. My father was the third of his name in his family, and it was considered a proof of strong-mindedness in his parents going against the superstition. Sir Walter Scott, in his 'Life,' by Lockhart (Cadell, 1839), vol. viii. p. 328, says, "Of my father's family I was the second Walter, if not the third." A. B.

ODE (7th S. vi. 348).—"Ode, woad for dyeing" (Halliwell's 'Dictionary').

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

TEA AND SCANDAL (7th S. vi. 282).—MR. BOUCHIER asks what was the "twist" of which the retired citizen took a dish. Hotten's 'Slang Dictionary' says that *twist* is gin and brandy mixed. In 'Pendennis,' vol. ii. chap. i., we are told that "the gin twist and devilled turkey had

no charms for" Mr. Harry Foker. Mr. Mortimer Collins, in 'Frances,' chap. v., seems to use the word simply as a synonym for ordinary grog: "As Walter Carey smoked his evening pipe over his evening *twist*, he felt perfectly satisfied."

GEO. L. APPERSON.

AUTHORS OF QUOTATIONS WANTED (7th S. vi. 449).—

By the side of a murmuring stream.

This has been attributed to Canning, and is a parody upon one of Rowe's songs. It is printed, with references, 'N. & Q.,' 3rd S. iv. 208, 299, which last number (299) has been unfortunately omitted from the indexes.

W. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

An Apology for the Life of Mr. Colley Cibber. Written by Himself. A New Edition, with Notes and Supplement by Robert W. Lowe. 2 vols. (Nimmo.)

AN annotated edition of Colley Cibber's immortal 'Apology' has long been demanded. After the appearance of the second edition, the task of supplying Cibber's omissions was undertaken by Anthony Aston, whose 'Brief Supplement'—one of the scarcest and most curious of theatrical tracts—is for the first time reprinted as an appendix to the present volume. For a more systematic attempt at annotation the world had to wait until the publication, in 1822, of the "Apology, with Criticisms and Explanatory Notices," the authorship of which is—not without dispute—claimed by Edmund Bellchambers. No further effort at supplying Cibber's deficiencies has been made until the appearance of Mr. Lowe's valuable and authoritative edition, which, so far as regards the requirements of the present generation, may well be regarded as final. A young, an arduous, and an enthusiastic worker in the field he occupies, Mr. Lowe, to whom are owing a 'Bibliographical Account of English Theatrical Literature,' and a new and an annotated edition of Doran's 'Their Majesties' Servants,' has not contented himself with the sources of information which are generally accessible. From the MSS. in the British Museum, the records of the Lord Chamberlain's office, and the Cibber Collections in the Forster Library at South Kensington he has drawn much new and valuable information, now for the first time set before the public. By aid of his researches he has corrected many errors of his predecessors, and, what is even more important, supplied the dates, in which Cibber is reprehensibly careless and inaccurate. By reprinting, also, for the first time, the work of Anthony Aston to which previous reference has been made, and the patent granted by Charles II. to Sir William D'Avenant, and supplying the first complete reprint of Wright's 'Historia Histrionica,' he has given his work signal value, and rendered it indispensable to all students of the stage. It is not easy to over-estimate the value of the supplementary chapter which Mr. Lowe appends. With the mention of Mr. Lowe's additions the claims of the reprint are far from exhausted. The illustrations constitute an attraction which will commend the work to all collectors and book-lovers. These include twenty-six portraits and eighteen chapter headings, all specially engraved for the present edition. The portraits are copper-plate mezzotints, engraved from the best and most authentic originals. Among them are Betterton, Anthony Leigh as the Friar in Dryden's 'Spanish Friar,' Mrs. Barry, Vanbrugh, and Pope, by Sir Godfrey Kneller, Grisoni's famous picture of Cibber as Lord Fopping-

ton, in the possession of the Garrick Club, and others by Vanloo, Van Bleecq, H. Gravelot, and other eminent artists. The chapter headings, meanwhile, representing scenes from plays, illustrating the costumes, manner, and appearance of the actors of Cibber's period, are taken from contemporary authorities, and are marvellously executed by M. Adolphe Lalauze. Five hundred and ten copies in all of this work, all numbered, have been issued, and the type has been distributed. Type, paper, and binding are worthy of the association in which they are placed, and the entire work, like others from the same source, is a joy to the bibliophile.

Diocesan Histories.—Hereford. By Rev. H. W. Phillott. (Society for Promoting Christian Knowledge.)

THE history of the diocese of Hereford is not so interesting as that of many of the other ecclesiastical divisions of our land. Its chronicles are mainly the annals of a quiet neighbourhood. By far the most notable person connected with the see of Hereford is Thomas de Cantilupe, who was one of the last Englishmen ever canonized. His life was one of constant struggle after he ascended the episcopal throne. Mr. Phillott tells his story in a lively and picturesque manner. He says that as late as 1610 some of the saint's bones were carried in procession during an outbreak of the Plague. Such an event occurring in then puritan England is very strange. Unhappily, the plan on which this series is written precludes references to authorities. In this case we wish the rule could have been dispensed with. No doubt some of our readers can supply the deficiency. Swynderby, the Lollar, was conspicuous as a Hereford heretic. He is commonly believed to have been burnt in 1401, and if we are not mistaken a woodcut of the horrible tragedy, executed about sixty years ago, is in existence. Mr. Phillott thinks that this is a mistake. "It seems unlikely that the capture and execution of so conspicuous a heretic should not be recorded in official documents, and a more probable supposition is that he escaped into some foreign country and died there."

THE *Edinburgh Review* for October devotes its opening article to the consideration of the life and work of William, Lord Grenville, who came "of a political family," and could hardly have failed to enter upon a political career. That career, which commenced at twenty-three with his return for the borough of Buckingham, and, after a long and honourable devotion to the public service, in and out of office, restored him to the quiet enjoyment of the rhododendrons of Dropmore, was in many respects noticeable, and in some, perhaps unique. Lord Grenville was greater at Dropmore than in Downing Street, though he had played no inconsiderable part among the statesmen of his day. Something of the characteristic beauties of Dropmore seems to belong to the story of Dorothy Osborne, of Chicksands, as told in her quaint and interesting correspondence with her future husband, Sir William Temple. Mistress Dorothy had a keen sense of humour, and seems to have been mightily amused at some of the varied list of suitors who offered themselves for her hand, when her heart was already given. It says much for Henry Cromwell, the Protector's son, that he should be distinguished as the one who alone interested Dorothy Osborne. The story of the House of Percy, as told by Mr. de Fonblanque, forms a fitting tribute to English family history; but when we reflect that nearly the whole of the historic Percies, of ballad fame, down to Joceline, last Earl of Northumberland of the mediæval line, who looks down upon us from the walls of Petworth, were not Percies at all, we must admit

that, in the point of unbroken male descent, their old enemy, the Douglas, had the advantage of them. The episode of the Dublin trunkmaker is passed over in silence by the *Edinburgh* reviewer. In the story of the Turretini family we are carried into quite another sphere, that of theology, and pass from Lucca to Geneva, with those who being persecuted in one city fled unto another in the stormy days of the Reformation. The Turretini, among whom was numbered a friend of John Milton, were a distinguished race in their day, and were, so far as was possible to theologians in such a time of bitter strife, lovers of peace, whose memory deserves to be kept green. Modern Geneva differs from the Geneva of Calvin and Turretini in that it suffers most from that which the *Edinburgh* reviewer considers Matthew Arnold's chief fault as a teacher—the having no certain assurance of anything to teach.

THE *Quarterly Review* for October devotes its first attention to 'Robert Elsmere,' a rather typical young Oxford man of the present day, who gets ordained somewhat in a fit of enthusiasm, and eventually comes to the conclusion that he does not think much pumpkins of Christianity. This type was not common in our own Oxford days, but we believe the picture drawn by Mrs. Humphry Ward may be taken as fairly representative of types she sees around her. Whether the book in which she has embodied her presentation of Agnosticism really required the solemn treatment which has sent it through so many editions is a point on which opinions may differ. It is with a certain sense of relief that we turn to so different a subject as the consideration of nonsense as a fine art, where, after pressing Aristophanes and Shakespeare into his service, the *Quarterly* reviewer settles down into an interesting discussion on the verse of the late Edward Lear, written with a strongly sympathetic pen, as of one to whom the writing calls up memories of the terraced garden of Mr. Lear's villa at San Remo, and of its owner singing to his own music the melancholy tale of the courtship of the Yonghy-Bonghy-bo. True though it be that "far and few are the lands where the Jumbies live," the echo of the quaintly expressed determination of their friends, if they live, to go to sea in a sieve and seek the hills of the Chancky Bore, is known to many a reader in many a land, to children of varying ages, and carries with it the memory of a kind old man, who ended his days by the tideless Midland sea. In the late Matthew Arnold's extensive contributions to our literature the *Quarterly* finds much to criticize, chiefly from a theological point of view. It is interesting to compare the views of the writers in the current number of the two great quarterlies. We ourselves like to recall Matthew Arnold as we remember him best, telling the touching story of the lives and life-work of Maurice and Eugénie de Guérin, with the sympathy of one who was poet as well as critic.

AN admirable number of the *Universal Review* is that for December. The most interesting article, in the revelation it affords, is that of M. Louis de Fourcaud on 'Willette et le Chat Noir.' A talent of the most original order is shown in the marvellous sketches which are reproduced. Mr. Traill's 'The Doom of the Muses' is very brilliant, and General Gordon and Mr. Britten's 'The Forbidden Fruit and the Garden of Eden' very striking. Mr. Thomas Hardy sends a short story that reminds us curiously of the opening of 'Adam Bede.' Mr. Swinburne, Mr. Burnand, and Mr. Quilter are also among the contributors.

THE Rev. Francis Haslewood, Rector of St. Matthew's, Ipswich, and author of 'Memorials of Smarden,' &c., has in the press a new volume, 'Benenden, Kent, its

Monuments and Vicars,' including a reprint of a rare pamphlet describing the destruction of the church by lightning in 1672, and entitled 'This Winter's Wonders.' The book will contain copies of all the monumental inscriptions, completely indexed, with some extracts from the registers, and pedigrees.

MR. W. A. CLOUSTON'S 'Group of Eastern Romances and Stories,' from the Persian, Oordoo, and Tamil, is now at press, and making such good progress that the author expects to issue it to subscribers in February next. The prospectus may still be obtained on application to the editor, 233, Cambridge Street, Glasgow.

Notices to Correspondents.

We must call special attention to the following notices:

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

WE cannot undertake to answer queries privately.

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

INCUBUS ("If doughty deeds my lady please").—Obtainable as a song at any music dealer's. It is included in 'The Universal Songster,' Routledge, 3 vols., and is there assigned to the Marquis of Montrose, 1640. Mr. Palgrave, in 'The Golden Treasury,' ascribes it to Graham of Gartmore, and classes it among poems of 1700 to 1800. Information concerning Graham of Gartmore and his claims to the authorship would be welcome.

IGNORAMUS, Clifton ('Modern Times; or, the Adventures of Gabriel Outcast').—By John Trusler, LL.D. See Lowndes's 'Bibliographer's Manual'; also Watt, 'Bibliotheca Britannica,' and Halkett and Laing's 'Dictionary of Anonymous and Pseudonymous Literature.'

HENRY J. DUDGEON ("The baker's wife went into the garden to get a cabbage leaf," &c.).—We have always heard this attributed to Foote.

J. B. S. seeks the source of the line "All's fair in love and war."

HERMENTRUDE ("Topographical Notes").—Thanks; shall appear in new volume.

MR. E. WALFORD begs to thank an unknown friend for the words and music of the 'Steam Arm' and the 'Cork Leg.'

M. I. J. ("Macbeth," 1673).—By Sir Wm. D'Avantant, and is worth two or three shillings.

H. P. MALET ("Is Light a Force in Itself?").—This is surely suited to *Science Gossip* rather than 'N. & Q.'

PHILIP E. MASEY ("Shakespeare Emendations").—If you will consult Schmidt's 'Shakespeare Lexicon' you will find many of your conjectures have been anticipated.

E. H. BLAKENEY ("Reliable").—The subject is exhausted in Annandale's 'Ogilvie's Dictionary.'

NOTICE.

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

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

LONDON, SATURDAY, DECEMBER 29, 1883.

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Notes.

MARGINALIA BY S. T. COLERIDGE.

Some months ago I bought a copy of Fuller's 'Worthies,' the 2 vols. 4to., London, 1811, not the pleasantest edition. But I bought it mainly for the sake of a few marginalia by S. T. Coleridge. They are in his well-known characters, and signed with the still better-known "S. T. C." I think you may consider them worth preserving in the pages of 'N. & Q.'

Vol. i. p. v:—

"Fuller's language! Grant me patience, Heaven! A tythe of His [*sic*] Beauties would be sold cheap for a whole library of our classical writers from Addison to Johnson and Junius inclusive. And Bishop Nicholson, a painstaking old chare-woman in the Antiquarian and Rubbish concern—The venerable Rust and Dust of the whole firm are not worth an ounce of Fuller's Earth!"

Vol. i. p. vii:—

"Shakspear! Milton! Fuller! Defoe! Hogarth! As to the remaining mighty Host of our great men, other countries have produced something like them. But these are unques. England may challenge the World to shew a correspondent name to either of the Five. I do not say that with the exception of the first, names of equal Glory may not be produced in a different kind [*italics in original*]. But these are Genera, containing each only one individual.—S. T. C."

Vol. i. pp. vii, viii:—

"Poor Fuller! with too strong a leaven of University Prejudice not to be warped in favor of the worsor of

the two Factions, too enlightened not to see its abuses and errors! And of too much honesty not to admit the truth and force of sundry complaints urged by the other party. Nothing but a miracle of attraction and amiableness in his personal Disposition and Demeanour could have saved him in such a confux from being stoned by both Factions! To have been abused and slandered,—this was merely a powdered Coat from the dust and dirt thrown up by the shot that had passed him,—and may be fairly accounted as part and sign of his wonderful preservation."

No further notes occur after the above in the first pages of the volume till we come to the section pertaining to Devonshire, and there, on Fuller's notice of George Monck (vol. i. p. 285), S. T. C. writes:—

"I remember no other instance of flattery in this not less wise than witty, and (for one speck in a Luminary does not forfeit the name) not less honest than liberal writer, though liberal and sensible to a degree unprecedented in his age, and unparalleled. These paragraphs, however, form a glaring exception. The flattery is rancid. A more thoroughly worthless Wretch than Monck, or of meaner talents could* History furnish wherewith to exemplify the caprice of Fortune; or shall I not rather say the Judgement of Providence in righteous scorn by chastisement of a thankless and corrupt Nation, bringing in one reptile by the instrumentality of another, a lewd, lazy, mean Tyrant by a brainless avaricious perjured Traitor;—and to this hateful Ingrate alone Charles II. shewed himself not an Ingrate! See Clarendon, last Oxford edition."

Vol. i. p. 287.—On Fuller's quoting Raleigh's well-known couplet, "Fain would I climb," &c. (whose name Fuller writes first "Rawleigh," and then twice "Raleigh")—which Fuller gives, "Fain would I climb, yet fear I to fall," which the queen completed, "If thy heart fail thee, climb not at all"—Coleridge remarks:—

"More commonly written

Fain would I climb, but O! I fear to fall;

If thy heart fail thee, climb not then at all.

But I prefer Fuller's as more quippish and adagy."

Vol. i. p. 288.—On Fuller's speaking of "bilious Bale," Coleridge remarks:—

"How happened it, that Fuller is so bitter against Bale? Bale's restless and calamitous life (driven as he was from Dan to Beersheber), which renders his voluminous labors a marvel, ought to have shielded him from all severity of censure. And in this instance, and, I think, in some others frowned at by Fuller, Bale was clearly right."

Vol. i. p. 376.—Where Fuller speaks of the "Boar," or, as he and Drayton call it, the "Higre," in the Severn, Coleridge writes:—

"A single look on two good county Maps, in which the course of the Severn from the mouth, and of the width, and then the reaches of the Thames, would have explained the existence of the 'Higre' or 'Boar' in the Severn, the Trent, and the Parrot, and its absence in the Thames without a voyage to the Eubœan Cyclades [to which Fuller refers in his text]."

It will be observed that Coleridge has left the

* Apparently "not" has been omitted here by a slip of the pen.

last sentence imperfect. The capital letters in the above notes are given as S. T. C. wrote them.

These are all the marginalia to be found in my copy of Fuller's book. In the second volume none occurs.

T. A. TROLLOPE.

Budleigh Salterton.

DEATH OF SIR JOHN NARBROUGH.

A strange obscurity has overhung the circumstances of the death of this naval worthy of the seventeenth century. By far the most complete account of him is given in Charnock's 'Biographia Navalis,' vol. i. (London, 1794), pp. 245-252; but even there it is said that

"the last intelligence we have been able to collect relative to his naval life is, that on the 12th of July, 1687, he hoisted his flag on board the Foresight as admiral of a small squadron. He sailed to the westward early in the month of September following, having four ships besides the Foresight under his command. The particular service to which this squadron was destined does not appear, but it is most probable it was only intended as a check to any petty embarkations that might take place from Holland or any other part of the Continent similar to Monmouth's. Of the time of its return, as well as every other particular relative to it, we are totally ignorant..... Sir John Narborough died towards the end of the year 1688, and was buried in Knowlton Church, in the county of Kent, where a handsome monument is erected to his memory."

Charnock's fortunate mention of the Foresight led me to examine the log of that ship in the Public Record Office (Log-book 181), and there I found the whole history of Sir John's last voyage in a journal kept by Capt. Edward Stanley from March 8, 1686/7, to August 31, 1688. From this it appears that Sir John sailed from the Downs in command of the Foresight September 3, 1687, with some merchant vessels under his convoy, bound for the West Indies, to recover treasure from a wreck off the north-east part of the island of Hispaniola, where diving operations had already been begun by Sir William Phipps. The Foresight anchored near the wreck December 15, 1687, and the treasure-fishing was carried on with varying success for several months. Under date of May 4, 1688, by which time the weather was no doubt exceedingly hot, Capt. Stanley writes, "Wee haue a Sickley Ship"; and a fortnight later (on the 18th) Sir John fell ill of a fever, of which he died early in the morning of the 27th, his mind clear and collected to the last, as shown by the orders he gave to Capt. Stanley on the 25th and 26th for the immediate sailing of the Foresight for England.

On the day of Sir John's death Stanley writes:—

"May 27. At the Wrack. About 3 this morning Sr John Narbrough Dyed. as soon as itt was day I sent for all y^e Chyrurgions of y^e Sloopes to haue their opinion about prserueing his body for England. they gaue their opinion y^t it could not bee for they had not Ingreedience for that purpos, upon w^{ch} I sent to all the Commanders of y^e Sloopes to attend at his buryall in the

afternoone wth their Sloops or Canoos, but all y^m that had guns attended wth their Sloopes. at 5 a'clock I went wth his corps in y^e Pinnaas and rowed towards y^e reefe, all y^e Sloops following mee. I order'd y^e Master to fire all our uper teer of guns twice upon Striking y^e flagg in the Pinnaas. I gaue wth y^e aduice of Lieut. Hubbard to each Comdr of a Sloop two doll. to by a ring to keep in memory of Sr John, and to each Chyrurgion one Doll. and halfe."

The Foresight sailed for England next day, and under date of July 24, 1688, at the mouth of the Thames, Stanley writes:—

"In y^e euening here came a Deale hoeker a board of us for y^e bowells of Sr Jn^e Narbrough to Carry to Deale Towne, y^e which was deliuer'd. at y^e departing thereof 40 gunnes was fired wth 3 volleys of small shot."

Sir John's own place, Knowlton Court, which he had bought a few years before, is near Deal, and an altar tomb on the south side of the chancel of Knowlton Church bears the following inscription:—

"Here lyes the remains of SR JOHN NARBROUGH KNIGHT | who departed this life the 27th of MAY 1688. | in the 49th Year of his Age. | Alsoe the body of AMN his daughter by ELIZABETH his | second wife, who dyed the 6th of November 1688. | Alsoe the body of ISACK their son, who dyed the 8th of | March 1686/7."

The fine distinction between the *remains* (*i. e.*, the bowells) of Sir John and the *bodies* of his children is worthy of notice. How the burial of the former was recorded cannot now be ascertained, as no register of the period at Knowlton, and no transcript of it at Canterbury, can be found.

The services of Sir John Narbrough are fairly well described in 'Biographia Navalis,' but most of the following details of his family history have been hitherto unpublished.

He was son of Gregory Narborough, of Cockthorpe, co. Norfolk, and was baptized there October 11, 1640, so that he was probably in his forty-eighth (not forty-ninth) year at the time of his death. He was knighted at Whitehall September 30, 1673, and died, as we have seen, on board the Foresight, off Hispaniola, May 27, 1688. His will, dated August 26, 1687, was proved in the P.C.C. August 1, 1688 (book "Exton," f. 128). He married first, at Wembury, co. Devon, April 9, 1677, Elizabeth, daughter of Josias Calmady, Esq. She was baptized there March 25, 1658, and died, as recorded on a stately monument to her memory in Wembury Church, January 1, 1677/8, "Mighty Afflicted with A Cough & Bigge with Child." She was buried there the 5th of the same month, all the dates of her short life being comprised within the space of twenty years in the Wembury register. Sir John married secondly, at Wanstead, co. Essex, June 20, 1681, Elizabeth, daughter of Capt. John Hill. She was born at Shadwell, co. Middlesex, December 7, 1659; was married secondly, at All-hallows Staining, London, March 10, 1690/1, to Sir Cloudesley Shovell; died his widow at her house in Frith Street, Soho, April 15, 1732, and

was buried at Crayford, co. Kent, the 22nd of the same month. Her will, dated October 12, 1726, was proved in the P.C.C. April 17, 1732 (book "Bedford," f. 120).

By his second marriage Sir John Narbrough had five children, Elizabeth, Ann, John, James, and Isaac, to all of whom there are monumental inscriptions in Knowlton Church. Elizabeth, born April 9, 1682, and baptized at St. Olave's, Hart Street, London, the 27th of the same month, was married at St. Dionis Backchurch, London, January 23, 1700/1, to Thomas D'Aeth, Esq., who was created a baronet July 16, 1716. She died June 24, 1721, leaving issue, and was buried at Knowlton, not, as erroneously stated in Betham's 'Baronetage,' vol. iii. (London, 1803), p. 186, in St. Margaret's, Westminster. Ann, baptized at St. Olave's, Hart Street, July 3, 1683, died November 6 in the same year, and was buried at Knowlton. John, born October 14, 1684, and baptized at St. Olave's, Hart Street, the 21st of the same month, was created a baronet November 15, 1688, when only four years old, in recognition of his father's services. He died unmarried October 22, 1707, being, together with his younger brother James, lost in the wreck of their stepfather Sir Cloudesley Shovell's flag-ship the Association on the Scilly Islands. His will, dated June 14, 1706, was proved in the P.C.C. January 13, 1707/8 (book "Barrett," f. 17). James, born November 2, 1685, and baptized at St. Olave's, Hart Street, the same day, died unmarried October 22, 1707, being lost, with his brother Sir John, in the wreck of the Association. His will, dated 1707 (no month or day), was proved in the P.C.C. January 13, 1707/8 (book "Barrett," f. 17). There is a monumental inscription to him in Christ Church Cathedral, Oxford, as well as in Knowlton Church. The bodies of both brothers were washed ashore on Scilly on St. Mary's Island, and were probably buried there; but unfortunately no evidence is forthcoming from the St. Mary's parish register, which, in its present state, does not go back so far as 1707. Isaac, baptized at St. Olave's, Hart Street, February 19, 1686/7, died on the 8th of the following month, and was buried at Knowlton.

Sir John abandoned the old Norfolk spelling of his name ("Narborough"), and always wrote it "Narbrough," as may be seen in letters of his in the British Museum:—Sloane MS. 4054, f. 123; Add. MS. 4205, f. 64; Add. MS. 19,872, ff. 29, 37, 40, 43; Add. MS. 22,183, ff. 93, 108, 112; Add. MS. 28,053, f. 347. This last letter is dated from the Foresight May 26, 1688, only the day before his death, and, from the firmness of the signature, was probably signed in his name, as well as written, by a clerk. He mentions in it that he lies "very ill of a Feavour." The name is spelt "Narbrough" in all the monumental

inscriptions of his family, and is still so used by his descendant and representative Lewis Narbrough Hughes D'Aeth, Esq., of Knowlton Court, grandson of Capt. Hughes, R.N., who succeeded to the Knowlton property and took the name and arms of D'Aeth on the decease in 1808 of his cousin Sir Narbrough D'Aeth, third and last baronet.

There is a portrait of Sir John Narbrough at Knowlton Court, which, so far as I know, is the only one in existence, and has never been engraved. It was shown in the National Art Treasures Exhibition at Folkestone in 1886. The name of the artist is unknown.

R. MARSHAM.

5, Chesterfield Street, Mayfair.

'THE MERCHANTS' AVIZO,' 1616.

I have just taken down from my shelves a copy of "The Merchants Avizo very necessary for their sons and servants, when they first send them beyond the Sea, as to Spaine and Portingale or other Countries made by their hearty wellwiller in Christ J. B. Merchant, 4to., London, Printed by John Bill, 1616," and although it is not a volume of passing rarity, yet it is sufficiently uncommon and curious, methinks, to be noted in these pages. This book, Lowndes says, was first printed in 1589, London, 4to., and reprinted in 1616; but Mr. Bullen's Catalogue shows that the Museum, while not possessing the edition of 1589, has one of 1607, another of 1616, and another of 1640.

J. B. (which stands for John Brown) dedicates his work as follows:—

"To the worshipfull Maister Thomas Aldworth Merchant of the City of Bristow; and to all the worshipfull company of the Merchants of the said City; your bounden in good will J. B. wisheth unto your Worships felicity in Heaven and prosperity in Earth."

The author states that he first printed the book upon

"the very earnest motion and perwasion of a friend to set forth in publike this matter, which he onely had made private for the instruction of himself and his own people, for he knew how greatly he himself and many other his cuntrymen at their first going into Spaine were troubled with difficulties for want of such a paterne as this for ease of their tender wits."

His chief object, however, was

"to worke a general ease to all Merchants: whereby they might the lesse trouble themselves either with writing invention or thought of these matters, and that it might bee some stay to yong and weak wits: yielding them thereby more freedome of minde toward their other business."

Being evidently very uncertain whether his book would, for one reason or another, be allowed to be taken into foreign countries, he says that he was

"carefull to order this worke that it shall bee lawfully permitted to bee seene and read in any parts beyond the seas,"

adding, however, in a side-note:—

"If this booke may not bee thought tolerable beyond the seas, then will it be yet a good exercise and but little

labour for every Prentise to copy it all out in writing, and so carry it with him for his instruction."

John Brown, in his address to the reader, breaks out into ten verses, and shows that when the merchant thrives, men carrying on all other trades participate in a greater or less degree in the profits, for they are in a measure dependent upon him and his success, and when the sun shines upon his ventures they, too, fill their purses:—

The Merchant made the Clothiers rich
By venting of his cloth:
The Clothier then sets many at worke,
And helpeth every craft.

* * * * *

Let no man then grudge Merchants state,
Nor wish him every ill:
But pray to God our King to save,
And Merchants state helpe still.

Then comes "A general remembrance for a servant when he first travaileth to the sea, as to Spaine or Portingale or other countries." First the servant is recommended, upon his safe arrival at port,

"to render hartly thanks, secondly to make diligent enquire whether any ships be bound either to this Port of Bristow, or to any other part of England so that he might send letters and report at the earliest opportunity; thirdly to deale closelie in all affaires; fourthly to be in nowise seduced by any person to play at any kinde of game especially Dice or Cards nor to use feasting or banquetting, nor to goe fine and costly in apparell: fifthly the servant or apprentice is advised to be circumspect touching his behaviour when in Spain or elsewhere, and to show himself lowly and courteous to all people and learne what be their Lawes and customes and to be careful to keepe them, and further in the sale of his wares lightly not to refuse the second or third chapmans offer for most ordinarily it falleth out that the first and fourth offer is never so good as the third offer, and also to bee circumspect and nigh in all his expences."

Finally he is urged to pray that all things may go well and

"have happy successe and this he was required never once to peremit both at morning and at night how hastie and urgent soever bee your businesse."

There followeth then a brief form of all such letters as the apprentice shall need to write throughout the whole voyage. First there is a letter to be written to his master if the ship be forced into any place before it arrives at the port of discharge; and this I copy in full, for it affords such a striking contrast to the present manner of reporting progress by brief cipher cablegrams:—

"After my duty remembred I pray for your good health and prosperity &c. These are certifying you that by meanes of ill weather and contrary winds, we were within sixe daies after our departure from Kingrode forced into Milford: where heree wee abide according to God's pleasure hoping that hee will shortly better provide for us. Little news I heare worth the writing; only I understand that there is (Here write your news if you have any). Thus taking my leave with my duty also remembred to my good Mistresse &c. I heartily desire of God to protect and prosper you and all yours. From Milford the 4th day of October 1589

"Your faithfull and obedient Servant

"P. A."

The next letter was "to bee written presently upon arrivall at the Port": "Touching sales or impliments I do understand that it wil not fall out so well as I wished or hoped it would," &c. By "impliments" are meant the purchases which were to be made for the return voyage. Another form of letter, to be written to a friend when you would have him "to pleasure you in any matter," would have made the hard-headed old knight Sir John Falstaff smack his lips, for the friend is requested:—

"That you bee so good as to ride unto Sheres and buy for me eight Buts of very good Sacke the best that possible can be gotten though they cost a Duckett or two the more in a But."

The Bristow ships were apparently freighted principally with broadcloths, lead, and wax on the outward voyage, returning with spices, maces, cinnamon, nutmegs, cloves, oil, soap, callicows of Sancto Passes, and salt.

The author devotes several pages to

"certaine especial briefe notes of waights measures and value of monies in Portingale Spaine and France, with an instruction for the knowledge of divers wares in these countries";

and these are followed by a brief instruction for the knowledge of certain wares, showing how goods may be tested, and how to distinguish good quality from bad, thus:—

"Ode (woad) some use triall of it, by rubbing it with a little spittle on a knife, the which if it doe cast a good quick blew colour, and doth somewhat staine the knife they say it is a good signe."

Forms are given for a Spanish account; also directions how to make a bill of lading, "a letter of Attorney, a Policie," and other shipping documents, and the volume concludes with "thirty Godly sentences necessary for a youth to meditate upon," and finally closes with a history, very profitable and delightful for a youth. Two of these sentences I copy as fair samples of the others; they are rich in worldly wisdom:—

"Be not hasty in giving credit to every man, but take heed to a man that is ful of words, that hath red eyes, that goeth much to law and that is suspected to live unchaste.

"Let not thy expences bee equal with thy gaines; for either sicknesse, naughty debtors, let of trade, and misfortune by the sea or land, may soone overthrow thee."

ERNEST E. BAKER.

Weston-super-Mare.

THE POPE COMMEMORATION.—This year (the bicentenary of the birth of Pope) a commemorative festival and exhibition were held in his honour at Twickenham, where he long resided, and where, in the parish church on the banks of the Thames, his remains repose. This must have had the effect of making many of his admirers renew their acquaintance with the harmonious and suggestive lines in his poetry in which he delineates with such skill

the characters of those with whom he associated, "grave and gay, lively and severe." My own attention has recently been drawn to his shorter poems and epitaphs, and the other day, when reading his 'Epistle to Mr. Jervas,' the following lines caught my eye, and caused me to speculate as to the fate of the portraits he so graphically describes, and to wonder whether, supposing them to be yet in existence, they still preserve their pristine colours:—

Beauty, frail flower that every season fears,
Blossoms in thy colours for a thousand years.
Thou Churchill's race shall other hearts surprise
And other beauties envy Worsley's eyes.
Each pleasing Blount shall endless smiles bestow,
And soft Belinda's blush for ever glow. —57-62.

Charles Jervas, who died in 1739, though much depreciated as an artist by Horace Walpole, yet painted the portraits of many eminent men, as Sir Robert Walpole, Pulteney Earl of Bath, Addison, and George II. He translated 'Don Quixote,' and is known to have been the friend of Pope and Swift. But from the way in which he is alluded to by Pope in the above lines, it would appear that his strong point was painting female figures, and committing their special charms to his canvases as felicitously as mentioned in the description of his friend.

It may be asked, What female members of the "race" of Churchill did Jervas paint, and in whose galleries are they now? It is now more than a hundred and fifty years since they were limned by Jervas. Have they still kept their colours? Who was the Worsley who owned the enviable eyes; and where does her picture hang? Where is "each pleasing Blount" and "soft Belinda's glowing blush"? The latter refers, of course, to Arabella Fermor in the 'Rape of the Lock.' The line is particularly happy which alludes to the Blounts, or, as they were called in those "teacup days of hood and hoop," Mrs.* Teresa and Mrs. Martha Blount, whom Gay has immortalized in the line,

The fair-hair'd Martha, and Teresa brown;

the one a blonde, the other a brunette. Perhaps these pictures may have been engraved, and in this way preserved. From the pedigree of Blount of Maple-Durham in Burke's 'Landed Gentry,' vol. i., s.v., it appears that Teresa was born in Paris October 15, 1688, and died in 1759, and that Martha was born June 15, 1690, and died in 1763. They both died unmarried, and were buried in old St. Pancras churchyard, London, which seems to have been at one time a favourite burial-place of Roman

* "Mrs." was a common appellation of unmarried ladies in those days. Pope calls Arabella Fermor Mrs. Arabella Fermor, and Mary Lepell Mrs. Lepell. To come to more modern times, Sir Walter Scott styles Joanna, who was unmarried, Mrs. Joanna Baillie. It seems that the Christian name of the ladies was usually inserted when they were spinsters

Catholics. In 'N. & Q.,' 6th S. v. 425, is printed an interesting note giving the items of the funeral expenses of Martha Blount, and stating that "both y^e Sisters were buried close to the monument of M^r Eyre of Assop [sic] on y^e South Side." By this is meant Hassop Hall, a seat of the Earl of Newburgh, in Derbyshire. Martha Blount at the time of her decease resided at a house in Berkeley Street, Berkeley Square, which had been bequeathed to her by her friend Alexander Pope. Some writers speak of Pope's friend Mannick (sic), a misprint for Mannoek, who was in all probability a connexion of the Blount family.

The Mannocks of Gifford's Hall, near Stoke by Nayland, were an ancient Roman Catholic family, and baronets, though the title became extinct in 1787. Michael Blount, of Maple-Durham, the nephew of Teresa and Martha, married in 1742 Mary Eugenia, eldest daughter of Mannoek Strickland, of Lincoln's Inn—perhaps one of the Stricklands of Sizergh Hall, co. Westmoreland—and no doubt from his first name allied to the Mannoek family of Gifford's Hall. There used to be a mural monument in the nave of the little church at Kelvedon Hatch, Essex, commemorative of Mannoek Strickland and Mary, his wife, daughter of John Wright, Esq., of Kelvedon Hall. They were the father-in-law and mother-in-law of Michael Blount, of Maple-Durham, who died in 1792.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A WEATHER-BREEDER.—Halliwell, in his 'Dictionary,' has this word, with the explanation "a fine day." This is correct so far as it goes, but does not account for the usage of the term. About here I am told that the word is used by farmers to mean such exceptionally fine days as occur now and then in the later autumn, and more particularly in the early spring, and are regarded as breeders of rough and stormy weather. On referring to Prof. Skeat's 'Etymological Dictionary,' it seems that the word *weather* is more connected with a stormy than a quiet condition of the air, as shown by the allied words, *gewitter*, a storm, G. the Lithuan. *vetra*, a storm, Russ. *vietler*, wind, breeze. The root is *wa*, to blow, whence also the English *wi-nd*. Thus *weather* and *wind* mean much the same. The compounds *weather-beaten*, *weather-bitten*, *weather-bound*, *weather-fend* all point in the same direction. Friday, October 26, was exactly such a day as to be called, as it was called by a neighbour of mine, a "weather-breeder," and was followed by high winds and some rain, thus proving the appropriateness of the expression.

W. E. BUCKLEY.

HARPER, OR HARPUR.—John Bannister, according to Adolphus, was married to Elizabeth Harper on Jan. 26, 1783, and the same authority states that she held the position of principal singer at

the Haymarket and Covent Garden ; further, that she was a near, "I believe the nearest," relation of Mr. Rundell, the eminent goldsmith ('Memoirs of John Bannister,' vol. i. p. 82). In the 'Thespian Dictionary' (1805) we read :—

"Bannister Mrs., maiden name Harpur, wife of Mr. Bannister, Junior, and daughter of a mantua maker at Bath, for which business she was intended, but discovering a genius for music she was placed under a master and made her first appearance on the stage at the Haymarket as Rosetta, that she was afterwards engaged at Covent Garden, and filled the first characters in English opera."

The date of her appearance is not given, but both accounts agree that she retired from the stage in 1791. It is quite evident that the same lady is referred to by both writers, and the question is whether her maiden name was Harper or Harpur. In favour of the latter it may be mentioned that the name is so spelt on small engravings in the parts of Rosetta ('Love in a Village') and as Patty, with Mattocks (in the 'Maid of the Mill'), dated respectively 1773 and 1782, when, if Adolphus is correct, such parts would have been in the possession of Miss Harper. On the whole, I am inclined to think that Adolphus has substituted the usual for the correct spelling. His book appeared in 1839, that is, fifty-six years after the lady's marriage, and he probably wrote it without making special reference. That he might have done so is shown by the fact that Mr. "Rundell" on p. 82 becomes Mr. "Rundle" on p. 282 (vol. i.). The subject is not one of general interest, but it would be satisfactory to print collectors and book illustrators, both here and in American, if it can be authoritatively cleared up. There is a portrait of Mrs. Bannister, by Condé, from the *Thespian Magazine*, but I could never discover one of Miss Harper.

CHARLES WYLLIE.

P.S.—I may add that in Evans's 'Catalogue,' vol. i. (no date, but, from internal evidence, clearly subsequent to 1833), the name is given as Harper, and in the 'Secret History of the Green Room,' 1795, vol. i., Appendix, as Harpur. As the marriage was at Hendon, a reference to the registers there ought to settle the question.

[Genest, a good authority, under "Covent Garden, 31 Dec., 1782," vol. vi. p. 267, says Miss Harper married Bannister, Jun., about this time. 'The Secret History of the Green Room,' ii. 114; Crosby's 'Pocket Companion to the Playhouse,' 1796, p. 15; Gilliland's 'Dramatic Mirror,' 1808, p. 632, all give Harper. 'Authentic Memoirs of the Green Room,' no date, has Harpur. An actor named Harper was playing at Drury Lane in 1734, and had a reputation as Falstaff.]

CRABBE'S 'TALES OF THE HALL.'—In the 'Diaries of a Lady of Quality,' edited by Mr. A. Hayward (second edition, 1864), there are two versions of what is called 'The Tyrone Ghost Story,' pp. 43–55. I do not know whether it has

been observed that the first of these is essentially the same as that followed by Crabbe in his 'Tales of the Hall,' book xvi., 'Lady Barbara ; or, the Ghost.' In the notes to the collected edition of his works it is said to have been suggested to the poet by a friend in Wiltshire, "in which county the story is almost a popular one." But Crabbe himself, writing to his son a few months before his death, had forgotten the origin both of 'Lady Barbara' and 'Ellen.' It is, perhaps, an indication of the neglect into which Crabbe's poems have fallen that the resemblance I have pointed out was not remarked by an editor so well read as Mr. Hayward. WILLIAM ALDIS WRIGHT.

ERROR REGARDING THE MASS.—Sir Walter Scott has often been laughed at for having represented mass being said in the evening. I have just found a similar mistake made by James Hogg, the Ettrick Shepherd :—

The supper bell at court had rung,
The mass was said, the vesper sung.

'The Queen's Wake,' Night the Second,
in 'Works,' ed. 1876, p. 92.

ASTARTE.

THE RITE OF VENICE.—Some interesting details of this local rite are recorded in the "Dizionario Sacro Liturgico del R. Padre Giovanni Dichlich. 4ta. ediz., tomo ii., Firenze, 1832. Presso G. Pagani," 2 vols.

1. The Stole, tom. i. p. 190.—By special custom and licence the stole was used at all the offices, instead of only at certain sacramental acts. Compare the Sarum use of the stole in choir :—

"In Venezia poi vi era l' uso d' adoprare della stola ad ogni dia Canonica, ed era sanzionato dalla seguente costituzione del Patriarca Lorenzo Priuti, Synod. Dioces. ii. cap. de *Divinis Officiis*.—In Ecclesiis Collegiatis nobis subjectis divina persolvantur officia juxta sacros Canones, sive receptas et approbatas cujuslibet Ecclesie constitutiones vel consuetudines. *Hebdomadarius* vero, dum choro interfuerit, *semper stolam geret* quæ occurrenti officio respondeat, nec a choro discedat, nisi officia quæ inchoaverit debite expleverit."

The writer adds :—

"Ora questo uso si vede da due lustri quasi distrutto, perchè si è posto in attività il sopracitato decreto della S. Congregazione de' Riti."

2. In Venice, unlike other, or most other, parts of the Western Church, both the Epiphany and Corpus Christi had octaves. *Vide ib.*, tom. ii. p. 122, note :—

"In Venezia l' Ottava del Corpus Domini si celebra, come quella dell' Epifania, per privilegio concesso dalla Santità di Pio VII. di felicissima ricordanza, l' anno 181 23 Agosto."

3. Moreover at Venice used to be sung certain litanies different from the famous Litany of Loretto, &c. These were called the Litanies of Aquileia, which is, of course, really the patriarchal church, San Marco being only the chapel of the Ducal Palace, just as St. Peter's at Rome is not strictly

the patriarchal church, but St. John Lateran. Still the Litany of Aquileia appears to have been sung at St. Mark's "in officio hebdomadæ majoris Basilicæ S. Marci" (*ib.*, ii. pp. 4-5). Both the Loretto and Aquileian Litanies were specially sung on Saturdays, it being at least a Latin belief that that day is in a special manner sacred to the B.V.M. St. Thomas Aquinas says (opus. 6), "Servamus Christiani Sabbatum in veneratione Virginis gloriôsæ, in quâ remansit tota fides, tali die, in morte Christi."

H. DE B. H.

DRYDEN'S FUNERAL AND LORD JEFFREYS.—It is somewhat surprising to read in the thirteenth volume of the ninth and just completed edition of the 'Encyclopædia Britannica,' in the account of the infamous Lord Jeffreys, that his son John (with whom the title became extinct in 1703) was "notorious for having interrupted the funeral of Dryden."

This story (omitting, however, some of its most sensational details) is given (though with the remark that he "once intended to omit it, as it appears with no great evidence") in Johnson's 'Life of Dryden.' But Malone, in his life of the poet prefixed to the edition of his prose works which he published in 1800, traced it to its source, and clearly showed that it was a fabrication of Elizabeth Thomas, who, whilst in the Fleet Prison in 1729 (twenty-nine years after Dryden's death) sent it to Curl, by whom it was published in the 'Memoirs of Congreve.' It was copied into the 'Biographia Britannica' (1750), for which reason Johnson thought he ought not to omit it. But some sensational details are left out, particularly that of Dr. Garth falling into an old beer-barrel on which he was standing when delivering a Latin oration over the poet's corpse at the College of Physicians in Warwick Lane. Lord Jeffreys, with the Earl of Dorset and others, did procure that Dryden should be buried in Westminster Abbey; but the story of their interrupting the funeral in a drunken frolic, as described in Curl's 'Memoir of Congreve,' is, as above stated, merely a fabrication.

W. T. LYNN.

Blackheath.

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.

KENELM HENRY DIGBY.—Some one who is acquainted with the history of the works of this prolific and most interesting writer would do a service to me and many others if he would give a bibliographical account of the various editions of 'The Broadstone of Honour.' This work consists of four books, parts, or sections, called "Morus," "Orlandus," "Godfredus," and "Tancredus."

The earlier editions, I am informed, differ much from the later. Those who value Digby's thoughts and the vast mass of quotations which his writings embalm would like to possess a copy of these books in all their states, but are mostly unable to do so from lack of knowledge.

ANON.

HAWAII.—Some one said of Hawaii, "the sweetest, saddest kingdom in the world." Out of whose mouth, or from whose pen, did these words fall? We are not likely to forget the leprous isle of Molokai, and the self-sacrifice of Father Damien.

HERBERT HARDY.

Cullompton.

HERALDIC.—Will any one kindly identify the following arms, which occur in an old document in my possession? On a field azure three nags' heads proper, bridled or, a helmet and wreath of its colours. Crest, a spread-eagle azure. Motto, "Honor virtutis præmium." I always understood this to be the emblazonment of the Gamble family, but Burke under that head gives one totally different.

ONESIPHORUS.

'THREE KISSES.'—Can any of your readers identify (as to author and date of publication) three verses with the above title, commencing:—

Three, only three, my darling,
Separate, solemn, slow,
Not like the swift and joyous ones
We used to know,

and ending,—

I give thee here, my darling,
The last long kiss of death!

Q. V.

IGNESHAM AND COTSMORE, two places mentioned in the 'Liber de Hydra.'—Information desired as to present names and locality; also names of owners *temp.* Edward and William I. I. A.

MANUAL OF ARMS IN USE IN THE BRITISH ARMY, 1770-75.—Can any of the readers of 'N. & Q.' inform me in what position the British soldier, from 1770 to 1775, held his musket when firing? Did he bring it to his shoulder, and sight along the barrel, as is done to-day, or did he hold it at his hip, in the position of charge bayonets?

Bath.

J. F. M.

ABDIEL.—Was the character of Abdiel the archangel original with Milton? CLIVE.

COACH ROAD BETWEEN EXETER AND LONDON.—In the days of road travelling was there any choice which route was taken to or from Exeter and London? The lower road, through Honiton and Axminster, was, of course, the nearest to London; but still a good deal of private travelling to town was done over the road through Tiverton and Taunton. Has any reader any information as

to the advantages of either route? Why did William III. take the former and Perkin Warbeck the latter? A. L. HUMPHREYS.

26, Eccleston Road, Ealing Dean.

SUFFOLK BOOK-PLATES.—I am about printing a list of Suffolk book-plates; and as I wish to make it as complete as possible, I should be glad if collectors would favour me with the names of any (ancient or modern) in their possession.

FRED. A. CRISP.

Grove Park, Denmark Hill, S.E.

TREES BEHEADED.—I have read that on the execution of the unfortunate Duke of Monmouth, the trees in Moor Park, where he had lived, were ordered to be cut down to nine feet above the ground, à hauteur d'infamie. Was this a usual practice on the decapitation of a man of rank?

C. A. WHITE.

Preston on the Wild Moors.

SIEGE OF CASTLE CORNET.—Can any correspondent inform me where I may read a full and trustworthy account of the siege, during the Civil Wars, of Castle Cornet, S. Peter Port, Guernsey?

E. E. EDGE-PARTINGTON.

Manchester.

GENEALOGICAL.—I should feel extremely indebted to any correspondent who would enlighten me on the following. Were the Warburtons, Scudamores, and Dittons connected with the Mansel family, of Margam, Glamorgan? If so, where ought I to look for details? ARTHUR MEE.

BUCHANAN.—I should be very much obliged to any correspondent who could give me any information about the Buchanan who landed with Prince Charlie at Moidart, particularly as to his baptismal name, and the branch of the family to which he belonged.

JOHN PARKES BUCHANAN.

24, Aynhoe Road, West Kensington Park, W.

'INGOLDSBY LEGENDS.'—Will any of your readers kindly give me information on the subject of the engravings in the early editions of the 'Ingoldsby Legends'? There are many by Luck and Cruikshank, and many unsigned. To whom do the latter belong? There is one in the third series—'Jerry Jarvis's Wig'—signed "Drawn and Etched by George Cruikshank," but totally different from his usual signature and style. In the second series, in the engraving the 'Dead Drummer,' just below the hat, are the words, "The subject.....by Mr. Bentley." The third word is to me illegible. Can it be deciphered?

INVESTIGATOR.

F. W. FAIRHOLT.—In his dedication of 'Tobacco: its History and Associations' to Charles Roach Smith, Fairholt not only alludes to his father

having been occupied in a tobacco warehouse, in which, as his playground, he occupied himself in rolling in tobacco leaf and hiding in empty barrels, but also intimates that for some years he himself was engaged in the same warehouse. Is it known in what factory this occurred? I am not acquainted with any notice of Fairholt's life, and should be obliged by being directed to any, if such exists. If it does not, I would suggest that many of your correspondents could furnish a slight sketch of it, at all events; and the subject seems entitled to it.

JOHN J. STOCKEN.

Bloomsbury Mansions, Hart Street, W.C.

P.S.—I would ask my correspondents to note change of address.

St. CHRISTOPHER.—What are the words of the *Christoffelsgebet*, which is used in Germany for obtaining money from the devil, or for discovering hidden treasure? Has the prayer any connexion with the legend of St. Christopher?

B. L. R. C.

BATHSHEBA AND BEERSHEBA.—Can any one tell me how it is that these names are so often confused or transposed by early writers? The meanings are totally distinct: Bathsheba, the seventh daughter, or daughter of an oath; Beersheba, the seventh well, or the well of an oath—the ambiguity being in the double meaning of *seba*. Here are some instances. Bishop Latimer tells us that "Father Samuell appointed two officers.....the one for to supply hys place in *Bethsabe*, and the other in Bethlem" ('Seven Sermons,' Arb. Rep., p. 135). In this passage the place gets the name of the woman. In the following the transposition is reversed: "In that town of Bersabee, founded *Bersabee* the wig of Sire Urye, the Knight" (Sir John Maundeville, p. 65, ed. 1883). Similarly Sir John Harrington addresses an epigram to King David, "Thou, that great Prince.....Lapt in the bayte of *Bersabes* sweet lookes" ('Epigrams,' book ii. p. 92, ed. 1634). And in the cathedral at Ulm, the beautifully carved woodwork of which dates back, I believe, to the latter half of the sixteenth century, there is a head representing *Bersabe*, the name being placed beneath.

Sir John Maundeville's idea may have possibly been that Beersheba was founded by Bathsheba, and a trifling inaccuracy would have not stood in his way. Is he the parent of the error? "By" appears to be omitted from his text.

H. C. HART.

P.S.—In Peele's play, and any old miracles I have read, the name is correctly spelt—as spelling went.

WILLIAM, PRINCE OF ORANGE, AND THE FARWELL FAMILY.—The *Devon County Standard* of Nov. 10 last gives a long, graphic account of the Orange Commemoration at Brixham, which took place on

the 5th, the bicentenary of the landing at Brixham, in Torbay, of the Dutchman who announced he had "only come for all their goods." It states the foremost to welcome the prince was "a man named Farwell, at the house of one of whose family in Middle Street the prince subsequently stopped." Is there not some confusion of the name, for although undoubtedly Varwell and Farwell are euphonious and probably identical, still the direct lineal descendants of the welcomer of William have always spelt the name with the *F*, and they have proofs, both public and private, that their ancestor so spelt the name? They also possess presents given to him by the prince, and have the full-length portraits of this gentleman, Christopher Farwell, Esq., and his wife Mary (Southcott). He is represented in his robes as Mayor of Totness, and the prince's ship and Berry Head are shown in the distance. He was the son of Christopher Farwell, Esq., M.P. for Dartmouth in the Long Parliament; but the name of his mother is unknown, she being only described in the Totness register of deaths in 1676 as "Madame Jane Farwell." The Farwells settled in Totness two generations before this last-mentioned gentleman, owing, probably, to their intermarriage with the Seymours of Berry Castle, Sir George Farwell having married Mary, daughter of Sir Edward Seymour, Duke of Somerset.

The aforesaid demonstration at Brixham appears to have been attended by a "Mr. Peter Varwell, of Exeter, a descendant of one of those who met the prince on his landing," who presented to the Commissioners of Brixham a framed portrait of William attired in the royal robes.

Can any of your readers inform me of the connexion between the families of Farwell of Totness and Varwell of Exeter; or whether this portrait of William of Orange has descended in the latter branch of the family, supposing them to have a common origin, and the variation of the spelling the only difference? Or can any one inform me of the parentage of the "Madame Jane Farwell" who married Christopher Farwell *circa* 1640?

C. T. J. MOORE, C.B., F.S.A. (Col.).
Frampton Hall, near Boston.

INKERMAN.—The ruins of this ancient city, which is said to have been founded by the Genoese, lie near Sebastopol, on the cliffs overhanging the Tchernaya. Can any one tell me where to find a short account of it? W. T.

LEIGH HUNT'S 'THE LIBERAL.'—Who were the contributors to this short-lived periodical; and what articles, &c., did they write? R. C. Hull.

'THE VOYAGE OF THE BONETTE.'—Can any reader of 'N. & Q.' give me the exact title of a work published in French some forty or fifty years

ago under the above, or some very similar, title? It contains a narrative of a French vessel employed on a survey in South American waters in or about 1836. If the book should be identified I should further be glad to know where I could beg, borrow, or—purchase a copy.

E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

HUNTING SONGS WANTED.—The English tongue can boast of few finer songs than those about hunting. By word of mouth they have been handed down from father to son, but for want of a publisher the words, I fear, will soon be lost and forgotten. The tunes are to be found in the 'Annesley Singing Quadrilles,' by M. A. B., but only a few words or a stanza or two from each song are given. Where could I lay hands on the whole? Those I wish for are "Twas on a Dark Day in November" and 'Sly Reynard.' P. A. VIDLER.

THARSKHAMFLOWER.—Where is this place, to the rectory with which extraordinary name one Mr. Tanner was appointed in 1757 (see *General Magazine*)? ARTHUR MEE.

EXECUTION OF DREDS.—When did the old form "Hiis Testibus," &c., cease to be used; and was it by enactment, or upon what authority? I know all said in Blackstone's 'Comment,' vol. ii. p. 305-6; Hallam, 'Middle Ages,' p. 329; and Williams on 'Real Property,' ed. 1882, p. 153; but think there must be some statutory enactment at least one hundred and fifty years earlier than 29 Charles II. c. iiii. ACCURATE.

SILVAIN.—At page 226 of 'Mémoires et Journal de J. G. Wille,' Paris, Renouard, 1857, vol. i., I find the following lines:—"July 3, 1763. M. Silvain, membre du parlement d'Angleterre, m'est venu voir, mais je ne suis pas content de lui: il m'a emporté un bon portefeuille que je lui avois prêté. Je consens que de tels amateurs restent dans leur île." Can any readers of 'N. & Q.' give any information on this M.P., who collected engravings in such an unscrupulous manner? A. W. T.

Replies.

THE SPECTRE OF THE BROCKEN.
(7th S. vi. 406.)

I am able to furnish Mr. THOMAS BIRD, who writes on the subject of the Brocken spectre at the above reference, with one such case as he desires. On September 19, 1877, I witnessed the phenomenon in question on the Rigi. I was sojourning at the "Staffel Hotel," immediately in front of which is a terrace or shelf of the mountain at the edge of a precipice some 300 or 400 feet high, which overlooks the Lucerne branch of the Vierwald-

stätter See. Of course the spot indicated is some thousands of feet above the valley over which it looks. But the immediate precipice wall of the place referred to is about the height stated. At about nine o'clock in the morning, while the sun was rising brightly behind us and the entire valley below us was one vast mass of tumbled clouds of snow-white mist, so thick as to hide all the lower ground as completely as the sea hides what is beneath its waves, the phenomenon of the spectre manifested itself in the greatest possible perfection. A row of some dozen inmates of the hotel were standing at the edge of the precipice, engaged in making with arms and legs every possible telegraph-like antic, and watching each his own spectre reproduce them with unfailing accuracy. The effect of the entire exhibition was interesting and at the same time ludicrous in the extreme. Of course the gesticulating array of spectres were monstrously colossal.

I had upon two former occasions hoped to see the far-famed spectre on the Brocken, but was both times disappointed. I have looked down from Monte Gennaro on an equally all-enveloping sea of white cloud, completely hiding from the eye the subjacent Campagna di Roma and the city, but no spectre showed himself. Often and often, too, in long bygone years, I have looked down from Catharine Hill on a similar cloud sea, hiding Winchester and the valley of the Itchen; but no spectres save strictly subjectively generated ones offered themselves to my contemplation. Of course the sun, the exact position of it, and the atmospheric conditions must be in "a concatenation accordingly."

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

There is a chapter on this subject in Sir D. Brewster's 'Natural Magic,' "Family Library," vol. xxxiii., London, 1832, pp. 127-56, chap. vi. Aerial spectres in Cumberland in 1743 are noticed from J. Clarke's 'Survey of the Lakes of Cumberland'; another instance in 1744, seen in Souterfell; another at Hastings in 1798 (or 1797), seen by Mr. Latham, F.R.S.; another at Ramsgate, seen by Prof. Vince, of Cambridge, in 1806; another instance in Cumberland in 1793; another by Dr. Vince in 1798; another at p. 154. A scientific explanation of the various instances is given in the course of the chapter. The atmospheric refraction observed at Hastings by Mr. Latham is described in the *Philosophical Transactions*, vol. lxxxviii. p. 357. For another instance at Hastings in 1822 see M. M. Howard's 'Handbook for Hastings and St. Leonard's,' p. 102, note, Hastings, 1864.

ED. MARSHALL.

The following account of this phenomenon is strictly authentic, and was communicated to me by the observer himself. Some years since (I do not know the date, but probably between 1840

and 1850) the late Mr. Charles Rumsey, a surgeon residing at Mere, in Wiltshire, was returning from Kingston Deverell on horseback over Mere Down, at this spot about 730 feet above the sea level, when he observed at some distance from him, on the opposite side of a narrow valley, another horseman, who appeared to be travelling about the same pace as he was. He thought it strange to see any one at that time of the night in the position of the man on horseback, and stopped to see if he could identify him. When he stopped the other figure stopped likewise, and every movement he made was repeated by the shadow, which he then discovered was the spectre of the Brocken. I believe there was a thick fog at the time.

THOS. H. BAKER.

Mere Down, Mere, Wiltshire.

During my annual tour in North Wales this year two young men ascending Snowdon from Pen-y-gwryd saw the spectre of the Brocken on Crib Goch. One of them sent an account of the appearance to the Liverpool *Daily Post*; but I have unfortunately lost my cutting from that paper, and cannot give the exact date. It was some time in July.

C. C. B.

MISQUOTATION (7th S. vi. 306).—"Always verify your references." My old friend Robert Nelson has no misquotation at all in "habes," from Juvenal, 'Sat.' x. 365. In the Delphin (1750) there is "habes," as also in J. A. Amar's reprint of the text of G. A. Ruperti, Paris, 1821. Juvenal repeats the line in question at 'Sat.' xiv. 315; so that in a more recent text, that in the 'Catena Classicorum,' Rivingtons, 1867, by G. A. Simcox, while there is "abest," as of best authority, there is the note following to illustrate it: "Repeated with the variation in the best MSS. of 'habes' for 'abest' (xiv. 315)." At this repetition Simcox has the note, "'Habes.'" So P. and some others; the rest 'abest.'" Nelson, therefore, so far from misquoting, takes what was probably the common reading in his time, and which, on the authority of some of the best MSS., Juvenal himself sanctions in his repetition.

ED. MARSHALL.

[Very many replies to the same effect are acknowledged with thanks.]

HOW POPULAR INFORMATION IS ACQUIRED (7th S. vi. 283, 370).—People who take their information from chance paragraphs in unscientific periodicals must expect to be misinformed. But what ought not only to be "pilloried," but amended, is that manuals crowded with infinitely more pernicious errors than those under discussion should be circulated for the guidance of those who are working to prepare themselves for authoritative examinations. One such (date 1885) upon 'Italy' has just fallen into my hands. I do not know if it is published by authority, but the wording of the title-

page has led the examinee in whose hands I found it to conclude that was the case. In cursorily turning over its pages the most wonderful perversions (to put it mildly) jumped to my eyes.

At p. 32 it is asserted that when Victor Emmanuel took Rome "the Pope became a pensioner of the State."

Under the head of "Earthquakes" we have the following: "In recent times all the houses in Ischia were upset like a pack of cards."

P. 27. "Capital punishment was finally abolished in 1877."

P. 20. Italian wines are almost exclusively for home consumption.

Under the head of "History" the following jumble is given: "In 568 it was invaded by the Lombards, who conquered the valley of the Po and occupied districts in other parts of the country, thus beginning the subdivision that existed till 1870. Pavia was the capital of the Lombard kingdom, Rome the capital of the Italians [?], and Ravenna the centre of the government of the Greek Emperors. It was at this period [the period mentioned is from 568 to 1870] that the Popes first began to assume the temporal power....." The student is then informed that this led to war after war, "while the Papacy grew more and more hopelessly corrupt," and misery after misery, till the blessed regeneration of all things under Garibaldi's leadership.

Passing over such inaccuracies as "lire" for *lira*, "compartment" for *province*, the statement of seven miles for the length of Mont Cenis tunnel and nine for that of St. Gothard, and the altogether insufficient account of the remaining ruins of antiquity, I venture to question whether such a description as the following of the rivers of Italy is calculated to convey a proper idea of them: "With the exception of the Po the rivers are of little importance. The Adige, Arno, and Tiber are the most important of the smaller streams";

The fact being that, though the Pontifical revenues were seized, neither Pius IX. nor Leo XIII. have ever consented to receive one soldo of their own money through the hands of "the State."

The fact being that, though the little watering-place of Casamicciola was in great part destroyed, not a single house in the town of Ischia suffered, or was likely to suffer.

And yet before me lies the following paragraph from the Roman *Italie* of Nov. 1, 1888: "La Cour d'Assises vient de condamner à la peine de mort un misérable, qui," &c.

Yet at p. 22 of same work "wine" heads the list of "chief exports."

This "History" does not concern itself to inform the student that during this "period" Italy was something else besides the seat of internecine wars; that under the divided government deprecated by the writer it became the focus of learning, the source of all the arts and sciences, the amenities, conveniences, and ornaments which have built up the civilized life of Europe, and was then at the front, as now in its unified condition it is at the tail, of all other states. Not one word of all this is the student allowed to know. In fact, those who take their knowledge of Italians from these pages can only infer that they have for all the ages only cumbered the earth in vain.

and whether the following nomenclature of its seas is not to be considered rather pedantic than practical. It has "on the West the Ligurian and Tyrrhenian seas, on the South the Ionian Sea, and on the East the Adriatic."

Actually controversial matters are, I am told, banished by order from most public examinations, and so our author cannot directly introduce them into his manual; nevertheless the sectarian spirit that pervades the whole leaks out at every pore, and is specially demonstrated by the fact that of all the poems which the beauties and glories of Italy have inspired only Milton's vituperative sonnet about the Vaudois Protestants is selected for quotation!

Such random statements as the following further bear me out:—

1. "The peasantry live in squalid huts, with a sack of straw for a bed. Their food is generally maize bread, only too often sour and quite unfit for food"!

2. After denouncing "malaria" in a vague and unscientific manner, the author proceeds: "Another abomination of Italy is called the 'sirocco'..... Most of the business of life is at a standstill while it prevails."

3. "Italy is very poor in minerals and possesses no coalfields."

4. "Before the unification, the lower classes were entirely uneducated"!

5. Many of the important productions of the country are unmentioned; so is Rome in the list of great national libraries; so are all the great picture and sculpture collections; so are the manufactures and productions which have always taken various prizes at every exhibition.

But the climax of insult to Italy and injury to the student is reached in the absurdly inadequate paragraph in which Leonardo da Vinci is polished off (I can call it nothing else), and which winds up thus: "The best known of his pictures is the 'Last Supper,' which has been destroyed." This, instead of directing the pilgrim feet of the student to that priceless shrine to learn on his knees and better than in all the galleries of Europe together the inspiration of every artistic attempt.

If such a mass of perversions are patent at a glance in one manual to a humble individual like myself, what cartloads of muddlement may it not be inferred are being crammed down the throats of the rising generation in the form of "popular information"!

R. H. BUSK.

16, Montagu Street, Portman Square.

No doubt there are many absurdities perpetrated in connexion with this subject. The *tin-can* derivation of *canteen* is a *canting* etymology, but it is possible to make mistakes in the opposite direction. Mr. J. YOUNG, in 'N. & Q.' of November 10, quotes a paragraph from a popular publication re-

ferring to the derivation of *daughter* from *duhitar*, the primitive milkmaid. This he classifies with the absurd *canteen* derivation, marks it with a query (?) and calls it a "resuscitation" of something I suppose dead and buried. Perhaps he will be "surprised to hear" that the names of the family relations are common to all the Aryan languages, the origin of which is lost in the night of antiquity.

Take the word *daughter*, for instance, alluded to. We find Sanskrit *duhitar*, Zend *dughdar*, Persian *dôchtar*, Gothic *dauhtar*, A.-S. *dohtor*, Norse *dottir*, High Ger. *tochter*, &c. The anomaly of Greek *θυγάτηρ* is only apparent. The aspirate by metathesis is removed from the second to the first syllable, *θυγάτηρ* for *δουγάτηρ*. Pictet remarks ('Origines Indo Européennes'), "L'etymologie de *duhitar* n'est pas douteuse. C'est là un nom d'agent, regulierement dérivé de la racine *duh*, et qui signifie *celle qui trait*," or in English the *milkmaid*.

It would be needless here to go through the other family relations, *father*, *mother*, *sister*, *brother*, the names of which are equally common to all the Aryan races. In addition to Max Müller, confirmatory references may be made to Prof. Sayce ('Principles of Comparative Philology'), Fick ('Vergleichendes Wörterbuch'), and to M. Pictet, already quoted.

J. A. PICTON.

Sandyknowe, Wavertree.

Possibly the idea of deriving *daughter* from a word involving the sense of *milkmaid* may be very absurd, but it is countenanced, nevertheless, by Prof. Skeat, who, in his 'Etymological Dictionary,' sub "Daughter," quotes Curtius as saying, "Lassen's etymology from the Skt. *duh* (for *dugh*), to milk—the milker—is not impossible"; and adds, does the professor, on his own account, the assurance, "And this seems probable." It is a pity the writer in the *People's Friend* should be gibbeted for following so good a lead.

ST. SWITHIN.

MR. YOUNG may err in attributing the erroneous derivation of *daughter* in the *People's Friend* of August, or at least in naming as the source from which the magazine writer obtained the idea, Prof. Max Müller's 'Biographies of Words,' as I find in 'The Dawn of History' (Mozley & Smith, 1878), edited by C. F. Keary, of the British Museum, in an article named 'Families of Language,' by the editor, this passage:—

"Even the word *daughter*, which corresponds to the Greek *thugatēr* and the Sanskrit *duhitar*, means in the last language 'the milker,' and that seems to throw back the practice of milking to a vastly remote antiquity."—P. 64.

FRED. C. FROST.

Teignmouth.

MUCKINGTOGS=MACKINTOSH (7th S. vi. 405).—This is one of a large number of similar words, the

natural outcome of attempts made by the illiterate or those who merely have opportunity of catching the sound of what they hear without being able to inquire further as to the meaning, but which words, although they are twistings or corruptions of their originals, have the peculiar property of still conveying somewhat of their sound, and, in very many cases, even strongly accentuating their meaning.

Constructed on this basis, *muckingtogs* becomes a perfectly understandable equivalent for *mackintosh*, as representing "togs" or garments worn in dirty, rainy, or "mucky" weather. There may possibly be a list of such words already compiled; but if not, it would prove a very amusing, as well as valuable, addition to our etymology. All do not result in exactly the same way, nor are they constructed apparently on the same lines; but I think it will be found that all have the same peculiarity of retaining the sound and sense of the originals in varying proportions. For instance, the term "country dance," as equivalent to *contre danse*, is a perfectly reasonable transition, and has been universally accepted as such, whilst the well-known and very apt epithet of the "Munching House," given, I think, originally by our old friend Mr. Punch to the official residence of the Lord Mayor, the Mansion House, affords an example of another kind. Still another instance occurs to me in the case of a gardener whom nothing will induce to call rhododendrons anything but "rosydandums," a cognomen which he evidently considers represents the colour of many of those which he sees far better than the original word. "Bowpot" for bouquet I believe to be another of the genus, deriving its improved appellation from the manner in which it is presented on public or state occasions; but no doubt many kindred examples present themselves to those interested in the subject.

R. W. HACKWOOD.

THE PENINSULAR WAR: 92ND FOOT (7th S. vi. 368).—The following extract from Napier's 'Battles and Sieges' may be useful to your correspondent. It is a foot-note to the combat of Maya:—

"In my original work, misled by false information, I said the soldiers of the 92nd were all Irish; but their Colonel McDonald afterwards gave me irrefragable proof, by a list of names, that they were Scotchmen."

H.

EAGLE COURT (7th S. vi. 308, 396).—Eagle Court, Red Lion Street, was (so an old inhabitant of that neighbourhood recently informed me) so named after a Lady Eagle and an old house in which she lived. This was pulled down within living memory.

HERBERT PUGH.

EXORCISMS (7th S. vi. 287).—If MR. FRY will please to refer to 'N. & Q.,' 5th S. xii. 78, he will see that the Common Prayer of 1549 contained a short form of exorcism in the office of baptism,

which at the intervention of Bucer was omitted in the revision of 1552; also that the seventy-second canon (1603) has mention of "exorcists" as requiring the licence of the bishop. There is, so far as I have ever learnt, no special form of exorcism in use as of authority in the English Church. Such ceremonies as one sometimes hears of are probably imitations, more or less exact, of the Roman form, which is examined by Jeremy Taylor in his 'Dissuasive from Popery' (pt. i. ch. ii.), and which may be seen at length in this examination ('Works,' vol. vi. p. 262, Eden, Lond., 1849). Taylor has this conclusion (p. 267):—

"But such things are so unlike the wisdom and simplicity, the purity and spirituality of Christian devotion; are so perfectly of their own devising and wild imaginations; are so full of dirty superstitions and ignorant fancies, that there are not in the world many things whose suzerainty and practice can more destroy the beauty of holiness, or reproach a church or society of Christians."

ED. MARSHALL.

There is no authorized form for an Anglican priest to use for this purpose; and the function is so very rarely performed in the English Church that none has yet been adopted by tacit consent or otherwise. By the third canon a priest cannot exorcise without the licence of the bishop; but in the very unlikely event of the granting of this, or if he thought himself justified in proceeding without it, he would probably use, either in whole or more likely in part, the Roman form from the "Rituale." Of this an English translation may be seen in Dr. F. G. Lee's 'Glimpses of the Supernatural,' i. 138, who also gives (p. 79 *et seq.*) a narrative of an instance of exorcism in the English Church. Whether the bishop's licence was granted in this case is not stated, but it would appear that it was not applied for.

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

Foleshill Hall, Coventry.

The only form of exorcism in the English Church with which I am acquainted is that in the office of public baptism in the first Prayer Book of Edward VI., which is as follows:—

"I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism to be made members of his body and of his holy congregation. Therefore thou cursed spirit remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock."

It is perhaps worthy of note that the seventy-second canon of the Church of England forbids any minister attempting to expel a devil or devils, under pain of the imputation of imposture and cozenage and deposition from the ministry, except

he first obtains the licence of the bishop of his diocese, had under his hand and seal.

H. EARDLEY FIELD.

Howden le Wear, Darlington.

[Many communications are acknowledged with thanks.]

TENNYSON QUERIES (7th S. vi. 408).—"The Lady of the Lake" ('Gareth and Lynette').—The following passage in 'Kenilworth,' chap. xxx., may perhaps throw some light on this allusion:—

"The pageant was so well managed that this Lady of the Floating Island, having performed her voyage with much picturesque effect, landed at Mortimer's Tower with her two attendants, just as Elizabeth presented herself before that outwork. The stranger then, in a well-penned speech, announced herself as that famous Lady of the Lake, renowned in the stories of King Arthur, who had nursed the youth of the redoubted Sir Lancelot, and whose beauty had proved too powerful both for the wisdom and the spells of the mighty Merlin."

My fortune all as fair as hers who lay

Among the ashes and wedded the king's son.

'Gareth and Lynette.'

The editorial explanation of this as an allusion to Cinderella is undoubtedly correct.

In letters like to those the vexillary

Hath left crag-carven o'er the streaming Gelt.

'Gareth and Lynette.'

The Gelt (*G* hard) is a small stream near Brampton, in north-east Cumberland. For some notes on "the Written Rocks," as they are called, see 'N. & Q.,' 4th S. x. 452, 524; xi. 44, 207.

"Arthur's harp" ('Gareth and Lynette' and 'The Last Tournament').—Perhaps the same as "Arthur's slow wain," *i. e.*, the Little Bear, in the 'Lay of the Last Minstrel,' canto i. stanza xvii. See a long note, signed A. E. BRÆ, on the latter in 'N. & Q.,' 4th S. viii. 91, s. v. 'Arthur's Slow Wain.'

JONATHAN BOUCHIER.

Ropley, Alresford.

"Arthur's harp" is explained in the 'Reader's Handbook' of your learned correspondent Dr. Brewer as being, "a Lyræ, which forms a triangle with the Pole-star and Arcturus."

EDWARD H. MARSHALL, M.A.

Hastings.

The lines from 'Gareth and Lynette'—

In letters like to those the vexillary

Hath left crag-carven o'er the streaming Gelt,

allude to an inscription cut on a "scar" of the Gelt, near Brampton, Cumberland. Its date, determined by the words

APRO . .
CONSVLIBVS,

is about 207 A.D., and its tenor is proof that at that time the vexillaries of the august second legion

VEXL' LEG' II' AVG'

hewed stones there. Camden calls it a "gaping imperfect inscription," but its deep chiselling has withstood the elements for nearly seventeen cen-

turies. See Hodgson's 'History of Northumberland,' ii. ii. 298; Dr. Bruce's 'Roman Wall,' 1851 (litho. plate facing p. 81); also Camden's 'Britannia,' by Gilson, 1695, p. 835, where the streaming Gelt and its crag-carving are both given in a curious woodcut.

GEO. NEILSON.

Glasgow.

PARKIN (7th S. vi. 448).—Your correspondent VILTONIUS, who terms parkin "a kind of cake," has apparently not discovered that it is oatmeal gingerbread. Neither gingerbread nor parkin has a plural. Is any wanted? HERMENTRUDE.

The entries in Nodal and Milner's 'Lancashire Glossary' may perhaps throw a little light on the subject. They are as follows:—

"Tharcake, a cake made from meal, treacle, and butter, and eaten on the night of the fifth of November. Short for *tharf-cake*, Middle-English *tharf-cake* in 'Piers Plowman,' Anglo-Saxon *thorff*, unleavened. Thar-cake Monday, the first Monday after Halloween, which is the vigil of All Saints' Day, which is the first of November. The second of November is All Souls' Day. In the 'Festa Anglo-Romano' we read, the custom of Soul Mass Cakes, which are a kind of oat-cakes, that some of the richer sorts of persons in Lancashire (among the Papists) use still to give to the poor on this day."

The name, however, *thar-cake*, or *thor-cake*, suggests a still older origin.

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

CHURCH FESTIVALS (7th S. vi. 306).—ANON will find, I think, all he requires in 'The Prayer Book: its History, Language, and Contents,' a very excellent work by Rev. Evan Daniel, or in 'The Prayer Book with Commentary' (S.P.C.K.), so far as festivals of the Established Church are concerned, if such as the following from the first mentioned will satisfy him:—

"The festival of Trinity Sunday is of comparatively recent institution. Every Sunday was formerly regarded as commemorating the Holy Trinity..... Durandus ascribes the institution of the festival to Gregory the Great, and says that the object of it was to counteract the effects of the Arian heresy..... Pope Alexander II. (1061-1073) discouraged the festival on the ground that it was needless, as the doctrine of the Holy Trinity was daily recognized in the 'Gloria Patri.' In spite of this the festival was gradually adopted by churches in western Europe. Thomas à Becket, who was consecrated on the octave of Whit Sunday, 1162, appointed that Sunday for the feast of Trinity. At this period it would seem that some churches observed the feast on this day, while others celebrated it on the Sunday next before Advent. The Synod of Aries 1260 directed that the feast should be observed in that province on the Sunday after Whit-Sunday, but Pope John XXII. in 1334 was the first to enforce the universal observance of this day as Trinity Sunday. There is no corresponding festival to Trinity Sunday in the Eastern Church, the octave of Whit Sunday being observed in that church as the festival of all Holy Martyrs."

The festival of the Assumption of the Blessed Virgin Mary does not, of course, occur in the

calendar of the Established Church, though retaining a place in the general calendar under August 15. It was ordered to be observed by the Council of Mayence (Moguntiacum) June 9, 813. Brady's 'Clavis Calendaria' will afford much information on this and other matters your correspondent refers to.

May I add a query? Hone, at the close of his reference to the day, mentions:—

"A very rare print of the Death of the Virgin, by Wenceslaus of Olmutz, she is drawn surrounded by her family and others; St. John places a holy candle in her right hand, St. Peter with a brush sprinkles holy water upon her before the Romish Church existed, and therefore before that device was contrived; and another apostle with an ink-horn hanging from his side, looks through a pair of spectacles to assist his sight, before spectacles were invented, in reading a book which another person holds."

Not very long since I recollect coming across a reproduction of this, but whether as a print, photograph, or on some specimen of ware in the British Museum my memory does not serve me. I should be glad to be referred to it.

R. W. HACKWOOD.

LANGHORNE (7th S. vi. 387).—Mr. Clark Russell, in a note to his 'Book of Authors,' says that the lines written by Langhorne on the occasion referred to by ALLIANCE, were—

Along the shore
Walk'd Hannah More;
Waves, let this record last!
Sooner shall ye,
Proud earth and sea,
Than what she writes, be past.

The "full text" of Hannah More's reply, written with her whip—Langhorne had written with his cane, and they were together at the time—was equally complimentary and neatly turned:—

Some firmer basis, polish'd Langhorne, choose,
To write the dictates of thy charming muse.
Her strains in solid character rehearse,
And be thy tablet lasting as thy verse.

May it not be said that in this busy age we are losing, or have entirely lost, the faculty which these eighteenth-century worthies possessed of being polite in their phrases without being hopelessly common-place? Time is now wanting elaborately to prepare our impromptus!

H. T. MACKENZIE BELL.

4, Cleveland Road, Ealing, W.

COSTUME OF WOMEN IN CHURCH (7th S. vi. 346).—In 1641 the Rev. John Siddall, Minister of Kensworth, refused to administer the Sacrament to those who would not come up to the rails before the holy table, or to women "unless they put off their hats and put white cloths on their heads" ('Report of Royal Commission on Historical MSS.,' vol. iv. p. 110 b.).

HERMENTRUDE.

MR. TROLLOPE is right in saying that in Rome a woman rarely enters a church without throwing

a kerchief over her head, but in the North of Italy they are not all so particular, and all over Germany, North and South; certainly in Hungary, too, and I think also in Bohemia, I have noticed numbers of instances of women in church without any other "covering" but their hair. I have an idea that I have seen the same in the south of Spain, but my memory is not so distinct concerning the custom of Spain as of Germany.

R. H. BUSK.

The writer of the article in *All the Year Round* must have omitted to record that all women in Teneriffe who do not wear the "mantilla" use the "panuella," i. e., a handkerchief of silk or cotton, and on the top of this the small sailor's hat, which upon entering a church is invariably removed.

EDWARD L. PENNY, D.D., R.N.

THE WATERLOO BALL (7th S. vi. 441, 472).—I am willing to accept the assurance of LADY RUSSELL that there is no discrepancy in the statements of the two ladies whose names were mentioned in my note. By the light given in LADY RUSSELL'S reply I understand exactly what Lady De Ros meant by the words, "The Warehouse in which the Coachmaker kept his carriages was converted into a long narrow room, in which the ball took place." The conversion of the warehouse into a sitting-room, which sitting-room was converted into a ball-room, is the correct interpretation, doubtless. But what becomes of the evidence of Lord William Pitt Lennox—"The ball did not take place at the residence of the Duchess, but in some sort of an old barn at the back or behind"? Or, again, his statement in writing, "The ball was held in the not extraordinarily spacious drawing-room of that mansion"? In the interests of a large number of readers, let me ask LADY RUSSELL to procure from the ground-plan of the Duke's Brussels residence the exact position, and as nearly as possible the dimensions of the converted warehouse.

RICHARD EDGCUMBE.

Mount Edgcombe, Devonport.

"NIÈCE (ONCLE) À LA MODE DE BRETAGNE" (7th S. vi. 447; and see 7th S. iv. 287).—The reason why "Oncle (tante) à la mode de Bretagne" are used of the first cousins (male and female respectively) of one's father and mother, and "Neveu (nièce) à la mode de Bretagne" are used of the children (male and female respectively) of one's own first cousins (male or female), is simply that in the Briton language, and consequently in that part of Brittany where it is spoken (*la Bretagne bretonnante*), the use of the words corresponding to our uncle, aunt, nephew, and niece is less strictly limited than in French and other languages. If Le Gonidec's French-Briton and Briton-French dictionaries be consulted, but more especially the former, s.v. "Oncle," "Tante," "Neveu," "Nièce," it will be found that the two Briton

words *ontr*, *motrèb* (or *mouèrèb*), which mean uncle and aunt, also mean one's father's or mother's first cousin (male or female); whilst *niz* and *niziz* mean not only nephew and niece, but also the child (male or female) of one's own first cousin (male or female).* The French, therefore, by this addition of "à la mode de Bretagne" have obtained four distinct expressions for four distinct relationships, and so have a great advantage over us, who have only the one expression, "first cousin once removed," for all these four relationships.

F. CHANCE.

Sydenham Hill.

In Brittany people have always been most tenacious of their claims of kindred; and in order to strengthen the ties of blood and nature, they call by the same name the children of a brother (nephews, nieces) and the children of a first cousin (cousin once removed). These relations are also called, in colloquial French, "cousins remués de germains":—

Il a tant d'héritiers, le bon Seigneur Gêronte,
Il en a tant et tant, que parfois j'en ai honte,
Des oncles, des neveux, des nièces, des cousins,
Des arrière-cousins remués des germains.

Regnard, 'Le Légataire,' l. i.

In like manner the Latin word *nepos*, which means grandson, is not unfrequently used by Tacitus and Quintilian to designate a grand-nephew: *nepos sororis*.

DNARGEL.

Paris.

PROTESTANT AND PAPIST (7th S. vi. 464).—I am obliged to MR. RANDALL for his correction of a slip on p. 422. The Act 13 Geo. I., c. 28, was passed in 1726, not 1728.

CHAS. FREDC. HARDY.

Gray's Inn.

DEATH WARRANTS (7th S. vi. 308, 474).—E. F. D. C. is altogether wrong, and the Rev. Ed. MARSHALL is not quite right. At the assizes the order for execution was, and is, merely verbal. In the Court of the Recorder of the City of London (and the practice was continued when that court was merged in the Central Criminal) the Recorder reported to the king in person (not in council) the cases of the several prisoners, and received his royal pleasure (4 Bl. Comm., 404); and unless the king otherwise directed, the law took its course, the Recorder then issuing his warrant to the sheriff for the execution. But the king signed nothing. By 1 Vict., c. 77, the peculiar practice of the Recorder's court was put an end to; no report was to be made to the Queen; and the prisoners were to receive sentence as at the assizes.

* It will be noticed that Brittany uncles and aunts are of the same generation as real uncles and aunts, and that Brittany nephews and nieces are of the same generation as real nephews and nieces, so that there is some logic, after all, in the Briton way of speaking.

The story of the death warrant for the Isle of Man is not probable, as the Queen exercises jurisdiction over the Isle of Man in council, and not in person; and then the necessary orders would be signed by the proper officers, and not usually by the Queen. But not being a Manx lawyer, I cannot speak positively.

AN ENGLISH LAWYER.

STROUD AS A PLACE-NAME (7th S. vi. 187, 309, 357, 449).—CANON TAYLOR speaks of a document in which he has "found *e* interchanged with *a*, *e*, *ei*, *ai*, and *o*," &c. Will he kindly give us the reference? A list of documents in which the spelling is at all widely variable would be of great service.

A PEDANT.

IRON COFFINS (7th S. vi. 388).—From there being no reference to the case of *Gilbert v. Buzzard* (3 Phill. 348) I presume that Mr. W. WINTERS is not acquainted with the excellent judgment of Lord Stowell, before whom it came. It is in exact accordance with his opinion that the fee of 2*l.* 2*s.* is charged for an interment in an iron coffin. The question of the lawfulness of using an iron coffin came into question; and in the course of the judgment it is stated that while such coffins are not in themselves unlawful, the limit of their use is to be as follows:—

"New cemeteries are to be purchased at an enormous expense, and the whole environs of the metropolis would be surrounded by a circumvallation of churchyards [if imperishable materials were in constant use]. If, therefore, these iron coffins are to bring an additional charge upon parishes, they ought to bring with them a proportionate compensation; upon all common principles of estimated value, one must pay for the longer lease which you actually take of the ground. If you wish to protect your deceased relative by additional security, which will press upon the convenience of the parish, we do not blame the purpose, nor reject the measure; but it is you, and not the parish, who must pay for that purpose. It remains only that I should direct the parish [St. Andrew's, Holborn] to exhibit a table of burial fees for the consideration of the ordinary. Patent rights, and on which it seems these coffins are constructed, must be held by the same tenure as all other rights, 'ita utere tuo ut alienum ne lædas.' They must not infringe upon rights more ancient, more public, and such as this court is peculiarly bound to protect."

Lord Stowell signed a table of fees for the parish as Chancellor of the Diocese of London.

ED. MARSHALL.

If the entry in question was made during the days when the "resurrection-men," such as that "honest tradesman" Mr. Jeremiah Cruncher, flourished, the following extract from the 'Encyclopædia Londinensis,' s.v. "Coffin-maker," may explain what an iron coffin was:—

"To stop the progress of these nightly depredations on the dead, Mr. Gabriel Aughtie, of Cheapside, London, has lately invented a coffin, which he contrives to fasten down by springs and by screws that cannot be redrawn.And in order to prevent the possibility of opening

the joints of the coffin in any part, thin plates of iron are disposed at all the joinings and corners in the inside, and a strip of iron is let in all round the edges of the top and bottom, so as to resist the teeth of any saw, or chisel, to cut it through. This useful invention has the sanction of the King's letters patent, granted 5th July, 1796."

J. F. MANSERGH.

Liverpool.

They appear to have come into use about the close of the last century. In Southey's 'Common-Place Book,' iii. 780, it is stated that the patentee obtained an opinion from Dr. Jenner, of the Commons, that they were not illegal. It is stated also that these coffins were first made in Yorkshire (iv. 386).

EDWARD H. MARSHALL, M.A.

Hastings.

Your correspondent does not give the date of the table of fees from which he quotes. I have heard that iron coffins were in use some eighty or ninety years ago, and that they were used to hinder "resurrection-men stealing" the bodies for dissection. This is borne out by a note attached to Southey's unpleasant string of verses called 'The Surgeon's Warning,' which is dated 1798. It runs as follows:—

"Respecting the patent coffins herein mentioned.....I hereby declare that it is by no means my design to depreciate that useful invention; and all persons to whom this ballad shall come are requested to take notice, that nothing herein asserted concerning the aforesaid coffins is true, except that the maker and patentee lives in St. Martin's Lane."—'Poetical Works,' 1 vol. ed., 1853, p. 457.

ANON.

Iron coffins, called "mort safes," were used in Scotland as a precaution against resurrectionists. After time had been allowed for the wooden coffin to decay the grave was reopened, and the mort safe taken out for further use. An extra charge was made for its use. I have seen two lying in neglected churchyards, but they are almost things of the past, having been broken up for old iron. MR. WINTERS does not date his extract. In Scotland they have not been used for about fifty years. See *Northern Notes and Queries*, No. 9, p. 20; No. 10, p. 50.

A. W. CORNELIUS HALLEN.

Alloa.

In Boreham Church, Essex, amongst the monuments to the Radcliffe family, Wright, in his 'History of Essex,' says:—

"In the vault are twelve coffins containing the remains of various individuals. Some are cast in human shape, with eyes, nose, mouth, &c. On six of them are the dates 1531-83-93, 1629-32-43."

R. W. HACKWOOD.

ARCHBISHOPS OF YORK (7th S. vi. 448).—It is to be regretted that there is as yet no series of biographies of the Archbishops of York worthy to rank with Dean Hook's deservedly popular 'Lives of the Archbishops of Canterbury.' The only work of the kind is the admirable 'Fasti Eboracenses,'

which, though bearing the name of a former Canon Residentiary of York, the Rev. W. H. Dixon, is substantially the work of a happily still living Canon Residentiary of the same cathedral, one of our very ablest and most accurate historians, the Rev. James Raine. Of this, however, only the first volume has been published, bearing date 1863, and reaching no further than Archbishop Thoresby, who died in 1373. May we not call upon the accomplished author to continue the work he has so admirably begun in illustration of the history of the cathedral, in one of the chief seats of which the wise exercise of the present archbishop's patronage has recently placed him, to the great satisfaction of all lovers of sound history?

EDMUND VENABLES.

'Fasti Eboracenses: Lives of the Archbishops of York,' by Messrs. Dixon and Raine. Vol. i. has never been followed by vol. ii., and the record ends with Archbishop Thoresby, who died 1373. It is hoped that Canon Raine will not much longer leave half told the story of the primates bold who have presided in the northern province.

ST. SWITHIN.

This inquiry reopens a Yorkshireman's grief. The late W. H. Dixon, Canon Residentiary of York, collected materials for the 'Lives of the Archbishops,' which, on his decease, passed into the hands of Canon Raine, whose long and unique work at the ecclesiastical records of York has lately received official recognition. The first volume, under the title of 'Fasti Eboracenses,' and bearing the names of W. H. Dixon and James Raine, appeared in 1863. Owing to the paucity of the collections made by Mr. Dixon for the early period, the whole of this volume was written by Mr. Raine, and nineteen-twentieths of the materials were collected by him. This involved a ten years' labour which was simply "tremendous," and which is graphically told in the editor's preface, as well as visible in his pages—pages crammed with thousands of precise statements about an inconceivable number of persons, and all methodically arranged. The volume takes in the first forty-four bishops (627–1373). But our unavailing regret is that it seems destined to remain a solitary monument—the first and the last.

W. C. B.

ROBERT BURTON (7th S. vi. 443).—My Burton's 'Anatomy' is the seventh edition, as described by MR. PEACOCK; but over the imprint on the engraved title is pasted a slip bearing this second one: "London | Printed for John Garway | And are to be sold at the Signe of | St. Pauls Church in Pauls Chaine | 1660." I have not removed this; but by holding the leaf up to a strong light I can perceive that the original imprint was as given by MR. PEACOCK. The verses facing this title begin "Ten [not *the*] distinct squares." The rest of the collation is: one leaf dedication; two leaves

verses; "Democritus Junior to the Reader," pp. 1–78; one leaf "Lectori male feriato. Tu vero caveas [*sic*, probably *caveas*], &c." "Heraclite fleas, &c." (five elegiac couplets); synopsis two leaves; 723 pp.; table five leaves.

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

Foleshill Hall, Coventry.

Referring to my folio Burton of 1624, for the motto from Macrobius which MR. PEACOCK mentions, I see that it is the expressive sentence "Omne meum nihil meum," with Macrobius written over it. But I rather think that it is Burton's own composition after reading the introduction which Macrobius prefixes to his 'Saturnalia,' or a quotation *memoriter* at the most. I have an abridgment of the 'Anatomy': "Melancholy as it proceeds from the Disposition and Habit, the Passion of Love, and the Influence of Religion, drawn chiefly from the celebrated work entitled Burton's Anatomy of Melancholy," London, 1801, pp. i–xii, 1–390, Ind. 397–420. It is anonymous, with several tail-pieces like Bewick's. Can any one tell me anything about it?

ED. MARSHALL.

INFANTS NEVER LAUGH (7th S. vi. 448).—Protesting against the falseness of the assertion with which I am bound to head this paper, I would remark that the babies known to Olympiodorus must have been vastly more precocious than those which came under Darwin's observation, if their state of laughlessness (permit me the word) could be limited to anything like the first three weeks of life. The modern scientist's experiences are recorded in 'Expression of the Emotions,' chap. viii., and it may suffice to say here that one of his subjects smiled at the end of forty-five days, a second nearly at the same age, a third somewhat earlier, and that the first child was about two months old before the germ of cackinnation developed into sound, "a little bleating noise, which perhaps represented a laugh." The character of the noise altered at the age of 113 days, and incipient laughter was recognizable. Another infant made dubiously hilarious sounds after sixty-five days' experience of this troublesome life.

ST. SWITHIN.

I read this to a Devonshire woman, when she instantly replied, "It is not for three weeks, but for six weeks after birth they do not laugh when awake." I said, "Then they laugh when asleep?" "No," she replied; "their eyes and mouths are wind-drawn."

HERBERT HARDY.

Cullompton.

LADIES IN PARLIAMENT (7th S. vi. 405).—J. B. S. has misunderstood the records concerning the sitting of abbesses in minor ecclesiastical councils. Ruling societies of nuns, they sat in that capacity and no other. No woman ever sat in the great synods of the Church, which are, if at all, the nearest

analogues to the Parliament of Great Britain and Ireland. In fact, however, there is no analogy whatever between these cases. The four abbesses who were summoned to Parliament sat (if they did so) because they held fiefs owing military service to the Crown, and could not be excused because they were incapable of war. They were bound to appear by male proxies. The same occurred with regard to the peeresses named by J. B. S., some of whom were represented by their husbands. It is in point here that a certain Gerbod, who is only too well known in the discussion concerning the parentage of Gundreda, wife of William de Warren, Earl of Surrey, was the official champion, or rather leader of the troops, furnished by the great abbey at St. Omer to the army of Flanders. His title was *Avoué*, and he was a proxy of the kind in question. The first of the crusading conquerors of Jerusalem thus described himself, not as king.

It appears that neither in current politics nor in ancient records has history yet repeated itself on this point. O.

This statement concerning the summons to peeresses has been referred to by various authorities; but I have never seen a further fact noted in connexion with it, namely, that it was in respect of Irish affairs that they were called, being all Irish landowners. Mary, Countess of Norfolk; Alianora, Countess of Ormonde; and Anne, Lady Le Despenser, were summoned for the day on which Parliament met, a fortnight after Easter (viz., April 11); Philippa, Countess of March; Joan, Lady Fitzwalter; Agnes, Countess of Pembroke; Marie de St. Pol, Countess of Pembroke; Margery (not Matilda) de Ros; and Katherine, Countess of Athole, were ordered to attend a week later (Rot. Claus., 35 Edw. III.). The same ladies were again summoned in the following year, also to attend a "Council for Ireland" (*Ib.*, 36 Edw. III.).

HERMENTRUDE.

To the illustrations showing that the usurpation of male offices by women is not a modern craze may be added the interesting fact, recorded in Coke's 'Littleton' (326A), that "Anne, Countess of Pembroke, served the office of High Sheriff of Westmoreland, and at the assizes at Appleby sat in person with the judges on the Bench."

W. J. FITZPATRICK, F.S.A.

Dublin.

DEATH OF CLIVE (7th S. vi. 207, 293, 430).—It is quite certain that Lord Clive died at his house in Berkeley Square, and not, as MR. W. P. BEACH states, "at his South Shropshire residence."

E. WALFORD, M.A.

QUARTER LICENCE (7th S. vi. 367).—This is obviously a phrase for describing an ordinary marriage licence, as distinguished from a special licence:—

"There is the same limitation as to time within which the marriage must be solemnized after licence granted as in the case of banns, that is, three calendar months. After the expiration of three months from the calling of the banns, or the grant of the licence, if the marriage has not been solemnized, the banns must be published again, or a new licence obtained."—See Cripps's 'Laws of the Church' ("Marriage").

A special licence, for solemnizing marriage at any time and any convenient place, seems to be exempt from the above limitation; but the writer says nothing as to this point.

W. E. BUCKLEY.

SPRINGS IN ANGLESEY (7th S. vi. 489).—In the parish of Llandyfydog are two wells, called *Ffynnon Seiriol* and *Ffynnon Cybi*, where those holy men are said to have held religious conferences; the wells are midway between Holyhead and Priestholme Island, the retreats of the saints. St. Cybi founded a monastery at Holyhead in 380, and to him the church there is dedicated. Llandyfydog is south-west of Dulas Bay, five miles from Amlwch and two from Llanerch-y-Medd.

H. G. GRIFFINHOOF.

34, St. Petersburg Place.

JEANNE DE CASTILLE (7th S. vi. 427).—The following particulars are given in the official Catalogue regarding this picture:—

"Among the curious episodes mentioned by contemporary historians as illustrating the passionate and jealous affection of this unfortunate lady for her husband, Philip the Beau, father of Charles V., is that of the frenzy which possessed her through the admiration of her husband for a young lady of the court, whose hair was of exceptional beauty. Jeanne had the lady seized by female attendants, stripped, and bound hand and foot, and then, herself, with a pair of large working scissors, cut off the young lady's hair, and disfigured her beauty."—Varillas, 'La Pratique de l'Education des Princes.'

The title of the picture, according to the Catalogue, is 'The Vengeance of Jeanne la Folla.'

R. P.

LATIN MOTTO OVER THE PORCH OF A COUNTRY HOUSE (7th S. vi. 467).—In the suggested motto, "Salve, vive, vale," the word "vive," I confess, is of doubtful meaning and propriety; and the word "vale" might be thought premature by those who had not yet passed the portal. Would it not satisfy HUGO's wishes to place "Salve, veniens," on the outside, and "Vale, abiens," on the inside, of his door? That plan would suit the case of the coming as of the departing guest; and it would furnish a motto of the desired "two word" limits in each case.

JULIAN MARSHALL.

"Salve, vivè, vale" is very good; and is quite borne out by the "Vive valeque" of Horace. As HUGO asks for an alternative motto, I would suggest, "Salve, gaude, vale," though I doubt if it is any improvement.

E. WALFORD.

7, Hyde Park, Mansions, N.W.

CARDINAL QUIGNON'S BREVIARY (6th S. xi. 448; xii. 18; 7th S. vi. 123, 397).—There is an article in the *Church Times* of Nov. 2 of the current year which is evidently written by some one who knows some portions of the history of this book very thoroughly.

ASTARTE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Reminiscences and Recollections of Capt. Gronow; being Anecdotes of the Camp, Court, Clubs, and Society, 1810-1860. 2 vols. (Nimmo.)

It was a happy idea of Mr. Nimmo to collect into an *édition de luxe* the pleasant, gossiping, and diverting reminiscences which Capt. Gronow spread over four series. Not wholly trustworthy as historical records are all the matters Capt. Gronow relates. The style of relation has, however, remarkable vivacity and charm, and the pictures of our fathers or grandfathers which he presents palpitate with actuality. Very much that he narrates, moreover, is strictly true, and his works are a mine of information. Of Capt. Gronow, indeed, it may be said—as has been said of more important observers and chroniclers than he, indeed of most observers and chroniclers from Herodotus downwards—that when he speaks of the things he has himself known he is wholly trustworthy, and that it is only when he repeats what has been told to him that his statements are to be taken with caution. Be his merits of accuracy what they may, his effervescence of style and his vividness of portraiture will secure him favour. Whether his work will last it is as yet too early to state. To those who recall the days of the regency his book is one of the most delightful conceivable. These, however, are few. The world, in one respect at least, changes less than is supposed, and those who in these days constitute society are for the most part the descendants of those whom Capt. Gronow depicts. The world of to-day, then, can scarcely fail to be interested in the doings of its immediate ancestors. Not a few of the characters described, moreover, are of historical importance, and the book is to be read side by side with history as well as with the novels of Thackeray and Lever.

If the book has any element of enduring popularity, the conditions under which it is published may well give it the best chance. The volumes are among the handsomest that have issued from the modern press. Mr. Joseph Grego, to whom has been trusted the task of illustration, has gone to contemporary sources, and has reproduced the quasi-satirical designs presenting individuals of note and fashion which were issued in the early years of the century. The four wood engravings "executed for the initial series have been retained, and the fifth, from a contemporary study in the possession of Capt. Gronow, has been re-engraved." In order to preserve uniformity, the twenty additional plates which Mr. Grego has etched are finished in aquatint, an art which has since gone out of favour for book illustration. The designs are all in two states—one on plate paper, proofs before letters, the other on Whatman paper, with titles and coloured by hand. These duplicate plates, well known in France, are less familiar in England. Among those from whom the designs are taken are J. and R. Cruikshank, and R. Deighton, J. Doyle and D. Macleise among English artists, and Carle Vernet and P. L. Debucourt among French. Selection and execution are alike judicious, and the work as a whole is a credit to English enterprise and English art. A very short space will suffice to establish it as a bibliographical gem of the first water. That English books can claim attention in

the presence of French competition is largely due to the enterprise of Mr. Nimmo.

The Encyclopædic Dictionary. Vol. VII. Part II. (Cassell & Co.)

WITH the appearance of the present part of the 'Encyclopædic Dictionary' the first issue of the work is completed. To private enterprise is owing, accordingly, what is, in fact, a national labour. The 'Encyclopædic Dictionary,' which so far as possible has been carried up to date, contains fifty thousand words more than any other English dictionary, and almost thrice as many words as the latest edition of Johnson. This, even, does not give a full idea of its advantages and merits, seeing that the amount of information supplied is no less exemplary. Near six thousand pages of three columns each are occupied with the work. In the preface, which is issued with the last part, much curious and important information with regard to the inception and execution of the task is supplied. As a record of enterprise boldly carried out and of painstaking and systematic labour this has much value. Our own tribute to the work is derived from personal use. It is always at hand for reference, and it is a trustworthy and serviceable guide. How many questions sent to 'N. & Q.' might have been saved by a reference to its pages there are few who know. At present and for very many years to come this is likely to remain the most useful English dictionary, equally useful to the scholar and in the household. Few, indeed, are the cases in which a word that does not appear or information that is not to be found can be brought forward. Those who have been principally responsible for the literary work are Dr. R. Hunter, the editor under whom in 1876 the publication began, and who now sees the perfected work; Mr. J. F. Walker, M.A., and Mr. Wm. Harkness, F.I.C., for the chemistry articles; Mr. T. Davies, F.G.S., for mineralogy and petrology; Sir John Stainer for music; and Col. Cooper King for military matters. A happy idea has, in fact, been carried to a happy issue, and all concerned are to be congratulated upon high and most useful accomplishment. In some respects, indeed, no dictionary contemplated or commenced seems likely to supplant this work.

The Gentleman's Magazine Library.—Literary Curiosities and Notes. Edited by A. B. G. (Stock.)

"THE GENTLEMAN'S MAGAZINE LIBRARY" grows apace. All the volumes are really valuable contributions to history. The present one is in many respects the most serviceable of those that have yet appeared. There are not many of us who are so happy as to possess a set of Sylvanus Urban from 1731 to 1868. Even to the few who do these volumes will be useful. Among an overwhelming load of chaff the *Gentleman's Magazine* contains much grain; but it is almost impossible to find therein what you want at the moment, and quite impossible to be sure that something of great value has not been overlooked. When Mr. Gomme's series is complete we shall have collected in handy and well-indexed volumes all that is of permanent literary value in that long series. To make such a collection quite perfect is impossible; but the editor has arrived near enough to perfection for all practical purposes. This volume is devoted to literary curiosities. It is a wide term, and includes very much. We trust that some of the paragraphs we had hoped to find there will soon appear in another volume, with a somewhat different title. No two persons agree exactly as to classification. So long as all the grain be in good time garnered, we are indifferent as to the label of the sack in which it is stored. A reference to the index under many of the longer headings, such as "Libraries," "Manuscripts," and "London," will show how rich the present volume is in

information of the best kind. As in former volumes, so in this there is a small body of notes at the end. We have before remarked that these editorial notes might be much extended with advantage. They are so good that we are sorry that we have not more of them.

Notes and Queries for Somerset and Dorset. Edited by Hugh Norris and Charles Herbert Mayo, M.A. (Sherborne, Sawtell.)

We had already mentioned in these pages the proximate appearance of a new offshoot of the old tree of 'N. & Q.,' and we are glad now to be able to speak of it as actually bearing fruit. We always knew that the West Saxon land contained a large substratum of Celtic blood, but we were hardly prepared to find so Hibernian a strain as seems to be indicated by the publication of parts ii. and iii. of *Somerset and Dorset Notes and Queries* with never a part i. It is true that some Continental learned societies are quite as eccentric in their sequence of parts and volumes; still, we hope to reach part i. some day. Prof. Tylor, of Oxford, is interested in Dolemoors, and wants sketches of the marks stated by Collinson to have been traditionally handed down to distinguish the several doles on Congresbury Common. The place-name of these Dolemoors reminds us of the Celtic strain to which we have alluded, St. Congarus being a saint of the Scoto-Celtic church, whose existence was once somewhat rashly denied by an omniscient *Saturday Review* writer. He is venerated at Turriff, in Aberdeenshire. "Shig-Shag Day," which is asked after on the same page as the "Dolemoors," is an instance in which the General Index to our Fifth Series might have been, but evidently was not, consulted. Local 'N. & Q.' correspondents should try to spare their editors the repetition of questions long since asked in our pages, save in the few cases where we have ourselves failed to elicit a satisfactory reply. In any such case, of course, we should be grateful to our friends for helping with their local knowledge. The list of Somersetshire and Dorsetshire contributors to the defence of this country at the time of the Armada is carefully annotated by the editors. It would have been better to have called Sir John Harrington's seat (he was then "Armiger") Kelston, rather than Kelweston, an unfamiliar form. American readers may be interested in John Farewell, of Holcombe, probably related to the ancestor of the Farwells in the United States, and in Nicholas Wadham, of Merefield (*sic*, ? Merifield), for the same reason as regards American Wadhams.

Westminster Abbey. By M. C. and E. T. Bradley. With an Introductory Chapter by the Dean. (*Fall Mall Gazette* Office.)

THIS is a compact book, which contains all the information that an ordinary stranger who visits the Abbey will require. It does not claim to be a history or a treatise on archæology. The engravings and plans are very useful additions, but some of them are very poor as works of art. No one can look with pleasure on the smudges that represent the shrine of St. Edward the Confessor or Henry V.'s chantry chapel. On the other hand, the view of the South Transept is a pleasing piece of work. The plans are accurate, but might have been made more pleasant to look upon. They indicate the graves of most of the noteworthy people who sleep their last sleep within these historic walls. Guide-books are generally deficient in point of index. The one that accompanies this volume is most excellent.

Sartor Resartus. By Thomas Carlyle. (Kegan Paul & Co.)

CARLYLE'S 'Sartor Resartus' has been added to the delightful "Parchment Library" of Messrs. Kegan Paul, the

nineteenth century collection of Elzevirs. To the volume, which is in all respects suited to the series, is prefixed a very characteristic portrait from a photograph.

Flora's Feast: a Masque of Flowers. Penned and Pictured by Walter Crane. (Cassell & Co.)

OF Christmas gift-works few are so dainty in conception and in execution as this pretty fancy of Mr. Crane, the quaint and poetical designs of which are admirably executed in colour. The animated lilies, roses, daisies, and buttercups of Mr. Crane are things of absolute beauty.

MESSRS. UNWIN BROTHERS have issued *Ephemerides: a London Almanack in the Olde Style* for 1889. An ingenious idea is pleasingly carried out.

MR. WM. HURT, of 3, Hyde Street, New Oxford Street, will issue for the new year a catalogue containing many works of interest from the libraries of Mr. Turner and Mr. Gibson Craig.

Notices to Correspondents.

We must call special attention to the following notices:

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

We cannot undertake to answer queries privately.

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

W. B. ("The Pope he leads a happy life").—This is the title as well as the first line of the song. It appears in 'A Thousand and One Gems of Song,' selected and arranged by Charles Mackay (Routledge). The original is German, and the version is said to be by Charles Lever.

W. ("A Meteor seen on Night of November 16").—No meteors have individual names; but most of those seen about the middle of November belong to a large group called Leonids, because they appear to radiate from a point in the heavens in the constellation Leo. But it is impossible to say whether the meteor you saw is one of these, or to make any scientific use of your observation unless you can tell the exact time and the names of the stars which it seemed to pass as it moved.

N. HAY FORBES.—"Grace me guide" is, as you doubtless know, the motto of Baron Forbes, a Scotch representative peer. It is necessarily of French origin. Some correspondent may be able to supply information as to the origin. The word *grâce* is apparently used in a theological sense, from the Low Latin use of *Gratia*. See Ducange's 'Glossary.'

W. W. WOODS ("Work on French Revolution").—Mignet's 'History of the French Revolution,' included in "Bohn's Standard Library," Bell & Sons, will probably serve your purpose.

E. VENABLES ("Trinkets").—The passage from Defoe which you send originated the discussion.

NOTICE.

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

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

I N D E X.

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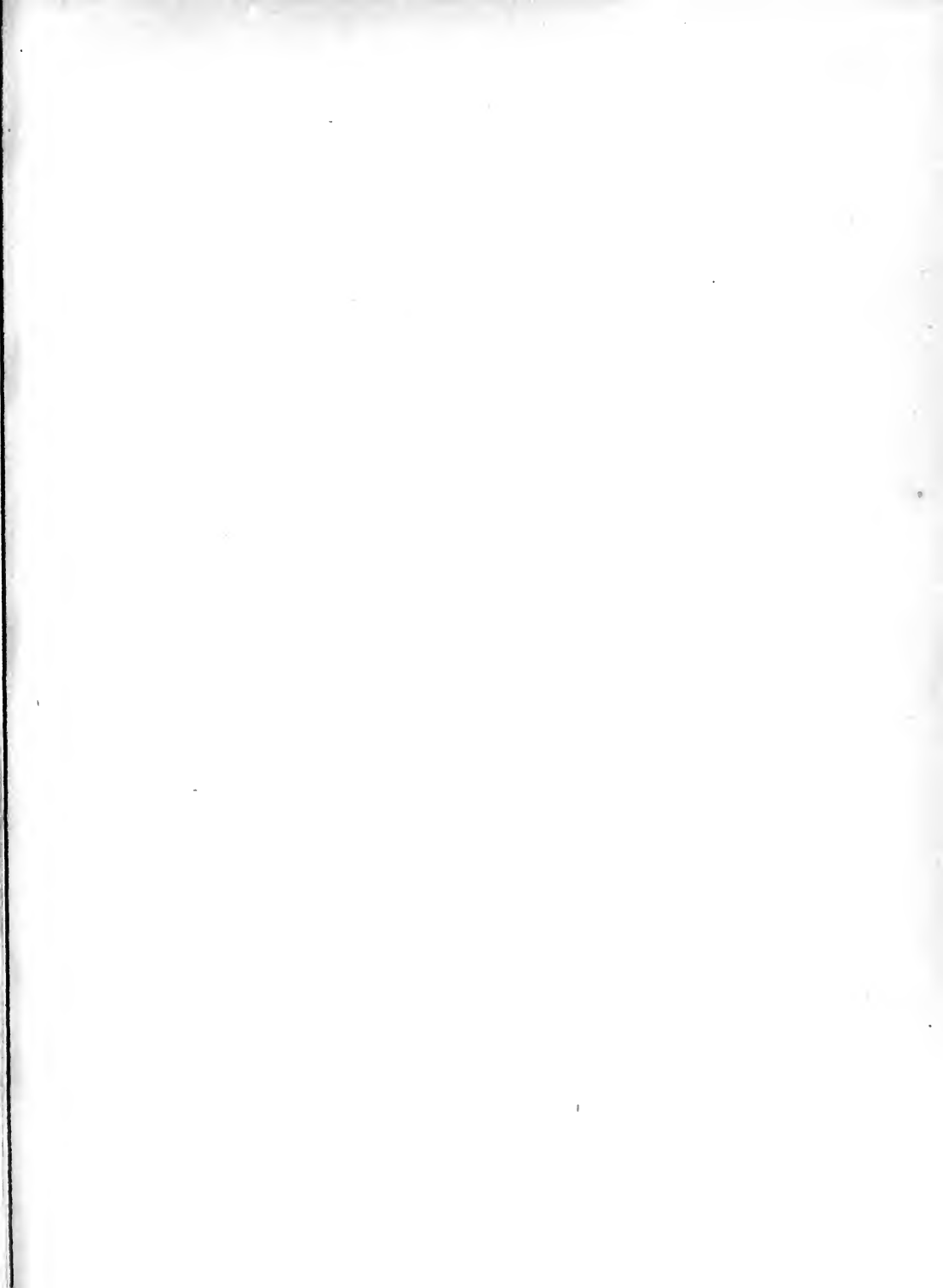
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