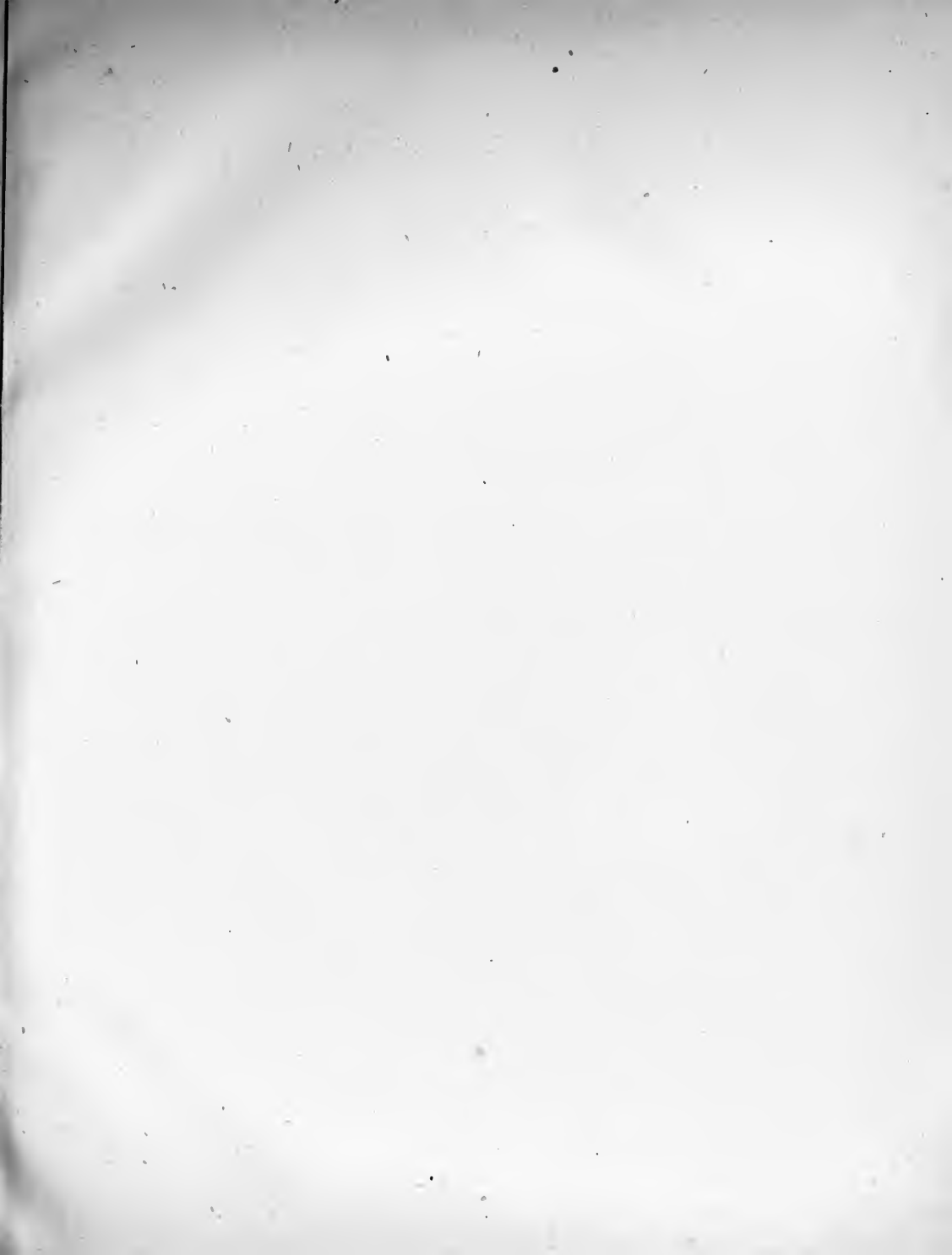








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“When found, make a note of.”—CAPTAIN CUTLER.

FOURTH SERIES.—VOLUME ELEVENTH.

JANUARY—JUNE 1873.

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PUBLISHED AT THE

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LONDON, SATURDAY, JANUARY 4, 1873.

CONTENTS. — N° 262.

NOTES:—Notes on "The Poems of Affairs of State," 1—Mr. Hutton and Tennyson's "King Arthur," 3—Croquet, 4—The Birthplace of Numa Pompilius, 5—James I. of England and the Marriage of Charles Prince of Wales, 6—Edward Wortley Montagu, 7—New Year's Gifts, 8—A Calendar for 1873—Ceylonese Superstition—"I'm but a stranger," 9—Shedding Blood for Luck—"Bi-Monthly"—Jews' Flesh—Bridgewater Canal—Latin Chronogram—Anecdote of a Newfoundland Dog, 10—An early dated Bell—"Gersuma"—Maryota de Home—A Winter Omen—Theodoro Trivultio and Andrea Doria, 11.

QUERIES:—Old Ballads.—Prof. Child's Appeal—"Le Theatre des Bons Engins," 12—"Walk, Knave!"—Francis Quarles—Teototum Rhyme—Pillar Record—John Alcock, Bishop of Ely—An Ancient Device—Meade of Finchfield—Authors Wanted, 13—Athanasian Creed—Strethill Family—Actors who have Died on the Stage, 14—Budge Bachelors—German Hymns—Edward Murray, 57th Regt.—"The Christian Year"—Family History, 15—Old Religious Medal—John Bonar—Conyngham—Giovanni Bernardino Bonifacio, 1533, 16—Hanham, M.P., 1642; Molesworth, M.P., 1645—Town Clerks of London—Milton Statuette—Seal Inscription—Charlton of Powis—Unofficial Titles—Richard Bowes of Stonegrave, 1701—Reynolds—Vaughan, 17—Map of Gloucestershire, 1780—F. E. Himsius—University of Bologna—Heber's Library—Black Letter (Latin) Works of the Fifteenth Century—"Paste" Intaglios—Plate and China Marks—Old British Customs, 18.

REPLIES:—Loftus Family, 18—Use of the Accusative Pronoun, 20—Title of "Prince"—"The nearer the church," &c., 21—Finger—Pink—"Private" Soldiers—Curious Dutch Custom—"Ballyragg"—The Temple of Solomon, 22—Thomas Russell—Enigma—"The Wandering Jew"—The Bp. of Manchester and the Rochdale Library—Christmas Games of Cards—MS. Odes by Cowley—Thomas Townley, 1739—Keats's copy of Shakspeare, 23—Notes on Fly-Leaves—Bust of Nell Gwyn—The Unstamped Press—"Sending Home," 24—Good Conduct Medals—Skull Superstition—Scottish Territorial Baronies—"Roy's Wife of Aldivalloch"—Mossman Family—The Four White Kings, 25—Accent—"The Works of Burns—The Stamford Mercury—Sloping of Church Floors—Epping Hunt, 26—O'Hagan Family—John Blakiston—"Not lost, but gone before"—Miniature Portrait of the Earl of Rochester—De Burgh Family, 27.

Notes.

NOTES ON "THE POEMS ON AFFAIRS OF STATE."

There are other places besides that which is proverbially said to be never named to ears polite in which good intentions are sometimes put away. Many such are laid aside in the note-books of earnest inquirers after truth in history and literature; and though I have small claim to be so accounted, I believe that I have lying, *perdu*, among the innumerable jottings of good works which I have from time to time proposed to take in hand, some useful projects, which it is now very unlikely I shall ever be permitted to complete.

Will you kindly allow me, in the opening number of your new volume, to mention one of these, adding a few notes and suggestions, in the hope that I may see the subject taken up by one or other of your many contributors able to treat it more completely than I could ever hope to do?

Much as has been done by Watt, Lowndes, and others for English Bibliography, there are many works familiar to all book men of which the origin and history have yet to be investigated and told. On some four or five of these I have long proposed to

submit some short notes to the readers of "N. & Q.," but have hitherto postponed doing so, in the hope of making the few memoranda I have gathered together yet more deserving of their attention.

The interesting correspondence which has lately been carried on in your columns by Mr. Christie and others on the subject of O. B. B.'s MS. volume of satirical poetry has reminded me of this intention with respect to *The Poems on Affairs of State*. There is no reader of Lord Macaulay but must remember how much curious and valuable illustration of his History is derived from this source.

The book is, in many respects, a very objectionable one. It is not to be commended *virginibus puerisque*. It is defiled with all the abominations of the age in which it was produced; for, sooth to say, it is not easy to denounce the morals of the stews in the refined language of the drawing-room. Yet the book has its uses; it could be ill spared; and therefore I venture to think its origin and history are worth inquiring into. But whoever undertakes such inquiry will find it no easy task, and I only regret that the assistance which I have to offer on the present occasion is so slight.

What is generally considered the first edition of this work is that described in the *Bibliotheca Anglo-Poetica*: "A Collection of Poems on Affairs of State. In Four Parts. London: Printed in the year 1689." I have not had an opportunity of examining a copy of this, which, if not a distinct work, as I am rather inclined to believe, is certainly a much more limited one, for it is described as consisting only of ninety-two pages, while the best edition of *The Poems on Affairs of State*, that in four volumes, must contain twenty times as many.

These four volumes appear to have been made up of a number of separate parts, originally issued from time to time, either as the compiler could get hold of materials, or as the publishers, whoever they were, considered there was a sufficient demand of them. But when these several parts were first issued I am unable to state; only this I can say, that from a notice which closes an advertisement prefixed to the fourth volume of this edition, it appears that "The Genuine and Correct Edition of State-Poems is now in four volumes; the First Volume is the fifth edition, printed 1703. The Second Volume is printed 1703. The Third 1704. And the Fourth 1707."

The earliest portion which I possess is an octavo volume, entitled "*Poems on Affairs of State*," from Oliver Cromwell to the present Time. Written by the greatest Wits of this Age, viz. (here follow sixteen names, beginning with Lord Rochester, and ending with Mr. H—bt.) Part III., with other Miscellany Poems, and a new Session of the present Poets. The whole never before Printed. Printed in the year 1698."

The volume consists of 312 pages, printed in a larger type than the four-volume edition, with no

part of which does it seem to be identified. It commences with "A Familiar Epistle by way of Nosce Teipsum, written by Mr. W——y" (Wycherley), and ends with "A Session of Poets." But, unlike all other volumes I have seen, the head-line of each page is not "State Poems," or, as it is sometimes, "Poems on State Affairs," but simply "Miscellany Poems.*"

My next copy is a separate volume, with a very similar title: "*Poems on Affairs of State*, from the Time of Oliver Cromwell to the Abdication of K. James the Second." (The wits enumerated include "Mr. Milton," but are only ten in number.) "With some Miscellaneous Pieces by the same; most whereof never before Printed. Now carefully examined with the Originals, and Published without any Castrations. The Fifth Edition, Corrected and much Enlarged. Printed in the year 1703."

This consists of 266 pages, the last of which announces a second volume of State Poems. This is followed by a second *Part* (not volume), freshly paginated, and extending to 264 pages, and with a separate title-page, which describes the contents as being "from the Time of Oliver Cromwell to the year 1697, with several Poems in praise of Oliver Cromwell, in Latin and English, by Dr. South, Dr. Locke, Sir W. G——n, Dr. Crew, Mr. Busby, &c. Also some Miscellany Poems by the same never before printed. Carefully examined with the Originals, and Published without any Castration. Printed in the year MDCCIII."

Although originally published as a separate volume, this, as the reader will have learned from the Advertisement already quoted, eventually formed the first of the complete or four volume edition.

Of this edition the second volume professes to extend "from the Reign of K. James the First to the present year 1703," &c., "many of which were never before published. Vol. II. Printed in the Year 1703." It contains 471 pages, which are headed "Poems on State Affairs."

The third volume, "from 1640 to the present Year 1704—most of which were never before

* But for the existence of the book I have first mentioned, that described in *Bib. Anglo-Poetica*, I should be inclined to believe the germ or origin of the collection to be "*The Muses' Farewell to Popery and Slavery; or, a Collection of Miscellany Poems, Satyrns, Songs, &c.* Made by the most eminent Wits of the Nation, as the Shams, Intreagues, and Plots of Priests and Jesuits gave occasion. The Second Edition, with large Additions, most of them never before printed.

Suis et ipsa Roma, viribus sint.—HOR.

London: Printed for S. Burgess, and are to be sold by the Booksellers of London and Westminster. 1690." The title-page strongly resembles that of the *Poems on Affairs of State*; its contents are very similar; the 224 pages of which it consists are headed, as in the work described above, "Miscellany Poems," and this Second Edition has a Supplement of twenty-four pages.

published," was "printed in the year 1704." It extends to 468 pages.

The fourth and last volume extends "from 1620 to the present Year 1707, several of which were never before published. To which is added A Collection of some Satyrical Prints against the French King, Elector of Bavaria, so Curiously engraven on Copper Plates. Vol. IV. London: Printed in the Year 1707."

The fact that this volume contains both Shakespeare's *Venus and Adonis* and *Rape of Lucrece* shows that the compiler was rather put to it for materials to fill the volume, which, but for the "curiously engraven Satyrical Prints," is of inferior interest to the first three; and yet he proposes to add yet another volume, for which purpose he invites further contribution in a paragraph which furnishes us with the name of one engaged in its preparation—"If any Gentleman have any valuable pieces or Print or Manuscript, if they please to send them to Mr. James Woodward, in St. Christopher's Churchyard, behind the Exchange, care will be taken to have them correctly printed."

The success which attended the publication of this popular Miscellany was followed by the usual consequence—a rival claimant to the favour of the public. This appeared in 1705, under the title of "*A New Collection of Poems relating to State Affairs*, from Oliver Cromwell to this present Time, by the greatest Wits of the Age: Wherein not only those that are Contained in the Three Volumes that are already Published are inserted, but also large Additions of chiefest Note never before Published. The whole from their respective Originals, without Castration. London: Printed in the Year MDCCV."

In the Preface, the compilers of the original work are credited with having given at first the public "sound wholesome Wit for their Money!" but afterwards, when they "wanted Buffoonery to swell it out," having used for that purpose "Half-penny Ballads, Merry Catches, and such lean and hungry stuff as Buckingham, Sedley, &c., would have laughed at."

On the appearance of the fourth volume, the compilers of the original Collections replied to these charges in a long Advertisement prefixed to it, and which concluded with a list of the names of nearly one hundred poems omitted from the "New Collection," and which list concludes with the assertion that besides those enumerated there were "200 more" omitted; while of the poems which are printed it is said "there's nearly half as many errors as lines."

Whatever be the errors or omissions of the *New Collection*, its 591 pages contain a large body of political and personal satire, curiously illustrative of the times.

I have a copy of this book, which shows what must have been the interest taken in these pub-

lications in their day. It contains evidence that the purchaser had compared it with the three volumes—for there is a list in a contemporary hand of “pieces not in this collection”—which no one would have taken the trouble to compile after the appearance of the printed list already referred to. He has marked many of the pieces with a large R (which I do not understand), and has filled in the names, which are often printed with initials only, and, lastly, with which I will conclude, I am afraid, this too lengthy note, he has copied, as not being in either collection, some lines “On South, Sherlock, and Burnet of y^e Charterhouse, author of *Archæologia*” :—

“A Dean and Prebendary had once a new vagary,
And were at doubtful strife, Sir, which led the better
life, Sir,

And was the better man. And was the, &c.

The Dean exclaims that truly, since Bluff was so un-
ruly,

He'd prove to his face, Sir, that he had the most grace,
Sir,

And so the fight began, &c.

Then Preb replied like thunder, and roared out 'twas
no wonder,

Since Gods the Dean had three, Sir, and more by two
than he, Sir,

For he had got but one.

Now while these two were raging, and in dispute en-
gaging,

The Master of the Charter said both had caught a
tartar,

For God, Sir, there was none.

And all the books of Moses were nothing but supposes,
That he deserved rebuke, Sir, who wrote the Penta-
teuch, Sir,

'Twas nothing but a sham.

That as for Father Adam, with Mrs. Eve his madam,
And what the Serpent spoke, Sir, was nothing but a
joke, Sir,

And well invented flam.

Thus in this battle Royal, as none would take denial,
The Dame for which they strove, Sir, could neither of
them love, Sir,

Since all had given offence.

She therefore slyly waiting, left all three fools a-prating,
And being in a fright, Sir, Religion took her flight, Sir,
And ne'er was heard of since.”

WILLIAM J. THOMS.

MR. HUTTON AND TENNYSON'S “KING ARTHUR.”

In the admirable article by Mr. Hutton on Tennyson in the December number of *Macmillan's Magazine*, there are a few points in his contrast between the old legendists' view of Arthur, and Mr. Tennyson's, and Mr. Hutton's own views, which should not be passed over without some further notice.

1. Mr. Hutton mixes together the chroniclers and the legendists. It is the chroniclers alone who

treat Arthur as the spotless man and most glorious king. But they, too, make Guinevere a spotless wife, except through Modred's force. The chroniclers know nothing of Guinevere's sin with Launcelot. This comes only from the legendists. But when they tell us of the woman's sin, they take care to tell us beforehand of the man's; and, more true, as I contend, to human nature, point out man's lust, Arthur's own, and not his wife's, as the source of the ruin of himself and his plans. It has been reserved for this nineteenth century, in the person of its most high-minded poet, when women are trying for the first time in our history to take their right place in social life; it has been reserved, I say, for Mr. Tennyson to lift the burden from the strong and put it on the weak, to take the spotless Arthur from the chroniclers and the sinning Guinevere from the legends, and degrade the woman while he glorifies the man.

I do not say that Mr. Tennyson was not justified in so doing. He was justified, when he had made up his mind to unhumanize the old story, to turn it into an allegory, to make Arthur typify the sinless, and Guinevere the sinning spirit of man. But those who look on the legend as the old legendists did, *must* regret, to some extent, Mr. Tennyson's choice, and must long for another teller of the tale again—one sure some day to come—who, in the spirit of Mr. Tennyson, when he wrote his glorious and glowing picture of *Sir Launcelot and Queen Guinevere*, in his youth, when he could feel that,—

“A man had given all other bliss,
And all his worldly worth for this,
To waste his whole heart in one kiss
Upon her perfect lips.”

will, like Chaucer with Cryseyde, soften Guinevere's fall “for verrey routhe,” and not excuse the husband's fault, without which few wives go wrong, even if the poet does not show her lust as the instrument of the vengeance on that husband's earlier crime.

2. *The Graal*. This, the most beautiful and purifying conception of the Arthur legends, the witness to Arthur's court of a spiritual life, the attempt to lift his knights out of their mere pride of bodily strength and their self-indulgence into the heaven of purity and holiness, this, Mr. Tennyson has been obliged to degrade almost into a will o' the wisp. Galahad is the hero of it, a purer and nobler knight than Arthur, but Launcelot's son. So down he and the Graal must go, and do go. Surely, Mr. Tennyson's earlier conception, when he wrote his *Sir Galahad*, was the truer one, and the effect of the Graal-quest was there truly shown in its working on Galahad :—

“But all my heart is drawn above,
My knees are bow'd in crypt and shrine :
I never felt the kiss of love,
Nor maiden's hand in mine.

More bounteous aspects on me beam,
 Me mightier transports move and thrill ;
 So keep I fair thro' faith and prayer,
 A virgin heart in work and will."

In the legend, five times at least, is the initiatory warning repeated, that the Quest is not an earthly but a heavenly one, and that no man must enter on it who has not first cleansed himself from all filth and deadly sin ; while the cause of the knight's failure is as plainly stated, in Christ's words to Gawain :—"Knyghtes of poure feythe and of wycked hyleue, these thre thynges fayled, Charyte, Abstynence, and Trouthe ; therfor ye maye not atteyne that hye aduerture of the Sanegreal" (Caxton's *Malcoire*, ed. 1817, vol. ii. p. 261 ; French *Queste*, p. 143). Well does the legend make Launcelot rebuke Arthur for trying to stop the Quest because so many of his knights will die in it. Well does Launcelot say that if they are to die in the Quest, it will be far more honour to them than if they died elsewhere. They had sworn it ; and it would be the greatest disloyalty in the world for Arthur to stop it (*Queste*, pp. 15, 19).

3. Arthur's strong love for Guinevere. Mr. Hutton does not instance, and Mr. Tennyson has of necessity omitted, the striking proof of this in Arthur's handing his wife over to be burnt, requiring his knights to assist at the burning, and being answered in this fashion :—

"Here answers were noght for to hyde :
 ' They ne wolde noght be of hys accents :'
 ' *Gawayne wolde never be nere bygyde*
There any woman shuld be brente.
 Gaheriet and Gaheries, with lytelle pryde,
 Alle unarmyd thedyr they wente."

And burnt Guinevere would have been, had not Launcelot rescued her. The accidental killing of Gawain's brother (Gaheriet) at this rescue led to Gawain's wish for revenge on Launcelot, gave opportunity for Modred's rebellion, and the ruin of Arthur's court ; all which might have been saved, had but the loving husband's wish been carried out, and his wife burnt.

4. Arthur's birth. Surely the legendists are plain enough on this point, and describe with full detail how Merlin enabled Uther Pendragon to get possession of the Earl of Cornwall's wife, and beget Arthur on her. The mystical birth story is the mere poetical shroud of the prose one ; the coming over the sea, the veil of the begetting in Tintagel.

I submit that the attempt to get authority from the legendists for Mr. Tennyson's view of Arthur does, and must fail. Their conception and Mr. Tennyson's are wide as the poles asunder ; and if their sinful king, second to Launcelot in doughty deeds, second to Galahad in virtuous life, a man of human frailty and passion, was to be lifted above all others and be made a god, of necessity they all must be debased ; Guinevere, more sinned against than sinning, must be made most sinful ; turned

into the cause, and not the consequence, of Arthur's failure and sin.

Mr. Tennyson, like any other great poet, had a perfect right to take such parts only of the old story as suited him, and to alter others, exactly as he chose. That he has remoulded them into a noble whole, I gladly acknowledge ; and I can thank heartily Mr. Hutton for his beautiful and sympathetic essay in proof of this. But I do look forward to a new treatment of the tragic tale by a poet who will leave the allegory alone, and hold to the human nature ; who will not give us an impossible sinless king, but a sinning man, striving to redeem himself from sin, and, after sore struggle and grievous wounds, gaining his happy rest. Such an one will not, I think, treat Guinevere and the Graal as Mr. Tennyson has treated them.

Ungracious as it seems to say a word against Mr. Tennyson's noble poem, and impossible as it would be to reproduce the vague and often contradictory views of Arthur by the legendists, I do yet contend that a selection from them, in their main sense, might have been remoulded in a modern poet's mind, and presented to nineteenth century readers as a grand dramatic poem, with Arthur as its centre, a man and a sinner, not a god.

To prevent any question of plagiarism, may I add that my view of the "motive" of the legendists' account of Arthur was formed before 1860, was urged successfully on my friend Herbert Coleridge, was adopted by him, after a sharp resistance, and incorporated in his essay on Arthur in my edition of the *Seynt Graal* for the Roxburghe Club in 1861-2, and of the *Morte Arthur*, for Messrs. Macmillan. Though I brought it afterwards under Mr. Swinburne's notice, I have no doubt that he, like every other reader of uncastrated editions of Malory, had before seen it for himself.

Lastly, there may be some of the readers of "N. & Q." who are willing to help the publication of a cheap edition of all the French Arthur romances, and so judge for themselves of the legendists' own view. Such men I would ask to send their names to Mr. Triibner, 60, Paternoster Row, as subscribers to M. E. Hucher's forthcoming edition, in three five-shilling volumes, of the short and long *Seynt Graal*, to be followed by the *Morlin*, *Lancelot*, *Queste*, *Morte Artus*, *Tristan*, &c.
 F. J. FURNIVALL.

CROQUET.

Jacques Callot, the eminent French engraver, whose etchings are so full of animation, life, and spirit, and whose beggars, soldiers, and courtiers, are, in their several ways, inimitable, on October 15th, 1624, signed, and dedicated to the Duchess of Lorraine, a view of the garden and terrace of the palace of Nancy. At the foot of this print, a copy of which now lies before me, are six lines of verse, the first two running thus :—

“Ce dessein façonné des honneurs des printemps,
Enliolué d'objectz de diuers passetemps;”

and among the pastimes represented as going on is a game at Croquet, differing, of course, from its elaborate successor so skilfully carried on by living belles and beaux, yet evidently, in principle, the same game.

The scene of the pastime is a broad straight walk, running between parterres, and apparently 100 feet in length. At either end is erected a single hoop, of width and height seemingly 2½ feet. Several balls are grouped close to one of these hoops, round which stand some players, mallet in hand; while, a few feet in front of the other hoop, another player is about to deliver a stroke, and is evidently aiming to send his ball up among its companions near the goal opposite him. Mallets, balls, hoops, and players, though on a minute scale, are all so distinctly drawn, that no mistake can occur in perceiving at a glance the action of performers and the instruments of performance.

All the players are males; and in this respect most certainly the croquet which was going on before Callo's eyes at Nanci, in the Year of Grace, 1624, is sadly at a disadvantage, when compared with the modern reproduction. CRESCENT.
Wimbledon.

THE BIRTHPLACE OF NUMA POMPILIUS.

I approached this celebrated spot, the ancient Cures, now Correse, from the direction of Horace's Sabine farm, climbing mount Lucretilis by a steep ascent, and enjoying from its top a magnificent view of the Campagna, with Rome in the distance. To the north rose Soracte, a striking and picturesque object, of which Horace (*Od.* i. 9) says,—

“Vides, ut altâ stet nive candidum
Soracte, nec jam sustineant onus
Sylvæ laborantes, geluque
Flumina constiterint acuto?”

I proceeded along the ridge for several miles, but at last descending, came upon the Castle of Moricone, near which I found some ruins, called by the peasantry Il Rottone. It was an ancient building, thirty-six paces in length, with foundation-stones of a rectangular shape; there were two vaulted chambers with curiously-fretted roofs, and paved with coarse mosaic. The arches were formed of brick.

Proceeding forward towards the village of Libretti, immediately under Mount Terravale, and at a spot called St. Biagio, I came, unexpectedly, and to my great surprise, upon the remains of an ancient city, much more perfect than what we find at Tusculum. The hill is covered with ruins; the foundations of the buildings are of massive hewn stones; some of them are four feet in length, and two and a half feet in breadth. Amidst the ruins the wild fig and oaks of great age are growing within vaulted

chambers. There are two stones that have the appearance of rudely carved statues. About half-a-mile from these ruins you come to a small stream, La Moletta della Pantanella, and, on the other side, at a spot called Molaccio, you find immense blocks of stone and remains of an ancient building. Can any one suggest what ancient town this may have been the site of? It had been of considerable size, but respecting it the peasantry around had no traditions.

The remains of Cures, celebrated in the early history of Rome as the birthplace of Numa and the city of Tatius, are found towards the Madonna dell' Arci, the site, no doubt, of the ancient citadel. There are considerable remains of brick buildings, and some fragments of columns, but they are evidently of a late Roman date. I searched in all directions for its walls; nothing, however, of the kind could be seen. Passing over the Fossa di Correse I came to what is called the Tenuta di Torre, and here are vast substructures of what may have been a temple of a still earlier date than any of the ruins at Correse. The foundations were of the same massive nature as those at Il Rottone, near Moricone. With this exception, there is nothing at Correse that can be considered of an early date, nor is it likely that the small Sabine town of Numa should have possessed buildings that could have resisted the vicissitudes of two thousand years. I proceeded on towards Rieti, the ancient Reate, and at a spot called Osteria Nuova, near to Monte Calvi, I found the remains of a massive building, which seems to have been a tomb, and now serves as the foundation of a house. Further on, at the Madonna della Coluri, I came to a house with seven half arches in front, and small pieces of fluted pillars of white marble. It is called Piazza Sciarra. There is a stair with mosaic at the bottom. The walls of the chambers are painted with vermilion, like the houses at Pompeii. I copied the following imperfect inscription:—

“MANLIA · L · F · SABI ·
PARENTEM · AMAVI · QVA · MIHI · FVIT
PARENS · VIRVM · PARENTI · PROXVI · .
ITA · CASTA · VEITAE · CONSTITERAT ·
VALBEIS · HOSPEIS · VEIIVE · TIBI · IAM.”

Perhaps, in the fourth line, it ought to be *constiteram*, and then the meaning may be: “I, Manlia Sabina, daughter of Lucius, loved my parent, who was truly a parent to me; my husband next to my parent; I was chaste in life; farewell, stranger; Long life to thee.”

Proceeding on a little further, in a beautiful little valley, before I reached San Lorenzo, I found the following inscription, by an affectionate daughter to her mother; it is nearly perfect, and is adorned with a head, and two doves pecking at grapes.—

“QVARTA · SENENIA · POSILLA · SENENIA · QVARTE ·
HOSPEIS · RESISTE · ET · P · SCRIPTVM · PERLEGE

MATREM · NON · LICITVM · ESS CA · GNATA ·
 FRVEI
 QVAM · NRI · ESSET · CREDO · NESCI S · VEIDIT ·
 DEVS
 EAM · QVONIAM · HAVD · LICITVM VIVAM · A ·
 MATRE · ORNARIER
 POST · MORTEM · HOC · FECIT · AEC EXTREMO ·
 TEMPORE
 DECORAVIT · EAM · MONYMENTO · QVAM · DELEXSERAT .”

I do not know what may be the age of this inscription, but I leave it to your readers to fill up and interpret as they best may.

The village of San Lorenzo is said to be built on the site of Titi Balnea, baths erected by the Emperor Vespasian. The spring is still called by his name. The remains of the baths are of brick, mixed in stone. You are shown a tomb, which is said to be that of a daughter of Nero, but history does not record that Nero had children, though he had several wives. The inhabitants of the little village of Magnalardo maintain that the Emperor Vespasian was born here, A.D. 9. About a mile and a half from Ornaro at Sta. Felicita, where is a fine natural grotto, you find an ancient wall still supporting the road, and at Colonna di Ornaro there are some remains of ancient buildings along the brow of the hill. But the most perfect of Roman works which I saw between Cures and Reate is an ancient bridge, to which a peasant drew my attention a short distance from the course of the present road. It is now called Ponte di Sambuchi (Bridge of the Elder Trees), and is as perfect as the day it was built. The stones are massive, many of them being seven feet in length. It is eighty paces in length, though the stream is only thirteen feet broad. I then hurried forward to Rieti, where I arrived about sunset, after a journey of two days from the site of Horace's Sabine farm at Licenza.

CRAUFURD TAIT RAMAGE.

JAMES I. OF ENGLAND AND THE MARRIAGE OF CHARLES PRINCE OF WALES.

It is curious and instructive to read in Hume's *History of England*, how the negotiations, set on foot at Madrid in 1622, concerning the marriage of Prince Charles with the Infanta of Spain (who was spoken of with such high encomium), by John Digby, King James's ambassador, lately created Earl of Bristol—a man full of penetration, vigilance, and honour—how these negotiations, I say, which he had very nearly brought to a complete success, were of a sudden and most unexpectedly marred, broken off, and annulled, by the ill-timed interference of James's arrogant, violent-tempered, and ambitious favourite, George Villiers, Duke of Buckingham:—

“That Man, that sits within a Monarch's heart,
 And ripens in the sunshine of his favour,
 Would he abuse the countenance of the King,
 Alack, what mischiefs might he set abroad,
 In shadow of such greatness !”

So favourably had matters been progressing, that, not only had the King of Spain given his consent to the Infanta's marriage with the Prince of Wales, but had promised, as her dowry, 2,000,000 dollars, and moreover engaged to obtain from Austria and the Duke of Bavaria, by fair means or by foul, the restitution of the Palatinate to James's son-in-law, Frederic (who was, with a numerous family, in very straitened circumstances); and, to crown all, Pope Gregory had granted a dispensation. But, as ill-luck would have it, the Pope's death happening just at that critical moment, and causing a momentary standstill, the Duke of Buckingham (jealous of the Earl of Bristol), by wily artifices induced the King to allow the heir to the Crown to proceed under his guidance to Madrid, in order, as he said, to win the Infanta's heart as well as her hand, and thus “make assurance doubly sure.” There, in fact, the Prince, by his meek demeanour, gentle manners, and noble aspect, soon won to himself golden opinions among Spaniards of all ranks; but it was quite the reverse with Buckingham, who, more particularly by his insolent language to Philip IV.'s powerful prime minister, the Count-Duke of Olivarez, became odious to one and all, and turned into a deadly hate the hitherto most friendly disposition towards England. The worst is, that Buckingham's version of this “untoward event” before Parliament, which Hume (considering the importance of the occasion and the character of the assembly) does not hesitate to call “an infamous imposture,” was sanctioned, not only by Prince Charles, who was present and knew its falsehood, but likewise by the King, which, for one who had the pretension to be called Solomon, was not wise, but otherwise.

This great negotiation having thus miscarried, the King of France, Louis XIII., under the influence of Cardinal Richelieu (who in 1624 began to take a great ascendancy over his master), lent a willing ear to every proposal of marriage between Charles and the Princess Henrietta-Maria, daughter of Henry IV. (whom the Prince of Wales had seen and admired at a ball at the Court of France, when on his romantic expedition to Madrid), and James, fearful lest his son should once more lose a good opportunity of getting a suitable consort, granted at once the same terms he had agreed upon as regarded the Catholics in the Spanish negotiation.

We next see Noia, the Spanish Ambassador at the Court of England, endeavouring to open King James's eyes, and to prove to him, by means of a paper which he secretly thrust into his hand, that “there was some ill a-brewing against his rest” in Parliament, and a plot got up to confine him in one of his sporting places, the administration of the State to be then confided to Prince Charles; but, worn out with care rather than by age (for

he was but fifty-nine years old), James expired on the 27th of March, 1625. Here is a French letter addressed by him to Louis XIII. in the very midst of this last negotiation (which, as is well known, united Charles I. to Henrietta-Maria); it is dated Greenwich, 25th June, 1624; has the large regal seal, and the signature bears evident signs of James's decline. At the top, in Richelieu's handwriting, stands, "L^{re} du Roy de la Grande Bretagne au Roy, de Greenwich le 25 Juin, 1624." The Count de Tillières, James speaks of in such high terms, had just been French ambassador, and the Marquis de Fiat, mentioned as his successor, was Antoine Coiffier de Ruzé, Marquis d'Effiat (later Marshal, and father of the ill-fated Cinq-Mars). James also speaks of field sports, but seems to allude to the high flight of political birds, I take it:—

"Treshaut tres excellent et tres puissant Prince nostre trescher et tres amé bon Frere Cousin et ancien Allié. S'il nous estoit possible de regretter ce qui vous est agré, nous pourrions plaindre les occasions qui vous font retirer le S^r Comte de Tillieres d'aupres de nous, qui nonseulement nous a esté un plegee tres certain de la bonne affection q. vous auez a la continuation de la bonne amitié et intelligence qui est entre nous et nos Couronnes, en y employant vne personne si accomplie en courtoisie, bonne grace, jugement, et experience es affaires; mais aussi nous a fait tres bonne compaignie en tous nos plaisirs champêtres. Iceluy vous pourra raconter la facon de nos chasses, et les especes des vols de nos oyseaux: et souhaiterions volontiers s'il estoit possible que vous pussiez recevoir autant de contentement en ses discours sur ce sujet, comme il nous en a donné en l'action. Nous recommandons en tant qu'en nous est sa personne et ses merites a vostre faueur et bonne grace. Le Marquis de Fiat lequel nous attendons sera tant en sa personne qu'en tout ce qui viendra de vous le fort bien venu, rien ne nous estant plus agreable q. d'entendre de vos bonnes nouvelles, q. nous attendrons en aussi bonne deuotion, que nous prions Dieu

"Treshaut tres excellent et tres Puissant Prince n^o tres cher et tres amé bon Frere Cousin et ancien Allié qu'il vous ait tousjours en sa S^{te} et digne garde. A Greenwich ce 25 de Juin 1624.

"Vostre tres affectionne Frere et Cousin,
"JAQUES, R."

To what precedes allow me to add a letter of the same year, 1624, undoubtedly connected with this matrimonial treaty, addressed to Cardinal Richelieu by Charles as Prince of Wales, and bearing his well-known seal. One can see by the tenor of this letter how much Charles had at heart to conciliate the good favours of the man of whom Montesquieu once said, "Richelieu a fait de Louis XIII. le premier Roi de l'Europe et le second homme de France."—

"Monsieur,—La cognoissance que Mons^r de Kensington me donne continuellement de l'infinité des belles parties dont vous êtes orné et la vertueuse voye que vous leur faictes prendre, me rend extremement desireux de vous faire entendre le respect & estime que je fay de vous et encores que je luy aye donné vne ample commission a ce propos si faut il pourtant que je vous en assure sous mon seing & aussy combien je reuere vos singulieres vertus & quel pouu^r vous auez de me disposer a vous

rendre service. Vous estes si bon Francoys que je n'ay que faire de vous persuader a rendre de bons offices en cestuy n^o Traicte cognoissant assez bien vos prudentes & sages procedures en Iceluy; P^o lesquelles et maintes aînes nobles actions qu'on m'a representé estre en vous je seray

"Monsieur, Vre tres fidelle & aff^{no} Amy pour vous faire service

"A Monsieur.
"Monsieur le Cardinal de Richelieu."

"CHARLES, P.

P. A. L.

EDWARD WORTLEY MONTAGU.

It has been commonly said that the conversion of the above able, but eccentric gentleman to the Church of Rome took place in Italy. The date has been set down as uncertain. The following document shows that the "English Gil Blas" joined the Romish communion in 1764, when he was fifty-one years of age. The original of the interesting paper below is in the possession of Lord Wharnclyffe, who has very kindly and promptly granted me the permission I asked of his lordship to print it, for the benefit of readers of "N. & Q." As will be seen, it is the certificate of Mr. Montagu's admission into the Church of Rome at Jerusalem, issued by F. Paulus, Prefect of the Missions in Egypt and Cyprus. Mr. Montagu is described as "Dominus Comes," but these are mere complimentary titles. Some of his own letters, which I have inspected by favour of Lord Wharnclyffe, are signed "Chev. de Montagu": they are written in exquisite French; and in a French passport granted to his wife—or to that one of his wives who was named (before her marriage) Dorner—the lady is called Comtesse de Montagu. The lady in question was a Roman Catholic; but she subsequently lived with Mr. Montagu in the East as a convert to Islam:—

"F. Paulus a Placentia Seraphicæ Minorum Ordinis ac Reformatæ Provinciæ Bonorciensis Filius, Gaudianus Hierso: Simicanus, nec non Missionum Ægypti et Cypri Præfectus.

"Universi et singuli nostras hasce litteras inspec-turis, vel audituris notum facimus et attestamus Excellentissimum Virum Dominum Comitem Eduardum Montagu, Britannicæ Natione Patria Londinensem die 7 Mensis Octobris currentis 1764, ad hanc Sanctam Civit^{em} Jerusalem curiositatis potius quam devotionis studio, perventum subito facta super eum manu Domini, coram nobis comparuisse, nec non magno animi dolore, exposuisse se a prima luce usque ad illam diem diabolica fraude deceptum, in erroribus vixisse Anglicanæ Ecclesiæ, a quibus supremo lumine detectus, nolentem Spiritui Sancto resistere, toto cordi punctum benigne erui et absolvi humiliter petiisse. Nos autem piis ejus precibus intentos eumdem, omni heretica pravitate deposita, in loco Nativitatis Sancti Johannis Baptistæ, in montanis Jude, e, autoritate apostolica qua fungimur, reconciliasse ab omnibus Excommunicationibus censuris et penis ecclesiasticis ritu a Romanæ Ecclesiæ prescripto solemniter absolvivisse; nec non in Catholico et Apostolico Sanctæ Matris Ecclesiæ communionem et gremium recepisse, nedum aptitudinali ejusdem Sacramentorum imo et

actuali Penitentiarum et Eucharistæ participatione aggregasse, die 29 predictorum mensis et anni. Hinc omnibus et singulis Christianis ipsam ad viscera misericordiæ Dei nostri maximopere commendamus, eos obnixè rogantes ut tamquam inventum thesaurum hilariter ipsum intuentibus omnibus Christianæ dilectionis officiis et amplectantur et prosequantur. In quorum fidem hæc manu propria subscripsimus et parvò officii nostri sigillo muniri et expediti mandavimus.

"Dat. Jerusalem, ex conventu nostro sanctissimi Salvatoris die 26 mensis Novembris, Anno 1764.

(L.S.)

"F. Paulus a Placentia
Custos Terræ Sanctæ.

"De mandato paternitatis suæ
F. Aloysius, &c., Secretar."

According to the above document, the original of which still glitters with the silver sand thrown upon it to dry its gracefully written lines, Mr. Montagu was kept from the Church of Rome by diabolical influences, and pushed towards it by influences more potential and divine. However this may be, he lived a Mahometan by profession, and he died with the expressed hope of having rigorously held by the Moslem creed and commandments, A.D. 1776.

Ed.

NEW YEAR'S GIFTS.

Fortunately, not all the Exchequer documents, "inadvertently dispersed" some years ago, have perished. The Historical Manuscript Commission found several among the manuscripts belonging to the Rev. Dr. Hopkinson, Malvern Wells, Worcestershire. Mr. Horwood has given a full account of them in the third Report, just issued by the Commissioners. As suitable to the season, the following is taken as a sample:—

"1315. A skin of parchment, about 20 inches long by 9 inches broad. The contents are in Latin and are headed, 'Jewels found in two coffers of the wardrobe of the time of Sir J. de Warke, opened in the presence of the King in Windsor Park on Circumcision day in the 8th year, and given by the King to divers persons named below; which said jewels were delivered and assigned by the King to the below named at Langley on the 4th day of January in the 8th year, by the view of Sir W. de Melton.'

"Each entry contains a description of the thing given, its weight and its value, and the person to whom it was given. Nearly all were New Year's gifts. They consisted of silver-gilt cups, silver-gilt dishes, gold brooches set with emeralds and gold flowers. To the Queen Isabella he sent a cup and dish of gold, value 260 marks. The other donees were the Lady Elizabeth, Countess of Hereford; Mary, the King's sister, a nun at Ambresbury; the Countess Warrene; Margaret, Countess of Cornwall, Lady Eleanor de Despenser; Isabella Lady de Vesey, the wife of H. de Beaumont, Earl of Bogen; Thomas de Brotherton, Earl of Norfolk, the King's brother; Edmund de Woodstock, the King's brother; Lady Ida de Clynton; Lady Joan, wife of Sir J. Launge; Lady Emeline, governess (*maistresse*) to the King's son; Lady . . . , wife of Sir Ebuldo de Montibus; Lord Edward, the King's son, with his blessing; Giles de Avancourt, valet of the Count de Barre, when he came to the King with letters from the Court in company with

Sir Aubert de Narcy, one of the said Count's knights, and on his return to the Court with the King's letters; the said Aubert de Nerzy; Jordan de Insula, shield-bearer of Gascony. To brother Philip de Barton the King gave two little gold flowers for the King's oblations at Epiphany; and two cloths of T^rky to Richard de Lusterhull, as an offering in Trinity Church at Canterbury for the soul of Sir Peter de Gaveston, deceased.

"The seven last seem to have had their gifts from the wardrobe store, and not out of the two chests, and several of these are noted as 'to be entered in the book.'"

Among the manuscripts, the property of the Marquis of Bath, Longleat, there is a list of moneys given to King Henry VIII. in the twenty-fourth year of his reign, as New Year's Gifts. They are from archbishops, bishops, noblemen, doctors, gentlemen, &c. The amount which the King's Grace complacently pocketed on this occasion was 792*l.* 10*s.* 10*d.* In the Duke of Northumberland's papers there is a note of the several sums given in 1604 as New Year's Gifts by the Earl of Northumberland to King James, and to various officers and servants at Court. The Earl's outlay reached 50*l.* 5*s.* 2*d.* Of this sum it would be pleasant to know what portion formed the royal lion's share.

A hundred years ago the Poet Laureate not only wrote a New Year Ode, by way of salutation to the Sovereign and Royal Family, but those illustrious personages sat in state at St. James's, and heard it, as it was sung by celebrated vocalists, for whom it had been composed by some expert in music. Now that Laureates' songs would be worth the listening to, we have none written specially for the New Year. This musical festival has ceased to be. Indeed, little remains of the other seasonable customs. One would look in vain for the Wassail wenches, their bowls and their good wishes, on New Year's Eve. They died out, as an institution, at the end of the last century; and even children no longer claim in song the gifts "they were wont to have in old King Edward's days."

Most of the old customs abominably degenerated. Men were not allowed to work on New Year's Day, however industriously disposed. In this respect the old Romans had a better observance, for they worked during a part of their New Year's Day, as a service acceptable to the gods, and profitable to themselves. The old Gentile practice, however, of giving and receiving gifts, has been restored, or increased, of late years. If we could all readily forgive offenders, and utterly forgive offences, of the by-gone time, it would be a fine clearing of the atmosphere, wherein all might breathe more joyously for long time to come.

Former correspondents of "N. & Q." have shown that it was accounted unlucky for a dark-haired person to be the first who entered a house on Christmas or New Year's morning. We fancy that people make little account of the circumstance

now, and that Hertfordshire gingerbread-bakers no longer make gingerbread Pope Joans to be devoured on the first day of the year. A dozen years ago, Oxfordshire folk dipped into the Bible on that day to draw foreshadowings of the year's course from the passage which first met the eye. A word of record and commendation is due to the man who first refused to accept official New Year's gifts. The Chancellors before Lord Cowper, time of George I., partly lived on the gifts sent to them by suitors and Chancery officials. Lord Chancellor Cowper refused all donations, and now to offer one would very much astonish the Chancellor on whom the attempt might be made. The hisping Lord Nottingham, indeed, had been virtuously moved for an honestly-disposed moment or two, but he ultimately opened his hands, bag, and pockets, and sighed, or pretended to sigh, at the constraint put upon him by "tyrant cutthom!"

ED.

A CALENDAR FOR 1873.—The easiest way of carrying in the memory a calendar for a year is by observing the day of the month on which the first Sunday falls. Thus, the knowledge of the fact that the first Sunday in January, 1873, is the 5th, enables one to tell the day of the week corresponding to each day of January with sufficient readiness. For the year 1873, one has therefore merely to remember these numbers following, where I arrange the months by threes:—

522, 641;

637, 527.

For this purpose, the following lines may serve as a *memoria technica*:—

*Five Twisters Twisting Six For One,
Six Threads Seem Fine To Sever;
These words will show the days of Sun
Each month—if you be clever.*

The letters italicised are letters which easily recall the words *five, two, two; six, fo(u)r, one; six, three, seven, five, t(w)o, and seven.*

Or again, if we put A for 1, B for 2, C for 3, and so on, the following couplet on a young lady just "coming out" will serve equally well.

Each Beauty's Bloom Forth Dawns Apace;
Fit Caution Guards Each Beauty's Grace.

Here *F* in *Fit* means 6; and the 6th of July is a Sunday.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

CEYLONESE SUPERSTITION.—I enclose an extract from the *Ceylon Times* of a recent date, relating a horrible superstition among the Tamil population employed as labourers on a coffee estate. I can vouch for the *bona fides* of the informant.

BERTIE.

"A HUMAN SACRIFICE.—It is the belief of all orientals that hidden treasures are under the special guardianship of supernatural beings. The Singhalese however divide

the charge between demons and Cobra Capellas. Various charms are resorted to by those who wish to gain the treasures. A *pooja* is sufficient with the Cobras, but the demons require a *sacrifice*. Blood of a human being is the most important, but as far as it is known the Capparews have hitherto confined themselves to a sacrifice of a white cock, combining its blood with their own, drawn by a slight puncture in the hand or foot. A Tamul, has however improved on this: as our readers will see by the following case, now in the hands of the Justice of the Peace.

"Some Coolies of Agrawatte were led to believe that a vast treasure of gems was secreted somewhere in the neighbourhood, and consulted their *Codangy* on the subject; he heartily joined in the project of searching for the gems, and undertook to invoke the demon in charge, and point out the exact locality where the gems were lying. For this purpose he made an 'Angaman' composed of ingredients supposed to produce a magic varnish, which, when rubbed on a betel leaf, would show the locality of the treasure, and allow of the *Codangy* having a personal interview with his Satanic Highness. In these invocations, it is always customary for the Priest to go into fits, which, from being feigned, often become (unintentionally) real. In this case the *Codangy* appears to have been unusually favoured by the Devil, who revealed to him all secrets, including the fact that the sacrifice of the first born male of a human being was the only means of attaining the coveted treasure. This revelation was so explained by the *Codangy* to his three partners. 'One of whom having a first born son,' at once objected (blood was here stronger than avarice) and withdrew from the co-partnership. The other three were determined on making their fortunes (?) and again consulted the oracle, when the *Codangy* insisted on a human sacrifice as the only mode of obtaining the riches. The same evening the first born of the objecting party was missing. He at once informed the Superintendent of the Estate, and search was made for the boy. The Police were informed, and Inspector Davids and two Constables proceeded to the spot and apprehended the *Codangy* and another on suspicion. Next day the poor boy was found in a bush with his throat cut and every appearance of the blood having been taken to ensure 'Old Nick's' grace. One of the partners has disappeared, and he is supposed to have been the cut-throat. The case is adjourned till the apprehension of the absconding party. This shows a depravity amongst the Tamuls, not hitherto known to the Planters."

"I'M BUT A STRANGER HERE, HEAVEN IS MY HOME," &c.—I have before me *The Hymnary*, open at page 618, where is inserted the above beautiful hymn, the writer of which is said in the index to have been " * * * Jackson." Why this mis-statement has occurred I am at a loss to divine, as the real author is well known to have been a son of the late Rev. Thomas Taylor, Independent minister of Horton Lane Chapel, in Bradford, co. York, viz., Thomas Rawson Taylor, who died young and much lamented while a student at the Independent College of Aireville. Neither *The Book of Praise* nor *Hymns Ancient and Modern* contains the hymn above referred to,—a most unaccountable omission in works of such intrinsic excellence. Stranger still, not one of the three selections has the surpassingly lovely hymn, by the Rev. Charles Wesley, beginning with

"Another fleeting day is gone,"

to which his equally celebrated son, the late Samuel Wesley (greatest of English organists), wrote music which is unparalleled as a fitting representative tune. A.

SHEDDING BLOOD FOR LUCK.—Wife-beating to the effusion of blood may be a novel method of securing luck in the herring fishing, but to "draw blood" is practised in some of the fishing villages on the north-east coast of Scotland under the belief that success follows the act. This act must be performed on New Year's Day, and the good fortune is his only who is the first to shed blood. If the morning of the New Year is such as to allow the boats of the village to put to sea, there is quite a struggle which boat will reach the fishing ground first, so as to gain the coveted prize, the first shed-blood of the year. If the weather is unfavourable for fishing, those in possession of guns, and a great many of the fishermen's houses possess one, are out, gun in hand, along the shore before day-break in search of some bird or wild animal, no matter how small, that they may draw blood, and thus make sure of one year's good fortune. W. C.

[The prophecy in *The Lady of the Lake* is connected with the above subject.

"Which signals the foremost foeman's life,
That party conquers in the strife."]

"BI-MONTHLY."—What reason is there for using this word as equivalent to "twice in a month"? All words compounded of "Bis" with another Latin word mean twice, or two-fold, the second word, e. g., "biennial," *bis-annus*; "bidental," *bis-dens*. The only compound of *bis* with an English word seems to be *bi-fold*, used by Shakspeare, which means not half-fold but two-fold. According to this analogy a bi-monthly payment will mean a payment covering two months, not made twice in one month. "Fortnightly" is very good English, contracted for "fourteen-nightly"; but the use of *bis* or *bi* to mean "half" instead of "twice," the quantity named in the latter part of the word, is at least doubtful. A bi-monthly contribution of money is one made for a two-monthly period, not for a fortnightly or half-monthly one. "Bi-monthly" is in fact English for "bi-mestrial," not for "semestrial" or "semi-mestrial." W. E.

Jews' FLESH.—According to the *Levant Herald* of Constantinople, the Wallachian shepherds in the neighbourhood of Gallipoli, in Turkey in Europe, had been charged with killing two Jews in October. The shepherds held that the flesh or fat of men, and above all of Jews, is a sovereign remedy for scab and mange in sheep, and several Jews have lately mysteriously disappeared.

H. C.

BRIDGEWATER CANAL.—In the Manchester

papers of September last we read, that the Duke of Bridgewater's Canal has passed into the possession of a limited liability company, the reason assigned being the enormous amount of attention required of the present trustees to the rest of the property. It may be interesting to state that when the great Duke applied to Parliament for an act to make his canal, it was strongly opposed in the House on the ground that it would do away in a great measure with manual labour. Ultimately the act was granted, but on condition that no horses or asses were to be used. When the canal was finished and ready for opening, he had provided a number of mules to work the boats, and so, in a measure, frustrated the intentions of the legislature.

It is stated that whilst the workmen were engaged at Worsley, the Duke had frequently to complain of their returning late from dinner, the time allowed being from twelve to one. The excuse often was, that the one stroke of the bell failed to attract their attention, so, in order to obviate this, he gave orders that the clock be so arranged as to strike thirteen at one o'clock.

G. H. A.

Pendleton.

LATIN CHRONOGRAMS.—The following lines, which I have just met with in a little work entitled *Introductio ad Vitam Devotam*, auctore S. Francisco Salesio Episcopo ac Principe Genevensi, ex Gallico in Latin, editio ultima, anno 1668, Lovanii Typis Hieronymi Nempai, will be worth recording amongst the *chronograms* which have already appeared in the pages of "N. & Q."—

1. De saLes, saLes orbIs, LVMen VnIversI :
2. saLesIVs, Vt soL Vrens, In teMpLo DeI.
3. aMore IesV InCensVs, arDet salesIVs.
4. orbi saLesIVs faX est et DoCtor aMorIs.
5. tVba DeI, aC norMa Vite saLesIVs.
6. ad IesVM VoCans, præsIt saLesIVs.
7. pIos ManV DVCIIt saLesIVs.
8. Vite pVrItateM DoCet saLesIVs.
9. saVITer DoCens, trahIt oMnes saLesIVs.
10. VIr DVLCIssIMVs."

The Roman numerals in each line when added together amount to 1668, the date of the book.

R. C.

Corc.

ANECDOTE OF A NEWFOUNDLAND DOG.—In an old scrap-book in my possession is the following extraordinary instance of the sagacity of a dog; it may possibly be deemed worthy of a nook in "N. & Q."—

"A gentleman connected with the Newfoundland fishery was once possessed of a dog of singular fidelity and sagacity. On one occasion a boat and crew in his employ were in circumstances of considerable peril, just outside a line of breakers, which, owing to some change in wind or weather, had, since the departure of the boat, rendered the return passage through them most hazardous. The spectators on shore were quite unable to render an assistance to their friends afloat. Much

time had been spent, and the danger seemed to increase rather than diminish. Our friend, the dog, looked on for a length of time, evidently aware of there being great cause for anxiety in those around. Presently, however, he took to the water, and made his way through to the boat. The crew supposed he wished to join them, and made various attempts to induce him to come on board; but, no! he would not go within their reach, but continued swimming about a short distance from them. After a while, and several comments on the peculiar conduct of the dog, one of the hands suddenly divined his apparent meaning. 'Give him the end of a rope,' he said, 'that is what he wants.' The rope was thrown—the dog seized the end in an instant, turned round, and made straight for the shore, where, a few minutes afterwards, boat and crew—thanks to the intelligence of their four-footed friend—were placed safe and undamaged. Was there reasoning here? No acting with a view to an end or for a given motive? Or was it nothing but ordinary instinct?—*Rev. C. J. Atkinson, in "The Zoologist."*

D. C. E.

South Bersted, Bognor.

AN EARLY-DATED BELL.—A friend has just kindly sent me a rubbing of a treble bell at Cold Ashby, Northamptonshire. The legend is in "early English Gothic," not *Lombardic*, as such letters are often erroneously called (see *Astle on Writing*). It runs thus:—

+ MARIA: UOCOR: APO:
DPE: M°: CCC°: FUI

Then follow impressions of coins illegible, which might probably be made out by squeezings and casting.
H. T. E.

"GERSUMA."—This word has been so frequently mistranslated—see Bosworth's Dictionary, *ad voc.*, Anglo-Saxon Chronicle (Thorpe), Early English Text Society's publications, *passim*—that I am sure you will allow me a corner to point out its correct signification. It should be translated "gifts,"—probably New Year's Gifts,—in its original signification. Sir Francis Palgrave is the first writer who appears to have comprehended the true meaning, and it will be seen, by referring to his well-known *Introduction to Documents relating to the History of Scotland* (Record Publ., p. xcvi), that he understood this word as meaning *gifts* or a *present*, and not as *treasures*, which is the common rendering. There are, however, some ancient authorities which may be mentioned, which make clear what was the meaning of this term when it was current. See 1. Domesday, vol. ii. p. 118, b. Yarmouth: "Vice-comes iv. libras de gersuma, has iv. libras habet gratis et pro amicitia." 2. The Anglo-Saxon Chronicle, anno 1090, "thro gifts he got the castle," *i. e.*, through "bribes," and not "treasures," as rendered, which is nonsense. 3. Mag. Rot. 31 H. I. (Record Publ.), p. 5: "Gersuma pro gildâ rehabendi." 4. The word *grassum*, still used in Scotland as signifying the *gift* or *fine* paid to a landlord to induce him to renew a lease. 5. Rogers, on Prices, cites a record

of *temp.* Ed. I. when a *gersuma* is paid by an alderman on his election. This is, so far as I am aware, the last mention of the word in our literature or records.

A. CUTBILL.

Inner Temple.

MARYOTA DE HOME (according to Douglas's *Peerage*), on the death of her husband William de Home, married, secondly, "Sir Patrick de Edgar."

On a reference to the Chartulary of Coldstream, which Douglas quotes as his authority, it will be seen that Maryota's second husband's name was "Patrick Edgar," not "*de* Edgar." Elsewhere, in the same Chartulary, another member of the same family is described as "*dictus* Edgar," as though the object were in a marked manner to create a true *Sir*-name, of which this, by the way, is perhaps one of the best early instances.

Sir Patrick Edgar forfeited, by "defect of service," his lands of Coldstream to the then Earl of Dunbar, who, on the former's renunciation, granted them to the Church of Leynal (Coldstream). Some years subsequently Sir Patrick Edgar married the widow of William de Home, and, at this period (earlier or later), the manor of Wedderlie was held by Robert de Polwarth; but in the next generation Sir Richard Edgar, the supposed son of Sir Patrick (who had lost his lands of Coldstream), appears as the first Edgar of Wedderlie.

The question arises—Was Maryota, widow of William de Home, and wife, secondly, of Sir P. Edgar, a Polwarth?

Possibly it was by her second marriage that she conveyed Wedderlie to another family; but of course this is mere conjecture, yet not without interest.

I may add that, strategically, in those days (thirteenth century and earlier), Coldstream, or Leynal, must have been a place of great strategical importance.
Sp.

A WINTER OMEN.—

"A singular tradition, omen, or piece of weather folklore, lingers in different parts of the county of Durham with respect to the appearance in autumn of flocks of wild geese as indicative of a good or bad winter. A few days ago a flock of these birds were seen flying rapidly northwards near Ushaw College, and about two or three days subsequently they were seen to return. The inference on the part of those who believe in such things is that a severe winter awaits us. Naturalists might explain the thing differently."—*Durham County Advertiser*.

CHARLES VIVIAN.

41, Eccleston Square.

THEODORO TRIVULTIO AND ANDREA DORIA.—These two illustrious Italians—the one Milanese, the other Genoese—in their eventful lives gave many proofs of the most brilliant valour and military talents. Both served France with great distinction, but were ultimately opposed to each other in 1528, when Doria, having, for various causes, abruptly

quitted Francis I., in whose interest he had just destroyed at Naples the naval forces of the Emperor Charles V., entered the latter's service, and at the head of the imperial forces defeated those of his rival, taking possession of Genoa, of which Marshal Trivulzio was governor. Here is a letter of Trivulzio's, full of lamentations at the state of destitution he was left in—*un véritable cri de cœur*—foreseeing, as he clearly did, what would be the fatal consequences—the reddition of Genoa. The letter was addressed at that critical moment to the Vicomte de Turenne and to the President of Provence, French Ambassadors to the Holy See, at Orvieto:—

“Monsignori honor^{ti}, hebbi questi di la Irà de V. S., por la qual Mi auiseno del dissegno che fano Nemici sopra le cose di Qua, del che quanto piu posso le ringrazio, Jo dal Canto mio Non Son Mancato nè manco con ogni diligenza far quelle prouisioni chio posso, Così vorei che le prouisioni che hano da venire di Francia venessero con quella prestezza che si conuenieria et non vassero tanta tardita, auisando V. S.^{tie}, che li doi Milia Auenturieri francesi ordinati per Il Rè a douer venir sotto la carica del Sig.^{no} de Linach (Linage). Non sono mai comparsi ne manco si ha noua, quando debbiano venire, et similmete le Galere de S. M.^a, che doueueno venire de prouenza non sono mai state in ordine, nò si ha noua quò possiamo esser qua, Jo ho mandato homini expressi a sollicitarle, et Il Rè mi scriue hauergli mandato prima Isernay, et puoi Monsig.^{no} de Barbesius, ma pero non intendo quò possiamo esser qua, et così adiuene de altre prouisioni che Il Re fa per mandar in Italia, Io come ho detto per la conseruacion et defension de questa Citta mi sforzo far piu prouisioni che posso, et per V. S.^{tie} me offero sempre, et de continuo megli Rac^{to}. de Genoua alle xxv de Maggio M.D.X.XVIij.

“THEODORO.
TRIVULTIO.

“A Suicci de V.S.
“A Monsignere Ji Viconte de Torenà
Caualer de l'Ordine, et Monsig.^{no}
Il Presidente de Prouenza
Ambasciatori per Ji Re Chr^{no}
presso N. S. (With the seal of his arms and
“A Oruieto.” the collar of St. Michel.)

At that time, as in our days, the sovereign was probably given to understand that everything was ready and nothing wanting! P. A. L.

Queries.

OLD BALLADS. PROF. CHILD'S APPEAL.

I am engaged in preparing an edition of the English and Scottish Ballads, which is intended to embrace all the truly “popular” ballads in our language, in all their forms. I purpose to get in every case as near as possible to genuine texts, collating manuscripts, and early printed books and broadsides, and discarding editorial changes not critically justifiable. To do this to the full extent, it is essential that I should have the use of the original transcripts of ballads derived from recitation in recent times. I should especially wish to see David Herd's and Mrs. Brown's manuscripts. Whether these are in existence, and, if so, where,

such inquiries as I have been able to make have not determined. If your readers will look at the Introduction to the standard edition of Scott's *Border Minstrelsy* (pp. 229–232), they will find the latest information which I have concerning these important papers. Other collections of ballads are mentioned at p. 227, which ought also to be seen. But it is not only original copies of printed ballads that I am desirous to obtain. There are doubtless *unprinted* manuscripts of ballads in existence. A “most interesting” one was sent Aytoun by a lady in Fifeshire some thirteen years ago, and would have been used by him had he lived to make a third edition of his collection. (Mr. Norval Clyne, of Aberdeen, has obligingly sent me a copy of a letter of Aytoun referring to this manuscript; see also “N. & Q.,” Feb. 19, 1870, p. 197.) Something also must still be left in the memory of men, or better, of *women*, who have been the chief preservers of ballad-poetry. May I entreat the aid of gentlewomen in Scotland, or elsewhere, who remember ballads that they have heard repeated by their grandmothers or nurses? May I ask clergymen and schoolmasters, living in sequestered places, to exert themselves to collect what is left among the people? And if I should be so fortunate as to interest anybody in this search, may I beg that everything be set down *exactly* as repeated, and that the smallest fragment of a ballad be regarded as worth saving.

The Ballads will be published simultaneously in Great Britain and in America. I shall be glad to receive help or hint of any kind, and from any quarter. My friend, F. J. Furnivall, Esq. (3, St. George's Square, Primrose Hill, London, N.W.), will transmit whatever may be sent him for me, and will have copies made of anything which the owner may not be willing to trust across the Atlantic. F. J. CHILD.

Harvard College, Cambridge, Mass., U.S.A.

[All communications to be addressed to F. J. Furnivall, Esq., as requested above.]

“LE THEATRE DES BONS ENIGNS.”—Where can a copy be found of the English translation of *Le Theatre des Bons Enigms, auquel sont contenez Cent Emblemes moraux*. Composé par Guillaume de la Perriere. [Imprimé à Paris par Denys Janot.] Privilege dated 31 Jan. 1539. The translation is mentioned in Mr. W. C. Hazlitt's *Handbook of English Literature*, London, 1867, 8vo. (p. 116), thus: “*The Theater of Fine Devices containing 100 moral Emblems translated out of Fr. by Tho. Combe*. Licensed to Richard Field in 1592;” and again (at p. 453), under the name of the author, thus: “Perrier (Guill.), *Emblemes*; translated into English circa 1591, 16mo. No perfect copy has been found. (Combe.)”

I possess a copy of the translation wanting the title-page, and perhaps another preliminary leaf;

and the last leaf on which Emblem 100 ought to be. A portion of the dedication to Marguerite, Queen of Navarre, is torn away, but the name of the author (G. de la Perreire) remains; and the verses and the rude woodcuts identify the volume with the *Theatre des Bons Engins*, 1539. I shall be greatly obliged to any one who will favour me with a loan of the volume, or a notice of the collection in which a copy may be seen.

WILLIAM STIRLING MAXWELL.

Keir, Dunblane, N.B.

“WALK, KNAVE! WHAT LOOKEST AT?”—At Madeley, near Staffordshire, there stands near the roadside an old half-timbered house, bearing this quaint inscription. I have heard the inscription assigned as the work of a former occupant of the house—a tailor, who was in the habit of pursuing his vocation behind the open window, and being thus exposed to the intrusive glances of the passers-by, had recourse to this expedient to scare his tormentors. Will any one say whether this explanation is the true one? R. H. BLEASDALE.

FRANCIS QUARLES.—I have by me an entire and excellently preserved copy of *Emblems* by the above, illustrated with numerous quaint “Hieroglyphikes.” “Printed for William Freeman, at the Bible, in Fleet Street.” It is an octavo volume, published in 1635, and dedicated to his “much honoured and no less truly beloved friend Ed. Benlowes, Esquire.” With it is bound up fifteen other “Hieroglyphikes of the life of Man,” dedicated to the Right Hon. Mary Countess of Dorset. I should be glad to learn if copies of this edition are rare. JOHN HERNAMAN.

Salvador House, Bishopsgate.

TEETOTUM RHYME.—Everybody knows what a totum or teetotum is. In my boyish days, spent in the county of Dumfries, it was a favourite juvenile amusement at certain seasons. Each of the four sides of the totum was marked with one of the letters A, T, N, and P, and the gain or loss of the player was determined by the letter that turned uppermost, according to the following rhyme:—

“A takes a’, T takes ane (pron. *ym*),
Nickle nought, and P puts in.”

Is this or a similar rhyme known among English boys?

In France (see Littré’s *French Dictionary*, s. v. *totum*), the totum is marked with the letters T, A, R, and D; T being the initial of Latin *totum*, A of Latin *accipe*, R of French *rien*, and D of Latin *da*.

AN OLD BOY.

PILLAR-RECORD.—In Chebsey churchyard, near Stafford, there is an ancient stone pillar, about five feet high, inscribed on the upper part with certain well-marked characters. It has the appearance of great antiquity, and is probably Norman? Can any one give an account of its origin?

R. H. BLEASDALE.

JOHN ALCOCK, BISHOP OF ELY.—The *Athenæ Cantab.* i. 3, includes among his published writings *The Castle of Labour*, translated from the French, 1536. Where is there a copy? The *Biographie Universelle*, Paris, 1811, i. 466, also assigns to him *Homiliae Vulgares* and *Meditationes Piar.*—on what authority, and where do they exist? His “Exhortation made to two Religious Systems in the Tyme of their Consecratyon”^{*} formed the subject of a paper before the Philosophical Society at Peterborough, 11th March, 1740/1 (*Genl. Mag.* 1786, p. 561):—what, and where is it? Communications towards a complete bibliography of Alcock’s works are desired. Lowndes and Dibdin I know.

W. C. B.

[* This is in the British Museum. Consult the Bodleian Catalogue for another work.]

AN ANCIENT DEVICE.—In the churchyard of this parish there are four ancient stones set round the church, each of which represents a bear and ragged staff, and on the back of each bear is the figure of a scorpion. I am told that the stones are believed to define the boundary of the original churchyard, but can any of your readers explain the device? I am not aware that the Nevills were ever connected with Dacre Castle.

C. R. R.

Dacre, Penrith.

MEADE, OF FINCHINFIELD.—Morant, *History of Essex*, vol. ii. p. 366, says:—

“John Meade, of Nortofts, Finchinfield, married Elizabeth, daughter of William Mewes, of the Isle of Wight, by Dorothy, daughter of Sir Francis Barrington, Knt. and Bart., by whom he had John, and two daughters, Joane and Dorothy.”

In this he is followed by Wright, in his *History of Essex*. Berry, however, in his *Pedigree of Hants Families*, makes — Mead, of Lofts, Essex, marry Joan, youngest daughter of Sir William Meux, of Kingston, Isle of Wight, by Winifrid, daughter of Sir Francis Barrington, Knt. and Bart. The latter authority appears to have confounded Meade of Finchinfield with the family of the same name at Wenden Lofts, Essex.

John Meade of Finchinfield undoubtedly married a daughter of Sir William Meux, of Kingston, Isle of Wight; but was her name Elizabeth, or Joan? Some of the readers of “N. & Q.” can perhaps inform me on this point, and also as to the Christian name of her mother, the daughter of the above Sir Francis Barrington. Was it Dorothy, as stated by Morant and Wright, or Winifrid, as Berry says? Collins, in his *English Baronetage*, vol. i. p. 71, says it was Winifrid. THOMAS BIRD.

Romford.

[Communications to be sent direct to the writer.]

AUTHORS WANTED.—“Tibbie and the Laird.”—Can you say in what collection of songs the above humorous old Scotch ballad is to be found, and who is the author? PERRICO.

"To know the bright star in the whale,
The lower jaw which decks;
From fair Capella send a glance
Through Pleiad's beauteous specks;
And bear in mind this cluster fine,
So admirably seen,
From Cetus' head to th' charioteer,
Lies just half way between."

Where can the verses connected with the above be found?
I. J. REEVE.
Newhaven.

"Sweet Mary was a beauty,
Near Cowslip hill did dwell;
Young William was a farmer,
In love with Mary fell."

Where can be found this old English song, of which the above is the first stanza?
A. D. H.
Beckenham.

"Stabat mater dolorosa," &c.

Who is the author of the above well-known lines? I find them, in full, under a woodcut of a *pietà*, in *Opus Regale*, Lyons, circa 1504.

Wimbledon.

CRESCENT.

[This celebrated Latin hymn, performed in the Roman Church during Holy Week, is said to have been written by a monk named Jacopone (or Jacopo da Todi), in the thirteenth century. The Bianchi, or White Penitents, sang it as they passed through Italy in 1399. It is now constantly recited by the Order of Servites, or Servants of Mary.]

"And the finger of God touched him."

H. DE S.

Where are the following lines?—

"It burns my heart
I must depart
And unrevenged die."

P. P.

"Bring me flowers, bring me wine;
Boy attend thy master's call."

This was attributed to the "Beautiful Duchess of Devonshire." I believe it is a "madrigal." Can you tell me where I could see it—both words and music?
G. E.

"Joy and sorrow twins were born
On a sunny showery April morn."

Who is the author?
M. K. M.

Who has described Eternity as "A moment standing still for ever?"
MARS DENIQUE.
Gray's Inn.

Who was the author of the lines quoted in a provincial newspaper as a *Frenchman's Definition of Calvinism*, part of which are as follow?—

"You can and you can't,
You will and you won't;
You'll be damned if you do,
You'll be damned if you don't."

R. H. BLEASDALE.

The following quotation appeared in the *Times* of the 28th November, p. 9:—

"Ille, ille genarum
Ingenuus testatur honor, frontis que serenæ
Candida simplicitas et amabilis ardor ocelli."

If any of your correspondents would refer me to chapter and verse he would oblige.

CURIOSUS.

The following lines are carved on the chimney-piece of the library in the house in which I live:—

"If wisdom's ways you wisely seek,
Five things observe with care:
Of whom you speak—to whom you speak—
And how—and when—and where."

Who is the author?
T. E.

Author wanted of a poem beginning with—
"Where the nightingale my requiem may chant;"
ending with—

"Thus let me live, and let me die unseen, unknown,
And not a stone tell where I lie."

DEXTER.

I met with the following lines in a book of Heraldry, as a quotation. Can any contributor give an idea of the original?—

"Palmer's all our faders were;
I a Palmer journeyed here;
And travelled still till worn wud age,
I ended this world's pilgrimage.
A thousand wid four hundred seven,
I took my journey hence to hev'n."

G. T. F.

Hull.

THE ATHANASIAN CREED.—Who was the author of *An Exposition of St. Athanasius's Creed according to Scripture and the Doctrine of the Church of England*,—with an Explanation of those commonly (but falsely) called the Damnatory Clauses, for the Benefit of Ordinary Capacities,—by the author of *The Psalms of David made Fit for the Closet*. London, 1720.
E. H. A.

STRETHILL FAMILY.—I shall feel obliged by any information as to a family bearing the name of Strethill, which appears now to be extinct. About one hundred and fifty years ago a "Hugh Strethill, Esq., of Stayley Wood," flourished in Cheshire, and became connected with the Wrights of Peover and Knutsford in Cheshire. He is mentioned in their pedigree, but all further information as to his family is wanting.
A. B.
Edinburgh.

ACTORS who have died (or who have been mortally stricken) on the stage.—What known cases are there of the above, and what are the particulars?
W. C.

Queenstown, Cork co.

[Our esteemed correspondent's brief query exacts a rather long answer. We will make our reply as comprehensive as possible. The following are the chief examples.]

A.D. 1696. The Tory actor, Smith, died of over-exertion in the long part of *Cyaxares* (*Cyrus the Great*), after being taken ill during the fourth representation of that tragedy. Smith was the original Pierre.

1729-30. In this season, at the Lincoln's Inn Fields theatre, Spiller was mortally stricken by apoplexy, while playing in the *Rape of Proserpine*.

By similar deaths, Monfeury, Mondory, and Bricourt, were carried off from the French stage.

1735. Bond, playing Lussignan in *Zara*, overcome by his feelings, while blessing his children, died in the theatre.

In the same year, fat Hulett, by an overstrain of the lungs (his custom on the stage), broke a blood-vessel and expired.

1743. Cashed, while acting Frankly, in *The Suspicious Husband* (at Norwich), was smitten by apoplexy, and died in a few hours.

1757. Mrs. Margaret Woffington, while repeating the epilogue to *As You Like It*, as Rosalind, was rendered speechless by paralysis; she died in 1760.

1794. Baddeley, at Drury Lane, when dressed for Moses, in *The School for Scandal*, was suddenly taken ill, and he shortly after expired.

1798. Palmer ("Plausible Jack") was playing *The Stranger*, at Liverpool. In the fourth Act, referring to his children, he had just uttered the words, "I left them at a small town hard by," when he fell dead at the feet of Whitfield, who acted Baron Steinfort.

In the present century, two cases will be remembered. Farren, while playing Old Parr, had his first attack of paralysis; but he took years to die. Harley, playing Bottom, in *A Midsummer Night's Dream*, was also attacked by paralysis. He died in a few hours, after uttering, more or less unconsciously, a tag of the part he had been performing: "I have an exposition of sleep come upon me.]"

BUDGE BACHELORS.—The *Grub Street Journal*, for October 28, 1731, is an illustrated number. It contains a view of the Lord Mayor's procession in that year. The illustration is neatly done. Over the various divisions of the procession are printed descriptive names. The name over one group of armed men puzzles me. It is "Budge Batchelors." Who and what were they? N. D.

[Budge, *i.e.* stiff, grave, severe. "Budge Bachelors" were a company of poor old men, clothed in long gowns lined with lambs' fur, who attended on the Lord Mayor of the city of London when he entered into office.]

GERMAN HYMNS.—The late lamented Dr. Hensbeth used often to speak to me about the beauty and poetical merit of many German hymns, several of which he translated into English. But I always forgot to ask him where I could find the words of these hymns, the first commencing thus: "Jesus, meine Zuversicht," &c.; the second thus: "Wachet auf, ruft uns die Stimme," &c.; and the third: "Jerusalem, du hoch-gebaute Stadt," &c. This last was a great favourite with Bunsen; several years ago I read a beautiful translation of it, in Miss Winkworth's *Lyra Germanica*.

I should be glad if any of your correspondents could inform me where these hymns are to be found. Are they published in Bunsen's *Gesang und Gebetbuch*?

JOHN DALTON.

St. John's, Norwich.

EDWARD MURRAY, 57TH REGIMENT.—Is there a tombstone in any of the cemeteries or churchyards in or near the town of Wexford, erected to the memory of the above, who died in 1796? I should like to have a copy of the inscription. E. C. M.

"THE CHRISTIAN YEAR."—Twice (I am not sure if there is not a third case) in the *Christian Year*, the genitive case of a noun ending in "ce" is expressed by the nominative case with merely the apostrophe after it: "Science' wondrous wand" (Third Sunday in Advent), and "intemperance' bed" (Second Sunday in Lent). Is there any authority for this, or other example of it?

LYTTTELTON.

FAMILY HISTORY.—Can any of your readers help me in this matter? Various branches of my family were well established in Devonshire during the reigns of Henry VIII., Edward VI., Mary and Elizabeth, through the time of the Commonwealth, after James and Charles I., till about the year 1700. They owned, and in other cases leased lands at South Tawton, at Winkleigh (an estate called Wood Terrel), Samford Courtenay, and at South Moulton. In the latter parish at the present day is a house, now degenerated into a farm, called "Hernamans," standing in about 150 acres of land, at the juncture of the rivers Bray and Mole. It was in our possession in the year 1675, since then it has passed away from us. At Totnes, too, they are mentioned amongst the earliest entries, but they seem to have been more thoroughly settled in North Devon.

The point I am most anxious to settle is the probable time at which the family came to England, and of what extraction we may consider ourselves.

Will any one tell me how to go back from 1558? (I have a stock of trustworthy information from that date) or the most likely sources whence I shall derive aid? At the times I have quoted, in the list of burials they are entered as "gentlemen."

I have sometimes thought they may have come over about 1360, when a number of Flemings were driven from Holland by frequent inundations. Some one may be able to say if this is at all probable. The arms borne by three distinct branches are—Vert, a lion passant or, armed and langued gules, between three annulets argent. I may add, that the name has been variously spelled Hernaman, Herniman, Harnaman, Horniman, Hernyman, and Hearnaman; but the earliest written records have it Hernaman. Marriages were made with the families of Jago, Oxenham, Wykes or Weeks, Gilbert, Webber, Cruse (traceable nearly to the Conquest), Heywood, Phillips, Northcote, Davy, and Garland.

JOHN HERNAMAN.

Salvador House, Bishopsgate.

[Communications to be sent direct to the writer.]

OLD RELIGIOUS MEDAL.—Thus I must designate a curiosity which I will try to describe as accurately as I can, in hope of receiving some account of its date, origin, meaning, and use. It is of copper; and its shape may be described as quatrefoil, with small rectangular projections between the lobes, such that the outline, slightly enlarged, might be obtained by describing a square, the sides of which measure an inch each, and by describing on each side a curve of 150 degrees, with two-thirds of the side for its chord.

The devices on the medal are in relief, and include a square connected by double processes at each of its corners with the points of junction of the lobes and projections I have described; thus dividing the face of the medal into five principal and four unimportant compartments. The sides of the central compartment measure about half an inch each, thus leaving space for a very well-developed fleur-de-lys in each lobe of the medal. Inside the square stands a quadruped, perhaps lion, perhaps panther, with a decidedly long tail, carved like a squat S.

The reverse is perfectly plain; I am perhaps wrong, therefore, in calling the thing a medal. The topmost lobe is developed into a label set rectangularly with the plane of the medal, and perforated for suspension from the neck of the wearer.

It was picked up in, I think, 1860, near Tilbury.

I should add that it weighs nearly half an ounce, and that the workmanship is exceedingly rude.

M. R.

JOHN BONAR, Chaplain in the Royal Navy.—About 1770 there was a chaplain in the Navy, on board the "Cerberus," named John Bonar. He published a sermon in 1773, entitled, *The Advantages of the Insular Situation of Great Britain*, from the text Nehemiah iii. 8. It was a thin quarto. Can any of your readers give information about him, or state if they have seen the sermon?

H. B.

[The *Discourse* is in the British Museum (pp. 23), and is dedicated to the Earl of Sandwich. The author speaks of himself as a young man.]

CONYNGHAM.—Is the Marquess of Conyngham a descendant of the Earls of Glencairn? Sir B. Burke makes his ancestry to commence with William Conyngham, Bishop of Argyle in 1539. I suppose the Bishop was a Roman Catholic, and of course unmarried; in which case, to say the least of it, it seems a strange commencement to give of a nobleman's pedigree. The Bishop's son, William, was of Conyngham Head, which probably lay in some part of Scotland,—but where? I don't know whether he was married either. In a sketch of the family which I have, the Bishop is stated to have been the fifth son of William, fourth Earl of Glencairn, but I am unable to refer to any

authority for that statement; I may have taken it from Lodge's *Irish Peerage*, by Arehdall. If that descent is given correctly, why was the spelling of the name altered, and by whom? I shall be very glad to obtain a correct account, as I wish to trace the descent through the Earls of Glencairn to King Robert Bruce.
Y. S. M.

GIOVANNI BERNARDINO BONIFACIO, 1583.—In examining a work to which I have had occasion several times to refer in your pages (3rd S. xi. 517; 4th S. iii. 100), *Antonii de Ferrariis Galatei, De situ Japygiæ liber*, my attention has been drawn to a statement in the Preface of the editor Tafuro, that it was first published at Basle, in 1583, by Giovanni Bernardino Bonifacio, Marquess of Uria, in the Japygian peninsula, who was tinged with heretical opinions, and obliged to fly from his country. Is anything known of this Bonifacio, one of the early Protestants of Italy? He must have been a man of note to have occupied himself in publishing a work to illustrate the history of his native district. Tafuro, who edits, in 1727, the copy which I possess, accuses Bonifacio of interpolating his own heretical opinions into the work of Galateo, whom he assures us to have been a worthy son of Mother Church. Of course his own edition has been cleared of everything that could militate against the Catholic faith. Bonifacio is not mentioned by Dr. McCrie in his *History of the Reformation in Italy*. Do any of your readers who have studied that period of Italian history know anything of him? I have tried to trace the history of the family, but I have only been able to ascertain that the Marquisate of Uria was extinct in 1670. This I find in an old work, entitled *Descrizione de Regno di Napoli*, by Cesare d'Engenio Caracciolo (Napoli, 1671), in which all the noble families of the Neapolitan dominions, both extant and extinct, are enumerated; and among the latter is Bonifacio di Marchese d'Uria. A second edition of the work of Galateo was published by Bonifacio, at Basle, in 1558. It was at this period that violent efforts were made by the Papacy to put down the reformed opinions in Italy, and it was, no doubt, successful. Basle seems to have been a centre from which issued many of the works of the Italian Reformers. Thus the original edition of the *Divine Considerations* of Valdez, I find to have been published at this time at Basle. The following is the title, *Le Cento e Dieci Considerationi di Signore Valdesso, nelle quale si ragiona cose più utili, più necessarie e più perfette della Christiana Religione*. In Basilea, 1550, 8vo. The chief printer at Basle at this period was Petrus Perna, a Lucchese, of whom Tiraboschi says, in his *History of Italian Literature*, "that his memory would have been still more deserving of honour if he had not tarnished it by apostasy from the Catholic religion."
C. T. RAMAGE.

THOS. HANHAM, M.P. 1642; MOLESWORTH, M.P. 1645.—What places did the above two gentlemen represent in the Long Parliament? It appears from the Journals of the House of Commons that they were among the members who were returned on the writs regularly issued under the Great Seal before the flight of the Lord Keeper to York in May, 1642.

1. Thomas Hanham, junr. He was the second son of Thomas Hanham, Esq., of Deans Court, in the parish of Wimbourne-Minster, Dorset; was a Member of the Middle Temple, and died without issue on the 17th day of June, 1650, in the thirty-third year of his age. From the *Journals* it appears that on September 12th, 1642, he, as an M.P., offered the sum of 50*l.* for the service of the Parliament; but he afterwards deserted to Oxford, and his name appears among the Royalist members who signed the letter from that place to the Earl of Essex (January 27th, 1644). He fell into the hands of the Parliament afterwards, or "came in" voluntarily, for the Governor of Poole is ordered, on the 15th of July, 1644, to send him up forthwith to Parliament. On June 5th, 1646, his composition was accepted by the House of Commons at 965*l.*, his offence being described as "deserting the Parliament (being a Member of the House of Commons), and going to Oxford." Yet his name appears in none of the lists of the Long Parliament. The only clue I can get to the locality of the place which he represented is his position in the list of members signing the Oxford letter. These appear in the order of their counties, and "Thomas Hanham, Esq." occurs between Sir Edward Rodney, M.P. for Wells, and Edward Phillips, Esq., M.P. for Ilchester. He was, therefore, member for some constituency in Somerset.

2. Mr. Molesworth. He was a Member of the House in July, 1645, as on the 16th of that month he is ordered to have the usual 4*l.* a week paid to members whose property was in the occupation of the Cavaliers. As no writs under the new *Parliamentary* Great Seal were issued before August, 1645, Mr. Molesworth must have been returned under a writ issued before the Lord Keeper's flight. But I cannot find his name in any list of the Parliament. He was not improbably "Hender" Molesworth, of Pencarrow, Cornwall, the ancestor of the present baronet. Perhaps the family records may supply the information I require.

J. LANGTON SANFORD.

TOWN CLERKS OF LONDON.—Does any one know the origin and justification of the custom, which has long obtained, of these officers appending their names to official notices in the style and manner of peers of the realm, a custom which must have seemed to many sufficiently odd? One frequently sees "Woodthorpe" in the position thus indicated; the custom is by no means new, e. g., "Man"

follows an announcement of city business in the *Daily Post*, Jan. 23, 1740. I cite this instance because it is before me, but have met with others of considerably earlier dates.
F. G. S.

MILTON STATUETTE.—Can a porcelain statuette of Milton, twelve or thirteen inches high, be a product of Chelsea? The figure is standing, dressed in showy costume, with bare head, loose cloak, and left arm resting on three books. The books lie on a pedestal, representing Adam and Eve driven from Paradise by an angel.
B. H. C.

SEAL INSCRIPTION.—I have an impression of a bronze seal, with the implements of the Passion, and round them "VVLNERA QVINQVE DEI CIT" (space filled up by ornaments). What can the last three letters stand for?
J. T. F.

Hatfield Hall, Durham.

CHARLTON OF POWIS.—The executors of Edward Charlton, Lord Powis, who died 1422, were Elizabeth, widow of Edward Charlton, Knight, and John Fitzpiers, Esq. What relation were the executors to the testator? Elizabeth Charlton was not his widow, for that was Alianora de Holand, who re-married John Sutton, Lord Dudley; nor was she his daughter-in-law, unless he had a son not recorded by Burke. Whose daughter was Elizabeth Charlton?
HERMENTRUDE.

UNOFFICIAL TITLES.—There are a certain number of titles in the United Kingdom which, although generally accorded, are not legally or officially recognized. I do not know that any exist in England. In Scotland there are a certain number of eldest sons who are called the masters of —, such as "the Master of Colville." Have all the eldest sons of Scotch Barons this title? There is also "the Chisholm" in Scotland. In Ireland there are "the Knight of Kerry," "the White Knight," the "O'Connor Don," the "Macgillicuddy of the Reek," who, I believe, is also "Prince of the Mists," and the "O'Donoghue of the Glens." Are there any others?

HENRY F. PONSONBY.

RICHARD BOWES OF STONEGRAVE, 1701.—Can any one give me the name of the father of Richard Bowes, of Stonegrave, in Yorkshire? He died in 1701, and was buried at Stonegrave. His wife's name was Elizabeth, and his sons were George, Matthew, and John.
M. P.

REYNOLDS=VAUGHAN.—Can any one tell me the parentage, Christian name, arms, &c., of a Mr. Reynolds, who married, at the commencement of the last century, Jane Vaughan, daughter of Richard Vaughan, of Shenfield, and brother of John Vaughan, who inherited the Golden Grove estates from Anne, Duchess of Bolton, his cousin?

ALFRED SCOTT GATTY.

Ecclesfield Vicarage.

MAP OF GLOUCESTERSHIRE, 1780.—Gough, in his *British Topography*, ed. 1780, vol. i. p. 384, states that Isaac Taylor was then "engraving and publishing by subscription" an elaborate map of Gloucestershire. Was this map ever completed?
J. O. HALLIWELL.

F. E. HIMSIUS.—A friend of mine has lately purchased a full-sized portrait, bearing the painter's name—F. E. Himsius. It is said to be a portrait of Sir Thos. Champneys, in the character of Hamlet. Can any one tell me who Himsius was? Thos. Champneys, Esq. was born at Fareham in 1745, was created a baronet in 1767, and died in 1821.

L. G. FRY.

Cambridge.

UNIVERSITY OF BOLOGNA.—It appears that there were originally several colleges in Bologna. There was a Collegium Hispanicum Seti. Clementis, and others are made mention of. Were these colleges distinct institutions, or did they, as now at Oxford and Cambridge, form part of the University? If the former, had they the power to confer degrees?
D. D.

HEBER'S LIBRARY.—I wish to trace the present ownership of three MSS. which were sold in part XI. of this library. No. 829, *Herbert Household Book*, and Nos. 1100, 1104, *Poetical Miscellanies of the Seventeenth Century*. The latter contained a humorous poem, called *A Whig's Supplication*, by S. C. Was this ever printed?
C. P. L.

BLACK-LETTER (LATIN) WORKS OF FIFTEENTH CENTURY.—Will some of your readers inform me where I can find an explanation of the numerous contractions, abbreviations, &c., used in these books?
A. E. I. O.

"PASTE" INTAGLIOS.—What is the composition known by collectors of engraved gems as "paste"? Is it simply glass, and, if so, why is it mystically called *paste*?
M. D.

Edward Loftus==

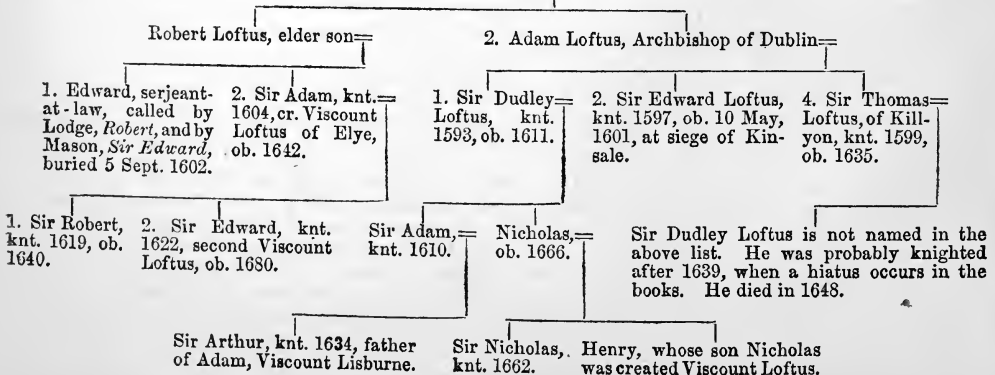


PLATE AND CHINA MARKS.—Can you tell me of some handy books giving an insight into the meaning of the stamped marks on plate, and burnt marks on china and other ware?
G. S. R.

OLD BRITISH CUSTOMS.—I shall feel much obliged if any of your correspondents will furnish me with references to works connected with the above subject.
T. F. THISELTON DYER.

[We must have many friends in the different counties well versed in "Old British Customs"; they will do well, therefore, as our correspondent is engaged on a work on the subject, to place themselves in *direct communication* with him, at 101, Gower Street, London, W.C.]

Replies.

LOFTUS FAMILY.

(4th S. viii. 82, 155.)

Your correspondents at p. 155 have explained who "Sir Edward Loftus, Lord Loftus" was. He was knighted in the lifetime of his father (who died at Middleham in 1642), the first Viscount. The following list of members of the family who were knighted, I extracted from two books in Ulster Office.

1. Sir Dudley Loftus, by Sir William Fitzwilliams, Lord Deputy, 2nd Dec. 1583.
2. Sir Thomas Loftus, by Robert, Earl of Essex, 24 Sept. 1599.
3. Sir Edward Loftus, by Robert Earl of Essex, 24 Sept. 1599.
4. Sir Adam Loftus, by Sir George Carye, L.D., Christmas Day, 1604.
5. Sir Adam Loftus, by Sir Arthur Chichester, L.D., 22 Jan. 1610.
6. Sir Robert Loftus, by Sir Arthur Chichester, L.D., 5 Nov. 1619.
7. Sir Edward Loftus, by Henry Cary, Lord Falkland, L.D., 1 Jan. 1622.
8. Sir Arthur Loftus, by Henry Cary, Lord Falkland, L.D., 27 April, 1634.
9. Sir Nicholas Loftus, by James, Duke of Ormond, 24 Aug. 1662.

The following sketch will show the descent of each of the above knights:—

In Mason's *History of St. Patrick's Cathedral* amongst those mentioned as having been buried in the Loftus vault, is "Sir Edward Loftus, Serjeant-at-law" 5th September, 1602, but on reference to 2 *Fun. Entries*, p. 62, I find the serjeant was not a knight. He was the eldest son of Robert Loftus, as mentioned above.

In one of the books in Ulster Office, to which I have referred, I found a couple of curious additions to the formal entries, thus, Sir Thomas Ashe was knighted at Dublin Castle by Sir George Carye, L.D., on "Coronation Day" 25th July, 1603, "after dinner"; and Sir Richard Boyle on the same day, "after supper." Whether Sir Thomas Ashe was knighted when the Lord Deputy was drunk, and Sir Richard Boyle when he was drunker, history saith not.

Your correspondent is in error in calling the wife of the Archbishop the daughter of "John Little, Esq." Her father was "James Pardon, Gent" (1 *F. E.* 44), and her family arms are given at page 1 of the same vol. as those of Pardon. I find, however, in my notes that her mother, Mrs. Jane Pardon, was daughter of Thomas Little, Esq., of Thornhill, Cumberland.

Amongst the MSS. in the Library of Trinity College, Dublin, is a volume marked *F.* 3. 23, entirely devoted to an account of the very numerous descendants of the Archbishop, and his elder brother.

I think Lodge, in his *Irish Peerage*, states that Queen Elizabeth was so much pleased by the eloquent address and handsome person of Adam Loftus, when she visited Cambridge University, that she sent him to Ireland, with a promise of speedy promotion; and, if so, she kept her word. In 1560 he was appointed Rector of Panistown, co. Meath; and was consecrated Archbishop of Armagh in 1562, which See he exchanged for that of Dublin in 1567. It appears to me that he had been previously in Holy Orders of the Church of Rome, because I find it stated in Rymers's *Fœdera* (xv. p. 464) that on 13th May, 1557, "Adam Lofthouse" was presented by the Crown (Philip and Mary), to the Perpetual Vicarage of Gedne, in the diocese of Lincoln—but then was he identical with the future Archbishop? The Register of Gedney (as it is now spelt) begins in 1558, but the first clerical signature is that of a curate in 1573. A search in the Diocesan Register would probably disclose the date of his ordination, and by whom, and the date of his resignation, or of the appointment of his successor. I hope that some one of your correspondents will be so kind as to undertake that search, and furnish the result to "N. & Q."

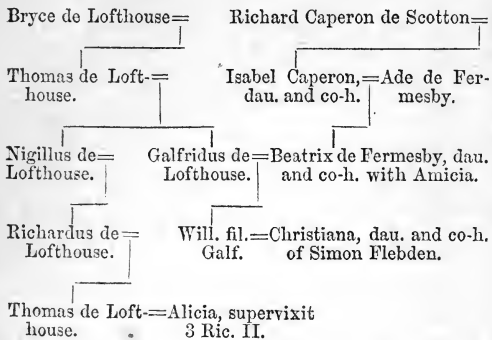
The Archbishop was educated at Trinity College, Cambridge, but the matriculation books of that College, of that early date, are unfortunately absent without leave. He died, 1st April 1605,

aged seventy-four (Mason), or in the seventy-second year of his age according to 1 *Fun. Entries*, p. 44. According to these authorities he must have been born in 1630, or 1633: but how can either statement be reconciled with the following, which I take from a letter written to me, in 1858, by the Rev. Joseph Romilly, then Registrar of Cambridge University. Mr. Romilly states that the Archbishop took his degree of A.B. in 1527, of A.M. in 1530, and of D.D. in 1567. If he graduated in 1527, it is pretty manifest that he must have been born a good many years before 1530; and that he must have been upwards of ninety at the time of his death; but then he was rather elderly when he went to Ireland, where he married, and was father of no less than twenty children, his eldest son, Sir Dudley (whence that name?) being born in 1561. There is no mistaking Mr. Romilly's plain figures. I hope some of your learned correspondents may be able to crack this nut. I have just seen, by the Cambridge University Calendar, that Trinity College was only founded in 1546, so there is another puzzle to be solved. Mason says the Archbishop had an estate near Lodington, Kent, "which his grandson, Sir Adam Loftus, of Rathfarnham, sold for 3,000l." In Jones's *Records*, in the 2nd vol. (I have forgotten to note the page), it is stated that John Loftes had a grant of the Manor of Sutton or Luddington in Northamptonshire, as appears by the *Patent Rolls*, 18 Eliz. R. 19-56 and 21 Eliz. 28. Perhaps Mason has confused the counties; but, if so, who was John Loftes? and how did the Archbishop become the owner of the estate? Possibly a reference to the Post Mortem Inquisitions might throw considerable light on this and other points in the history of the family. It is not in my power at present, unfortunately, to make such a search, nor to examine the various Depositories for Wills, &c.

As to the Loftus arms, it seems that in the year 1567 the Archbishop obtained a grant in the following terms: "Crucem auratam guttis sanguinis aspersam inter quatuor Pellicanos pectora sua vulnerantes et sanguinem suum fundentes in campo azurato." The late Sir William Betham told me that the Archbishop, having discovered that he was entitled to hereditary arms, ceased to use those granted to him. I have never been able to discover the grounds of Sir William's opinion—on the contrary, I remember having been lent a beautiful miniature of the Archbishop (said to have been taken from life), on which these very arms between supporters (two lions rampant, I think) were depicted. I had this miniature copied some twenty years ago, but it was not well done, and some of it is injured. I had never heard that the Archbishop was entitled to supporters. In a MS. in Trinity College Library, marked *E.* 3, at p. 12, the arms are drawn thus: "Quarterly one and four the arms as granted in 1567; two and three,

per pale A. and S. a saltire engrailed between five mullets, pierced, all countercharged." In 1 *Fam. Ent.*, p. 44, the arms given are, "Quarterly one and four sa.: a chevron engrailed, ermine, between 3 trefoils, slipped, argent; 2 and 3, Gyroning of eight, A. and S.; a saltire engr.: between four fleurs-de-lis, issuing from the centre point, all counterchanged." At p. 17 of the same vol., the arms of Isabel, wife of Sir William Ussher, and daughter of the Archbishop, are given as "Gyroning of eight, &c." (as above), but the colours are reversed, and the fleur-de-lis in base issues from the base instead of from the centre point. I suppose the arms at p. 44, in the first and fourth quarterings, bore the hereditary family arms, but what family were the second quartering, brought in no doubt by an heir?

The following sketch I took from the Visitation of Yorkshire in 1584-5, as given in Harl. MSS. 1415-45:—



In the miniature to which I have referred, the Archbishop is represented as a grave, thoughtful, noble-looking man, nearly bald, with small moustache, and a full white beard. There is a large portrait of him in the Provost's house in Trinity College; I recollect seeing it many years ago; it was then much faded, and in wretched condition; and indeed I think the Board might treat the portrait of their first Provost with more consideration. The late Sir Erasmus Borrowes told me he had a portrait, of small size (I think). I am told that a very fine three-quarter length portrait has been exhibited by the Marquess of Ely, at the National Portrait Gallery Exhibition in Dublin. The Archbishop must have been a man of no ordinary abilities. The man who preserved the favour of Elizabeth during very nearly her entire reign—who filled the offices of Ecclesiastical Commissioner, Lord Keeper, and Lord Chancellor from 1573 to 1603, three times one of the Lords Justices, first Provost of Trinity College (the ground on which the buildings were erected having been won by his eloquence from the Corporation of Dublin), besides having been an Archbishop for

forty-three years, must have had extraordinary talents—"There were giants in those days!" The Archbishop has been abused as a matter of course. I have just been reading Dr. Elrington's *Life of Archbishop Ussher*, and he, too, takes a fling at Loftus; he says, (p. 115), "there are melancholy proofs of the rapacity of Archbishop Loftus and his family in the Records of St. Patrick's Cathedral." The only proofs in support of such a sweeping charge against the entire Loftus family, which the very learned Doctor brings forward, and he does give them as proofs, are, first, that in 1618 Sir Adam Loftus, son to the Archbishop, obtained a grant of the entire prebend of Tymothan, &c.; and, second, that the Archbishop procured the reversion of the Archdeaconry to George Cowlie, gent., who, in 1615, had granted the tithes of Rathfarnham to Robert Leinster, a servant of the Archbishop. To these specific charges, I need only reply, that the Archbishop died in 1605, and could therefore scarcely be held accountable for acts done in 1618 and 1615, and further, that Sir Adam Loftus was not son of the Archbishop at all. I wonder Dr. Elrington could make so grave a charge without a shadow of foundation.

Colonel Nicholas Loftus, M.P., created successively Baron and Viscount Loftus, was twice married; his second wife was Letitia (Rowley), widow of Arthur, third (and last of that creation) Viscount Loftus of Elye, who died 1725, aged (like his father), 82. She survived her second husband, and died without issue, 19th July, 1765. By his first wife, Anne, daughter of William Ponsonby, Viscount Duncannon, to whom he was married 3rd Feb., 1708-9, Lord Loftus had five sons and three daughters; the eldest, Henry (who died in infancy), was born 16th Nov., 1709, and the youngest, Elizabeth, 8th Feb., 1720-1. I am very desirous to ascertain the date of the death of the first wife, and of the marriage with the second one. Possibly some of your correspondents might come across these dates in some periodical of the day.

Nicholas Loftus, Esq., of Fethard, co. Wexford (grandfather of Nicholas, Viscount Loftus), in his will, dated 27th Sept., 1666, mentions his having "sent a loan of eight hundred pounds to his late Majesty, at Oxford, as a help against the rebellious Parliament," but his Royalist predilections did not prevent his giving in marriage one of his daughters to Oliver Cromwell's Secretary-at-War.

Y. S. M.

USE OF THE ACCUSATIVE PRONOUN (4th S. x. 429, 504).—I agree to some extent with MR. PICTON, that at least in some languages, English and Greek included, grammar is a matter of use and custom merely; but only to some extent. In very many cases, grammar follows the rules of logic, as it has been called, the logic of language. But in this case, I am quite content to abide by

the rule of usage. The expression, "Is it that we are to do so and so" is at best a very awkward one, and probably not to be found in any writer so classical and dignified as Burke; but so far as it is allowable, it depends on the ordinary collocation of the words. To hold that, because we can say, "Is it that we must satisfy him," we can also say, with the same sense, "Is it him that we must satisfy" is intolerable in English, though it might do in Latin or Greek.

A reference to the passage itself will show this more clearly still. It is a succession of sentences, each beginning with "Is it him," and ending with a mark of interrogation, and a comma after "him," and "that we must satisfy" not coming till the last; whereas these words must obviously be in the closest connexion of syntax with "Is it?"

The accusative after "satisfy," is manifestly the relative pronoun "that" in the sense of "whom."

The expression "It is they" is not ungrammatical. "They" is in apposition to "it." Naturally in Latin the noun after the comparative varies in case according as *quam* is used or not, because they are two different forms of expression. *Que* is a conjunction, and according to the general rule, the cases before and after a conjunction are the same; in this other case the case must be varied, to indicate the sense.

I wholly demur to the assertion that in Job, or anywhere else, "like him" ought to be "like he."

MR. PICTON probably means that it would be elliptical, "like he (teacheth)." But neither is that good English. It is not "Like the hart desireth," but "Like as the hart desireth," and so in all the other cases: see those recondite authorities, Johnson's *Dictionary* and Cruden's *Concordance*. In "like him" the accusative is governed by "like," which has the force of a preposition or a verb, as if it were "in manner resembling." Why should the use of "he," or of any other noun or pronoun in the nominative, indicate that this subject is going to do something? Why is it not just as likely that he is going to suffer something, or that something is about to be predicated of him? What presumption is there in favour of one case rather than another, in the relative pronoun which may follow?

The Eton Grammar is of course perfectly right; but it means that the accusative gives the *direct* answer. If we choose to interpolate such words as "It is," or "Is it?" the construction varies.

LYTTELTON.

MR. PICTON'S reasoning may be correct, and therefore it may be my fault that I cannot understand it. He is certainly quite right in saying that the rules applicable to languages differ, and that each has its own idioms; but, for those very cogent reasons, the examples he gives do not help him to prove that Burke was right. What is the word

"that" in the sentence, "Is it him that we are to satisfy?" MR. PICTON *appears*, by the question he asks in his last paragraph, to take it as equivalent to "whom." Burke's sentence would then run, "Is it him whom we are to satisfy?" This would give two accusatives, both governed by "satisfy," and, "Is it," standing by itself. Looking at the matter from that position, ought not Burke to have written "Is it he whom we are to satisfy?" Let us now take "that" as a conjunction. We then get, if "him" is governed by "satisfy," as MR. PICTON says, "Is it" without any accusative, and the sentence running, "Is it, him that we are to satisfy?" I insert a comma to render my meaning clear. "It" would then stand for, "the thing which is intended," and, consequently, "Is it" would not influence the pronouns "he" or "him." But in this case, is not the "him" strangely out of place? Should not the sentence have run, "Is it, that we are to satisfy him?"—"intended" or the "intention" being understood. With all due deference to the eloquence of Burke, he appears in this instance to have tried to render, what the French so happily name an *idiotisme* grammatical, and to have failed to do so.

RALPH N. JAMES.

Ashford, Kent.

Here is an instance from Shakspeare of a neuter plural governing a verb singular:—

"Whiles I threat he lives:
Words to the heat of deeds too cold breath gives."
Macbeth, ii. 1.

H. A. KENNEDY.

Waterloo Lodge, Reading.

TITLE OF "PRINCE" (4th S. x. 373, 452, 501.)—MR. WICKHAM writes: "No King of England between Edward III. and George II. had a younger son who also had a son." Should it not be George III.? I cannot find that the younger son of George II., William Augustus, Duke of Cumberland, ever married, while the younger sons of George III., Ernest, Duke of Cumberland, and Adolphus Frederick, Duke of Cambridge, had male issue in the persons respectively of George V., ex-King of Hanover, and George, Duke of Cambridge.

And again: "And the only instance in our history since the Conquest, of a younger son of an English king, who has had a grandson in the male line, is that of the Duke of York, son of Edward III." Does not MR. WICKHAM here overlook the issue of John of Gaunt, "time-honoured Lancaster," and elder brother of Edmund Langley, the Duke of York above alluded to, in the persons of Henry IV., V., and VI.?

J. S. UDAL.

Junior Athenæum Club.

"THE NEARER THE CHURCH," &c. (4th S. x. 471.)—Bohn gives no Italian or Spanish version of

this proverb in his *Polyglot of Foreign Proverbs*. He has the French, *Près de l'église et loin de Dieu*, and the German, *Je näher der Kirche, je weiter von Gott*. John Heywood uses it twice, in his *Dialogue*, &c. (Spenser Soc. Reprint, p. 17), and in his *Epigrams upon Proverbs* (*ibid.* p. 152). Camden also gives it in his *Remains*. JOHN ADDIS.

The Spaniards say: "Detras de la cruz esta el diablo."

A. L. MAYHEW.

Stratford-on-Avon.

FINGER: PINK (4th S. x. 472).—I doubt if *pink*, as a name for the little finger, has any other meaning than *smallness*. Jamieson gives "*Pinkie*, the little finger. Lothian." It also means, "the weakest kind of table-beer; the smallest candle that is made; anything small, &c."—all diminutive senses. *Pink-eyes* are small contracted eyes. On the song in Shakspeare's *Antony and Cleopatra*, ii. 7.—

"Come, thou monarch of the vine,
Plumpy Bacchus with *pink eyne*,"

—the *Variorum* quotes from P. Holland's *Pliny*, "also them that were *pink-eyed* and had verie small eies, they termed *ocellee*." In another drinking song, in Lodge's *Wounds of Civil War* (*Dodsley's O. P.* viii. 63), we have the same expression, "*pinkie nine*." Robert Laneham, in his *Letter from Kenilworth* (Ballad Soc. Ed., p. 17), speaks of "the bear with his *pink nyce*"; and many more quotations might be given. JOHN ADDIS.

Rustington, Littlehampton, Sussex.

In the Midland Counties, when I was young, it was very common for boys, who wished to bind each other to an engagement, to link the little fingers of their right hands, and say—

"Ring finger, blue bell,
Tell a lie, go to hell,"

—after which, if either failed to perform, the little finger, as a matter of course, would be sure to divulge.

J. BEALE.

Whether the suggestion of Mr. HYDE CLARKE that the word "pink" as representing the little finger, be correct or not, I cannot say; but the origin of the French proverb, "*Mon petit doigt me l'a dit*," is obvious. Among the Romans this finger had for its special name "*Auricularis*," from being generally used in scratching or picking the orifice of the ear, and this intimacy would easily give rise to the fancy that secrets were whispered by the intruding member.

CROWDOWN.

"PRIVATE" SOLDIERS (4th S. x. 472).—*Private* means a something opposed to *common* or *public*, as a private way, a private opinion, private property, private life. A private room is one sequestered from company. There is a passage in *Cicero, Catil.* i. c. i.—"*Privatus homo dicitur, qui in magistratu non est, ιδιωτης; nam qui magistratum*

gerit, est publicus." A *private person* is one holding no office. So a *private soldier* is one holding no office, either commissioned or non-commissioned, in the army.

Privatus is derived from *privus*, single, individual, they say, but I do not think it is. It is better to derive both the words from *privare*, to take away from; no doubt this word is from an older word *rivare*, akin to the Anglo-Sax. *redfan*, Icel. *riufn*, present tense, *ryf*, to break or *rive*—*abrivare* or *aprivare* might lose the vowel and become *privare*. All these words require to be hunted down; for instance, a *river* is a thing that *rives* or splits two territories, *ribeiro* is Portuguese for a stream, *ripa* the Latin for a bank, the *strip* that borders the water, and the two banks, *ripæ*, stand over against each other, like the two wedges of a *ript* flannel, and so *rivals* stand apart and opposed. Ribbon, rib, raft, rafter, and many more words, all run to one original idea, that of separation by cleaving. The individuality of the thing so cleft comes then to be considered as *abridged* or *private*.

C. A. W.

May Fair.

CURIOUS DUTCH CUSTOM (4th S. x. 448).—This curious and useful custom obtains at Haarlem since the memorable defence of the brave inhabitants during a seven months' siege in 1572 (just at the time of the St. Bartholomew Massacre in France), by the Spaniards under Don Frederico of Toledo, son of the execrable Duke of Alva, of whom it was truly said, "*Mali Corvi, malum Ovum.*"

To have an idea of the atrocities there committed, read Cardinal Bentivoglio's *Historia di Fiandra*, and Wilh. Bandartio Deinsiano's *Descriptio et Figurae Rerum Belgia sub Philippo Secundo, Gubernante Duce Albano*, with many plates "suiting the action to the word"; nothing can be more fiendlike. The emaciated population at length gave in; when, as says Bentivoglio, "*Feece intendere, Federico, a gli Harlemesi, che sperassero meglio di quello c' havevano meritato*,"—and God knows how he kept his word! MR. FAIRHOLT'S observations about this custom are perfectly just.

P. A. L.

"BALLYRAGG" (4th S. x. 459).—*Bullirag*, as I should spell it, means to scold in a loud, overbearing way. Jamieson's *Scot. Dict.*, ed. 1867, gives "*Bullirag*, to rally in a contemptuous way, to abuse one in a hectoring manner"; and the derivation is given, "*Isl. baul, bol, maledictio, and raggia, deferre, to reproach.*" The sub. "*bulliraggie*, a noisy quarrel in which opprobrious epithets are banded," is said to belong to upper Gledsdale.

J. B. MURDOCH.

Glasgow.

THE TEMPLE OF SOLOMON (4th S. x. 470).—I see with surprise that E. C. states that it is alleged,

on the authority of the Freemasons, that the Temple of Solomon was not built with magnificence, as recounted in the Bible. The Freemasons of this country, and I can attest of many other parts of the world, hold the direct contrary of that attributed by E. C., and accept the Biblical statement of the magnificence of the Temple, for which they have great reverence. HYDE CLARKE.

THOMAS RUSSELL (4th S. x. 472).—Thomas Russell, A.B., elected Fellow of New Coll. Oxon, 1780, author of *Sonnets*, &c., was the son of an eminent attorney at Beaminster, in Dorsetshire, where he was born in 1762, and died July 31st, 1788. He lies buried "in the same earth with his lamented mother," at Poorstock, in the same county, where a monument to his memory still exists. See Hutchins's *Dorset*, 3rd edit., vol. ii. pp. 142, 321, 322. C. W. BINGHAM.

ENIGMA (4th S. x. 498).—About 1820 this enigma was almost as fatal to young ladies as tight-lacing. Some person, probably a malignant old bachelor, basely insinuated into the minds of the unfortunate victims the belief that whoever solved this enigma would receive a thousand pounds. I am not aware that any one of them ever succeeded in discovering the city, but I am certain that the gold was never found. R. N. J.

"THE WANDERING JEW" (4th S. x. 491).—A few years ago I remember reading the second legend mentioned at above reference in a different form, although the substance of it was the same, but was differently applied. If I remember rightly, it was spoken of as a verity, in connexion with a discussion on the climatal difference of Europe, and I think it was brought forward as evidence, in reference to the precession and recession of the earth, as accounting for the difference of climate that Europe and the North Polar regions have experienced at different times. Perhaps some of your numerous readers would be good enough to give me the reference to this, as I omitted to make a note of it at the time, and I have forgotten where I read it. EDWARD PARFITT.

Devon and Exeter Institution.

THE BP. OF MANCHESTER AND THE ROCHDALE LIBRARY (4th S. x. 350).—In Townley's *Illustrations of Biblical Literature*, a sketch of the life of Edward Bury, Bishop of Durham, who died in 1345, is given, and from one of the Bishop's works (*Philobiblos*) is quoted a paragraph on the value of books, and although not so ample as the one contributed by MR. PEARSON, the sentiment expressed is very similar:—

"These are teachers," he says, "who instruct us without rod or ferula, without severe expressions or anger, without food or money. When we come to them they are not asleep; when we enquire for them they do not

secrete themselves; when we mistake them they do not complain; if we are ignorant they do not despise us."

R. P.

CHRISTMAS GAMES OF CARDS (4th S. x. 497).—Mr. Bohn, in his Standard Library, published a *Handbook of Games*, containing full directions for All-Fours, Loo, Commerce, Cribbage, and several other old-fashioned card games, including Put, Pope Joan, Brag, Blind Hookey, and others too numerous to mention; any one of which is a better game than Bésique—at least, so thinks

OLD OSWESTRY.

MS. ODES BY COWLEY (4th S. x. 499).—In my copy of Cowley's works the two odes in question are printed under the head of "Verses written on Several Occasions." The edition is folio, London, Henry Herringman, 1668. It appears to have been compiled by T. Sprat, who was what we should call Cowley's literary executor. DIDYMUS.

THOMAS TOWNLEY, 1739 (4th S. x. 412).—Mrs. Townley was, I believe, a daughter of Joshua Paul, Esq., of the co. Carlow, who in 1678 *m.* Mehitable, daughter of Robert Saunders, Esq. I find that Thomas Townley, Esq., of Thomas Court, or Drumruske, co. Cavan, made his will, 25 Sept., 1723, and thereby appointed his *brothers*, Jeffrey Paul, of Rathmoran, co. Carlow, and Laurence Steele, of Rathbride, co. Kildare, together with Hamilton Townley, Esq., of Townley Hall, co. Louth, his trustees and executors. Mr. Townley had one son, *Joshua*, and five daughters; namely, 1, *Mehitable*; 2, *Jane*; 3, *Hannah-Maria*; 4, *Dorcas*; 5, *Abigail*: of these, *Mehitable m.* 1724, *John Lyndon*; *Hannah m.* — Dawson (see *Burke's Peerage*, title, "*Dartrey*"), and had a son, *Thomas Townley Dawson*; and *Abigail m.* Sir Alexander Staples. I do not know whether the other sisters were married. Your correspondent will observe that the names of *Joshua* and *Mehitable*, and, I may add, *Hannah*, given to Mr. Townley's children, were evidently imported from the PAUL family. His "*brother Jeffrey Paul*," named in his will, was Colonel Jeffrey Paul, M.P., who died in 1727, leaving issue by his wife, Miss Christmas; and he was certainly the son of Joshua Paul and Mehitable Saunders. Hamilton Townley, the third trustee, was first cousin of the testator. These particulars I have extracted from a pedigree of the Townleys of Ireland, drawn up by me many years ago.

I quite forget Mr. Dawson's name, but it is to be found in *Lodge's Irish Peerage*, by Archdall, 1789. Y. S. M.

KEATS'S COPY OF "SHAKSPEARE" (4th S. x. 516).—Keats's *Shakspeare*, now in my possession, is, I believe, the reprint of the first folio.

AN ADMIRER OF KEATS.

NOTES ON FLY-LEAVES (4th S. x. 513).—MR. SHARMAN has transcribed one of the best known and most worn sketches of our Elizabethan time, that of the "Auncient Minstrell," in Robert Laneham's famous Kenilworth Letter, 1575. The book must have been reprinted a dozen times; I believe it has been so twice since my edition of it in 1871 for the Ballad Society (*Captain Cox, his Ballads and Books*), at pp. 36-41 of which the sketch of the "Auncient Minstrell" is.

As a fellow-sinner—for didn't I reprint Raleigh's *Lic* in "N. & Q." as an "inedited piece"—I propose to you, Mr. Editor, to confess and repent.

F. J. FURNIVALL.

BUST OF NELL GWYN (4th S. x. 392).—Bagnigge Wells is said to have been the summer residence of Nell Gwyn, and there is some evidence in support of the tradition. I first visited this place of public entertainment in 1828, and from that date to 1840 I was not a stranger within its walls. I have a vivid recollection of the "long room," originally the banqueting room of the old residence in which Nelly frequently entertained Charles II. and the Duke of York with concerts, breakfasts, &c. The room was about eighty feet long, rather narrow in proportion to its height, and with a low ceiling, ornamented at one end. The walls were panelled, and the bust of Nell Gwyn was over an ornamental fireplace. It was in alto-relievo, let deep into a circular cavity of the wall. Old Thorowgood (the proprietor when I first became acquainted with the Wells) used to say it was modelled by Sir Peter Lely; but whether he had any ground for this assertion I know not. It was surrounded by a border composed of flowers and fruit. Both the bust and its circling were coloured after nature. Affixed to the wall on either side of the bust were shields of arms, one blazoning the royal arms of England, and the other the same coat impaled with arms which were imagined to have been those of Nell herself.

The old house was pulled down, and the ground afterwards built upon, in 1841. A graphic account of its demolition may be seen in the *Sunday Times* of that year, but it contains no mention of what became of the bust in question.

I have some clever pencil sketches of the "Wells," drawn by my late friend Mr. Fairholt, shortly before its final doom was carried into execution.

EDWARD F. RIMBAULT.

THE UNSTAMPED PRESS (4th S. x. 367, 415, 474).—When I wrote to "N. & Q." I had before me Routledge's reprint of the *Spectator*, edited by Prof. Morley, and was, therefore, aware that that journal was published until the 6th of December, the date mentioned by your correspondent MEDWEIG. The imposition of the compulsory stamp, as I then stated, immediately put an end to a

number of papers, and although the *Spectator* survived eighteen weeks, I still think that the imposition of the compulsory stamp was the immediate cause of its being ultimately given up, from lost circulation and impaired influence. Sir Richard Steele's words, quoted by your correspondent, I think confirm this impression. With regard to the designation "*Addison's Spectator*," I did not use the term in the sense of ownership, but simply employed the usual style by which it is now known. Addison wrote the first number, which appeared March 1, 1711, Sir Richard Steele the last, Dec. 6, 1712.

While I am writing, let me say, that MR. PATERSON'S note relating to the issue of specimen newspapers in 1855, reminds me of a curious issue in London more than forty years ago. The proprietor of a projected evening paper being desirous of making the public acquainted with its size and form and price, adopted, in order to avoid the cost of the fourpenny impressed stamp, the expedient of filling his specimen number with made up leaders, made up news, made up intelligence, and made up occurrences. Of this dummy newspaper a considerable number of copies were issued. This fourpenny stamp did not of itself, at one period, afford postal privileges; it was necessary that every "cover" in which a newspaper was enclosed should be franked. The cover with which I am most familiar bore the frank "Earl Grey." This system of franking was discontinued about the year 1828. I do not know the date of its commencement. The permissive impressed stamp upon newspapers was abolished the 1st of October, 1870.

JOHN FRANCIS.

It may be interesting to readers and those concerned in researches with regard to this subject, to note that in 1740 newspapers, or a newspaper, appeared at the price of one farthing. For examples, in the Burney Collection of Newspapers, 1740, in the British Museum, are two single leaves, 1, styled *Evening Post*, Aug. 29, 1740, on the heading of which is written, probably by Dr. C. Burney, a note signifying that it was sold for a farthing; 2, *All Alive and Merry, or the London Daily Post*, Nov. 1, 1740, which is likewise inscribed at length in MS. to the effect that, by evading the stamp duty, it was sold for a farthing. These appear to be the *Echoes* of the period. O.

"SENDING HOME" (4th S. x. 443, 455).—Thanks to A. R. and SIR W. F. POLLOCK for their notices of the phrase, "I will send you home," in the sense of "I will walk with (or otherwise accompany) you part of the way." Will any of your other numerous readers kindly inform me whether such use of the word "send," in any of the English counties, is known to them? It may possibly exist among the peasantry, even though discarded by the educated classes.

J. P. J.

GOOD CONDUCT MEDALS FOR BRITISH SOLDIERS. (4th S. x. 427, 477.)—The memorandum CRESCENT proposes to send with reference to the 5th Foot Regimental Medal, will be highly interesting to collectors. He may not have seen the following letter, written on the occasion of an inspecting officer calling upon the officer commanding the regiment, to explain by what authority the medal was permitted to be worn:—

“Horse Guards, 30th June, 1832.

It is considered highly desirable that both officers and soldiers, under all circumstances, be taught to expect professional honours from the sovereign alone. Yet, as the explanation afforded by Lieut.-Col. Sutherland shows that the order in question is dispensed under the most laudable regulations, and has been productive of the best effects during the long period since its original establishment in the regiment, Lord Hill has been induced to recommend to the King to give the Royal authority of the confirmation and continuance of this regimental badge of distinction. J. Macdonald, Adj. Genl.”

Since the institution of “The Long Service and Good Conduct” for the Army, regimental medals have been discontinued. BELFAST.

I have in my collection a copper good-conduct medal agreeing with the description given by CRESCENT, but having the addition, “REVIVED, APR^l 23, 1805” under the George and Dragon.

SAM. SHAW.

Andover.

I have one of these medals, of the first class described, *i.e.*, the one for seven years' good conduct. It is of copper, with remains of gilding, diameter, one inch and three eighths. *Ob.* St George and the Dragon, and on a scroll, “*QUO FATA VOCANT.*” *Reverse:* “Vth Foot MERIT. March the 10th, 1767,” surrounded by a laurel wreath. The medal was got from an old man living near Moira, close to Lough Neagh; he had no history about it.

W. H. PATTERSON.

Belfast.

SKULL SUPERSTITIONS (4th S. x. 183, 436, 509.)—There is a similar legend about a skull at Rufford, Lancashire: perhaps some of your correspondents in the neighbourhood of Rufford or Ormskirk might give some account of it.

WILFRID OF GALWAY.

SCOTTISH TERRITORIAL BARONIES (4th S. x. 329, 397, 439, 481.)—ESPEDARE makes Baron (territorial) and Laird synonymous. I think they were not necessarily so. A Laird was not a Baron (territorial) unless he was Laird of a Barony. Pursuing my former illustration, I should say Bradwardine was a territorial Baron, while Balmawhapple and Killancureit were merely Lairds.

ESPEDARE deals with Latin designations, but I must remind him that the subject-matter of this discussion originated with “certain family histories” (p. 329), written in English; and I repeat

that in Scotland the word “Baron” was not generally used as applied to a Nobleman. Sir George Mackenzie of Rosehaugh, writing in 1680, pointedly says, “Barrons whom We call Lords.”

W. M.

Edinburgh.

“**ROY'S WIFE OF ALDIVALLOCH**” (4th S. ix. 507; x. 38.)—I send herewith a cutting from a newspaper, of January, 1860, which I think may be worthy of preservation in “N. & Q.” with reference to the above well-known and popular old song:—

“**THE ROYS OF ALDIVALLOCH.**—The *Banffshire Journal* records the death of Margaret Roy, aged seventy-four years, at Auldvalloch, in the Cabrach, Banffshire. ‘Deceased was the last descendant of the Roys of Auldvalloch resident in their native glen, where they have been a name and a family for many generations. The poll lists for the years 1694-95 contain the names of the different branches of the Roys; and the following entry is on the parish register of Cabrach—viz. “On the 21st of February, 1727, John Roy, lawful son to Thomas Roy, in Auldvalloch, was married to Isabella, daughter of Alistair Stewart, sometime residenter in Cabrach.” They had been previously contracted upon the 28th of January. This is the couple that gave rise to the well-known song. The authorship of the song is usually ascribed to Mrs. Grant of Carron, a native of Aberlour, a parish on the banks of the Spey, in this county. If we may credit, however, the local tradition in the Cabrach, Mrs. Grant has only the merit of introducing the song to public notice. The tradition in the district is that the song was composed shortly after the marriage, which it will be seen was celebrated in 1727, eighteen years before Mrs. Grant was born. An old lady, who died in the Cabrach a short time ago, and who was born about the year 1730, was well acquainted with Roy and his wife, and she used to relate that the person who wrote the original song was a shoemaker, who, at the time of the marriage, resided in the neighbourhood of Auldvalloch. Though the deceased Margaret Roy is the last of the race in the parish of Cabrach, we understand she has a sister living, who is married to a farmer in the parish of Towie, and also a brother, who is married and has a family, resident in Strathdon.”

J. L.

MOSSMAN FAMILY (4th S. x. 392, 438.)—I regret I cannot answer C. S. K.'s query. I have applied to the representative of this family in Edinburgh, but he cannot afford any definite information. I should, however, say that the probability is against the jeweller of James V. being Jonet King's husband; he was more likely to be father-in-law to her. James V. died in 1542; the charter is dated in February, 1570, about thirty years after the King's decease, and the ratification is procured in 1581, or forty years subsequent to his death.

SETH WAIT.

THE FOUR WHITE KINGS (4th S. x. 30, 119, 455.)—A *Prophecy of the White King and Dreadfull Dead-man explained, &c.* By William Lilly, Student in Astrology. London, &c., 1644; also in *Monarchy or No Monarchy in England. Grebner his Prophecy concerning Charles son of Charles,*

his Greatness, Victories, Conquests, &c. By William Lilly, Student in Astrology. London, &c., 1651; *A Prophecy of the White King, wrote by Ambrose Merlin 900 years since, concerning Charles the late King.* Lilly says:—

"The occasion of the Prophets calling him *White King* was this, the Kings of England antiently did wear the day of their *Coronation purple clothes*, being a colour only fit for Kings, bothe Queen Elizabeth, King James, and all their Ancestors did wear that colour the day of their *Coronation* as any may perceive by the *Records of the Wardrobs*; contrary unto this custome, and led unto it by the indirect and fallall advise of *William Laud Archbishop of Canterbury*, hee was perswaded to apparell himself the day of his *Coronation* in a *White Garment*; there were some dehorted him from wearing the white apparell, but hee obstinately refused their Counsell. *Canterbury* would have it as an apparell representing the King's innocency, or I know not what other superstitious devise of his. And of this there is no question to be made, myselfe though not ocularly seeing him that day, yet have had it related verbally by above twenty whose eyes beheld it, one or two were workmen that caried his Majesty apparell that day, so that I challenge al the men upon earth living, to deny his wearing *White Apparell* that day of his *Coronation*," &c.

T. W. W. S.

ACCENT (4th S. x. 346, 396.)—I would like to tell MR. KEANE that in the United States, at least here in New York, we say *interesting, contemplate, ordinary, temporary, temporarily*; and not *interesting, contemplate, &c.*

ALICE THACHER.

New York.

THE WORKS OF BURNS (4th S. x. 387, 456.)—Of course the edition of 1798 could not have been published under the superintendence of Burns himself. The poet died on Thursday, July 21st, 1796.

In 1790 appeared the first edition, in two volumes, the size being post 8vo. In 1793 came the "second edition" (in two vols.), "considerably enlarged," and in 1794 was issued "a new edition, considerably enlarged," being the third. Burns overlooked the printing of this, the last edition issued in his lifetime. I don't think it has any differences to speak of from the one of 1793. In 1797, 1798 and 1800, Creech of Edinburgh, the publisher of all the foregoing, put forth "new editions," which are merely reprints of that of 1794. In 1800, Dr. Currie first published his edition of the *Life and Works*, in which many pieces were printed for the first time.

Glasgow.

J. B. MURDOCH.

THE STAMFORD MERCURY (4th S. x. 294, 357, 475.)—Harrod, in his *History of Stamford*, 1785, vol. 2, p. 459 (note E), mentions the *Stamford Mercury*, but in rather a general way, as follows:—

"News-papers had their origin in the last century

during the time of the republic; I have part of one of that æra by me.

"The first *Stamford* paper was a *quarto* like *Lloyd's*, but less, and of only four pages, being three half pence price.

"Our first printers were *Thomson* and *Bailey*, who set up a press in a house on the western side of upper *St. Martin's*, where *Miss Mottrams* reside, but the corporation offering them their freedom on condition that they printed their official papers gratis, for a certain time, they came into the borough and took the last house north-west in the beast market, where *Mrs. Tattiwell* now dwells.

"As *News* comes from the four quarters of the globe, the word itself is by some supposed to be a composition of the initial letters of North, East, West, and South."

D. C. E.

South Bersted, Bognor.

Although the age of the *Lincoln, Rutland, and Stamford Mercury* has on several occasions been under discussion in "N. & Q.," I have never seen any statement on the subject put forth by its proprietors. The paper of Friday, November 22nd, 1872, is No. 9266, volume 177. If, therefore, we reckon the age of the paper by the number of yearly volumes, or by weekly numbers, we obtain the same date, 1695, as the year in which the paper is alleged to have been commenced. But the *Lincoln, Rutland, and Stamford Mercury* of Friday, October 21, 1796, is No. 3423, volume 65. By what method, then, have 5843 weekly numbers, or 112 yearly volumes, been added in the space of seventy-six years? If 65 yearly volumes only had appeared to 1796, the paper was commenced in 1731; or if we reckon by the weekly numbers (3423), we again obtain 1731 as the year in which the paper originated. Further, the *Stamford Mercury* of Thursday, March 21, 1765, "to be continued weekly," is No. 1745. The number of weekly publications (1745) again points to 1731 as the year in which the paper was first brought out. I therefore come to the conclusion, that the present paper was commenced in 1731, and that the *Stamford Mercury* in existence prior to that date was a distinct newspaper.

WILLIAM RAYNER.

Hampstead Road.

SLOPING OF CHURCH FLOORS (4th S. x. 429, 477.)—St. David's Cathedral is, probably, the most striking example of this. The floor of the nave and its aisles slopes very considerably from west upwards to east.

O.

EPPING HUNT (4th S. x. 373, 399, 460, 478.)—I am well aware of the existence of the hunt on Easter Monday, having attended it myself,—but the point I wish to arrive at is whether it was ever attended in state by the Lord Mayor and Corporation. An occasional notice in the newspapers sometimes revives the tradition, but (with the exception of the verses from Tom D'Urfey) I have never seen anything like a record of it. The

point is well worth establishing, for the benefit of future local historians; and it was intended, if possible, to mention more about it in a new edition of the *Guide to Epping Forest*. WALTHEOF.

O'HAGAN FAMILY (4th S. x. 432, 479.)—The Rev. George Hill, the present librarian of the Queen's College, Belfast, published a pamphlet some years ago on *The Stewarts of Ballintog*; the pamphlet is now out of print, but if your correspondent could get access to a copy, he would probably find the information he desires concerning the Stewarts and their intermarriages with other local families. The other northern family of O'Hagan, that of Tullahog, in the county of Tyrone, is mentioned at some length in the appendix of the Rev. C. P. Meehan's *Fate and Fortunes of Hugh O'Neill, Earl of Tyrone, and Rory O'Donel, Earl of Tyrconnel*, 2nd edition, Dublin, 1870.

W. H. PATTERSON.

Belfast.

JOHN BLAKISTON (4th S. x. 329, 398, 479.)—MR. E. CUNINGHAME, in his article, p. 329, says that the widow of Blakiston, one of King Charles the First's judges, "received a considerable grant of money, probably for the unflinching aid he [Blakiston] gave on the trial." On p. 398 I contradicted this, pointing out—proving, as I hold—by a quotation from the *Journals of the House of Commons*, that the grant was made to the wife and children of John Blakiston in recompense for "his losses and sufferings" during the war, at the hands of the Earl of Newcastle and Sir William Widdrington. A correspondent, E. C., says (p. 479), "MR. PEACOCK does not give the real reason why the widow of Blakiston, the regicide, received a donation." When MR. E. CUNINGHAME wrote, he only thought that *probably* the money was paid for judicial services. E. C. is now certain that the cause assigned in the *Commons Journals* is not the real reason. I have always been in the habit of regarding statements made in those records as among the most trustworthy evidences that can be produced on historical questions. It is to me just as inconceivable a thing that the gentlemen who formed the English House of Commons in 1649 should deliberately and wilfully have assigned a false reason for a grant of money, as it is that their successors, who sat at Westminster in 1872, should have been guilty of a similar falsehood. As, however, E. C. tells your readers quite positively that I do "not give the real reason," I am bound to assume that he is in possession of contemporary evidence of such a nature as to convict the Commons of England of 1649 of falsehood, and me of misplaced confidence. Such information, as bearing on the trustworthiness of most important national records, will be, when produced, of the utmost value, as historical students of all kinds and classes are in the habit of using these docu-

ments without hesitation. I must therefore urge upon him, in the interests of historical literature, that he should at once make public the facts in his possession which prove the House of Commons to have assigned reasons for their grant which were not the true ones.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"NOT LOST, BUT GONE BEFORE" (4th S. v., viii., ix. *passim*.)—In Stallingborough Church, Lincolnshire, are two fine alabaster effigies of Sir Edward Ayscoghe and his lady, with fourteen children (two of them in a curious double cradle), carved on the front of the tomb. On it appears the inscription—

"Præmissi non amissi, 1612."

On the same tomb is the name Edouardus Ayscoghe, and next it, "Anagram, Gaudes (io) charus Deo." Was it usual at that date to place anagrams on a tomb? PELAGIUS.

MINIATURE PORTRAIT OF THE EARL OF ROCHESTER (4th S. x. 392, 438.)—It may serve to confirm JAYDEE'S suggestion that the portrait in question, signed "D. L.," with a date, is by David Loggan, if I state that several works of his bear like signatures, *e. g.*, a portrait of a gentleman, belonging to Mr. H. Porter, signed "D. L. 1676"; a portrait of Dr. T. Willis, belonging to the Rev. Dr. Wellesley, signed and dated "166—"; a portrait of a gentleman, signed "D. L. 1684," belonging to Mr. J. E. Nightingale. All these were in the Special Exhibition of Portrait Miniatures at South Kensington Museum, June, 1865. O.

DE BURGH FAMILY (4th S. x. 258, 418, 480.)—Although Elizabeth (de Clare), widow of Roger d'Amory, directed in her will that her body should be "enterre a les soeres Menuresses hors de Algate en Loundres" (Nichols's *Royal Wills*), it would seem that her wishes were not carried out. At least, Weever (*Fun. Mon.*, 544) under "Ware" Church, co. Herts,* has preserved this inscription:—

"Hic iacent Rogerus Damory Baro tempore Edwardi secundi, et Elizabetha tertia filia Gilberti Clare comitis Glocestrie et Johanne vxoris eius filie Edwardi primi vocate Johann. de Acris. . . ."

JOHN A. C. VINCENT.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mottos for Monuments; or, Epitaphs Selected for Study or Application. By F. and M. A. Palliser. Illustrated with Designs by Flaxman and others. (Murray.)

Is a cheerful-looking volume, printed in Edinburgh, and published in London, we have here about a hundred and fifty pages of verse and prose, selected from grave authors or taken from actual epitaphs, and suitable for applica-

* See also Sandford, 142; Salmon's *Hertfordshire*, 247, and Chauncy's *Hertfordshire*, 212.

tion as monumental records. The result is a collection of beautiful and solemn truths. For brevity may be noticed Albert Dürer's epitaph at Nuremberg, "Emigravit." Some are so graceful as to be excelled only by the illustrations, particularly those that come from the finely-interpreting hand of Flaxman.

The Works of Alexander Pope. New edition, including several hundred Unpublished Letters and New Materials. Collected in part by the late Right Hon. John Wilson Croker, with Introduction and Notes by Rev. Whitwell Elwin. With Portraits and other Illustrations. Vol. VIII. Correspondence, Vol. III. (Murray.)

This new volume of Mr. Elwin's exhaustive and admirable edition of Pope contains above four hundred letters, of which some three hundred and fifty are printed for the first time. These go far to prove what we were prepared to find when we heard that a scholar and critic like Mr. Elwin, with his strong moral sense of right and wrong, had undertaken a life of Pope, and an edition of his works—namely, that the Golden Image which former editors and biographers of the poet had set up had not only feet, but something more than feet, of clay. After the revelations made by the late Mr. Dilke in the *Athenæum*, it was clear that any future editor of Pope—whatever his love for the poet, truth had stronger claims upon him—would have an unthankful task. So it has proved at present we suspect with Mr. Elwin. But let him go on in the same honest spirit, and we venture to believe that the time is not far distant when the good services which he has rendered to letters by the work before us will be unreservedly acknowledged.

MR. THOMAS has resigned the Honorary Secretaryship of the Camden Society, an office which he has held for upwards of thirty-four years, during which the Society has issued about a hundred and ten volumes, illustrative of our political, ecclesiastical, and literary history. Mr. Alfred Kingston, of the Public Record Office, succeeds Mr. Thomas. The selection of a gentleman so well fitted by his official experience and peculiar studies for the secretaryship, augurs well for the continued success and unimpaired usefulness of the Camden Society.

MR. JOHN HOLLAND.—It is with deep regret that we have to record the death of this amiable gentleman, which took place on Saturday, Dec. 28, 1872, at the ripe age of seventy-nine. Mr. Holland was well known and greatly beloved in Sheffield, where his personal worth and literary abilities had made him many friends—the associate of James Montgomery, James Everett, Ebenezer Elliott, and others. He was the author of about thirty works; those best known are *The Psalmists of Britain*, 2 vols., 1843, and *Memoirs of the Life and Writings of James Montgomery*, 7 vols., 1854-6. Mr. Holland (under the signature of J. H.) had been a valued contributor to "N. & Q." since its commencement.

The British Museum is closed from the 1st to the 8th inst., both days inclusive.

Notices to Correspondents.

F. A. E.—*The information can easily be procured at the Daily News Office.*

MR. F. A. EDWARDS writes:—"Sir William Mure (4th S. x. 412, 501.)—I am much obliged to Mr. Jas. Hogg for his kind offer, but as I can obtain the book he refers to, I have no need to trouble him."

F. J. F. has our best thanks for all the trouble he has taken: "*Nec me pudet; futuri nescire quod nesciam.*"

NOVAVILLA'S verses and argument defend the wrong man. The "Death of Nelson" was not written by Dibdin, but by the late S. J. Arnold, and was first sung in the opera called *The Americans*, by Braham, as Wilmot (1811).

J. P. H.—Mrs. Baddeley's *Memoirs* have a few facts, but fiction predominates.

J. M.—*Fairy changelings* have often been noticed, in collections of popular superstitions.

X.—*The song of "John Dory"* dates from the sixteenth century. See Mr. W. Chappell's *Popular Music of the Olden Time*, p. 67.

J. H. suggests that Pope's line—

"Man never is, but always to be blest," ought to be—

"Man never is, but *always* to be blest."

We are content with the line as Pope wrote and left it.

THE LATE WILLIAM SIDNEY GIBSON, F.S.A.—A Newcastle correspondent writes as follows:—"A brass mural tablet has recently been placed by Miss Gibson within the church of St. Peter, Newcastle-on-Tyne, in remembrance of her brother, the late Mr. William Sidney Gibson, F.S.A., the 'historian of Tynemouth Priory,' whose death was announced in 'N. & Q.' 14th January, 1871. Mr. Gibson's remains rest within the precincts of Tynemouth Priory, the history of which he had furnished in two well-known volumes."

T. W. WEBB.—*The book is the first edition of Camden's Remains Concerning Britain.*

MAKROCHEIR.—*The particulars required are, Essay on Musical Intervals and Harmonies, 12mo., 1835, 5s., Law.*

T. F. T. DYER.—Whitsun Tryste Fair.—See "N. & Q." 4th S. x. 259.

W. A. B. C.—*Narrative of Five Years' Residence at Nepal, by F. Smith, 2 vols. post 8vo., 1852, 21s., Colburn; and Journey to Nepal, by L. Oulphart, 12mo. 1852, 2s. 6d., Murray.*

C. MASON.—For Paddington: Bread and Cheese Lands, vide "N. & Q." 3rd S. ii. 68.

G. C., Ex. Coll., Oxon.—*Folk-lore about apple-trees will be found in "N. & Q." 1st S. iv. 309; v. 148; and 2nd S. i. 386.*

WM. L. (Litchford).—*We do not remember to have received any communication from you on the subject.*

X.—*The proverb, "When Adam delved, and Eve span," was a common proverb in the fourteenth century. Consult "N. & Q." 3rd S. vii. 279, 331; xi. 192, 323, 420, 486; xii. 18, 73; 4th S. ix. 415, 476, 517.*

MEDEA.—*Miniature Portrait.*—See "N. & Q." 4th S. x. 392, 438; xi. 27.

A. P. S. (Arts' Club).—"Gutta cavat," &c. See "N. & Q." 4th S. ix., Index; x. 76.

F. C. P.—*The pedigree furnished by you, and alluded to in your letter, has been inserted in our columns; it is the last communication on the subject. See 4th S. x. 458.*

NOTICE.

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.

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

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LONDON, SATURDAY, JANUARY 11, 1873.

CONTENTS. — N^o 263.

NOTES :—Mrs. Browning's Dog "Flush," 29—The Idylls of the King : an Allegory, 30—The Isle of Thanet—Ancient Irish Relic, 31—Westminster Hall—A Questionable Title : the late Judge Maule, 32—Tombstone Inscriptions—Red Hair and Diminutive Stature—Hours in the House of Commons—Popular Sayings—Palindrome—Female Education, 33—Old Customs illustrated in the *Soldra*, 34.

QUERIES :—An Irish Poet—Scrope and Grosvenor Controversy—Medieval Artists in Ivory, 34—Rev. John Chichester—Shakspeare Folios—Memoirs of R. B. Sheridan, the Dramatist—Post-Office History—Richard Oldcastle—"Childe Harold"—Byndale's first 8vo. Edition of the New Testament—"Jack Spindle"—"Hobblers," 35—Nicene Creed—Mary Queen of Scots—Weston, Earl of Portland—"Quodding"—"Want," as a Name for the Mole—Nursery Rhyme—"To see a lady of such grace"—Dürer's Etchings—Coats of Arms—Sapote of Elton, co. Hunts—Doddsley's "Fugitive Pieces"—The Escorial—"Holy Lane," 36—Martial's Translators—Gregorio Leti—Kings of Connaught—Kriebel's first Christmas Eve—Sparkling Champagne, 37.

REPLIES :—The Metre of "In Memoriam," 37—The "Heaf," 38—Arrangement of Books in the Seventeenth Century, 40—Dum(b)founder or Dum(b)foundered—Caspian Sea—Harmonious Accident—John Gorton—Izaak Walton, 41—Latin Abbreviations—Wedding Anniversaries—A Mistletoe Mystery—Ancient Bernaise Custom—Baptism repeated before Marriage—"Prognostic"—"Register of Burials in Woollen"—"Humphry Clinker," 42—Notation of Ancient Rolls of Account—Missals in use at Canterbury in the Eleventh Century—"A little grounde"—Rev. John Courtney—"From Birkenhead into Hilbre"—Friends' Burial-Grounds, 43—The Debt to Nature—Tennyson's "Gareth and Lynette," 44—After Culloden—Charles I. and Cromwell—Hunter's Moon—"Man Proposes"—The Choice of Books—The De Quinceis, Earls of Winton, 45—Philistinism—Nelson Memorial Kings—"Clean and I"—Cairngorm Crystals—"Cheat not yourselves," &c.—"Not lost, but gone before," 46—Mac Lachlan's Cairn, 47.

Notes on Books, &c.

Dates.

MRS. BROWNING'S DOG "FLUSH."

If Mr. Darwin's dogs are in the habit of turning aside their blushing faces, on being plied with tit-bits, they must be singular samples of their race. My own experience of dog-demeanour at table, like that of FILMA, is of a contrary character. I have the warmest affection and respect for dogs, and am even not far from endorsing the Frenchman's dictum, that "Ce qu'il y a de mieux dans l'homme, c'est le chien." But backwardness in "asking for more" is not a virtue I should attribute to them generically. That they sometimes display a capricious delicacy of appetite is undeniable, but would not be worth dwelling on here, if it did not enable me to revive the memory of a dog famous in song. I allude to Mrs. Browning's dog, Flush. It was my privilege to keep up a correspondence with that lady during a period of many years, and Flush's name found frequent mention in her letters. On one occasion she had expressed her regret at his growing plumpness, and I suppose I must have been cruel enough to suggest starvation as a remedy, for her next letter opens with an indignant protest :—

"Starve Flush ! Starve Flush ! My dear Mr. Westwood, what are you thinking of ! And besides, if the crime were lawful and possible, I deny the necessity. He is fat, certainly—but he has been fatter ; as I say, some-

times, with a sigh of sentiment—he has been fatter, and he may therefore become thinner. And then he does not eat after the manner of dogs. I never saw a dog with such a ladylike appetite, nor knew of one by tradition. To eat two small biscuits in succession is generally more than he is inclined to do. When he has meat it is only once a day, and it must be so particularly well cut up and offered to him on a fork, and he is so subtly discriminative as to differences between boiled mutton and roast mutton, and roast chicken and boiled chicken, that often he walks away in disdain, and 'will have none of it.' He makes a point, indeed, of taking his share of my muffin and of my coffee, and a whole queen's-cake when he can get it ; but it is a peculiar royalty of his to pretend to be indifferent even to these ; to refuse them when offered to him—to refuse them once, twice, and thrice—only to keep his eye on them that they should not vanish from the room, by any means, as it is his intention to have them at last. My father is quite vexed with me sometimes, and given to declare that I have instructed Flush in the 'art of giving himself airs,' and otherwise that no dog in the world could be, of his own accord and instinct, so like a woman. But I never did so instruct him. The 'airs' came, as the wind blows. He surprises me, just as he surprises other people—and more, because I see more of him. His sensibility on the matter of vanity strikes me most amusingly. To be dressed up in necklaces and a turban is an excessive pleasure to him ; and to have the glory of eating everything that he sees me eat, is to be glorious indeed. Because I offered him cream-cheese on a bit of toast, and *forgot the salt*, he refused at once. It was Bedreddin and the unsalted cheese-cake over again. And this, although he hates salt, and is conscious of his hatred of salt ;—but his honour was in the salt, according to his view of the question, and he insisted on its being properly administered. Now tell me if Flush's notion of honour, and the modern world's, are not much on a par. In fact, he thought I intended, by my omission, to place him *below the salt*.

"My nearest approach to starving Flush (to come to an end of the subject) is to give general instructions to the servant who helps him to his dinner, 'not to *press* him to eat.' I know he ought not to be fat—I know it too well—and his father being, according to Miss Mitford's account, '*square*,' at this moment, there is an hereditary reason for fear. So he is not to be '*pressed*'—and, in the meantime, with all the incipient fatness, he is as light as a jump, and as quick of spirits as ever, and quite well.

"April, 1845."

In a later letter she says :—

"May I tell you I have 'lost and won' poor Flush again, and that I had to compound with the thieves and pay six guineas, in order to recover him, much as I did last year—besides the tears, the tears ! And when he came home he *began to cry*. His heart was full, like my own. Nobody knows, except you and me, and those who have experienced the like affections, what it is to love a dog and lose it. Grant the love, and the loss is imaginable ; but I complain of the fact that people, who will not, or cannot grant the love, set about 'wondering how one is not ashamed to make such a fuss for a dog !' As if love (whether of dogs or man) must not have the same quick sense of sorrow ! For my part, my eyelids have swelled and reddened both for the sake of lost dogs and birds—and I do not feel particularly ashamed of it. For Flush, who loves me to the height and depth of the capacity of his own nature, if I did not love *him*, I could love nothing. Besides, Flush has a *soul* to love. Do you not believe that dogs have souls ! I am thinking of

writing a treatise on the subject, after the manner of Plato's famous one."

And again:—

"The only time, almost, that Flush and I quarrel seriously, is when I have, as happens sometimes, a parcel of new books to undo and look at. He likes the undoing of the parcel, being abundantly curious; but to see me absorbed in what he takes to be admiration for the new books is a different matter, and makes him superlatively jealous. I have two long ears flapping into my face immediately from the pillow over my head, in serious appeal. Poor Flushie! The *point* of this fact is, that when I read old books, he does not care."

I cannot refrain from giving the conclusion of this letter, though it is apart from the subject:—

"I am thinking—lifting up my pen—what I can write which is likely to be interesting to you. After all, I come to chaos and silence, and even odd night, it is growing so dark. I live in London, and to be sure, and except for the glory of it, I might live in a desert—so profound is my solitude, and so complete my isolation from things and persons without. I lie all day, and day after day, on this sofa, and my windows do not even look into the street. To abuse myself with a vain deceit of rural life, I have had ivy planted in a box—and it has flourished and spread over one window, and strikes against the glass, with a little stroke from the thicker leaves, when the wind blows at all briskly. Then I think of forests and groves . . . it is my triumph, when the leaves strike the window-pane. And this is not to sound like a lament. Books and thoughts and dreams (too consciously dreamed, however, for me—the illusion of them has almost passed) and domestic tenderness can and ought to leave nobody lamenting. Also God's wisdom, deeply steeped in His Love, is . . . as far as we can stretch out our hands."

Our chief King Poet still reigns, in spite of disloyalty, but our chief Queen Poet, from the beginning of years, was taken from us when that tender, noble, heroic life beat its last beat.

One farewell word to Flush. His early life was a sequestered one, but he saw much of men and things, after his mistress's marriage—went to Paris, Rome, and Florence, wagged his tail in "Casa Guidi Windows," had one or two perilous adventures—lost his coat, and became a dreadful guy in the warm climate; but lived to an advanced old age, and was beloved and honoured to the end. Here is his epitaph, written in his youth:—

"Of thee it shall be said,
This dog watched beside a bed
Day and night unwearily—
Watched within a curtained room,
Where no sunshine brake the gloom,
Round the sick and dreary.

Roses, gathered for a vase,
In that chamber died apace,
Beam and breeze resigning—
This dog only, waited on,
Knowing that, when light is gone,
Love remains for shining.

Other dogs in thymy dew
Tracked the hares and followed through
Sunny moor or meadow—
This dog only, crept and crept
Next a languid cheek that slept,
Sharing in the shadow.

And if one or two quick tears
Dropped upon his glossy ears,
Or a sigh came double—
Up he sprang in eager haste,
Fawning, fondling, breathing fast
In a tender trouble.

* * * * *

Therefore to this dog will I,
Tenderly, not scornfully,
Render praise and favour:
With my hand upon his head
Is my benediction said,
Therefore, and for ever."

T. WESTWOOD.

Brussels.

[References to biographical particulars of Mrs. Elizabeth Barrett Browning are given in "N. & Q.," 3rd S. ix. 155, 248.]

THE IDYLLS OF THE KING: AN ALLEGORY.

Having lately read afresh *The Idylls of the King*, according to the order in which their author has finally arranged them, I wish to record an impression which this more complete study of the epic has left upon my mind, as it may not have similarly affected others. It appears to me that *The Idylls* contain an allegorical meaning, not discoverable perhaps in the mediæval legends on which the poem is founded. I have no knowledge whether the Laureate intended, or would allow, that what his poetry has suggested to me is any other than a freak of my own imagination. Certainly, I never caught the same idea from dipping into the rough pages, out of which Tennyson has culled so much smooth and beautiful verse. As the poem stands, I accept it as an allegory, symbolizing Christ in an age of chivalry, and dressed in heroic character.

First, we have the blameless king, gathering around a table certain knights, who pledge themselves to exterminate heathenism and restore Christianity. The birth of Arthur has been mysterious and out of the common course of nature, thereby making his succession a disputed claim. His lofty purpose and demeanour are what gain him allegiance and respect. Moreover, it is the sword, and not the word, which his followers are to use for the conversion of the infidel: but this is in harmony with the chivalry of the period, and with the heroic instead of the Christian standard.

I look upon the Round Table as symbolic of that table in an upper chamber in Jerusalem, at which the *sacramentum* was administered, which bound the knights to the service of their Master; just as the apostles were bound to obey Arthur, as they sat with him at the Round Table in Camelot. If the apostles all forsook Christ and fled, so did the followers of Arthur disappoint their leader, and break their covenant with him. Arthur, again, was wedded to a faithless wife; and, to carry out the symbolism, I regard Guinevere as

typifying the Church, which has never remained wholly faithful.

Pursuing the parallel, we have the death of King Arthur, who, when his wound has healed, shall come again; and in that first written, and (as I think) most beautiful of all the Idylls, "The passing of Arthur," I recognize in the three queens, who accompanied the king in the barge across the lake, the two Marys with Salome, who came early in the morning to the sepulchre to anoint the precious corpse.

I have so much reverence for a mind like Tennyson's, which I believe to be actuated by a much higher influence than the love of large editions with their pecuniary results, that I do not intrude the question—perhaps unanswerable—whether there was such a design as I have indicated in his long and laborious composition. It is quite possible that "the Isaiah of the nineteenth century," as I have heard our Laureate called, may have involuntarily given this shadowy meaning to his poem. At any rate, I am satisfied with one result. The blameless king is to me the most insipid character in all *The Idylls*, whereby it is made evident, that the highest stretch of thought cannot invent an heroic competitor with the Christian Founder. Infinitely more interesting, with all his faults and repentances, is David, the hero king, than Arthur, with all his moonlight virtue; and I draw the gratifying conclusion, that the perfect example of human life exhibited by Christ is final, and beyond the reach of all rivalry or even approach.

ALFRED GATTY, D.D.

THE ISLE OF THANET.

"Who has heard of a marsh at Deal? Even those who advocate Deal, as Halley, are obliged to admit that all there is firm and dry ground, and are driven to the conjecture (not supported by any evidence), that the coast in that part *might* have totally altered its character since the time of Cæsar."—T. Lewin on the "Landing of Cæsar," *Archæologia*, xxxix. 313.

MR. G. LONG, who ably advocates Deal, also overlooks the existence of the great estuary which, in Cæsar's time, probably divided Thanet from the mainland. And the ex-emperor, Napoleon, following other writers, discusses the question of Cæsar's landing-place and inland expedition, as if the relations of sea and land were precisely the same as now. On the other hand, evidence abundant and varied exists to show that there was really a great estuary, and that Richborough, if not actually an island, was on one side washed by the sea, and on the other bounded by a watery morass. T. Lewis, in his *History and Antiquities of Tenet* (1724; 2nd ed., 1736), and John Batteley in his *Antiquitates Rutupinæ* (2nd ed., Oxoniæ, 1745), who had each seen the first edition of the other's work, make this highly probable, showing from ancient writers, maps of the island, and modern

appearances, that the sea flowed in at Northmuth, between Reculver and Thanet, and by Ebbsfleet, and running up the levels by Stourmouth, Wingham, Fordwich, went to Canterbury and beyond. They quote, among other writers, the venerable Beda, who (*circa* A.D. 700) observed that the estuary was much decayed, or lessened, in his time, and that that part of it which came in from the sea at Northmuth was then reduced to about three stadia, "whereas," says Lewis, "eyesight informs us that it had been above an English mile in breadth." And from other early authors and evidences, writes Batteley, "satis abundanter demonstratum esse spero Haroldi classem inter insulam Tanatim, Britannicæ Continentem tenuisse cursum" (p. 12). And some old monkish writer speaks of "Insula rotunda Tanatos *quam circuit unda*," a description hardly applicable within the last three centuries. Another great authority, who well knew the features of the country, W. Boys, F.S.A., the historian of Sandwich, Richborough, &c. (Canterbury, 1792), says Richborough was an island, and the tract of marsh land lying between Thanet and Walmer was the bed of Portus Rutupinus, and probably covered with the sea at the time the Romans were in this country, no remains of that people being found anywhere in the levels, but abundantly on the rising ground above them. Furthermore, sea-shells of recent date have been found within the site of the estuary, as by Mr. Prestwich at Wear-farm, near Reculver, and oyster-shells close to Richborough, and I have seen recent shells dug up elsewhere, as at Ebbsfleet. The Astronomer Royal, in his masterly Essay on the place of Cæsar's landing, concedes the probable existence of the estuary in Cæsar's time; and in the recently published Geological (Ordnance) Map, its bounds are clearly marked, comprising Minster, Ash, Stourmouth and Sarr marshes, with Fordwich level, &c.

FRANCIS J. LEACHMAN.

Skirbeck, Boston.

ANCIENT IRISH RELIC.

Some years since I purchased a very curious relic or ornament, which was found by a man while digging a grave in the old churchyard of St. Donard's, Maghera, near Dundrum, co. Down. It is composed of bronze, and is oval in shape, five inches three-quarters in length, by five inches broad, rather broader at the lower end, and contains a representation of the Crucifixion; the background is composed of diamond-shaped figures, filled in with white and blue enamel alternately; on the left of the cross and in the background are two Roman soldiers on horseback, and on the right are three foot soldiers, one of whom is in the act of piercing the Saviour's side with a spear, and the blood issuing from the wound is represented by red

enamel, and fills three of the diamond-shaped spaces. Immediately around the foot of the cross are three women weeping; a "death's-head and cross-bones" is placed at the foot of the cross, and the usual word, *Inri*, is on a scroll at the head of it. The whole tabula is surrounded by two borders of beads, the outer of beads and a chain or vacant space, and the ground between these two borders is occupied by a wreath of flowers, lilies, and others which seem to be honeysuckle, and wild roses, with the spaces filled in with blue and white enamel. At the top of the badge, and just over the head of the cross, and attached to the outside edge of all, is a leaf-like projection, an inch every way, having a square hole in it, evidently for the purpose of suspending the badge by, and at the reverse or bottom of the badge is a similar projection, but somewhat larger in size, but having been broken off, has at some former time been mended in a very rude manner, by means of a large rivet, so that I am unable to say whether there was originally a hole in it, same as the upper projection.

It is supposed that the old churchyard of St. Donard's was the burying-place of the Knights Templars, who, at the time of John De Courcy, inhabited the Castle of Dundrum, two miles from St. Donard's Chappel. And this breastplate or badge was looked on by the man who sold it to me as belonging to one of these knights (Archdall, in his *Monasticon*, mentions St. Donard's Chappel). Perhaps some of your Irish correspondents could throw some light as to the origin of the relic, as to the use of it, and by whom worn. I intend to have it photographed, when I will send you a copy, which will give you a better idea of the form of the figures than a description would.

W. J. PIGOTT.

Dundrum House, Clough, co. Down, Ireland.

WESTMINSTER HALL.—I find that Mr. E. Foss, who wrote what is by far the best history of the uses to which Westminster Hall has been put, apart from its architectural character, and has thereby supplied one of the most interesting chapters of English archaeology (see "The Legal History of Westminster Hall," in *Old London*: John Murray, 1867), omitted to note, or had not met with a fact which may be acceptable to your readers. A note to *A Tour in London*, &c., by M. Grosley, translated by T. Nugent, 1772, vol. ii. p. 167, states that—

"When the Chancellor passes through Westminster Hall, he stops opposite to each Court, each curtain (separating the court from the hall) is withdrawn, and he salutes the judges, who rise and pay him the same compliment."

This was a stately interchange of courtesies, which must have been very impressive, and is well worthy of the thoughts of artists. All your readers

will recollect that even from the twelfth century high courts of law were held in this hall, the *Magnum Bancum* being at the upper end, where the steps now are. Here the Chancellor sat in his Marble Chair, which was afterwards (*cir.* 1400) covered over by the Courts of Chancery on the right, and King's Bench on the left; these divided the space between them, and were, until a comparatively recent period, mere open platforms raised above the floor of the hall. There is a curious print representing the interior of the hall, *cir.* 1735, and entitled "Law is a Bottomless Pit," which shows this arrangement, and groups of loiterers on the floor of the hall; overhead hang the captured banners of Blenheim, with Louis XIV.'s badge, a sun; others with three crescents, and one with two crossed scimitars. The Court of Common Pleas was on the right side of the building, likewise open. This arrangement serves to explain the note of M. Grosley's commentator, cited above.

O.

A QUESTIONABLE TITLE: THE LATE JUDGE MAULE.—There used to be a tradition afloat in Westminster Hall that Mr. Justice Maule had always steadily refused to undergo the honour of knighthood, and that he remained plain Mr. Maule to the last; and this tradition seemed to be borne out by the fact that under his armorial bearings in Lincoln's Inn Hall, he is described merely as the Hon. William Henry Maule; though by a curious anomaly, the heraldic artist has placed a knight's helmet, facing and open, over the shield.

But in the title-page to the *Memoirs* of his Early Life, recently edited by his niece, Mrs. Leathley (Bentley, 1872), he is described as the Hon. Sir William Henry Maule; and this induced the writer of this note to look a little further into the matter.

In Dod's *Peerage*, &c., for 1857, the judge is described as "The Hon. Sir William Henry Maule; kt. bach., creat. 1839," the year in which he was appointed a Baron of the Exchequer; though he afterwards migrated to the Common Pleas.

He is described in the same way in the obituary of the *Gentleman's Magazine* for 1858, in the January of which year he died.

And he is constantly so described in Manning & Granger's *Common Pleas Reports*, in the list of judges who sat during each term. This seems to be the strongest piece of evidence on the subject, inasmuch as the late Serjeant Manning, who was known to be a man of scrupulous accuracy, was a contemporary of the judge's, and was likely to be acquainted with the professional gossip on the subject.

As the fact clearly belonged to the class of entirely "useless knowledge," as Lord Houghton lately expressed it, the writer was determined to trace it

to the fountain-head; and he accordingly called in the aid of an heraldic friend, who kindly undertook to make the requisite search; the result of which is that, neither in the Herald's College, nor in the Lord Chamberlain's Office, is there any record of William Henry Maule having been knighted.

CCCXI.

TOMBSTONE INSCRIPTIONS.—In the churchyard of the old parish church of Horton, Northumberland, I noticed a peculiarity in style, which I have not seen elsewhere. I give one, *in extenso*, as an example:—

"Here lieth the body of | Thomas Rewell | who died 10th April 1743 | aged 79 years. | My wife Ann lies at my | right hand, who died May | 16th 1763 aged 89 years."

The same expression, "At my right hand," marks several other epitaphs in the same "God's acre," and I made a note of it for "N. & Q."

GEORGE LLOYD.

Bedlington.

RED HAIR AND DIMINUTIVE STATURE.—In Bebel's *Collection of Proverbs*, to which I have already referred (4th S. x. 471), I find the following, which must have been prevalent in Germany when Bebel wrote in 1512,—

"Raro breves humiles vidi rufosque fideles."

Can there be any truth in this, that "the short in stature are naturally proud, and the red-haired untrustworthy"? Do such mental qualifications depend on these external appearances? The Highlanders are red-haired, but their attachment to the head of their clan and to the Stuart cause must surely be sufficient to disprove the truth of the latter part of this proverb. I find in a collection of proverbs, by Michael Neander (Lips. 1590), another reference to redness, as if that colour was subject to peculiar qualities,—

"Sub rubeâ pelle non est aliquis sine felle."

In Italy they have the following proverb in regard to red hair:—

"Capelli rossi, o tutto foco o tutto mosci."

("Red hairs, either all fire or all softness.") They say also:—

"Faccia senza colore, o bugiardo o traditore."

("Face without colour, either a liar or a traitor.") Proverbs are thought to be the concentrated essence of truth. Are we to regard all our red-haired friends in the light that these proverbs represent them? Still worse is the following:—

"Poca barba e men colore, sotto il ciel non è il peggiore."

("Little beard and less colour, under the heaven there is nothing worse.") Can any of your correspondents illustrate these strange proverbs by examples?

C. T. RAMAGE.

HOURS IN THE HOUSE OF COMMONS.—John

Chamberlayne F.R.S., in his *Magnæ Britannicæ Notitia*, 1708, at p. 119, says:—

"After Dinner the Parliament ordinarily assembles not, tho' many times they continue sitting long in the Afternoon, and sometimes after Candle-light."

JOSIAH MILLER.

Newark.

POPULAR SAYINGS.—The two following seem to be borrowed from Tertullian, who died A.D. 222:—

1. "Written as with a sunbeam."—"Aje jam, quod ad Thessalonicenses ipsius solis radio putem scriptum."—*De Resurrectione Carnis*, cap. xlvii.

2. "He who fights and runs away,
Lives to fight another day."

("Qui fugiebat, rursus præliabitur.")—*De Fugâ in Persecutione*, cap. x. The latter is attributed to Demosthenes, who when twitted with having "shown the white feather" in the battle of Charonæa, used to reply,—*Ἀνκὲ ὁ φεύγων πάλιν μαχίσεται.*

EDMUND TEW, M.A.

[See *Familiar Quotations* for variations of the latter saying in Erasmus (*Apophthegms*, translated by Udall, 1542), Butler (*Hudibras*, p. iii. canto 3), Ray's *History of the Rebellion*, 1752, *The Art of Poetry on a new Plan*, 1761. It occurs also in Scarron, and in the *Satyre Menippée*. The Greek version is ascribed to Menander, in Dübner's edition of his *Fragments*, in Didot's *Bibliotheca Græca*.]

PALINDROME.—A word, verse, or sentence, that is the same when read backwards or forwards, as in the following

PALINDROMIC ENIGMA.

First find out a word that doth silence proclaim,
And that backwards and forwards is always the } Mum-
same;

Then next you must find a feminine name
That backwards and forwards is always the } Anna-
same;

An act or a writing on parchment whose name
Both backwards and forwards is always the } Deed.
same;

A fruit that is rare whose botanical name
Read backwards and forwards is always the } Anana.
same;

A note used in music which time doth proclaim,
And backwards and forwards is always the } Minim
same;

Their initials connected a title will frame
That is justly the due of the fair married dame,
Which backwards and forwards is always the } MADAM.
same.

P. E.

FEMALE EDUCATION towards the close of the last century does not seem to have made favourable progress, when it is compared with that which was to be had cheaply at the beginning. For example, in a volume of *Letters to Pupils after Leaving School*, Miss Palmer, of Hendon, implores her girls who have gone from under her wing, not to persist in calling Tuesday, *Chevsday*, nor to speak of the Morning Dew as the *Morning Jew*.

The anxious governess pays one of her ex-pupils (Miss Anne Robertson) a singular compliment:—

“The highest encomium I can pay to your innocence is to say that, at the age of nineteen, you have been laudably engaged, at your leisure hours, in directing the amusements, assisting at the feasts, or adjusting, perhaps for a dance, the dress of your little schoolfellows.”

As good reading for young ladies, Miss Palmer recommended Dr. Gregory's *Legacy* and Mrs. Chapone. Most people admired the exaltation of piety and virtue in Dr. Gregory's bequest to his daughters, and still more the lessons drawn from experience and so tenderly and sensibly enforced by Mrs. Chapone. Ed.

OLD CUSTOMS ILLUSTRATED IN THE OLD DRAMA.—The following passages are taken from *The Female Rebellion*, a tragi-comedy. The date of this play has been assigned to the latter part of the reign of Charles II.:—

1. I know good dancing is as prevalent with a Lady as Love-powder.

2. Dancers heels have a kind of humble Rhetoric, such as his was, who, for want of hands, drew his petition with his toes.

3. Pray, what news have you from the rumpers, those History pedlars, and edition of Pybottom, whose whole Volumns be but half-sheets, yet are as long a working into a chaos, as the Creation was a getting out of one; they cannot have anything in 'em, for they are all out-sides, and are sold about the streets as Purslane, at a penny a leaf (upon which folio's their scriblers, like Catterpillars, live); but are had at the Coffee houses at their true value for nothing.

4. That those Jurys shall have a Toleration to Hoyle together in blew ribbands, who will credit none of Queens evidence but witnesses of Fortune.”

X.

Queries.

AN IRISH POET.—That the scorching clime of the East is not inimical to the cultivation of the Muses, the evidence is before me in a huge pile of poetical works from the Indian press; and I would now ask the assistance of “N. & Q.” to unveil the author of a small volume, without title, published at Calcutta towards the end of the last, or beginning of the present century. It commences with the *Departure*, written on board the “Fitzwilliam” Indiaman, in 1790, ending with the date Fatty Ghur, 1796, on page 104. To interest your readers in my subject, I must tell them that he appears to have been a young Irishman, running over with enthusiasm for the Poet Hayley, to visit whom he says he left the Green Isle on an express journey to Earham, for the purpose of obtaining “a sight of the greatest poet and most enlightened writer of the living world,” in which he was disappointed by Mr. Hayley's absence abroad. His Quixotic expedition among strangers led him into innumerable extravagant irregularities which hastened his ruin, as being too young to guard against the allurements of folly; it also drew upon him the frowns of

maternal displeasure, and probably banishment to the East. He further tells us that he published a few copies of a trifling poetical pamphlet with a dedication to the idol of his worship, which drew forth the following amiable epistle:—

“Sir,—There is a warm sincerity in the praises of youth, which, tho' we are conscious they exceed our merit, still render them pleasing to an ingenuous mind: allow me, therefore, to return you thanks for the elegant little volume which I have just received, and for the various compliments which your partial enthusiasm has so liberally bestowed on Sir, your highly flattered and obedient servant, W. HAYLEY.

“Earham, 25th August, 1788.”

Hayley appears to have been a favourite in the East, for I find there were two of his dramas reprinted at Calcutta about the period; and I ask if the poet has anywhere recorded the incident and name of his gushing admirer, who was evidently a military officer in the service of the East India Company. A. G.

[This is one of the later productions of Eyles Irwin, who as early as 1783, had published *Occasional Epistles to Mr. Hayley*. Mr. Irwin was born of Irish parents at Calcutta; was sent to England at a tender age, and received his education at Mr. Rose's Academy at Chiswick. He was for many years connected with the civil establishment of the East India Company at Madras. Soon after the restoration of the country to the Nabob, Mr. Irwin returned to Europe; and in 1781 published his best work, *A Series of Adventures in the Course of a Voyage up the Red Sea, on the Coasts of Arabia and Egypt; and of a Route through the Deserts of Thebais, in the year 1777*. With a Supplement of *a Voyage from Venice to Latichea, and of a Route through the Deserts of Arabia by Aleppo, Bagdad, and the Tygris to Busrah, in the years 1780-1*. This work passed through three editions; the best is that of 1787, 2 vols. 8vo. In 1792 he was appointed one of a committee for the regulation of the Company's affairs in China, whence he returned to England in 1794, where he passed the remainder of his days in retirement, and devoted chiefly to literary pursuits. He died at Clifton on August 12, 1817, in his seventieth year. There is a memoir of his early life in the *European Magazine*, xv. 179, with a portrait. Consult also the *Gentleman's Magazine*, lxxxviii. (pt. 1.) p. 93, and the *Annual Biography and Obituary*, 1818, ii. 221—236.]

SCROOPE AND GROSVENOR CONTROVERSY.—Where can I find a good account of the Scroope and Grosvenor Controversy, in the latter part of the fourteenth century, the names of the commissioners, &c.?
J. B. R.

MEDIAEVAL ARTISTS IN IVORY.—I was much struck, in reading Mr. Maskell's introduction to his *Catalogue of Ivories in the South Kensington Museum* (Chapman & Hall, 1872), to see it stated that only one piece of ivory exists the name of the carver of which is known. This is a pax of the fourteenth century, in the British Museum, with the name of Jehan Nicolle incised upon it. The name of one other carver is on record, though his works are unknown, viz., Jean Lebraellier, carver to Charles V. of France, and mentioned in the inventory of that monarch as having executed “deux

grans tableaux d'ivoire des troys Maries." It is just possible that some of your correspondents may know of other inscribed ivories, or the names of carvers in mediæval inventories. I shall be glad to hear of such examples. JOHN PIGGOT, JUN.

REV. JOHN CHICHESTER.—Robert Maxwell of Fiumbrogue, co. Down, Esq., married Jane, daughter of the Rev. John Chichester. I cannot discover Mr. Chichester's name in *Lodge* (ed. 1789). I want to know his wife's name and their parents. I suppose he was one of the Devonshire Baronet's family. Can any of your correspondents enlighten me? Y. S. M.

SHAKSPEARE FOLIOS.—Is there any positive test, besides that of paper and type, to distinguish the first folio from the reprint? Can you give me some idea of the price of the reprint? D.

MEMOIRS OF R. B. SHERIDAN, THE DRAMATIST.—Where is the *Memoir of Sheridan*, written by Leigh Hunt, to be found? It is referred to as "a slight sketch," in the life of the dramatist, by G. G. S., prefixed to Bohn's edition of *Sheridan's Dramatic Works* (1864), and likewise published separately. Perhaps some one may also know who G. G. S. is? I may mention that I have discovered that another of the less known, yet valuable, *Memoirs of Sheridan*, viz., that written by Professor Smyth, of Cambridge, and referred to by G. G. S., was printed at Leeds, for private circulation, in 1840. RALPH RICHARDSON.

Edinburgh.

[The Biographical and Critical Sketch of R. B. Sheridan, by Leigh Hunt, is prefixed to Sheridan's *Dramatic Works*, published by Moxon in 1846. G. G. S. is Mr. Sigmond.]

POST-OFFICE HISTORY.—I want information on the following points:—1. Where shall I find an account of the very earliest records of the Post-Office as an establishment? 2. Who was the first Postmaster-General on record? 3. Reference to a work or works bearing on the early rise and progress of the Post-Office Department? T.

[Consult the following work, published by Sampson Low & Co. in 1864: *Her Majesty's Mails: an Historical and Descriptive Account of the British Post-Office; together with an Appendix.* By William Lewins. Also the historical notices of the Post-Office in "N. & Q.," 1st S. iii. 6, 27, 62, 186, 266, 308; vii. 3; viii. 8; xi. 42; xii. 185, 255; 3rd S. iv. 247, 355. An epitome of Mr. Lewins's valuable work appeared in the *City Press* of August 12 and 26, 1865; see also that of May 15, 1869. The first postmaster in England was Sir Thomas Randolph, A.D. 1581. The office was regulated by 12 Charles II. c. 35 (1660), which was repealed by 9 Anne, c. 10 (June 1, 1711). This act ordered the establishment of one postmaster-general, to be made and constituted by letters patent under the great seal.]

RICHARD OLDCASTLE.—Who was the wife of Sir Richard Oldcastle, and mother of Sir John Oldcastle, Lord Cobham?

What was the name of the second wife of Lord Cobham? Lady Cobham was his third wife.

Of what family was Katherine, first wife of Lord Cobham?

Was the only child of Sir John Oldcastle and Lady Cobham (who died young) named John or Joan?

Did Matilda Oldcastle, youngest daughter of Lord Cobham by his wife Katherine, marry Roger or Richard Clitheroe? If Roger, had she a son Richard? The forfeited lands of Lord Cobham were granted to Thomas Brook and Richard Cliderowe, as trustees for his widow. I wish to know whether this Richard was son or husband of Matilda Oldcastle.

Answers to any of these queries will greatly oblige. HERMENTRUDE.

"CHILDE HAROLD."—Is the following passage, descriptive of the sea, an original idea of the noble author, or can it be found in any Latin or Greek writer?—

"Time writes no wrinkles on thine azure brow,

Such as Creation's dawn beheld, thou rollest now."

Canto 4, stanza clxxxii.

JOHN PICKFORD, M.A.

Newbourne Rectory, near Woodbridge.

TYNDALE'S FIRST 8VO. EDITION OF THE NEWE TESTAMENTE.—Is there any copy extant, said to have been printed at the Wittenberg Press in 1525? MEDEA.

[The New Testament in English, translated by William Tyndale, 1525 or 1526, is a small 8vo., and no doubt printed at Worms by Peter Schoeffer, as shown by Mr. Fry in the Introduction to his fac-simile edition. See also "N. & Q.," 1st S. ii. 174; viii. 219, 277. Of this edition, heretofore considered the first, two copies, both imperfect, are all that are at present known. The most perfect, wanting only the title, was the Harleian copy; subsequently it passed into the possession of Joseph Ames, at whose sale it was purchased by Mr. John White for 15l. 14s. 6d., and was sold by him for 20l. to Dr. Gifford, who bequeathed it to the trustees of the Baptist College, Bristol. The other copy, very imperfect, was discovered by the Rev. Dr. Cotton in the library of the chapter of St. Paul's. See Bohn's *Lowndes*, p. 2611.]

"JACK SPINDLE."—Can any one inform me where the character of "Jack Spindle" is to be found? C. E. R.

Liverpool.

"HOBBLERS."—The men who let out small boats for hire at Douglas, Isle of Man, are called *hobblers*. Why are they thus called? Has *hobbler* any connexion with *hoveller*, a corruption of the Danish word *overlever*? MILL.

[Hobblers, or rather Hovellers, is a term applied to the light boats at Deal, Dover, and other parts, which are always on the watch to run out, at the first signal, to land passengers. The word was in great request during the preparations for resisting the Spanish Armada. Minshew derives the word "hobbler" from the French *hober*; an old word, meaning to move to and fro, to be stirring up and down. Bailey interprets the word

"men who by their tenure were obliged to maintain a little light Nag for the certifying any invasion towards the sea-side." Consult "N. & Q." 1st S. vi. 588; 2nd S. v. 99.]

NICENE CREED.—Can any satisfactory explanation be given of the omission of the word "holy" from the article about the Catholic Church in our Prayer Book version of the Nicene Creed? The old Latin Service Books had "unam SANCTAM Catholicam et Apostolicam Ecclesiam," and so I find it in the Latin Prayer Book of 1560, and also in a Latin version of 1680. Nevertheless, in the Order for the Holy Communion in the English Book of Common Prayer of 1549, in that of 1552, and in all subsequent English versions, the word "holy" is not found. It is as difficult to suppose it an *accidental omission* in the English Prayer Book as to imagine any other cause. The Nicene Creed, in the original, is remarkable for expressing the *four notes* of the Church on which so much has been written on various sides by controversialists and divines.

JOHN MACLEAN.

Hammersmith.

[In the *Liber Precum Publicarum Ecclesie Anglicanæ*, 1369, edited by Dr. Bright, Professor of Ecclesiastical History at Oxford, and the Rev. P. G. Medd, vicar of Barnes, occurs simply this passage in the rendering of the Nicene Creed: "Et unam Catholicam et Apostolicam Ecclesiam."]

MARY QUEEN OF SCOTS.—When Mary was confined at Chartley under Sir Amias Paulet, it is said that she employed a brewer who supplied the castle (*i. e.* Chartley) to receive her letters from Gifford on the Babington and other business, and that this brewer went by the name of "the honest man." *Vide* letter, State-Paper Office, Paulet to Walsingham, June 29, 1586, of which I have only an extract. Query—1. What was the brewer's name? and, 2. Where did he reside?

Mr. Froude, in his History, says he was a Burton brewer. Does he mean Burton near Stafford?

T. WHITEHEAD.

Burton-upon-Trent.

WESTON, EARL OF PORTLAND.—Thomas Weston, the last Earl of Portland, died in 1688. He must have outlived his brother Benjamin Weston, whom Dugdale describes as his heir presumptive in 1676. When did Benjamin die, and when did the Countess of Anglesey, Benjamin's wife, die?

C. W.

"QUODDLING."—What is the derivation of this word, and what instances are there of its use? I have only seen it used once, by Stillington, in *Origines Sacre*, p. 406, ed. 1675:—

"The duck quoddling into a pool."

W. G.

"WANT," AS A NAME FOR THE MOLE.—What is the origin and proper meaning of this word, and the Anglo-Saxon *wand*? It is used in all our western counties.

R. C. A. PRIOR.

Union Club.

NURSERY RHYME.—

"The King of France, with 14,000 men,
Marched up the hill and then
Marched down again."

Of which French king was the above rhyme written?
CHINGSWELL.

[Other versions read 20,000 and 40,000 men. This nursery rhyme has been applied to Henri IV., King of France. See Howell's *Familiar Letters*, book i. sect. 1, and "N. & Q." 2nd S. xii. 482, 3rd S. ii. 476.]

"To see a lady of such grace,
With such an air, and such a face,
So slatternly, is shocking;
* * * * *
And learn to mend your stocking."

Where can I find the above? DON.

DÜRER'S ETCHINGS.—Where can I obtain cheap and faithful copies (either lithographs or photographs) of A. Dürer's "Melancholia," and "Knight and Death"? A long search in London print-shops has elicited nothing. Some have been published in the *Gazette des Beaux Arts*. Are the two wanted included in that work, and if so, in what number shall I find them?
PELAGIUS.

COATS OF ARMS.—I want those for Smith of Kent, and Richardson of Warwickshire. The last Smith lived at Maidstone in the last century, and Richardson at Coleshill.
S. P. A.

SAPCOTE OF ELTON, CO. HUNTS.—In the Visitation pedigree of Sapcote of Elton, co. Huntingdon, the eldest co-heiress of one branch is said to have married Henry Sapcote of Bracebridge, co. Lincoln; but the descent of this Henry is not recorded. If, as may be presumed, he was of the Elton family, I should be glad to know in what way he was descended therefrom. Sapcote Molineux, the son of another co-heiress, is described in the Visitation of Notts (Harl. Soc.) as "suspensus apud London." What was his crime?
J. H. C.

DODSLEY'S "FUGITIVE PIECES."—Can you give me any information about this curious book? The full title is *Fugitive Pieces on Various Subjects by several Authors*, two vols. Printed for J. Dodsley, 1765. The authors of some of the essays are named, but the majority of the papers (and those the most singular) are anonymous. It is difficult to understand on what principle they were collected, if, indeed, they had ever appeared before.

H. A. B.

THE ESCURIAL.—It has been stated in the English press that the celebrated pictures had been removed from the Escorial; but the Paris *Moniteur des Arts* of the 18th Oct. says that it contained three Raphaels, two Leonardis, six Titians, &c. Which statement is correct?
DON.

"HOLY LANE."—In what town or towns of England did a street exist, *temp.* Eliz. or Jac. I., called Holy or Holly Lane?
GENEALOGICUS.

MARTIAL'S TRANSLATORS.—Some time ago I inquired in "N. & Q." for some explanation of this passage in Hag's rendering of Martial, xii. 49 :—

"Thou master of Tête de Mouton,
Thou Calverly of high renown."

No reply has appeared. From the context it would seem as if the renowned Calverly were an educator of female youth. Another query I wish to put refers to Oldham's version of Ep. i. 119 :—

"In Cornhill, where you often go,
Hard by th' Exchange, there is, you know,
A shop of rhyme, where you may see
The posts all clad in poetry;
There H— lives, of high renown,
The noted'st Tory in the town."

Who was this noted Tory bookseller ?

MAKROCHEIR.

GREGORIO LETI.—"N. & Q." has already, more than once, been questioned and has answered respecting this most untrustworthy historian, whose *Teatro Britannico* has been lately affording me considerable amusement.

There is one favourable point in his character, which neither his Biographers nor critics appear to me to have sufficiently adverted to, viz., a tolerant spirit, in which he anticipated his times. Driven from Geneva by Turretin and his school, because, according to his own account, he could not accept their doctrine of "Particular redemption," and receiving but little mercy here at the hands of Charles II., whom, however, he does not scruple to conciliate by unblushing flattery, he everywhere pleads for religious toleration, and most impartially condemns the cruel persecutions of the age, whether inflicted by Protestant or Roman Catholic hands.

What is the interpretation of the letters, with which his name is followed, in his Dedications ? "Gregorio Leti, H. D. R. D. C. B. A. D. S. R. A. D. C. F. D. S. C. W. BINGHAM.

KINGS OF CONNAUGHT.—Can any one refer me to a history or genealogy of the above ? Who and what were they ? T. E. S.

KRIEBEL'S FIRST CHRISTMAS EVE.—A picture by Kriebel of Dresden, representing the Virgin weary and exhausted, leaning on the arm of her espoused husband, when "there was no room for them in the inn," was exhibited at the Dublin Exhibition of 1865. A very nice full page engraving from it appeared in the 1866 Christmas number of the *Illustrated News*. Has this touching and interesting picture been engraved elsewhere, or photographed ? If so, where may it be bought ? J. E. S.

SPARKLING CHAMPAGNE.—The vineyards of Champagne are as old as any in France, perhaps ; but it is only in modern times, I believe, that sparkling champagne first came into use. Can you

furnish the date and the name of the discoverer or inventor ? N—D.

[In the seventeenth century there was in the Abbey of St. Peter, Hautvilliers, Champagne, a monk, named Perignon. He had charge of the abbey vineyards, he superintended the making of the abbey wine, and he levied the eleventh barrel on all winemakers within the abbey district. One result of his many experiments with grapes was "sparkling Champagne." The abbey inmates long kept it to themselves, but large samples were sent up to Louis XIV., in whose reign *liqueurs* were also invented for a monarch who needed something stronger than wine and less fiery than spirits. Sparkling Champagne slowly made its way into the outer world. In the middle of the last century, it was to be seen only on the tables of the wealthy. A hundred years ago, Moët and Chandon ventured to make six thousand bottles in one year. Now, a hundred and fifty thousand dozen bottles are corked annually by the firm carried on under those names. The cork was also invented by Perignon, who died at an advanced age, in the year 1715.]

Replies.

THE METRE OF "IN MEMORIAM."

(4th S. x. 293, 338, 403.)

In the series of sacred poems entitled *The Temple*, by George Herbert, there is a piece called "The Temper" the metre of which is nearly the same as that of *In Memoriam*. The first verse is as follows :—

"It cannot be. Where is that mighty joy
Which just now took up all my heart ?
Lord, if thou must needs use thy dart,
Save that, and me, or sin for both destroy."

In *The Synagogue*, by Christopher Harvey, first published in 1640, and which is usually printed as an appendix to George Herbert's *Temple*, there is a poem, under the head of "The Epiphany," the metre of which is exactly the same as that of *In Memoriam*. It begins thus :—

"Great, without controversy great,
They that do know it will confess
The mystery of godliness ;
Whereof the Gospel doth intreat."

It has several times been asked in "N. & Q.," to whom does Tennyson refer in the following stanza of *In Memoriam* :—

"I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things" ?

Longfellow, Dante, and others have been mentioned ; but will you allow me to suggest that the allusion is to George Herbert ?

There are numerous passages in *The Temple* clearly conveying the sense indicated, such as, e.g., the following :—

"Then shall those powers, which work for grief,
Enter thy pay,
And day by day
Labour thy praise and my relief ;
With care and courage building me,
Till I reach heav'n, and much more thee."

(Last verse of one of the poems called "Affliction.")

"Man, ere he is aware,
Hath put together a solemnity,
And drest his hearse, while he hath breath
As yet to spare.
Yet, Lord, instruct us so to die,
That all these dyings may be life in death."
(*Last verse of poem headed "Mortification."*)

"Lord, mend, or rather make us ; one creation
Will not suffice our turn :
Except thou make us daily, we shall spurn
Our own salvation."
(*From poem entitled "Giddiness."*)

There are many other quotations I could give of a similar character ; but, as I presume that *The Temple* is within reach of most of your readers, I will not farther intrude upon your space in this respect.

To support my view, however, I would beg to point out the frequent coincidences of expression and idea which exist between *In Memoriam* and *The Temple* ; showing, as I think, that Tennyson must have deeply studied *The Temple* before writing *In Memoriam* :—

FROM "THE TEMPLE."

"Immortal Love, author of this great frame,
Sprung from that beauty which can never fade,
How hath man parcell'd out thy glorious Name,
And thrown it on that dust which thou hast made.

While mortal love doth all the title gain ;
Which siding with invention, they together
Bear all the sway, possessing heart and brain
(Thy workmanship), and give thee share in neither."
(*Poem on "Love."*)

"My God hath promis'd ; He is just."
(*Poem of "The Discharge."*)

"Dig not for woe
In times to come ; for it will grow."
(*"The Discharge."*)

"This is but tuning of my breasts,
To make the music better."
(*"The Temper."*)

"Now he is
* * * * *
A sick toss'd vessel, dashing on each thing ;
Nay his own shelf ;
My God, I mean myself."
(*"Misery."*)

"Sorrow hath chang'd its note."
(*"Joseph's Coat."*)

"What doth this noise of thoughts within my heart ?
* * * * *

Humble obedience near the door doth stand."
(*"The Family."*)

"While those to spirits refin'd, at door attend
Dispatches from their friend."
(*"The Holy Communion."*)

"If it be his once, all is well."
(*"The Discharge."*)

"East and West touch, the poles do kiss,"
(*"The Search."*)

FROM "IN MEMORIAM."

"Strong Son of God, immortal Love,
* * * * *
Thine are these orbs of light and shade ;
Thou madest Life in man and brute ;

Thou madest Death ; and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust :
Thou madest man * * * * *

And thou hast made him : thou art just.
* * * * *

A beam in darkness : let it grow.
* * * * *

That mind and soul, according well,
May make one music as before.

For merit lives from man to man,
And not from man, O Lord, to thee."

(All the above from the introduction to *In Memoriam*.)

"Or has the shock, so harshly given,
Confused me like the unhappy bark

That strikes by night a craggy shelf,
And staggers blindly ere she sink ?
And stunn'd me from my power to think,
And all my knowledge of myself."

(Canto xvi.)

"And one is sad ; her note is changed."
(Canto xxi.)

"But when the heart is full of din,
And doubt beside the portal waits."
(Canto xciii.)

"Love is and was my Lord and King,
And in his presence I attend
To hear the tidings of my friend,
Which every hour his couriers bring."
(Canto cxxv.)

"And whispers to the worlds of space,
In the deep night, that all is well."
(Canto cxxv.)

"And East and West, without a breath,
Mixt their dim lights."
(Canto xciv.)

I could also refer to passages in *Lyra Apostolica* and in *The Christian Year*, which have evidently suggested certain lines and stanzas in *In Memoriam*.
J. W. W.

THE "HEAF."

(4th S. x. 201, 317, 423, 441.)

For fear of occupying too much space I did not repeat, but mentioned in a condensed way, an appeal against the extinction of this word, &c., which I had made in the locality where it seemed of most interest and of most use, and where so many could either verify or confute my assertions with regard to local words, names, and customs. It was when I had heard of no objectors, but had received encouragement from friends whose opinion, on all sides of the question, gave me confidence, four months after, that I asked a place for the word in "N. & Q.," giving the date of the former paper in the *Carlisle Journal*.

As W. B. says I have advanced nothing to show that *heaf* is not a variation of *heath*, as he holds, and tries to show by examples, &c., it may be better for me to give all I know about the word to "N. & Q.," but I must decline further controversy.

It will be seen that the objections of this writer have been anticipated—nearly all.

Whatever changes may be made from *th* to *v* in other counties near, we have none in Cumberland and Westmorland, but from *th* to *d* invariably, according to Danish analogy. Fader and moder, Dan., differ little from our fadder and mudder; other is here *udder*, together is *togidder*, with its *wid*; even *green withs* are *widdies*, or *wuddies*—for there is a variation towards the Scottish border. In Dr. Gibson's amusing *Folk-Speech of Cumberland, Widdup Wud*, the scene of *Bobby Banks's Bodderment*, I have no doubt is Wythop, near Bassenthwaite.

I know there are heath and common-rights in many southern parishes; I have walked through the New Forest, and heard a good deal of its old rights, and there are "notably Danish districts" there, as W. B. says; but I do not admit his argument that because they have not the word *heaf* it cannot be the Danish word with which it so thoroughly accords, radically and idiomatically; and that because the South has *heath* we must also have it.

The varied influence to which almost every portion of Southern England has been subjected, during the ages while our fells have stood in complete isolation, ought to be considered as setting aside any parallel between them, as to conservative power over old words, customs, &c. Besides, where the land of a parish is in few hands, and the heath, or common, bears a small proportion to its acreage, and is easily accessible, the sheep attended by a shepherd, and moved about at his will, till all is eaten up, can have no scope for forming or maintaining a local attachment, as in the solitudes where they are not meddled with. If any naturalist had noticed this peculiarity in the sheep of the South, the wonder would have been greater that the word is not known by which their place is here designated.

I am glad of the testimony of CUMBRIA, showing the extreme tenacity and sensitiveness of sheep in keeping to their own heaf, and also the definite sense in which the word *heaf* is used, properly, in exact contrast to the wide indefinite idea conveyed by *heath*, as applied to waste land. It is thus intelligible why the *stay-at-home* disposition of the sheep already *heafed* is worth advertising, and paying a higher price for. But the new term, *heath-going sheep*, if taken according to the usual meaning of words, might deter purchasers by its vagueness; and by such analogies as *sea-going vessels*, *ocean-going steamers*, and other compounds including the *infinite*, might suggest doubts of where such sheep would be found.

It may be difficult to convey to a stranger, thinking of uniformity between southern and northern portions of England, an idea of our boundless sheep-ranges, unless he should have

stood and looked from the top of Helvellyn or Cross Fell; if so, and he can recall the dark tumultuous wastes stretching away to the horizon on every side, he will have an idea of the undivided fell-pastures of several parishes (from the first of these heights he will see little else), but not of the numbers of interests and flocks there mingled—at large, yet separate—nor of the extent to which this instinct of the sheep is calculated on, as one of the safeguards of such property.

From the paper of April 26th.—It is probable that this word was never known beyond the Fells of these counties; there is no trace of such a term in Lincolnshire, where many of the same Northern names and words prevail; but the features of the country are so different from those of our counties, that the one might require to use words relating to the land and the other to the sea; so that, if colonized in a great measure by the same people, a divergence in speech might be caused which would be increased by the surroundings of each.* In Carlisle little seems to be known of the heaf. Anderson has never named, or perhaps known of it; and where its usefulness and antiquity are undoubted, it has hardly been seen in print. Even in the *Shepherd's Guide*—a book compiled by a practical farmer some years ago, for the use of the people of these fells, who speak of the *heaf* where their sheep pasture every day—I see that to avoid writing the doubtful word, this line of circumlocution is adopted—"that part of the fell on which his sheep usually go." And in this way, the earlier diffusion of education, than in some counties, may have tended to its suppression, and may have rendered it difficult for glossarists or strangers to gain information from persons acquainted with the word. I think I have somewhere read that Sir Walter Scott, who had met with it in Northumberland, thought *heaf* might be a corruption of *hope*, Dan. and Islandic, a shelter, which enters into the names of so many places there. But why, if it was the same, it should have been so corrupted, while Dryhope and Swinhope, Hartshope, Stanhope, and Kilhope, and many others, retain their transparent purity of sound and sense, does not appear. Some have thought it connected with *heve*, A.S. and Dan. and Islandic for elevation; and some with *hæved*,

* In writing this I had in my mind the words of Thomas Carlyle on hearing the name of the Scandinavian river-demon, applied to the first majestic wave of the sea, advancing up one of the northern tidal rivers—I think the Humber or the Trent. He says in one of his books—"When I heard the boatmen shout, 'The Eigre is coming!' it seemed like turning up the peak of a submerged world." Lincoln has this word, which has since been made excellent use of, and much better known, by Miss Ingelow in her *Ballad on the High Tide at Lincoln*. But we have it not, because we have not the thing; nor has Lincoln the *heaf*, because it has not the Fells, to which the term belongs.

and all the words in these tongues for head, as if an unenclosed pasture must necessarily be the crown or head of a parish, which may be otherwise, though it is mostly on high ground that sheep are pastured, and this word used. Others have thought that *heaf* must be from some word denoting *having*, *possession*, and that is one part of its meaning. But the latest supposition, and the most hostile and degrading, is that it is a corruption of *heath*. This seems to have come in with the influence of railways and southern travellers in our district, and the hearing and reading, by our own people, of our fells as *mountains*, and of their pastoral slopes as *heaths*, as southern people call them.

It does not seem to be noticed as interfering with this new term, or claim of restoration, if there are those who believe *heaf* to be a corruption of *heath*, that there is no such word in our old dialect. The wild plants, *ericæ* and *calluna vulgaris*, are known by the Danish and Islandic name, *lyng*, or *ling*, and are so known in Lincolnshire, nearer the Scottish border and in Scotland as heather. Hethersgill and Heathery Cleugh are names of places on the border; but I have never known any old local name into which heath enters at all. We have Black Syke, Black Dub, and Black Cleugh, but no Black Heath, as we surely must have had if the word had been in use by those who gave the names. If we had had it, it must have been with the *d* instead of *th*, like the Danish *hede*, and the Islandic *heidi*, which travellers describe as so extensive. We can only pronounce heather as *hedder*, over most of rural Cumberland and Westmorland. From memory I cannot recall that heath is given as a name to unenclosed high tracts in Scotland; but Lochar Moss, and Culloden Moor, and Muir of Ramoch, and many similar ones, occur readily enough, up to the country of the Great Gaelic Bens.

(To be concluded in our next.)

ARRANGEMENT OF BOOKS IN THE SEVENTEENTH CENTURY (4th S. x. 451, 523).—In my search for a portrait I came upon another, which seems to mark the transition period from the old to the modern way of arranging books. In it there are, in the background, *two* shelves of books. In one, the upper, all the books are placed as we now place them, and in the other all the books have their fore-edges forwards. The legend is, "Edmundus Castellus S. T. D. Ecclesie Christi Cantuariensis : Canonicus etc. Ætat. 63 Anno 1669. Will. Faithorne Pinxit et Sculpsit." I may add that I have several engraved portraits of Hearne, the antiquary, who is generally represented with a bookcase for a background. Perhaps they are all taken from the same painting; but, however this may be, his books are always all set up as our books are now.

J. F. S.

Books are often found with a slip of paper fastened to the fore-edge of one of the leaves, and projecting about an inch, with the title of the work written on it; thus, I think, showing that they were placed with their fore-edges to the front of the shelf. I have never met with the title of a work engraved on the clasp, but I have several books with the title written on the top and fore-edges, where they would be conspicuous if placed in the way above mentioned. Prefixed to "The Battle of the Books," which is published with the 11th edition of *The Tale of a Tub* (1747), is a picture of the Battle in St. James's Library, when it is being waged most furiously, and when, consequently, most of the books have skipped down from the shelves; but of the few that are left, quite as many are drawn with the fore-edge as with the back exposed to view.

R. H. C.

Alverthorpe.

St. SWITHIN refers to the mode of placing books which are represented in the monument of Accepted Frewen, in York Minster, with their fore-edges to the spectator. Your correspondent probably knows that this mode of placing books obtained in mediæval times, when, generally, volumes were laid on their sides and piled one over the other. I desire, however, to point out that books were customarily placed with their fore-edges to the front in libraries at a much later date than that of Archbishop Frewen's monument. In the collection of satirical prints, Print Room, British Museum, are four engravings—1. "Guess att my Meaning"; 2. "Quod risum movet," &c.; 3. "Hoadly seated at a Desk," &c.; 4. A copy of No. 3. Nos. 1 and 2 are dated 1709; the former is a satire on Benjamin Hoadly, the latter a satire on the Whigs; Nos. 3 and 4 satirize Hoadly, and are dated 1710. In all these cases the books which fill shelves in the backgrounds of the designs are turned with their fore-edges to the spectator, and on these edges the respective titles of the volumes are written. Two of these inscriptions indicate an imaginary work of Richard Baxter's, to which another reference, of similar kind, occurs in the Museum Collection of Satirical Prints, *vide* "Faction Display'd," 1709. This is the earliest reference to the supposed production of the great Nonconformist which is known to me. The illustrations I have cited as to placing books on shelves are the latest I have yet met with, and are extremely curious on that account.

F. G. S.

It was formerly the custom, at least in small collections, to place the books "with their fore-edges to the spectator," the exact reverse of the present practice. Representations of this arrangement may be seen in the frontispieces to Bacon's *Advancement of Learning*, small folio, 1640; Cartwright's *Comedies and Poems*, 12mo., 1651; and in many other instances, too numerous to mention.

The titles of the books were generally written on the fore-edges of the volume. I have many specimens in my library. I do not know an instance of the title of a book being engraved on the clasp, although it may have been sometimes done.

EDWARD F. RIMBAULT.

DUM(B)FOUNDED OR DUM(B)FOUNDERED (4th S. x. 451, 523).—The latter part of the word should be "founded," not "foundeder." I more than doubt Mr. ADDIS's etymology. In the seventeenth century there was a game called "dum(b)founding," not "dum(b)foundinger." It is mentioned by Dryden in his Prologue to *The Prophetess*, written in 1690, twenty-four years before the use of the word in Addison's *Spectator*:—

"Selling facetious bargains, and propounding
That witty recreation, called dum(b)founding."
Scott's Dryden, x. 408; *Globe Edition of
Dryden's Poems*, p. 470.

Scott prints the word "dum-founding." And it may be so printed in the early printed editions of the Prologue. This would probably best be ascertained at the British Museum. But "dum" probably means "dumb." Scott's note on the passage in Dryden is as follows:—

"Dum-founding is explained by a stage-direction in *Bury Fair*, where 'Sir Humphrey dum-founds the Count with a rap betwixt the shoulders.' The humour seems to have consisted in doing this with such dexterity that the party dum-founded should be unable to discover to whom he was indebted for the favour."

Dr. Johnson explains "dum" as "dumb."

W. D. CHRISTIE.

CASPIAN SEA (4th S. x. 469).—A better derivation of "Caspian" (*Κασπία θάλασσα*—*το Κασπίον*) is that of Strabo, from the *Κασπιοι*, who inhabited the south coast of the Sea, near the Kur or Cyrus:—"Ἔστι δὲ τῆς Ἀλβανῶν Χώρας καὶ ἡ Κασπία, τὸν Κασπίου ἔθνους ἐπωνυμῶς, ὀυπερ καὶ ἡ θάλαττα, ἀφανὸς ὄντος νυνί" (*Lib. xi. cap. iv.*). The Caspii are mentioned by Virgil (*Æn.* 6, 76), and the *Κασπιοι* by Herodotus (3, 92, &c., 7, 66, &c.), who speaks of their dress and war-arms, and gives the name of their commander.† Their name may be etymologically connected with that of another Scythic people, the Arimaspi, or it may mean, as some think, "good horseman," from O. Pers. *u* (*Sans. su*), good; *aspa*, a horseman.

Gray's Inn.

R. S. CHARNOCK.

HARMONIOUS ACCIDENT (4th S. x. 428).—The following form very fair hexameters:—

* "A Cyro Caspium mare vocari incipit; accolunt Caspii."—*Plin. H. N.* vi. 13.

† Fürst's derivation of "Caspian" from *קספ*, "to become pale," may have been founded on the assumption that *קספא*, *Kasiphya* (*Esr.* 3, 17), meant *Caspia*, which, however, is improbable.

"Why do the heathen rage; and the people imagine a vain thing" (*Psalms* ii. 1, Bible version).

"Kings of the earth stand up, and the rulers take counsel together" (*Psalms* ii. 2, Prayer-Book version).

"Husbands, love your wives, and be not bitter against them" (*Eph.* to *Col.* iii. 19).

J. S. UDAL.

Junior Athenæum Club.

JOHN GORTON (4th S. x. 519).—I find I have made a note in my copy of Allibone (I think his celebrity sufficiently justifies my quoting him thus, without giving title and page) that Gorton died in 1835; and I find my authority to be the *Gent. Mag.* for June of that year, p. 666, where it says he died "lately;" and calls him "William," but mentions his works, so that there can be no doubt of the identity. If Mr. Cyrus Redding has done his work properly, some notice of Gorton will be found in the last issue called an edition; but as the supplements are not incorporated in the body of the work, I apprehend it is not a new edition, but only a re-issue with additions.* I have heard that Gorton's Dictionary is better than Sir William A'Beckett's. Indeed, the latter's Dictionary is bad on his own showing, as a perusal of the preface will satisfy anybody. Neither of them are of the slightest use to me for my work, which is the hunting up the real names of authors, of anonymous and pseudonymous publications of the nineteenth century. If Gorton wrote anything coming under either of these heads, I should feel obliged to MR. WRIGHT for a note of them, and any biographical particulars he may learn. OLPHAR HAMST.
9, Henry Road, New Barnet.

IZAACK WALTON (4th S. x. 520).—I regret that I can throw no new light on the early history of Izaak Walton. Sir Harris Nicolas brought all his patience and pertinacity to bear on his memoir of that "old man eloquent"; but the period of his life in question remains a blank in his record. "Not a single fact," he says, "can be stated respecting Walton, from the time of his baptism until he reached his twentieth year."

A delusive hope of enlightenment was excited, indeed, in 1823, by a writer in a weekly paper

* On this matter many of your readers will like to be referred to the observations made by M. Jal, in his *Dictionnaire Critique de Biographie et d'Histoire*, Paris, 1872, being the second edition, and printed in upwards of 1,300 pages of double columns, and sold for 17s.! It is to me a matter of never-ending surprise that works of such excellence as this, the produce of upwards of fifteen years of the most indefatigable researches, are passed over by the English press, to make room for a parcel of ephemeral foreign trash. Those who have never heard of this work will be glad to know, that it contains the most authentic biographies of numerous celebrated persons ignored by all other dictionaries. It was, only the other day, of the greatest service in a trial about some pictures of the celebrated artist Van Blarenbergh, in giving an account of that great master when none was to be found in any other dictionary.

called the *Freebooter*, who declared that in the Lansdowne collection in the British Museum, there existed a manuscript giving numerous details of Walton's career, and especially of the period between 1593 and 1624. Diligent search was made for this MS., but the result being fruitless, the *Freebooter's* statement was set down for a hoax. The lives of modest great men, after the lapse of ages, are, in fact, terrible trials to their biographers, so faint are the traces they are wont to leave on the footpath of time, ere the hour strikes and the achievement is attained. It may be, therefore, we shall never know which is the roof that sheltered Walton's youthful head in Stafford, even if such relic be still in existence. We must content ourselves with knowing and reverencing those nobler tenements in which his genius and piety live, and shall live as long as the language lasts; his Lives that, as biography, have never been surpassed for their pure sweetness, *naïveté*, and pathos; and his *Compleat Angler*, that for more than two centuries has been the joy of old and young, of sage and simple, and that, as a pastoral, it would be difficult to appreciate too highly, or love too much.

Brussels.

T. WESTWOOD.

LATIN ABBREVIATIONS (4th S. xi. 18.)—A. E. L. O. is referred to Alph. Chassant's *Dictionnaire des Abbreviations Latines et Françaises*, of which a second edition, revised and corrected, was published in Paris in 1862. For although the abbreviations more particularly illustrated are, as the title-page describes, "usitées dans les Inscriptions Lapidaires et Métalliques, les Manuscrits et les Chartes du Moyen Age," your correspondent will find it a very useful little book.

The same author has published another useful little book of a similar character, *Paléographie des Chartes et des Manuscrits* (5^{me} edition, 1872); and, in conjunction with P. J. Delbarre, a companion volume on Seals, *Dictionnaire de Sigillographie*, &c. Paris, 1860.

ENE.

WEDDING ANNIVERSARIES (4th S. x. 431.)—The "diamond wedding" is celebrated on the seventy-fifth anniversary of the wedding day; the "wooden wedding" on the fifth anniversary; the "silver wedding" on the twenty-fifth; and the "golden wedding" on the fiftieth. Occasionally we hear of "tin," "crystal," "paper," and "candy" weddings. Are such weddings common in England?

New York, U.S.A.

A. T.

A MISTLETOE MYSTERY (4th S. x. 495.)—I think the ban imposed by the Druids must have been withdrawn, for the mistletoe does now grow in Devonshire, although very rarely. For in our latest *Flora of Devon and Cornwall*, by J. W. N. Keys, 1860, it is recorded as found in an orchard

at Holcombe Regis; and Mr. Gissing, in Ravenshaw's *Flora of Devon*, 1860, has given it on an oak three miles from Plymouth, by the side of the South Devon Railway. And again, on the authority of the *Flora of Sidmouth*, it is given at Harpford Larkbear and on Pinn farm, near Atterton, plentiful. These places are on the east of the county, but in Devon.

EDWARD PARFITT.

Devon and Exeter Institution.

ANCIENT BERNAISE CUSTOM (4th S. x. 429.)—In Perefine's *History of Henry IV.*, ed. 1662, p. 16, we read:—

"Quand il (Henry d'Albret) tint l'enfant (Henry IV.) il frota ses petites levres d'une goutte d'ail, & luy fit succer une goutte de vin dans sa coupe d'or, afin de luy rendre le temperament plus masle & plus vigoureux."

W. G. STONE.

Dorchester.

BAPTISM REPEATED BEFORE MARRIAGE (4th S. x. 498.)—The entry in the baptismal register of East Dereham of the baptism of Robert Bates is correctly extracted by F. N. I give no opinion whether it refers to the same person whose name appears in the Babergh register twenty-one years earlier, but my inquiries do not bear out the inference that any such custom as that alluded to by your correspondent prevailed here; on the contrary, I have reason to believe that, in rare cases, where the same person's name may occur twice in the register of baptisms, the first entry would refer to a private baptism, the second to the time of reception into church. The loose manner in which parish registers were kept during the last century, the entries frequently made by the clerk, would sufficiently account for this. A vulgar error still exists in country parishes that the rite of confirmation is a condition precedent to matrimony, but I never heard that re-baptism was thought necessary.

Z. A. C.

East Dereham.

"PROGNOSTIC" (4th S. x. 498) is from the French *prognostique*, through the Latin *prognosticum*, from the Greek *προγνωστικον*. The word is not uncommon in sixteenth century English, but I do not remember seeing it earlier.

K. P. D. E.

"REGISTER OF BURIALS IN WOOLLEN" (4th S. x. 505.)—HARDRIC MORPHYN refers to an "Extract from Register of Burials in Woollen from 1678 to 1777." Where is this register to be seen or consulted?

V. H.

"HUMPHRY CLINKER" (4th S. x. 520.)—J. R. H. asks the following question:—

"Who was the gentleman named in *Humphry Clinker* as having paid his respects to the Jupiter on the Capitol of Rome? The initials are H—t."

Patrick Brydone, in his well-known *Tour in Sicily* (vol. i. letter 8), says:—

"Do you remember old Huet, the greatest of all originals? One day, as he passed the statue of Jupiter in the Capitol, he pulled off his hat, and made him a bow. A Jacobite gentleman, who observed it, asked him why he paid so much respect to that old gentleman. 'For the same reason,' replied Huet, 'that you pay so much to the Pretender. Besides,' added he, 'I think there is rather a greater probability that his turn may come round again than that of your hero. I shall therefore endeavour to keep well with him, and hope he will never forget that I took notice of him in the time of his adversity.'

As Brydone travelled in 1770, and *Humphry Clinker* was published in 1771, it may not be quite easy to adjust the paternity of the story. I cannot contribute any information respecting "old Huet."
JEAN LE TROUVEUR.

I have a copy of *Humphry Clinker*, in which the names are in full, when in other editions they are only initials. The name H—t is Hewett, and is thus printed—H(ewet)t. A note respecting this person states that eventually he starved himself to death.
J. A. W.

Cleeve, Ore, Hastings.

NOTATION OF ANCIENT ROLLS OF ACCOUNT (4th S. x. 516.)—Though J. G. N. is an authority whose ideas in reading MSS. need no confirmation by me, yet as he asks for opinions on Mr. Raven's practical joke of supposing the vj of "vj^mcciiij libr." "to be placed before m by way of subtraction," I beg to say that, so far as my twenty years' experience of MSS. goes, J. G. N. is quite right both in reading the numerals above as 6,204 lb., and also in reading ⁱⁱⁱⁱx as four score.

F. J. FURNIVALL.

MISSALS IN USE AT CANTERBURY IN THE ELEVENTH CENTURY (4th S. x. 498.)—That known as the Sarum was the Missal in use at Canterbury in the eleventh century. The Sundays, according to Sarum use, were counted from Trinity Sunday. The Epistles and Gospels for the Sundays in the Book of Common Prayer agree with Sarum. M. R. will find all the information he requires in Palmer's *Origines Lyturgicæ*, vol. i.
H. A. W.

"A LITTLE GROUNDE," &c. (4th S. x. 518.)—Mr. W. C. Hazlitt has found this maxim written in a coeval hand in a copy of an edition of the *Grete Herball* (1561). Ray includes it in his collection of proverbs. They give it thus:—

"A little house well filled,
A little land well tilled,
And a little wife well willed,
Are great riches."

SPARKS H. WILLIAMS.

REV. JOHN COURTNEY, M.A. (4th S. x. 519.)—I beg to refer your correspondent to Stanhope Kenny, Esq., J.P., of Ballinrobe, for the information he requires.
ABHBA.

"FROM BIRKENHEAD INTO HILBREE," &c. (4th S. x. 519.)—This was a saying well known to me as a boy, living in Birkenhead, thirty years ago, though of course it referred to a past state of things. Birkenhead, then a small town on the Cheshire side of the Mersey, lay on the north of the Hundred of Wirral; whilst Hilbree, a small island at the mouth of the Dee, was the extreme bound of the Hundred to the south. There is no doubt that this tongue of land was a dense forest at one time; great quantities of old trees are even now, I believe, found buried under the sands of an encroaching sea towards the westward; and the names of the localities are suggestive of a thickly wooded district. *Woodside* is still the name given to one of the ferries across the Mersey; and *Woodchurch* is a village halfway between Birkenhead and Hilbree.

Hilbree, if I remember rightly, was said to have had an anchorite's cell on it, and was probably used as one of the earliest lighthouse stations long before the Trinity Board was heard of. Two hundred years ago Chester was the port of that part of England—Leverpole was scarcely known.

Our version of the proverb used to be—

"From Birkenhead unto far Hilbree
A squirrel could leap from tree to tree."

A. H.

Barnes, S.W.

It must be a very bad map of Cheshire which does not show Hilbree, or Hilbre, at the mouth of the Dee; but the map would not tell A. S. that Hilbre Isle is a locality of some interest, having once contained a cell of Benedictine monks, and Saxon and other antiquities having been found there.—See Hume's *Antiquities of Cheshire*, p. 392, &c., and *Transactions of the Lancashire and Cheshire Historic Society* for 1871.
P. P.

FRIENDS' BURIAL-GROUNDS (4th S. x. 499.)—The little hamlet of Sunbreak, a few miles from Ulverston, North Lancashire, contains the earliest burial-place of the Society of Friends. It is a square enclosure, situated on the edge of a bleak moor (Birkrigg), on the western shore of Morcambe Bay. My friend Edwin Waugh, "the Lancashire poet," thus describes it:—

"This is the oldest graveyard of the Society of Friends. It is surrounded by a high stone wall, and carefully kept in order. The door is generally locked, but I found it simply fastened with a staple and chain, and a wooden peg. The interior contains no visible commemoration of the dead, but a thick swathe of the greenest grass covers the whole area, save on the higher side, where picturesque fragments of limestone rock, rising above the rich herbage, are so beautifully bemossed here and there, that it seems as if nature, in her quiet, lovely way, had taken in hand to keep the memories of these nameless tenants of the dust for ever green. There was something more touchingly beautiful, more suggestive of repose, in the recordless silence of this lone graveyard of the persecuted puritan, than in any cemeteries adorned with grand efforts of monumental art, which so oft intrude upon the

solemnity of death things sullied by the vanities of the living. The sacred simplicity of the spot made one feel more deeply how sound they slept below, in that unassailable shelter from the hurtful world. The very sea breeze seemed to pause there, and pass over the place of unawaking dreamers in a kind of *requiem-hush!*"

J. P. MORRIS.

17, Sutton Street, The Brook, Liverpool.

There is, in a lane at Richmond, Yorkshire (which is called from the circumstance, Quaker Lane), a Friends' burial-ground, very small, enclosed by high walls, and situate among fields, at some distance from any dwelling. It is now planted with larches, and, I believe, disused as a burial-ground. At any rate, I have never known a funeral there, and there are now no members of the Society of Friends in Richmond. I find from Clarkson's *History of Richmond*, that the place was purchased as a Friends' burying-place as long ago as 1660, and conveyed to trustees for that purpose.

F. I. T.

There is one, but I think walled round, in the township of Langtree, parish of Standish, co. Lancaster. It used to be called, "Quakers Burial," and I dare say still is.

P. P.

At Thealby, in the N.W. corner of Lincolnshire is a Quakers' burial-ground, 61 ft. 4 in. by 42 ft. 4 in., fenced by a stone wall, with a door in it. Within the enclosure are a few small trees and shrubs. No burials have taken place in it for many years, and it is now overgrown with brushwood and brambles. It is in a grass field, and about a stone's throw from the houses.

The late Jonathan Dent, of Winterton, in the same neighbourhood, a nominal Quaker, was buried in his garden; the only words used on the occasion were "Pat him in;" and, after a pause, "Hap him up." He had objected to being buried in the Thealby ground from a fear of being dug up again by the "body snatchers." He died, 1834, aged ninety-one.

J. T. F.

Hatfield Hall, Durham.

There are several such disused burial-grounds in Cumberland. One I remember particularly near the summit of a hill, a short distance out of the village of Scotby, near Carlisle, noteworthy from the fact, not generally known, of one, Peter Gardner, an Essex man, who was buried there in 1694. See a remarkable account of him in Alex. Jaffray's *Diary and Memoirs of the Friends in the North of Scotland*, by John Barclay, 8vo. 1833, p. 586, &c.

H. T. WAKE.

Cockermouth.

There is one at Freckleton, near Kirkham (co. Lanc.), which was opened in or about 1718; and another at Lancaster, which existed prior to 1752. In Cornwall I know two, viz., at Truro and Redruth. Perhaps your correspondent may not be aware that the Society of Friends do not now use

tombstones, and that in consequence of an *advice*, dated 1717, many then existing were removed (*Vide Burn's History of Registers*).

H. FISHWICK.

There are many burial-grounds scattered over England answering the description of Mr. R. H. BLEASDALE, excepting, perhaps, in the matter of the "umbrageous canopy." This county of Devon contains, or rather contained, several that are now either disused or lost from want of continuous possession. In some cases the traces of graves are still discernible. They were small plots of a few perches originally taken out of the corners of fields, and were acquired by the Society of Friends either by purchase, or by the grant of some favourable landowner, in times when its members were more generally diffused throughout the country districts.

R. DYMOND.

Exeter.

[These burial-grounds are evidently so general as to require no further enumeration.]

THE DEBT TO NATURE (4th S. x. 515).—MR. TRELAWNY will excuse my questioning the originality, not the poetry, of his father's mortuary notation—"ex vi," as Cicero describes it, "nominis elicium." In 1798, eleven years before the decease of its respectable subject, I had the honour (then near upon my early manhood)—I may add the pleasure—of bearing arms in the Lawyers' Corps against the second Irish rebellion. Several leaders of the United Irishmen (*hodie*, Fenians), and among them Michael Byrne and Oliver Bond, were clapped up in Newgate; while others were transmitted to Fort St. George. Proffers were made to render information to the government, &c., on the condition of those two being spared. Byrne, however, was hanged, as I well remember were a good many others; but his fellow-prisoner with the Paronomasian cognomen died, before trial, in a fit of apoplexy.

Some small rhymster—it matters not who—in humble imitation of Cicero's persistent play on the name of Verres (a *boar-pig*), caught at the obvious homophony of the deceased home-ruler. An imperfect scrap of his ballad may assist more retinent brains. Satan *loquitur*:—

"Then cheer up, brave Emmet; be merry, O'Connor;
Small reason, my darlings, you have to despond;
Awful I will leave you, not doubting your honour;
Old Nick for your coming has taken a Bond."

Shylock swore that he would have his bond, but took nothing by the oath; the Prince of Darkness has as little to do with the soul of the deceased prisoner.

E. L. S.

TENNYSON'S "GARETH AND LYNETTE" (4th S. x. 452, 524).—The following is from Camden's *Britannia*, p. 1037 (ed. Gibson, 1722):—

"Near Brampton runs the little river Gelt; on the bank of which, in a rock called Helbeck, is this gaping

inscription set up by an ensign of the second legion call'd Augusta under Agricola the proprætor."

Then follows a coarse engraving of the river and the rock, with its inscription, including the letters

"VEX·LEG·II·AVG·
SVB·AGRICOLA."

I should be interested to hear of any later authorities on the subject; also, whether the rock has been photographed?

It is strange that the Laureate should avail himself of so obscure and microscopic an allusion to tell us that the letters read by Gareth on the sculptured rock were rudely and boldly carved in large and legible characters.

J. EDWIN SANDYS.

St. John's Coll., Cambridge.

AFTER CULLODEN (4th S. x. 451, 502).—It would be more strictly accurate to say that the representation of the Earl of Kilmarnock, the Earl of Cromartie, and Lord Balmerino, respectively, is claimed by those whom COLONEL PONSONBY mentions. The word "representation" standing alone, as applied to a Peer, seems to imply representation in his Honours. The whole three Dignities were in the Peerage of Scotland; they have each and all remained dormant since their Attainder; and experience has shown that, in the absence of a Resolution and Judgment of the House of Lords, it is a dangerous thing to say, without qualification, who represents a Peerage. The Duchess of Sutherland is Countess of Cromartie, as the Earl of Errol is Baron Kilmarnock, not in the Peerage of Scotland, but in that of the United Kingdom, in virtue of a recent creation. Each of the Scottish Peerages held by the three Jacobite Noblemen is still open to any Claimant who can establish a right thereto, and obtain a reversal of the attainder.

I express no opinion as to the substantial accuracy of COLONEL PONSONBY'S reply, but I think where patrimonial interests are concerned all rights should be reserved.

W. M.

Edinburgh.

CHARLES I. AND CROMWELL (4th S. x. 450, 503).—In reference to the question as to contemporary statements on this point, I would draw attention to the memoirs of Denzill, Lord Hollis, written in 1648; and printed in 1699. He says:—

"It ill becomes the Devil to find fault with the Collier for being black; they treat with his Majesty, have some of his servants present at their Councils of War to debate and prepare things, frame proposals for settling the whole business of the kingdom; and if their own writers, prophets of their own, tell true, capitulate for honours and preferments, Cromwel to have a blew Ribbon, be an Earl, his son to be of the bedchamber to the Prince, Ireton some great officer in Ireland." P. 127.

EDWARD SOLLY.

HUNTER'S MOON (4th S. x. 411, 438).—The Hunter's Moon in October, and the Harvest Moon

in September, are not called so simply because hunting begins and harvest is being got in in these months. They are, in fact, astronomical phenomena, which are explained in every treatise on Astronomy. The full moon in each of those months rises for several evenings consecutively with little more than seventeen minutes of difference of time. Consequently for several nights there is no interval of dark between the sunset and the rising of the moon; and the farmer can go on carting grain, and the hunter find his way home without hindrance.

J. C. M.

This first stanza of an ode is brought to my remembrance:—

"O moon! whilst o'er yon eastern summit mounting,
With stately step, and face serenely bright,
Thou lookest as grave and silent as if counting
The little stars that stud the crown of night."

Can any of your readers say where the ode is to be found, and who is the author? PAX.

"MAN PROPOSES," &c. (4th S. ix. *passim*; x. 95, 323, 401, 480).—MR. FOWKE'S reading of this proverb may be the newest, but it is, to my knowledge, very nearly fifty years old. The story in which it occurs dates from a long time before I heard it, and as I have never seen it in print, it may be worth noting. A famous preacher named Bull was appointed to hold forth on some special occasion, and a very large congregation was assembled; at the last moment he was suddenly taken ill, or otherwise prevented, and the next best man present was put up in his place. He began his sermon in these words: "Man appoints and God disappoints; my beloved brethren, you are come together to hear the roaring of a bull, but you will be disappointed by the braying of an ass." ELLCEE.

Craven.

THE CHOICE OF BOOKS (4th S. x. 365, 419).—There is in the Brit. Mus. Lib., press-mark E 955/1—

"A Catalogue of the most Vendible Books in England, Orderly and Alphabetically Digested, &c. The Like Work never yet performed by any. 1658."

Also see, in the same library, E 1025/18, 1660, and E 1028/1. O.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. 366, 455, 526).—The name Quincy occurs as Quincy in two records of the companions of the Conqueror, viz. Duchesne's transcript of the Roll of Battle Abbey, and Bromton's Chronicle. In Leland's second list it is given as "Quyne." The name seems to come from the N. F. *quen*, a companion. We read of the Conqueror's *quens* and *ey*, water or pool. Like constable, vavasour, &c., *quen* seems to have become a personal name. It survives in Quin. English usage confines it to the king's female companion, *i. e.* his wife.

FLAVELL EDMUNDS, F.R.H.S.

Hereford.

The record of the companions of William the Conqueror which I consulted will be found on pp. 527-30, of the first vol. of Mr. Gough Nichols's *Herald and Genealogist*. From the authorities there referred to, I should think it must be the most correct existing list, and there is no de Quinci there. When I wrote my remarks suggested by the deeds in the Cambuskenneth Chartulary, I had not seen Mr. Nichols's interesting paper "On the Seals of the Earls of Winchester" (*Winchester Volume Arch. Institute*, 1846). It is there said that this family were "not Norman but probably from Gascony." Mr. Nichols does not give the ground of his opinion. I hope some one will follow up the inquiry which I have suggested regarding "Nesius filius Wilelmi" and "Wilelmus" himself, the "avus" and "atavus" of Seher de Quinci, and say whether they were his ancestors in the *male* line. Thus much seems clear, that he succeeded them in the Barony of Locres, or Leuchars, in Fifeshire, while his mother, Maud de St. Liz, according to Mr. Nichols's paper, was daughter of Simon, Earl of Huntingdon. Was Matilda, daughter of Waltheof, Earl of Northumberland, and widow of a Simon de St. Liz, who afterwards married David I. of Scotland, her mother? This connexion with the Scottish kings, would account for the high position which the de Quincis occupy, when we first find them in that country. Lord Gort's remarks on the Irish branch of the de Quincis are very interesting. But we still desire information on the Scottish ancestors of Earl Seher, who clearly did not bear the surname "de Quinci."

ANGLO-SCOTS.

PHILISTINISM (4th S. x. 226, 281, 324, 393.)—The German friend to whom I wrote about this phrase has just sent me the following additional information. After narrating the story of the fight at Jena, he continues:—

"According to others, the name is derived from *Balistarii*, or *Balistaræ* (crossbowmen), which was the name of the town soldiery. In fact, the mediæval crossbowmen in Hungary were called *Philistaci*, and the municipal soldiers of Vienna had the nickname of *Philister* given to them as early as the seventeenth century. From *Philister* is derived the adjective *philistroses*, i. e. narrowed in opinions, doings, and ideas, in contradistinction to *burschikos*, student-like."

He further defines a Philister as "ein spießbürgerlich gesinnter Mensch," that is, "a man with the narrow-mindedness of a cit"—may we say Cockney? Further, there is no German substantive answering to our "slang" and the French *argot*. The Germans say, "Das ist ein burschikoser Ausdruck," "a student-like expression," even when the phrase in question has nothing literally *burschikos* about it, but may be "horsey;" military, legal, or nautical.

GREYSTEIL.

NELSON MEMORIAL RINGS (4th S. x. 292, 356, 410.)—I am much indebted to Mr. WILLIAMS for

his communication, which gives the very particulars sought for. May I mention that when I described the ducal coronet as "British," I simply meant that it was British in form, with strawberry-leaves; knowing, of course, that the title of Brontë was granted to Nelson by the King of the Two Sicilies, but not being versed enough in foreign heraldry to be sure that the Sicilian Dukedom carried with it a coronet exactly like that of a British compeer.

While on the subject of memorials of the greatest of England's naval heroes, I wish to note that a few days ago, in Acton's Old Curiosity Shop, West Street, Brighton, I saw a Nelson memorial goblet, in shape like what is called, I believe, a rummer, and of capacity sufficient to contain a quart. This glass has engraved upon it a representation of Nelson's funeral car, in form like a ship on wheels, with Victory as the figure-head, and St. George's banner floating over the stern. On the opposite side, within a wreath, appears this inscription: "Lord Nelson. Jan: 9: 1805."

I presume such goblets were manufactured expressly to be used on the day of the public funeral, and afterwards, to drink to the glorious memory of the dead Admiral. CRESCENT.
Wimbledon.

"CLEON AND I" (4th S. x. 430) is by Charles Mackay.
A. T.
New York, U.S.A.

CAIRNGORM CRYSTALS (4th S. x. 225, 374, 457.)—I have consulted another London jeweller, and he bears out what MR. WAIT said, that 500l. might be the value, or perhaps a larger sum, of a Brazilian topaz of the magnitude of a cairngorm for which so liberal a sum as thirty pounds was paid by the very eminent jeweller of Prince's Street, Edinburgh; but the cause is very simple. A Brazil topaz of that size never occurs; while, of the two descriptions of stones in the form in which they are of ordinary occurrence, viz. about the circumference of a florin, the respective value is about the same.

CH. C.

"CHEAT NOT YOURSELVES," &c. (4th S. x. 472, 523.)—Henry Delaune was the author. In 1651 he published "*πατρικον δωρον*, or a Legacy to his Sons; being a Miscellany of Precepts, Theological, Moral, Political, and Economical, digested into seven books of Quadrus." Seventh century, ep. 53, p. 164. In the first line there is a semicolon after the word "most." The work was reprinted in 1657.

H. P. D.

"NOT LOST, BUT GONE BEFORE" (4th S. v. viii., ix., *passim*.)—This epitaph is said, in Ireland, to have been inscribed on the tomb of the Irish Church by the English Established Church.

HENRY F. PONSONBY.

MAC LACHLAN'S CAIRN (4th S. x. 488.)—It is always pleasant to find tradition fortified, even to a limited extent, by record. Dr. Hew Scott, in his great national work, *Fasti Ecclesie Scoticanæ, The Succession of Ministers in the Parish Churches of Scotland*, Vol. III., Part I. p. 6, under the heading of Presbytery of Inveraray—Parish of Craignish, duly notes :—

“1789. Lachlan M'Lachlan, ord. by the Presb. 9th June 1783, as assistant to the Rev. Alexander M'Tavish, of Inveraray, pres. by John, Duke of Argyll, in July, and adm. 23d Sept. 1789. He fell from his horse in returning from a meeting of Presbytery at Inveraray, and was killed on the spot, 5th April, 1795, in 12th min. Elizabeth Murdoch, his widow, died 22d Nov. 1830.—Publication—Account of the Parish (Sinclair's St. Acc. vii.)”

Mr. M'Lachlan's account of his Parish is well worthy of perusal. W. M.
Edinburgh.

Miscellaneous.

NOTES ON BOOKS, ETC.

Legends of the Jacobite Wars. 3 vols. By Thomasine Maunsell. (Tinsley Brothers.)

The subject named above is illustrated in two stories, “Katharine Fairfax” and “Isma O'Neil”; and we make a note of the pleasant fact connected with them that in these Irish legends the young author has not allowed herself to be influenced by the slightest shade of party spirit, religious or political. The two stories lack neither vigour nor variety in consequence. The incidents of the great Londonderry siege have been well applied in carrying out the first story, which contains evidence that the author has built up her details on independent reading and research of her own, and has not gone to the old and pretty well exhausted fountains. To those who are weary of sensational romances, the simple narrative of “Katharine Fairfax” will come as something natural, life-like, and, so to speak, wholesome.

The second Legend, “Isma O'Neil,” has more artistic strength and picturesque power than the first. It takes the reader to the siege of that gallantly defended sod-fort, Sligo, and to Limerick, where the curtain may be said to fall slowly, to solemn music. The romantic characters are well imagined, the real personages are truthfully delineated, the love-passages are delicately touched, and history is not violently wrested to suit the exigencies of a tale taking history for its basis. There is originality in the conception of character, and we have especial sympathy with one humourist, Drummer Will, who was so proud of his family :—“My father, sir, was that polite and genteel that he'd never hurt the feelings of any one for the want of a lie !” We have little doubt that this romance of history will be of good use beyond mere amusement—it will excite curiosity to study more deeply the important historical incidents which they so pleasantly illustrate.

The Institutes of English Public Law: embracing an Outline of General Jurisprudence, the Development of the British Constitution, Public International Law, and the Public Municipal Law of England. By David Nasmyth. (Butterworths.)

ONE of the many grievances of Englishmen lies in the fact that he is bound to be acquainted with the whole body of English law. The thing itself is aggravated by another fact, that the law is written in such involved terms and slippery grammar that many people cannot “make

head or tail” of them. For such persons Mr. Nasmyth has condensed the matter of many heavy tomes into a handy volume, which deserves to stand by the side of Stubbs's *Documents illustrative of English History*. With a little revision, the work will be still more valuable. There is certainly a mistake in saying that “the first coinage in England was under the Romans.” The few errors may be easily amended, and the work then will be permanently useful.

Two Dissertations on the “Hamlet” of Saxo-Grammaticus and of Shakespear. By R. G. Latham, M.A. (Williams & Norgate.)

DR. LATHAM divides this brief yet profoundly erudite work into two parts—I. The historical personality of Hamlet. II. The relation of the Hamlet of Shakspeare to the German play, “Prinz Hamlet aus Danemark.” With regard to the first subject, wonderful pains have been taken to fix an identity which, after all, is of small value. On the second point, we think it scarcely matters where Shakspeare found material, whether raw or manufactured. The Hamlet he produced is a creation unlike all others. Saxo-Grammaticus presents us with the Prince under two forms. The madness of one is illustrated by the princely Dane whittling sticks by the kitchen fire, and by jumping on horseback with his face to the tail. We have only to add that no Shakspeare Library will deserve the name if it wants a copy of these scholar-like dissertations.

THE *Cornhill Magazine* for January is a good number ; but we make a note of a singular circumstance. The writer of “Le Jour des Morts” assures us that he saw, in the cemetery of Père-la-Chaise, the tomb of “Tallien, the famous actor” ! We also more than query the foolish statement that “Louis David, the painter, during the Reign of Terror, planted his easel three days successively on the scaffold to copy the dying looks of the victims” !

Fraser, in an article on the Paston Letters, expresses a wish that the twenty original letters in the Bodleian, the two volumes in the collection of the daughter of the late Sir T. Phillipps, and those scattered elsewhere, could be all re-united to “the large number found by Mr. Frere in 1866, now safely deposited in the British Museum.”

The *Month* has an article in which protest is made against Fernand Mendez Pinto being set down “as an unmitigated liar.” Pinto, in the eyes of the writer, was “a simple, true-hearted person,” and even if he were otherwise, his wonderful narrative is described, in the words of an early apologist, as “so full of variety, and of comic and tragic events, as cannot choose but delight.”

MR. GEORGE WILLIAM REID, F.S.A., Keeper of the Prints and Drawings in the British Museum, is about to supply a want which has long been called for, namely, a history of the department in his charge, brief memoirs of the principal donors, former keepers, and a classified summary of the contents of the room ; for although it may be said that many connoisseurs and students occasionally consult the treasures in this special section of the national institution in Bloomsbury, still, it is a fact much to be regretted that the collection is not as well known as its importance justifies ; and Mr. Reid's aim is simply to remedy this evil in some measure, if possible. However, it is but fair to mention that we are indebted to Mr. J. H. Anderson, the eminent collector, of Upper Grosvenor Street, himself a liberal donor to the Print Room, for suggesting this work, three or four years ago, to Mr. Reid, and of repeating the suggestion on several occasions.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose—

DR. NORTHCOTE'S CELEBRATED SANCTUARIES OF THE MADONNA.
ERASMUS'S PILGRIMAGE TO ST. MARY OF WALSINGHAM AND S. THOMAS OF CANTERBURY. Edited by J. G. Nichols.
DR. DORAN'S NEW PICTURES AND OLD PANELS.
CATALOGUE OF THE LOAN COLLECTION at the South Kensington Museum. 1862.
Wanted by *John Piggot, Jun.*, The Elms, Ulting, Maldon.

KAY'S EDINBURGH PORTRAITS.
ORIGINES PAROCHIALES SCOTIÆ. Vol. I.
Wanted by *Rev. Charles Rogers, LL.D.*, Lewisham, S.E.

ALLAN RAMSAY'S POEMS. Vol. II. 1727.
HISTORY OF WALLACE. Vol. I. Perth, 1730.
COLLIER'S ANNALS OF THE STAGE. Vols. II. and III.
VOCAL MISCELLANY. Vol. I. 1738.
Wanted by *John Wilson*, 93, Great Russell Street.

WILLIAMSON'S ECCLESIA. Vol. I. Oxford, 1781; Vol. II. London, 1788.
KING JAMES'S ESSAYS OF A PRENTICE. Edinburgh. 1814.
Wanted by *Mortimer Collins*, Knowl Hill, Berks.

LOVE AND HONOUR (being a translation of a German Play). By Robert Harvey, of Catton, near Norwich.
Wanted by *T. Horwood*, 46, Tavistock Crescent, Upper Westbourne Park, W.

AUTOBIOGRAPHY OF EP. PATRICK. 18mo. J. H. Parker. Oxford.
AUTOBIOGRAPHY OF ABB. LACB. 18mo. J. H. Parker. Oxford.
DR. JOHN BARBICK'S LIFE OF BISHOP MORTON (Bishop of Durham) and Funeral Sermon, 1650. (Portrait by Faithorne.)
Wanted by *J. F. Streetfield*, 13, Upper Brook Street, London, W.

ENGRAVED PORTRAIT OF Sir W. Congreve at Siege of Copenhagen. Fo.
ENGRAVED PORTRAIT OF Walter, Count Leslie. 4to.
ENGRAVED PORTRAIT OF James, Count Leslie. Fo.
Wanted by *Capt. F. M. Smith*, 41, Redcliffe Gardens, S.W.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

THE AMATEUR CASUAL.—This query could be answered only by the Editor of the Pall Mall Gazette.

S. W. In the French edition of Lord Byron's works (*Gullivert*, 1826, one volume), the passage, which Mr. Browning mocks at us *in verse*, is correctly pointed, and is both good sense and good grammar:—

"And dashest him again to earth—there let him lay
The armaments which thunderstrike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals."

MR. SPARKS H. WILLIAMS kindly enables us to add the following:—"It is curious that in the verses on the

Ocean, another error should occur in all the old editions of Childe Harold, which I will, with your leave, take the opportunity to point out and correct. The line—

'Thy waters wasted them while they were free,'

runs in the original MS., now, at last, in my possession—

'Thy waters washed them power while they were free,
And many a tyrant since.'

H. L.—

"Oh form'd alike to serve us and to please,
Polite with honesty and learn'd with ease."

The lines are by *Hammond*, on *George Grenville*.

W. T.—There is but one song called "The Sailor's Consolation," and that is not by *Pitt*, but by *Charles Dibdin*. The first verse runs thus:—

"One night came on a hurricane,
The sea was mountains rolling,
When Barney Buntline turned his quid,
And said to Billy Bowling:—
'A strong Nor-wester's blowing, Bill,
Hark! don't ye hear it roar now?
Lord help 'em! how I pities all
Unhappy folks on shore now!'"

Δ.—The subject of *Cockades* has been most thoroughly exhausted in our columns. Vide Indexes of "N. & Q."

J. MANUEL.—Whitsun Tryste Fair.—Will you kindly forward a copy of the letter containing the traditions to which you refer (4th S. x. 259) direct to the Rev. T. F. Thiselton Dyer, 101, Gower Street, London, W.C.

E. H. D.—It is impossible to trace the authorship of the line you refer to. Consult "N. & Q." 1st, 3rd and 4th Ser. passim.

F. C. P. has our best thanks for his courtesy.

E. T.—Communications sent open at the ends, and marked "printer's copy only," would just meet E. T.'s views.

A. C.—We shall be glad to receive the article on *Ancient Miracle Plays*.

C. F.—We are unable to furnish the number of the house in which Mrs. Montagu resided in Hill Street.

H. P. M. had better consult a lump-maker.

W. W.—Received.

J. R. TOWNSHEND MAYER is quite welcome to make the extracts, as he proposes to do.

SWARTIMORE.—Any London publisher of educational books would answer the query.

Q., by RIVERSIDE.—The lines to which you refer are in no sacred poem; they occur in Decker's comedy, "The Honest Whore," and run thus:—

"Patience! why 'tis the soul of peace;
Of all the virtues 'tis nearest kin to Heaven.
It makes men look like gods.—The best of men
That e'er wore earth about him, was a Sufferer.
A soft, meek, patient, humble, tranquil spirit!
The first, true gentleman that ever breathed!"

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, JANUARY 19, 1873.

CONTENTS. — N° 264.

NOTES: France in the Year of the Great War, 49—"The Star-spangled Banner," and "To Anacreon in Heaven," 50—"Eoc-Land and Fole-Land, 51—Napoleon III.—Tying a Knot in a Handkerchief—Seeing the New Moon through Glass—Flight of Cranes &c.—Professor De Morgan: "Damn the nature of things"—"Porsoniana"—W. De Lemington and Thomas De Bungay—Möltke, Bismarck, and William, 53—Necessaries of Life—Notes in an old Note-Book, 54.

QUERIES:—To "Give" and to "Sell," 54—Cheke Family—Thos. Longley, 1437—Monument at Royston—Artificial Flowers—Heraldic—"Three Break the Band"—Tavern Signs—Tracts in the Breton Language—Elizabeth Gouldsmithy, 55—Sir Philip Sidney's "Arcadia": "Wrong-caused sorrow,"—Peculiarity in Writing, 1722—Fraser—"Cynoper"—"Pannular" Rings—"A Tyld of Beef": "A Peel Windle," 56—Silver Medal, 1719—The Howland Great Wet Dock—"As jealous as three Bartlemy Dolls in a Wicker Basket"—Killigrew Family—Anniversary of King Charles's Execution—"The Grey-eyed Man of Destiny"—"The Church of England Quarterly"—Corsaguel, 57.

REPLIES:—The "Heat," 57—"Prosperity gains friends, 58—Enigma, 59—Gilray's Caricatures—Mother Shipton's Prophecy—Use of the Accusative Pronoun—"Walk knife! What lookest at?"—Ancient Maps of the World, 60—Barthram's Dirge—Madonna and Son—The Birthplace of Numa Pompilius—The Babes in the Wood—Duke *versus* Drake—Dwarris's "Memoirs of the Brereton Family"—SS. Simon and Jude's Day, 61—Authors Wanted—"Long Preston Peggy"—"Tibbie and the Laird"—Milton's MS. Poems—Poyntz Family—Swift's Works, 62—Jacques Callot—"You can't get feathers off a frog"—German Hymns—Strethill Family—Actors who have died (or who have been mortally stricken) on the Stage, 63—Teetotum Rhymes—"Dismal"—"Calidus": "Geldus"—Skull Superstitions," 64—Charles Lamb and the Witch of Endor—"Bane to Claapham," 65—Village of Dean, and Village of the Water of Leith, Edinburgh—Col. Archibald Strachan—Major John Wade—Legh Richmond's "Young Cottager"—The Moravians—John Claypole's Descendants—Loftus Family—"Safeguards," 66—Sir Thomas Stanley, 67.

Notes on Books, &c.

Notes.

FRANCE IN THE YEAR OF THE GREAT WAR.

It has occurred to me that, as I am not likely ever to publish any account of what I saw and heard in France in 1870-71, a few facts which came within my own knowledge after the battle of Sedan, and during the time the Commune was master in Paris, might interest your readers. They are very different from the "facts" which have been printed.

In the first place, as regards the burning of Bazeilles, and the number of its inhabitants who were killed.

I acted as storekeeper for the English ambulance under Loyd Lindsay's Committee at the Château de Montvillers, Bazeilles, from the 16th September to the 1st November, 1870. As I speak French almost as fluently as English, and had a number of the inhabitants of Bazeilles employed in the ambulance under my orders, and was enabled to do them many little services, they spoke to me with the greatest confidence of all that occurred at the time of the battle of Sedan. About a fortnight after that event I made very particular inquiries as to whether the inhabitants had fought, and how many of them were missing. As regards the first matter, several young men admitted to me that

they fought "in their blouses" as long as they could from the houses, and when hard pressed, had buried their arms in the gardens, and escaped by the back of them into the country towards Belgium. So that I have not the slightest doubt that they brought the burning of Bazeilles on themselves. As to the number of the inhabitants missing, it was the unanimous opinion of at least a dozen of those who knew everybody in the place that there were about sixty missing. Gradually, however, so many returned, or were known to be safe, that by the 1st of November there were only twenty-five unaccounted for and dead. Now this was told me by persons who had relations then still buried in the ruins, and who would gladly have sacrificed a hecatomb of Germans to their manes. There is, therefore, no doubt about the number of deaths, and the Germans were themselves deceived when they spoke of 163. Probably the French, from whom they received their information, had included deaths by fever among the ruins with a view of increasing the hoped-for indemnity. In the second place, even Marshal Macmahon, in his evidence, omits a fact that may have had a very considerable effect upon the result of the battle. The railway crosses the Meuse just opposite Bazeilles at Pont Mongy. The station is about five hundred yards further up the river. Before the battle of Sedan, at least one of the piers of the bridge had been pierced, ready to receive powder; but when the moment came to blow up the bridge, the powder was still at the station, where it had been for *ten days* previous to the battle. This was told me by a man who was on guard over it there, and who added, "No order ever came to send the powder to the bridge, and there was not anything to prevent its being done up to the last moment." The consequence was, that although the Zouaves devoted themselves to defend the bridge, the Germans got possession of it; and yet, as a German staff-officer observed to me, "It is difficult to say what would not have happened if it had been blown up at the right moment."

By French inhabitants of Bazeilles I was also told that two Frenchwomen of that place seized a wounded German, no doubt a Bavarian, and put him alive on the fire in the chimney. Can it be a matter of surprise that some German soldiers, who got into the house at the moment, killed the two women then and there?

As a story which does credit to some German regiment—probably they were Saxons—I may repeat a fact told me by three women of Bazeilles, that in flying across the country they found themselves between the French and Germans; and that although the latter were receiving the fire of the French, the German officers and soldiers made signs to the three women to run in between two of their bodies of men to get to the rear, and with-

held their own fire until they had time to do so! After all that has been written about the conduct of the Germans, and is still being drummed into our ears, with reference to Lorraine and Alsace, such facts become valuable.

I will pass on to two or three events under the Commune which have not appeared in their true light. The first matter is, that due justice has never been done to the courage of the Archbishop of Paris, which induced him to remain there when everybody else had run, or was running away.

When I left London in March, 1871, to go to Paris to distribute the seed corn, I took with me a letter from the Committee of the Mansion House Fund, which informed the Archbishop that 17,000*l.* was placed with Rothschild, at his disposal for distribution. I called at the Archevêché early on the 20th March—that was two days after the Ministers, &c., had all fled—and his secretary told me Monseigneur would receive me at two o'clock. When I returned to pay my visit, I found the end of the street blocked up by the insurgents, and it was after some difficulty that they allowed me to go on to the Archevêché, as they were pillaging the arms in the Mairie, which is directly opposite to the gate of the former, into which, however, I at last got, and the great gates were shut behind me. Nothing could exceed the calmness and kindness of the Archbishop. He said that he could make no use of the money, and that therefore it had better be sent back to England. After this he went on to speak of himself. He said: "Ils ne m'aiment pas. Ils disent que je suis un Guizot Catholique." Probably he alluded to what had passed at Rome at the Council. Then he spoke for nearly an hour on the state of France. Of course, as you will readily believe, I only put in a word occasionally to keep him going; but when he came out with me through the rooms—for we were alone—to the top of the staircase, from which you can see the gate of the courtyard, behind which I had left the mob when I entered, I expressed a hope that things would take a favourable turn, and, pointing to the gate, I ventured to add, "Everybody is leaving Paris." He looked at me earnestly for a moment, and taking my hand in his, he shook it warmly, and said, "Nous sommes entre les mains de Dieu." He had evidently made up his mind to stay, come what might, and a few days afterwards he was arrested. As, however, the insurgents, after they had pillaged the Mairie, went somewhere else to do the same thing, and did not break into the Archevêché, as I thought they would do, nothing would have been easier than for the Archbishop to have left Paris then, or even the next day. I am certain of this, as I remained in Paris to the 31st March.

There are two other things that strike me as having been misrepresented. The first is, that

General Vinoy is said to have left Paris in a hurry after the failure to seize the cannon at Montmartre; whereas, in reality, he and his aide-camp passed the greater part of the night of the 18th March in the room over mine, in an hotel in the Faubourg St. Germain, and they only left Paris early in the morning of the 19th, in a carriage. I believe they waited until the last moment for orders from Versailles.

It has been said, also, that the National Guard would not act against the insurgents; but, as a proof that many would have done so, I went two or three nights afterwards with a friend in his National Guard's uniform, and carrying his arms, to one of the Mairies in the Faubourg St. Germain, where there were above four hundred National Guards in uniform, and armed, assembled, who would certainly have acted. They remained there *forty-eight hours*, but no orders came from Versailles, and at last they were obliged to go home, dress themselves in plain clothes, and get out of Paris as quickly as possible. I had got a pass for my friend from the Commune, but he was gone when I returned to his house. Luckily he met a butcher, and by changing clothes with him, managed to get through the gate, and escaped.

As a proof of the death-like calm that preceded in Paris the dreadful struggle which occurred in that city after the Versailles troops marched into it, on the 21st May, I wish to put on record in "N. & Q." the curious fact, that on the 19th May, 1871, between one and two o'clock of that bright sunny day, I stood alone for nearly a quarter of an hour on the Place du Carrousel. No living creature was visible, and the only moving objects in sight were the red flags that waved above the Tuileries and Louvre. Certainly it was a moment to learn what solitude is.

I will conclude these reminiscences by assuring you that few things would have been more easy than to have posted, on the 19th May—the day on which I was alone on the Place du Carrousel—in fifty streets in Paris, a proclamation, offering a pardon to the insurgents who would lay down their arms.

For my part, I look upon the man who would not do this, and sealed the fate of the Archbishop of Paris by refusing to exchange him for such an insignificant man as Blanqui, as the most vindictive murderer that the nineteenth century has produced.

RALPH N. JAMES.

Ashford, Kent.

"THE STAR-SPANGLED BANNER," AND "TO ANACREON IN HEAVEN."

As inquiries have been addressed to me at various times, both from the United States and from Canada, as to the authorship of *To Anacreon in Heaven*, it may be well to place it on record in

the columns of "N. & Q." The air has acquired a widely extended interest from its having been adopted for the national song of *The Star-Spangled Banner*.

In the second half of the last century, a very jovial society, called *The Anacreontic*, held its festive and musical meetings at the Crown and Anchor Tavern, in the Strand, "a large and curious house, with good rooms and other convenience, fit for entertainments," says *Strype*. It is now the *Whittington Club*, but in the last century it was frequented by such men as *Dr. Johnson*, *Boswell*, *Sir Joshua Reynolds*, and *Dr. Percy*, especially to sup there. A certain *Ralph Tomlinson, Esq.*, was at one time President of the *Anacreontic Society*, and he wrote the words of the song adopted by the Club, while *John Stafford Smith* set them to music.

The style of the club will be best exemplified by the first and last stanzas of the song:—

"To Anacreon in heaven, where he sat in full glee,
A few Sons of Harmony sent a petition,
That he their inspirer and patron would be,
When this answer arriv'd from the jolly old Grecian.
'Voice, fiddle, and flute,
No longer be mute!

I'll lend you my name, and inspire you to boot;
And besides, I'll instruct you like me to entwine,
The myrtle of Venus with Bacchus's Vine."

This sets Jove and the gods in an uproar. They fear that man will be too *jovial*. At length they relent. There are six stanzas, and the last is as follows:—

"Ye sons of Anacreon, then join Hand in Hand,
Preserve unanimity, friendship, and love;
'Tis yours to support what's so happily plann'd;
You've the sanction of gods, and the fiat of Jove.
While thus we agree,
Our toast let it be,
May our Club flourish happy, united, and free;
And long may the Sons of ANACREON entwine
The myrtle of Venus with Bacchus's Vine."

The last two lines of each stanza were repeated in chorus.

One of the early editions of the words and music is entitled, "*The Anacreontic Song*, as sung at the Crown and Anchor Tavern in the Strand, the words by *Ralph Tomlinson, Esq.*, late President of that Society. Price 6d. Printed by *Longman & Broderip, No. 26, Cheapside*, and *No. 13, Haymarket*." Here the author of the music is unnamed, but it is in "*A fifth Book of Canzonets, Catches, Canons, and Glee*s, sprightly and plaintive. . . . by *John Stafford Smith, Gent.*, of His Majesty's Chapels Royal, author of the favourite glee, 'Blest pair of Sirens,' 'Hark the hollow Woods,' and of 'The Anacreontic,' and other popular songs. Printed for the author, and sold at his house, No. 7, Warwick Street, Spring Gardens, and at the music shops." At p. 33 of this collection is "*The Anacreontic Song*, harmonized by the author."

I have not referred to Stationers' Hall for the date of the *Anacreontic Song*, but the words and music are included in *Calliope, or the Musical Miscellany*, published in Edinburgh, in 1788, 8vo.; and, before that, they were published in *The Edinburgh Musical Miscellany*, of which the date is torn off in my copy. If any regard to copyright was paid in those publications (which is by no means certain), the fourteen years of author's right must then have expired, and the date of the song would be between 1770 and 1775. According to the *Biographical Dictionary of Musicians*, *John Stafford Smith* was born "about 1750," was the son of the organist of Gloucester Cathedral, and was afterwards a pupil of *Dr. Boyce*—probably in the Chapel Royal, as ultimately he became a gentleman of the Chapels. With such an education, he might well have composed the music between the ages of twenty and twenty-five. The contrary motion between the voice part and the bass shows the musician.

WM. CHAPPELL.

BOC-LAND AND FOLC-LAND.

The system that governed the possession of land under the Saxons attracted my attention some years ago, and as the subject may possess sufficient interest to secure it a place in "N. & Q.," I send you some extracts relating thereto. I prefer giving the *ipsissima verba* of older writers rather than any statement of their views in my own language, but may remark that the common law right, the ancient user or occupation of land, which was known in England and Germany as *folc-land*, appears to have been antecedent to any charter-grants or patent-grants.

The Anglo-Saxons who conquered England after the retreat of the Romans reduced the inhabitants into slavery, and established a system of Feudal tenure. The several classes were thanes, heriots, ceorls; frelains, or slaves set at liberty, and slaves or villans. "A master had the same right to his slaves as to his cattle."

The fealty which existed between the sovereign and the chieftain, or the chieftain and follower, is expressed in the form of oath given in the (*Ancient Laws and Institutes of England*, p. 179) time of Edward and Guthrun, viz. :—

"Thus shall a man swear fealty, 'By the Lord, before whom this relic is holy, I will be to H— faithful and true, and love all that he loves, and shun all that he shuns, according to God's laws and according to the world's principles, and never, by will nor by force, by word nor by work, do aught of what is loathful to him, on condition that he keep me as I am willing to deserve, and all that fulfil that our agreement was when I to him submitted and chose his will.'"

The several ranks were thus defined by *Athelstane*:—

1st. "It was whilom in the laws of the English, that the people went by ranks, and then were the councillors

of the nation of worship worthy, each according to his condition, 'eorl,' 'ceorl,' 'thegan,' and 'theodia.'"

2nd. "If a 'ceorl' thrived so that he had fully five hides of land, church and kitchen, bell-house and back-gate-seat, and special duty in the king's hall, then was he thenceforth of thane-right worthy."

3rd. "And if a 'thane' thrived so that he served the king, and on his services rode among his household; if he then had a thane who him followed, who to the king ut-were five hides had, and in the king's hall served his lord, and thence with his errand went to the king, he might thenceforth with his 'fore-oath,' his Lord represent at various needs, and his plaint lawfully conduct."

4th. "And he who so prosperous a vice-gerent had not srove for himself according to his right, or it forfeited."

5th. "And if a 'thane' thrived so that he became an 'eorl,' then he was thenceforth of 'eorl'-right worthy."

6th. "And if a merchant thrived so that he fared thence over the wide sea by his own means (or vessel), then was he thenceforth of 'thane'-right worthy."

I am not quite sure that I am correct, but according to my reading of the laws the distinctions above referred to were personal, like knighthood, and not hereditary. The "eorl" appears to have had an office somewhat similar to that now held by the lieutenant of a county.

By a subsequent law, that of King Cnut, the following provision with regard to the tithes on *boc*-land was enacted:—

"If there be any thane who has a church on his *Boc*-land at which there is a burial place, let him give the third part of his own tithes to the church; and if any one have a church at which there is no burial place, let him do for his priest what he will from the nine parts, and let every church-scot go to the old minister according to every free hearth."

The descent of land was thus defined in the laws of Æthelbert, the first Christian king. If a man had sons all his possessions were equally divided amongst them, or if they were all daughters, the division was also equal. When none appeared to claim the succession or were unable to make good the claim, the whole fell to the king. By a law of Ælfred the Great, all persons were restrained from alienating from their natural and legal heirs estates which had descended to them from their ancestors, if the first purchasers had directed either in writing or before credible witnesses, that these estates should remain in the family, and descend to their posterity. That monarch's will is a very interesting document; after the preamble, the king proceeds to dispose of his possessions: he gives to each of his two sons lands and five hundred pounds, and to his wife Ealkwith and each of his three daughters certain villages, and one hundred pounds to Æthelstan and Æthelwold, his nephews, and Oxfuth, his kinsman, certain villages and one hundred manensses (thirty pence) each, to each of his ealdormen one hundred manensses; to be divided among his followers, two hundred pounds, to the archbishop and his bishops, one hundred manensses each; lastly, two hundred pounds for himself and his father, and those friends for whose souls they had both made intercession, to be thus divided:

fifty pounds to so many mass-priests, fifty to so many poor ministers of God, fifty to the poor, and fifty to the church in which he should rest. It then adds: "I know not for certain whether there be so much money, or whether there is more, though I imagine so. If there be more, let it be divided amongst those to whom I have bequeathed money. I had formerly devised my property in another manner, when I had more money and more kinsmen, and had committed the writings to many persons, but I have now burned what old ones I could discover. If therefore any of them should be found, it stands for naught. And I will that those to whom I have bequeathed my *boc*-land, dispose of it not out of my kin after their death, but that it go to my nearest relative, except any of them have children, and then it is more agreeable to me that it goes to those born on the male side as long as any shall be worthy of it. My grandfather bequeathed his lands on the spear-side, not on the spindle-side; therefore, if I have given what he acquired to any on the female side, let my kinsmen make compensation, and if they will have it during the life of the party, be it so; if otherwise, let it remain during their lives as we have bequeathed it."

He then desires his relations and heirs not to oppress the people, whether bond or free, nor aggrieve them by exactions of money or otherwise, but that they may serve whatever lord they will.

King Ælfred does not refer to his *folc*-land, and in disposing of his *boc*-land seems to have been in doubt as to his power over that which he derived from his grandfather.

Dr. Lappenberg, *History of England under the Saxon Kings*, refers to King Ælfred's will, and writes:—

"The land conquered by the German tribes belonged to them in common; hence among the Anglo-Saxons its denomination of *Folc*-land, or land of the people (*agri publicus*). This was the property of the community, though it might either be occupied in common or possessed in severalty; in the latter case it was probably parcelled out to individuals in the *folc*-genot, or court of the district, the grant being sanctioned by the freemen present. As long as it continued to be *folc*-land it could not be alienated in perpetuity, but on the expiration of the term for which it had been granted reverted to the community, and might again be granted by the same authority. *Folc*-land was held by persons of the highest condition, by ealdormen, thanes, and gesuths either during life or for a limited time. Land severed from the *folc*-land and granted in perpetuity by an act of the Government, and thus converted into an estate of perpetual inheritance, was denominated *boc*-land, such estates were usually created by charter (*boc*), and might be held by freemen of all ranks and degrees. The Anglo-Saxon kings had private estates of *Boc*-land, which did not merge in the crown, but were devisable by will, disposable by gift and sale, and transmissible by inheritance; many proofs of which exist, among which may be especially cited the will of King Ælfred, from which it is manifested that both he and his grandfather, Ecgberht, had the arbitrary disposal of their *boc*-land.

Much *Folc-land* was converted into *Boc-land* when private property made good its ground against common possession, and at length the only portion that remained was the commonages attached to the towns and villages."

The above extracts afford a glimpse at the nature of the Anglo-Saxon ideas with regard to land, and show the difference between the common law right, *Folc-land*, and the statute law right, *Boc-land*.

JOSEPH FISHER.

Waterford.

NAPOLEON III.—In almost all the newspaper biographies of the late Emperor of the French, it is said that he "was born at the Tuileries." The ordinary tradition is, that "of all the numerous progeny of the Bonapartes, the Emperor Napoleon III. and the 'King of Rome' were the only two born in the Tuileries." The son of Napoleon I., it is true, was born there, but Louis Napoleon was born in the Rue Ceruti (Lafitte). He himself is my authority for this fact, and it ought to be made known before the error has become historically established.

E. COBHAM BREWER.

Lavant, Chichester.

TYING A KNOT IN A HANDKERCHIEF.—There is an early allusion to a similar practice in the *Ancren Riwle* (ed. Morton, p. 396), written about A.D. 1230:—"Mon knut his kurtel uorte habben pouht of one pinge; auh ure loured, uor he nolde neuer uorgiten us, he dude merke of þurlunge ine bo two his honden": a man ties a knot in his girdle, to remember a thing; but our Lord, in order never to forget us, made a mark of piercing in both His hands. *Kurtel* is more correctly written *gurdel* in the Cotton MS.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

SEEING THE NEW MOON THROUGH GLASS.—On the evening of November 7th, I was talking with a Rutland woman, who told me that she had just been out of doors to look at the new moon, as it was considered unlucky to look at it for the first time through a window; "because, if you look at it through glass, you will be sure to break glass." And this saying had come true the previous month; for I looked at the new moon through a window, and broke a tumbler that same evening."

CUTHBERT BEDE.

FLIGHT OF CRANES, &c.—It is a common saying, whether based on vulgar error or not, I cannot say, that cranes, wild geese, and other birds of a similar species, always fly in the form of some letter, preceded by a leader some distance in advance. Be this the case or not, the notion has authority as ancient as the time of St. Jerome, who, in his letter *Ad Rusticum Monachum*, says "Grues sequuntur unam ordine literato."

EDMUND TEW, M.A.

CURIOUS CUSTOM.—While staying at Deeside this last summer, I noticed my host drop a hot

cinder into the water in which he had just bathed his feet, before it was thrown out. This I believe he adheres to at all such lavations. Is this custom known elsewhere, and what is its significance? I may mention that my host was of the Roman Catholic persuasion.

LULU.

Edinburgh.

PROFESSOR DE MORGAN.—"DAMN THE NATURE OF THINGS."—"PORSONIANA" (addition to the *Table-Talk of Samuel Rogers*).—PORSON.—Being far from my books, I am unable to refer to the volume of "N. & Q." in which Prof. De Morgan asked if it were not Fielding's "Dr. Thwackem," who "damned the nature of things." I recollect that I, at the time, carefully looked over *Tom Jones* without finding the words sought for; and no wonder, for not Fielding but Porson was the real "Simon Pure," as witness the following, which I have just come across:—

"Porson.—Gurney (the Baron) had chambers in Essex Court, Temple, under Porson's. One night (or rather morning) Gurney was awakened by a tremendous thump in the chamber above. Porson had just come home dead drunk, and had fallen on the floor. Having extinguished his candle in the fall, he presently staggered down stairs to relight it; and Gurney heard him keep dodging and poking with the candle at the staircase-lamp for about five minutes, and all the while very lustily cursing the nature of things."—(Page 303, 2nd edit., 1856.)

CHIEF-ERMINE:

W. DE LEMINGTON AND THOMAS DE BUNGAY.—I have lately purchased an old English Latin MS. at the sale of books at Irton Hall, near Ravensglass. It is of the fourteenth century, and in the original oak and leather binding. The subjects treated of are, colour, sense, the soul, generation, mechanics, &c., and the authors' names are W. De Lemington and Thomas De Bungay. My object in writing is to ascertain if anything is known of these two authors. After the dissolution of monasteries, the book appears to have fallen into the hands of one Thomas Billet, probably a monk of one of the suppressed houses, who has written his name in it as the owner, also the following couplet, in the quaint old English of the period:—

"Losse of goods grefeth me sore,
But losse of tyme grefeth me more."

H. T. WAKE.

Cockermouth.

MÖLTKE, BISMARCK, AND WILLIAM.—Some months ago a writer gave the word Möltke a Slavonic origin, rendering it = a hard hitter. The etymons of the words Bismarck and William seem equally curious considering the part they took in recent events, viz. Bismarck, Bis. L. = twice, Marck, Sax. mearcian = to mark, as a boundary-mark. And for William, see Verstegan's *Rest. of Decayed Intelligence*, and "N. & Q." 2nd S. v. 436, where William = Gildhelme, "from Germans taking in

battle gilded helmets of Romans." So that the hard hitting of Moltke enabled Bismarck to effect a second marking of boundaries between Germany and France, to the aggrandizement of the former, which so pleased the Germans that they placed the fallen imperial crown of France, as it were, upon the head of William. In "N. & Q.," 2nd S. x. 66, there is recorded a curious prophecy of the Abbé Galiari, written 27th April, 1771, on the state of Europe in one hundred years from that date.

C. CHATTOCK.

Castle Bromwich.

NECESSARIES OF LIFE.—I copied the following inscription from the wall of a hovel at Findon, near Worthing. The door was covered with quaint paintings of dogs and horses, executed, I believe, by the proprietor:—

"The Necessaries of Life.—A Fire in Winter, a Meal, Hungry, a Drink when Thirsty, a Bed at Night, a Friend in Need, a Lucifer Match in the Dark, a Good Wife, a Pipe of Tobacco (if you like it), and your Horses Clipped well by Cooter and Son, Established 1841."

W. J. BERNHARD SMITH.

Temple.

NOTES IN AN OLD NOTE-BOOK.—I have in my possession a MS. collection of literary odds and ends which has been in the family for several generations, and was evidently compiled in the reign of Henry VIII. The character of the penmanship, the contractions employed, the make of certain letters, and the whole style of the book proclaim its date, which would be immediately recognized by any one expert in the "rolls" of the period referred to. The extracts are not all by one hand, for while some parts are in a slovenly, small, sprawling handwriting, other parts are models of neatness—bold, black, and square. Perhaps it will interest your readers to see extracts from this venerable compilation; if so, I will from time to time send you a specimen.

The writer of the smaller hand was a scholar, and apparently intimate with the king, as will be seen by the last two lines of the subjoined original poem. The poem has no title or date, but I think it bears internal evidence of the New Year, 1514. We are sure it was before 1520, when the King adopted the style of "Majesty"; it was after some severe illness, probably the "fever" and "small-pox," in the autumn of 1513. Of this illness Louis XII. writes (Feb. 28, 1514) to Spinelly:—

"The King (Hen. VIII.) has been lately visited by a malady named small-pox, but is now recovered."

Peter Martyr writes (3rd March, 1514) to Lud. F. Mendoza of the same illness:—

"Henry of Eng^l has had a fever; the physicians were afraid it would turn to the small-pox. He is now well again, and rises from his bed fierce as ever against France."

And the Duke of Milan, writing to the King (29th March, 1514), says:—

"He is glad to hear that his grace has recovered from his severe illness."*

These extracts give a lively interest to the ode subjoined.

Presuming on these surmises, I have ventured to give the poem a "local habitation and a name," but, as usual, have indicated by brackets that which is merely conjectural:—

"[A NEW-YEAR ODE, 1514.

To his Grace King Henry VIII.

on his recovery from a fever

which threatened small-pox, Aug.—Dec. 1513.]

yf ever noble man were bound to thank god
your grace is most bound for this scourg & rodd
for by this scourg ys moch more comprised
than with hedde or hart can be devised
by this punysshment which seemeth as a crosse
better you know god, & your self never the worse
be symple / crist saith / as ys the pore dove
be wyse as the serpent & knowe whom ye love
be liberrall hensforth both of purse & tong
be gentil / do justice both to oldd & yong
beware of all flatterars / wherof you had store /
avenge not / reward them / but trust them nomore
credite fewe complayntys be they never so strong
have both pite speke so shall you do no wrong
this thing well weyd & your lyf so directed
shall cause you to live sure though you be suspected
take this in good part / which I for a pow shyft
do gyve unto your grace for a newe yeares gyft."

E. COBHAM BREWER.

Lavant, Chichester.

Querries.

To "GIVE" AND TO "SELL."—When did the A.S. *syllan*, *sellan*, lose its meaning of "to give," and take exclusively the meaning of "to sell"? A line in Chaucer's *Romaunt of the Rose* (l. 5910) points the distinction between the two:—

"I wole not sellyng clepe yevyng."

In *Layamon sellan* has both meanings.

"some heo him to bæh.
and droh of hire ungre?
an of hire ringe.
and *salde* him an honde?
æne ring of rede golde."

(l. 30,804.)

Here *salde* = "gave."

"He saiden he wenden wolde?
wide ðeond þissen londe.
& fondien wher he mihte?
his win *sullen* on wille."

(l. 30,707.)

Here *sullen* = "might sell."

"to ðislen *sullen* þe ure sunen."

(l. 29,057. See also l. 31,053.)

Here *sullen* has the special meaning "to deliver (as hostages)."

"No scal he mid strenðe?
þene stude uinde."

* See *State Papers*, under the sanction of the Master of the Rolls (Hen. VIII.).

pat ich hine nulle?
pe an honde sulle.
oðer quic oðer ded."

(l. 31,580.)

Here *sulle* = "shall deliver up."

In *The Ormulum*, "*sellan*" seems to have exclusively the meaning of "to sell"; and it is opposed to "to give," and "to buy."

"To gifenn, ne to sellenn."

(l. 12,190.)

"Her biggenn oþerr sellenn."

(l. 15,997.)

"& he fand i þe temple þær]
well fele menn þatt *saldenn*
þærinne baþe nowwt & shep
& ta þatt *saldenn* culfress."

(l. 15,557.)

It is to be noted that the Mœs. Goth. *saljan* seems used exclusively for "bringing an offering to the altar."

JOHN ADDIS.

Rustington, Littlehampton, Sussex.

CHEKE FAMILY.—A correspondent in "N. & Q." (3rd S. xii. 77) mentions, concerning Pigo Manor, in co. Essex, that "it was sold in the beginning of the seventeenth century by Henry Grey, Esq., to Sir Thomas Cheke, Kt., grandson of the learned Sir John Cheke. Sir Thomas Cheke married, secondly, Essex, daughter of Robert Rich, Earl of Warwick," &c. Berry, in his collection of Hertfordshire pedigrees, at p. 208, mentions Peter Cheke, the father of Mary, the first wife to the first Lord Burghley, as being of Pigo, in co. Essex. Now, he was great-grandfather to the above Sir Thomas Cheke. Can you give me any information on the matter? Also as to Sir Thomas Cheke marrying secondly. I have never found any but one wife mentioned, and that is as above—Essex, &c. Who was his first wife? Also, I shall be much obliged for information as to who was the wife of Peter Cheke, Esq., and where I may be able to find a good pedigree of the Cheke family.

D. C. ELWES.

South Bersted, Bognor.

THOMAS LONGLEY, 1437.—This prelate is mentioned in Campbell's *Chancellors*, vol. i., and in Foss's *Chief Justices*, vol. i., as a Canon of York, A.D. 1401. He was subsequently the Keeper of the Privy Seal and Lord Chancellor under three successive sovereigns. When Bishop of Durham, A.D. 1437, he died, and was buried in the beautiful Galilee, in Durham Cathedral, which he had restored. Was he an ancestor of the late Mr. John Longley, Recorder of Rochester? Thomas Longley was a native of Yorkshire, according to Foss, and an executor of King Henry IV. CHR. COOKE.

MONUMENT AT ROYSTON.—Clutterbuck describes a monument at Royston, to Margaret, wife of Edward Chester, Esq., who died 21st March,

1734, aged thirty-six. It is inscribed with the arms of Chester, impaling argent . . . sable; in the dexter upper corner, an eagle displayed, sable.

To what family do these arms belong? Margaret Chester was the widow of — Long, but her maiden name is unknown, C. W.

ARTIFICIAL FLOWERS.—In the curious account given by Troiano of the ceremonies at the marriage, in 1568, of William VI., Duke of Bavaria, speaking of the nuptial couch, he says:—

"Sopra le quattro colonne, ui erano quattro uasi alla antica, laurati a maglie d'oro, e di dentro ne usciano tronchi di rose bianche & incarnate, con le foglie uerdi: fatte tanto al naturale, che per assicurare il mio poco guidito (che di seta argento & oro, erano) fui forzato toccarle con mano."

It appears, therefore, that the use of coloured artificial flowers was not then general. When did it become so? R. N. J.

HERALDIC.—What houses, foreign or English, bore the following ancient arms:—

"No. 1. Or, a fess, Gu.

No. 2. Or, a fess, Humettee, Gu."

R. F. C.

Herts.

"THREE BREAK THE BAND."—What is the origin of the above Scotch proverb? It was quoted on St. Andrew's night at the "Salutation Tavern," by Mr. T. Hood, and is reported in the Scotch papers as "Three breaks the band."

H. F. BUSSEY.

TAVERN SIGNS.—What is the origin of the sign *The Goose and Gridiron* at Woodhall, Lincolnshire, and who is the *Duke William* often found on the signs of that county? It is remarkable, considering the attachment of Lincolnshire to the old faith in the Tudor reigns, that so few ecclesiastical signs are to be found in it. In this respect it contrasts disadvantageously with Devonshire. (See a paper on Devon sign-boards, read by Mr. Pengelly, before the Devonshire Association, July, 1872, *Transactions*, p. 470, seq.) PELAGIUS.

TRACTS IN THE BRETON LANGUAGE.—I have a small duodecimo, containing the following tracts, published at Montrouilles e ty Lédan, about 1819. I should be grateful to any one who would tell me anything about them.

1. "Sarmon Grêt var Maro Michel Morin eus a Barros Beauséjour."

2. "Collocon Familier etre un den curius hac den Expert."

3. "Buez Sant Efflam Prinç a Hiberni ha Patron Plestin ha Buez Santez Henori e Bried."

4. "Histor an Ermit Yan Guerin,"

5. "Instructionou hac Oræsonou Devot."

CYMRO.

ELIZABETH GOULDSMYTH, 1702.—Information is greatly desired as to the date and place of

death of her who was the mother of Dr. Jonathan Gouldsmyth. A notice of the latter will be found in Dr. Munk's work on the College of Physicians. She was living in December, 1702, and was then a widow. Her maiden name was Cope. It is possible that she died in Ireland. Did she marry a second time?
T. E. S.

SIR PHILIP SIDNEY'S "ARCADIA": "WRONG-CAUSED SORROW."—In the first book of the above there occurs the following passage:—

"The nightingales, striving one with the other who could in most dainty variety recount their wrong-caused sorrow, made them (the travellers) put off their sleep."

Can you inform me to what the expression "wrong-caused sorrow" alludes? IGNORO.
Edinburgh.

[When Philomela was so cruelly outraged by her brother-in-law, King Tereus, she (who was afterwards changed to a nightingale), said she would never desist from complaining:—

"— si silvis clausa tenebor,
Implebo sylvas, et conscia saxa movebo."

The tuneful race only commemorate the wrong-caused sorrow of the daughter of Pandion.]

PECULIARITY IN WRITING, 1722.—There has recently come into my hands a letter, written about 1722, and addressed as follows:—"Mrs. Margret Carnegie, to be found at Mrs. Margret blairs over against the neil land belo the midel of Blackfrirers Wind. Edn." The spelling throughout is "under the purest covenant of grace," but I notice that the fair writer *always* puts a curve ' over her ſ's, as in German. Was this common at the time?

GREYSTEIL.

FRASER—BARON FRASER.—All the published pedigrees of this family which I have seen are at variance with the statement of Sir George Mackenzie, the eminent Scotch judge of the seventeenth century, and a contemporary of Sir Alexander Fraser, of Durris, physician to Charles II., who says that it is a branch of Durris.

In 1685 there was an Act of the Scotch Parliament respecting the bridge over the "water of Dye," in which Sir Peter Fraser, of Durris, refers to his father, Sir Alexander of Durris, and "his nephew, Andrew Fraser, of Kimmundie."

In a deed of 1643, Andrew, second Lord Fraser, styles Francis Fraser of Kimmundie his brother.

Now, as Sir Alexander Fraser, the Court physician, was undeniably of the Durris family, how is this discrepancy accounted for, that the writers on this peerage assert that the first Lord Fraser was of the Kimmundie (Stanywood) family? (See *Burke*, &c.)

Fraser of Stanywood had called to the succession Andrew Fraser of Kimmundie, and his son, also Andrew, failing whom and their heirs Alexander Fraser of Durris and his heirs were to succeed.

According to Macfarlane's MS. (Adv. Lib. Edin.),

this Alexander of Durris had a son named Andrew, and also a grandson named Andrew, son of Robert Fraser.

Alexander of Durris having got into difficulties, his estate of Durris was escheated, and the escheat (Privy Seal Reg.) was granted, by Royal Charter, to Andrew, first Lord Fraser.

In 1644 there is a special charge to Andrew Fraser, of Midbeltie (Durris line) to enter heir to his father, the late Alexander Fraser, of Durris.

Sir George Mackenzie seems to have implied that the first Lord Fraser was identical with Andrew, son of Alexander of Durris.

The first Lord Fraser was raised to the Peerage in 1633, and died about 1637, when his son Andrew, second Baron, was served his heir.

In *Burke's Extinct and Dormant Peerage* Lord Fraser is stated to have married Anne, eldest daughter of James, first Lord Balmerinock; but in a charter recorded in the Register of the Privy Seal this lady is called "Dame Anne Haldane," and her son, by Lord Fraser, is styled "William, Master of Fraser."

These facts do not appear in any Peerage which I have seen.

Amongst *Unextracted Processes* (Reg. Ho. Edin., Drys. Off. K. 20), extending over many years, is a litigation (1643-1656) between Keith and Frasers, viz., Andrew, son to Alexander Fraser of Durris; Andrew, son to Andrew Fraser, Elder of Midbeltie; and Andrew, Lord Fraser, seems subsequently to have been involved in the same suit.

S.

"CYNOPER."—Does this word occur elsewhere than in the following lines? If so, where?

* * * "Desire a Zeuxis new
From Indies borrowing gold, from Western skies
Most bright Cynoper," &c.

They are from a sonnet by Drummond of Hawthornden. W. E.

[This word is used by Ben Jonson, *Alchemist*, Act i. scene 3:—

"I know you have arsnike,
Vitriol, sal-tartre, argaile, alkaly,
Cinoper."

We take the meaning of *cinoper* to be the mineral *cinabar*, which being reduced to a fine powder, is of a very high red colour, and sometimes called vermilion. See "N. & Q." 2nd S. ix. 479.]

"PENANNULAR" RINGS.—I have an old silver "penannular" ring with an inscription inside it, in the sixteenth or early seventeenth century lettering, "*fearo God onely.*" Would MR. PIGOT afford us such facts as he is acquainted with, on the subject of penannular rings in general?

MAURICE LENIHAN, M.R.I.A.

"A TYLD OF BEEF": "A PEEL WINDLE."—In the Earl of Derby's regulations for the supply of his garrisons in Peel Castle and Castle Rushen,

A.D. 1561, each soldier was allowed "the third part of a tyld of beef and a can of beer of two quarts for his supper." What quantity is a *tyld of beef*, and is it of any particular part of the beast? In some of the Earl's household accounts a *Peel windle* is mentioned. A windle is a corn measure of three bushels, used in some parts of Lancashire. Is a *peel windle* more or less than three bushels, or any particular weight? WILLIAM HARRISON.

Rock Mount, St. John's, Isle of Man.

SILVER MEDAL, 1719.—I have a silver medal, size, 13½. Obverse, bust of Clementina, draped, necklace, flowing curls. Inscription, CLEMENTINA · M · BRITAN · FR · ET · HIP · REGINA. Reverse, Clementina in Roman biga; on right, setting sun, ship in the distance; Roman temple and buildings exergue; plain edge. Inscription, FORTVNAM · CAVSAMQUE · SEQVOR · MDCXCIX. Is the medal a scarce one, and can its value be appraised? It is in an excellent state of preservation. Clementina Sobieski was the wife of the titular chevalier St. George (son of the exiled king of Great Britain, James II.), and granddaughter of the celebrated King John Sobieski of Poland. She was the mother of the young Pretender, Charles Edward. Of course she was never *de facto* queen of Great Britain, although, *de jure*, she was.

FREDK. RULE.

THE HOWLAND GREAT WET DOCK.—Where can I obtain the best historical information relative to this, now the Greenland Dock, and a part of the great system of docks belonging to the Surrey Commercial Dock Company? I have consulted Brayley's *Surrey, Knight's London*, and also Gould's *Historical Notices of the Commercial Docks*, a thin quarto, privately printed in 1844. The information given in the above is very meagre.

C. A. McDONALD.

"AS JEALOUS AS THREE BARTLEMY DOLLS IN A WICKER BASKET."—What is the origin of so strange a saying? B.

AUTHOR WANTED.—

"For since the first male child

To him who did but yesterday expire,

There was not a more gracious creature born."

Can you tell me where these lines occur? They are quoted on a marble monument in this church.

E. W.

Kirkby Fleetham, Bedale.

KILLIGREW FAMILY.—A gentleman having an old interesting seal, evidently at one time in the possession of a member of the above family, wishes to know if there are any male descendants of said family, and if so, who is the proper male heir, as he wishes that the seal should become the property of some one who is likely to be more interested in the possession of it than he is himself?

D. C. E.

South Bersted.

ANNIVERSARY OF KING CHARLES'S EXECUTION.—Can any of your readers say when the procession of the House of Lords to Westminster Abbey in order to observe the anniversary of King Charles's execution ceased? B.

"THE GREY-EYED MAN OF DESTINY."—Why was General Walker so called, and who invented the phrase? The first instance of it I remember is in Dr. William Howard Russell's *My Diary North and South*, i. 95. A. O. V. P.

THE "CHURCH OF ENGLAND QUARTERLY."—Can any of your correspondents inform me as to the author of three able articles in this Review on "The Rise, Progress, and Decay of English Scholarship," which appeared in 1838-9? I may observe that the *Church of England Quarterly* is not included amongst the periodicals embraced in Poole's *Index to Periodical Literature*.

BIBLIOTHECAR. CHETHAM.

"CORSRAGUEL."—What is the derivation of the name of Corsraguel, Corsraguel, Corseragmol Abbey? M. E. C. WALCOTT.

Replies.

THE "HEAF."

(4th S. x. 201, 317, 423, 441.)

(Concluded from p. 40.)

In Denmark *hede* seems applied to high ground, possibly unenclosed, without reference to its crop. In a poem of Grundtvig, the rye is mentioned as growing there more clear of weeds:—

"Rugen groer paa Hede, reen," &c.

And in another verse, in reference to winter supply in Jutland:—

"Mens Lyngen groer paa Hede," &c.

It may possibly have been the abundance of more precise terms which we have in the old northern dialect, that prevented the use of the word *heath* in this sense. We have Patterdale Fell, and Rodderup, or Rotherhope Fell; Stanemore, Aldston Moor, and Viol Moor; Wedholme Flow, and Wragmire Moss, and Burgh Marsh, and Cliburn Ling—all exactly descriptive of different sorts of waste lands, to those who know the dialect, or will use the northern key to its obscurities. The last named is the only instance I know of a parish common being named from this product. It is in Westmorland, of very limited extent; but I remember hearing that on the night of a census, many years ago, fifty gipsies were encamped on Cliburn Ling, and so escaped the enumerators.

In contrast to the levellers of the dialect, I am glad to see in a Penrith paper a notice that in a certain pasture, enclosed and private, though on Penrith Fell, sheep are to be taken in to winter, and that "it is a good sound heaf, with plenty of

heather, and good herbage"; showing the word in a slightly different sense, as a situation, place of abode; and the adjective *sound*, dry, healthy, as well as its opposite, *sour*, is still, just in the old Danish sense, applied to land. The distinction between *heaf* and heather, or *heath*, is very plain.

The figurative use of this old word is quite as well known as the literal, and may not be so easily suppressed. It is often said, the "heaf is out-stocked," when too many of a family are kept at home; or an establishment is unwisely enlarged—"mair ner t' heaf 'ill carry," in broadest Cumberland. An old gentleman, who spoke excellent English, but liked to use the words of his boyhood, where they were understood, said to a bridesmaid a few years ago,—“So, Miss, you have come to see your sister *heafed* in Westmorland”—settled in her new home, appropriate place. *Heafing the sheep* is a thing not to be left to chance in these fells. When a new flock is sent to find its own subsistence there, some person usually goes and stays for a time to *see the sheep heafed*; for if disturbed by neighbouring sheep, envious of a bit of tenderer grass, or assailed by dogs at first, "the silly sheep" might never afterwards be able to maintain their right. In the parish of Renwick, anciently spelt Ravenwick, the village Dryden has embalmed the heaf in verse:—

“ON RENWICK FELL ENCLOSURE, 1863.

We've fratched and scaundet lang an' sair, about our reeghts on't fell,
The number of our sheep, an' whaur the heaf was they sud dwell.

When Spring com' round, oor bluid it warmed oor ancient heafs to keep;

But oft, aye oft the damage fell upon oor whiet sheep.”

One verse gives a lively picture of the results of hounding off from proper heafs:—

“Meantime we fratched, an' fret about, an' throppled udder sair.

Upon the whol, the fell hes meade mischief for iver mair.”*

When the influence of a Northman by descent and attainment, like Cleasby, shall have caused the modification of English dictionaries, which was predicted by critics on the completion of his *Islandic and English Dictionary*, the taste and the toleration of Southern scholars may be greater for Northern words.

The transposition attempted would do as great injustice to the word *heath* as to the one it is intended to supplant, though the one has no footing in old manuscripts nor in dictionaries, and the other is as firmly grounded and vouched for as any word in the language. But its place is Saxon England, and there it is appropriate, and its associations are always fresh and beautiful, with its varied herbage, its clumps of trees, its broken spots and brush-wood. But *Fell* is the name of our wilder upland

tracts—bare, and often rocky and savage; it is distinct and appropriate to them; and it would be a great loss to the dialect to exchange it for any other.

As it is beginning to be admitted that very ancient usages and rights are still found underlying the land laws of England, it may not be deemed so incredible that an old word connected with those usages should have remained with them, unsuspected by the learned in laws and in language, and uncorrupted by ages; while the analogies drawn from other countries with whom our intercourse was so constant, may be found as useful in the one case as the other for elucidation.

In conclusion, I see *Heath*, as a name on the map of Lincoln, but have not yet met with it either in this district, or in Scotland in any sense.

M.

P.S.—The portion of Yorkshire in which W. G. says *heaf* is used, is where I supposed it must be known, but had no means of ascertaining. Those moors slope away from the ridge which divides Yorkshire from Westmorland, and are reckoned as part of the Northern Fells. Three parishes in Yorkshire are included in the Shepherd's Association of the East Fells mentioned above, which extends over the lofty wastes of four other counties undivided—"To Pike Stone in Weardale," and near the Scottish border in Cumberland.

“PROSPERITY GAINS FRIENDS, AND ADVERSITY TRIES THEM.”

(4th S. x. 14, 77.)

It is a curious subject, and not without interest, to trace the various forms which these two ideas assume. If we turn to the Greeks we find Euripides (born B.C. 481, died B.C. 406) in *Hecuba* (l. 1226), showing how the friendship of the good is best proved in adversity:—

Ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι
Φίλοι· τὰ χρηστά δ' αὐθ' ἕκαστ' ἔχει φίλους.

“For in adverse circumstances true friends are most clearly seen; prosperity has in every case its friends.” And, coming down a little later, to Menander (born B.C. 342, died B.C. 291), he says, much to the same effect (*Bx Incest. Comæd.* p. 272):

Χρυσὸς μὲν οἶδεν ἐξελέγχεσθαι πυρὶ,
Ἡ δ' ἐν φίλοις εἰννοία καιρῷ κρίνεται.

“Gold is tried by fire; so also the affection of friends by time.” How difficult it is to know the reality of friendship, Aristotle (*Ethics* viii. 4) tells us: κατὰ τὴν παροιμίαν γὰρ οὐκ ἔστιν εἰδῆσαι ἀλλήλους πρὶν τοὺς λεγομένους ἄλας συναλωσαι· οἶδ' ἀποδέξασθαι διη πρότερον οὐδ' εἶναι φίλους, πρὶν ἂν ἑκάτερος ἑκατέρῳ φανῆ φιλητὸς καὶ πιστευθῆ. “According to the proverb, it is impossible for friends to know each other till they have eaten a certain quantity of salt with each

other; nor can they be on friendly and familiar terms, till they appear worthy of each other's friendship and confidence."

If we go to the Romans, we have only to turn up Plautus, who abounds in proverbs, where we find (*Stich.* iv. 1, 16):—

"Ut cuique homini res parata est, firmi amici sunt: si res labat,

Tiudem amici collabascunt. Res amicos invenit."

"According as men thrive, their friends are true; if their affairs go to wreck, their friends sink with them. It is fortune that finds friends." And Ovid says, very beautifully (*Ep. ex Pont.* ii. 3, 23):—

"Diligitur nemo, nisi cui Fortuna secunda est,

Quæ simul intonuit, proxima quæque fugat."

"Nobody is loved except the man to whom fortune is favourable; when she thunders, she drives off all that are near." Ovid often dwells on this idea, no doubt because he had found it exemplified in his own case; and nowhere is it expressed in finer language than in the following lines (*Trist.* i. 9, 5):—

"Donec eris felix, multos numerabis amicos:

Tempora si fuerint nubila, solus eris."

"Whilst thou art favoured by fortune, thou shalt have troops of friends; when the 'stormy winds do blow,' thou shalt find thyself alone." But Ennius (born B.C. 239) is perhaps the first Roman poet, in whose writings we find the idea (*Cic. Amicit.* c. 17): "Ennius recte: Amicus certus in re incertâ cernitur." "Ennius has well remarked, 'that a real friend is known in adversity.'" Varro, the most learned of the Romans, pithily remarked,

"Vis experiri amicum? calamitosus fi." In what beautiful language does Metastasio (born A.D. 1698, died A.D. 1782) express the idea of a friend tried by adversity (*Olimpiade*, iii. 3):—

"Lasciar l' amico!

Lo seguitai felice

Quand' era il ciel sereno,

Alle tempeste in seno

Voglio seguirlo ancor,

Ah così vil non sono!

Come dell' oro il fuoco

Scopre le masse impure,

Scoprono le sventure

Dei falsi amici il cor."

"Leave a friend! So base am I not. I followed him in his prosperity, when the skies were clear and shining, and shall not leave him, when storms begin to howl. As gold is tried by the furnace, and the baser metal is shown, so the hollow-hearted friend is known by adversity;" which is not unlike what we find in Shakspeare (*Timon of Athens*, act i. sc. 1):—

"I am not of that feather, to shake off

My friend, when he must need me. I do know him,

A gentleman that well deserves a help,

Which he shall have; I'll pay the debt and free him."

I have often thought the following contrast of friendship with the good and bad, by Herder, in his poem entitled *Denkspruch*, to be particularly truthful:—

"Wie der Schatten früh am Morgen,
Ist die Freundschaft mit den Bösen;
Stund' auf Stunde nimmt sie ab,
Aber Freundschaft mit den Guten
Wächstet, wie der Abend Schatten,
Bis des Lebens Sonne sinkt."

"As the shadow in early morning is friendship with the wicked; it dwindles hour by hour. But friendship with the good increases, like the evening shadows, till the sun of life sinks below the horizon." And the conversation of a true friend is well characterised by Calderon in *The Secret in Words* (act iii. sc. 3):—

"Los cuerdos amigos son

Il libro mas entendido

De la vida, si, porque

Deleitan aprovechando."

"Wise friends are the best books of life, because they teach with voice and looks."

Claude-Mermet speaks thus bitterly of the men of his time (1590):—

"Les amis de l'heure présente

Ont le naturel du melon;

Il faut en essayer cinquante

Avant qu'en rencontrer un bon.

C. T. RAMAGE.

ENIGMA (4th S. x. 498; xi. 23).—The enigma which MR. BREMNER proposes is not only confusion to me, but is made worse by his having left out eight lines of it. The history of the matter is this. The rebus appears, in what I suppose was its perfect state, in the first volume of Mr. Byrom's *Poems*, page 109, and is there said to be commonly ascribed to Lord Chesterfield. It is there also given in the following form:—

"The noblest object in the works of art;
The brightest scene that nature can impart;
The well-known signal in the time of peace;
The point essential in the tenant's lease;
The farmer's comfort when he holds the plough;
The soldier's duty and the lover's vow;
A contract made before the nuptial tie;
A blessing riches never can supply;
A spot that adds new charms to pretty faces;
An engine used in fundamental cases;
A planet seen between the earth and sun;
A prize which merit never yet has won;
A loss which prudence seldom can retrieve;
The death of Judas, and the fault of Eve;
A part betwixt the ankle and the knee;
A patriot's toast and a physician's fee;
A wife's ambition, and a parson's dues;
A miser's idol, and the badge of Jews.
If now your happy genius can divine
The correspondent words to ev'ry line,
By the first letters will be plainly found
An ancient city that is much renown'd."

Mr. Byrom, according to his custom, replies to his correspondent in that sort of doggerel in which he was used to communicate his thoughts. He seems to assume, what appears to be the case, that the two objects mentioned in many of the lines, have the same initial letter, and at last ends in this manner:—

"For first, with due submission to our betters, What ancient city could have eighteen letters, Or more?—for in the latter lines, the clue May have one correspondent word or two; Clue should have said, if only one occur'd, Not correspondent words for each, but word.

From some suspicions of a bite, we guess The number of the letters to be less; And, from expressions of a certain cast, Some joke, unequal to the pains at last; Could you have said that all was right and clever, We should have used more fortunate endeavour.

It should contain, should this same jeu de mots, Clean-pointed turn, short, fair, and apropos, Wit without straining; neatness without starch; Hinted, tho' hid, and decent, tho' 'tis arch; No vile idea should disgrace a Rebus—
SIC DICUNT MUSE, SIC EDICIT PRŒBUS."

I should be truly sorry to contaminate the pages of "N. & Q." by anything improper, but must at once declare that I have no idea to what Mr. Byrom can possibly have been alluding, and therefore may, with a clear conscience, request from those of your readers, who are more able than myself, the solution of a mystery which I confess not to comprehend.

W. (1).

GILLRAY'S CARICATURES (4th S. x. 449, 530).—The plate to which E. B. G. and Q. refer is called "Westminster School, or Dr. Busby settling Accounts with Master Billy and his Playmates."

The plate is not signed by Gillray (as is the case with nearly all those not published by his usual publisher, Mrs. Humphrey), but bears the imprint, "Published February 4th, 1785, by J. Ridgway, Piccadilly."

Fox, who in the previous year had become Prime Minister, is represented in the character of Dr. Busby, formerly Head-Master of Westminster School, and celebrated for his flogging propensities. The other portraits may all be identified, and no doubt represent what were then nicknamed "Fox's Martyrs," for which see the political history of the period.

The plate forms one of my volume of *Suppressed Caricatures*, and is not described in the letter-press volume edited by Mr. R. H. Evans, Mr. T. Wright, and myself, because publishing these grosser caricatures was an afterthought. I am surprised to learn that they have not found their way to the British Museum, as they were regularly published, and for the last twenty years have been accessible in their collected form for 3s. 6d. HENRY G. BOHN.

MOTHER SHIPTON'S PROPHECY (4th S. x. 450, 502).—The searcher after Mother Shipton's Prophecy must examine several old pamphlets before making up his mind that the lines in question are not of the seventeenth century—the idea of the fifteenth is quite out of the question. What authority has Mr. Cox for saying "The first edition of *Mother Shipton* was published in 1641"? and to what particular work does he allude, for

there were several? It is true we have nothing dated earlier than 1641, but it is by no means certain that Lowndes's *Prophecies of Mother Shipton* was the "first" of its kind.

The works to which I allude as desirable to consult are *Six Strange Prophecies . . . Mother Shipton's, Ignatius Loyola's, &c.*, with woodcut portrait of Mother Shipton, 4to., 1642; *Twelve Strange Prophecies, besides Mother Shipton's, &c.*, 4to., 1648; *Thirteen Strange Prophecies besides Mother Shipton's, &c.*, 4to., 1648; *Mother Shipton's Prophecies with three and xx more*, 4to., 1662; *The Life and Death of Mother Shipton*, 1677; and probably others.

I may add that a fac-simile of the curious title-page of the 1662 tract is given in Mr. Halliwell's *Account of MSS. in the Plymouth Library*; and an admirable fac-simile, on stone, of the 1641 tract, forms one of Mr. Ashbee's series of reprints.

EDWARD F. RIMBAULT.

USE OF THE ACCUSATIVE PRONOUN (4th S. x. 429, 504; xi. 20).—Had I been able to revise what I wrote, I should have corrected (besides a few misprints, *que* for *quam*, &c.) an obvious blunder from haste. In the phrase "It is they," *it* and *they* are not in *apposition*. The grammatical form is even more simple than that; the *cases* being the same (nominative) is all that matters. Of course it applies either way; "they are a majority," or "he is three men in one," &c., are all correct enough.

Another great authority in English, Lord Bolingbroke, has said (*Letter to Sir W. Windham*, i. 33) "to serve those who were less exposed than me," which is just as wrong. If *me* might be held an ablative, it would be just the same as saying in Latin, "melior quam nobis," instead of "melior nobis," or "melior quam nos." LYTTTELTON.

"WALK KNAVE! WHAT LOOKEST AT?" (4th S. xi. 13).—There is nothing new under the sun. Human nature being always the same, similar circumstances will produce similar results in every age and country. I remember, a few years ago, seeing an inscription on the wall of one of the disinterred houses at Pompeii, fronting a narrow street, in good Roman letters, on a red ground, "Non est hic locus morandi; Discede morator." "This is not a place for loitering, move on idler!" Some old Pompeian citizen had evidently been annoyed by impertinent curiosity, and gave this public notice to his tormentors. The idlers and the complainant have passed into the dark shadow, and nearly two thousand years afterwards the inscription is uncovered, showing that old Rome and modern England have much in common in their ordinary daily life. J. A. PICTON.

Sandyknowe, Wavertree.

ANCIENT MAPS OF THE WORLD (4th S. x. 519).—There is a work of Isidorus inscribed, "Mappa

Mundi," with diagrams. Of course it can be found in the British Museum. But, if not, there is a MS. copy of it in the Advocates' Library, Edinburgh, marked inedited. H. A.

BARTHAM'S DIRGE (4th S. x. 520.)—This is a fragment of a ballad communicated to Scott by Surtees, and inserted in the *Border Minstrelsy*. It was said to be "from the recitation of Anne Douglas, an old woman who weeded in his garden." But it was really the composition of Surtees himself. W. G.

MADONNA AND SON (4th S. x. 519.)—*Pietas* (Lat.), *Pietà* (Ital.), *Piété* (Gal.), *Piety* (Ang.), "Devotion, affection, and respect for matters of religion. Discharge of duty to God, and to parents, or those in superior relations." Such is the definition given in Dictionaries of the word *Pietà*, and the name by which is called the subject inquired about by J. H. S., and which has often been rendered both in sculpture and painting. In the former, in marble, at St. Peter's, in Rome, by no less a hand than that of Michael Angelo. I have an engraving, at the first page of a richly-bound volume bearing the Royal Arms of England, having belonged to King James II. and, later, to Veronica Molza, whose signature it bears. It is entitled, *L'Office de la Semaine S^{te}*, and represents the Mother of Jesus sitting at the foot of the Cross, still dripping with blood, and our Saviour lying on her lap; the crown of thorns and the nails on the ground beside Him. Before them, in a kneeling posture, on a soft cushion, and in his regal robes, you see Louis XIV. when young, offering to God his crown and sceptre. P. A. L.

THE BIRTHPLACE OF NUMA POMPILIUS (4th S. xi. 5.)—The verses found by MR. RAMAGE near Cures appear to be iambic trimeters, though of a rude sort enough. This may help us towards their re-construction, which I should thus attempt:—

"Hospes resiste et post inscriptum perlege:
Matrem non licitum esse unacá genatá frui—
Quam ne esset, credo, nescimus—vidit deus.
Eam quoniam haud licitum est vivam á matre ornari
Post mortem hoc fecit hæc extremo tempore
Decoravit eam monumento quam dilexerat."

In that case, the inscription will be an epitaph placed over a daughter by her mother, and would mean something of this sort:

"Stop, stranger, and read what is hereunder written: God saw that it was not allowed for the mother to have the joy of her only daughter: that she should not have been so allowed we, I suppose, know not [the reason]. Since it was not allowed that she in her lifetime should be honoured by her mother, the latter has made this at the end of her days after [her daughter's] death: she has graced with a monument her whom she loved."

I can make nothing of the third line, unless *nei* stands for *ne*, and the latter may be interpreted as "why not"—a possibility which may perhaps be

admitted in the case of the unlettered muse of a Sabine valley. *Eam* in the fourth line must stand metrically for one syllable. C. G. PROWETT.
Garrick Club.

THE BABES IN THE WOOD (4th S. x. 494.)—A version very similar to that supplied by M. D. is given, along with the musical notes for which he inquires, in *The Illustrated Book of Songs for Children*, T. Nelson & Sons, London, Edinburgh, and New York. The preface is dated August, 1863. W. H. PATTERSON.
Belfast.

DUKE *versus* DRAKE (4th S. x. 517.)—I have a copy of Carter's *Honor* (1673) in which some person has corrected the List of Members of the House of Commons on the 15th November, 1677. There are no less than ninety-four corrections. The number of members for England and Wales is 509. Among the new members are several more or less generally known. R. N. J.

DWARRIS'S "MEMOIRS OF THE BRERETON FAMILY" (4th S. x. 519.)—These originally appeared in the *Archæologia*, xxxiii. p. 55-83, and were reprinted by J. B. Nichols, in quarto, in 1848, to which is appended a pedigree of the Breretons of Carrogslaney, Ireland, descended from the Breretons of Brereton Hall, Cheshire. In Ormerod's *Cheshire*, vols. ii. p. 106, 377, and iii. p. 51-52, 327, are four pedigrees of the Breretons. L. L. H.

ST. SIMON AND ST. JUDE'S DAY (4th S. x. 520.)—The following extract from Hampson's *Medii Aevi Calendarium*, i. p. 362, though not strictly an answer to A. S.'s query, will probably be of interest to him. Speaking of the festival of these Saints, Hampson says:

"Mr. Brand observes, that this anniversary was deemed as rainy as St. Swithin's. Ralph Trapdoor, a character in the *Roaring Girl* (one of Dodsley's old Plays, Vol vi. p. 23), says: 'As well as I know 'twill rain upon Simon and Jude's day:' and, afterwards, 'how a continual Simon and Jude's rain will beat all your feathers down as flat as pancakes.' Hollinshed notices that, on the eve of this day, in 1536, when a battle was to have been fought between the troops of Henry VIII. and the insurgents in Yorkshire (the Pilgrims of Grace), there fell so great a rain that it could not take place."

The day has a somewhat different character ascribed to it in some lines appended to the month of October in the Calendar prefixed to the *Preces Privata*, 1564 (Parker Society's Reprint, p. 222).

"October bove semino juvante,
Ut tellus ferat omnibus legumen.
Remigi, Franciscum mone,
Providet duræ hyemi:
Lucas jam pluit, Severinus flat,
Simon gelat."

The saints named in the above lines are commemorated on the 1st, 4th, 18th, 23rd, and 28th days of the month. JOHNSON BAILY.
Pallion Vicarage.

AUTHORS WANTED (4th S. xi. 14.)—

"God's finger touch'd him, and he slept."
In *Memoriam*, sect. lxxxiv.

"Thus let me live, unseen, unknown,
Thus unlamented let me die,
Steal from the world, and not a stone
Tell where I lie."
Pope's *Ode on Solitude*, last stanza.

The above are replies to the respective queries of H. DE S. and DEXTER. In the *Ode on Solitude*, however, there is no mention of any nightingale or requiem.
J. W. W.

"A MOMENT STANDING STILL FOR EVER" (4th S. xi. 14.)—Upwards of thirty years ago, I saw this description of eternity ascribed to James Montgomery, in some magazine or newspaper, where he was said to have used it at a public meeting of, I think, the Bible Society. WM. PENGELLY.
Torquay.

"IT BURNS MY HEART I MUST DEPART" (4th S. xi. 14.)—These lines are slightly misquoted from *McPherson's Farewell*, by Robert Burns.
W. M.

Edinburgh.

"TO KNOW THE BRIGHT STAR," &c. (4th S. xi. 14.)—These verses may be found in Smythe's *Cycle of Celestial Objects*.
GILBERT.

"PALMERS ALL OUR FADERS WERE," &c. (4th S. xi. 14.) is given in Guillim's *Display of Heraldrie*, 4th edition, p. 291, where it is stated to be the epitaph on Thomas Palmer, buried in the chancel at Snodland, in Kent.

W. J. BERNHARD SMITH.

Temple.

"LONG PRESTON PEGGY" (4th S. viii. 500; ix. 82.)—Many collectors have endeavoured, but in vain, to find more of this old Lancashire ballad than the two verses given by Dr. Dixon, in his *Songs and Ballads of the English Peasantry*, and by Mr. Harland, in his *Ballads and Songs of Lancashire*. I have much pleasure in forwarding to "N. & Q." the following version, which is much more complete than any yet given.

"Long Preston Peggy to Proud Preston went,
To view the Scotch Rebels it was her intent;
A noble Scotch Lord, as he passed by,
On this Yorkshire damsel did soon cast an eye.

He called to his servant, who on him did wait,—
Go down to yon maiden who stands in the gate,
That sings with a voice so soft and so sweet,
And in my name do her lovingly greet.

So down from his master away he did hie,
To do his bidding, and bear her reply;
But ere to this beauteous virgin he came,
He moved his bonnet not knowing her name.

It's oh! Mistress Madam your beauty's adored,
By no other person than by a Scotch Lord,
And if with his wishes you will comply,
All night in his chamber with him you shall lie."

The two last verses are now for the first time printed, and, I trust both Dr. Dixon, and Mr. T. T. Wilkinson will recognize in them the true ring of the old ballad.
J. P. MORRIS.

17, Sutton Street, Liverpool.

"TIBBIE AND THE LAIRD" (4th S. xi. 13.)—I suppose PERRICO means *Auld Robin the Laird*, the author of which is Alexander Maclagan. It is published in *The Casquet of Lyric Gems*, by John Cameron, Glasgow.
D. W. FERGUSON.

MILTON'S MS. POEMS (4th S. x. 498.)—I have passed three winters at Florence, and frequented two of the public libraries, but I never heard anything about "MS. Poems by Milton." But, however, when I was at Vallombrosa one of the Fathers stated that they had several letters that Milton addressed to the convent after his return to England. He said they were written in the purest Latin, but he could not show them, as he was not aware in what part of the library they had been placed. He was nevertheless certain that they had been carefully preserved. Since I was at Vallombrosa the convent has been dissolved, and the buildings are now used for a Botanical and Agricultural College. Whether the library is still there, or has been removed to Florence, I cannot say. Visitors to Vallombrosa are no longer entertained by monks; but to fill the void, an hotel has been opened there by my good friend the worthy Boniface of Pelago, who still, I may observe, keeps on the old inn, "The Good Heart of Mary."
JAMES H. DIXON.

POYNTZ FAMILY (4th S. x. 520.)—MR. WAKE will find much information respecting this family in a privately printed work, *More about Stifford*, a supplement to *Stifford and its Neighbourhood*, by the Rev. W. Palin, Rector of Stifford. It contains a full pedigree of the Poyntz family, extracts from their wills, and copies of the numerous monumental with other interesting particulars relating to them. inscriptions in North Ockendon Church, together
THOMAS BIRD.

Romford.

The Rev. Nathaniel Poyntz, a member of this ancient family, is resident in the parish of Alvescott, Oxon, aged 90. A younger brother, Mr. Stephen Poyntz, recently died, unmarried, at Bath, only a few years younger. Two sons of another deceased brother are resident in London, both, I believe, in holy orders.
W. M. H. C.

SWIFT'S WORKS (4th S. x. 520.)—The edition from which I quoted the passage about "Sweetness and Light" is the following: "The complete works of Jonathan Swift, D.D., containing interesting and valuable papers not hitherto published." London, Bell & Daldy, 1870. 2 large vols. double columns, 24s. It is a good serviceable

edition for a student, but I do not suppose a book-fancier who is fond of *éditions de luxe* would much care for it.

JONATHAN BOUCHIER.

JACQUES CALLOT (4th S. xi. p. 4).—The game described is not "croquet," but one that, in former times, was very fashionable, and from which was named the London street of palatial residences, viz. "Pall Mall." In connexion with it is the Spanish proverbial monition, "cabe il pallo," for which we have something like an equivalent in English, in the advice to "catch the ball at the first hop."

WM. B. MAC CABE.

Callot's engraving, described by CRESCENT, is interesting as giving a representation of "Pall Mall,"—once a favourite game both on the Continent and in England. Unfortunately we do not possess any rules of the game, but there is reason to believe that it had not much likeness to the modern croquet. It was a game scarcely suited for ladies, as much force was required in the player to make the ball skate along with speed and yet not rise from the ground. It was played on a prepared smooth alley, but not on grass, and the high and narrow hoop at each end of the mall was called "the Pass."

HENRY B. WHEATLEY.

"YOU CAN'T GET FEATHERS OFF A FROG." (4th S. x. 521).—This proverb is known in French, at least. "Etre chargé d'argent comme un crapaud de plumes."—*Dict. de l'Acad.*

H. W.

I have heard it thus, as an excuse for poverty: "I'm as bare of brass as a toad is of feathers."

P. P.

I think this expression is a proverbial one; for I well remember a farmer in my parish, saying—when describing to me an impoverished house, twenty-five years ago—"It was as bare of furniture as a frog is of feathers."

E. S. S. W.

GERMAN HYMNS (4th S. xi. 15).—Probably CANON DALTON would find the hymns he asks for in any good collection of German hymns.

I find "Wachet auf, ruft aus die Stimme," and "Jerusalem du hochgebaute," in the *Reise Psalter*, published in Berlin, and in *Magazin des Hauptvereins für christliche Erbauungsschriften*, and also in the *Gesangbuch zum Gottesdienstlichen Gebrauch für evangelische Gemeinden*, published in Berlin by Reimer. The hymn, "Jesus, meine Zuversicht," is No. 775 in the latter collection.

F. C.

The first hymn referred to by CANON DALTON, "Jesus, meine Zuversicht," will be found in the *Vermehres Hannoverisches Kirchen Gesangbuch*. My edition is "Hannover, 1768." I have no clue to the other two. I shall have pleasure in forwarding a transcript of the first.

J. A. PICTON.

Sandyknowe, Wavertree.

Those named will all be found in Dr. Philipp Wackernagel's *Kleines Gesangbuch geistlicher Lieder für Kirche, Schule und Haus*, S. G. Liesching's edition, Stuttgart, 1860.

H. G.

"Jerusalem, du hochgebaute Stadt," &c., was written by Johann Matthäus Meifart, who was born in 1590 at Wallwinkel, and in 1642 was Professor at Erfurt. It is to be found in a little, well known German publication, called *Trösterinssamkeit*. "Jesus, meine Zuversicht," &c., and "Wachet auf, ruft einst die Stimme," &c., are to be found in a *Gesangbuch* published for use in the Evangelical Church at Hildesheim, 1848. I can send CANON DALTON copies of the hymns if he wishes.

JAS. N. BLYTH.

28, Highbury Place.

"Jesus, meine Zuversicht," and "Wachet auf!" words and music, will be found in a publication of sacred songs in use by the Church of Württemberg. Stuttgart, 1852, per J. B. Mekler.

W. PHILLIPS.

Hackney.

"Jerusalem, du hochgebaute Stadt," &c., is in *Unsere Lieder*, p. 290; printed and published at the Agentur des Rauhen Hauses in Hamburg, 1861.

JOSEPH RIX, M.D.

St. Neots.

STRETHILL FAMILY (4th S. xi. 14).—The following are notes of a Quaker family bearing a name very similar to Stretchill, viz., Strettle of the King's County, Ireland. The following names and particulars are to be found in *The Leadbeater Papers*, in a list of scholars who were at a school kept by Abraham Shackleton of Ballitore:—Amos Strettle, June 12th, 1728; Joseph Strettle, March 26th, 1729; Amos Strettle, Junior, May 17th, 1732; Robert Strettle, April 4th, 1733; Thomas Strettle, October 1st, 1735; John Strettle, August 4th, 1779. In the year 1778, John Bayley became possessed of part of Ballitore belonging to Abel Strettle, by marriage with the heiress. The name of Amos Strettle occurs as Director of the Bank of Ireland in an old Dublin Directory for 1787. This family of Strettle was in some way connected with the families of Penrose and Inman, about the year 1800.

WILLIAM JACKSON PIGOTT.

Dundrum, co. Down.

ACTORS WHO HAVE DIED (OR WHO HAVE BEEN MORTALLY STRICKEN) ON THE STAGE (4th S. xi. 14).—To the interesting list given in "N. & Q." should be added, "though last, not least," J. B. Poquelin, dit Molière, who made his exit from the stage of life in the actual performance of one of those masterly works, which have rendered his name, at all events, immortal—*Le Malade Imaginaire*. His was not, alas! an imaginary illness; his health had been fast giving way, and his friends strongly urged him to desist, but fearful, as he said, of depriving

his numerous *employés* of their daily bread, he continued, and at the fourth representation, just as he had uttered the word "*juro*," was seized with an attack, of which he died on 17th February, 1673 (two hundred years ago), being hardly fifty-one years old.

On account of his profession, he could not, during his lifetime, be admitted to a seat in the French Academy, but his bust has since been placed there, with the appropriate line, by Saurin:—

"Rien ne manque à sa gloire; il manquait à la nôtre."
P. A. L.

By the way, with reference to actors who have died on the stage, I have read of one who, whilst acting the Duke in *Measure for Measure*, fell dead, pronouncing the words:—

"Reason thus with life:
If I do lose thee, I do lose a thing
That none but fools would keep."

I do not remember the actor's name.

E. YARDLEY.

TEETOTUM RHYMES (4th S. xi. 13.)—Our rhyme in the North of Ireland, long ago, was this:—

A for all, N for none,
T take up—P put down one.

And the teetotum fish in the child's pool was pins. At Christmastide the chief indoor recreation of the peasantry was playing with pins, of which there were many games, such as push-pin, shuffle-pin, and pins won or lost by the fall of the teetotum.

At the advanced age of six years, the writer recollects evenings of such intense enjoyment spent with fathers, mothers, and the whole fry of the family, old and young, over games of pins, as have never been vouchsafed to the most ardent votaries of play over the gaming tables of Homburg or Spa. Are the young competitors of the modern nursery above being amused with aught so simple as pins?

ANOTHER OLD BOY.

"DISMAL" (4th S. x. 498.)—The derivation is uncertain. Latham's *Johnson* and Goodrich and Porter's *Webster* follow Minshew's suggestion: "Lat. *dies malus*, an evil day." The account given by Serenius (English and Swedish Dictionary) deserves our attention. "A. Goth. *Dys*, Dea mala, numen ultorium, et *mal*. Mæs. Goth. *Dys*, tempus præfinitum. Inde *dismal*, q. d. *dysas mal*, dies vindictæ."—*Jamieson*. Skinner conjectures that it may be from *dimmel*, a diminutive of *dim*; in A.S. *Dimmian*, obscure, to darken. "Dismal" was originally a noun; *c.g.*, "I trow it was in the dismall."—*Chaucer*.

SPARKS H. WILLIAMS.

Kensington Crescent.

Minshew derives *dismal* (sic) from *dies malus*, an evil and unhappy time; and he compares it with the Spanish *aziago*—

"Ita dicitur dies infelix, dies infaustus, seu dies ater. Romani enim dies atros et dies ablos seu candidos habuerunt: *aziago* autem dici volunt nonnulli per contractionem, quasi dies *atriagos*, i dies ater."

He also gives other suggestions as to the etymology of *aziago*, viz., from *dias Egyptiagos*, dies Egyptius; and from the Arabic *azâr*, infortunium, q. *aziargo*, by corruption *aziago*. Junius, after rendering "dismal day," atra, funesta, luctuosa dies, dies insigni aliqua clade notabilis, says—

"Nam sic quoque *dismal day* dicitur ater dies, et in quo propter memoriam acceptæ cladis anniversarium Justitium erat indictum. Veteribus Belgis *mael* dicebatur Judicium, i conventus juri dicundo deputatus. Ævo semibarbaro conventus istius modi vocabatur Mallus, &c."

Jamieson gives *dismal* "the designation of a mental disease, most probably melancholy"; and under the noun *dysmel*, which he thinks may mean "necromancy," he says "we might suppose it to be formed from the word *Dusii*, used by the ancient Gauls to denote a supposed class of *Iucubi*, and Germ. Su. G. *mal*, speech. But the account given by Serenius of the origin of the adjective *dismal* deserves our attention. A. Goth. *dys*, dea mala, numen ultorium, et *mal*. Mæs. G. *mel*, tempus præfinitum. Inde *dismal* q. d. *dysas mal*, dies vindictæ. Dict. N. Isl. *dys*, dea profana et mala, numen ultorum, Opis; G. Andr. p. 50." *Dismal* might also corrupt from a word *dimmal*, a diminutive of *dim*; or it might be from Su. Goth. *dimmer* (Isl. *dimmur*), obscurus; and Goth. *mel*, tempus. O. G. *id*.*
R. S. CHARNOCK.

Gray's Inn.

"CALIDUS": "GELIDUS" (4th S. x. 530.)—MR. CHANCE says that *calidus* "has not been successfully traced beyond the Latin language." I find, however, at p. 33 of Fick's great work, *A Comparative Dictionary of the Indogermanic Languages*, an Aryan root, *kar* or *kal*, to burn, with the following derivatives:—Sanskrit *grâ*, to boil, *kal-mali*, *kal-malika*, blaze; Lat. *cale-facco*, *cal-ere*, *cal-or*, *cre-mare*; Lithuanian, *kar-ztas*. To these Monier Williams adds *κρῦβανος*, *κλιβανος*, *κρῦβος*, *καρπος*; *carbo*, *cins*, *culina*; Ang.-Saxon, *heorð*, *hlof*, *hærfest*, *ripe*, and many others. I do not know whether these etymologies have been successfully refuted. Under an Aryan base, *gala*, *galtha*, cold, Fick gives—Sanskrit, *jala*, *jada*, cold, stupid; Lat. *gele-facio*, *gel-are*, *gel-u*, *gel-idus*; O.H.G. *chuo-l-i*; M.H.G. *küel-e*, cool; Gothic, *kald-as*, cold, &c.
R. C. C.

SKULL SUPERSTITIONS (4th S. x. 183, 436, 509.)—There are the remains of a skull, in three parts, at Tunstead, a farmhouse about a mile and a-half from Chapel-en-le-frith, on the north bank of the reservoir. It is said that if this skull is removed everything on the farm will go wrong. The cows

* Joh. vii. 2. "Mel mein ninawh ist, ith mel izwar sinteino ist manwu, tempus meum nondum adest, tempus autem vestrum jam est paratum."

will be dry and barren, the sheep have the rot, and horses fall down, breaking knees and otherwise injuring themselves. I saw this skull about six weeks ago, and many of the country people still believe that it has these magic powers. When the London and North-Western Railway to Manchester was being made, the foundations of a bridge gave way in the yielding sands and bog on the side of the reservoir, and after several attempts to build the bridge had failed, it was found necessary to divert the highway, and pass it under the railway on higher ground. These engineering failures were attributed to the malevolent influence of "Dickie," the popular name for a skull. But when the road was diverted it was bridged successfully, because no longer in "Dickie's" territory. A description of this skull will be found in *A Tour through the High Peak*, by John Hutchinson, of Chapel-en-le-frith, published in 1809, and dedicated to the Marquis of Hartington (afterwards the late Duke of Devonshire). I append a provincial song composed at the time "Dickie" so bothered the engineers of the London and North-Western Railway, published in the *Buxton Advertiser*, Saturday, July 25th, 1863:—

"AN ADDRESS TO 'DICKIE.'

The name given to an unburied skull, in a window at Tunstead Farm, said to be opposed to the new line of Railway from Whaley Bridge to Buxton.

BY SAMUEL LAYCOCK.

Neaw, Dickie, be quiet wi' thee, lad,
An' let navvies an' railways be;
Mon, tha shouldn't do soa,—it's to' bad,
What harm are they doin' to thee?
Deod folk shouldn't meddle at o',
But leov o' these matters to th' wick;
They'll see they're done gradeley, aw know,—
Dos' t' yer what aw say to thee, Dick?

Neaw dunna go spoil 'em i' th' dark
What's cost so mich labber an' thowt;
Iv tha'll let 'em go on wi' their wark,
Tha shall ride deawn to Buxton for nowt;
An' be a "director" too, mon;
Get thi beef an' thi bottles o' wine,
An' mak' as much brass as the con
Eawt o' th' London an' North-Western line.

Awm surprisod, Dick, at thee bein' here;
Heaw is it tha'rt noan i' thi grave?
Ar' t' come eawt o' gettin' thi beer,
Or havin' a bit o' a shave?
But *that's* noan thi business, aw deawt,
For tha hasn't a hair o' thi yed;
Hast a woife an' some childer abeawt?
When tha'rn living up here wur wud?

Neaw, spake, or else let it a be,
An' dunna be lookin' soa shy;
Tha needn't be fretten'd o' me,
Aw shall say nowt abeawt it, not I!
It'll noan matter mich iv aw do,
I can do thee no harm iv aw tell.
Mon there's moor folk nor thee been a foo',
Aw've a woife an some childer misel'.

Heaw's business below; is it slack?
Dos' t' yer? aw'm noan chaffin thee, mon;

But aw reckon 'at when tha goes back
Tha'll do me o' th' hurt as tha con.
Neaw dunna do, that's a good lad,
For am'w' freeten'd to deoth very nee,
An' ewar Betty, poor lass, hoo'd go mad
Iv aw wur to happen to dee!

When aw'n ceawer'd upo' th' hearston' awoham,
Aw'm inclined, very often, to boast;
An' aw'm noan hawve as feart as some,
But aw don't loike to talk to a ghost.
So, Dickie, aw've writen this song,
An' aw trust it'll find thee o' reet;
Look it o'er when tha'rt noan very throng,
An' tha'll greatly obleege me,—good neet.

P.S.—Iv tha'rt wantin' to send a reply,
Aw can g'te thee mi place ov abode.
It's reet under Dukinfil't sky,
At thirty-nine, Cheetham Hill road.
Aw'm awfully fretten'd dos' t' see,
Or else aw'd invite thee to come,
An' ewar Betty, hoo's softer nor me,
So aw'd *rather* tha'd tarry awoham."

J. C. BATES.

Thorncliff, Buxton.

CHARLES LAMB AND THE WITCH OF ENDOR (4th S. x. 405, 456).—I am obliged to MR. HERBERT RANDOLPH for his rehabilitation of Lamb's essay. I can only account for the discrepancy between his copy of Stackhouse and my own, by the hypothesis that two sets of engravings may have been executed for the work in question. Indeed, there can be little doubt now that such was the case. The date of my copy is 1752, which, if Lowndes is correct in his data, is the fifth of the series of editions. The list of plates heads the second volume, as I have said, and the reader is informed that they "cost upwards of eight hundred pounds in engraving." They are 104 in number, none of them dedicated to bishops, and Plate 13 is entitled "Map shewing the general Dispersion and Settling of the Nations." I am of opinion the new set of plates must have been given first with the third, or at latest, the fourth edition, for the impressions in my copy are very faint and worn.

I shall feel a renewed interest in Stackhouse, henceforth, and shall take the first opportunity of obtaining an earlier copy, and of making acquaintance with the recovered "old man in a mantle." As for the elephant and camel, I shall rejoice to see "the two windows next the steerage" restored to their proper occupants. T. WESTWOOD.

Brussels.

"BANE TO CLAAPHAM," &c. (4th S. x. 198, 341, 423, 506).—For a late version of this witty song MR. HAIG is referred to the *Nidderdill Olminac* for 1873, article "Jack Bullitt Fortnit Hallida." The *Olminac* is published by Thorpe, Pateley Bridge, "Price Tuppanse," and MR. HAIG will find it well worth the "damage," for it contains some good fun, in the choicest Yorkshire—equal

to anything that ever emanated from "Oliver Cauvert," "Stephen Jackson," "Tom Treddehoyle," or any other of our Yorkshire wags!

VIATOR (1).

VILLAGE OF DEAN, AND VILLAGE OF THE WATER OF LEITH, EDINBURGH (4th S. x. 44, 116.)—The village of the Water of Leith derives its name from the circumstance of its having arisen in the close vicinity of "the Common Mills of the burgh of Edinburgh at the *Water of Leith*." In all the records of the city these mills are so designated; and the origin of the village and its name may be carried back to the twelfth century, when the mills were granted to the burgesses of Edinburgh by King David I. They were sold by the magistrates and council to the Incorporation of Baxters (Bakers) about a century and a half ago, or more, and have latterly been known as the Bakers' Mills. They are situate at the middle of the great *dean*, den, or ravine through which the Water of Leith passes the north-west side of the modern city. Of the village or hamlet close to Hillhousefield I know nothing. I never heard of a village there called the "Water of Leith"; but the city records abundantly show that that was the true and ancient name of the village in the Dean, beside the City Mills.

J. L.

COLONEL ARCHIBALD STRACHAN (4th S. ix. 173, 228.)—I am now collecting materials for a biographical sketch of this worthy, and shall be grateful for any further reference to papers relating to him. Can any one inform me if there are any of his MSS. in the library at Inveraray, or if his portrait is in existence?

F. M. S.

41, Redcliffe Gardens, S.W.

MAJOR JOHN WADE, CIRCA 1651 (4th S. ix. 119, 286.)—In the *Thurloe State Papers*, vol. iv. p. 539, I find a letter from Major-General Disbrowe to the Protector, dated Bristol, December 29th, 1655, in which, amongst other things, he says:—

"I must crave the liberty to acquaint your highness that I understood that Lieut' Coll: Briscoe was to be made Coll: and Major Wade Lieut' Coll: but instead of that I hear Major Wade is like to be put out of the Government of the Isle of Man, but I hope this is not soe. I begg your highness that nothing may be done to the prejudice of poor Wade, who is a faithful person and exceeding useful to your highness and the Commonwealth in the County of Gloucester and in the Forest of Deane. I begg your highness' care of him, and abide your highness's humble servant, JOHN DISBROWE."

ANTIQUARIAN appears to have overlooked this letter. From it, it would appear that Major Wade had been Governor of the Isle of Man, though I have searched, but can find no other mention of him in connection with that island. If, however, it could be authenticated it would be interesting, and perhaps throw some light on the history of this person, who was evidently well known to the Protector

FORESTER.

LEGH RICHMOND'S "YOUNG COTTAGER" (4th S. x. 372, 438.)—The Rev. John Ayre, in the Introduction to the *Annals of the Poor*, published by the Religious Tract Society in 1828, gives "the following epitaph from Mr. Richmond's pen," as the inscription on "Little Jane's" tomb, which he states had been erected a few years before that date (1828):—

"Ye who delight the power of God to trace,
And mark with joy each monument of grace,
Tread lightly o'er this grave, as you explore
'The short and simple annals of the poor.'

A child reposes underneath this sod,
A child to memory dear, and dear to God:
Rejoice, yet shed the sympathetic tear,
Jane, 'the Young Cottager,' lies buried here."

R. W. H.

THE MORAVIANS (4th S. x. 391, 456.)—OUTIS says justly the Moravians show no tendency to increase in England, nor do they endeavour to do so. "We are not like the Wesleyans, we do not proselytize," was pointedly said to me by a Moravian minister a few years since. They claim to be, "not Dissenters," but a sister Church. They form, I believe, the only Christian body which has more than doubled its own number by conversions from among the heathen.

P. P.

JOHN CLAYPOLE'S DESCENDANTS (4th S. x. 418, 476.)—I have lately heard on good authority that a Miss Claypole, who claimed to be a descendant of Oliver Cromwell's daughter Elizabeth, was living in 1865; she was then the wife of—Cash, Esq., correspondent of the *New York Herald* at Panama, New Granada. Should this lady be still living, and chance to see this letter, there is little doubt she could enlighten us on this most interesting subject. She may have documents in her possession showing how she claims her descent from Oliver Cromwell's daughter, Elizabeth Claypole.

JAMES ROBERTS BROWN.

84, Caversham Road, N.W.

LOFTUS FAMILY (4th S. viii. 82, 155; xi. 18.)—My bad sight and worse pen have led me into some errors in my last note. P. 19, the father of the Archbishop's wife was James "Purdon," not "Pardon." P. 19, the Archbishop was appointed rector of "Painstown," not "Panistown." P. 20, col. 1, lines 5 and 10, "gyronny" not "gyroning." P. 20, col. 1, line 15, what family "bore," not "were."

Y. S. M.

"SAFEGUARDS" (4th S. x. 451, 503.)—So called, says Minshew, "because they *guard* other clothes from soiling." The safeguard is frequently mentioned by our old dramatists. The author of *Ram Alley* says (Act i. sc. 1), "On with your cloak and safeguard, you arrant drab"; and in *The Merry Devil of Edmonton* travellers enter, and with them "gentlewomen in cloaks and safeguards." "A

woman's safeguard, or a baker's," is mentioned as early as 1585.—See *Nomenclator* (p. 167), quoted by Halliwell (*Arch. Dict.*, 701).

EDWARD F. RIMBAULT.

SIR THOMAS STANLEY (4th S. ix. 281, 373).—Let R. R., who states that "there was no such person as Sir Thomas Stanley," refer to Sir B. Burke's *Peerage*, art. "Monck," where it is stated that Henry Monck, Esq., *m.* in 1763, Sarah, dau. and heir of Sir Thomas Stanley, Bart., of Grange Gorman, near Dublin. The date is evidently a mistake for 1663 and I rather think Sir Thomas was only a knight, not a baronet. Y. S. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Household Guide to Family and Civic Rights, Duties, and Responsibilities. By W. A. Holdsworth. (Letts & Co.)

THIS book is described as one "for the master of every household." It, however, is as suitable for the sons as for the sires, particularly in the chapter on promises to marry. It may be said that this suitability extends to all subsequent chapters, which, in reality, deal with attendant and consequent circumstances of marriage and married life. It may be a comfort to some hesitating suitors to know that since the Act of 1870 a husband is not liable for the debts of his wife contracted before marriage. If the wife has property of her own, the debts must be acquitted therefrom. If she has none, the creditor is without remedy. The book is a very "Handy Book" for family men, and for those hoping to become so.

The Sons of Eire. By Fergus MacEire, the last of the Sons of Eire. 3 vols. (Newby.)

SOME readers will probably expect to find in this work a chronicle of Irish incidents; they will find, however, a work of fiction. Whether they will be pleased or disappointed will depend upon their peculiar tastes. The story has as much to do with England as with Ireland, and in its course travels abroad. It is lively, sometimes almost to the verge of caricature, but with an occasional epigrammatic quality which promises better work hereafter. Home life, school life, college life, love, and a double marriage, are fully illustrated in the book. The political touches in it remind us of Moore's remark, that "in the history of Ireland the lies are bad and the truth is worse."

Epitaphs, Quaint, Curious, and Elegant. With Remarks on the Obsequies of various Nations. Compiled and Collected by Henry James Loaring. (W. Tegg.)

Monuments and Monumental Inscriptions in Scotland. By the Rev. C. Rogers, LL.D. Vol. II. (Griffin & Co.)

MR. LOARING'S collection of epitaphs is far away the best with which we are acquainted. The prefatory remarks on different national funeral rites and customs contain a great amount of information within a small compass: with some things that may be open to question. The English widow's cap is so rapidly going out of use, a note may be made of the fact that the "cap" intimates that

the wife, being one with her husband, has, in a manner, died with him. Of the epitaphs themselves good taste has been exercised in the selection; but those classed under the head of "Witty and Grotesque" come under the designation of epigram rather than of epitaphs; and some of these are from the French:

"I laid my wife beneath this stone
For her repose and for my own,"

is the English form of

"Ci git ma femme. Ah, qu'elle est bien
Pour son répos et pour le mien."

Dr. Rogers's book only requires us to note that it concludes a task which has occupied the compiler nearly eleven years. The epitaph which will win most admiration from honest people who do not make a show by cheating their creditors, is one on a family in the parish of Kinnaird, of whom it is said "They all paid twenty shillings in the pound."

Oure Ladyes Myroure, which Richard Fawkes printed in 1530, and which is to be re-edited this year for the Extra Series of the Early English Text Society, as one of their set of "Pre-Reformation Formularies," is thus described by the Society's Editor, the Rev. J. H. Blunt of Oxford, in the Society's forthcoming Report:—"Oure Ladyes Myroure consists of a treatise 'of diuine Seruyce' and a gloss on the 'Hours' as they were sung by the Nuns of Syon. This latter contains a vernacular rendering of all the Offices of the week, and of the people's part of the Mass; but neither the Psalms nor the Lessons are translated, the author giving as his reason 'Of psalmes I haue drawn but fewe, for ye may haue them of Rycharde hamppoules drawynge and out of Englysshe bibles if ye haue lysence thereto.' In the Prologue there are some curious remarks on the difficulty of rendering other languages exactly into English, and among them one that even railways have not yet made obsolete, namely, 'Oure language is also so dyuerse in yt selfe that the commen maner of spekyng in Englysshe of some contre can skause be understandid in some other contre of the same loade.' In the commentary on the Creed a long explanation of the then received cosmogony is introduced, in which the author measures the distance of the planets from each other, from the earth, and from the firmament, with a nicety that does not despise even half a mile. The only MS. of the *Myroure* known belongs to the University of Aberdeen, and was brought from the Cape of Good Hope in the year 1828 by Mr. William Robertson, M.A. of that University. It originally belonged to one of the Sisters of Syon, and how it got to the Cape is unknown. This MS. was apparently written about A.D. 1470, and is in excellent preservation, but it contains only the first half of the work. A few printed copies exist, but most of them are as imperfect as the MS. There are, however, perfect copies in the University Library, Cambridge, and in Bishop Cosin's Library, Durham. Those in the British Museum and the Bodleian are both imperfect. The *Myroure* will throw much light on the customs of the fifteenth century, and will also contain some useful philological illustrations of the period."

DEATH OF JOHN MILLER, BOOKSELLER.—(From a Correspondent.)—Buyers of old books, more especially those who occasionally enriched their collections from the Catalogues of Mr. John Miller, of Green Street, Leicester Square, will learn with regret that he died on Friday, the 10th, after many months of acute suffering; and we are sorry to hear that, after catering to the wants of the literary men of two or three generations, from Leigh Hunt and Hazlitt to Thackeray and Dickens, all of whom patronized him—owing to his long absence from business

and the heavy expenses of his illness, he has left his widow and family in straitened circumstances.

LITERARY INTELLIGENCE.—Messrs. Hurst & Blackett announce the following forthcoming publications:—"History of Two Queens: I. Catharine of Aragon; II. Anne Boleyn," by W. Hepworth Dixon, 2 vols.—"Our Bishops and Deans," by the Rev. F. Arnold, 2 vols.—"May," a Novel, by Mrs. Oliphant, 3 vols.—"Adventures Afloat and Ashore," by Parker Gillmore (Ubique), 2 vols.—"The Lion and the Elephant," by the late J. C. Andersson, edited by L. Lloyd, 8vo., with illustrations.—"Little Kate Kirby," by F. W. Robinson, 3 vols.—"From the Thames to the Tamar: a Summer on the South Coast," by the Rev. A. G. L'Estrange, 8vo., with illustrations.—"Parted Lives," by Mrs. J. K. Spender, 3 vols.—"Willing to Die," by J. Sheridan Le Fanu, 3 vols.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.

AMB. SANCROTT'S OCCASIONAL SERMONS, with some Remarks on his Life, &c. Portrait by Elder, 1834.

WALTER POPE. An Appendix to the Life of Seth, Lord Bishop of Salisbury (pp. 37). London, 1697.

ANDREWS (Lancelot, late Bishop of Winchester). An Exact Narrative of the Life and Death of, Small 4to. London, 1650. (By H. Isaacson) with Portrait (and leaf of Errata at end).

Wanted by *J. F. Streetfield*, 15, Upper Brook Street, London, W.

STATE TRIALS. 1st Part of 1st vol. 8vo. 1729. London, Printed for D. Browne, G. Strachan, &c.

Wanted by *Rev. E. Tew*, Patching Rectory, Arundel.

GUILLEN'S HERALDRY. Fol. 1724.

CLARK'S SURVEY OF THE LAKES. Fol. 1789.

BEWICK'S HISTORY OF BRITISH BIRDS. 2 vols. early edition.

Wanted by *Henry T. Wake*, Cockermouth.

THE PARISH IN HISTORY. A Pamphlet published in 1870, 1871, or 1872.

Wanted by *W. A. B. Coolidge*, Exeter College, Oxford.

EUSEBIUS'S HISTORY OF THE EARLY CHURCH. Folio, in English.

THE BUCHAN CLOWN, a defunct periodical printed or published at Peterhead, about thirty years ago. Also the *Aberdeen Shaver*, another periodical.

(SCARSDOLPH'S) Ballads (from a MS. of Peter Buchan's), edited by J. R. Dixon (Percy Society), 1845.

Wanted by *A. Irvine*, 28, Upper Manor St. Chelsea, S.W.

PARTS 12, 13, and Supplement of Illustrations of the Breeds of Domestic Animals of the British Islands. By David Lowe, Esq. Folio.

Wanted by *E. H. May*, "Journal of Horticulture," 171, Fleet Street, London.

Notices to Correspondents.

The INDEX for Vol. X. will be issued with our next number.

"An Austrian Army" has been finally disposed of. A Casual Reader is thanked for his offer.

L. S.—It is not in *La Bruinière*. Napoleon I. has the merit of having said, "*La Police est la Diplomatie en haillons.*"

Z. Y. will find the reference to a London Jury in *Ben Jonson's Magnetic Lady*:—

"— No London Jury but are led
In evidence, as far by common fame
As they are by present deposition."

"Whom the Gods love, die young."—See "N. & Q." 3rd S. viii. p. 171, for the antiquity of this phrase.

"One night came on a hurricane."—R. & M. write:—"On referring to *C. Dibdin's Works*, in two volumes, by G. H. Davidson, the said song does appear included therein. In *The Book of English Songs*, edited by Charles Mackay, p. 189, the above song is given with the following preliminary observation: 'This song is sometimes attributed to Thomas Hood, and at others to Charles Dibdin, but the real author was William Pitt, Esq., late Master Attendant at Jamaica Dockyard, and afterwards of Malta, where he died in 1840.' In *The Book of English Songs*, published at the National Illustrated Library Office, 1851, the song is attributed to Charles Dibdin.

H. has made a mistake. The daughter of Joseph Bonaparte (King of Spain), the Princess Zénaïde Charlotte Julie (b. 1802, d. 1854), married, in 1822, her cousin, Charles Louis Laurent Lucien Bonaparte (b. 1803, d. 1857). This formed the fusion of the two lines of Joseph and Lucien. The eldest offspring of the above marriage is Lucien Louis Joseph Napoleon, Prince of Canino and of Musignano, and better known as Cardinal Bonaparte, born A.D. 1828.

W. B.—*Raine's Lives of the Archbishops of York* is published by Longmans. Application should be made to them as to the publication of the second volume.

FREDK. RULE.—*Dr. Johnson's Parliamentary Debates* appeared in the Gentleman's Magazine. See *Mr. Croker's notes* (pp. 44, 45) in *Boswell's Life of Dr. Johnson*, 8vo. edition, 1853.

E. C. (Old Latin Bible).—We have mislaid your address: please forward it.

ERRATUM.—Page 33, col. 2, for *Avrè*, read *'Avrjg*.

NOTICE.

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.

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

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Catalogue of Second-hand Books sent free to book-buyers.

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LONDON, SATURDAY, JANUARY 25, 1873.

CONTENTS. — N^o 265.

NOTES:—Pope and Horace—Sir J. E. Tennent and the Old Shekarry, 69—Thomas the Rhymer, 70—La Violetti—"Eyes which are not Eyes"—Shakspeariana, 71—The late Lord Lytton—Michael Faraday—Episcopal Magpie—Jerrymandering, 73—A New Zealand Centenarian—The Ballot—A Prolific Family—"Wife," Philology—Bouquet Holders—"Sun;" "Moon," Gender of—Warburton's Divine Legation, 74

QUERIES:—The "Adeste, fideles"—Col. Challoner-Bisse—Sir John Herschel and the Swinging Cot—"Horsel"—John Philips, M.D., 1779—Magna Charta, 75—Frances Stanhope, 1767—"Eipopieia"—Mortimer; Branscombe—Numismatic Query—Pictures by B. R. Haydon—Letters from the Irish Highlands—Battle of Towton—Author Wanted—Yorkshire Diaries—Dr. Johnson and the Welsh Language—The late John Thelwall—Episcopal Coat-Armorial—Davidsons of Cantray—Schiller's "Don Carlos, 76—Foreign Presbyterian Ministers in English Benefices—Sir Thomas Ripon; Sir Robert Kirby—"Commentatio Historica de Coronis," &c.—Montesquieu—Queen Eleanor's Crosses—Captain Lendall, 77.

REPLIES:—The "Stage Parson" in the Sixteenth Century, 77—Conyngham Family, 78—"The Christian Year," 79—The Birthplace of Napoleon III.—Shelley—Milton Statuette—Plate and China Marks—Sparkling Champagne, 80—"Want" as a name for the Mole—A Calendar for 1873—"Paste" Intaglios—"Bi-monthly"—"Gersuma," 81—Quarles's "Emblems"—"A Whig's Supplication"—Map of Gloucestershire—The late Judge Maule—"For since," &c., 82—Title of "Prince"—Hanging in Chains, 83—"John Dory"—"Give Chloe," &c.—Register of Burials in Woolen—Philistinism—"In western cadence," &c.—Beavers in Britain—Haunted Houses, 84—Benjamin Stillingfleet—The Wallace Sword, 85—"Studdy"—"Felis catus"—Good Conduct Medals—Robert Harding, 1568—"I too in Arcadia," 86

Notes on Books, &c.

Notes.

POPE AND HORACE.

In Pope's inimitable *Imitations of Horace* there occur two passages, in one of which the sense of the original seems to have been missed; and in the other, by a curious mistake, no sense at all is preserved. The one occurs in the imitation of the second epistle of the second book, where the original—

"Gemmas, marmor, &c.

Sunt qui non habeant, est qui non curat habere,"

is paraphrased—

"Gold, silver, &c.

There are who have not,—and, thank Heaven, there are Who, if they have not, think not worth their care."

There can be no question as to the meaning of Horace—"There are those who may not have (these things); there is (one, at least, myself to wit) who cares not to have them." But Pope, by pluralizing the "est qui," dilutes and weakens the antithesis of the original.

Pope, however, was not alone in his error. Francis, in his professed translation, gives the passage thus:—

"Gems, marble, &c.,

These are the general wish; yet sure there are Who neither have, nor think them worth their care,"

which is far worse than Pope's version, as it gives no antithesis at all.

The *Interpretatio* given in the Delphin edition thus renders the line:—

"Multi non possident; quidam nec cupiunt possidere."

A friend pointed out that the phrase "thank heaven," in Pope, if it did not actually individualize the sense, at any rate very much limited its generality; and undoubtedly this is so; still it must be owned that Pope's version wants the terse and unmistakable application of the original. The other instance is in the imitation of the first satire of the second book. It is not necessary to give the original, as the English does not profess to be a paraphrase of it. This is the passage—

"Consult the statute; *quart.* I think it is, *Edwardi sext. or prim. et quint. Eliz.*"

It is matter of common knowledge that a sovereign's reign begins to date from the death of the predecessor, and that if a session of Parliament happens to include the end of one year and the beginning of another in a reign, statutes passed in that session are cited as being of both those years; e.g. the statutes passed in the last session of Parliament will be cited as 35 and 36 Vict., chapter so and so. Up to comparatively recent times, the titles of statutes were given in Latin, and generally in an abbreviated form, as in the passage under consideration. Now, a statute might be referred to as the 4th and 5th Elizabeth, but a citation of the 1st and 5th Elizabeth (*primo et quinto Elizabethæ*) would be sheer nonsense. Pope must or ought to have written—

"*Prim.* I think it is,

Edwardi sext. or quart. et quint. Eliz."

Whether the blunder was the poet's or the printer's it is impossible to say; but it is odd that it never should have been corrected. CCCXI.

SIR J. E. TENNENT AND THE OLD SHEKARRY.

I have long been familiar with an eloquent, though laboured description in Tennent's *Ceylon*, of the varying aspects of a tropical forest during the twenty-four hours (see vol. ii. pp. 253-257). Reading the other day the Old Shekarry's *Hunting Grounds of the Old World*, I came across a parallel passage, entitled, in the table of contents, "Forest Signs and Jungle Melody." I place side by side the most remarkable coincidences of expression:—

"TENNENT.

P. 252. . . that serves, when experience has rendered them familiar, to identify each period of the day with its accustomed visitants, and assigns to morning, noon, and twilight their peculiar symbols.

OLD SHEKARRY.

P. 303. Each period of the day has its accustomed visitants, every hour has its certain signs, that can be read and understood by those to whom jungle voices are familiar.

P. 253. The sun bursts upwards with a speed beyond that which marks his progress in the cloudy atmosphere of Europe, and the whole horizon glows with ruddy lustre,

'Not as in northern climes obscurely bright,

But one unclouded blaze of living light.

P. 253. At no other moment does the verdure of the mountain woods appear so vivid: each spray dripping with copious dew, and a pendant brilliant twinkling at every leaf; the grassy glade is hush with the condensed damps of night, and the threads of the gossamer sparkle like strings of opal in the sunbeams.

P. 254. Next the cranes and waders . . . soar away in the direction of the river and the far sea-shore.

P. 254. The jungle cock, unseen in the dense cover, shouts his reveille.

P. 255. Every animal disappears, escaping under the thick cover of the woods.

P. 254. The green enamelled dragon-flies still flash above every pool.

P. 256. Man himself, as if baffled in all devices to escape from the exhausting glare, suspends his toil; and the traveller abroad since dawn reposes till the mid-day heat has passed.

P. 256. . . and the dogs lie prone upon the ground, their legs extended far in front and behind, as if to bring the utmost portion of their body in contact with the cool earth.

P. 256. As day declines . . the birds which had made distant excursions to their feeding-grounds are now seen returning to their homes.

P. 257. The fruit-eating bats launch themselves from the high branches on which they have hung suspended during the day.

The first edition of Tennyson's *Ceylon* was published in 1859. My copy of the *Hunting Grounds*

P. 306. The sun bursts forth in a blaze of living light, and seems to travel on his way in the heavens with much more rapidity than in northern climes.

P. 306. This is the moment for the lover of the beautiful to see the forest, for the dew-drops on the leaves and ground sparkle like brilliants, and at no other time are the varied colours of the verdure so vivid.

P. 306. And herons, cranes, and waders may be seen on high, soaring away in the direction of their feeding-grounds.

P. 306. . . . when the jungle-cock sounds the reveille.

P. 303. Every living creature disappears into the deepest shade of the woods, in order to escape from the exhausting heat and oppressive glare.

P. 304. . . and the green enamelled dragon-flies that still fit over the water from leaf to leaf.

P. 304. Then the sturdy hunter overcome with lassitude suspends his toil, and seeks the grateful shade of some gigantic forest-tree or overhanging rock, where he reposes until the mid-day heat is passed.

P. 304. . . while his dog, also sharing in the universal languor which seems at that hour to oppress the whole face of nature, lies panting upon the ground, with his legs extended to the utmost.

P. 305. As the day declines birds of all kinds are seen returning homeward from their distant feeding-grounds.

P. 305. Flying foxes leave the shady grove, where they have hung suspended during the day."

bears the date 1860, but asserts itself to be a second edition. I have in vain endeavoured to ascertain when the first edition appeared. It is singular that the London *Catalogue* gives the date 1860, but says nothing about its being a second edition. The publishers were Saunders & Otley, a firm now defunct, which renders it all the more difficult to get information about the book's history.

R. C. CHILDERS.

1, Norfolk Crescent.

THOMAS THE RHYMER.

"Betide, betide, whate'er betide,
Haig will be Haig of Bemersyde."

I was for some years incumbent of the church of the Holy Trinity at Melrose, then a new church, of the Scottish Episcopal communion. James Haig, Esq., of Bemersyde, was a member of my congregation; a bachelor and the *last male of his long line*. This fact caused much speculation in the country with reference to the well-known distich quoted above; and a very general idea prevailed that whenever he died *something extraordinary would happen*.

In January, 1854,—his mother and sisters, who lived with him in the ancient mansion, being abroad,—Mr. Haig was taken suddenly ill, and within a week, on the 14th of the month, he died. I heard the strengthening rumours of expectation of some strange event confidently expressed among the aged poor and others.

The funeral was fixed for Friday, the 20th of January, at twelve o'clock, to take place at Dryburgh Abbey, where was the family vault.

On that day I was at Bemersyde in good time, and the first train from Edinburgh had brought the friends of the family; but one of the executors by an accident missed that train. A second train was due at Melrose, five or six miles distant, at I think one P.M., and it was determined to wait for this.

Bemersyde is situated on the table-land of a grand rocky bluff looking down upon the horse-shoe bend of the Tweed, near which are the ruins of the Abbey of Dryburgh. It commands a distant view of the wide valley of the river in the direction of Melrose and Edinburgh. Over this valley, during the whole time of our waiting, black clouds were gathering and rolling up in dense masses towards us. Soon after two o'clock the gentleman for whom we had waited arrived, and in a short time the procession moved from the house towards Dryburgh, about a mile and a half distant, the clouds still gathering and the atmosphere darkening. The coffin was removed from the hearse on arrival, and I advanced to meet it. *The moment the feet of the bearers touched the consecrated ground, and I began the words "I am the Resurrection and the Life,"* the first blinding

flash of lightning leapt forth from the black line of cloud immediately above us, followed instantaneously by a crashing peal of thunder. The storm raged during the whole of the service, and then gradually passed off.

This incident of course waked up and confirmed all the superstitions of the people; and I consider it remarkable enough to deserve record in your pages. I do not think any such detailed account was published at the time. With the exception of the dates, which I take from a sermon preached on the following Sunday, I write from memory, but it is accurate and vivid memory.

The question naturally arose whether the prophecy of the Rhymer had failed by the demise of the last male heir. I think the impression most general was that it would bear the interpretation then fixed by the event—that “as long as there should be an heir of the house of Haig in the direct line, he should be the master of Bemersyde.”

HERBERT RANDOLPH.

Ringmore.

LA VIOLETTI.

The following anecdote was told me by Sarah Illidge, who had been maid to my grandmother, and who died in the service of my uncle, Mr. Poyntz, at the advanced age of ninety-four (ninety-five?) years. It was told her by an old friend, who was housekeeper at Burlington House at the time of the event. Illidge, I am bound to say, imparted the secret with great mystery, although so many generations had passed away. Every one knows that La Violetti, afterwards Mrs. Garrick, was domiciliated at Burlington House in the time of the last Earl and Countess in the direct line, parents of the great heiress, the Marchioness of Hartington, who took Lismore Castle, Burlington House, Chiswick, &c., into the Cavendish family. There were rumours afloat as to the reason of this adoption, but the truth was stranger than any supposition. One day Lord Burlington was passing down the passage in which Violetti's room was situated; she had opened the door, and was singing gaily at her work. Her noble patron stopped to say a kind word to his *protégée*, when his eye was attracted by a miniature over the fire-place. “Whose portrait is that?” he asked hurriedly. “My mother's, my Lord,” was the reply.

He went into the room, took down the miniature (which had once been his own property) to examine it, cross-questioned La Violetti, inspected other relics in her possession, compared dates, and the result was, that he identified her as his own child, whose death, if I remember rightly, the mother had announced to him when she left his protection for that of another, lest Lord Burlington should see fit to claim their daughter. Of the actual details of the *dénouement*, however, I cannot state

anything positively, suffice it to say that Lord Burlington acknowledged La Violetti to his own heart as his child, and although reports were prevalent at the time, I believe the only people entrusted with the real secret were Lady Burlington herself and the housekeeper, to whom I have alluded.

It seemed as if it were instinct, rather than fancy, which had influenced Lord Burlington's predilection for the graceful young girl, to whom his generous-hearted wife was as kind after the revelation as she had been before. On Violetti's marriage with Garrick, she received a portion from her father of 6,000*l.*, and both she and her husband continued constant guests at Burlington House and Londesborough until the death of the Earl, in 1753.

MARY BOYLE.

“EYES WHICH ARE NOT EYES.”

Time has nearly tricenturied Langier de Porchère's complimentary-contradictory sonnet on the *Eyes of Henri Quatre's Mistress, Gabrielle D'Estrées*. If its fourteen steps of gradual cajolery can attain a niche in “N. & Q.,” its literal translation may, perhaps, be permitted to bear it company.

“Ce ne sont point des Yeux ; ce sont plutôt des Dieux ;
Ils ont dessus les rois la puissance absolue :—
Dieux ?—non—ce sont des Cieux ; ils ont la couleur bleu,
Et le mouvement prompt comme celui des Cieux :—
Cieux ?—non—mais deux Soleils clairement radieux,
Dont les rayons brillants nous offusquent la vue :—
Soleils ?—non—mais Eclairs de puissance inconnue,
Des foudres de l'Amour signes presageux.
Car, s'ils étoient des Dieux, feroient ils tant de mal ?
Deux Soleils ?—ne se peut ; le Soleil est unique :
Eclairs ?—non—car ceux-ci durent trop et trop clairs :
Toutefois je les nomme, afin que je m'explique—
Des Yeux, des Dieux, des Cieux, des Soleils, des Eclairs.”

TRANSLATION.

“They are not Eyes ; no, they are Deities,
Absolute rule o'er mighty monarchs holding ;
Not Deities, but depths of azure skies,
The rapid movements of the Heavens unfolding ;
Not Skies, but twin-bright Suns, whose noontide hour
Confounds our dazzled gaze and blinded vision ;
Not Suns, but Lightnings of unwonted power,
Love's bolts presaging in their quick collision.
If Deities, would they such harm have done ?
If Skies, their course had been more regular.
Two Suns ! impossible ! He is but one.
And Lightnings—they less bright and rapid are.
At once I name them ; as their names comprise,
Lightnings, Suns, Heavens, and Deities, and Eyes.”

The reader will not be astonished that this cumulative eulogy won for Monsieur de Porchères a pension of fifteen hundred livres.

EDMUND L. SWIFTE.

SHAKSPEARIANA.

BATHURST ON SHAKSPEARE'S METRE.—Years ago (1857, 1859) a very clever little book, on the *Difference in Shakspeare's Versification at different Periods of his Life*, was published by J. W.

Parker & Son, in West Strand. The author's initials (C. B., I believe) were signed to the Preface only; and if the friend who borrowed my copy some ten years ago will return it, I can then say what the initials are (Lowndes does not give these initials, 2,338). The book was, I believe, by a Canon Charles Bathurst, and Messrs. Longmans tell me that it was returned to the author many years ago. He is since dead, I believe. Can anyone tell me where the copies of the book are now, or sell me one? and whether Mr. Bathurst withdrew his book because he had altered his mind about it? The author's main proposition was, I believe, sound: that the unbroken line,—that in which the phrase or sentence was complete,—characterized the plays of Shakspeare's early time, while, as he advanced in years, he used greater freedom, and much more frequently ran a sentence from one line into another, that is, employed the broken line; so that you might tell the period of a play by the comparative frequency or infrequency of the broken line. Mr. Bathurst's little book did not attract the attention it deserved, mainly (as I believe) from the want of a chronologically arranged edition of Shakspeare's plays. Why will not some editor and publisher give us this edition? Till we get it, we of the general public never can or shall appreciate the growth of Shakspeare's mind, or rightly understand him. The want of such an edition has muddled men's conceptions of Shakspeare just as much as the like want has muddled men's notions of Chaucer.

F. J. FURNIVALL.

"IMPERIOUS" (4th S. x. 292).—

"Imperious Caesar dead and turned to clay,"

Hamlet, Act v. scene 1.

My query, asked last September, has elicited no reply from any of your readers, as to whether "imperious" or "imperial" is considered the more correct reading. Will you allow me to give my own reasons for the "imperial" reading? I have looked at seven different editions of Shakspeare, and in four of them the reading is "imperial," and in the other three, although in the text the reading is "imperious," a glossary explains that "imperious" means "imperial." In *Cymbeline*, Act v. scene 5, we read—

"— which foreshadow'd our princely eagle,
The imperial Caesar," &c.

And, query, was not "imperious" synonymous with "imperial" in the days of "good Queen Bess"? I find the word "imperie" in Nares's *Glossary* thus rendered: "Imperie, the same as empery, government, imperium." And in Tavernor's *Adagies*, 1552, 11: "So also he cannot well indure in his hert an other to be joynd with him in imperie or governance."

I will only add that if we reflect upon the antecedent passages in *Hamlet*, the frame of mind in

which Hamlet is moralizing, and upon the drift of his argument, which is to show "to what base purposes even the noble dust of Alexander and of Cæsar may return," I think we must choose the word "imperial" rather than "imperious." In the sense which we now attach to the two expressions, surely "imperial" conveys the meaning intended by the poet. What I have said is advanced with diffidence, and must be taken for *quantum valeat*.

FRED. RULE.

P.S. Dyce goes so far as to ask, "Are these four lines a quotation?"

Ashford.

"KEEP HONEST COUNSEL."—

"LEAR. What services canst thou do?"

KENT. I can keep honest counsel, ride, run, mar a curious tale in telling it, and deliver a plain message bluntly: that which ordinary men are fit for, I am qualified in; and the best of me is diligence."

King Lear, Act i. scene 3.

Delius thus explains Kent's words: "I can keep honest counsel,"—"Ich kann gewissenhaft verschwiegen sein." Kent may mean, not "I can keep counsel honestly or conscientiously," but "I can keep counsel in honest things," as Psellus in *Euphues* says:—

"As for keeping your counsaile, in things honest, it is no matter, and in causes unlawful, I will not meddle."

"A PROPER MAN'S PICTURE."—Portia calls Falconbridge "a proper man's picture":—

"NERISSA. What say you, then, to Falconbridge, the young baron of England?"

PORTIA. You know I say nothing to him, for he understands not me, nor I him; he hath neither Latin, French, nor Italian, and you will come into the court and swear that I have a poor pennyworth in the English. He is a proper man's picture, but, alas, who can converse with a dumb show?"—*The Merchant of Venice*, Act i. scene 2.

And Lyly speaks of "the picture of a proper man":—

"In all my travaile with him, I seemed to beare with me the picture of a proper man, but no living person, the more pite and yet no force."—*Euphues*.

In *Twelfth Night*, Act i. scene 5, Olivia says:—

"How now!

Even so quickly may one catch the plague?"

Methinks I feel this youth's perfections

With an invisible and subtle stealth

To creep in at the eyes."

And Lyly, in his *Euphues*,—

"Love creepeth in by stealth, and by stealth slideth away."

And again,—

"Love cometh in at the eye, not at the eare, by hearing women's words."

Shakspeare probably wrote these verses remembering these passages.

"A CALL TO TRAIN."—

"PANDELPH.

The bastard Faulconbridge
Is now in England ransacking the church,

Offending charity: if but a dozen French
Were there in arms, they would be as a call,
To train ten thousand English to their side."
King John, Act iii. scene 4.

I think that Shakespeare here refers to the following passage in the *Euphues* of Lyly:—

"He that angleth plucketh the bayte away when he is meere a byte, to the ende the fish may be more eager to swallowe the hooke; birds are *trayned* with a sweet call, but caught with a broad nette; and lovers come with fayre lookes, but are entangled with disdainful eyes."

The reader will see that the words "call" and "train" are used in connexion with each other.

W. L. RUSHTON.

BULWER.—The press generally has rendered justice to the merits of the late Lord Lytton. Our readers may like to see how he was treated forty-three years ago. *Fraser*, in an article (June, 1830), intended to extinguish the author of *Pelham*, *Devereux*, and *Paul Clifford*, wrote as follows:—

"It is said, that when the *Court Journal* was established, and when the fame of the author of *Pelham* was at its loftiest point of culmination, that Mr. Henry Colburn, the proprietor of not only that journal, but who calls himself Mr. Bulwer's patron, asked his client to write him something witty and sparkling on Dress and French Cookery, for the columns of his pseudo-fashionable and demirep rival of the *Literary Gazette*. It is further said, that Mr. Edward Lytton Bulwer was flurried in spirit when he heard his bookseller's estimate of his capacity, and determined to astonish the world by talking philosophy and metaphysics. How he has carved and hacked these matters we have shewn. But he is like the *campagnard* baron in Destouche's comedy, who is bent on being a poet, and is applauded for his poetical powers by his rural neighbours, who gulp down the boor's absurdities as city apprentices cram their maw with the dainties of some self-styled French restaurant of Gracechurch Street or Cornhill: while all persons well informed on these respective subjects laugh at the silliness of the former, and the ignorance, while they admire the digestive powers, of the latter. Having exposed the philosophy and metaphysics, the exquisite painting, high taste, and truth to nature, contained in the other precious works of Mr. Bulwer, turn we to *Paul Clifford*, which his booksellers, in their usual way of puffing,—directly, indirectly, obliquely, diagonally, transversely,—have cried up as the most extraordinary production that this, or any other country, in times bygone, or in times present, or in times to come, have, are, or will be favoured with. The praise of puffing it might be supposed can no farther go; but we shall see that, when the author honours the world with his next performance. Here are only a very few of the exquisitely written commendations of their article, which his publishers have slipped as paragraphs into newspaper columns, for the purpose of proving that which Dr. Jordan has already proved by his newly contrived pills, and Dr. Courtenay by his *Aegis* of Life, and Dr. Thomson by his Balm of Rakasiri, and old bone-grubbing Cobbet by his mountebank lectures, and Thomas Babington Macaulay (*sic*) by his philosophical articles in the '*sapphire and blue*,'—viz., the extreme gullibility of mankind."

The "puffs" follow, but these need not be quoted.

Ed.

MICHAEL FARADAY.—I send you an unpublished letter of the late good and great Michael Faraday. The little history connected with the matter is as follows:—

I was solicited by the secretary of a very deserving charity (The London Female Dormitory, in the Euston Road), to make some contributions to a fancy fair then about to be held to augment its funds, and it occurred to me, a collection of autographs of leading men in literature, art, and science, would prove attractive and saleable, and I wrote to a dozen or fifteen gentlemen, the majority of whom readily responded to my appeal; amongst them were Lord Macaulay, Sir Charles Eastlake, W. S. Landor, John Ruskin, Thos. Carlyle, Wm. Howitt, Charles Dickens, Kenny Meadows, Samuel Warren, and M. Faraday. The letter of the latter is eminently characteristic; it shows his painstaking perseverance in sifting out an apparently trifling and unimportant matter, and his kindness of heart in enclosing a small donation along with his reasons for refusing to sign the papers.

W. W.

"Royal Institution, 11th March, 1856.

Sir,—I cannot give you my autograph for sale. I always decline to give it, for doing so would be unsatisfactory to my feelings. I send you five shillings, which you may put to the funds, with the letter F. only associated with it; or if such a sum is valueless, give it to any really poor case that may come under your notice.

Will you excuse me, if I point out one or two circumstances in your mode of application which might raise a shadow of doubt in one's mind? In the first place, I do not find your name among the printed names on the papers you sent with your letter. In the next, your letter is dated the 5th of March, and says within that the bearer will call for the papers on the next day (Thursday) evening, and yet it did not arrive here before the 10th March, and the packet containing it has written on it 'will be called for to-morrow evening.' I do not find your name in the *Court Guide*, though you use a seal and motto; neither is it contained in the *Post Office Directory*, at page 625 under the head of Princes St., Stamford St. I have no time to enquire further, but trust that no person is using your name for improper purposes, or any other purpose other than that expressed on the papers.

I am, Sir, your obedient servant,

Mr. W. Wright. M. FARADAY."

EPISCOPAL MAGPIE.—The dress of our Bishops is sometimes irreverently called a magpie. James Howell, in some lines prefixed to his *Familiar Letters*, speaking of what would have happened if the Gunpowder Plot had succeeded, says:—

"Lawyers, like Vultures, had soar'd up and down;
Prelates, like Magpies, in the air had flown."

This looks as if the comparison were an old one.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

JERRYMANDERING.—This word, of American origin, is, I find, being adopted into our political vocabulary. In the debate on the "Proportional Representation Bill," 10th July, 1872, Mr. Morrison, the Member for Plymouth, explained its

meaning as the art of so arranging electoral districts as to make either the most or the least of the local party majority in power.

PHILIP S. KING.

Parliament Street.

A NEW ZEALAND CENTENARIAN.—The *New Zealand Herald* records the death of a venerable Maori chief, named Eruera Patuone, who is stated to have been 103 years old. He was eight years old when Captain Cook's vessel arrived in New Zealand, he having gone on board with his people, and received presents. A correspondent concludes a brief account of him by stating that "his dark skin covered a true Christian's heart."

F. A. EDWARDS.

THE BALLOT.—The following description of the first attempt of voting by ballot in the Commons is interesting. Vernon, Secretary of State, and member for Westminster, under date 21st Feb., 1707-8, says:—

"Mr. Benson reported to-day the manner of balloting, which was received with laughter, but yet was agreed to. It consisted of several articles: first, that a balloting-box and balls should be provided; that it be carried about by the two clerks, one having the box, the other the balls; that the Speaker appoint two members to attend the box; that the member voting take a ball in his bare hand, and hold it up between his finger and thumb, before he puts it into the box; that the members keep their places till the box be brought back to the table and the balls there told over."

He adds, on the 26th:—

"To-day we had the election of Ashburton, which was decided for the sitting member, by way of ballot. I think the project is not like to last. It was found very tedious, and people would rather know who and who is together."—*Letters Illustrative of the Reign of William III.* Vol. iii.

NOEL H. ROBINSON.

A PROLIFIC FAMILY.—The following inscription is on a tombstone in Conway Churchyard:—

"Here lyeth y^e body of Nich^o Hookes of Conway Ge^o who was y^e 41st child of his Father William Hookes Esq. by Alice his Wife, and y^e father of 27 children, who dyed y^e 20th day of March, 1637."

The following postscript is added at foot:—

"N.B. This stone was renewed in y^e year 1720 att ye charge of John Hookes Esq^r & since by Tho^s Bradney & W Archier Esq^r (descendants of *Old Mortality* probably)."

In the Town Hall at Conway, I am informed there is the following above the fire-place:—

"N. Hookes Alder: 1613."

N. H. R.

"WIFE," PHILOLOGY.—The Georgian for Wife is Deda-Katzi, or Mother-Man. I have not yet seen any other example of this form. There is a distinct form in Georgian for Husband. Deda, it may be observed, although not an uncommon application of the ancient root for Mother, is the more remark-

able in Georgian, as it is attended with Mama as Father.

HYDE CLARKE.

BOUQUET HOLDERS.—The first use of the "Bouquet Holder," now so common, is referred to thus by Horace Walpole, November, 1754:—

"A new fashion which my Lady Hervey has brought from Paris. It is a *tin* (!) funnel, covered with green ribbon, which the ladies wear to keep their bouquets fresh."

LEON NOSNIBOR.

"SUN;" "MOON;" GENDER OF.—With regard to the disputed question of the ancient gender of Sun and Moon, and whether Moon was not masculine, there is a curious example among the Betoï, a tribe of the Orinoco. The Sun is called Teo-umasoi, and the Moon Teo-ro—Umasoi being Man, and Ro, Woman. Thus Sun is Sun-Man, and Moon, Sun-Woman. I do not know the classification of the Betoï language. Many of the South American languages belong to the same families as those of the Old World.

HYDE CLARKE.

WARBURTON'S DIVINE LEGATION.—When Bishop Warburton was printing his *Legation of Moses*, in 1737, he sent proof-sheets to several friends, amongst others to Hare, Bishop of Chichester, who strongly advised him to cancel one page in which there was a stroke of pleasantry on Wollaston's *Religion of Nature* which would give offence to a great person, meaning, it is said, the Queen, to whom Warburton had then been recommended as a private chaplain. This passage, according to another letter of remonstrance from Bishop Sherlock, had reference to *Don Quixote*; and Warburton in accordance with these remonstrances, cancelled the page and had it reprinted. It would be interesting to know whether there is a copy with the original page in existence, or if it is known what was the passage to which the Bishops so strongly objected.

Another passage in the book which was most strongly animadverted upon was the one in the "Dedication to the Freethinkers," where he highly praised Dr. Middleton. The words are these:—

"An excellent person, and one of your most formidable adversaries, speaking of the ancient restraints on Freethinking, says, *These were the maxims, these the principles, which the light of nature suggested, which reason dictated.* Nor has this fine writer any cause to be ashamed of this acknowledgment."

It is remarkable that when Warburton's works were reprinted in 1788, by Bishop Hurd, this sentence was modified, the words "an excellent person, and one of your most formidable adversaries," were left out, and in place of them there was substituted, "a very candid and respectable author" (vol. i. Ded. xix), and the same alteration is reproduced by Mr. S. Watson in his *Life of Warburton* (p. 133). I may add, further, that by a trifling misprint in Mr. Watson's book the entire meaning

of the paragraph in question is altered, for by not printing the extract from Middleton in italics, and by placing inverted commas before the word "These," and after "acknowledgment," Warburton's compliment to Middleton of calling him "this fine writer" is lost; the words appearing not as Warburton's, but as used by Middleton of some third person.

EDWARD SOLLY.

Sandecotes, nr. Poole.

Queries.

THE "ADESTE, FIDELES."—The following version of the *Adeste, fideles*, is extracted from the *Paroissien Romain Complet*, published at Tours in 1858; and, with the omission of the third verse, may also be found in a *Paroissien de Paris* of about the year 1862, that the writer has seen. It will be noticed that this Latin version differs in every verse, excepting the first, from the one known in this country, which has been translated into English, and is sung in so many churches to the tune called *Portuguese*. Who was the author of the original?

"Adeste, fideles,
 Lœti, triumphantes;
 Venite, venite in Bethlehem.
 Natum videte
 Regem Angelorum.
 Venite, adoremus; venite adoremus;
 Venite, adoremus Dominum.
 En, grege relicto,
 Humiles ad cunas
 Vocati pastores appropinquant;
 Et nos ovanti
 Gradu festinemus:
 Venite, adoremus, etc.
 Stella duce, Magi
 Christum adorantes,
 Aurum, thus et myrrhum dant munera;
 Jesu infanti
 Corda probeamus
 Venite, adoremus, etc.
 Æterni Parentis
 Splendorem æternum,
 Velatum sub carne videbimus,
 Deum infantem
 Pannis involutum.
 Venite, adoremus, etc.
 Pro nobis egenum
 Et fœno cubantem
 Piis foveamus amplexibus.
 Sic nos amantem
 Quis non redamaret?
 Venite, adoremus, etc."

W. H. L.

[We can only repeat what we have already said (see 2nd S. vii. 173; 4th S. i. 12, 186), that "this hymn is modern, of the latter part of the last century, and does not appear in the Roman Breviary; nor is it found in Daniel's *Thesaurus*. It is believed to have been first used in this country in the chapel attached to the Portuguese embassy." The tune has been attributed to John Reading, who wrote *Dulce Domum*, and to Mr. Thorley.]

COLONEL CHALLONER-BISSE.—I am desirous to obtain an account of the ancestors of the late Colonel Challoner-Bisse, of Portnal Park, Egham, Surrey. There is a very poor sketch of the Bisse family given in Burke's *Landed Gentry*, ed. 1848. Will any correspondent refer me to any better account of that family, and also of that of Challoner, with the arms of the latter? Families of both surnames flourished in Dublin upwards of two centuries ago.

Y. S. M.

SIR JOHN HERSCHEL AND THE SWINGING COT.—Col. A. Strange, in a letter published in the *Times* of 5th Dec., says: "Sir John Herschel applied his great genius to the problem of the swinging cot."

If any of your readers could mention the name of the work or works in which Sir John Herschel has alluded to the above subject, it would be esteemed a great favour.

P. I. V.

"HORSEL."—This word occurs twice in the poem called *Laus Veneris*, by A. C. Swinburne:—
 "Inside the Horsel here the air is hot."

Again:—

"And so rode slowly past the windy wheat . . .
 Up to the Horsel."

What is the meaning, and what the etymology of the word "Horsel," which I can find in no dictionary in my possession, archaic or otherwise.

E. C. B.

JOHN PHILIPS, M.D., 1779.—I shall be indebted to any reader of "N. & Q." who can give me information respecting the family, marriage, and place of burial of John Philips, Esq., M.D., surgeon to the train of Artillery in Ireland, who died at Dublin in 1779. He was succeeded by his son Molesworth, a Colonel in the Marines, who accompanied Captain Cook in his voyage round the world. (See *Cook's Voyages*.) He married Susan, third daughter of Dr. Burney, and sister of Madame D'Arblay. This lady died at Parkgate in 1800, on her way from Ireland to visit her father at Chelsea Hospital (see *Life of Dr. Burney*), and is buried at Neston, Cheshire. Mr. Philips had two daughters, the elder of whom married the Rev. Walter Shirley, brother to the fourth, fifth, and sixth Earls of Ferrers, and grandfather of the late Bishop Shirley. The younger married George Kiernan, Esq., of Dublin. (See *Memoir of the Kiernan Family*, by the Rev. R. J. McGhee, late Rector of Hollywellcum-Needworth, Hunts).

HENRY A. JOHNSTON.

Kilmore Rectory, Armagh.

[Answers to be sent direct to our Correspondent.]

MAGNA CHARTA.—In Botfield's *Notes on Cathedral Libraries*, he speaks of seeing in Ripon Minster Library—

"The Magna Charta, in a small Gothic letter, with an Index prefixed, at the end of which is the Colophon,—

Londini per Ricardus Pynson, &c., 1514. It measures 5 $\frac{3}{4}$ inches by 2 $\frac{3}{4}$, and is bound in smooth russia."

This book is now lost. Can any one give a clue which may help us to find it? J. T. F.
Hatfield Hall, Durham.

FRANCES STANHOPE, 1767.—In a pedigree now before me I find that Frances, daughter of — Broade, of All Saints' Parish, Derby, married, on 2nd March, 1767, Arthur Charles Stanhope, who was the great-grandfather of the late Earl of Chesterfield. When and where did she die, and had she any issue? A.

"ΕΙΟΠΟΡΕΙΑ."—Wanted, information with regard to this exclamation, often introduced by Heine in his works. Is it a word coined by the poet himself? W.

Oxford and Cambridge Club.

MORTIMER: BRANSCOMBE.—Can any one furnish me with arms and motto of Mortimer—the late Dr. Mortimer's family—and also with same of Branscombe, or Bronescombe? MAKROCHEIR.

NUMISMATIC QUERY.—Perhaps some of your readers would oblige me with a full description of the coin or medal that has on the reverse the legend, IN HOC SIGNO VINCI, 1693, and a cross patée in the centre. On the obverse, the letters WILLM and the word REX are distinguishable, while in the centre is a shield, but the arms on it I cannot make out. References to any work where an account of such a coin as the above is given would be very acceptable. NUMIS.

PICTURES BY B. R. HAYDON.—Can any of your correspondents inform me where any of Haydon's pictures are to be found, besides the "Lazarus" (now in the National Gallery, Trafalgar Square), "The Agony in the Garden" (now at South Kensington), and his portraits of himself and Leigh Hunt at the National Portrait Gallery? R. L.

LETTERS FROM THE IRISH HIGHLANDS, London, John Murray, 1825, 8vo.—Who is the author (or authors) of these *Letters*? I have been informed by a correspondent that he has seen them attributed in a bookseller's catalogue to the Banims, but I feel quite certain they were not the authors. The letters are dated from Connemara, May 1824, and are signed "A," "H," "B," "M," "F," "N," and "E." In one of the letters, at p. 38, "H," says, "My first establishment in Ireland was in the spring of 1810." OLPHAR HAMST.

BATTLE OF TOWTON.—In Mr. Planché's *Recollections* a description is given of some roses that grew on a spot which tradition points out as the site of the battle of Towton. If the local idea be correct, that these roses have continued to flourish there from that time, they may almost vie in

antiquity with the flowers of Finderne. Can any of your readers tell if they are of a peculiar species or are uncommon in the locality? A. S.

AUTHOR WANTED.—

"The counsels of a friend Belinda hear
Too roughly kind to please a lady's ear."

Where can these lines be found? N—N.

YORKSHIRE DIARIES.—Any one possessing old manuscript diaries or journals of Yorkshire people will oblige by communicating to me, by letter, particulars as to the writers, and the periods from and to which the same extend.

CHARLES JACKSON.

Doncaster.

DR. JOHNSON AND THE WELSH LANGUAGE.—The following anecdote is related in an article in the *Cambrian Register*, vol. iii., entitled, "Historical Anecdotes relative to the Energy, Beauty, and Melody of the Welsh Language." I should be glad to be assured of its authenticity:—

"Dr. Johnson was so fully persuaded that a considerable portion of the English language is derived from the Celtic, that prior to his great literary enterprise of compiling his *English Dictionary*, he resolved to acquire a competent knowledge of the Welsh Language, and was so far master of it, that, during his tour through North Wales, when a person hesitated and blundered in attempting to translate a Welsh epitaph to him, the doctor, observing his confusion, said mildly,—'Yes, Sir, I perceive clearly what you would say,' and gave himself a very correct and elegant version of it."

CYMRO.

THE LATE JOHN THELWALL.—Wanted the title of a monthly periodical edited by the above, some years before his death. The magazine lived through two or three numbers only. As far as I can remember it contained political articles of the same character as the *Champion* newspaper, letters, and verses. The title was in one word.

SOPHIA DE MORGAN.

EPISCOPAL COAT-ARMORIAL.—I have searched in vain in Bedford's *Blazon of Episcopacy* and elsewhere for the following arms:—Pale of six (colours not indicated) in a shield, surmounted by a mitre, between the letters M. H., and the date 1555. Motto, "Cum Moderamine." Can any one enlighten me? E. N.

DAVIDSONS OF CANTRAY.—Where can I find their pedigree previous to 1620, and any accounts of collateral branches? L. D.

SCHILLER'S "DON CARLOS."—The following passage is extracted from Carlyle's *Miscellanies*, vol. vi. "Sir Walter Scott":—

"In a late translated *Don Carlos*, one of the most different translations ever done with any sign of ability, a hitherto unknown individual is found assuring his reader, 'The reader will possibly think it an excuse when I assure him that the whole piece was completed within the space of ten weeks, that is to say, between the sixth

of January and the eighteenth of March of this year (inclusive of a fortnight's interruption from over-exertion); that I often translated twenty pages a day, and that the fifth act was the work of five days.* O, hitherto unknown individual, what is it to me, what time it was the work of, whether five days, or five decades of years? The only question is, 'How well hast thou done it?'

Permit me to ask, who was the translator?

TALK.

FOREIGN PRESBYTERIAN MINISTERS IN ENGLISH BENEFICES.—I shall feel much obliged to any of the readers of "N. & Q." who will enable me to enlarge a list which I have begun of foreign clergymen in Presbyterian Orders who have been admitted to benefices in the Church of England without re-ordination, whether before or since the date of the last Act of Uniformity. I should also like to know if any of the bishops are, or have been, in official relations with any of the foreign reformed Churches in their dioceses. The crypts of Canterbury and of St. Paul's Cathedrals, the Savoy Chapel, and the Dutch Church at Austin Friars, may possibly prove suggestive of what I want.

M. R.

SIR THOMAS RIPON: SIR ROBERT KIRBY.—Wanted the respective families to which the above knights belonged? They were living about 1545.

TOPOGRAPHER.

"COMMENTATIO HISTORICA de Coronis, tam antiquis, quam modernis iisque regis. Speciatim de origine et fatis sacre, angelicæ, et apostolicæ regni Hungariæ Coronæ. Cum figuris Æneis, indiceque ac allegatis necessariis. Auctore Martino Schmeitzel, corona. Transilvano Saxone.

Tenæ, apud Joh. Martin, Gollnerum; Anno MDCCXIII. in 4to."

Will any one inform me if any translation in French or English was ever published, of this rare and learned work?

C. K. L.

MONTESQUIEU.—In an edition of his works, published at Paris in 1825, "dirigée par M. Collin de Plancy," the director says in his preface—

"On sait que dans les chambres du Parlement d'Angleterre l'Esprit des Loix, toujours ouverts sur une riche cousin, reçoit de perpétuels honneurs, qui font, peut-être notre honte."

Was this ever a fact, or is it only a fancy?

J. L.

QUEEN ELEANOR'S CROSSES.—Are there any remains of these crosses besides those at Geddington, Northampton, and Waltham? It is certain that fifteen crosses were erected, though we seem hardly to know anything except of these.

ALFRED RUMNER.

Chester.

* *Don Carlos, a Dramatic Poem, from the German of Schiller.* Mannheim and London, 1837.

CAPTAIN LENDALL.—As I shall shortly have something to say connected with this person, who is mentioned in *Letter Introductory to Donnington Castle* (Longmans, 1871), I am anxious to know more about him. Captain Lendall (sometimes written *Lindall*) played a very remarkable part in a royalist rising for the ill-fated King Charles. I observe the name of Lindall exists in America. It is possible some descendants may there be found.

GEO. COLOMB, COL. R.A.

Replies.

THE "STAGE PARSON" IN THE SIXTEENTH CENTURY.

(4th S. x. 385, 453, 522.)

A reference to Macaulay's description of the Anglican Clergy of this period should not be unaccompanied by a reference to a very interesting book, in which the erroneous statements and inferences of the historian are ably corrected—*Mr. Macaulay's Character of the Clergy in the latter part of the Seventeenth Century considered. With an Appendix on his Character of the Gentry, as given in his History of England.* By Churchill Babington, M.A., Fellow of St. John's College. Cambridge (Deighton, &c.), 1849. 8vo., pp. 116.

The following satirical remarks of the celebrated traveller, William Lithgow, upon the Protestant hierarchy in Ireland at the same period, I have not seen referred to before, and may be read with interest. After some severe strictures upon "the filthy corruptions of Irish priests, and wood-carns, thievish rebels," the writer goes on to say:—

"Many dissimbling impudents intrude themselves in this high calling of God, who are not truly, neither worthily, thereunto called; the ground here arising either from a carnal, or careless presumption, otherwise from needy, greedy, and lack of bodilie maintenance.

"Such is now the corruption of time, that I know here even mechanic men admitted in the place of pastors; yea, and rude-bred soldiers, whose education was at the musket-mouth, are become there both Libyan-grave, and unlearned churchmen; nay, besides them professed, indeed professed scholars, whose warbling mouths, ingorged with spoonfuls of bruised Latin, seldom or never expressed, unless the force of quaffing spew it forth from their empty sculls; such I say confine their doctrine between the thatch and the churchwalls tops; and yet their smallest stipends shall amount to one, two, three, or four hundred pounds a year.

"Whereupon you may demand me, how spend they, or how deserve they this? I answer, Their deserts are nought, and the fruit thereof as naughtily spent; for sermons and prayers they never have any: neither have they ever preached any, nor can preach.

"And although some could, as perhaps they seeming would, they shall have no auditor (as they say) but bare walls, the plants of their parishes being the roots of mere Irish. As concerning their carriage in spending such sacrilegious fees, the course is thus,—

"The Alehouse is their Church, the Irish priests their Consorts, their Auditors be fill and fetch more, their texte Spanish Sacke, their Prayers carousing, their singing of Psalms the whiffing of Tobacco, their last blessing *Aqua Vita*, and all their doctrine, sound drunkenness.

"And whensoever these parties do meet, their parting is Dane-like, from a Dutch pot, and the minister still purse-bearer, defrayeth all charges for the priest. Arguments of religion, like Podolian Polonians, they succumb; their conference only pleading mutual forbearance; the minister afraid of the priest's wood-carms, and the priests as fearful of the minister's apprehending or denouncing them; contracting thereby a Gibeonized covenant; yea, and for mere submission's sake, he will give way to the priest to mumble mass in his church, when in all his life, he neither made prayer nor sermon.

"Lo, there are some of the abuses of our late weak and straggling ecclesiastics there, and the soul-sunk sorrow of godless epicures and hypocrites.

"To all which, and much more, have I been an ocular testator, and sometimes a constrained consociate to their companionship; yet not so much enforced, as desirous to know the behaviour, and conversation of such mercenary Jesuites.

"Great God, amend it, for it is great pity to behold it; and if it continue so still, as when I saw them last, O far better it were, that these ill-bestowed tithes, and church-wall rents, were distributed to the poor and needy, than to suffocate the swine-fed bellies of such idle and profane parasites.

"And here another general abuse I observed, that whensoever any Irish die, the friend of the defunct (besides other fees) paying twenty shillings to the English curate, shall get the corpse of the deceased to be buried within the church, yea often even under the pulpit foot; and for lucre interred in God's sanctuary when dead, who, when alive, would never approach nor enter the gates of Zion, to worship the Lord, nor conform themselves to true religion.

"Truly such and the like abuses, and evil examples of lewd lives, have been the greatest hindrance of that land's conversion; for such, like wolves, have been from time to time, but stumbling-blocks before them; regarding more their own sensual and licentious ends, than the glory of God, in converting of one soul unto his church.

"Now as concerning the unconscionable carriage of the Irish clergy, ask me, and there my reply. As many of them (for the most part) as are Protestant ministers, have their wives, children and servants invested Papists; and many of these churchmen, at the hour of their death, like dogs, return back to their former vomit. Witness the late Vicar of Calin (belonging to the late and last Richard Earl of Desmond), who being on his death-bed, and having two hundred pounds a-year; finding himself to forsake both life and stipend, sent straight for a Romish priest, and received the Popish sacrament: confessing freely in my hearing that he had been a Roman Catholic all his life, dissembling only with his religion, for the better maintaining of his wife and children. And being brought to the burial-place, he was interred in the church, with which he had played the ruffian all his life; being openly carried at mid-day with Jesuits, priests and friars of his own nation, and after a contemptible manner, in derision of our profession, and laws of the kingdom.

"Infinite more examples of this kind could I recite, and the like resemblances of some being alive; but I respectfully suspend, (wishing a reformation of such deformity), and so concludeth this clerical corruption there. Yet I would not have the reader to think, that I condemn all our clergy there; no, God forbid; for I know there are many sound and religious preachers of both kingdoms among them, who make conscience of their calling, and live as lathorns to incapable ignorants, and to those straggling stoics I complain of condemnatory judges; for it is a grievous thing to see incapable men to juggle with the high mysteries of man's salvation."—*The Totall Dis-*

course of the Rare Adventures and Painefulle Peregrinations of long Nineteen Yeares, &c. London, 1632, 4to., pp. 435; 1814, 8vo., pp. 345.

A century later gave us the terrible *Progress of a Divine*, of Richard Savage, against whom an information in the King's Bench was moved, on the ground that the poem was an indecent libel. In defence of Savage, it was urged that obscenity was criminal when it was intended to promote the practice of vice; but that the satirist had only introduced obscene ideas with the object of exposing them to detestation, and of amending the age by showing the deformity of wickedness. The plea was admitted, and the Court dismissed the information. WILLIAM BATES, B.A.

Birmingham.

I should recommend any person interested in this discussion to consult *Macaulay's Character of the Clergy in the latter part of the Seventeenth Century considered*. By Churchill Babington, M.A., Fellow of St. John's College. Cambridge, Deighton, 1849.

It will be found, I think, a sufficient vindication of the character of the clergy during the periods now under discussion. The author, curiously enough, traces Macaulay's authority for his celebrated caricature to a rare pamphlet, published in London in 1700—*The Character of a Whig under several Denominations: to which is added, The Reverse, or the Character of a True Englishman in opposition to the former*. The book is not large, and will, I think, repay perusal. T. W. C.

CALCUTTENSIS quotes—"You are to have [?] only what is done there," with a query to the word "have." But the word which requires emendation is "only." Write—"You are to have *an eye* what is done there." H. A.

CONYNGHAM FAMILY (4th S. xi. 16.)—On 24th April, 1550, William, Bishop of Argyle, got from Queen Mary a Gift of the Non-entries of the Lands and Barony of Kilmaurs and others, for all years and times bygone, that the same had been "in o' sou'raene ladyis handis or hir graces p'decessouris as supiouris y'of be resoun of noentes sen ye deceis of vmo^q Robert erle of glécarne Cuthbert or Williã erliis of glécarne or any of yai."—*Register of the Privy Seal*, xxiii. fol. 76.

On 29th April, 1630, William Cunynghame, "de Cunynghameheid" (in the County of Ayr), is one of the Jury mentioned in the Retour of James Earl of Glencairn as heir of Alexander Earl of Glencairn.—(*Register of Retours*, vol. ii. fol. 77.) These are but scraps of information, but they are authentic, and may possibly be of some slight service to Y. S. M. W. M.

Edinburgh.

In the account of the Glencairn family given in the 1st volume of Robertson's *Ayrshire Families*, which that author says is chiefly "abridged from

Wood's (Douglas) *Peerage*," it is said (p. 252) that the fifth son of William the fourth Earl, was "William, Bishop of Argyle, ancestor of the present Marquis of Conynghame in Ireland." The authority is not given. But if, as Y. S. M. says, this William was Bishop of Argyle in 1539, he cannot have been a son of the fourth Earl.

By an original document which I had in my hands lately, "William Coningham," the son and heir of Cuthbert, third Earl of Glencairn, was merely a *pupil*, and under his father's tutory, on the 1st of February, 1506. His fifth son could scarcely be a Bishop in 1539. I have no list of the Bishops of Argyle at hand, but he may have been a *post-Reformation* occupier of the see, in which case his children might be legitimate. The "Conyngham Head," which Y. S. M. says the Bishop's son was "of," may have been in Ireland, but cannot have been the Scottish "Cuninghamhead" in the parish of Dreghorn, Ayrshire. This last was then, and had been since the first half of the previous century, the seat of an early and powerful cadet of Glencairn, which subsisted till the year 1724, when the male line became extinct, and their estate was sold.—(*Robertson*, p. 308.)

It may be observed, that whether the Irish Conynghams be descended from the Scottish family or not, the former have preserved the mediæval spelling of the surname more nearly than the latter. I recently had in my possession a MS. Protocol Book concerning transactions in the diocese of Glasgow from 1498 to 1513, which belongs to the Catholic College of Blairs, Aberdeenshire, and has been liberally lent to the Grampian Club, which intends to print it shortly. There are in it numerous entries regarding the Ayrshire Cunninghams, and the name is invariably spelled *Coningham*, which curiously enough pretty nearly expresses the vernacular pronunciation among the Scottish peasantry.

ANGLO-SCOTUS.

Y. S. M. is referred to *Robertson's Ayrshire Families*, 4 vols., and to *Paterson's Ayrshire*, 2 vols. imp. 8vo. William Cuninghame, supposed Bishop of Argyle, is represented to have been the fifth son of William, second Earl of Glencairn; but he and the fourth son, said to be Robert, were not known to Douglas and Wood (*Peerage*, "Glencairne"), and possibly there is no good foundation for the view.—(*Keith's Cat. of S. Bishops*, p. 289.) Cuninghamhead, originally called Woodhead, is certainly in the parish of Dreghorn, Ayrshire, and only a short distance from Kilmaurs, the earliest seat of the Cuninghams of Kilmaurs, and their burial-place; but all evidence is wanting of a son (?) of the Bishop of Argyle having become the inheritor of this property. The first of the family is represented to have been a younger son of Sir William Cuninghame, whose death by all accounts occurred in 1418.

ESPEARE.

"THE CHRISTIAN YEAR" (4th S. xi. 15).—Words in English that end in *s*, *ss*, or *ce*, *i. e.*, those which have the *s* sound in the final syllable, form the possessive case by the addition of an apostrophe without an *s*. This (I quote from memory) is the rule given in Dr. Morell's *English Grammar—valeat quantum*. Monosyllables, as far as I know, are an exception.

I have not been able to find in Keble another example besides those which Lord Lyttelton adduces, but the following may suffice:—

"For conscience' sake."—*Romans* xiii. 15.

"Did not great Julius bleed for justice' sake."

Julius Caesar, Act iv. scene iii.

"For goodness' sake."

Henry VIII.—Prologue.

"Good friend, for Jesus' sake forbear,

To dig the dust enclosed here."

Epitaph on Shakspeare's Tomb.

"No thought can tender love beguile

From Jesus' grave to roam."

Christian Year, S. Thomas' Day.

These are examples of what I cannot but think is the rule in English grammar, though our language is more fertile than any I know in producing instances of the truth of the old adage, "Exceptio probat regulam."

L. T. RENDELL.

There are three examples of this genitive in Browning's *Luria* (works, vol. ii. ed. 1863). "Florence' joyous crowds" (Act i. p. 361); "Florence' self" (Act iv. p. 411); "Florence' bidding" (Act v. p. 415). Browning has also an example of the genitive in *-se'*—"cause' sake"—in *Colombe's Birthday*, Act iv. p. 339. The phrase "conscience sake" occurs four times in the New Testament (authorised version) without the apostrophe—*Rom.* xiii. 5; *1 Cor.* x. 25, 27, 28. The editors outside the Universities' printing-offices, however, occasionally insert the apostrophe, and print "conscience' sake."

CUTHBERT Y. POTTS.

Ledbury.

The following is my small contribution of "other examples" wanted of genitive cases of nouns ending in *ce*:—

"Oh! what a noble heart was here ndone,

When Science' self destroyed her favourite son!"

—From the lines on Kirke White in the *English Bards and Scotch Reviewers*.

"I was about to cite *1 Cor.* c. x. v. 25, "asking no question for conscience' sake," but I perceive that there is no apostrophe given.

It is perhaps not apposite to mention that in Shakspeare's *Rape of Lucrece*, the genitive is again and again rendered *Lucrece'*.

JOSCELINE COURTENAY.

The tolerably common usage here referred to is explained and exemplified in *Morris's Historical Accidence*, p. 102, sect. 100; and in *Abbott's*

Shakespearian Grammar, 3rd ed. p. 356, sect. 471. A very common example of the suppression of *s* to avoid too much sibilation occurs in the phrase "for conscience sake," sometimes written with an apostrophe at the end of "conscience," though the apostrophe is hardly needed. We find "for al conscience caste," *i.e.*, "for all Conscience's contrivance," in *Piers the Plowman*, B-text., Pass. iii. l. 19. Observe also "for goodness sake," *Psalm* xxv. 7; and "righteousness sake," *Isaiah* xlii. 21.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE BIRTHPLACE OF NAPOLEON III (4th S. xi. 53.)—Will you permit me to say, with reference to Dr. Cobham Brewer's note about the late Emperor having been born in the Rue Ceruti (now termed Rue Lafitte), that I wrote to you to the same effect some years ago, and my "note" was published in your journal on July 30, 1870. This fact was first made public in England in my *Index to Biography*, published in January, 1870, for which the late Emperor corrected with his own hand the proof of my version of his Biography, which was placed before him by one of his and my intimate friends.

J. BERTRAND PAYNE.

Conservative Club.

SHELLEY (4th S. x. 517.)—Your esteemed correspondent O. T. D. takes occasion to speak of me in very civil terms *à propos* of the line in Shelley's *Queen Mab*:—

"Yes! when the sweeping storm of time."

The word is "storm" in the original unpublished edition of *Queen Mab* (1813), in the ordinary current editions, and, in short, I may safely say in all editions from first to last. Captain Burton, in substituting the word "sword" when he quoted the passage, must simply have fallen into an inadvertence—or perhaps his printer did so for him.

W. M. ROSSETTI.

56, Euston Square, N.W.

MILTON STATUETTE (4th S. xi. 17.)—In March, 1866, at Tewkesbury, at a sale of the effects of a resident of that town, a statuette of Shakspeare was sold, undoubtedly of Chelsea china. The price given for it was ten pounds.

G. P.

PLATE AND CHINA MARKS (4th S. xi. 18.)—A very complete "table of the Annual Assay Office letters used in marking plate from the earliest period of their use to the present time," is given by Mr. Octavius Morgan, M.P., in vol. x. of the *Archæological Journal*, p. 32.

J. J. R.

Chaffers's books on the above subjects are very useful. They are published by Davy & Sons, 137, Long Acre.

GILBERT.

For porcelain, Graesse's *Guide de l'Amateur de Porcelaines et Poteries* is at once the fullest,

handiest, and *cheapest* I know. Williams & Norgate or Dulau keep it.

P. P.

Gutch's *Scientific Almanack*, published annually, reveals many mysteries connected with plate marks; and Bohn's *Pottery and Porcelain* contains "an engraved list of all the known marks and monograms" used on china.

ST. SWITHIN.

SPARKLING CHAMPAGNE (4th S. xi. 37.)—The note to the above query infers that "sparkling champagne" was a scarce drink until the middle of the last century, but a reference to the writers of the reigns of Charles II., James II., and William III. (contemporaries of Louis XIV.), shows that it was a popular drink in their day.

Otway in *Friendship in Fashion*, 1678, Act ii. scene 1, makes one of his lady characters say:—

"Powerful Champaign, as they call it, may do much; a Spark can no more refrain running into Love after a Bottle, than a drunken Country Vicar can avoid disputing of Religion when his Patron's Ale grows stronger than his Reason."

In the same play, Act i. scene 1, we have the quantities drank:—

"He came where I was last night, roaring drunk; swore Dam him, he had been with my Lord Such-a-one, and had swallow'd three quarts of Champaigne for his share."

Farquhar says (*Twin Rivals*, 1703)—"Show me that proud Stoick that can bear success and Champain"; and in his *Love and a Bottle*, 1699, says, "Champaigne is a fine liquor, which all great beaux drink to make 'em witty"; and afterwards, "You'll find, master, that this same gentleman in the straw doublet, this same Will o' the Wisp, is a wit at the bottom. Here, here, master, how it puns and quibbles in the glass." And, in referring to theatrical critics,—

"To Coffee some retreat to save their pockets,
Others, more generous, damn the Play at Locket's,
But there, I hope, the Author's fears are vain,
Malice ne'er spoke in generous Champain."

Epilogue to *Constant Couple*.

We have likewise strong evidence in Congreve's works, and in Swift's *Letters to Stella*, that it was a popular, though, perhaps, a fashionable drink. But what shall we say to the following?—

"Let wealthy merchants, when they dine,

Run o'er their costly names of wine,

Their chests of *Florence* and their *Mont-Alcine*.

Their *Mants*, *Champagns*, *Chables*, *Frontinacks* tell,

Their Aums of *Hock*, of *Backrag*, and *Mosell*."

Paraphrase from Horace. Oldham. Published 1684.

But we have even earlier notices in Etherege's comedy of *She would if she could*, Act iv. scene 2, first played February 6, 1668:—

"She's no Mistress of mine

That drinks not her Wine,

Or frowns at my Friend's drinking Motions;

If my Heart thou would'st gain,

Drink thy Bottle of Champaign,

'Twill serve thee for Paint and Love-potions."

In a later play by the same author, *The Man of Mode; or, Sir Fopling Flutter*, Act iv. scene 1, we find:—

“To the Mall and the Park,
Where we love till 'tis dark;
Then sparkling Champaign
Puts an end to their reign;
It quickly recovers
Poor languishing Lovers,
Makes us frolick and gay, and drowns all our sorrows.”

And, again, by Sir Charles Sedley, in his *Mulberry Garden* (18th May, 1668, first played):—

“Jack Wildish sent for a dozen more Champaign, and a brace of such girls as we should have made honourable love to in any other place.”

W. PHILLIPS.

Hackney.

[The “Sparks,” and “Great Beaux,” and similar “cattle,” no doubt, patronized champagne, but the latter was not often seen at the tables of more “modest-going” families at the same period.]

“WANT” AS A NAME FOR THE MOLE (4th S. xi. 36).—“Want” is derived from the Anglo-Saxon *wendan*, to turn, from its habit of turning up the soil. “Molewarp,” or “Moldwarp,” another old name for the mole, is also still in use, and has a similar meaning, from the Anglo-Saxon verb *weorpan*, to cast. I have also heard this animal called, in Dorsetshire (I have never seen the word in print), “moodywant,” and what better title can it have than that of mould-turner?

J. CHARLES COX.

Hazelwood, Belper.

A CALENDAR FOR 1873 (4th S. xi. 9).—I am reminded by MR. SKEAT’S “easiest way of carrying in the memory a calendar for a year,” of the various systems of artificial memory put forward by literary and scientific men from time to time, but in especial of that of Feinagle, who, about the year 1810, delivered lectures on memory to crowded and fashionable audiences in England and Ireland. A leading part of his system was the memory of dates, and it consisted in changing the figures of the date into the letters of the alphabet corresponding to them in their numerical order. These letters were then twisted into a word, to be somehow associated with the date to be remembered. One example will illustrate the peculiarity of the system, and its efficiency for its purpose. Henry IV., King of England, was born in 1366. This date, turned into letters, gives m, f, f, which may easily be formed into the word “muff.” How are we now to establish with this word a relation to Henry IV.? But Baron von Feinagle was at no loss. “Henry IV.,” said he, “is four hens, and we put them into the muff, one in each corner.” No one, certainly, after hearing this, is in any danger of forgetting the date of the birth of Henry IV., but whether the remembrance is worth such a process is another question.

WILLIAM BLOOD.

Liverpool.

“PASTE” INTAGLIOS (4th S. xi. 18).—Paste, also called strass, is a kind of glass, containing a large quantity of lead. Its general composition is in 100 parts: potash 7.9, oxide of lead, 53.0, alumina 1.0, silica 38.1; a little borax is also often added for the purpose of increasing its fusibility. It is highly refractive and very soft. By the addition of colouring matter, it is made to represent different gems; for instance, the yellow colour of the topaz is given to it by the addition of about one per cent. of peroxide of iron, or a mixture of four per cent. of oxide of antimony, and a minute proportion (about 0.1 per cent.), of purple of cassius, whilst a small quantity of oxide of cobalt imparts to the strass the brilliant blue of the sapphire.

A. E. D.

“BI-MONTHLY” (4th S. xi. 10).—I apprehend there is no doubt “bi-monthly” is a mere blunder, due to those objectionable persons who are constantly forcing into use Latin (and often Greek) forms which they do not understand. “Fortnightly” is the proper form. LYTTELTON.

“Fortnightly” is not the English equivalent for twice a month, but Half-monthly or Twice-monthly is. HYDE CLARKE.

“GERSUMA” (4th S. xi. 11).—I cannot agree with MR. A. CUTBILL that this word “should be translated ‘gifts,’—probably New Year’s gifts,—in its original signification.” Anyhow he is quite at issue with Du Cange, who renders it, “ex Saxonico ‘gersuma,’ sumptus, expense, premium, compensatio, opes, thesaurus,” and adds, that in English law it is most commonly used for *fines* , or money paid for something bought or borrowed. In support of which interpretation he cites various passages from ancient grants, charters, &c.; e. g., “Charta apud Somnerum in Tract. de Gavelkind,” pag. 177. “*Pro tot solidis, vel tot libris, in Gersumam solutis vel traditis*—for so many shillings or pounds, paid or rendered in gersuma. Charta Fundat. Abbat. S. Stephani de Fonteneto in Normannia, in Regerto, 106. Tabular. Reg. Ch. 370. *Et pro hac concessione dedit nobis predictus Jordanus 100 sol. sterling de Gersume.*” (And for this grant the aforesaid Jordan gave us 100 shillings sterling, for gersuma.) In Dugdale’s *Monasticon*, iii. p. 126, we have a similar transaction, in which Gilbert, Bishop of Chichester, is said to have given for a certain grant, 113*l.* 6*s.* 8*d.*, “*præ manibus in gersumam,*” or, as we say, “on the nail.” Sometimes also it seems to have been used of fine exacted, or composition made, in lieu of punishment for certain crimes and misdemeanors, especially the crime called *childwite*.

From all this, we have clearly no authority for understanding the word in the sense of “gifts,” but rather in the sense of something *paid* for value

received, or penalty remitted, each party receiving a *quid pro quo*.

Bailey, giving the same derivation, simply glosses it, "fine or income"; and under the word *Gersumarius*, says, "fineable, liable to be amerced or fined, at the discretion of the lord of the manor." But as all such fines imply some benefit, privilege, or immunity enjoyed, on the part of the payer of them, they cannot be regarded as "gifts" made to the receiver.

EDMUND TEW, M.A.

"*Gersuma*, a fine.

Gersumarius, liable to be amerced or fined, at the discretion of the Lord of the Manor."

Bailey's Dictionary.

"*Gersuma*, Saxon 'gearsuma,' from old Saxon 'gearo,' ready, and 'sum' or 'some,' as if *ready money*, any expense or payment, but commonly *ready money or earnest*."

Glossary to Kennett's *Parochial Antiquities*.

The word occurs frequently in deeds dating from the time of Henry III., copies of which were made by Cole from the archives of Horseheath, and are now in the British Museum. For instance, Walterus cedes to Galfridus "p. homagio et servicio suo et p. decem solidis argenti quos mihi dedit in gersumam quoddam messuagium," &c.

H. D. C.

Dursley.

["Comitatus Oxenford reddit . . . de gersumma reginæ C, solidos ad numerum?"—Stubbs, *Select Charters*, p. 87.]

QUARLES'S "EMBLEMS" (4th S. xi. 13.)—I have a similar edition, same imprint, without date, but believe it to be identical with that described by Mr. HERNAMAN, answering in no respect to the genuine original book, of 1635, "printed by G. M. for Iohn Marriott." John Dunton in his *Life and Errors*, 1705, characterizes a Mr. Freeman, a bookseller by Temple Bar, and another, of the same name, an engraver in his time, and to one or other of these, or jointly, I attribute this inferior and comparatively modern edition of the *Emblemes*.

A. G.

"A WHIG'S SUPPLICATION" (4th S. xi. 18.)—Under the head of "Heber's Library," your correspondent C. P. L. mentions a MS. of this humorous poem, and asks, "Was this ever printed?" It has been printed many times. The first edition (according to Bohn's *Lowndes*), at Edinburgh, in 1651; the last at St. Andrews, in 1796. The author was Samuel Colvill, and he terms his work "A Mock Poem," the argument turning upon the insurrection of the Covenanters in Scotland in the reign of Charles II. An interesting notice of this and other imitations of *Hudibras*, will be found in the *Retrospective Review*, iii. 317—335.

The date of the first appearance of the *Whig's Supplication* in print, as given in *Lowndes*, is evidently wrong; the edition of 1681 being generally considered as the first. The writer of an instructive article upon this and other supposed

poems of Samuel Colvill (see "N. & Q." 3rd S. v. 51) has the following passage:—

"There are many contemporary MSS. of the poem about, which, coupled with what the author says in his *Apology*, would almost lead to the belief that it was at first extensively published in that way; indeed, as far as we know, it may have got into print surreptitiously—the original edition bearing only 'London, printed in the year 1681'."

I should add that the date 1661, in my former notice of this poem (see "N. & Q." 1st S. i. 53), is a misprint for 1681. EDWARD F. RIMBAULT.

MAP OF GLOUCESTERSHIRE, 1780 (4th S. xi. 18.)

—This map was completed, in six sheets as proposed. A copy is among Gough's maps in the Bodleian Library. W. D. MACRAY.

THE LATE JUDGE MAULE (4th S. xi. 32.)—The explanation of the circumstance that the late Justice Maule bore the title of a knight, while no record of his having received the honour of knighthood is to be found in the Heralds' College or in the Lord Chamberlain's office,—lies in the additional fact, that the usual fees for a knighthood were never paid. He was knighted, and the honour could not be recalled; but in the absence of the customary payments, it would not be officially recorded.

W. F. P.

I think CCCXI. underrates the value of his note, in calling it "useless knowledge." Biography and the study of character are not useless; and so peculiar a fact as a judge refusing knighthood and escaping it is worthy record and consideration. I had a rather familiar circuit acquaintance with him, and listened with great pleasure when he would talk. In law, scholarship, and wit, he had few equals, and his miscellaneous reading had been enormous. His cynicism did not check his good humour, but it was not confined to words. He was not stingy, but despised show, and spending money upon it. Perhaps he abstained from knighthood, because he thought it not worth the fees; perhaps, because he did not wish to share it with his "Brothers," of whom his opinion was signified by saying, "When I have to argue in the Common Pleas I take a pot of porter, to bring myself down to the level of the court."

AN INNER TEMPLAR.

"FOR SINCE," &c. (4th S. xi. 57.)—

"And, Father Cardinal, I have heard you say
That we shall see and know our friends in Heaven;
If that be true, I shall see my boy again:
For since the birth of Cain, the first male child,
To him that did but yesterday expire,
There was not such a gracious creature born."

King John, Act iii. scene iv.

May I add (having gone pretty deeply into the subject), that both the Constance and Arthur of Shakspeare are (so far as character is concerned) highly imaginary persons. HERMENTRUDE.

TITLE OF "PRINCE" (4th S. x. 373, 452, 501; xi. 21).—Three of your correspondents have honoured me with replies to my note on the title of "Prince."

SEBASTIAN asks what the surname of the Duke of Cambridge's son would be; is not the surname of the House of Hanover an old subject of dispute? Whether it be D'Esté, or Guelf, or some other, or none at all! This, however, is beside my argument and starts another subject for discussion.

MR. PASSINGHAM, in his learned note (501-2), has discussed a very interesting point, but admits that opinion is generally against him. May it be that the Sovereign, being "the fountain of honour," is in a different position from other holders of dignities; they, however exalted the dignities they hold may be, hold them of the Sovereign. He would have to hold them of himself.

Is there not some analogy with the rule of law by which a tenant for life becoming possessed of the fee, the estate for life is absorbed and swallowed up in the freehold? It would seem from the facts of the Dukedoms of Edinburgh and Cambridge being re-granted to cadets of the Royal House that the Sovereigns who made the fresh creations, or their legal advisers, considered the previous dukedoms to have become extinct.

If MR. PASSINGHAM will refer to my note (p. 453), he will see that I illustrated my meaning by the case of the Duke of Cambridge, not, as he states, of the Duke of Cumberland.

MR. UDAL is right as to George II. I perhaps expressed myself clumsily, but intended to include that king amongst those whose younger sons had no sons.

With regard to John of Gaunt, as his only legitimate son became king, I consider him excluded from my argument, which relates to collaterals, otherwise I should have had to add John and Charles I. to the younger sons, but who eventually succeeded to the crown.

WILLIAM WICKHAM.

Athenæum, S.W.

HANGING IN CHAINS (4th S. x. 382, 459, 525).—That the carcasses of malefactors condemned for crimes of extra atrocity, such as piracy, highway robbery, arson, and the like, were constantly thus exposed in this country during the eighteenth century, is matter of notoriety,—*ex. gr.* Jerry Abershaw, the highwayman, and Jack, the painter, who set fire to Portsmouth Dockyard,—but it was always on the scarecrow principle,—*in terrorem* to other evil-doers, a posthumous disgrace. The custom was revived in the present century, I think, under Earl Grey's administration, but only, I believe, in one solitary case, and then the body was taken down and buried, on petition of the inhabitants of the town near which the gibbet stood, to whom, although smeared with tar for

sanitary reasons, it had, in a week or so, become an intolerable nuisance. That a man might have revived in his gibbet irons after the gallows was supposed to have done its work, is, of course, possible; but I feel sure such an event was never contemplated by the law. It is true there was a wholesome statute of Henry VIII., for the boiling alive of poisoners, but I think the "Statutes at Large" might be in vain ransacked to find one directing the punishment of "Gibbeting Alive." On the Continent, however, it was not unfrequent, though I doubt if instances can be produced later than the sixteenth century; but our colonists introduced it into Jamaica, and others of our West Indian islands, and were wont to inflict it on negroes guilty of murder or rape, quite to the middle of the last century, but then they made and were governed by their own laws, not those of the mother country, where I hold the punishment in question never to have been legal.

W. J. BERNHARD SMITH.

Temple.

I shall be much surprised if any one can find an English statute abolishing the practice "of hanging criminals in chains to die of exposure and starvation." I do not believe that such a punishment was ever the law of England. If it has ever been inflicted it must have been an act of brutality on the part of the authorities, to which neither the Common Law nor the Statutes of the Realm gave countenance. Can J. H. B., or any of your other correspondents, quote an instance of this punishment that is supported by trustworthy evidence?

K. P. D. E.

John Whitfield, a notorious highwayman, was gibbeted alive on Barrock, a hill a few miles from Wetheral, near Carlisle, about the year 1777. He lived at Coathill, and was a terror to all that part of the country, so that many would not venture out after nightfall, especially along the road by Barrock. It appears he shot a horseman in the open day, who was travelling to Armathwaite. As soon as the shot was fired the horse galloped off, and although the man was mortally wounded, he had sufficient strength to keep his seat till he got nearly home, when he fell off and died soon after from exhaustion.

A boy, who had concealed himself near the place where J. W. shot, was the means of bringing this unmerciful wretch to be identified; a button off his coat at the back being part of the evidence adduced. It is said he hung for several days, till his cries were heartrending, and a mail-coachman who was passing that way, put him out of his misery by shooting him. This affair I noted down from hearsay when I lived at Wetheral in 1860.

H. T. WAKE.

Cockermouth.

I merely throw a doubt on the notion that

Andrew Mills was sentenced to hang alive in chains, on account of the words on the murdered children's tombstone, and the fact that Sykes, in his *Local Records*, vol. i. p. 119, says "Mills was tried and executed, and afterwards hung in chains."

Blackstone, in his *Commentaries*, Bk. iv. ch. 14, p. 202, observes:—

"In atrocious cases it was frequently usual for the Court to direct the murderer, after execution, to be hung upon a gibbet in chains, near the place where the fact was committed: but this was no part of the legal judgment; and the like is still sometimes practised in the case of notorious thieves."

By 25 Geo. II. c. 37, hanging in chains after execution was allowed. Blackstone makes no mention, that I know about, of gibbeting alive.

SENNACHERIB.

"JOHN DORY" (4th S. x. 126, 199, 507, 523).—At last reference it is said "The name of the John Dory in French is St. Pierre, *i. e.*, the tribute-money fish." Is this correct?

In Louis Chambaud's *Dictionary*, edition of 1803, by J. Des Carrières, you will find "Dorée, s. f. (Poisson de S. Pierre).—Doree, or John Doree (corrupted from Jaune doré)." Is not *dorée* the correct name?—*Poisson de S. Pierre* being a local term, like *Poisson d'Avril*, for *Maquereau*, Mack-erel.

Cheltenham.

G. E. B.

The following cutting from one of this year's almanacks may deserve a corner in "N. & Q."—

"THE 'JOHN DORY.'

A writer in the *Cornhill Magazine* says:—"Ask most people what the derivation of John Dory (the fish) is, and they will tell you Jean-Doré, the French Golden John. Now this is obviously wrong, when, if you ask a fishmonger in Paris for a Jean-Doré, he does not know what you mean. The true derivation, then, is this:—The name of the fish in Spain is "Janitore," so named after St. Peter, who is the janitor or porter of heaven; it is the fish which he pulled up with the tribute-money. The fish also bears his thumb-mark in its head. So easily—please pronounce it in Spanish, Janitore—Jean-Dory, John Dory!"

R. PASSINGHAM.

Bath.

"GIVE CHLOE," &c. (4th S. x. 471, 530).—The verses commencing with the above words will be found in the *Gentleman's Magazine* for June, 1777 (vol. xlvii. p. 288).

W. P. COURTNEY.

S, Queen Square, Westminster.

REGISTER OF BURIALS IN WOOLEN (4th S. x. 505; xi. 42).—If V. H. would like to see a long, continuous list of entries, he will find it in the Register of St. Edmund the King and Martyr, in Lombard Street, where the distinction is also made between "Bury'd in Wollen," and "Not Bury'd in Wollen."

ALEXANDER ANDREWS.

Stoke Newington.

The Register of Burials referred to in the above volumes is that of Cheriton, co. Kent.

HARDRIC MORPHYN.

PHILISTINISM (4th S. x. 226, 281, 324, 393; xi. 46).—The following passage, extracted from *Short Studies on Great Subjects*, by J. A. Froude, in a Lecture delivered at the Royal Institution, Feb. 5, 1864, on the "Times of Erasmus and Luther," is illustrative of the meaning of this expression:—

"So too a professor at Oxford, the other day, spoke of Luther as a Philistine—a Philistine meaning an oppressor of the chosen people; the enemy of men of culture and intelligence, such as the professor himself."

Vol. i., p. 47, edition of 1872.

I am unable to say to what Professor in Oxford Mr. Froude is here alluding.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"IN WESTERN CADENCE LOW" (4th S. x. 68, 135, 262).—MR. JERRAM is informed that the word "westering" occurs in Tennyson's *Mariana of the Moated Grange*, thus:—

—"and the sun

Down-sloped was westering in his bower."

A word used by Milton, Chaucer, and Tennyson, ought, one would think, to be enshrined in English dictionaries, but I cannot find it in any of those accessible to me. I take this opportunity to correct an error near the end of my note on page 430, vol. x.; the words "incline towards the west," ought, and were intended to be, "decline towards the east." As they stand they are unintelligible.

CHIEF ERMINE.

BEAVERS IN BRITAIN (4th S. x. 273, 319).—In 1850, a beaver's tooth, was found with other relics at Castle Bytham, near Stamford, in Lincolnshire. It was mounted in mixed metal for suspension as an ornament or amulet. It is engraved in Akerman's *Pagan Savondom*.

W. J. BERNHARD SMITH.

Temple.

HAUNTED HOUSES (4th S. x. 372, 399, 490, 506.)

—T. P. B. gives, I will not say a curious, tale of a haunted house; but it is an interesting one, and as I am making a collection of such legends, I thank him for it. He, however, will permit me, as a believer in the existence of *revenants* and their being permitted from time to time to visit their former habitat, to inform him that he spoils his tale, by asking if his fair friend is a monomaniac. I know nothing of the story, but if allowed by you, I could relate one respecting a friend of mine, an ex-Anglican clergyman and a graduate of Cambridge, every way worthy of credit, which might help to convince T. P. B. and other sceptics that haunted houses still exist, have (as we well know) existed

in every age, and will exist to the end of time,—for “*nihil est tanti, nisi verum.*”

The house to which I refer is situated at S. S—n. My friend's family had taken a house in the Rue de —, which was then, and is still, reported to be haunted (for the circumstance which I am about to make public for the first time, occurred in 1846). Mr. C— was absent from home, being a student at the Grand Séminaire de R. On his return home for the Whitsun vacation, nothing had been said to him about the Maison de D— being haunted, and one day, having just finished his Office, he was asked by his sister (who, till lately had lived at S. S—n) to close the cellar door previous to his entering the house. On his doing so, he saw by the dim light a figure standing before him dressed in black. This apparition was distinct to his gaze for several minutes, as he was obliged to fumble on the ground for the key which he had dropt. On his joining the family, he inquired whether the house was haunted, and was informed that it was, and that his sister's *bonne* had repeatedly gone to her mistress and implored her to permit her to lie down in her room, as the *revenante* of Madame de D— would not allow her to sleep, having aroused her by placing her cold hands on her cheek and breast. Following his mother's advice, my friend told the story to a lady, a long resident at S. S—n, who sent her servant to see if there were any thieves in the cellar. On their return, having seen nothing, my friend met a French lady, Madame de Caraduc, the widow of one who had been guillotined during the First Revolution. She immediately addressed him with, “*Monsieur l'Abbé, on vient me dire que vous avez vu une revenante ce soir.*”—“*Oui, Madame,*”—(I will, however, give the remainder of my friend's reply in the vernacular),—“and, if I had not known to the contrary, would have imagined that you were playing me a trick.” Scarcely had he uttered these words, when Madame de C. fell in a dead faint at his feet, and one of Mrs. R—'s daughters was carried out of the room in hysterics. He was then informed that the *revenante* was thought to be the sister of Madame de C., who had died of apoplexy ten years before. Some short time after this, he visited the Orphanage at La R—, and there recognized, out of 200 children, the daughter of Madame de D., whose *revenante* he is supposed to have seen.

I make no comment on this fact, further than to observe that my friend fully believes that he will again see this apparition previous to his death.

WILFRID OF GALWAY.

Bare (not Bair) is a township and hamlet about three miles north of Lancaster. Baines does not mention a hall, but says of the adjoining township of Torisholme:—

“The Hall, a large but ordinary building, is the pro-

perty of J. Lodge, Esq., of Bare, the principal Landowner.”—Baines's *Lancashire*, first edit., vol. iv. p. 537, pub. 1836.

P. P.

Lord Lyttelton speaks of the house No. 50, Berkeley Square, as said to be haunted, and long unoccupied on that account. Some few weeks ago, I took the trouble to ring the bell, the knocker being fastened down, which was answered by an old woman coming up the area steps, who, in response to my inquiries, stated that the house was occupied, but refused to say by whom. I have made further inquiries in the neighbourhood, and find that strange noises have been heard in the adjoining houses, and at one of the shops in the Square, I was told of the case of a lady going out of her mind, after sleeping a night there. Can Lord Lyttelton give any further reason for supposing the house to be haunted? E. M. P.

BENJAMIN STILLINGFLEET (4th S. x. 472, 530.)—He was born in 1702, and “died at his lodgings in Piccadilly, opposite Burlington House, Dec. 15, 1771.” He was buried in St. James's Church, where his great-nephew, Edward Hawke Lockyer, erected a monument to his memory.

EDWARD F. RIMBAULT.

THE WALLACE SWORD (4th S. x. 371, 421, 531.)—It is the manner of common tradition to fix on remarkable names, and make them do duty on every occasion. Prince Arthur, St. Patrick, and Sir William Wallace, have generally served in this way in the three kingdoms, and their pretensions have often covered mere ignorance. Skilful antiquaries ought only to receive our best thanks if they correct any of the blind mistakes which undue hero-worship has made current.

It may be necessary to give up the Wallace sword preserved at Dumbarton Castle in Scotland, as a mistake, when antiquarian research skilfully applied resolves the lethal weapon in question to be of a later date. It is not, perhaps, very likely that a relic of Sir William, who was a sort of Cromwell in Scotland, would be preserved at his death, when his enemies were flushed with their triumph over him. We must look possibly for the honour paid to this expressive implement of worldly power, in some other direction; but the criticisms of the Tower authorities do not aid our researches very much.

We are not told whether the Dumbarton relic is a sword for show or for use. It was an old custom to make presents between great potentates, of gaudy swords, which would have been rather dangerous to the owner, than effective in actual warfare. The traverse, to guard the hand of the wearer, sometimes stretched out two feet in carved flowers and leaves, and would have been rather embarrassing in use. Wallace would certainly have preferred another kind of weapon in his

rough woodland campaigns. Some one besides the official authorities at the Tower must have cast a critical eye on the relic at the Scottish stronghold. But no one seems to have communicated the leading particulars of the description, so that any one might form a good guess of date and quality. We ought to be jealous for the character of such noted relics, and not allow them to be fitted with new handles, and cut short of their fair proportions, by a government blacksmith or armourer. E. C.

"STUDDY" (4th S. x. 452, 481, 527).—I regret to differ from a correspondent who writes from Ayr, and who quotes Galloway. But I cannot allow G. J. C. S. to confound the block with the studdie. Robert Burns, to whom G. J. C. S. will surely bow as an authority on such a subject, says, in his Poem of *Scotch Drink* :—

"Nae mercy, then, for airn or steel;
The brawnie, bainie, ploughman chiel,
Brings hard owrehip, wi' sturdy wheel,
The strong forehammer,
Till block an' studdie ring and reel
Wi' dinsome clamour."

He has the word "studdie" in the same sense, though less happily perhaps, in the first verse of his grand *Elegy on Captain Matthew Henderson*. As MR. SKEAT has already shown, the studdie is simply the anvil. Were it something under the anvil, as G. J. C. S. suggests, neither the "wee boy," nor the more vigorous "ploughman chiel," would have much chance of striking it in the manner described. W. M.

Edinburgh.

"FELIS CATUS" (4th S. ix., x., *passim*).—In the British Museum is a very curious Egyptian painting, found, I believe, at Thebes, in which a cat is seen assisting a fowler in his vocation. The man has got hold of several birds in a marsh, whilst puss has secured an extraordinary number of them with her teeth and claws.

W. J. BERNHARD SMITH.

Temple.

GOOD CONDUCT MEDALS FOR BRITISH SOLDIERS (4th S. x. 427, 477; xi. 25).—This famous "Order of Merit," the medal of the 5th Foot, or Northumberland Fusiliers, was established in 1767 by the colonel of the regiment, the Duke of Northumberland. The honorary distinctions consisted of three classes of medals: the first, or lowest, was bestowed on men of seven years' irreproachable character, and was of *gilt metal*; the second was of *silver*, and conferred in "Reward of fourteen years' military merit"; the third was similar to the second, but was inscribed with the name of the recipient and given "For twenty-one years' good and faithful service as a soldier." Those who obtained the twenty-one years' medal had also an oval badge of the colour of the regimental facings

on the right breast, embroidered round with gold and silver wreaths, and in the centre the word MERIT in letters of gold. They were given by the commanding officer at the head of the assembled battalion, and if, which *rarely* happened, the owner of a medal subsequently forfeited his pretensions to enrolment among the men of merit, his medal was cut from his breast by the drum-major as publicly as he had been invested with it. The medal was worn suspended by a green ribbon at a button-hole of the left lappel. The device of St. George and the Dragon on the obverse is in commemoration of the "Letter of Service" for raising the regiment, being dated "St. George's Day" (23rd April, 1670).

Somewhat similar means of rewarding long service and good conduct existed in other corps, notably in the 2nd, 7th, 13th, 22nd, 26th, 79th Regiments of Foot.

See the works of Carter, Cannon, Harris, Carlisle, &c. J. W. FLEMING.
3, St. Michael's Place, Brighton.

ROBERT HARDING, 1568, ALDERMAN OF LONDON (4th S. x. 296, 509).—According to Strype's edition of Stow's *London*, Robert Harding, salter, one of the sheriffs, 1568, was buried in the church of St. Magnus, Bridge Ward within.

On the same authority, the monument of "John Harding, salter, 1576" was still extant (in 1720) in the church of "St. Benet, Gracechurch."

E. H. D.

Lee.

"I TOO IN ARCADIA" (4th S. x. 432, 479, 525.)—PELAGIUS will find illustrations of this in *The Life and Times of Sir Joshua Reynolds*, by C. R. Leslie and Tom Taylor (i., pp. 260, 325). The phrase or motto occurs in a picture by Sir Joshua Reynolds, portraits of Mrs. Crewe and Mrs. Bouverie. To this the recent currency of the motto is probably due. The ladies are seated, moralizing, before a tomb, on which the words are inscribed; the ladies were devoted friends, and they are supposed to be musing on Death as "the terminator of delights, and the separator of companions." The same subject is, by the editor of *The Life*, in a note to p. 260, stated to occur in a picture by Guercino, sketched by Sir Joshua, in his Roman note-book. Probably Guercino is a mistake for Schidone, one of whose works, in the Sciarra Palace, Rome, bears the words in question, with reference to shepherds contemplating a skull.

O.

I hope the search for this quotation will not be allowed to drop. The references given by H. A. B. and A. L. all point to an older original, no doubt to be found in one of the Greek or Roman classics. I remember that in Lord Dufferin's *Letters from High Latitudes*, there was a woodcut which repre-

sented a skeleton resting in an open coffin on the ice-bound strand of Spitzbergen. Beneath this engraving were printed the words, "Et ego in Arcticis," intended, I suppose, for an adaptation of "Et ego in Arcadia." R. C. C.

[Vide 4th S. i. 509, 561.]

Miscellaneous.

NOTES ON BOOKS, ETC.

The Iron Strike, and Other Poems. By a Bohemian. (Trübner & Co.)

If these rhymes, verses, and poems be by a young hand, the hand is one that can strike like the metal named in the title-page. Therewith, the workmanship is something rough, and the workman will be all the better for a little discipline. It may make him something more than a workman—an artist. He has to cultivate sympathies rather than antipathies, and to learn that there are two sides to most questions. Perhaps the best of the pieces in this little volume is "The Last of the Platonists," the philosophy of which may be found in this passage:—

"'Tis dark,
All dark, the truth that I have learned, the crown
And end of all, man must endure to doubt.

* * * * *

Why fear to own,

There is no answer to the riddle—Life!"

Esther. A Drama, in Five Acts. (Glasgow, T. Murray.) SCRIPTURE stories are best told in Scripture; but the romantic narrative of Esther is, here, not ineffectively dramatized. But simple Scripture sentences twisted to the exigencies of blank verse lose all their beauty. There is a scene of Ahasuerus weary with sleeplessness, and envying the deep slumbers of poorer folk, which recalls a certain similar scene in Shakspeare. Occasionally there is want of dignity. We do not think Ezra, when complacently narrating the disgrace of Haman, would have said:—

"Marked you his countenance at the King's command?
I could have roared!"

The sight and sound of Ezra "roaring" cannot be said to be satisfactory.

The Rambler. By Samuel Johnson, LL.D. With a Sketch of the Author's Life. By Sir Walter Scott, Bart. 2 vols. (W. Tegg.)

NEARLY a century and a quarter have elapsed since the *Rambler* first appeared and ran through its course: March, 1750, to March, 1752. At the close of the two years' existence, the *Rambler* confessed his own weariness and suspected that of his readers. "I have never," he says, "been much a favourite of the public, nor can boast that in the progress of my undertaking I have been animated by the rewards of the liberal, the caresses of the great, or the praises of the eminent." This was a modest excuse for stopping, and a wise one. The *Rambler* has since gone through many editions; its wit, wisdom, praise, censure, and its earnestness are handsomely enshrined in the green and gold covers of the edition put forth by Mr. Tegg.

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DALRYMPLE (Sir John), *Memoirs of Great Britain & Ireland.* 4to. Part III. Edinburgh, 1788.

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MACAULAY'S ESSAYS. Vol II. of 2 vols. London, 1850.

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L. P.—The famous question between the learned men, some of whom saw no excellence except in ancient authors, while others were champions of the moderns, was not a question in which Prior took a part. There is, however, an allusion, in his *Alma*, to the subject, but it is rather general than particular:—

"For some in ancient books delight,
Others prefer what moderns write;
Now I should be extremely loth
Not to be thought expert in both."

VIGILANS.—That Tertullian believed in dreams is most certain. We cannot refer precisely to the passage, but *VIGILANS* will find it in the *Liber de Anima*.

LORD — cannot seriously suppose we would insert his communication.

E. C.—If your correspondent will turn to our 1st S. xi. p. 198, he will find a letter from Thomas Lyttelton, which proves most conclusively that he could not have been Junius, as he was resident on the Continent in November, 1771, at which period there is abundant evidence that Junius was in London. The article in *The Quarterly Review* was written, as we have understood, by the late Mr. Coulson, and not by Mr. Croker.

H. B. C.—We shall be very glad to receive your report on the Spanish book. Thanks for your good wishes.

T. E. S.—Sir Nicholas Woodroffe, of the *Haberdashers' Company*, was Lord Mayor in 1579. It was Sir Ambrose Nicholas whose mayoralty was in 1575. Woodroffe was from Devonshire. He was the ancestor of Sir H. V. Stonhouse, Bart. See Some account of the Citizens of London and their Rulers from 1060 to 1867, by the late B. B. Orridge (W. Tegg).

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CONTENTS. — N^o 266.

NOTES:—The Story of the Flood—The Scottish Ancestors of the Empress Eugénie, 89—Lord Byron, 91—Burns and Highland Mary—Cardinal Bonaparte—Mr. Froude's "The English in Ireland," 92—A Gentleman at Home: 1588—Thackeray's "Vanity Fair"—Glue for Inlaying—Curious Dutch Custom—Interpretation, 93—Hill's Glen, Loch Goelhead—Tavern Signs—Americanisms—Strafford in Armour, 94

QUERIES:—The Printers of the Complutensian Polygot, 94—St. James's Park Dairy—St. Pancras—Cheney Family—Father Patrick, *temp. Charles II.*—"A Relation of Three Embassies," &c.—Arms of Irish Abbeyes, 95—"The Ode on Solitude"—"Religio Bibliopola"—"Not a pillar but a buttress"—"Swesch" and "Swescher"—Ridgways, Earls of Londonderry, 96—Island of the "Wahwak"—Letters Patent of Jasper, Earl of Pembroke—Ned Ward's "Trip to Jamaica"—"Faddee"—Alebinistic Freemasons—Left-Handedness of Cats—Folliott = Stroude—Bridges's History of Northamptonshire—"The Haunted and the Haunters"—Family Rank—"Black Gowns and Red Coats, or, Oxford in 1834"—Mrs. Janet Taylor, 97—J. Franklin, artist—"Red Neck"—Tyburn—Coat of Arms, 98—Hackney Carriages, 99.

REPLIES:—O. B. B.'s Volume of MS. Poems—Kylsobern Barony, 99—Philistinism—"John Dory," 100—Use of the Accusative Pronoun—"Walk knave! What lookest at?"—Charlton of Powis, 101—Martial's Translators—The Battle-Field of Cannae—Sir Nicholas Stalling, 102—Cheke Family—The Blood of S. Januarius—German Protestant Bishops—"Hudibras"—"To see a lady"—"Holy Lane"—"Dürer's Etchings, 103—Heraldic: Arms Wanted—Silver Medal, 1719—Mrs. Browning's Dog "Flush"—Scrope and Grosvenor Controversy—"Jack Spindle"—"Corsraguel"—The Killigrew Family—Moss on Tombstones—The Metres of Tennyson, 104—Burials in Gardens—Epitaph at Sonning, Berks, 105—The Works of Burns—Hamlet—Hair Growing after Death, 106—Loftus Family—Kissing the Book—Wedding Anniversaries, 107.

Notes on Books, &c.

Notes.

THE STORY OF THE FLOOD.

In a work entitled *A Short Tractate on the Longevity ascribed to the Patriarchs in the Book of Genesis, and its Relation to the Hebrew Chronology, the Flood, the Exodus of the Israelites, and the Site of Eden*, written in Danish by the learned Erasmus Rask, and published by him in Copenhagen in the year 1823, appears the following passage, which I extract from the English translation—Trübner & Co., 1863:—

"The last Adamite, *Noah*, corresponds to the last Babylonian, *Sisuthros*, of whom it is related, in *Synellus* and in *Eusebius*, that *Kronos* revealed to him in a dream that the human race should be destroyed by a great deluge, and commanded him to write down the beginning, progress, and end of all things, and to bury this record at *Heliopolis*, or *Sippara* (situated, according to *Ptolemy*, between *Babylon* and *Nineveh*, called also *Pantibibla*), also to build a ship, and enter it with his friends and relations, provided with meat and drink, and to take beasts and birds with them. All this he did; and when the flood had ceased, he sent out some of the birds; but they found neither food or resting place, and therefore soon returned. Some days after, he again sent some out, which returned with their feet soiled with mud. Those sent out the third time remained away, whence he concluded that the earth was freed from the waters. He therefore opened his ship, went out with his wife, daughter, and steersman, and made an offering to the

gods, after which he disappeared. The others then left the ark and sought him, calling him by name; but he answered them, invisible from the sky, that they should be pious, since he, through his piety, was gone to dwell among the gods (*dios*?), together with the three persons mentioned; and that they should all return to *Babylon*, take up the writings at *Sippara*, and hand them over to mankind; also that it was *Armenia* in which they then were. Hereupon they sacrificed to the gods and wandered to *Babylon*; but remains of the ship were still to be found on the *Cordyæan* (*Kurdish*) mountains in *Armenia*, from which people scraped bitumen, as a preservative against evil. Having arrived in *Babylonia*, they there founded many places and temples, and rebuilt *Babylon*. This is from *Alexander Polyhistor*, who extracted it from *Berosus*."

It will be seen from this passage, that *Mr. George Smith*, of the *British Museum*, to whose learning and patience the world is indebted for the recent very interesting translation of the cuneiform inscriptions in that great national repository, has added but little to our previous knowledge. He has, however, exhumed from the dust of a very remote antiquity, a remarkable authority for the legend handed down by *Berosus*. This writer was a priest of *Baal* or *Belus*, who flourished two centuries and a half before the Christian era. A short account of his life and writings appears in *Dr. Smith's Classical Dictionary*. It seems probable, and is certainly possible, that *Mr. George Smith* in our day, and *Berosus* more than two thousand years ago, deciphered the very same slab, and translated the same cuneiform inscription—the one into English and the other into Greek.

The question is one of great philological interest; and I should like, through your columns, to ask *Mr. Smith*—or any else who is learned in the ancient languages of *Phœnicia* and *Chaldea*, and the equally ancient, though still living languages spoken by the *Celts* of *Europe*—whether the name of the great sovereign mentioned in the inscription as *Assurbanipal* should not be *Assurdanipal*, the *Sardanapalus* of the *Greeks*. Possibly the *Greeks* may have made a mistake, when they called this personage *Sardanapalus*. Both names have Celtic meanings. *Sar* is *Lord* or *Prince* (see *Genesis*, chapter xvii., verse 15, where *Sarah* is translated *Princess*); *dan* is *bold*; and *pal* or *peall*, a horse; whence the name *Sardanapalus* would signify the "Lord of the Bold Horse." In like manner, if the adjective is to be read *ban* (*pale*) instead of *dan* (*bold*), the name would mean the "Lord of the Pale Horse," a title suggestive of a well known passage in the *Book of Revelation*.

CHARLES MACKAY.

Reform Club.

THE SCOTTISH ANCESTORS OF THE EMPRESS EUGÉNIE.

The heavy affliction that has befallen the Empress Eugénie, with whom every feeling mind must

deeply sympathize, has brought to my recollection that in examining the early history of the Kirkpatrick family, I have been led to think that some links of the chain that unites the Empress to the main stem of the Kirkpatrick family must have dropped out of sight. There seems no reason to doubt that the Conheath family, from which she is immediately sprung, started originally from Alexander Kirkpatrick, second son of Sir Roger Kirkpatrick of Kylosbern, and Margaret, daughter of Thomas, first Lord Somerville, by Janet, daughter of Sir Alexander Stewart of Derneley. This Alexander Kirkpatrick received part of the Barony of Kirkmichael, which marches with Dalgarnoch and Kylosbern on the east, from James III., in 1484, by a charter under the Great Seal, as reward for having taken prisoner, at the battle of Burnswark, in 1483, James, ninth and last Earl of Douglas, who ended his days in the Abbey of Lindores. I have before me, through the kindness of William Sharpe, Esq., of Hoddom Castle, the antiquarian notes which his brother, the late Mr. Charles Kirkpatrick Sharpe, had collected respecting the pedigree of the family, and also the additions made by Mr. Peter Gracie, of Dumfries, chiefly, I think, in reference to the later members of the Conheath family, which, however, have no bearing on the question which I wish to bring before your readers. If we count the links of the chain from Sir Roger Kirkpatrick of Kylosbern to the last baronet, Sir Charles, we find them to be fourteen, and if we do the same with the Kirkmichael branch to Eugénie, there are only ten links. Now there is too great discrepancy in these numbers to allow us to suppose that this can be correct. From 1484 to 1622, we have the following members: Alexander, William, Alexander II., and William II., of Kirkmichael, who is said to have sold the estate to Sir John Charteris of Amisfield, about 1622, and by a note I see that he is said to be buried in Garrel churchyard, dying 9th June, 1686. Here we have between 1484 and 1686 these four members of the Kirkmichael branch, stretching over 202 years, which I am sure Mr. Thoms would not be willing to pass, except with much stronger proof than we as yet possess. How that difficulty is to be got over I am unable to say. I thought at one time that the *Drunlanrig* charters had solved the difficulty, as I found in these charters three Kirkpatricks mentioned, all of the name of Roger, son, father, and grandfather, carrying us back to the end of the fifteenth century; but on more minute examination, I saw that they were of the Kirkpatricks of the Barony of Ross, being different, though in the same parish, from the Barony of Kirkmichael. These Kirkpatricks of Ross (1552) I believe to be of the *Torthorwald* branch, and therefore are of no use in this question which I am discussing. This William II. of Kirkmichael does not seem to have sold the whole estate, as his eldest son George is called

of Knock, a piece of land in Kirkmichael parish, and in Garrel churchyard his tombstone states that he died 24th June, 1738. Here again these dates startle us, for his father sold the estate 116 years before. The second son of William was Robert Kirkpatrick, of Glenkiln, a well known farm in Kirkmichael. He, too, lies in Garrel, and the date of his death is recorded as 12th Oct., 1745, which is 123 years after the sale of the estate.

We come now, however, to firm ground, and have no difficulty in tracing the subsequent links up to the Empress Eugénie. This Robert of Glenkiln had four sons, Thomas of Lambfoot, Robert (died s.p.), William of Conheath, and John, with issue, who resided in the Isle of Man. It was the third son, William of Conheath, who is the great-grandfather of the Empress Eugénie, and respecting whom I found the following inscription on a stone in an enclosed space in Caerlaverock churchyard, about six miles below Dumfries. Conheath is a small property, now belonging to Mr. Connell in the parish of Caerlaverock, and is rated in the valuation roll at £630. The inscription is:—

“In Memory of William Kirkpatrick, late of Conheath; Mary Wilson, his spouse; Isabella, Alexander and Elizabeth Kirkpatrick, their children. Rosina Kirkpatrick died at Nithbank the 5th day of April, 1833.

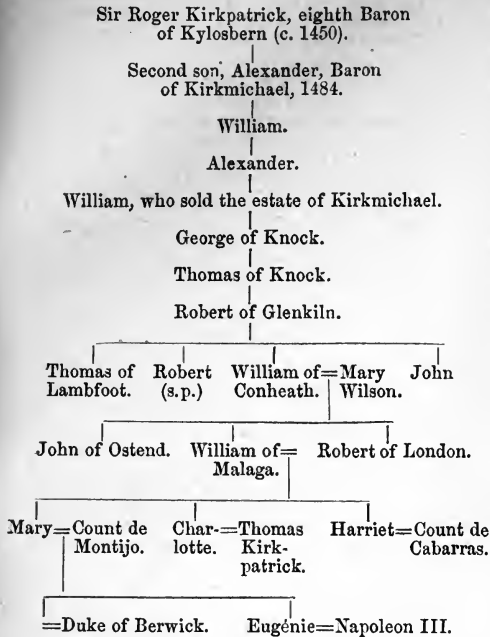
Jane Forbes Kirkpatrick, the last surviving daughter of the above William and Mary Kirkpatrick, born 18th Sept., 1767, died 21st Dec., 1854.

Erected by John Kirkpatrick, merchant in Ostend, eldest son of deceased William Kirkpatrick, April, 1788.”

This William Kirkpatrick of Conheath and Mary Wilson of Kelton had, according to the information collected, I believe, by Mr. Gracie, nineteen children, nine daughters and seven sons, with several still-born. The seventh son, William Kirkpatrick, born 24th May, 1754, became American consul at Malaga, and there married Fanny, daughter of Baron Grivegne of Malaga, and by her he had three daughters: Mary, the eldest, married the Count de Montijo, a Grandee of the first class, and had two daughters; of whom the eldest was married to the Duke of Berwick and Alva. The second daughter is the Empress Eugénie. The second daughter of William of Malaga was Charlotte, married to Thomas Kirkpatrick; (both dead) and Harriet married to Count de Cabarras.

It is in the early part of the pedigree where the difficulty arises, about the end of the sixteenth and beginning of the seventeenth century. In a pedigree, drawn up by the late Mr. Hunter-Arundell, of Barjarg Tower, to which I have had access through the kindness of his son, to whom I have had occasion to refer before (4th S. vii. 491), I find that he deduces Robert Kirkpatrick of Glenkiln, not from William of Kirkmichael, but from a Thomas Kirkpatrick of Knock, who may have been the son of George of Knock. It will be observed that this

adds a generation and lessens the disparity of years. Adopting Mr. Hunter-Arundell's corrections, the Scottish ancestors of the Empress Eugénie would run thus :—



In Chalmers's *Caledonia* (vol. iii. p. 178), I see William Kirkpatrick of Kirkmichael obtains in 1565, from the vicar of the parish of Garrel, the church lands and glebe of the parish. Among my notes, which must have been taken before I became acquainted with Captain Cuttle, as I have not inserted the precise references, I find that on the 20th December, 1560, this same William was under scandal with the Reformers for allowing mass to be celebrated within his bounds. The gift of the church lands and glebe of Garrel probably convinced him of the heinousness of his crime, and I doubt not that he would be one of those who declared to John Knox and his compeers, that it was "a pious delusion" to suppose that he would disgorge any part of his prey.

If Sir Alexander Stewart of Derneley, whose daughter Janet was married to Sir Roger Kirkpatrick of Kylosbern, be related to the Stewarts, the Royal Family of Scotland, which is very likely, though I do not know his pedigree, we would thus find that the Empress Eugénie, by her Kirkpatrick descent, was related to Her Majesty, Queen Victoria.

This paper is already too long, so that I must keep back for another occasion what I have further

to say respecting Kirkmichael Barony, the original seat of the ancestors of the Empress Eugénie.

CRAUFURD TAIT RAMAGE.

LORD BYRON.

The wonderful and wide-spread influence which the mind of a great poet exercises upon the race which has produced him was perhaps never more vividly manifested than in the lengthy and excited controversy which, on both sides of the Atlantic, followed the publication of Mrs. Stowe's ill-advised article on the relations between Lord and Lady Byron in *Macmillan's Magazine*, about three years ago. The whole public mind was held in a state of chronic ferment by the numerous defences, replies, and rejoinders, with which the newspapers and magazines teemed; in the drawing-room and the tap-room, in the club-house and the family circle, the subject was debated day after day *usque ad nauseam*. Those who were not even born when Byron died seemed to feel a personal interest in the vindication of his fair fame. It would seem as if towards no other writer (not even, perhaps, towards Dickens—so decidedly a "man of the people") could such a spontaneous outburst of affectionate interest have been possible; and though, no doubt, this is partly due to the fire and melody of his so widely known poetical works, yet it must in a great measure be accounted for by the direction in which his political and social sympathies lay, and his early death in the cause of struggling freedom.

This may be all very obvious, but my remarks have been made for the purpose of introducing two illustrations of the powerful sway exercised by the poet over the public mind in England, shown in the *consternation* (I think I cannot find a word which more fitly expresses the feeling manifested) with which the news of his death at Missolonghi was received.

The first occurs in *The History of a Man*, "edited" by George Gilfillan, London, 1856. The autobiographer says :—

"One day, standing at the old tree, I saw my father returning from the post-office with a newspaper in his hand. As he passed, he said in almost a whisper, 'Lord Byron's dead.' I felt stunned, as if by a blow on the skull: I could not say a word, but ran up to Henry Thompson, whom I saw approaching, and stammered out, 'Lord Byron's dead'; and he next was struck dumb with wonder and grief, and for three or four minutes we stood silent and awe-struck, in thoughts too deep for tears. I had only by that time read extracts and portions of Byron's poetry, but the impression made had been very profound."—P. 32.

The other example I would cite, bearing the same testimony, is contained in the *Autobiography of an Irreconcilable*—a very pleasant string of reminiscences, too soon broken off—printed in *Saint Pauls Magazine* :—

"A baby was not likely to be informed by his parents, especially as they were puritan people, of the death of Lord Byron a year or two before; but, considering the vivacity of my father's mind, the interest he took in what was passing, and his eagerness to impart to me what he used to say I wanted, 'general knowledge,' I have often wondered that I never heard Byron's name in all my childhood. It is not out of place to say here that a friend of mine, now dead, and quite competent to speak upon the matter, once told me, upon my mentioning that not a trace of Byron's fame had come down to me from my childhood, though Napoleon's had, that the public shock caused by that man's death was one of the strongest recollections of his adolescence. 'You can have no idea, sir,' said he, 'how we young fellows used to idolise Byron. His death threw a gloom over all England, and I cried as if I had lost my mother.' The fact, I suppose, is, that the name of Byron did not get so low down as the kind of people among whom I lived."—*St. Pauls Mag.*, Aug., 1872, p. 235.

The two passages are, I think, worthy of being placed in juxtaposition in the pages of "N. & Q."

JAMES T. PRESLEY.

Cheltenham Library.

BURNS AND HIGHLAND MARY.

In the *American Spiritualist*, New York, 24th February, 1872, the following revelation from the spirit-world, respecting *Burns and Highland Mary*, will interest many readers of "N. & Q." Whether they have faith to believe the manifestation is another consideration. I have copied it verbatim from the paper:—

"BURNS AND HIGHLAND MARY.

The following lines were written many years ago, under the following circumstances, and we deem them worthy of republication at this time. Mrs. Francis O. Hyzer had one day been reading some of her poetical productions to a lady visitor, who asked her if Robert Burns—the lady's favourite poet—had ever communicated through her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express.

A few days subsequently Mrs. Hyzer was influenced to pen the following, which, on being shown to the lady, proved to be an appropriate reply to the question she had in her mind:—

Fair lady, that I come to you
A stranger bard fu' weel I ken,
For ye've known naught of me save through
The lays I've poured through Scotia's glen:
But when I speak of gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon, and Highland Mary sair,
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,
I heard the gude dame when she said,
She'd know in joyous spirit sphere
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
Na nuckle impress could I make;
Now, lady, I have flown to see
If ye'd my message to her take.

Tell her that when I passed from earth,
My angel lassie crowned wi' flowers,
Met me wi' glorious love-lit torch,
And led me to the nuptial bowers,
That all we dreamed o' wedded bliss,
And more, was meted to us there;
And sweeter was my dearie's kiss
Than on the flowing banks o' Ayr.

When love's celestial shadows played,
And rosebuds burst and seraphs sang,
And myrtle twined our couch to shade,
I clasped the love I'd mourned sea lang:
And while by angel harps were played
The bonnie bridal serenade,
Though na gown'd priest the Kirk rite said,
Burns was wi' Highland Mary wed.

There's nae destroying death-frost here
To nip the hope-buds ere they bloom;
The 'bridal tour' is thro' the sphere,
Eternity the 'honey-moon.'
And now, fair lady, if ye'll bear
These words unto the anxious dame,
The answer must her so reward,
She'll aye be joyous that I came."

JAMES GIBSON.

32, Wavertree Road, Liverpool.

CARDINAL BONAPARTE.—The Cardinal is not the eldest offspring of the marriage of the Princess Zenaïde, Charlotte Julie, eldest daughter of Joseph Bonaparte, with Charles Lucien Jules Laurent, eldest son of Lucien Bonaparte, Prince of Canino, whose second title, Prince of Musignano, was long borne by said Charles Lucien Jules Laurent. He was a *savant*, and resided several years in the United States, where his eldest son, Joseph Lucien Charles Napoleon Bonaparte, was born at Philadelphia, 13th February, 1824; whereas the future Cardinal, Lucien Louis Joseph Napoleon, was born at Rome, 15th November, 1828. I often had occasion to see him at his father's in the Villa Paolina. His likeness with the First Consul was at that time already (in 1838) very striking.

P. A. L.

MR. FROUDE'S "THE ENGLISH IN IRELAND."—Having carefully read vol. i. of Mr. Froude's recent publication, entitled *The English in Ireland in the Eighteenth Century* (London, 1872), I send particulars of a few inaccuracies which I have noted, with a view to their non-appearance in the second edition.

In p. 185 these words occur:—"four bishops—Munster, Ossory, Limerick, and Cork." So far as I am aware, there has not been at any time a bishop of Munster in Ireland; and I may say the same, I think, for the learned author of *Fasti Ecclesie Hibernicæ*, Archdeacon Cotton.

In pp. 246, 249, Mr. Froude refers to the "Dean of Tralee." The dignitary in question was John Richards, M.A., who was appointed to the deanery of Ardferit in 1686.

Edward Forbes is mentioned in p. 331 as "one

of the fellows," and in p. 357 as "the ex-fellow of Trinity College," Dublin; but having consulted the *Dublin University Calendar*, I cannot find his name in the list. I have a copy of an old pamphlet respecting him in my collection.

Of John Crosbie, Bishop of Ardferf, whom Mr. Froude has mentioned in p. 479, I wish to add, that the regal visitors, in the year 1615, describe him as being "homo admodum civilis coram nobis"; Queen Elizabeth's letter, speaking of him as "a graduate in schools, of English race, and yet skilled in the Irish tongue; well disposed in religion." ABHBA.

A GENTLEMAN AT HOME: 1588.—In the last volume issued by the Camden Society—*The Trevelyan Papers*, admirably edited by Sir Walter and Sir Charles Trevelyan, there are as many illustrations of social or domestic life as of the political and religious aspects of the long period to which the papers refer. One singular figure is exceedingly striking. He thus describes to his wife, Mrs. Grace Kirkham, his doings at home (Feniton) in that "loving wife's" absence:—

"All things appertaining to the house are carefully looked unto; and where you wrote unto me that your maid should have more wool, she hath at this present, 4lb. of wool for spinning, which will keep her a-work till Wednesday night. You commanded that 2lb. of this wool should have been delivered to the clerk's wife, but her leisure will not serve her to spin it up, therefore your maid must spin it, else it will be left undone. Your maid Grace hath wrought out her work, all saving the sides. Her thread is all done, so that she is driven to lay it aside, and at this present she worketh upon your drawn work;"—(Drawn work was a kind of lace, so named from the mode in which it was made)—"but I doubt her silk will scarcely hold out your coming home. I have sought all your lower closet, and I can neither find silk nor thread for her."

Some half a century later, the maid-servants seem to have been more idle, and less easy for a man to manage. Thus, in 1640, John Turberville writes from Clerkenwell to his friend Wiloughby:—

"Your old maid, Anne Ralph, begins to be weary of working; to make clean a house is too painful for her, and to make clean a shoe, she scorns it. She ran away one day, and came again next to warn herself away, and all was for the abusive word, 'base slut!' given her. . . . She now begins to speak more than is fit; but I have found your words true. She loves to *fare well, lie well, and do little*; but I am very glad of her short deliverance from me, and so I leave her to Him that made her."

The servant-maid movement in Scotland is not an original agitation. The three things that Anne Ralph loved, seem to be especially favoured by the "lassies" or "hizzies," who vex the souls of their northern mistresses. ED.

THACKERAY'S "VANITY FAIR."—It is curious to notice how often the words "prodigious" and "pink" are used in *Vanity Fair*. The former

word is taken from the eighteenth century writers, of whom Thackeray was so fond. With regard to the second word, whenever any article of female attire is mentioned it is almost invariably described as being pink. That colour was no doubt a favourite one with Thackeray. J. W. W.

GLUE FOR INLAYING.—As the glue used by the Italians for their "legni tarsati" has stood the test of time so wonderfully well, I give a recipe for making it, which is at least as old as the first half of the sixteenth century, and very simple.

"Take of gum mastic, incense, and borax, each three ounces; pound them, add one pound of wax, melt together, and stir them well." R. N. J.

CURIOUS DUTCH CUSTOM.—On the evening of a birth, in Holland, the members of the family eat *muisjes* (little mice), *i. e.* carraway comfits, on bread and butter. The confectioners keep *muisjes voor jongens*, and *muisjes voor meisjes* (comfits for boys and girls) as part of their usual stock-in-trade; those eaten on the birth of a boy are large and rough, whilst those for a girl are small and smooth.

For some days after the event it is customary in the old-fashioned families to satisfy people's curiosity as to the health of the mother and child by affixing some sort of bulletin on the door, as, "De kraamvrouw en het kindje hebben dezen nacht zeer goed geslapen en zijn naar omstandigheden welvarende,"—"The *couchée* and child slept well last night, and are as well as can be expected under the circumstances." The *baker* or nurse plays even a more important and dignified rôle than in England, and it is customary when any one makes the first call (*kraamvisite*), to drop a guilder into her hand, and then, but not till then, she graciously brings the baby for your admiration, and hands you a glass of *kandeel* (hot Rhine wine with eggs) and a *kaneelkoekje* (a thin round brown cake).

The Haarlem custom also prevails at Enkhuizen. The so-called pin-cushion is named a *klopper* in Dutch, and the birth of twins is announced by two of them. Unfortunately, however, for some people, tax-collectors and duns are not new, as formerly, scared away by the sight of a *klopper*.

J. C. CLOUGH.

Tiverton.

INTERPRETATION.—Entomologists tell us that there is at least a million of feathers on the wing of a certain kind of butterfly; and we admit their accuracy, rather than spend about ten hours a day for a month in testing it.

In the deciphering and interpretation of hieroglyphics and ancient forms of writing of the almost pre-historic period, the public are likewise content to receive instruction from an interpreter who combines the functions of judge and jury, in addi-

tion to that in which he is the sole expert. I should therefore like to know how, in such cases, we are to tell whether the equivalent or the word itself is rendered; and how we can be certain that any particular name is composed of certain definite letters capable of producing a sure phonetic result, and how grammatical connection is discovered.

For example, *Huwa Khana* (Hindustanee) is rendered "take an airing," and in other similar ways, and yet the literal translation would be quite different.

With regard to Pali inscriptions, the task was comparatively easy, as a key to them was to be found in Ceylon; but with cuneiform characters (beyond a general idea of the meaning of an inscription) I fail to understand how an interpreter could construct sentences, give dates, and render proper names. S. S.

HELL'S GLEN, LOCH GOILHEAD.—Black's *Guide* states this pass to be 2,400 feet high, and gives a marvellous account of it. It is 800 feet, which have been turned into yards by accident. W. G.

York.

TAVERN SIGNS.—"The Musicians' Arms" (St. George's Street, Stamford), is a tavern-sign not mentioned in Mr. Hotten's *History of Sign-boards*. CUTHBERT BEDE.

AMERICANISMS.—The *New York Times* says:—

"A Kentucky matriarch (if we may be allowed to coin a feminine for patriarch), aged 113, counts her direct descendants, down to great-great-great-grandchildren, to the number of 1,076."

Surely "matriarch" is quite allowable.

I find a new word, "convalesced," in an account given by the *New York Ledger* of a fight. The following extract shows how the word occurs:—

"There one of them soon died, and the other, after a long illness, convalesced sufficiently to ride away on horseback in search of some old companions."

To "collide" is commonly brought up as a modern Americanism,—following the introduction of railways,—but I find the word in Johnson's *Dictionary* (edit. 1799).

In the *New York papers* I observe "theater" to be the mode of spelling adopted.

I find in a *New York paper* a very handy word, which we have not yet adopted,—"jailed." In describing some offence, the man, as he could not procure bail, was jailed." W. H. PATTERSON.

STRAFFORD IN ARMOUR.—In the volume of *Miscellanies*, collected and edited by Earl Stanhope, 2nd edit., 1863, there is a very interesting paper by the late Sir Robert Peel, on the character of Sir Robert Walpole. In it, however, there occurs a passage betraying a want of knowledge as to the costume of the seventeenth century, common

enough with people in general, but such as one would not have expected in Sir Robert Peel. Addressing Lord Stanhope, he says:—

"You contrast the qualities of Walpole with those of Strafford; . . . you might also contrast the armour of Strafford with the velvet waistcoat of Walpole, or the helmet of one with the full-bottomed wig of the other. No doubt the cumbrous dress, in which a corpulent minister sweats at a levee in the dog-days, is a much worse subject for a picture (particularly when one is by Kneller, and the other by Vandyke) than the flashing armour in which a statesman goes to the council, in order that he may be ready for the field."

The portrait of Strafford to which Sir Robert Peel alluded was doubtless that beautiful one by Vandyck at Petworth. The artist has there represented Strafford in a complete suit of plate armour, such as might have been worn in the time of Henry VIII., but which certainly was never worn during the reign of Charles I. At that period the apparition at the king's council-board of a statesman clad in plate-armour would have been almost as startling as if a minister were to appear thus armed at the present day. Vandyck's artistic eye was pleased with the play of light and colour which a suit of armour affords, and he costumed his sitter accordingly. In the fine portrait of Cromwell by Walker, now at Althorp, the Protector is also represented in a complete suit of armour; but a buff coat, or at the utmost a gorget, or a cuirass, would have been all the defensive armour that Cromwell ever wore. 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.]

THE PRINTERS OF THE COMPLUTENSIAN POLYGLOT.

Can any of your correspondents give me an account of the printers of the above great work, undertaken by the illustrious Cardinal Ximenez? The names are well known, viz., Arnold William Brocar, Brocarius, or de Brocario, and his son, John Brocarius. Mr. Prescott, in his *History of the Reign of Ferdinand and Isabella* (vol. ii. London, 1849, note p. 170), mentions a work by Marineo, entitled *De Rebus Hispaniæ Memorabilibus*, as printed in 1539, at Alcalá de Henares, "by Juan Brocar, one of a family long celebrated in the Annals of Castilian printing," &c. It is about this family that I am anxious to receive some information. I have no doubt the family originally came from Germany, though I can find no mention of the fact in any of the early biographers of Cardinal Ximenez. Gomez, in his work *De Rebus Gestis à Francisco Ximeno, Cisnerio, Archiepiscopo Toletano*, libri octo (compluti, 1569), though

he gives so many details connected with the Complutensian Polyglot, and mentions the names of the printers, does not tell us any particulars about them. Dr. Hefele, in his biography of the Cardinal (*Der Cardinal Ximenes, und die Kirchlichen Zustände Spaniens, am Ende des 15, und Anfange des 16, Jahrhunderts*, Tübingen, 1851), merely states as a fact, while giving an account of the immense expense of the printing of the Polyglot, that the printers were brought from Germany. These are his words:—"Die Kosten der neuen Lettern, die erst in Alcalá gegossen werden mussten, die Berufung geschickter Drucker aus Deutschland, der Druck Selbst," &c. (Seite 118.)

There is a work in Spanish, often referred to by Prescott, entitled *Typographia Española*, by a writer named Mendez. If any of your readers were to consult this work, probably we should be able to know something about the origin and history of Arnold William Brocar and his son. There is no doubt a copy in the British Museum.

In addition to the Polyglot, Ximenez also ordered *Missals of the Mozarabic Rite* to be published at his own expense. These appear to have been printed by Germans. In St. John's Library, Cambridge, there is a magnificent copy, viz., *Missale Miatum secundum Regulam beati Isidori dictum Mozarabes*. This was printed by Peter Hagembach, at Toledo, in 1500, fol. (see *The Book Rarities in the University of Cambridge*. By the Rev. C. H. Hartshorne, M.A. London, 1829. P. 375.)

When I was in Spain a few years ago, I visited Alcalá de Henares, and the once celebrated University erected by the great Cardinal. The beautiful building is now converted into a boarding-school for young ladies! The remains of Ximenez are interred under a splendid monument, in the church of San Justo y Pastor—la Iglesia Magistral.

J. DALTON.

St. John's, Norwich.

ST. JAMES'S PARK DAIRY.—In *Warburton's Letters to Hurd* (ed. 1809, p. 151), "the cows and milkwomen," near Spring Gardens, in the Park, are mentioned. This passage is quoted in the *Handbook for London*, under "St. James's Park" (vol. ii. p. 437), and it appears to be the earliest reference to this small dairy establishment. The reference (*ibid.*) to the "noisy milk folks" (*Tom Brown*, 1700), in the Green Walk, is not quite clearly to the same spot, as that place is said to be "about the middle of the Pall Mall" (p. 467, n.). Warburton, however, seems to speak of it as what had long been there; and I think I have seen it somewhere spoken of as a very ancient establishment. Can any of your readers supply an earlier notice?

LYTTELTON.

ST. PANCRAS.—Can any of your readers give me any particulars about St. Pancras, or refer me

to any book; or the derivation of "songering," the Cheshire word for gleaning?

CLERICUS RUSTICUS.

[For the biography of St. Pancras, see the *Acta Sanctorum* and Butler's *Lives of the Saints*, under May 12. In the Harleian MS. 624, art. 18, is an account of the Passion of St. Pancras (of which a translation is given in Horsfield's *History of Lewes*, vol. i. Appendix, xlv.). The library of the late S. W. Singer contained a MS. of "An Office for the Choir, with Musical Notes for the Festival of St. Pancras, together with an Account of his Sufferings and Martyrdom." In 1849, the Rev. S. Drew published a sermon entitled, *The Distinctive Excellencies of the Book of Common Prayer*, with a notice of the saint and of the old church. Consult also "N. & Q.," 1st S. iii. 285, 397, 523.]

CHENEY FAMILY.—I want information respecting the branches of this family in Ireland. A branch of this family had considerable property in the counties of Kildare and Wicklow in the last century, a portion of which their representatives still retain. I have found the will of a Miss Elizabeth Cheney, who died at Drogheda in 1811, and had property in the co. Meath, near Pains-town, but have not been able to ascertain where she was buried, or from whom she inherited her property, or whether she was related to the Cheneyes of Kildare. Neither do I know what arms the Cheneyes of Kildare bore. Information as to the above will oblige.

J.

FATHER PATRICK, TEMP. CHARLES II.—Who was this Roman Catholic priest, so influential with the Duke of York, Lord Clifford, &c., in Charles II.'s reign? The Rev. Mr. Grosart, in his edition of Marvell, seems to think he was a Petre. Is this so?

C.

"A RELATION OF THREE EMBASSIES FROM HIS SACRED MAJESTIE CHARLES II. TO THE GREAT DUKE OF MUSCOVIE, THE KING OF SWEDEN, AND THE KING OF DENMARK. Performed by the Right Honble. the Earl of Carlisle in the years 1663 and 1664. Written by an Attendant on the Embassies, and published with his Lps. Approbation. London, Printed for John Starkey at the Miter, in Fleet-street, near Temple Barr. 1669. (8vo.) pp. 16 and 461." The Epistle-dedicatory to the Earl of Carlisle is signed "G. M.," and I am very anxious to discover who this "Attendant on the Embassies" was. The famous Andrew Marvell was secretary to the Earl of Carlisle on these Embassies, and the book is full of hitherto unused materials for his biography, which I hope to turn to good account in my collection of Marvell's Prose, now at press as part of the Fuller Worthies' Library, uniform with his recently issued Poetry. The "Relation" is reprinted in full in Harris's well-known folios of *Travels and Voyages*. ALEX. B. GROSART.
Park View, Blackburn, Lancashire.

ARMS OF IRISH ABBEYS.—Did the various abbeys and priories which, previous to the Refor-

mation, were very numerously scattered throughout every part of Ireland, bear any Armorial Bearings? I fear this query must be answered in the negative. In England we know, as well as on the Continent, every monastic foundation of any consequence bore a coat of arms. Tanner and Dugdale give us a very complete list of these coats, taken generally from the seals of the different monasteries. In many cases these arms were "founded" upon the coats of the good benefactors of the respective foundations. But in Ireland I do not remember to have seen anything of the kind. On the cloisters of one of the abbeys at Adare the coat of the Desmond Fitzgeralds is cut, but with no difference from the original arms (ermine a cross saltire gules); and possibly there may be other and better instances known to some of the Irish readers of "N. & Q." E. V. PR. SHIRLEY.

THE "ODE ON SOLITUDE."—The *Ode on Solitude*, by Pope, is stated in the current editions of his works to have been written *when the author was about twelve years old*, that is, not later than 1701. It commences:—

"Happy the man whose wish and care
A few paternal acres bound";

and ends:—

"Thus let me live, unseen, unknown,
Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie."

Is there any such poem extant as that to which DEXTER refers (p. 14), and if so, was it written before the year 1700? It is not likely that any one would have ventured such an easily detected plagiarism as to borrow whole lines from Pope's well known stanzas; and if written before 1700, it is clear that Pope was himself the plagiarist, and the extraordinary power of poesy displayed at twelve years of age, a matter which has always been a puzzle to me, and quite unparalleled, as I believe, in the compositions of other writers, is in some degree accounted for. What we know of Pope's dishonest literary practices later in life reminds my supposition a very probable one, and even lends colour to the conjecture that the *Ode* may really have been produced at a maturer age, and published by Pope as an early production.

Can any of your readers inform me on what authority the statement, "written by the author when about twelve years old," rests?

H. G. KENNEDY.

"RELIGIO BIBLIOPOLÆ."—Can any of your readers inform me as to the history and authorship of "*Religio Bibliopole*," in imitation of Dr. Browne's *Religio Maliciæ*, by Benjamin Brigwater, Gent.," London, 1691? C.

"NOT A PILLAR, BUT A BUTTRESS," &c.—This well-known joke upon a zealous churchman who

never attended church is universally applied to Lord Eldon. But in an article by Lockhart, on Lord Campbell's *Chancellors*, in the *Quarterly*, for June, 1848 (vol. 82, page 91), I find it fixed "*upon himself*," by a celebrated poet, philosopher, and sermon writer of our time." Who is meant? D. BLAIR.

Melbourne.

"SWESCH" AND "SWESCHER."—The following extracts are from the (unpublished) Records of the Town Council of Jedburgh:

"Ordaines the suecher and pyper goe at morne and at even vnder the paine of putting of them in the stocks and xxs. to be tain of y' fie. Nov. 8, 1632."

"Ratifies the acts maid anent the suescher and pyper Oct. 21, 1634."

"Ordaines the drummer and pyper goe at morne and even as vse is vnder the paine of xxs. for ilk fault. Oct. 21, 1635."

"It is statut and ordainit with consent and assent of the deacone conveinar and the rest of the deacones that all old deacones and quarter maisters of everie craft shall convein in the high church zaird at the first [first] chap of the swash vpon our fair dayes everie ane of them hatts vpon y' heids for setting of the fair and for conveying of the provest and baillies throw the toum Vnder the paine of 40s. And sicklyk that all the foirsaidis persones have hatts vpon the sabeth day in tyme of sermon vnder the paine of 40s. May 24, 1635."

"Ordaines the drummer and pyper goe at morne and even as vse is vnder the paine of xxs. for ilk fault. Oct. 21, 1635."

"Ordaines the pyper and swescher goe, &c., Oct. 17, 1638."

"Ordaines the drummer and pyper goe, &c. Oct. 19, 1639 and Nov. 7, 1640."

"Ordaines ye swesch and pype goe at morne and even at 7 houres nichtlie vnder ye paine of tuentie s. Nov. 20, 1641."

"Ordaines the drummer and pyper goe throw the toume at morne be foure houres and at even be 7 houres vnder the paine of Laying ym in the stocks. Nov. 7, 1642."

As "pyper" is the player on the bagpipe (Scot. the bagpipes), "swescher" must be the player on the swesh. What is the swesch or swasch? Jamieson says, the trumpet. The above extracts are given in series to show that *swescher* and *drummer* alternate "as vse is," and that therefore, in Jedburgh at least, the swesch was the drum. A few words from some of your learned Anglo-Saxon correspondents on the etymon and use of *swesch* would be welcome. Has it any connexion with *swash* in *swashbuckler*? A. C. M.

RIDGWAYS, EARLS OF LONDONDERRY.—Why did the *Ridgways*, afterwards Earls of Londonderry, take the Peacock coat of arms?

Is the name (R.) Saxon, Norman, or, as some say, Welsh (Rhydwyrr). What became of the family portraits? Where is the monument or tombstone of Lord Henry Ridgway, buried in the Temple Church, 1708, and Sir Robert R., buried at Lichfield, 1641? I am writing the life of Sir

Thomas, and therefore am anxious to have the answers to these queries.

THOS. EDW. RIDGWAY.

ISLAND OF "WAHWAK."—Years ago I remember reading, in a collection of "Eastern Tales," a story of an enchanted island, the island of Wahwak, in which there were fairies who had feather dresses, and flew about like birds. I think the hero of the tale managed to steal the dress of one of the ladies while she was bathing, and she became his wife, until she managed to regain possession of her feather tunic, &c.

Can you refer me to the collection of tales in which this story is to be found? I am certain the island was called Wahwak.

SINDBAD.

LETTERS PATENT OF JASPER EARL OF PEMBROKE.—In Norris's *Etchings of Tenby* (London, Booth, 1812) appears a fac-simile of a Letter Patent of Jasper Earl of Pembroke, relating to the town walls and fosses of Tenby, and dated 36th year of Hen. VI. of England after the Conquest. The MS. is said by Mr. Mason, the respected publisher of Tenby, not to be found now amongst the town documents, nor is its whereabouts known. As there is an intention of reprinting this document, and as its contents are frequently uncertain, partly, probably, from the questionable Latin of the Earl's jurist, partly from errors of the original scribe, and, lastly, from the inability of Mr. Norris and his fac-simile maker to decipher the characters of the MS., it would be very desirable that the original deed should be consulted. Any information as to the existence of this MS., and permission to collate it with the fac-simile, would be thankfully acknowledged by

DEO DUCE.

Bagendon, Cirencester.

NED WARD'S "TRIP TO JAMAICA."—In the title-page to the *London Spy*, it is stated that this author wrote also *A Trip to Jamaica*. I have inquired for this book in vain at the British Museum, and at various libraries in Oxford and Cambridge. Can any of your readers tell me where a copy is to be found?

H. T. RILEY.

"PADDEE."—What is the exact meaning and etymology of this word, employed at the time of the Civil War to designate, as it would appear, camp-followers who had the care of cavalry horses? It occurs in a speech of Essex's, quoted in *The Devereux, Earls of Essex*, ii. 353; and I have seen it elsewhere.

T. W. WEBB.

ALEBINISTIC FREEMASONS.—Henry O'Brien dedicates his work on *The Round Towers of Ireland*, among others "To the teachers of Religion and the lovers of History, more especially to the Alebinistic Order of Freemasons." Some thirty-years since I was initiated into a London Lodge, and in masonic language passed the chair, but have

never learned the whereabouts or any particulars of the above order. Can any reader of "N. & Q." give any information on the subject?

H. W. D.

LEFT-HANDEDNESS OF CATS.—I have a large pet cat and notice that he invariably uses the left paw first, whether to attract our attention, to pull a piece of meat from my hand, or to stretch up to anything beyond his reach. Is this usual in cats, or is my puss a feline Benjamite?

GREYSTEEL.

FOLLIOTT = STROUDE.—Henry Lord Folliott of Ballyshannon, co. Donegal, died 10th Nov., 1622. He m. Anne, daughter of Sir William Stroude, knight, of Stoke-under-Hemden, Somersetshire. Where can I see an account of the family of Stroude?

Y. S. M.

BRIDGES'S HISTORY OF NORTHAMPTONSHIRE.—In the second volume, under Clopton, the following occurs:—

"Robert de Hotot, in 50 Edw. III., claimed and recovered a villein, named William de Blaisworth, who had eloped from Clopton into the manor of Kimbolton, in the possession of Isabella de Bohun, Countess of Hereford, &c. At a day appointed, this Robert with his counsel came to Kimbolton Castle, where before the Countess and her counsel, by the evidence of two Registers, le *Blakboke* and le *Whitboke*, he proved his own descent from Richard de Hotot, who bought the lands in villenage; and the descent of the villein from Walter Blaisworth his ancestor, who was the tenant at the time of the purchase."

What are the two "bokes" referred to above?

T. P. F.

"THE HAUNTED AND THE HAUNTERS."—Who is the author of the above story? It was published in *Blackwood* some years ago, and reprinted in the tenth volume of *Tales from Blackwood*.

F. C. T.

FAMILY RANK.—How far is it true to say that *a lady is always of the same rank as her husband?* If a man of a noble descent marries the daughter of a wealthy merchant or shop-keeper who has no claim even to antiquity, does that lady become of her husband's rank, and is she thus acknowledged by society?

MILESIAN.

"BLACK GOWNS AND RED COATS, or, Oxford in 1834. A Satire addressed to the Duke of Wellington." Published in six parts by James Ridgway & Sons, London, 1834. Who was the author?

G. M. T.

[This severe satire, in which the Duke of Wellington plays a conspicuous part, is the production of the late George Cox, M.A., and Fellow of New College, Oxford.]

MRS. JANET TAYLOR.—This lady is said to have contributed papers to the *United Service Gazette*, under an assumed name. I am told that they were so much to the purpose, that they were at the

time thought to be written by a naval officer. I am desirous of obtaining particulars of these papers.
S. P. F.

J. FRANKLIN, ARTIST.—The illustrations to the original edition of Mr. W. Harrison Ainsworth's tale of *Old St. Paul's* were by one J. Franklin, who both designed and engraved them. In every respect these plates are highly meritorious, but especially in the light-and-shade effects and the feeling for architecture. May I ask what other works have been accomplished by the same hand?

J. W. W.

"RED NECK"; "TO ROCK DICKY CREE."—Can any one acquainted with Lancashire lore inform me of the meaning of the above expressions? The former is applied to all Catholics in Lancashire, and the latter to those attending the Christmas midnight mass who were charged with going to church to "rock Dicky Cree." Can this latter expression mean "To rock the Infant Christ in his cradle," if so, was the term "Dicky" ever used for cradle?

WILFRID OF GALWAY.

TYBURN.—Passing lately along Upper Bryanston Street, Hyde Park, I came across an interesting relic of the London Golgotha. Peter Cunningham, in his *Handbook to London*, states that the site of the ancient gallows is under one of the houses in Cumberland Place. I found, by the evidence of several local antiquaries, that he was mistaken, and that the *potence* itself was in Upper Bryanston Street, a few doors from the Edgeware Road, on the northern side. The whole of this side of the street is occupied by squalid tenements and sheds, now in course of demolition, and on the site of one of these, under the level of the present street, is to be seen a massive brickwork pillar, in the centre of which is a large socket, evidently for one of the pillars of the old gallows. An ancient house at the corner of Upper Bryanston Street and Edgeware Road, which has been pulled down within the last few weeks, was described to me as the only one existing in the neighbourhood when executions took place at Tyburn, and from the balcony in front of which the sheriffs of London used to take their official view of the proceedings. Can any of your readers inform me why Tyburn became the spot for the punishment of malefactors, and when executions first took place there? Why were these discontinued after the year 1783? What is the derivation of the name Tyburn? Was the spot on the property of the Bishops of London? Is the tradition correct which states the house standing near the gallows was the residence, for many generations, of Jack Ketch, who had for fee the tolls of Tyburn Gate.

CÆSARIENSIS IN ANGLIA.

Conservative Club.

[Cunningham states that Tyburn Gallows stood on the

site of Connaught Place. Other accounts say that No. 49, Connaught Square occupies the site, and that the fact is recorded in the lease. Fitz Osborne was hanged at Tyburn, A.D. 1191. This is the earliest known instance. The scandal and the cruelty attending the carting of criminals from Newgate to Tyburn, caused the selection of the former for the execution of the sentence of the law. "Teyborne, so called of bornes and springs, and tying men up there," is Minsheu's explanation, A.D. 1617. Fuller leaves his readers the choice of two interpretations. He says the gallows were erected for the Lollards, and that they were *tied* to the beam, while the lower part of their bodies was burnt! *Tuo* and *burne* = two rivulets near the place, form the basis of the second meaning.]

COAT OF ARMS.—Can any of your correspondents give me information relative to the following arms?—Argent, 6 cinquefoils (colour unknown, probably gules) 3, 2, and 1, a chief indented or; crest, a crab displayed? I believe they were borne by the Farris of Stock Gaylard, Dorset, an estate which came to that family in 1724 on the marriage of John Farr with Miss Lewys. Their representatives still possess a coffee pot of the make of 1724, on which are engraved these arms, impaling Lewys without the crest; that however appears on a seal still in the family with the same arms, probably of the date of Charles II.

The nearest arms I can find are drawn by Mundy, Harl. MS., 1552, for Farra of Norfolk—no place given.

These are Ar., 2 bars gu., each charged with 3 cinquefoils or, a chief indented of the last; crest, a scorpion reversed. This coat, Mundy says, quarters the following: Azure, 2 bars wavy, and in base 6 estoils (or mullets of as many points) 3 2 and 1 or; on a chief ermine, likewise wavy, a cross engrailed lunette sable; crest, a cross engrailed sa. No name or place is given with this coat, and I cannot discover its owner.

Can any of your readers inform me whose coats they are and where did this Farra live?

Farra is evidently a corruption for Ferrer or Ferre, a family of considerable importance, who resided in Norfolk in the reigns of Edwards I., II., and III., and perhaps some centuries earlier and later. Sir Guido Ferrer or Ferre died in the latter reign, and his widow, Dame Eleanor de Ferre, married Ralf Gorges of Somerset. One William de Ferre held land of her in Suffolk, at Rendham, at her death, and I imagine the Farris of Dorset must be connected with her, and probably are descended from him, for about the reign of Charles II. they used her seal as their own, a lion ramp., surrounded by an orle of trefoils slipped (Montendre). See Boutell's *Heraldry*. The late Mr. Mowlem of Swanage possessed the deeds to which they were appended. This lady was connected with the Uffords and Bacons of Norfolk, and the cross engrailed may be derived from one of them. Members of both the Ferrers and Bacon families lived at Gillingham, Norfolk, and many of the Farres of Dorset had an alias Gillingham—one Walter Farre

alias Gillingham, of Bread St. Ward, London, had many grants of suppressed convents, and previously obtained several grants in Dorset through Queen Jane Seymour. He obtained a grant of arms which bears a curious resemblance to the Norfolk Ferrers. They bore, Gu., a cross moline ar., over all a bend sable. These arms were borne by Sir Guido Ferre about the sixteenth century, by the Farris of Epworth. Walter Farre, alias Gillingham, of London, Essex, and Dorset, bore, Gu., a saltire cotised between four fleurs-de-lis or. If a bend sinister were added to the Norfolk shield, the ends of the cross moline might easily be mistaken for fleurs-de-lis.

PYM YEATMAN.

3, Pump Court, Temple.

HACKNEY CARRIAGES.—Can any of your correspondents tell me the name of any work on Hackney Carriages, or does such a work exist?

X. Y. Z.

Replies.

O. B. B.'s VOLUME OF MS. POEMS.

(4th S. ix. 531; x. 14, 47, 86, 279, 361, 394.)

I duly received from the Editor of "N. & Q." MR. ROYLE ENTWISLE'S MS. volume of poems of Charles II.'s time, which I ventured, in your number of November 16, 1872, to ask him to send you for inspection and report. I am obliged to MR. ENTWISLE for his prompt attention to my suggestion, but I fear I can say nothing pleasing.

MR. ENTWISLE, who first wrote as O. B. B. (*Omnia Bona Bonis*), has some time since abandoned his first ideas, that the volume of poems was the work of one author, who he at one time supposed might be Donne, and who he afterwards suggested was a friend of Dryden who anonymously assisted him to poetical pre-eminence. One poem in the volume is MacFlecknoe, which MR. ENTWISLE thought distinct from Dryden's: "Dryden's MacFlecknoe and my author's Mack Flecknoe are alike vigorous satires directed against the rival poet, Shadwell." The Mac Flecknoe of this MS. volume is a copy of Dryden's.

Another poem in the volume is the *Essay on Satire*, which I ventured to suggest was Lord Mulgrave's well known poem, and so it is. MR. ENTWISLE then mentioned important differences between the *Essay* as it appeared in his volume and the published poem. Whereupon I asked which of the two editions of Mulgrave's poem he had compared his MS. with, many great changes from the first edition having been introduced into the later one, printed in Mulgrave's (Duke of Buckinghamshire's) *Works*. I find that the MS. poem is essentially the same as the first published edition of the poem, with a few omissions, probably accidental, a few immaterial additions, some miscopyings, and a few small changes which may be improvements.

MR. ENTWISLE'S last communication, in your number of November 2, 1872, ended thus:

"I think the poems deserve reproduction; and, incorporated with a selection of the previously unpublished matter, a most interesting volume might be made of them. The unpublished pieces are twenty-four in number, and some of them are both of historical and literary interest. If the idea of a single authorship must be yielded, they could be produced as 'A Volume of Political and other Poems of the Seventeenth Century.'" By far the major part of the volume must be the work of Dryden."

I have to observe on this:—

1. The whole number of pieces in the volume is forty-three. MR. ENTWISLE has identified, besides Mac Flecknoe and *The Essay on Satire*, seventeen pieces in the State Poems to which I directed his attention, leaving twenty-four unidentified. Ill health and absence from home have prevented me from pursuing an investigation for further identification; but Mr. G. Bullen, Superintendent of the Reading Room at the British Museum, has kindly made some search, and has discovered three more pieces in print. Two of these three are in the State Poems, the third, in the *Miscellany Poems*, London, 1702, Part I. 1077. Mr. Bullen has not prosecuted a search in other collections of poems, and I do not think his doing so worth while.

2. The pieces yet undiscovered are all of them, with two, or perhaps three, exceptions, coarse and obscene; and I must frankly say that no respectable publisher would publish them. I feel sure that MR. ENTWISLE, who must have read the pieces, has not understood them; and I heartily congratulate him on his innocence, so well exemplifying his motto, *Omnia bona bonis*.

3. I cannot see the slightest reason for supposing that, except Mac Flecknoe, Dryden is the author of a single piece in the volume.

W. D. CHRISTIE.

32, Dorset Square.

KYLOSBERN BARONY.

(4th S. v., vi., viii., ix., x., *passim*.)

DR. RAMAGE'S views are always entitled to consideration, and more especially on topographical subjects, when he is possessed of local knowledge. Still, there is at least one point, if not two, on which we cannot, although far from disinclined, see the way clear to concur with him.

He says that his "local knowledge" leads him to the conclusion that the *excepta terra* (of Kylosbern) consisted of two, possibly three, farns, namely, the Townhead and Townfoot of Auchenleck, and the Newtown, all of which, as it will be understood, lie contiguous to each other, the latter being the most westerly. On the other hand, we presume to think that such a view is excluded by the terms of the Charter of 1232, which is to be found at 4th S. v. 562, and which must be accepted

as the *regula regulans*. That Charter, one by Alex. II. to Ivan de Kirkpatrick, grants, or confirms, "Totam (terram or villam possibly wanting) de Kylosberum per easdem divisas per quas eam tenuimus, et atavus ante nos; *excepta terra, que jacet juxta Auchenleck, ex parte boreali subscriptarum divisarum, scilicet,*" &c. Now, surely clear it is that this *excepted land* lay only near Auchenleck; and if so, was not itself Auchenleck, an extensive moorland tract, which is a second time afterwards mentioned in the Charter by name, and yet not as this *excepted land*. At the same time, *Newtown*, if it be not part of Auchenleck—indeed, be not the *New-Town* of Auchenleck, which had its Townhead and Townfoot—might be this "*excepta terra.*"

Looking carefully to these words of the Charter, a question may no doubt arise, whether it was the "*excepta terra,*" or "*Auchenleck,*" that was "*ex parte boreali subscriptarum divisarum.*" Grammatically, it was possibly Auchenleck; and, in any view, it is abundantly evident that one or other, perhaps both, of these peninsules were so situated; and, in that case, Kylosbern as evidently lay on the south side of these divisions (boundaries, marches).

These "*underwritten divisions,*" which require attention, are stated in the Charter thus:—"sicut rivulus, qui dicitur Poldunelarg, descendit in alium rivulum, qui dicitur Potuisso, et ascendendo per Poldunelarg usque ad *Mucricem Sicheirium,* qui se extendit per medium Musse ascendendo; et sic descendendo, *ex boreali parte cumuli lapidum, versus Auchenleck,* usque ad rivulum, qui dicitur Poldunii, que est divisa inter Kylosbernum et Glengarroch." This is the whole of the boundary description; and a chief difficulty is, to fix what these streams, the Poldunelarg and Potuisso, are—the names now by which they are known—and the point of confluence of the former into the latter, which, presumably, is the main or greater water. This confluence, no doubt at the west end of the line of boundary, is the starting-point, clearly, of that line. DR. RAMAGE has come to the conclusion that this point is that where the Crichope (or Creehope) falls into the Cample, considering the former as the Poldunelarg, and the latter the Potuisso. But, upon this view, we would remark, that as the names presently in use—Cample and Crichope—are not even faint echoes of—have not the least resemblance to—those Charter names which were in observance in 1232, we see not on what probable grounds the entire change can be accounted for. It was not a change from Celtic to Teutonic, but, as it would appear, from Celtic to Celtic, a course very uncommon, to say the least, and which must have taken place some time subsequent to 1232, and when the latter tongue in these parts of Scotland was, if not quite in, getting at least into, desuetude.

ESPEDARE.

(To be continued.)

PHILISTINISM (4th S. x. 226, 281, 324, 393; xi. 46, 84).—The Professor alluded to by Mr. Froude was *Matthew Arnold*.
A. P. S.

"JOHN DORY" (4th S. x. 126, 199, 507, 523; xi. 84).—This fish is oftener called the *dorade* than the *doré*, but St. *Pierre* is the name for it all round the coasts. I do not know whether G. E. B. is aware that *Poisson d'Avril* means *April Fool*.
D.

FITZHOPKINS, who never writes without either instructing or amusing us,—and commonly he does both,—tells us (4th S. x. 507), he only knows the Dory in its cooked state. Why does he not walk to Bond Street, or Charing Cross, and see the fish in all its fresh tints? These certainly are "*jaune doré,*" and yet it seems doubtful whether the fish was ever so called in France. D. (4th S. x. 523) says it is there termed "*St. Pierre.*" Does he mean that one would ask a French fish-dealer for "*un St. Pierre?*" It sounds oddly.

Yarrell, in his *History of British Fishes* (i. 162) enters fully into the question of the etymology of "*John Dory,*" but does not help it much by the story he quotes from Colonel Montagu about Quin having so named the fish. Alluding to the legend that the spots on its sides record the circumstance of its being the fish held by St. Peter, when he took the tribute-money from its mouth, Yarrell says that it is called by the fishermen of the Adriatic *Il Janitore*, with reference to the saint, and hence our English name; but neither Yarrell nor W. P. (4th S. x. 126) seems to be aware that *janitore*, if there were such a word, would be pronounced by an Italian *yanitore*, with no sound like that of the English *j*. As far as I know, however, there is no such word as *janitore* in Italian. I never heard it, and I do not find it in the dictionaries.

There are readers of "*N. & Q.*" in France. Will one of them, the next time he sees a John Dory at the market, be so kind as to ask the Frenchman what he calls the fish, and then forward the reply to our editor?
JAYDEE.

The popular German name for John Dory is *Petersfisch*, which appellation has, of course, the same legendary origin as the French name. The scientific appellation, however, is *Heringskönig*, *i. e.* king of herrings. Your correspondent, FITZHOPKINS was, therefore, quite right in saying that the translation of John Dory by *Goldfisch* or *Goldforelle* was utterly wrong. The few German-English dictionaries in my possession have *Sannen-fisch*, which is not exact either, that being only the name of the genus to which the *Petersfisch* belongs. In the large *original* edition of Hilpert alone, I find both *Petersfisch* and *Sannenfisch* for John Dory, thus giving the special name before the generic appellation. C. A. BUCHHEIM, PH.D.
King's College, London.

USE OF THE ACCUSATIVE PRONOUN (4th S. x. 429, 504; xi. 20, 60.)—I must trust to your indulgence for a few parting words. I feel jealous for the credit of Burke as a model of English style. He is one of those *ἀνακτες ἀνδρῶν* to whom we look as towering above their contemporaries; and in the full torrent of his eloquence he never exceeds the bounds of propriety and good taste.

Let us look for a moment at the context in which the passage in question is found. He has been speaking of the declaration issued by the British Government, December 27th, 1796, of their desire to treat for peace, which he denounces as altogether unnecessary and uncalled-for. He asks, who required it, and he enumerates in succession the different powers of Europe, until he comes to the Pope, when he continues:—

“It is not for his Holiness we intend this consolatory declaration. . . . Is it to him we are to prove the sincerity of our resolution? . . . Is it him who has drained and cultivated the Pontine Marshes that we are to satisfy of our cordial spirit of conciliation? Is it to him we are to prove our good faith?” &c.

Now I maintain that the “him” is governed by the verb “satisfy.” Change slightly the order of the words, and this will at once appear. “Is it that we are to satisfy him who has drained the Pontine Marshes of our cordial spirit of conciliation?” This probably brings out more clearly Burke’s meaning, which is not that some person must be satisfied, and the question is, whether it is the Pope or not—but that none of the parties whom he is enumerating require any satisfaction, the conduct of the British Government having been such as to satisfy them already.

If the nominative “he” is substituted for “him,” the verb “satisfy” has no objective case to govern. It may be said that the word “that” is used in the sense of “whom,” and would therefore form the objective to “satisfy.” I do not think so, as this would change the whole drift of the passage, which is that no satisfaction is required either by the Pope or anyone else. The “that,” therefore, applies to the act of satisfaction rather than to the person to be satisfied.

Lord Lyttelton agrees with me “that at least in some languages, grammar is a matter of use and custom merely; but only to some extent.” Will Lord Lyttelton kindly mention a language in which grammar is not derived from use and custom?

I will undertake to maintain, without fear of contradiction, that there is not a grammatical concord or rule of syntax in any given language which is not flagrantly violated by the grammatical rules in some other language. Language, being merely the articulate expression of thought, is capable of an infinite variety of modifications for the purpose. Logic, I fear, has had little to do with the establishment of grammatical forms, except the logic of common sense, which provides an expression when the necessity for it is felt.

The whole passage from Burke is too long to quote, but I am satisfied that any person coming to its perusal without a preconceived opinion will arrive at the conclusion that, both grammatically and logically, its phraseology is strictly accurate.

I would call Lord Lyttelton’s attention, as an eminent classicist, to the following passages:—

“Sunt quos curriculo pulverem Olympicum
Collegisse juvat.” *Hor. Carm. I. i.*
“Est quibus Eleæ concurrat palma quadrigæ.”
Propertius, iii. 7, 17.

These sentences are affirmative, but they might equally be used interrogatively. Now, if Lord Lyttelton be right in asserting that “grammar follows the rules of logic,” Burke’s construction, “is it him,” &c., ought to be correct. If, on the other hand, as I maintain, grammar is only a matter of use and custom derived from the best authors, there is no reason why Burke should not follow a classical example. If we leave out the word “that,” which is quite unnecessary to explain the sense, and read, “Is it him we are to satisfy,” the phrase is exactly parallel with the passages from the Latin authors just quoted. I think “Is it he we are to satisfy” would be abhorrent to all good taste. It may doubtless be said that in the above Latin quotations, the antecedent nominative is understood, but the same principle may be equally applied to the English construction.

J. A. PICTON.

Sandyknowe, Wavertree.

“WALK, KNAVE! WHAT LOOKEST AT?” (4th S. xi. 13, 60.)—I suspect that Mr. Picton’s recollection of the inscription is not quite accurate. It seems to be an hexameter, but will not scan as he has quoted it. Possibly it may have run thus: “Morandi locus hic non est; discede morator.” This line would be a good hexameter, and contains a play upon the words *morandi*, playing the fool, and *mōrator*, loiterer or idler. C. S.

CHARLTON OF POWIS (4th S. xi. 17.)—Permit me to correct a blunder of mine, made in stating my query—the more inexcusable because I might have known better. It is generally said that Alianora de Holand (of Kent) was married three times: first, to Roger Earl of March; secondly, to Edward Charlton, Lord Powis; and thirdly, to John Sutton, Lord Dudley. The so-called third marriage never took place. The evidence of dates shows this; for Edward Lord Powis died in 1422, while his wife Alianora predeceased him, dying at the birth of her daughter Joyce Charlton, Oct. 23, 1405. The lady, who was really the widow of Lord Powis, and who afterwards married Lord Dudley, was Elizabeth, daughter of Sir John Berkeley of Beverstone (*Herald and Genealogist*, v. 109–127). This fact, however, does not entirely do away with my query. The extract from the *Issue Roll*, Michs., 9 Hen. V., appears to refer

to two persons of the name of Edward Charlton. Had the Elizabeth therein named been Lady Powis, why should she be indicated as the *widow* of Edward Charlton, Knight, and the *executrix* of Edward Lord Powis? The grammar and arrangement of the sentence imply that there were two Edwards, not one. And yet, if Elizabeth Charlton were not Lady Powis, who was she?

HERMENTRUDE.

Elizabeth Charlton was the daughter of Sir John Berkeley of Beverstone, and second wife of Edward Charlton, whom she survived; she subsequently married John de Sutton. HERMENTRUDE had better consult *The Feudal Barons of Powys*, by Morris Charles Jones; London, J. Russell Smith. TORFAEN.

MARTIAL'S TRANSLATORS (4th S. xi. 37).—The "Calverly of high renown" in Hag's rendering of Martial, xii. 49, was, in all likelihood, "Mr. Caverly, of Queen's Square, St. Andrew's, Holborn," to whom John Weaver dedicates his *Essay towards a History of Dancing*, 1712. (The name Calverly is probably here given as commonly pronounced.) He was a celebrated teacher of dancing, and in that light may be considered "an educator of female youth," as MAKROCHEIR conjectures. Weaver speaks of him in terms of high commendation. He says—

"But tho' the universal esteem and credit your school has obtain'd, for being a nursery of virtue and good-breeding, is sufficient to outvie the little cavils of those who blame this manner of education; yet my endeavours to vindicate and illustrate it may not be ungrateful to such who have not that perfect understanding in it, by which you have so greatly distinguished yourself. . . . The discreet manner of educating ladies according to their different genius and capacity has so good an effect, that none go from you unimproved; and those who cannot arrive at the grace and air which is cultivated (where there is any foundation in nature for it) by Mr. Caverly, can in the same place learn more useful qualifications, and follow a pattern of domestick life and economy in his wife."

A later publication of Weaver's, *Anatomical and Mechanical Lectures upon Dancing*, 1721, is also dedicated to the same "Mr. Caverly."

The Tory bookseller referred to in Oldham's version of Ep. i. 119, is "Joseph Hindmarsh, at the Black Boy in Cornhill." Danton calls him "Tory Hindmarsh." He printed several collections of songs by the old Tory poet, Tom D'Urfey, and died before the year 1705, when Duntton printed his *Life and Errors*.

EDWARD F. RIMBAULT.

THE BATTLE-FIELD OF CANNÆ (4th S. x. 306).—DR. RAMAGE'S interesting disquisition on the site of this great battle may possibly be noticed by some one, who has, like him, had the felicity of visiting the scene. The Second Punic War has always been to me the most fascinating period of Roman history; and the career of Hannibal forms

the most charming portion of Dr. Arnold's book. As Archdeacon Hare well remarks (Preface to Dr. Arnold's *History of Rome*, vol. iii., p. viii), the great Head-master of Rugby was the first "who has given anything like an adequate representation of the wonderful genius and noble character of Hannibal."

In his account (p. 138) of the approach of the rival armies on the memorable 2nd of August, A.C. 216, Dr. Arnold describes the cheerful demeanour of Hannibal, and his jesting reception of a remark by one of his officers, which, caught up by his soldiers, was a presage of victory. As every little trait of this remarkable man deserves the widest circulation, and the point of the joke is veiled in the Greek of Plutarch, perhaps a free translation may be allowed. As the Carthaginian was nearing the Roman army, one of Hannibal's officers, Giscon by name, observed to the general how wonderful the numbers of the enemy seemed. On which Hannibal, contracting (*συναγαγών*) his countenance, observed, "there is a more wonderful thing than this, O Giscon! which has escaped thee." And on Giscon asking what this was, "Because," said Hannibal, "in that mighty host, there is not one named Giscon!"

It is to be lamented that so little is known of the daily life and habits of the man, who for sixteen years maintained his hold on the fairest parts of Italy, with an army composed of mercenary soldiers, of different nations yet so thoroughly under the control of their general, that no instance of mutiny in their ranks is recorded—a circumstance unparalleled in the annals of war. Like the language of his country, which has perished, with the exception of the few sentences preserved in the *Pœnulus* of Plautus, so might the great exploits of Hannibal, had they not been recorded by the Roman historian, and by Polybius, the friend of the Scipios.

Both the Roman and the Greek, however, wrote with a bias—the former against the enemy of his country, and the latter in favour of his friends. It was the task of Dr. Arnold, unhappily never completed, to disentangle the truth regarding the public career of the immortal Carthaginian; but even he turned away with "deep disappointment" (as he says, p. 133) from "the tent and camp of Hannibal," confessing that though the poet's fancy might penetrate the veil which overhangs it, the historian might not do so. ANGLO-SCOTUS.

SIR NICHOLAS STALLING (4th S. x. 519).—CHRISTOPHER KENN, Esq., of Kenn Court, Somerset, High Sheriff for Somerset, 1575, buried at Kenn, January 23rd, 1592/3, married Florence Stalling, who, according to his will, proved in the Prerogative Court, March 2, 1592 (*Neville*, 15), was "the daughter of one John Stallinge, deceased." She married, secondly, at Kenn, Sept. 14, 1593,

Sir Nicholas Stalling, probably a relative of her own, who was buried at Kenn, Jan. 10, 1605. There is no will of his in the Prerogative Office. The will of his widow, Lady Florence Stalling, is in *Dale*, 2, and was proved Jan. 4, 1620/1. She was buried at Kenn, Sept. 27, 1620. She had no issue by her second husband. *State Papers*, April 14, 1604:—

"The King to Stallinge,—commends the suit of Sir Robert Stewart, brother of the Earl of Orkney, to Elisabeth, daughter of the late Christopher Kenn, his warder."

This Elizabeth, however, married, first, John Poulett, created Baron Poulett of Hinton St. George, in 1627, who died 1649; secondly, John Ashburnham, ancestor of the Earl of Ashburnham. She is mentioned as his second wife, in the inscription on his tomb in Ashburnham Church. He died June 15, 1671. Administration in Prerogative Office:—

"1591, July 3.—Com^o to Katherine Stallinge, widow of Richard Stallinge of St. Mary's Buthouse, London, deceased."

F. BROWN.

Beckenham.

The following are copies of the parish registers of Ken, Somerset:—

"(Married)

1593,

September 14, Mr. Nicholas Stallinge
Mrs. Florence Kenn."

"(Buried)

1605,

January 20, Sr Nicholas Stallinge,
Knyghte,

1620,

The Lady Stalling was buried
the day of September."

Lady Stallinge was the wife of Christopher Kenn, Esq., Lord of Kenn, who died 1592, as appears by the monument over the tower arch in Ken Church.

E. D. B.

CHEKE FAMILY (4th S. xi. 55).—Peter Cheke, father of the learned Sir John Cheke, and father-in-law of Lord Burghley, was never of Pergo, which in his time belonged to the Grey family, and was sold early in the seventeenth century, by Henry, Lord Grey of Groby, to Sir Thomas Cheke, whose family continued at Pergo about a hundred years. Sir Thomas Cheke married first a daughter of Mr. Peter Osborne, by whom he had no issue. He had several children by his second wife, Essex, daughter of Robert Rich, Earl of Warwick. Peter Cheke married a lady named Agnes Dufford. I have never completed my pedigree of the Cheke family, and therefore hesitate to offer it to your correspondent. Such, however, as it is, he is welcome to see it.

Stoke Newington.

E. J. S.

THE BLOOD OF S. JANUARIUS (4th S. x. 351).—The account referred to by your correspondent is

probably that contained in a letter printed in the *Pall Mall Gazette* for the 29th September, 1869. It is, as he suggests, written from a "scientific" point of view, and is therefore valuable to all seeking impartial evidence upon the subject.

P. A. K.

GERMAN PROTESTANT BISHOPS (4th S. x. 431).—I do not much like presuming to dispute a statement of Dr. Döllinger, but I think he is mistaken. Dr. Ursinus, I believe, was only a titular bishop, nominated to that office by the King of Prussia, but never consecrated by the bishops of the Anglican Church. It is true some negotiations, with the view of introducing episcopacy and a liturgy, on the model of the Church of England, into his dominions, were commenced by Frederick I., and carried on for some time between him and influential persons in this country. The Archbishop of York (Sharp) and the Bishop of Bristol (Robinson) favoured the project; but, unfortunately, owing to the culpable apathy and supineness of the Primate (Tenison), nothing was accomplished, the opportunity was lost.

E. H. A.

"HUDIBRAS" (4th S. x. 431).—The letters on the whipping-post in the illustration to *Hudibras* are, I believe, only meant as the cognizance or mark of the Lord of the Manor, which was usually placed at the top of the post. I believe Simm's plate is taken from Hogarth's illustrations to the edition of 1726, in which the stocks are twice represented—in the first plate the letters are C.I. and in the second plate E.C. It is possible the original sketch may have been taken from some old village stocks with which Butler was acquainted. The letters E.C. might refer to Earls Croom, where he was clerk to Justice Jeffreys; or they might be intended for a monogram of Richard Earl Carbury, of Ludlow Castle, under whom Butler was steward.

EDWARD SOLLY.

"TO SEE A LADY," &c. (4th S. xi. 36).—DON will find the epigram in *Elegant Extracts—Poetry*, p. 882, without author's name. It runs thus:—

"To see a lady of such grace,
With so much sense and such a face,
So slatternly, is shocking;
O if you would with Venus vie,
Your pen and poetry lay by,
And learn to mend your stocking."

R. E. E. W.

"HOLY LANE" (4th S. xi. 36).—At Kendal, in Westmoreland, is a thoroughfare named All-hallows Lane, which is always called *Hallowed Lane* by the townfolk.

X. P. D.

DÜRER'S ETCHINGS (4th S. xi. 36).—Heliotype copies of Dürer's *Melancholia* and *Knight and*

Death may, I believe, be obtained for a small sum from the Heliotype Company, 221, Regent Street.
G. P. C.

Edwards & Kidd, 22, Henrietta Street, Covent Garden, supply beautiful photographs of these two and many other Dürers'. PELAGIUS would do well also to visit 36, Rathbone Place, to see the autotypes there.
P. P.

If PELAGIUS sends me his address, I shall forward him a copy of Dürer's *Melanconia*, excellently reproduced by the heliotype process.

JAMES RICHARDSON.

89, Queen Street, Glasgow.

HERALDIC: ARMS WANTED (4th S. xi. 55).—The arms asked for by R. F. C., "or, a fess gu." are attributed by Edmondson (ed. 1780) to the family of Ablehall, of Gloucester. To the same name he also accords another rendering—"gu. a fess or."
J. S. UDAL.

Junior Athenæum Club.

SILVER MEDAL, 1719 (4th S. xi. 57).—It is not a scarce one, and its value is about a guinea and a half. It was struck in commemoration of an interesting event in the life of Clementina. She was sent by her father, James Sobieski, to be married to the son of our James II., then in exile. George I. wished to prevent the alliance taking place, and at his instance the Emperor arrested Clementina in the Tyrol, on her way to Paris, and she was taken to Inspruck, and there detained. She effected her escape, however, disguised as a man, and fled to Bologna, where she was married by proxy. She then went to Rome, and was kept there by the Pope till the arrival of the Chevalier St. George (see Mr. Haggard's account of Jacobite medals in the *Num. Chron.*, 1st series, 1839). The legend in the exergue of the medal, which Mr. RULE does not mention, *sc. DECEPTIS CUSTODIBVS*, refers to her flight. It is the work of OTTO HAMERANI, as appears by the inscription on the circular edge under the bust.

MR. RULE writes like a Jacobite, possibly as one, when he calls Clementina *de jure* Queen of Great Britain. She was not that after the Act of Convention in 1689.
CCC.XI.

MR. BROWNING'S DOG "FLUSH" (4th S. xi. 29).—Mrs. Browning says, "It was Bedreddin and the unsalted cheesecake over again." But the alleged crime for which poor Bedreddin Hassan was arrested was leaving the *pepper* out of the cream tarts (or cheesecakes, as the modern version of the *Arabian Nights* has it).
V. H.

SCROPE AND GROSVENOR CONTROVERSY (4th S. xi. 34).—The original record of the proceedings in the Earl Marshal's Court, in the cause of arms between Sir Richard le Scrope and Sir Robert Grosvenor, is preserved among the Miscellaneous

Rolls of the Court of Chancery in the Public Record Office. The roll containing the case of Le Scrope, extending to forty-five membranes, is numbered 311,—and that relating to the case of Grosvenor, containing twenty-four membranes, is numbered 312. An abstract of these proceedings has been printed by Sir Harris Nicholas under the title *De Controversia in Curia Militari inter Ricardum le Scrope et Robertum Grosvenor, milites, Regi Ricardo Secundo, 1385-1390*. The Cornish family of Carminowe claimed to bear the same arms, and continued to bear them, differenced with a label, until the extinction of the family late in the seventeenth century.
JOHN MACLEAN.
Hammersmith.

"JACK SPINDLE" (4th S. xi. 35).—The amusing story of Jack Spindle, and his fruitless attempts to raise the wind, may be found, occurring as an illustration, in Goldsmith's essay *On the Use of Language—The Bee*, No. iii., Saturday, October 20, 1759. A similar story is repeated in *The Citizen of the World* (1760-62), Letter xxvii. May I, however, be forgiven for suspecting that the cue which my valued friend C. E. R. is really in search of, is contained at the close of the second paragraph of the Essay referred to. The sentence runs thus:—

"The true use of speech is not so much to express our wants as to conceal them."

This is a sentiment usually attributed to Talleyrand; it has been traced, however, to Charron, *De la Sagesse*.
V. H.

"CORSRAGUEL" (4th S. xi. 57).—Another form of this word—Croceregal—almost suggests its derivation. Scanty notice of this well preserved ruin may be found in the *Statistical Account, sub voce* "Ayrshire," par. "Kirkoswald," and in the *Beauties of Scotland*. Where can one meet with ampler details?
J. MANUEL.

Newcastle-on-Tyne.

THE KILLIGREW FAMILY (4th S. xi. 57).—In *Poems by Mrs. Anne Killigrew*, London, 1686, 4to., occurs the following:—

"On my Aunt, Mrs. A. K., Drown'd under London Bridge in the Queens Barge, Anno 1641. A Poem by Anne Killigrew."

Where is any contemporaneous account of this occurrence to be found?
GEO. C. BOASE.

MOSS ON TOMBSTONES (4th S. x. 411).—If DR. RAMAGE will lay turfs on a moss-covered stone, they will, in a short time, *eat off* every particle of moss, and will leave the stone as fresh and clean as on the day it was hewn. This of course involves the necessity of laying an upright stone flat for a time.

ALBA.

THE METRES OF TENNYSON (4th S. x. 293, 338, 390, 403, 479; xi. 37).—The passage quoted by

H. A. B. (4th S. x. 390), from a review which appeared in the *Examiner* in 1869, suggesting a possible origin to the "movement" of Tennyson's poem, *The Light Brigade*, recalls to memory a speculation of a similar kind, which occurred to me many years ago, and which I do not remember to have heard or seen mentioned.

When *Maud* first made its appearance, in 1855, the garden song, with its peculiar rhythm, struck every ear, and dawned upon this generation as a novelty in metre. But in turning over the pages of Dryden, we find among the songs (often containing rare bits of melody) the following stanza, occurring quite by itself as to its peculiar cadence. It forms part of a fragmentary poem, entitled *Of a Scholar and his Mistress*, &c. and runs thus:—

"Phyllis.

Shall I marry the man I love?
And shall I conclude my pains?
Now bless'd be the Powers above,
I feel the blood bound in my veins;
With a lively leap it began to bound,
And the vapours leave my brains."

If this did not suggest the word-music of the famous lines, beginning with—

"Come into the garden, Maud,"

it may well have done so, for the "motive" is unquestionably the same, whilst any differences in style are such as the lapse of two centuries is alone quite sufficient to account for. J. B. D.

It has several times been asked in "N. & Q.," to whom does Tennyson refer in the stanza, beginning—

"I held it truth with him who sings," &c.?

Your correspondent J. W. W. suggests that the allusion is to Geo. Herbert. This may be so, but I have often thought that our Laureate had read and been struck by the following remark, made by St. Augustine in his *Serm. iii., De Ascens.*:—

"De vitis nostris scalam nobis facimus si vitia ipsa calcamus."

The idea, at all events, is here anticipated by the great Latin father.

Compare Longfellow's "The Ladder of St. Augustine," *Miscellaneous Poems*. NECNE.

BURIALS IN GARDENS (4th S. viii., ix., x., *passim*.)

—Allow me to place on record one more instance of burial in a garden. It is that of the celebrated John Wilkinson, who in his day was called "the Great Iron-master and the Father of the Iron Trade in Staffordshire,"—who built the first iron ship in 1787,* and hit upon the use of dry instead of moist sand in moulding,—who invented the boring of cannon and cylinders from a centre, and the smelting of iron ore with common coal instead of wood,—who erected the first iron furnace in Bilston

parish, and first used the blast engine in the smelting of ore,—who invented the distilling of gas from coal, and when at Lindal, at the commencement of his career, the common box smoothing iron,—who was born in a common market-cart, and at his death was four times buried and three times disinterred,—whose first grave was in his own garden at Castlehead, and his last in the quiet and beautifully simple little church at Lindal-in-Cartmel,—who commenced his career in the humblest of ways at Backbarrow, in Furness, by carrying metal in a melted state in large ladles from the iron furnace there, across the highway, to models he and his father had in an adjoining shed, in order to cast the common flat smoothing iron, and ended his days after fourscore years of toil the sole owner of the great iron-works at Bersham, Brymbo, Bradley, Bilston, Willey Sneds Hill, Wolverhampton, and other places.

J. P. MORRIS.

Liverpool.

EPITAPH AT SONNING, BERKS (4th S. x. 352, 416, 508).—MR. ADDIS says that "nonage" is very good, if only it had ever been used in the sense of "enduring youth." Sir Thomas Browne, in his *Religio Medici*, writes:—

"For we cannot deny the Church of God both in Asia and Africa, if we do not forget the peregrinations of the Apostles, the deaths of the martyrs, the sessions of many, and, even in our reformed judgment, lawful councils, held in those parts in the minority and nonage of ours."—P. 101.

Here the word expresses "youth," and was written at the same period as the epitaph. Also Walker and Maunder give "nonage" as "minority,"—time of life before legal maturity—neither party using the word to mean a "second childishness," by which I believe it is now generally known. The names and ages of the parties on the monuments are quite obliterated. ELLIS RIGHT.

I have just happened upon a version of these lines in the last brochure issued by the Ballad Society (*Ballads from MSS.*, vol. i., part ii., p. 437). I give it *literatim* below, as it varies slightly from the epitaph. It forms the conclusion of an epitaph on one named Gray, probably the William Gray who wrote *New Year's Gifts* to the Lord Protector, Somerset, in 1550 and 1551. (See Ballad Society brochure, 414–425.) In Sloane MS., 1206, leaf 40, it follows the 2nd *New Year's Gift*; and Mr. Furnivall surmises that it was written by Gray himself. This same Gray, doubtless, is referred to in Puttenham's *Arte of English Poesie*, 1589 (ed. Arber, p. 32); and, according to Mr. Furnivall, he was the author of the Ballad on Thomas Lord Cromwell, with the burden, "Syng trolle on away," printed in Percy's *Reliques*. The *Epitaph on Gray* is of some length, showing how he was done to death by the spiteful tongue of his

wicked wife, and denouncing (rather spitefully) the old religion. Here are the verses:—

“Yf Lwst & Lykyng myght be bowght
ffor sylluer or ffor golde,
still to Indever yt wolde be sowght :
what kynges wold then be olde ?

Bwtt all shall pass and ffoulou me,—
this is most *setyn* trwthe,—
bothe hyghe & Lowe, & Ieche degre,
the age and Ieke the youthe.

Yf yow be ffound mett or vn-mett
Agynst the dreedfull ower,
As ye be ffound, so shall the swettar
be *serued with* the sower.

All this is sayd to mend ower harthis,
that shall [it] her or sey,
And then Acordinge to yower partis
to ffoulou dethe *with* me.
ffines.”

It will be seen that the hiatus (ending with *-ge*) is filled up with “lykyng.” On “Indever” of third line, Mr. Furnivall has this note—“? MS. (?) Indever=endure.” On “ffoulou” of fifth line, he has—“? MS. ffoulon, follow : see l. 80” (last line in quotation). “Swettar” (l. 11) is of course a press error.

It is proved by this that the “Epitaph at Sonning, Berks.” is not original. I am inclined to query whether the lines are original even in this epitaph of “one, Gray.” May it not be a still older common-place? We are not told in Mr. ELLIS RIGHT’S query (“N. & Q.,” x. 352) to whom the monument, whereon this epitaph appears, is erected. Will the good people of Sonning, Berks, give us more information? May I advise them to subscribe to the Ballad Society, from the last issue of which they will learn much more about “one, Gray” and his epitaph, than I can possibly condense into a note for “N. & Q.”?

JOHN ADDIS.

THE WORKS OF BURNS (4th S. x. 387, 456; xi. 26.)—MR. J. B. MURDOCH seems to be entirely mistaken in his enumeration of the various editions of Burns’s works. In the preface to the Aldine edition (1839) a very different account is given; and from the tests I have been able to make of its accuracy, this account appears to be the true one. The first edition did not appear in 1790 (in which year none was published), but in 1786, and was not in two volumes, but in one thin octavo of 240 pages, printed at Kilmarnock, by John Wilson. The second edition (the first published by Creech) appeared in 1787, and forms an octavo of 368 pages. In the same year, the volume was printed in London; it bears the words “The Third Edition” on its title-page, but otherwise is identical with the Edinburgh impression. In 1793 came the next edition, in two small octavos, it professing to be “The Second Edition, considerably enlarged;” and in the following year was issued the

last impression published in the poet’s lifetime. With the exception of a few verbal alterations, the volumes are precisely the same as the edition of 1793.

W. B. COOK.

Kelso.

HAMLET (4th S. x. 292; xi. 72.)—If MR. RULE will refer to *this* critical edition of Shakspeare (that published at Cambridge, 1863–66), he will find the reading adopted is “Imperious”; and that this is the reading of the first (imperfect) quarto of 1603, of the quartos of 1604, 1605, 1611, (?), and 1637, and of the third and fourth folios, 1663, 1685. “Imperial” appears in the first and second folios (1623–?). Of course the learned editors (Mr. Clarke, Fellow, and Mr. Wright, Librarian, of Trinity College, Cambridge), in determining which reading is probably genuine, follow the usually adopted canons of tested criticism. Some of MR. RULE’S arguments show how much more likely an ordinary editor would be to improve *imperious* into *imperial*, than to substitute the former if the latter were the original reading. I need hardly add that the editors have in their preface vindicated the high authority of (most of) the early quarto editions of single plays. In the case of *Hamlet*, they state that where the first folio differs from the quartos, it differs for the worse in forty-seven cases, and for the better in twenty cases at most.

A. C.

HAIR GROWING AFTER DEATH (4th S. vi., vii., viii., *passim*.)—After a silence of nearly two years, I venture to give an instance I have just come across in support of the theory that hair *does* grow after death. Suffixed to vol. iv. of Count Montholon’s *History of the Captivity of Napoleon at St. Helena* (Colburn, 1847) is an account of “The Exhumation and Transport of Napoleon’s Remains from St. Helena to France,” and in that account (p. 342–7) is the “Report of the Chief Surgeon of the Frigate ‘Bellepoule,’” Dr. Remi-Jullien Guillard, who says, speaking of the appearance of the corpse when examined by himself, “the integuments . . . of the chin were slightly bluish; they had acquired this tint from the beard, which appeared to have grown after death.” (P. 344.) In vol. iii. p. 220 of the same work Count Montholon states that Noverraz, the Emperor’s chasseur, shaved him the day after he expired. Dr. Guillard’s Report, written, as I think Mr. Dixon will allow, by a man who “understood the common laws of physiology,” certainly strengthens the belief in *post-mortem* growth—a belief which I do not think has been at all weakened by any one of your numerous correspondents.

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

LOFTUS FAMILY (4th S. viii. 82, 155; xi. 18, 66.)—I can add something to the notes sent you by Y. S. M. on the arms of Archbishop Loftus. Some years ago I made a note from Addl. MSS. 4815. Brit. Mus., fol. 101. It relates to the arms of the Archbishop. The volume, as well as I remember, consists of a series of entries of grants and confirmations. I have not been able to verify my quotation, which is as follows:—

“Sable, a chevron engrailed ermine, inter 3 trefoils argent, quartered with, argent a chevron inter 3 double tenters gules, for Chetham his grandmother, and or, a chevron gules inter 3 bugles sable, garnished azure, for his mother Crewkerne. On folio 178, Geronney of 8, a saltire engrailed, inter 4 fleurs de lis counterchanged argent and sable. On the same page, Sable, a chevron engrailed ermine inter 3 trefoils argent.”

At folio 190, these two coats are quartered together; also at 220. Can Y. S. M. connect the pedigree he gives on page 20 with that on page 18?

FITZ RICHARD.

KISSING THE BOOK (4th S. x. 186, 238, 282, 315, 382, 460, 528.)—In the *Scotsman*, of Jan. 3, 1873, T. I., the sole survivor of the officials connected with the old Commissary and Consistorial Court of Scotland, gives some interesting “Reminiscences” of that Court. As to the mode of procedure, he says:—

“The proofs were taken by the Commissaries themselves, and in every case of importance the processes were sent by the macer to each of them, and before judgment was pronounced all the Judges sat, and delivered their several opinions on the case. The dress of the Commissaries was silk gowns, wigs, and bands.

The oath administered by them to the witnesses in Consistorial cases was a very solemn one. The witness had to kneel down on a cushion, lay his right hand on a Bible, which was placed before him, and repeat as follows: ‘I hereby renounce all the blessings contained in this holy book, and may all the curses therein contained be my lot and portion for ever, if I do not tell the truth; and I swear by Almighty God, as I shall answer to God at the great day of judgment, I will tell the truth, the whole truth, and nothing but the truth.’ Upon one occasion a woman was told by the Judge to kneel down before he administered the oath. ‘Do you mean on my bare knees, sir!’ she asked. All present were convulsed with laughter, but the Commissary was equal to the occasion, and replied with quiet dignity, ‘Whichever way you have been accustomed to kneel to God.’”

W. M.

Edinburgh.

WEDDING ANNIVERSARIES (4th S. x. 431; xi. 42.)—The “Diamond Wedding,”—the *Diamantene Hochzeit*,—is the sixtieth anniversary of the wedding-day, and is an event which naturally occurs so seldom that the majority of Germans have probably never even heard of the phrase which is employed to designate it. It has, nevertheless, fallen to the lot of some married couples, happy or otherwise, as the case may be; and among others to Herr Franz Haniel, the well known and

extensive ironfounder and coal proprietor, of Ruhrort, in Rhenish Prussia, who, with his wife, celebrated this event, with great festivity, in or about the year 1867. Herr Haniel died a year or two afterwards, far advanced towards his ninetyeth year; and the widowed companion of this long matrimonial pilgrimage survived her husband yet a short period.

WILLIAM BATES.

Birmingham.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dissertation on St. Paul's Voyage from Cæsarea to Puteoli; and on the Apostle's Shipwreck on the Island Melite. By Wm. Falconer, M.D. Third Edition, with additional Notes by Thomas Falconer. (Williams & Norgate.)

THE words “third edition” are of sufficient quality to save us from making any critical remarks. The present editor has proved that a County Court judgeship leaves a man time for other and serious pursuits. His notes are marked by good sense, and the book is brimful of learning and research. For those who look at the voyage in a purely nautical aspect (and the name of Falconer seems apt to “shipwreck”), perhaps Captain Marryat's testimony was sufficient. Marryat declared that St. Paul acted throughout the voyage as a good sailor and an accomplished officer. He was quite serious in saying so.

Hesiod and Theognis. By the Rev. James Davies. (Blackwood & Sons.)

THIS is one of the pretty, and more useful than pretty, handy volumes of “Ancient Classics for English Readers.” Hesiod has shown that something good could come out of Bœotia; and Mr. Davies has skilfully dealt with the details of the poet's life, and with the aims and quality of his poetry. We think little of what Hesiod affects to say against women,—

“ . . . a pernicious kind, on earth

They dwell, destructive to the race of man;”

he was, at least, well aware of their charming qualities. How exquisitely does he speak of the Graces, as,—

“ . . . beneath the shade

Of their arched brows they steal the sidelong glance
Of sweetness;”

and what a sea-picture is there in the words,—

“ . . . along the deep

With beauteous ankles Amphitrite glides.”

There were two poets named Theognis: little is known of the one, and nothing of the other. Mr. Davies has succeeded in making much that is interesting out of the little. Of the second, who was a tragedy writer, without warmth, we do just know that his friends called him *Chion*, Snow Theognis.

The Quarterly Review. No. 267. January, 1873. (Murray.)

THE *Quarterly* is always eminently “readable,” but the present number is even more so than usual. It has something for every class of readers. The “Letters of the Princess Charlotte” contrast strikingly with those of “Madame de Sévigné.” The “Laws and Customs of Sport,” and the article on the “Exhaustion of the Soil of Great Britain,” will greatly interest others besides country squires. Articles on British Commerce, our Ironclads, and on English Policy in Ireland in the

eighteenth and nineteenth centuries—the latter, regarding the Ministry and Education, are more than merely political articles. There is an able historical paper on “The Two Fredericks” (the great Emperor, and the great King of Prussia); and as purely literary essays, we can only speak approvingly of one on “The Sonnet,” and of a second on the Chaucer Society’s publications. An incident of the Emperor Frederick’s life may not be known. He had, in early days, for tutor a Mussulman of Sicily, who taught him the principles of logic, “principles first framed by Aristotle, and now taught from Arabic writers in lands where Aristotle was forgotten.” It is rarely that a misquotation can be detected in the *Quarterly*; but in the article on “Madame de Sévigné” we have,—

“Age could not weary her, nor custom tire
Her infinite variety;”

but Shakspeare wrote, in *Antony and Cleopatra*,—

“Age cannot *wither* her, nor custom *stale*
Her infinite variety.”

Ballads from Manuscripts. Vol. I., Part II. Edited by Frederick J. Furnivall, M.A. (Printed for the Ballad Society.)

MR. FURNIVALL has here brought to a close the first volume of his *Ballads from Manuscripts*. In this part the ballads are mostly of a personal character, relating, as they do, to Wolsey, Anne Boleyn, Lady Jane Grey, and the Protector Somerset, though they have another claim to attention—their illustration of the condition of England under the reigns of Henry VIII. and his successor. Wynkyn de Worde’s treatise of this *galant* illustrates in like manner the habits of the time. We do not venture to hint that the poems are rather over-illustrated, because, as Mr. Furnivall says, no doubt very truly, “he knows his own business best,” and for the still better reason, that if the book is open to such objection, it is yet one of great interest, and may well invite new subscribers to the Ballad Society.

The Herald and Genealogist. Edited by John Gough Nichols, F.S.A. Part XLII. (Nichols.) In addition to its usual stores of genealogy and pedigrees, this new part contains some articles of more general interest, as, for instance, “Burton—Notes on his Copy of Weever,” “Funeral Monuments,” “Notes on Bedford’s Blazon of Episcopacy,” &c.

ALMANACKS crowd upon us. There is Dr. Hollis’s *Scientific Astronomical Almanack*, for the assistance of amateur astronomers, who, we are glad to hear, are increasing yearly. Next is Mr. Relton’s *Infallible and Instantaneous Mental Almanack*, which has the merit also of being good “for any year in any century of the Christian era.” Thirdly, we have the Rev. Dawson Burns’s *Temperance Guide, Handbook, and Almanack*, without a portrait of Dr. Lees, which portrait is promised on the cover of our copy, but is not to be found within. The *Ledger Almanack* bears the agreeable intimation that it is not sold, but is furnished free of cost by the publisher. Then there is Mr. Letts, with a whole library of almanacks, diaries, and a capital *Analytical Index* book. Lastly, *A New Almanack*, which is according to Old and New Styles, Eastern and Western Churches, and combines the English Civil, the Jewish and the Mohammedan Calenders. To the uninitiated, the most striking piece of news in this almanack is that “A.M. 5634, a perfect year of twelve months, and containing 355 days, will commence September 22nd, 1873, and end on 11th September, 1874.”

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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MASON’S TRACTS. 3 vols. 1815
BOGUE & BENNETT’S HISTORY OF DISSIDENTS. 8vo.
BROOKS’S LIVES OF THE PURITANS. 3 vols. 1813.
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Wanted by *S. R. Townshend Mayer*, Sheenale, Richmond, Surrey.

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Wanted by *W. H. Stevenson*, Drypool House, Hedon Road, Hull.

ANDREWES (Ancelet, late Bishop of Winchester). An Exact Narrative of the Life and Death of. Reprinted, 8vo. Newcastle, 1817.

LIVES OF THE ENGLISH SAINTS. No. 13 (SS. Aelred and Ninian), and

14 (SS. Edmund, Richard, Walthof, and Robert). Toovey, 1845.

ROMNEY’S VIEWS (25), of Ancient Buildings in Chester.

Wanted by *J. F. Streetfield*, 15, Upper Brook Street, London, W.

Notices to Correspondents.

G. F. S. E.—We can hardly think that the solution you offer is the correct one.

S. A. PHILLIPS.—The Judges on their retirement from the Bench are, as a rule, created members of the Privy Council; they then prefix “Rt. Honourable” to their names.

F. ARTHUR.—You had better apply to *Apothecaries’ Hall* or the *Pharmaceutical Society*, where the fullest information can be obtained.

JAYDEE.—A reference to our *Indexes* will show how needless it would be to re-open the subject of “Old Bags.”

W. A. W.—Sorry that you have been anticipated. See p. 82.

J. R. H.—We should recommend you to apply to *Messrs. De La Rue* for the information required. It is quite sufficient if, placing your initials on any future communications, you write your name and address on the fly-leaf.

A correspondent writes that the date on the *Nelson goblet* referred to by CRESCENT, p. 46, should be January 9, 1806.

ERRATUM.—P. 83, col. 1, for “to the younger sons,” read “both younger sons.”

NOTICE.

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.

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

Editorial Communications should be addressed to “The Editor”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, FEBRUARY 8, 1873.

CONTENTS. — N^o 267.

NOTES:—English Phrases and Etymologies, 109—Lord Byron's Address to the Ocean—Field Lore : Carr=Carse, 110—An Old English Ballad—Galoches : a Term for unattached Students—“Cripplish,” 112—“At After”—Taprobane—Non-Interment—Longevity, 113—“Finnamore”—The Omnibus introduced in 1829—Chevy Chace, 114.

QUERIES:—Queries on Præval Antiquities—Family of Moncrieff, 115—Ecclesiastical Inscription—The Premier's “Three Courses”—Macgrath of Mountain Castle—The Beautiful Mary Bellenden—Portrait of Cromwell—Sir John Dicks, 1771—“England Day”—Burns's Works, 116—“Hartam Street”—George Twitty, or Twitley—Cromwell and Archbishop Usher—Cricketing on Horseback—Authors Wanted—Hanna Family—Illustrations to Rogers's Poems, 117—Ancient Dog-Gauge, or Standard, 118.

REPLIES:—The Rev. Rann Kennedy, 118—Kylsobern Barony—Epitaph on Evan Rees in Margam Church, Glamorgan, 121—Moltke, Bismarck, and Wilhelm, 122—“Capitula Magne Carte”—Family Identity—University of Bologna, 123—W. de Lemington and Thomas de Bungay—Regnal Years—The “Broken Line”—“The Counsels of a Friend”—“Sending Home”—The Value and Use of Books—Alexander Pope of Scottish Descent—Hanging in Chains, 124—Sign of “The Three Fishes”—Les Supercheres Littéraires Dévoilées—“Owen”—“From Birkenhead into Hilbree”—Cairngorm Crystals, 125—Skull Superstitions—Actors who have died on the Stage—Major John Wade—Bust of Nell Gwyn, 126—Sir Thomas Stanley—“Horsel,” 127.

Notes on Books, &c.

Notes.

ENGLISH PHRASES AND ETYMOLOGIES.

1. “Manner,” in “all manner of men” (O.E. “all mannere men”), replaced O.E. *kin* in *alles kinnes, alskins, alkin*, &c. The *kin* originally being a suffix, as in *man-kin-d*. (See my *Historical Accidence*, under the suffix—*kind*.)

2. The Norse prefix *tor-* (Goth. *tus-*, Gr. *δυσ-*, Sansk. *du-*) is used as an independent word (in the Old English Northern dialect) = hard, difficult: “*þat were to tor for to telle*” (*Sir Gawaine and the Green Knight*).

3. The prefix *for-*, in O.E. *for-don*, to ruin, destroy, has become a separate word in “done for.”

4. “Dislike” is comparatively a modern hybrid form. In *King Lear* the correct form, “mislike,” is used.

5. “Foolish.” In the *Ayenbite of Inwyrt*, A.D. 1340, *foleant* = foolish; and *folliche* = foolishly. In *The Knight de la Tour Laundry*, *foljus, foleous* = foolish. The hybrid *foolish* is comparatively late, like *rubbish*.

6. “Braggart.” The Old English form is *braggar* or *bragger*. It has conformed to forms in -ard: Cf. Schollard (Whitlock).

7. In the Early English translation of *La Tour Laundry* -double is used, as in Norman-French, for

the suffix -fold—“a hundred-double”=a hundred-fold. (In *La Tour Laundry*, “fer dayes” occurs for “forth dayes” = late in the day. *Rampe* = a romp, “a woman that dede ansuere her husbonde afore straungeres like a *rampe*.”)

8. “Everywhere.” Arguing from *somewhere* we look upon “everywhere” as *every + where*. This is wrong. In the thirteenth century it is *ever + ihwer* (*ihwer + gehwer*).

Nowhere = *ne + owhere*; *ne* is a negative particle, as in *none, neither*; *owhere*, or *ouhwere* = O.E. *ihwer* (*ā* = ever, as in *āwihht, aught, a-whit*). *Aywhere* (anywhere), O.E. *æghwær*.

9. O.E. *ahwa* = anyone; *ahwæt* = anything. Under the influence of this *hwæt* (what) becomes used as a substantive in the thirteenth century. In *St. Katherine* (A.D. 1210–20) we find *anhwat* = one thing, something. In the *Ormulum* we have *manig hwat*; *Ancren Riwle* has *litttle hwat*; *much hwat* (*Sir Gawaine and the Green Knight*), *litttle hwat* (Spenser). There is some influence, perhaps, of *wright* in this use of *what*.

10. “As one that” = as *he* that, as *she* that (fourteenth century).

As *man* that (*ib*).

As *þe* þet = as *he* that (thirteenth century).

As *þeo* þet = as *she* that

As *þing* þat } = as *one* that

As *a* wht þat }

11. *Men* in Chaucer is mostly used as an indefinite pronoun corresponding to the Southern *me*. Chaucer treats it as a singular form; and it is doubtless merely another form of *man* = one.

In the West Midland copy of *St. Katherine* (Titus MS.) *me* (very common in the Bodleian and Royal MSS.) never occurs, being always replaced by *men* or *man*.

There is a curious corruption in the Titus MS.: *al tom* = quite empty, for *acome*, or *acomen* (= *ofcomen*) = overcome, of the Bodleian and Royal MSS.

12. The O.E. *oð ðæt* (eleventh century) = *aðet* (12th and 13th centuries) = *til ðet* (thirteenth century) = *to that* (fourteenth century) = *al-hwat* (fourteenth century, *Ayenbite of Inwyrt*).

13. *Geond al* (thirteenth century) = *over all* (fourteenth century).

14. Hampole's derivation of *world* is from *wer* = worse, and *eld*, age:—

“*Swa es þe world ilk day apayrand:*

For þe world til þe endearde fast drawes,

þarfor þe world þat clerkes sees þus helde,

Es als mykel to say als þe wer elde.”

Pricke of Conscience, p. 41.

Spenser gives the same etymology from *war* and *eld*. The proverb, “the weaker goes to the wall,” may be traced back to the old expression, “the weaker has the *war*,” i.e., the *worse*. R. M.

LORD BYRON'S ADDRESS TO THE OCEAN.

"And dashest him again to earth :—there let him lay."
Childe Harold, cant. iv. 230.

A controversy has been recently revived in the *Times*, respecting the meaning and grammar of this much disputed passage, and modes of interpretation have been propounded, which, whether correct or not, completely change the ordinarily received ideas on the subject.

With these interpretations I am not now concerned. Every reader will judge for himself, and adopt or reject according to his judgment or taste, for the latter has quite as much to do with the matter as the former. I merely wish to call attention to the extremely loose notions which appear to exist as to the nature of transitive and intransitive verbs. "There let him lay" has generally been considered a cockney colloquialism of the noble lord. To obviate this, one correspondent suggests the alteration "there let him pray." Mr. Murray makes *lay* into a verb transitive, and runs on into the next stanza :—

—"there let him lay

The armaments which thunder-strike the walls," &c.
 which interpretation is scouted by others.

The strangest idea is one broached by a correspondent with the initials M. C., who thus writes :

"May I suggest that *lie* and *lay*, though conveniently used as intransitive and transitive, are identical in origin, were for a long time used indifferently, and are still so used in the common speech of many counties?"

The writer seems to have some hazy notion of a connexion between *lie* and *lay*, and of a difference of meaning; but in what it consists, and how it came about, he seems not to have the faintest conception. If the two words were identical in origin, and used indiscriminately, it is not easy to see how any difference could ever have arisen. The true history of these words throws considerable light on the formation and adaptation of the Teutonic speech in its various dialects. The two forms are found in all the cognate languages. German, *liegen*, *legen*; Anglo-Saxon, *licgan*, *leagan*; Swedish, *ligga*, *lugga*; Danish, *ligge*, *lægge*; Hollandish, *liggen*, *leggen*.

In the living languages, subjected to the wear and tear of fifteen hundred or two thousand years, we cannot expect to find the original forms preserved without corruption.

It is fortunate that we possess in the Mæso-Gothic remains—the Sanskrit, so to speak, of the Teutonic race—illustrations of the language in course of formation. Here, the whole process is presented to our view. The intransitive verbs are the radical forms, such as *ligan*, to lie; *sitan*, to sit; *reisan*, to rise; with many others. These are all of the strong conjugational form, marking their preterites by a change of vowel, *lag*, *sat*, *rais*, &c. By adding the syllable *jan* or *yan* to these preterites, another verb is formed, with a transitive signifi-

tion: from *ligan*, to lie; *lagjan*, to lay; from *sitan*, to sit; *satjan*, to set; and so on. If we go back far enough in our own tongue, or in the High German, we find these forms, identical with those preserved in the Gothic. There is therefore a radical grammatical difference between *lie* and *lay*.

But M. C. is not content to rest here. He proceeds in these audacious terms :—

"Byron, thank God, cared nought for grammar. Grammarians striving to better language by fixed rules, do their worst to kill it. Is English to become a dead language? If Byron, like the excellent Lindley, had written very correctly, he would not have been England's second poet. Cataract and canal are irconcilable!"

I am considered by Lord Lyttelton somewhat of a heretic for defending Edmund Burke's freedom from grammatical trammels, but what must be thought of the writer who can deliberately thank God for Byron's bad grammar? One is reminded of Jack Cade :—

"Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school. Thou hast men about thee that usually talk of a noun and a verb; and such abominable words as no Christian can endure to hear."

If Lord Byron's fame rested on no better foundation than his caring nought for grammar, it would be very short-lived. Happily, his genius needs no such foolish apologies. He lives not because of his defects, but of his excellencies, and not the least for his grand simplicity and power of expression. Intelligibility and grammar are, or ought to be, convertible terms. J. A. PICTON.

FIELD LORE: CARR = CARSE.

I have given this name to a paper pleading for the preservation of the old field-names of the Northern Counties, for what they tell us of the past, and what they may teach in times to come, if they survive the changes of ownership, and arrangement for new modes of tillage, by which they are being wasted, where names of present significance are too often given. It is only in districts where there are few changes that names of such antiquity are preserved; they are each mostly descriptive of the spot, long before the time of enclosures, or of title-deeds, unrecorded except in the old parish book of rating, where it is seen that each small possession has descended from time immemorial, in the same family; and that serves all legal purposes.

In local papers, field-names, including *car*, are often mentioned, and in our own, and near parishes; but as all glossarists agree that *carr* is A.S. for a rock, and Bosworth has no other meaning, I could find nothing to account for its belonging always to low-lying lands, often near rivers, till the light broke in when I discovered that *kær* is Danish, a pool. *Cardale* here is a long hollow, with a pool in the middle. *Carmoor* is a wide flat waste. Some

have *car* as a prefix, some as a post-fix; but the simple word and its meaning have utterly faded out of use and memory in Cumberland, though it occurs in descriptions of ancient parish boundaries in Burn and Nicolson: as "The Karrs-mouth," where Powbeck falls into Wampool; and "Carr-syke," in Wetheral parish. Seeing that some fields were to be let, near Carlisle, named "Old Carrs," I asked a friend to visit them, and let me know if they were rocky fields; the answer was they are quite the reverse—old meadows lying low by a river. Few of these names appear on maps, however, for they must have been swampy spots, without habitations or utility till a late period. In the low level of West Cumberland, and near the Solway, they are oftener seen, and were, no doubt, places of greater extent. In Yorkshire and Northumberland *carr* seems to be still in use as a *pool*; but even that most remarkable and extensive Potterie Carr, celebrated by Southey in *The Doctor*, does not appear in maps. His description is most lively of the sort of ground formerly named *carr*, of the changes it may undergo; and he concludes by congratulating the reader that he has "not gone back to the ages when hyænas prowled over what is now Doncaster raceground, and great lizards took their pleasure in Potterie Carr. In Brockett's Glossary *carr* is said to be 'a pool, bog, flat marsh'; but the derivation of the word remains to be discovered." I see Batley Carr, and Sheeps' Car, and Harlow Car, where there are bath-springs, I believe, all in a Harrogate paper; and Hay Carr near Lancaster.

In the Lowlands of Scotland many names of places include *car*. I see it once as Carr in a list of pastoral names in Ross-shire, but there are numerous *corries* in the Highlands, and Celtic forms of the word. There is one Scottish term on which this old northern word throws a strong light—"Carse." In Ogilvie's *Imperial Dictionary* I find,—"Derivation uncertain. In Scotland, low and fertile land, generally that which is adjacent to a river. The term is often used to denote the whole of a valley that is watered by a river, as the Carse of Stirling, the Carse of Gowrie. Carse is sometimes used as an adjective."

This is what the newest Scottish dictionary says of those remarkable places which have of late yielded up such curious remains to the archaeologist. In Wilson's *Prehistoric Annals of Scotland* we are told that, "In the Carse of Falkirk a complete boat was dug up at a depth of five fathoms, not far from the town, and therefore remote from any navigable river. Among the remains of the same Carse in the Museum of Edinburgh is a canoe, found in making the Union Canal at a depth of twenty feet in the alluvial soil." "In the Carselands of which Blair Drummond Moss forms a part, was found, a mile distant from the river, the skeleton of a whale,

with a lance or harpoon of deer's horn beside it."* Sir Charles Lyell speaks of things found in the Carse of Gowrie; and that to some of the hillocks rising above the alluvial lands in the estuary of the Tay the name *Inch*, Celtic for island, has been given, which is significant of the antiquity of the name of the tract.†

An extract from Molbech's *Danish and Icelandic Dictionary* is like a description of places we know:

"Kær, Dan. (Isl. Kiorr), swamp, moss, stagnant water. (A primitive Northern word, applied usually to a deep soil where the accumulation of water is great.)

Kærager, a field which lies by a swamp. (*Sump*, Dan. and Cumb.)

Kærmosse, a strip of peat-moss which is formed on low lands bordering what has in former times been a lake, gulf, or bay of the sea, and is formed of some species of grasses, rushes, and other growths of mosses. (*Siv*, Dan. and Cumb., a rush.)"

The identity of our old *Carrs* with the *Carses* (the sound of the latter intensified by Scottish pronunciation) seems to me complete. If there be rashness in expressing this opinion, formed solely from observation, analogy, and inference, it is better than allowing evidence to waste which may become of more value. But the obscurity which has gathered over the origin of the word, especially in Scotland, seems to point backward to a pre-historic time, while these low levels, in some cases, were upheaved from the sea's depths, as seems to be believed of the Scottish *Carses*; and while others were a series of pools and marshes, which in the course of ages have been filled up by the subsidence brought down from the higher and rocky lands; the fell-becks rattling off the angles of rocks, and bearing them on as sand to mingle with the peaty fibre and softer mud of rivers in flood, and depositing them alike on the *carrs* of our vales and on the Scottish *carses*, to fill up, to fertilize, and to beautify.

There is one remarkable similarity in the uses to which the more considerable English *carrs* have been turned in later times, doubtless from their beautiful level and circular form. Doncaster racecourse, the Car-holme at Lincoln, on which I read this year that "the races would take place as usual," and Altcar, the Liverpool course, are of one family, and no doubt there are many branches not so famous. Mr. Sullivan says *corrah* is Celtic for a marsh, and connects it with the Curragh of Kildare, which seems to be an Irish cousin.

It would be interesting to hear how far this name *car* prevails southward. It is all over the Northern Counties. M.

[Cuirreach, in Irish, is said by Joyce to mean both "morass" and "racecourse." The Curragh of

* To save space, much may be found of great interest relating to places where treasure and relics have been found, the names of which include *car*, in Wilson's *Prehistoric Annals*.

† *Antiquity of Man*.

Kildare has been used for racing from a very remote period; but the place may have been previously covered by a lake. Curraghmore = the Great Morass, is the name of thirty Irish townlands; Currahaha = the Marsh of the Beeches. Joyce says there are more than thirty places in Munster called by the diminutive term Curraheen = Little Marsh; and that the name sometimes assumes the form of Currin, or Curreen. Then, we have Curraghboy = Yellow Marsh; Curraghglass = Green Marsh; Curraghduff = Black Marsh; Curraghnearle = the Earl's Marsh; Curraghbeg = the Little Marsh; and Curraghnapaun = the Marsh of the Little Hills. On this subject our correspondent may consult, with advantage, Joyce's *Names of Irish Places*. Those anglers who have frequented Lough Curraun, near Ballinskellig's Bay, know why Lough Leane is often called by the former name.]

AN OLD ENGLISH BALLAD.

"N. & Q." has been the means of preserving many an old English ditty from oblivion. Whether the following is worthy of being embalmed in its pages the learned editor must judge. I took it down *verbatim* from the recitation of an old woman, now in her eighty-second year, who learnt it in her childhood from her father, a labourer from the neighbourhood of Yeovil:—

"THE THIEF OUTWITTED."

Oh! 'tis I that will sing you a song,
A song of merry intent;
'Tis about a silly old man
That was going to pay his rent.

And as he was riding along,
Along and alone in a lane,
A gentleman-thief overtook him,
And said, 'Well overtaken, old man!'

'You're well overtaken, old man,
You're well overtaken by me.'
'Nay, further go,' said the old man;
'I'm not for thy company.'

'For as I'm a silly old man,
I rent a small piece of ground,
And I'm going to pay my rent,
And it comes to just fifty pound.'

'Oh! suppose some thief should rob thee,
The thief unto him did say,
'And take thy money from thee,
As thou rid'st on the highway.'

'Oh! he that hath that intent,
He shall but poorly speed,
For all the money I have,
In my old saddle 'tis hid.'

So the gentleman-thief rode before him,
And bade the old man to stand;
He threw the saddle over the hedge,
And said, 'Fetch it if thou wilt have any.'

The thief was so eager of money,
He thought to fill his bags;
He pulled out an old rusty sword,
And he chopped the old saddle to rags.

The old man being crafty and nimble,
As in this world there be many,
He mounted the thief's horse astride,
He needs no bidding to ride.

'Oh! stay, thou silly old man,
And a part of my gold thou shalt have.'
'No, further go!' said the old man,
'For I've set a good trick on a knave.'

'You may take my silly old mare,
Her shoes and all her faults;
You must get ten men to 'praise her,
For she's dear enough in five groats.'

When he came to the landlord's house,
He spake with a merry intent,
Saying, 'Landlord, provide me a room,
For I'm come to pay my rent;

For as I have chopped horses with one,
I think I have something to boot;
For, by my truth,' said the old man,
'He had got the wrong bull by the foot.'

So they took the thief's portmanteau,
And spread it all on the ground,
And they told out five hundred in silver,
And another five hundred in gold.

'Oh! suppose some thief should rob thee,'
The landlord unto him did say,
'And take thy money all from thee
As thou rid'st back the same way.'

'It's not the same thief that can rob me,
Nor no man do I fear;
There's nothing disturbs my noddle
So much as my silly old mare.'

He rode up to his old mare,
To see how she looked very big,
He loosed her from the hedge,
And said, 'Follow me home, old Tib.'

Oh! when that he came home,
His daughter, she looked like a duchess,
And his old woman capered for joy,
And danced him a gig on her crutches."

It is evident that some of the stanzas, especially the seventh and the ninth, are imperfect, or incorrectly rendered. Perhaps some reader of "N. & Q." may be able to set them right. E. McC. Guernsey.

GALOCHES: A TERM FOR UNATTACHED STUDENTS.—It would appear from Cotgrave's *French Dictionary* that the idea of admitting unattached students to the universities is not a new one. In former times they were termed "Galoches" or "Galliches" (the word being spelt with one or two *els* indifferently). The following are the quotations explaining the words:—

"*Galoches, f*: A wooden Shooe, or Patten, made all of a piece, without any latchet, or tie of leather, and worn by the poor Clowne in winter."

"*Galliches, m*: Schollers in Universities, admitted of no Colledge, but lying in the Towne, and being at liberty to resort unto what (publike) readers, or lectures they please: termed thus, because, in passing in the streets, they commonly weare galloches."

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

"CRIPPLISH."—An old woman said to me in reference to her lower limbs, "I still feel rather crippled." I believe she was Warwickshire.

HYDE CLARKE.

"AT AFTER."—This and *at afterwards* are common modes of expression among the peasantry of the Midland Counties; but I have never met with them in print till to-day. In Lingard's *History of England*, vol. vii. p. 196, note i., 12mo., 1855, I read:—

"The pillage the Turks have done upon the coast is most insufferable; and to have our subjects ravished from us, and *at after* (italics mine) to be from Rochelle driven overland in chains to Marseilles, all this under the sun, is most infamous usage in a Christian king."—*Stratford Papers*, ii. 25; also i. 68.

Surely this is a solecism utterly anomalous and indefensible.

EDMUND TEW, M.A.

TAPROBANE.—Gibbon, *Decline and Fall of the Roman Empire*, cap. 24 (Smith's ed. 1854, vol. iii. p. 180), mentions the sending of ambassadors from Ceylon to Constantius, and in a note says,—

"This island manifests how imperfectly the seas and lands to the east of Cape Comorin were known to the Romans. 1. Under the reign of Claudius a freedman, who farmed the customs of the Red Sea, was accidentally driven by the winds upon this strange and undiscovered coast; and the king of Ceylon, who heard, for the first time, of the power and justice of Rome, was persuaded to send an embassy to the emperor (Pliny, *Hist. Nat.* vi. 24). 2. The geographers, and even Ptolemy, have magnified, above fifteen times, the real size of this new world," &c.

Now, Ceylon was not quite new to the Romans under Claudius, and although Strabo (about 30 B.C.) says it is not less than Britain (ii. 5, 32) and its length 8,000 stadia in the direction of Ethiopia (xv. i. 15), and that it is seven days' sail from the south of India, yet there are signs that shortly after his time the Romans had at least a considerable trade with the island. And although Ptolemy (about 150 A.D.) gives it a length of over 1,000 miles, and a breadth of over 700 (i. 14, 9, &c.), he yet, as Mr. Vaux has pointed out (Smith's *D. of Gr. and R. Geog. s. v.*), "places under the Malea M. (Adam's Peak) his *ἑλεφάντων νομὰς* in the exact position in which they were, till lately, most abundant (vii. 4, 8)"; and indeed, the extent and accuracy of his information is, says Sir E. Tennent, "so surprising that it has given rise to surmises as to the sources whence it could possibly be derived"; it was probably not far short of that of Marco Polo, who visited Ceylon near the end of the thirteenth century (v. *Le Livre de Marco Polo*, ed. Panthier, Paris, 1865, p. 582-3), who says,—

"Seilan dure bien deux mille quatre cens milles. Mais anciennement estoit greigneur, car elle deroit bien environ trois mille (milles), selon ce que les bons mariniers dient de celle mer. Mais le vent de tramontaine y vente si fort qu'il fait aler une grant partie de cette soubz aigue. Et celle est l'achoisson pourquoi elle n'est si grant comme elle fut jadis."

Soon after the discovery of Hippalus, fears were entertained at Rome "lest the empire should be drained of its specie to maintain the commerce

with India, silver to the value of nearly a million and a half sterling being required to pay for the spices, gems, pearls, and silks imported through Egypt. An extensive acquaintance was now acquired with the sea-coast of India." (Sir E. Tennent's *Ceylon*, ii. 554.)

No proof, however, of the presence of Romans in the island had been discovered until quite recently, when Mr. Place found 1,800 Roman copper coins, chiefly of the fourth century, at Batticaloa, on the east coast (*Standard*, May 28th, 1872), and as, before the end of the fifth century, Rome had extensive dealings with Ceylon, which had become the emporium of the vast trade carried on between Africa, China, and India, further evidence of the presence of Romans in the island may yet be looked for.

FRANCIS J. LEACHMAN, M.A.

20, Compton Terrace.

NON-INTERMENT.—The following curious case of non-interment for a long term of years may be worth recording. David Dix Dunham, formerly a soldier, afterwards a small farmer, resided in Three Shire House, so called in consequence of the three counties of Huntingdon, Bedford, and Northampton meeting there. A stone formerly stood at the spot; the base or socket now only is left. In 1836 Dunham lost his wife, at the age of sixty. He was desirous of having her buried in his parish church of Hargrave, in the last-named county. The Rector did not permit this. Being a man of warm temper, Dunham declared that she should not then be buried at all. And he kept his word, and placed her in her coffin in an outhouse. Seven years after this his daughter died also, aged twenty-seven. He placed her beside her mother. At length, in 1861, at the good old age of eighty-five, he died himself. The son, as eccentric as his father, was persuaded to have the three buried together. This was done in the churchyard of the adjoining parish of Covington, in one grave. The son, and his wife, are now both lying beside them; his wife having preceded him three years. A single recumbent stone records "their names and years," with this inscription, "Shall not the God of all do right?"

T. P. F.

LONGEVITY.—The following cutting from the *Times* deserves a place in "N. & Q.," whether true or not.

A SOUTH AMERICAN PATRIARCH.—The *Anglo-Brazilian Times* of the 4th of December, is responsible for the following statement:—"A case of extreme old age is reported by one of the census takers of Cape Frio, in the province of Rio Janeiro. The name of the Cape Frio Methuselah is José Martins Coutinho, born at Saquarema on the 20th of May, 1694, and therefore over 178 years old at this time. He is still in possession of the mental faculties, and his only bodily ailment is stiffness of the leg joints. In his youth, Coutinho fought as a soldier

in Pernambuco against the Dutch, and remembers the most notable facts of the reigns of Dom John V., Dom José, and Donna Maria I. The testimony to the extraordinary age of Coutinho is strengthened by the fact that he has had 42 children by six wives, and that he can count 123 grandchildren, 86 great-grandchildren, 23 great-great-grandchildren, and 20 children of the last."

G. L. BLENKINSOPP.

"FINNAMORE."—Burke's *General Armoury* for 1860 has the following:—

"Finnamore, Whetham, co. Wilts, traced to year 1300. The heiress, Mary, married Michael Erule, of Bourton, High Sheriff of Wilts, 22 Eliz., and had a son, Sir John Erule, of Whetham, Knt."

I am anxious to learn if there is any pedigree of Finnamore. Arms of Finnamore, erm. 2, chev. gules.

Burke ascribes to Finmore, or Fynmore, "ar., three mullets vert; crest, a unicorn sejant, resting the dexter paw on a tree ppr." I have not yet succeeded in finding any branch of the family with such, the former being always borne, viz., Erm. two, chev. gules. I have for several years been engaged in making notes of the various orthographies of the name, and was very much surprised a short time since to receive a communication from a correspondent of "N. & Q.," who had traced the name of *Phillimore* to *Phinimore*, in the parish register of Cam, co. Gloucester, date 1663: the churchwarden was Danyell Phillimore, or Daniel Phinimore. In Foxe's *Book of Martyrs* the name of Henry Finmore, or Filmer, occurs. He was churchwarden of Windsor, and was tried 27th July, 1543, with Marbeck, Person, and Testwood. It would, therefore, appear that the names Filmer, Phillimore, and Fynmore, have a common origin from Finmore, the latter being the name of my ancestor.

R. J. FYNMORE.

Sandgate, Kent.

THE OMNIBUS INTRODUCED IN 1829.—The western wing of the General Post Office, in St. Martin's-le-Grand is just now arriving at its completion. It is more than half a century since the eastern wing was commenced; and, after having been several years in building, it was first opened for business on the 23rd September, 1829. It was in that year that I was first in Paris, and it was in Paris that I first saw those public vehicles plying for traffic which are now known by the generic name of omnibus. They were then all drawn by three horses abreast. I am reminded of this by chancing to glance at the following passages of an account of the first day's "business" at the New General Post Office:—

"In the course of the morning four vehicles were stationed at the back of the Post Office, built after the manner of the omnibus, a new oblong *vis-à-vis* stage-coach, built on a plan lately imported from Paris. In these, which the Post Office name Accelerators, the letter-carriers having to deliver letters at the west and north-western parts of the metropolis, took their seats about

half-past eight o'clock, two of the carriages proceeding up the Strand, and the other two up Holborn. There were about fourteen letter-carriers in each."

The name omnibus was given to the first public carriages of the kind started in Paris, and eventually became the general name in this country. But I remember also that in Paris, in 1829, a rival set of similar carriages was named *Les Favorites*. This name also was copied in London, and our own Favorites, plying to Islington and its vicinity in the North, continue to the present day a very prosperous set of this stage-carriage. J. G. N.

CHEVY CHACE.—I may perhaps be able in this note to throw some light on a doubtful line in what is known as the modern version of the ballad of "Chevy Chace." In Percy's *Reliques* (ed. Washbourne, 1857, vol. i. p. 276), the line reads—

"Like Lyons wood, they layd on lode."

In Prof. Child's *English and Scottish Ballads*, London, 1861, vol. vii. p. 48), we have—

"Like lions mov'd they laid on load."

In the *Percy Folio MS.* (vol. ii. p. 11), the line reads—

"like Lyons moods they Layd on Lode."

Mr. Maidment, in his *Scottish Ballads and Songs* (Edin. 1868, vol. i. p. 90), prints it—

"Like Lions mov'd, they fear'd no Lord."

The line is printed in Herd's *Ancient and Modern Scottish Songs* (Glasgow, 1869, vol. i. p. 58), thus—

"Like Lyons wood, they layd on load."

To several of the foregoing, foot-notes in elucidation are appended, which should be referred to, as they are omitted here to economize space.

The phrase, "laid on load," appears to have been not uncommon with our old writers, as I shall now point out. In George Gascoigne's *Poetical Works* (Roxburghe Library, vol. i. p. 488), we have—

"If I commaund, shee layes on loade,

With lips, with teeth, with tongue and all."

Again, in Greene's *Quip for an Upstart Courtier*, 1592 (Mr. Collier's reprint, p. 14)—

"Nor were these plaine breeches weaponlesse, for they had a good sower bat, with a pike in the end, able to laie on load inough if the hart were answerable to the weapon," &c.

In Taylor the Water Poet's *Works*, 1630 (Spenser Society's reprint, p. 513) we read—

"The Poet at the Lawyer layes on loads,

Of *Dactiles*, *Spondees*, *Annagrams*, and *Oades*."

Although the earliest existing edition was not printed until 1662, *Grim, the Collier of Croydon*, clearly belongs to a much earlier period, probably anterior to 1600. In this play (Dodsley's *O. P.*, ed. 1825, vol. xi. p. 237) we have—

"Collier, I will lay on load, and when it is done, let who will take it off again."

Of the word "wood" (meaning *mad, furious*),

it is of common occurrence in the writings of our old poets. One example from Chaucer will suffice. In *The Knightes Tale* we have—

“The statue of Mars upon a carte stroud
Armed, and loked grym as he were wood.”

It is also used in this sense by Spenser and Shakspeare, as well as by Henryson and Dunbar.

I have little doubt that the line as printed in the *Reliques*, 1857, and in Herd's *Ancient and Modern Scottish Songs*, 1869, is the right reading.

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.]

QUERIES ON PRIMÆVAL ANTIQUITIES.

Having been reading lately Mr. Thoms's very able translation of *The Primeval Antiquities* of lately become acquainted, I own I am a little *Denmark*, by Worsaae, with which I have only disappointed with the contents of the book, for the following reasons. I expected to have found in Worsaae an elaborate account of the possible discovery of bronze. The copper contained in bronze is easily accounted for; because, at that time, it was found everywhere; but who ever imagined that mixing one-tenth of tin with the copper would produce, from two very soft metals, one almost as hard as steel? How did this happen? and where? It could hardly have been in Egypt, because there is no tin there; and we know from the hieroglyphics that the Egyptians imported tin by means of a maritime people supposed to be Phœnicians, and with the tin thus imported they made bronze. I think Worsaae should have gone fully into this matter, and told us where tin was found in those days. I believe it is never found in a metallic state. There was tin in Spain; but nowhere else except there, and (in great quantities) in Cornwall. We know perfectly that the Phœnicians came here to fetch the British tin, which was smelted in blocks, adapted for being carried on a horse's back, or at the bottom of a boat. Worsaae omits all these curious inquiries, and jumps at once to his belief that a people came to Denmark very thoroughly acquainted with the manufacture of bronze, with its uses, and even with a large amount of ornamentation—showing that they must have known all about it for centuries and centuries. Worsaae would lead one to infer that these bronze people drove out, or destroyed, the people who used stone weapons and implements. My next point of objection is this: Worsaae talks about the stone weapons, describes their form and their uses (by the way, it may be noticed that the form of these stone axes is exactly the same as those used by the Americans and Canadians in their attacks

upon their mighty forests), but, except incidentally, when he speaks of their being made of granite (which I do not believe) or flint (which I do), he never says where they found the flints. In this neighbourhood (Torquay) they had to go three miles at least to fetch those adapted for the purposes of tools. He talks of horn-stone in Ireland. Where is it found? and is it to be found in Denmark at all? I think these questions are of great importance, and, if properly inquired into, would throw great light upon the early inhabitants of this country and its peoples.

But I now come to a larger question.

In the case of the cairns and rude stone monuments of various kinds and sizes, Worsaae rarely says, as far as I see, of what stone they were constructed. He remarks, indeed, that the under side of the cap-stones, and the inner side of the wall-stones, are invariably smooth, while the out-sides are left in their native roughness; and in one place he mentions that the people who erected these were of the stone period, and had learnt how to split these enormous blocks of granite. Again, he never distinctly says whether other stones than granite were employed; nor where, and in what condition, were these blocks discovered; nor whether they are now found in Denmark. If these granite blocks were brought down in the ordinary course (by glaciers), the under surface was generally ground smooth; but I apprehend there is no such high ground nor such incident in Denmark to account for them. Where, then, were they found by these early people, and what were these blocks?

Again, though Worsaae suggests that these people came from the East, he nowhere says how they got there, nor how they could have achieved such a journey.

All these points appear to me to be objects of such natural inquiry, that I wonder they have escaped the notice of so intelligent a man as the author. Possibly his other works, to which Worsaae refers, may give some explanations; if such should be the case, I should be glad to be referred to them.

WILLIAM TITE.

Torquay.

P.S.—Since writing this letter, I have read an account of the Exhibition of Bronze Implements, at the Society of Antiquaries, which, unfortunately, I have not had an opportunity of seeing; nor was I able to hear Mr. Evans's lecture on them, which probably throws light upon some of the preceding queries.

FAMILY OF MONCRIEFF.—Being at present engaged in collecting materials for a privately printed record of the family of Moncrieff, I shall feel greatly obliged to any of your readers for information not to be found in the published works of

Scotch genealogists, more particularly with reference to the English and French Moncreiffs. Communications to be addressed to "E. N., care of Messrs. Constable, No. 11, Thistle Street, Edinburgh."

E. N.

ECCLESIASTICAL INSCRIPTION.—Over a mysterious recess, not unlike an aumbry, in the old castle of Balvaird, on the confines of the counties of Perth and Fife, are five old English characters, of which the first three are evidently I. H. S., while the two others appear to be M. A. What do they stand for?

E. N.

THE PREMIER'S "THREE COURSES."—In Hood's *Comic Annual* for 1873, in a trifle on the "Curiosities of Literature," I find an allusion to the fragments of a dinner service which had belonged to Mr. Gladstone, and "originally comprised *three courses*." In *Punch*, and elsewhere, we constantly meet with similar allusions; but the joke is by no means a new one, for in a local magazine, called *Oswald's Well*, which was published in Oswestry in 1847, Mr. Shirley Brooks, in commencing a sketch of the "Museum Club Dinner to Leigh Hunt," says:—"In reference to this question, Sir, I found that *three courses* were open to me." Mr. Brooks explains that Sir Robert Peel was the orator using the words, and Mr. Shaw Lefevre the "Sir" addressed. Who was the first Premier on whom the joke was fixed, and what was its origin?

A. R.

Croeswylan, Oswestry.

MACGRATH OF MOUNTAIN CASTLE AND LLEADIG CASTLE, CO. WATERFORD.—I should feel obliged if you would give me a description of the arms of this family.

Clonmel.

CAPPA.

THE BEAUTIFUL MARY BELLENDEN.—The death of this celebrated ornament of the English Court in the last century, is thus laconically announced in the *Gentleman's Magazine* for 1736:—

"Dec. 18. Mrs. Mary Campbell, Housekeeper at Somerset House, wife to John Campbell of Mammore, Esq., a Scots Member."

It is matter of history that George II., when Prince of Wales, cast a longing eye on the young Court beauty, and that she (to use John Wilson Croker's words) "rejected the royal but not very delicate advances." She was indeed at the very time engaged, if not actually married, to the above-named (Colonel) John Campbell, who in 1761 became fourth Duke of Argyll; but the announcement of her marriage, and that of her equally beautiful friend, Molly Lepel, with Lord Hervey, was post-dated, in order that the Queen, to whom both were ladies in waiting, might not take offence. She was married in 1720, and her husband, who survived her thirty-four years, cherished her memory so fervently that he never married again. Her eldest son, ultimately the fifth Duke, was

connected, by his acquired property, with Sundridge in Kent, and was called up to the House of Peers in his father's lifetime as Baron Sundridge, and by this latter title is it that the Dukes of Argyll sit in the Upper House. And it may not be out of place to mention that the famous sculptress, Anne Seymour Damer, was a granddaughter of Mary Bellenden, and that a bust of the latter's daughter, the sculptress's mother, still adorns Sundridge Church. I end this "note" with a "query." Where was Mary Bellenden (or rather Mary Campbell) buried? She was, as we have seen, at the time of her death, housekeeper at Somerset House. There is a thin 8vo. tract of eighteen pages, compiled, I believe, by the late John Southerden Burn, comprising lists of the marriages and baptisms in, and burials in the vault under, Somerset House Chapel. Her name is not in this Burial List, and one of her descendants informs me that, as far as he has been able to gather, the place of her interment is not known.

HENRY CAMPKIN, F.S.A.

PORTRAIT OF CROMWELL.—In the last volume of *All the Year Round*, page 60, is the following notice:—

"Cooper, called 'the miniature Vandyke,' married Pope's aunt. He produced the finest and most intellectual portrait of Cromwell, for which likeness the French court offered in vain one hundred and fifty pounds."

Is this portrait still in existence? Where may it be seen? Has it ever been engraved?

GEORGE RAVEN.

SIR JOHN DICKS, 1771.—Can you tell me the name of a pamphlet, published previous to the year 1840, concerning Sir John Dicks, the British consul at Leghorn in 1771, and the part he took in ensnaring the Princess Tarrakanof?

It was a kind of excuse called forth by some severe strictures passed on him.

AN INTERESTED INQUIRER.

"ENGLAND DAY."—In 1871, Strahan & Co. published a very remarkable ode, under the above title,—“A war-saga, commended to Gortschakoff, Grant, and Bismarck, and dedicated to the British Navy.” I suppose its politics were thought too pronounced, for it was almost immediately withdrawn from circulation; and it has never, so far as I can discover, been noticed in any of the journals or reviews. I should be glad to know who was the author; though, from the internal evidence, I think I can form a good guess on the subject. It is, in fact, a splendid production, in its way.

J. W. W.

BURNS'S WORKS.—In Mr. Rossetti's compact yet comprehensive edition of the works of the Scottish poet, the editor quotes, on page 7, a curious new interpretation of a couplet, in *The Death and Dying Words of Poor Maillie*, which he himself

refrains from characterizing, but which to me is not only novel but incorrect. The gloss runs thus:—

“Mr. Roberts, in his edition of Burns’s works, attaches, rightly or wrongly, a meaning to this word not hitherto adopted by the various annotators of the poet’s works. He says:—‘*Clouts*, clothes or rags, with reference to a piece of clothing with which rams are cumbered at certain seasons, for a purpose which will hardly bear full explanation.’ Nothing but ignorance of this custom, he tells us, has led to the word being supposed to mean the feet of the animal.”

But surely all the Scotch editors and readers for the greater part of a century must have been aware of the existence of the practice alluded to, if it were common, and must have seen its applicability to the couplet in question, had such an application appeared congruous to them. The verses run:—

“And no to rin and wear his *clouts*
Like ither menseless graceless brutes.”

Are we to read *clouts*=*rags*, or *clouts*=*hoofs*?
D. B.

“HARTAM STREET.”—From the village of Graffham towards that of Easton, in the county of Huntingdon, runs an irregular green lane thus designated. Where can I find any information on the subject?
T. P. F.

GEORGE TWITTEY, OR TWITLEY.—Who was he, a wealthy man and citizen and mason of London, from 1717 to 1724?
N. R.

CROMWELL AND ARCHBISHOP USHER.—In Storey’s *Cathedrals*, 1814–19, under the head of Carlisle, I read as follows:—

“Archbishop Usher, being obliged to leave the rebellious Irish, found an asylum here till episcopacy was abolished, when Oliver Cromwell, who was imitated in this particular by Napoleon Bonaparte, feigning respect for great learning, talents, and virtue, assigned him a pension of 400*l.* a-year, but never paid it. At the Archbishop’s death he gave 200*l.* for a public funeral to him.”

I wish to know on whose authority the writer states that the Protector never paid Usher’s pension.

Apropos of Cromwell and Durham, I was once talking on this subject with a high church clergyman, a member of Durham University, and he said he was glad Cromwell did not accomplish his scheme, as he should not have liked to belong to a university that had been founded by Oliver Cromwell.
JONATHAN BOUCHIER.

CRICKETING ON HORSEBACK.—I copy the following from the Advertisement columns of the *Kentish Gazette* for April 29th, 1794:—

“Cricketing on Horseback.—A very singular game of cricket will be played on Tuesday, the 6th of May, in Linsted Park, between the Gentlemen of the Hill and the Gentlemen of the Dale, for One Guinea a man. The whole to be performed on horseback. To begin at nine

o’clock, and the game to be played out. A good ordinary on the ground by John Hogben.”

Do the annals of cricket afford any other instance of a similar farce being attempted?

J. CHARLES COX.

Hazelwood, Belper.

AUTHORS WANTED.—

“When the soft tear steals silently down from the eye,
Take no note of its course, nor detect the low sigh:
From some spring of soft sorrow its origin flows,
From some tender remembrance that weeps as it goes.
Ah! tis not to say what will bring to the mind
The joys that are past, and the friends left behind,
A song, or a tune, or the time of the year,
Strikes the key of reflection and moans on the ear.”

Who is the author of the above touching lines?
F. R. R.

“A man would give his soul to gain
That sweet forbidden fruit;
But only spurns with high disdain
That lying at his foot.”

E. LEITH.

Gloucester Terrace, Hyde Park.

“A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose, to a life beyond life.”

Exact reference wanted to the above quotation from Milton.
NOOK-NOOK.

[In Milton’s *Areopagitica*.]

HANNA FAMILY.—Can any one furnish me a pedigree of, or give me *any* information concerning, this ancient Scotch family? One of the last representatives was Mr. Hugh (?) Hanna, steward in the household of the Princess Charlotte. His only child, Eliza Hanna, spent considerable sums in building chapels, and died unmarried. These Hannas were settled near Glasgow. I know (and that is the extent of my information) that a pedigree of the family, measuring many feet, and tracing their genealogy to a very remote period was either inadvertently sold, or lost, at the time of the death of Mr. Hanna mentioned above, in about the third decade of the present century.
ARGENT.

ILLUSTRATIONS TO ROGERS’S POEMS, DESIGNED BY T. STOTHARD, R.A.—At South Kensington Museum, among the specimens shown on screens to demonstrate the art of wood engraving, there are several of the above-named illustrations, from Stothard’s designs, and the Museum authorities have described them as being the work of John Thompson (b. 1715, d. 1866). But I find upon the title-page of *Poems by Samuel Rogers*, London, T. Cadell (& Bensley), 1812, a woodcut of boys, and these words: “The engravings by L. Clennell, from drawings by T. Stothard, R.A.,” and having made careful tracings of several of the woodcuts out of the book, and having compared them with the engravings on the screen, I find the designs

identical. Now who is the artist-engraver, Thompson or Clennell? I incline towards the latter.

CRESCENT.

Wimbledon.

ANCIENT DOG-GAUGE, OR STANDARD.—An iron measure of this kind, through which dogs in the Royal Forest had to pass, unless expeditated or killed, is preserved at Browsholme, in Bowland Forest, Lancashire. It is an oval ring, somewhat like a stirrup, about seven by five inches interior diameter, with a swivel attached by which it could be suspended from the Master Forester's or Regarder's girdle.

In the so-called King's House at Lyndhurst, in the New Forest, is also, it is stated, an iron instrument of this description, popularly believed to be the stirrup of William Rufus,—

“And still, in merry Lyndhurst Hall,
Red William's stirrup, decks the wall.”

I shall be indebted to the kindness of your correspondents who will inform me of the shape and internal dimensions of the last-named relic; likewise, for any information on the subject, and the names of the localities where similar dog-gauges are to be found. Perchance, instruments of this kind may yet be in existence in some of the old town halls, ancient manor houses, or museums adjoining the sites of the former forests of the Crown, for these vast game preserves were once numerous, amounting in number, according to Coke and Spelman, to sixty-nine, an estimate considerably below the reality.

GEORGE R. JESSE.

Henbury, Cheshire.

Replies.

THE REV. RANN KENNEDY, M.A.

(4th S. x. 451, 477, 528.)

As this gentleman,—at once eminent as a scholar and as the father of scholars,—was an intimate friend and frequent visitor at the house of my father, who acted as his churchwarden for many years,—was godfather to my only sister,—and was my own early friend and scholastic tutor,—I may be able to contribute some few facts towards the completion of his biography, in addition to those which have already been communicated.

The Rev. Rann Kennedy was born in Birmingham, in 1772. His father was a general medical practitioner of considerable repute in that town; but having accepted an invitation from Government to leave his country in prosecution of some scheme connected with inoculation, he finally settled at Annapolis, with his family, under the patronage of Sir Robert Eden, Governor of Maryland. There he died, when the subject of these notes was about seven years of age. The mother

tried for some few years to collect and sell her husband's property; but succeeding only partially in this, on account of the troubled state of the country, she returned to England with her then only child, at that time advancing towards the twelfth year of his age. She lived sufficiently long to direct the earlier education of this son, who gave indication of abilities of no common order. After a preparatory course at other academies, he was entered at King Edward's School in his native town, then under the Head-Mastership of the Rev. Thomas Price, A.M., who was appointed in 1775, and died January 5th, 1797. From King Edward's School he proceeded, with an exhibition, to St. John's College, Cambridge. Here he duly graduated, and was soon after admitted into holy orders. He then succeeded the Rev. Richard Pickering as tutor in Classics at the then well known school at Winson Green, near Birmingham, conducted by the brother of the latter, Mr. Leonard Pickering, of whose liberal treatment he always gratefully spoke. On leaving this establishment, he obtained successively the situation of fourth, third, and at length,—September 30th, 1807, on the resignation of the Rev. Jeremiah Smith,—that of second master, in the Grammar School of King Edward the Sixth, in the same town. In 1817, on the death of the Rev. William Toy Young, he became, through certain generous arrangements made by the congregation of St. Paul's, incumbent of that chapel. Here he continued to minister for more than another quarter of a century, no less distinguished by the orthodoxy of his doctrine than the breadth and liberality of his sentiments, and his courteous demeanour towards those who differed from him in opinion. Here he remained after St. Paul's had been raised from the condition of a chapel of ease to a parochial status, with a large and populous district annexed, till, finding himself at an advanced age unequal to pastoral visitations, he resigned his incumbency, at Lady-day, 1849, and retired to a small property, known as “The Hollies,” at Hall Green, in the parish of Yardley, near Birmingham.

His mastership at the Grammar School he had resigned on a pension of 220*l.* per annum, or thereabouts, in or near to the year 1835, shortly after the accession to the Head-Mastership of that eminent scholar, the late Francis Jeune, D.C.L., later, successively, Rector of St. Helier's, Dean of Jersey, Master of Pembroke College, Oxford, and Bishop of Peterborough.

On November 21st, 1849, Mr. Kennedy received a pleasing proof of the esteem in which he was held by those to whose spiritual welfare he had so long ministered, in the shape of a testimonial, consisting of a very handsome silver salver, and a purse containing two hundred sovereigns. The presentation was made on the day mentioned, at the Midland Bank, in Union Street, by Mr. Alderman

Geach, afterwards M.P. for Coventry, in the presence of the subscribers. With the salver and the purse,—which latter was kindly furnished by Mrs. Eccles,—was presented a record of the event, and a list of the subscribers, engrossed on parchment; while the salver bore the following inscription:—

“This Salver, with a Purse of £200, is presented to the Rev. Rann Kennedy, M.A., thirty-seven years a master of King Edward’s School, fifty-two years minister of St. Paul’s, Birmingham, by his fellow-townsmen, to betoken sincere admiration of his talents as an instructor, affectionate remembrance of his kindness as a friend, profound respect for his character as a Christian. November, 1849.”

Mr. Kennedy did not long survive this gratifying event, dying at the house of his son, St. Paul’s Square, Birmingham, on Friday, January 3rd, 1851, in the seventy-ninth year of his age.

Mr. Kennedy was author of the following publications, of several of which I possess presentation copies, with autograph inscriptions:—*A Poem on the Death of Her Royal Highness the Princess Charlotte of Wales and Saxe-Coburg.* Birm., 1819, 8vo. *Thoughts on the Music and Words of Psalmody, as in Present Use among the Members of the Church of England.* Birm., 1821, 8vo. *A Church of England Psalm Book, or Portions of Psalter adapted by selections from the New and Old Versions.* Birm., 1823, 8vo. *A Tribute in Verse to the Character of the Right Hon. George Canning, with Prefatory Observations, &c.* Birm., 1827, 8vo. *Britain’s Genius: a Mask composed on occasion of the Marriage of Victoria, Queen of Great Britain and Ireland, to Prince Albert of Saxe-Coburg. To which is added The Reign of Youth, a Lyrical Poem.* London, 1840, 8vo. *The Works of Virgil, translated by the Rev. Rann Kennedy and Charles Rann Kennedy.* London, 1849, 2 vols. demy 8vo.

Of the poems mentioned above, that on the *Death of the Princess Charlotte*, and *The Reign of Youth*, are reprinted at the end of *Poems, Original and Translated*, by Charles Rann Kennedy, Esq., 1857, 8vo. The author of this volume was the second son of Mr. Kennedy, and was not the least distinguished among a family where all were distinguished. After an academical career of singular brilliance, he entered at Trinity College, Cambridge, where he attained, in due succession, the highest honours of the University. He became Bell Scholar, Pitt Scholar; and obtained the first place in the classical tripos of his year. He was elected Fellow of Trinity in 1832, and left the University with the reputation of being one of the most accurate and accomplished classical scholars which that seat of learning has ever produced. Having adopted the Law as a profession, he was called to the Bar in 1835. Here he became distinguished for his profound knowledge of legal science, and the wide learning and powerful logic which he evinced in

many important cases in which he was engaged. His health, however, broke down in the early part of his career, and he was hardly suited by temperament for the routine and details of professional life. He thus failed to obtain great popularity as an advocate, and his career can scarcely be termed a successful one. He became Professor of Law in Queen’s College, Birmingham, and died in that town of a malignant disease in the tongue, in December, 1867, leaving a son, now in practice as a solicitor. He was employed in literary labour to the day of his death, and has left behind him several works of high order,—translations, poetry, Greek and Latin verse, essays on Grecian law and classical archaeology, legal treatises, and miscellaneous contributions to general literature, of which space does not admit of more precise details.

Besides the honour done to Mr. Kennedy by quoting from the poem on the *Death of the Princess Charlotte*, in his admirable *Sketch Book*, Washington Irving addressed a very gratifying letter to the author, which was subsequently printed and appended to presentation copies of the poem. Perhaps this may not be thought too long for transcription:—

“My dear Sir,—I cannot refuse myself the satisfaction of expressing to you, while my feelings are still warm on the subject, the great delight which I have received from your Poem. It was put into my hands yesterday morning, and I read it through three times in the course of the day, and each time with increased gratification. It both excited and affected me; some of your periods seemed to roll through my mind with all the deep intonations and proud swells of Milton’s verse—they have the same density of thought and affluence of language. Your varied descriptions of popular feeling are pictured off with a graphic touch that reminds me of Shakespeare’s descriptions; they fill your Poem with imagery, and make it in a manner to swarm with population. It is like one of those little mirrors on which we see concentrated, in a wonderfully small space, all the throng and bustle of a surrounding world.

I am, dear Sir,
With great respect, your Friend,
WASHINGTON IRVING.

Springfield, Dec. 29th, 1817.”

It may be added that there was a personal friendship between the writer of this letter and our poet. The brother-in-law of Washington Irving,—the Leslie of his beautiful sketch, “The Wife,” in the *Sketch Book* (vol. i.),—is still alive in Birmingham, hale and hearty, though a nonagenarian, and at the head of a mercantile concern; and was formerly, if not a member of the congregation, an intimate friend of the Rev. Rann Kennedy.

In his copy of this same poem, Dr. Parr wrote the brief eulogy, “Very fine.” The visits of that learned Theban to *Ironopolis* were very frequent, and although intimate with many of the clergy, “his chief ecclesiastical friend at last,” says Dr.

Johnstone, his biographer, "was Mr. Kennedy." In one of his last letters to Dr. Butler, of Shrewsbury School,—in later days so long and so ably presided over by Dr. Benjamin Hall Kennedy, the son of his friend (now Regius Professor of Greek in the University of Cambridge, and one of the Canons of Ely),—Parr requests his "dear and learned namesake" to "preach a short, unadorned funeral sermon" at his death, and adds, "Rann Kennedy is to read the lesson and grave service, though I could wish you to read the grave service also." "In consequence of this letter," Dr. Johnstone records, "Dr. Butler preached the funeral sermon, and the Rev. Rann Kennedy read the burial service with affecting solemnity, and with a mind tuned for his sacred office." (*Memoirs of Dr. Parr*, p. 838.)—"Like his Divine Master" (adds the Rev. Mr. Field, another biographer of Parr), "he was seen to weep over the grave of his deceased friend."

The later poem, *Britain's Genius*, is of a very high order of merit, as is likewise the accompanying piece, *The Reign of Youth*. To the latter, which was originally intended to be a much longer poem, in the Spenserian stanza, is appended an elaborate and subtle metaphysical analysis, drawn up by the author's intimate friend, the late John Eccles, M.D., one of the physicians to the General Hospital, Birmingham, and which cannot be read without much interest. Here I cannot refrain from transcribing the eulogistic remarks upon *The Reign of Youth*, by another distinguished friend of the author, the late S. T. Coleridge, who wrote to him:—

"Like a skilful magician, you have purposely kept yourself out of sight, as far as you could, while you caused a scenic exhibition to move before us. You have, therefore, properly given us *description* without *sentiment*—I mean sentiment *expressed*, for it is often *implied*, and finely implied in such lines as those beginning—

"Her eyes proclaimed that in her bosom dwelt," &c.

On this account, however, I should conceive that, notwithstanding the lyrical harmony of its measures, your Ode is not, as a *whole*, well adapted for music; while no composition of the same length affords more scope for painting. In saying this, I am aware that, in general, painters had better not take their subjects from allegory; but allegory is here only a veil of gauze, thrown over reality; and your personifications are but other names for boys and girls acted upon, as you have represented them, under certain circumstances. Other parts may be quite as well worked up, but Wonder, Desire, and Love appear to me the most original, especially the last. The movement, indeed, in your love scene, is slower and less dramatic than it had been, and something didactic is unavoidably admitted. But you have here treated a trite and therefore difficult topic with most ingenious novelty, and with so much of the truth of nature, that the figures in your metaphysical machinery have the vivid appearance of flesh and blood."

Mr. Kennedy was an earnest minister, an elegant scholar, an honourable man, a genial companion, and a warm friend. Generous in dispo-

sition, excitable in temperament, and impulsive in action, "wrong-headed, right-hearted Rann"—as he was wont to be styled—was often betrayed into a momentary outburst, for which he would, as soon, implore your pardon, with streaming eyes and all the humility of a child. With the frequent abstraction of a man of genius, and peculiarities arising from susceptibility of nervous organization,—such, for instance, as a morbid fear of thunder and lightning,—he was often led into eccentricities of manner and conduct, which, still remembered by surviving friends, only serve to further endear his memory. Well can the writer of this imperfect record, as he looks back through the vista of years, and repeoples the home of his boyhood, call to mind his old friend,—either engrossed in the mysteries of whist,—reading *Paradise Lost*, or Thomson's *Hymn*, with all the enthusiasm of a true poet, *totus in illis*, and entrancing his auditors,—or tossing to his youthful listener some classic that chanced to be at hand, and bidding him construe a passage *ad aperturam libri!*

I have written thus much of the Rev. Rann Kennedy, because I do not know where details of his life are to be found elsewhere; and I do not write more, because I fear that I have already exceeded the limits of an article appropriate to these columns.

WILLIAM BATES, B.A.

Birmingham.

Neither LORD LYTTTELTON nor MR. J. A. LANGFORD makes mention of Kennedy's poems, *Britain's Genius* and *The Reign of Youth*, which were published together in the year 1840. The former was on the marriage of Queen Victoria. It contains some very beautiful passages. One on "The Merry Bells of England" dwells in my memory, and I venture to send it to "N. & Q."—

"You hear, as I, the merry bells of England:
Can any country of the same extent
Boast of so many, in their form and tone
Differing, yet all for harmony designed?
Cluster'd in frequent bands thro' towns and cities,
Lodgment they find in many a village tower,
Or tapering spire that crowns an upland lawn,
Or peeps from grove or dell. Whilst, now and then,
Behind a hill, a steeply ivy-clad,
Modest and low, reveals its whereabouts
To the lone traveller only by *their* tongue.
Art's work they are, but in their tendency
Somewhat like Nature to the human soul:
Rais'd up 'twixt Earth and Heaven, they speak of both:
They speak to all of duty and of hope:
They speak of sorrow and of sorrow's cure!"

I shall be much surprised if, after thirty years, my memory have not deceived me as to some words; but I am sure that the above is almost entirely exact.

Of course one must allow that "of the same extent" is prosaic; that other expressions recall Rogers, Gray, and Shakspeare; but I venture to think the peroration faultlessly beautiful.

Kennedy wrote other poems unrecorded in your columns. If I can obtain a correct list of his works I will send it to "N. & Q."

Permit me to adopt the name of a hero whose entire biography occupies one verse in 1 Chron. iv. I wish for no better.

JABEZ.

Athenæum Club.

KYLOSBERN BARONY.

(4th S. v., vi., viii., ix., x., *passim*.)

(Concluded from p. 100.)

From the Ordnance Map, we find a stream rising to the north, seemingly issuing out of the Townfoot Loch, passing in succession the hill and plantation of Buttaview, and a place called Benthead, and then immediately falling into the Crichope Burn. This, to appearance, is a main tributary of the Crichope, if not really the Crichope itself. And there is another *branch*, denominated the Crichope in the Ordnance Map, which ascends in an *easterly* direction. What if these united waters properly were the Crichope?—if the northerly branch was the Potuisso, and the easterly one the Poldunelarg? Regarding the former, after issuing from the Townfoot Loch, it appears to pass the hill called *Buttaview*, no less than 827 feet in height—a name which is palpably, after now a lapse of more than six centuries, very similar to an echo of Potuisso. And as to the latter, DR. RAMAGE shows that at its head is now a *Gill*, characterized both as the "*Straight Gill*" and the "*Dry Gill*," and which would certainly seem identical with the *Macricem Siche-rium*, described as stretching through the middle of a moss, not named, and which curious words we take leave to interpret "*great syke*," a syke being just a water-channel, dry in summer and wet in winter—and so no other than a Gill. Confirmatory also of this view is possibly the affix of "*larg*" to Poldune. Two Burns here are called by this name, and these not distant from each other. This was that Poldune, having for distinction *larg*—*larg*, in the Gaelic, a *pass*, between hills—affixed. Then, we discover from the Ordnance Map that even now the passage from the west eastwards to the valley of the Poldivan (Poldunii), Threapmoor, &c., is upwards, alongside of this eastern branch of the Crichope; and it is hardly to be doubted that one—it might be only a kind of bridle-road—has been for many centuries near the same site.

Then, at the head of this Gill (the *Macricem Siche-rium*, we shall allow), is, as DR. RAMAGE explains, the *Dinsrig* (the ridge of the Dun = a hill-fort), which forms a water-shed. Having passed eastwards over this *rig*—ridge, or rigging—the descent of the land, as he says, is towards the Poldivan. This also seems to accord with the Charter terms ("et sic"—so, or from this point—"descendendo, ex boriali parte cumuli lapidum

usque ad rivulum, qui dicitur Poldunii). But, as a test of accuracy, it may be queried whether the boundary line here is "*versus*" (i. e., towards) "*Auchenleck*," as well as on the north side of the "*cumuli lapidum*," or Stone-Cairn. If it be not, there must be great doubt of the correctness of its conceived position. It falls to be considered, however, that this cairn may not now exist, and that the eastern limits of Auchenleck, an extensive tract, which DR. RAMAGE would extend even as far southwards as the Crichope, may be difficult now to define with perfect certainty.

The Poldunii, as the Charter clearly declares, is the "*divisa inter Kylosbernium et Glengarroch*." But can the meaning be held as clear, that, throughout its whole course, Glengarroch was on one side of it—the north—and Kylosbern on the opposite? Such a view would seem to oppose some expressed ideas of DR. RAMAGE, who holds Auchenleck as having embraced the places called Benthead, Buttaview, and Knockbrack, of the Ordnance Map, all lying north of the Crichope, and west of the upper part of the Poldivan; for this latter stream, which receives tributaries from either side, seems to have its origin considerably to the west, indeed westerly of a hill called on the Ordnance Map the "Clog-know," and not more distant from the Townfoot Loch than about three-quarters of a mile. The meaning of the Charter terms, however, may be, that it was only *eastwards* of the point where the boundary line touched the Poldunii that this stream was such "*divisa*." But DR. RAMAGE is even opposed to this view; for, if we understand his statement, before it joins the Capel water, Dalgarnock parish—no part of Kylosbern—abuts on it from the south. "I exclude (says he) all the land to the *east* of Poldivan from Kylosbern Barony."

All this—merely hints—as we are sorry to think, does not certainly fix the site of the "*excepta terra*" of Kylosbern. Might it not be Newtown exclusively which lies *juxta*, or close to, Auchenleck on the west? If not, might it not then be that triangular-shaped tract lying north of the *eastern* branch of the Crichope, passing now under the names of Benthead, Buttaview, and Knockbrack, and having seemingly the *northern* branch of the Crichope on the west, and the upper portion of the Poldivan on the east, and north-east? DR. RAMAGE, however, allows all this to be part of Auchenleck; and although in later times it may have been, as early as 1232 it might not. And to what we have thus advanced we must add, that, without some such suppositions, we perceive not how the Charter terms are explainable.

ESPEARE.

EPITAPH ON EVAN REES IN MARGAM CHURCH, GLAMORGANSHIRE (4th S. x. 243).—Would G. S. J. kindly inform readers of "N. & Q." on what autho-

riety this harmonious epitaph is ascribed by him to John Freind, M.D., who was a renowned physician and excellent classical scholar in the early part of the last century, as he has mentioned, and certainly fully equal to its composition? If composed by one of that name, conjecture would rather point to an elder brother of his, Robert Freind, D.D., Head Master of Westminster School from 1711 to 1733, and much more celebrated as a writer of monumental inscriptions. Let any one who has not forgotten his classical learning go into Westminster Abbey at the present hour, and read a copy of Latin Sapphics by him on the monument of Philip Carteret in the north aisle of the nave, who died when a pupil of his at school, as a specimen of his productions. Yet Pope, sadly too fond of disparaging others, thus sneeringly alludes to him in an epigram:—

“Freind, for your epitaphs I’m grieved,
Where still so much is said,
One half will never be believed,
The other never read.”

The epitaph quoted by G. S. J. may be found in *Selecta Poemata Anglorum*, editio secunda emendatio MDCCCLXXIX. pp. 197, 198, but no name is appended; and this, an omission much to be regretted, is the case with several other excellent effusions. The book alluded to contains many good poems and epitaphs by celebrated men, who had in their early days received a careful classical training, and amongst the names of the authors may be mentioned Atterbury, Dr. South, John Burton, Robert Lowth, Bishop of London, Dr. Robert Freind, and Dr. Johnson, the great lexicographer.

The editorial note appended to G. S. J.’s article is in error in mentioning *Hitchin* as the burial-place of John Freind, M.D., for he was interred at *Hitcham*, in the county of Buckingham, and his brother, Robert Freind, D.D., in Witney Church, in Oxfordshire. They might well be styled “*par nobile fratrum*,” as each attained considerable eminence in his profession. In early life both had been educated under Dr. Busby, and were Westminster students of Christ Church when the house was in its highest repute, “*Consule Planco*,” as it was said, when Aldrich was Dean, and Atterbury, Smalridge, Edmund Smith, and Antony Alsop students:—

“Let Freind affect to speak as Terence spoke,
And Alsop * never but like Horace joke.”

“There were giants in the earth in those days”; yet it must not be forgotten that in the celebrated controversy concerning the genuineness of the Epistles of Phalaris, Bentley overthrew all the learning of Oxford. Many interesting particulars

* Antony Alsop attained great skill as a writer of Latin poems. His Latin Odes were published in a collected form in 1752, with a dedicatory epistle by Sir Francis Barnard to the Duke of Newcastle.

in regard to the Freinds may be found in *Alumni Westmonasteriensis* (edition of 1852); and the following epigram was written in 1737, on Dr. Robert Freind obtaining, in addition to his stall at Westminster, one at Christ Church also:—

“De te FREINDE, duce certant socialiter Ædes,
Hæc CHRISTI insignis nomine, et illa PETRI;
Quæ potior charum titulis ornaret Alumnum,
Tamque Senem posset læta favere * sinu.
Illustris fuerat DUCIS † hanc componere litem;
Ultraque quem voluit mater, utrique dedit.”

Selecta Poematq Anglorum, p. 68.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MOLTKE, BISMARCK, AND WILHELM (4th S. xi. 53).—Unfortunately for MR. CHATTOCK’S very ingenious accommodation of these three names to the events in which they played so prominent a part, the first syllable of Bismarck is certainly not the Lat. *bis* twice, for the Germans are not in the habit of invoking the aid of Latin particles in the composition of their surnames. Pott, in his *Personennamen* (see Index), thinks Bismarck = *Bischofsmark* (i.e., episcopal *march* or district), just as *Bisthum* (bishopric) is the shortened form of *Bischofthum*; and he compares *Königsmark*, which clearly means king’s (or royal) *march* or district. ‡

Neither can Wilhelm mean “gilded helmet.” The first syllable is commonly allowed to be the Germ. *Will* (our *will*) and Wilhelm interpreted to mean “*Einer dessen Wille nach dem Helme steht*” (Schmitthenner), whatever that may mean, or “*helmet of resolution*” (Miss Yonge), of which the meaning is still less clear. At all events, the Emperor Wilhelm is a man of strong *will*, and he puts his faith in *helmets* (the Germ. *Pickelhaube*), and his *will* and his *helmets* have done a great deal for him, so that the name can hardly be said to be inappropriate.

As for Moltke (not Möltke), I do not know what it means. Whoever it was that interpreted it “hard hitter,” he must have had in his eye the root *mal* (or *mar*), to grind, pound, or crush (whence the Lat. *molere* and our *mill* = to thrash§), which Max Müller discourses upon so

* Query, should it not be “*fovere*”?

† “*Dux de Newcastle*.”

‡ MR. CHATTOCK might, however, turn this derivation to at least as much account as his own; for as Lorraine contained, and, for aught I know, contains, three bishoprics (Metz, Toul, and Verdun), and the Bishop of Metz in days gone by was almost rather a sovereign than a bishop, this province might well have been called a *Bismark* (or Bishop’s land), *par excellence*; and if so, why then we have one Bismarck piously aiding in the annexation of a large slice of another Bismarck, and making his *mark* (or frontier line) upon it!

§ In Low Germ. I find *Molte* = anything rubbed down to a very fine powder, dust (Schmitthenner), and *Molt* = our *malt*, whilst *molten* = to make malt, and *Molter*, one who makes malt. The *Molt* of Moltke might, therefore, apparently mean either the *miller* (or perhaps rather the

eloquently in the second series of his *Lectures on Language*.

Sydenham Hill.

F. CHANCE.

The German name Wilhelm is derived by some from *weil-helm* = protector of rest (O.G. *weil*, quies); by others from *viel-helm*, defence of many. The name, however, is more probably from *viel* (*fil*, *wil*), in the sense of *laut*, *weit*; whence Filimerus = *praclarus*; Wilibaldus = *valde fortis*. The name Wilhelm would seem to mean powerful protector, or defender. Conf. Aldhelm, or Adalhelm, noble protector; Alfhelm, helping protector; Anshelm, protector of society; Brighthelm, illustrious protector; Eadhelm, happy protector; Gundhelm, protector in war; Hildhelm, noble protector; Sighelm, victorious defender. I take it that the surname Bismarck is derived from the town of the same name in Prussian Saxony. Bismark signifies "the march or boundary of the *Biese*"; being situated between the latter stream and the Ucht.* The name of Moltke (a noble family found in Pommern, Mecklenburg, Holstein, &c., cf. *Zedler*), may be a diminutive of the German name Molt; i.g. the French name Mollet, and the English Mallet, probable diminutives of Mol, Mal, nicknames or nurse-names of Mary.

R. S. CHARNOCK.

Gray's Inn.

"CAPITULA MAGNE CHARTÆ" (4th S. x. 518).—Is the following the book referred to by Mr. COUCH?

"Magna Charta. Anno Incarnationis dominice millesimo quingentesimo xiii decimo sexto idibus Marcus (1514, duodecimo)."

This volume has no title-page, and commences with a calendar of statutes, printed in red and black, and then a table of the heads into which some of them are divided, at the close of which—"Ad laudem et gloriam, &c. per Richardum Pynsonum Regis impressorem." &c. Magna Charta commences a new set of signatures: the whole volume has N 12. Several other legal instruments follow the Statutes, which are succeeded by a table of Contents, and another Colophon. "Impresse in civitate London' per Regis Impressorem." (Most likely this is the first edition.)

Another dated 1519, duodecimo; another, 1526, quarto; another, 1527, duodecimo.

SAML. SHAW.

Andover.

FAMILY IDENTITY (4th S. x. 329, 399, 460).—The subjoined extract from the account in the

melter, or *dissolver*, as to *malt* is generally taken = to *melt*, though from the same root as to *mill* or the *milled*, the *tunder*, or the *tunded*. As for the *ke*, it looks like the Low Germ. diminutive *ken*, O.N. *ki*, our *kin* in *mannikin*, *lambkin*, &c.

* Hezekiel (*Life of Bismarck*) objects to this derivation, because in 1203, when the name first occurs in records, it is called *Biscopsmarck*, or *Bishopsmarck*.

Standard of January 15th, describing the appearance of the late Emperor Napoleon when lying in State, confirms what I said in my note on this subject, regarding the resemblance which the face of a corpse will sometimes assume to that of another member of the family to whom, in life, it bore no apparent likeness. The entire want of personal similitude between Napoleon I. and his nephew, the lately deceased Emperor, has always been the subject of common remark:—

"Those who looked yesterday upon the sight, will never forget the placid appearance of the commanding countenance, which in death bore a much stronger resemblance to the later portraits of the first Emperor, especially to the St. Helena death-cast, than it had ever done before. This resemblance would have been even more striking, but for the moustache and imperial that almost hid the lips.

H. A. KENNEDY.

Waterloo Lodge, Reading.

UNIVERSITY OF BOLOGNA (4th S. xi. 18).—I think the schools alluded to by D.D. formed parts of the University, as the medical and surgical college does at present. I will take this opportunity of stating that Bologna (the City of Arcades) is most undeservedly neglected by travellers and strangers. The city, when I first knew it, had just emerged from the Pope's jurisdiction, and was certainly not a very desirable abode. It was extremely dirty; the long arcades were dimly lighted by oil lamps dangling from chains; gas was unknown; there was no police; robberies and assassinations were frequent; and the environs were infested by brigands. The "Sub-Alpine" Government has certainly changed Bologna, both in a moral and sanitary point of view. The city has been well lighted, paved, and drained. Old streets have given place to elegant houses and shops; and as regards personal security, there is not a safer residence in all Italy.

To the antiquary Bologna will be found most interesting. Its two leaning towers are curious, though very ugly objects. The cathedral is an unfinished modern edifice, and not worth the trouble of a visit. But a short distance from it is the fine old church in the great square, with its curious gnomon, and the very old *round* church, said to have been erected by the Templars, and which in its general features resembles the churches of Little Maplestead, Essex, and the Temple Church, London. The round church of Bologna is more curious than the English churches, and of earlier and ruder architecture. Bologna's Campo Santo is one of the finest in Italy. Its long aisles, with their white marble monuments and splendid sculpture and statuary, make the spot look more like an artistic gallery than a place of sepulture. As these observations are intended for strangers, I will merely say, in conclusion, that the hotels are very good.

VIATOR (1).

W. DE LEMINGTON AND THOMAS DE BUNGAY (4th S. xi. 53).—The following notice, taken from the *Bibliotheca or Catalogus Scriptorum* of Conrad Gesner, and quoted apparently by him from Bale, probably refers to the second of these authors.

"Thomas Bungey, Minorita, Anglus, Edidit *Commentarios Sententiarum*, li. 4; *De Magia Naturali*, li. 1; *Questiones Theolog.*, lib. 1. Claruit 290 Bal.' (*sic.*, but leg. 1290.) *Conr. Gesn. Biblioth.*, p. 660, fol. Tiguri, 1574. The title of the work, *De Magia Naturali*, seems to point to a class of subjects like those in the Latin MS."

With regard to the first-named author, as the Christian name is not given, it is difficult to identify him, but no writer "De Lemington" is mentioned in the work itself, nor in the Index of Gesner.

Mr. Thomas Billet's couplet,—

"Losse of goods grefeth me sore,
But losse of tyme grefeth me more;"

is exactly the opposite to Cowper's *John Gilpin*, though one might almost think the later poet had seen the earlier couplet, and parodied it,—

"So down he came; for loss of time,
Although it grieved him sore;
Yet loss of pence, full well he knew,
Would trouble him much more."

E. A. D.

REGNAL YEARS (4th S. xi. 69).—In the article on "Pope and Horace," CCCXI. says: "It is matter of common knowledge that a sovereign's reign begins to date from the death of the predecessor." Is not this too broadly stated? I have always understood that during a considerable period English sovereigns dated their reign, not from the death of the predecessor, but from their own coronation, and that Rymer, relying on this "common knowledge," has misdated many of his *Fœdera* by a whole year. Of course this does not affect the main point in CCCXI.'s note, but it may be as well to guard against incomplete statements being conveyed thus incidentally.

A. C. M.

THE "BROKEN LINE" (4th S. xi. 72).—MR. FURNIVAL'S note, "That you might tell the period of a play by the comparative frequency or infrequency of the broken line," is true of other poets as well as Shakspeare. Allow me to draw your attention to Byron's letter to Moore, June 1st, 1818 (*Moore's Life*, vol. iv., p. 102), alluding to the recently published 4th canto of *Childe Harold*:—

"From what you say about the stanzas running into each other—the fact is, the terza rima of the Italians may have led me into experiments and carelessness into conceit, or conceit into carelessness."

This last expression of the noble poet is undoubtedly the correct one, and probably the case with Shakspeare. A few notes on this subject from other great poets would be very useful.

G. LAURENCE GOMME.

"THE COUNSELS OF A FRIEND," &c. (4th S. xi. 76).—These lines are in the first Lord Lyttelton's *Advice to a Lady*.

H. R. CHAMPNEY.

"SENDING HOME" (4th S. x. 443, 455; xi. 24).—It is curious that the popular use of the English word "send," about which J. P. J. inquires, should be established as one meaning of the corresponding Greek *πέμπειν*, which frequently signifies to escort or conduct on the way. From which application, also, we derive our word *pomp*.

C. G. PROWETT.

Garrick Club.

THE VALUE AND USE OF BOOKS (4th S. x. 350; xi. 23).—In the beautiful description by the Bishop of Manchester of the value and use of books, he omits one, which is found in the dramatic works of Guilbert de Pixérécourt, who has been called the Shakspeare of Corneille des Boulevards, dying at Nancy in 1844. He says:—

"Un livre est un ami qui ne trompe jamais."

The passage quoted from the Bishop's address cannot fail to remind us of an equally fine description of literary studies by Cicero (*Arch. c. 7*):—

"Nam cetera neque temporum sunt, neque ætatum omnium neque locorum; hæc studia adolescentiam agunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt fores, pernociant nobiscum, peregrinantur, rusticantur."

C. T. RAMAGE.

ALEXANDER POPE OF SCOTTISH DESCENT (4th S. ix. 502; x. 56, 118, 320).—Surely BILBO views the remark of Professor Innes in too serious a light. Had the poet's christian name been John or Patrick, the professor might not have discovered a presumption in favour of Scotland, as against certain other parts of the United Kingdom.

W. M.

HANGING IN CHAINS (4th S. x. 382, 459, 525; xi. 83).—Notwithstanding J. K. B.'s confident belief that there must be abundant evidence of the practice of hanging criminals in chains to die of starvation, I doubt whether such a punishment was ever known to the law, and therefore, that it could not have been abolished by statute. SENNACHERIB suggests a very probable explanation as to the story of 1805, and most likely there is no country district in England where a malefactor has been gibbeted which is without some such tale of horror; for this disgusting practice must have been a fruitful source of wild beliefs in the popular mind.

As regards the legality of "hanging in chains" after execution, the statute of 25 Geo. II. c. 37, is, I believe, the first which recognizes the practice, for, before that, as Blackstone tells us, it formed no part of the legal judgment. The above statute enacts that in cases of murder, the judge, in passing sentence of death, may order the body of the prisoner, after execution, to be dissected or hung in chains. This act was repealed by 9 Geo. IV. c. 31, but the latter re-enacted, with some slight alteration, the portion relating to dissection or

gibbeting after execution. The 2 & 3 Wm. IV. c. 75. abolished the practice of dissection, leaving it to the court to order the body of the executed prisoner to be hung in chains, or, as the present practice is, to be buried within the precincts of the prison. There is probably some later statute abolishing the practice altogether, but I cannot at the present moment lay my hand on it.

E. E. STREET.

H. T. WAKE will, I trust, pardon me when I say that I do not believe a word of his "hearsay" story. He is welcome in return to attach as little credence as I do myself to one I am about to tell; but as both are somewhat of the nature of "Folk-Lore," the Editor will probably admit mine also. I have been told that after the dead body of the highwayman, Jerry Abershaw, had been suspended for some time, it became, as was probable enough, enormously distended by the generation of putrid gas, and presented a tempting target to a recruiting sergeant who chanced to be passing by, and discharged his musket at it. The result of the shot was that the horrible stench spread far and wide over the country, and the unlucky sergeant being detected, was sentenced to be broke and reduced to the ranks! I heard this story long since. Let me add, that the tale about John Whitfield would have sounded better had it stated that the guard, and not the coachman, had administered the *coup de grâce*, he, and not the driver, being supposed to be armed. However, whoever fired the shot would have clearly been guilty of murder.

W. J. BERNHARD SMITH.

Temple.

I send you a print, from Dr. Chevers's *Medical Jurisprudence for India*, in which an iron apparatus for hanging the body of a criminal "in chains," now in the Asiatic Society's Museum, Calcutta, is contrasted with one discovered in Jamaica and described in *Once a Week* for May, 1866. It was popularly believed, in both cases, but not apparently upon sufficient evidence, that living persons had been suspended in these frameworks. Placing aside the case of Ambrose Gwinnett, who said that he had revived and had succeeded in extricating himself after having been "hanged in chains," I cannot discover any record of an English practice of hanging criminals alive except the statement by Bryan Edwards, in his *History of Jamaica*, to the effect that, in the negro rebellion of 1760, two Coromantyn negroes, who had been concerned in the massacre, were hung alive in irons, and were so left to perish.

Have any other apparatuses for "hanging in chains" been preserved in our prisons or museums, or is an accurate draught of one of these grim contrivances, as used in England, in existence?

CALCUTTENSIS.

While your correspondents speak of hanging in chains as of the last century, I have witnessed a case in this. Some fifty-five or more years ago, but less than sixty, I made my first trip to Margate, and saw a pirate hanging in chains upon a gallows erected by the side of the Thames. Early impressions are more vivid than those of later date, and I can, therefore, remember that I went by a steamer called "The Majestic," which I was then told was the first successor to the Margate hoys. It was growing old, and there was then a quicker boat working alternate days with it. I returned by the latter, but it grounded in the Thames, and, instead of seven o'clock P.M., we were landed at one o'clock on the following morning. Such was the expeditious travelling of former days.

WM. CHAPPELL.

SIGN OF "THE THREE FISHES" (4th S. x. 472, 524.)—"The Three Herrings" was a well known public-house in Bell Yard, Fleet Street, and famous for its ale. W. J. BERNHARD SMITH.

Temple.

["The Three Herrings," James Moxton, bookseller in the Strand, lived at this sign, in the reign of Charles II. In 1660, Lord Rich lodged at "The Three Fishes," in New Street, Covent Garden.]

"LES SUPERCHERIES LITTÉRAIRES DÉVOILÉES" (4th S. viii. 412, 489; ix. 21.)—MAKROCHIER suggested (p. 489) that I was mistaken in calling "Lorrequer" a pseudonym of Charles Lever's. I have always been intending to answer this, but procrastination is so pleasant, and time flies. The answer is very simple; *The Confessions of Harry Lorrequer*, &c. Dublin, 1839, is the work in which Lorrequer is treated by cataloguers as a pseudonym of Lever's. OLPHAR HAMST.

"OWEN" (4th S. x. 166, 341, 402, 439, 507.)—According to Williams's *Enwogion Cymru*—a "Biographical Dictionary of eminent Welshmen"—John Owen, the celebrated epigrammatist, called in Latin Andoenus, was the third son of Thomas Owen, Esq., of Plasdu, in the parish of Llanarmon and county of Caernarvon. TORFAEN.

"FROM BIRKENHEAD INTO HILBREE," &c. (4th S. x. 519; xi. 43.)—A. H. mentions what he has heard respecting a sub-marine forest "towards the westward" of Hilbree Island. I do not know about this, but to the East of Hilbree, on the sea-shore facing Meols, are to be seen at low tide very extensive remains of an ancient forest. The boles and roots of huge trees were some dozen years ago still visible, peeping above the sand, and either covered with marine parasitic growths or bare and black with age. I have several times examined the site, and yet possess a piece of wood broken from one of the shattered trunks. W. A. S.

CAIRNGORM CRYSTALS (4th S. x. 225, 374, 457; xi. 46.)—Not a little confusion has resulted in the

various queries and replies as to the nature and value of cairngorms. They are crystals of quartz. Scottish specimens are so called because the Cairngorm Mountain, one of the highest summits of the Grampian range, has produced them from a remote period, although similar crystals are often found in other hilly districts of Scotland. The crystals are frequently of a wine-yellow colour, and, in error, are sometimes called topazes. The topaz, however, is an entirely different mineral, and is not for a moment to be confounded with the cairngorm, which is, as I have said before, nothing but quartz. Very fine topazes are usually termed "Oriental" by jewellers; but the true oriental topaz is corundum, like the ruby and sapphire. In Scotland it has long been the custom among jewellers to mount various coloured stones for personal ornament, and to call them indiscriminately "cairngorms." Such stones are mostly cut from crystals of quartz (those that are yellow, white, smoke-brown, and amethystine, being frequently native), many of them artificially coloured, wonderful imitations in paste or strass, and true topazes. There is a variety of rock crystal from Brazil, usually found in rolled masses or boulders, of a delicate and even-yellow colour, which is often cut and sold as topaz. It is called "false topaz," and may readily be distinguished from the real gem by its inferior hardness, different specific gravity, and subdued brilliancy or want of play. The crystalline form of topaz is also quite different to that of quartz. Large and transparent crystals of topaz, perfect in form, without flaw, and of a rich golden colour, are excessively rare, and are very valuable indeed. Extremely fine examples may be seen in the Mineralogical Gallery of the British Museum; but as even a moderately strong light would disperse their colour, it is necessary to keep the crystals in darkness, cleverly managed by covering each with an exact model of its external form. Professor Maskelyne, or his courteous and attentive assistant, Mr. Davies, willingly allows visitors to inspect these treasures on application.

The jewellers of Edinburgh and other places in Scotland frequently charge enormous prices for "cairngorms," quite out of all proportion to their real value as gems, that is, when they are of quartz. In my own cabinet of minerals, illustrating quartz and its varieties, there are various crystals from Scotland—true cairngorms—which I have obtained in London at five times less cost than was asked me three years ago for similar examples in Edinburgh. The large yellow cairngorm on the box presented to the Museum of Geology, in Jermyn Street, is probably a cut and polished piece of Brazilian rock crystal of that colour.

South Kensington Museum.

W. MATCHWICK.

SKULL SUPERSTITIONS (4th S. x. 183, 436, 509; xi. 25, 64.)—Roby, in his *Traditions of Lancashire*,

has one about a "skull house" at Worsley. A correspondent (p. 25) mentions one at Rufford; and at Wrightington, no great distance from Rufford, there is another. There is an impression that if removed they come back, and harm of some sort follows, but I never heard whose skulls they were supposed to be.

P. P.

ACTORS WHO HAVE DIED ON THE STAGE (4th S. xi. 14, 63.)—If Mr. YARDLEY turns to the *Percy Anecdotes*, he will find the actor's name which he could not remember. The following is the version of the death there given:—

"In October, 1758, Mr. Paterson, an actor long attached to the Norwich company, was performing the Duke, in *Measure for Measure*, which he played in a masterly style. Mr. Moody was the Claudio, and, in the third act, where the Duke, as the Friar, was preparing Claudio for execution next morning, Paterson had no sooner spoke these words,—

'Reason thus with life:

If I do lose thee, I do lose a thing

That none but fools would keep: a breath thou art; than he dropt into Mr. Moody's arms, and died instantly. He was interred at Bury St. Edmunds, and on his tombstone his last words, as above, are engraved."

Other instances of remarkable deaths on the stage will be found in the same little work, which used to amuse many of us in our boyhood.

THOMAS HARPER.

Mercury Office, Cheltenham.

To the best of my recollection, one of the best comedians that England ever saw, Harry Woodward, died from the effects of an injury which he met with on the stage in the last century. He had been enacting the part of Scrub, and leaping from a table, sustained injuries from the effects of which he never recovered. Harry was educated at Merchant Taylors' School, and was one of the great stars of his day as a comic actor for nearly fifty years.

Another celebrated performer who met with death, on account of her dress taking fire on the stage, was Miss Clara Vestris Webster, whilst acting at Drury Lane Theatre in the *Revolt of the Harem*. This fatal accident occurred, I think, in 1843 or 1844.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MAJOR JOHN WADE, CIRCA 1651 (4th S. ix. 119, 286; xi. 66.)—James Chaloner, the regicide, in his *Short Treatise of the Isle of Man*, dedicated Dec. 1, 1653, to Thomas, Lord Fairfax, states (p. 16), that Major Wade was then "lieutenant or governor" of the island.

G. M. T.

BUST OF NELL GWYN (4th S. x. 392; xi. 24.)—Portraits of Nell Gwyn and Charles II., modelled in wax, are part of the ornaments, chiefly bead-work, surrounding Nell's looking-glass, which is now in the Brighton Museum, and is the property of Sir Charles Dick, who was until lately the

Curator of the Museum. The glass is figured and described in a book entitled, *Ten Thousand Wonderful Things, Marvellous, Rare, Quaint, and Curious*, p. 237 (Routledge). JNO. A. FOWLER. Brighton.

SIR THOMAS STANLEY (4th S. ix. 281, 373; xi. 67).—In Debrett's *Peerage* (1828), vol. ii., p. 740, it is stated that "George Monck, Esq., m. 1673, Sarah, da. of Sir Thomas Stanley, of Grange Gorman, and had issue 7 sons." Y. S. M. is right, if I mistake not, in thinking that "Sir Thomas Stanley was only a knight, and not a baronet."

ABHBA.

"HORSEL" (4th S. xi. 75).—I have not Swinburne's poem at hand; but, doubtless, Hørsel is the Hørselberg (situated between Eisenach and Gotha) wherein Venus, deposed by Christianity from Goddess to Fiend, holds her court. As for the etymology, a popular derivation is "*Höre, die Seele*," "Hark, the Souls!" from the notion that the cavern of the Hørseloch was an entrance into Purgatory. This derivation, however, must be taken for what it is worth.

The legend of Tannhäuser, the minnesinger, has made the Hørselberg famous; and his seduction by the she-fiend and subsequent penitence have been narrated many times in poem and story. In 1861 (I think) an English poem was published called *Tannhäuser, or the Battle of the Bards*, by Neville Temple and Edward Trevor. Who were the poets? I remember Owen Meredith was supposed to be one of them, at the time.

JOHN ADDIS.

Rustington, Littlehampton.

Miscellaneous.

NOTES ON BOOKS, ETC.

Old Court Life in France. By Frances Elliot. 2 vols. (Chapman & Hall.)

In these two volumes, Mrs. Elliot has turned to good account her studies of French memoir-history. In the course of those studies she has found "not only admirable out-looks over general events, but details of language, character, dress, and manner not to be found elsewhere." These she has turned to excellent purpose, in a series of French historical pictures, in which Mrs. Elliot has illustrated portions of the times of both Valois and Bourbon. The periods referred to were marked by as many disasters as triumphs. The heroes of those days look very poor creatures now, and the heroines were really "no better than they should be." The dramatic spirit of these volumes is sure to make them popular with readers who cannot forgive dullness, though, as in the case of the great Essayist, there may be some special design therein.

Life and Remains of John Clare, the Northamptonshire Peasant Poet. By J. L. Cherry. (London, Warne; Northampton, Taylor.)

JUST fourscore years have elapsed since the birth of the Northamptonshire Peasant Poet, who, at the age of

twenty-seven, published his first poems, descriptive of rural life and scenery. Other poems followed, by which poor Clare acquired fame, but not fortune. He failed in his battle of life, and his last refuge was a lunatic asylum, where he died in 1864, at the age of seventy-one. Mr. Cherry has written a sympathetic memoir, and has edited the "remains" with care. The poems, selected from many written by Clare during his long confinement, are very remarkable, especially one addressed "To the Lark," which thus begins:—

"Bird of the morn,
When roseate clouds begin
To show the opening dawn,
Thou gladly sing'st it in,
And o'er the sweet green fields and happy vales,
Thy pleasant song is heard mixt with the morning
gales."

Old and New London. No. II. (Cassell & Co.)

MR. THORNBURY continues his narrative of the history, people, and places of London, with great spirit. This number is what second numbers should always be, superior to the first. It bristles and glitters, by turns, with anecdotes, and it is profusely illustrated by portraits, views of places, and imaginary scenes of social or historical circumstances. The reader is chiefly in Fleet Street and its tributaries, ground so heaped up (so to speak) with incident, that Mr. Thornbury will hardly be able to get away from it in a hurry. We may add that contemporary epigrams increase the value of the social illustrations. How exquisite is the flattering couplet on Bishop Hoadley, written as a peace-offering, by Steele:—

"Virtue with so much ease on Bangor sits,
All faults he pardons though he none commits."

Old Landmarks and Historic Personages of Boston. By Samuel A. Drake. (Boston, U.S., Osgood; London, Trübner.)

THERE are thousands of English people who have never seen (and are not likely ever to see) the interesting capital of Massachusetts, to whom, however, this volume will recommend itself, for many reasons. If we can never think of an American as a foreigner, nor of American cities but as, in some sort, cities of Englishmen, Boston is especially dear to us, as *most* English of all the transatlantic capitals. Reading Mr. Drake's well written and richly illustrated volume is like reading the record of the sayings and doings of our kinsmen long since passed away. The famous "Tea Party" separated them from the old family, but the descendants on both sides are kinsmen still. Among what are called "Americanisms," we find the term of "editorial and reporterial enterprizes," in reference to the press; and we hear of a certain Captain being "court-martialled." Many examples of making past-participles out of nouns occur in Walpole. He speaks, for instance, of one person having been *impertinenced* by another.

THE *Tai Sei Shimbun*, or *Great Western News*, is the title of a Japanese illustrated paper, established in London under the joint editorship of a Japanese resident in London, and Professor Summers, of King's College. It will contain chiefly "Notes" made by native Japanese, on all that passes before them in Europe with the results of their experience. "To see oursel's as others see us" will be realized in this paper in quite an unexpected way.

A County History of Aberdeenshire is in preparation by Mr. Alexander Smith, in conjunction with others

acquainted with its families, resources, and antiquities, and will be published in the summer by Mr. Smith, of Aberdeen, and Messrs. Blackwood, of Edinburgh.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SUTHER'S HISTORY OF DURHAM. Vol. IV. Large or small paper. BRAMBLETTIE HOUSE.

BEETON'S CHRISTMAS ANNUAL, 1872.
Wanted by J. C. Hotten, 74 and 75, Piccadilly, W.

MASERE'S TRACTS. 3 vols. 1815.
Wanted by S. R. Townshend Mayer, Sheendale, Richmond, Surrey.

DALRYMPLE (Sir John), Memoirs of Great Britain and Ireland. 4to. Part III. Edinburgh, 1783.

W. WILBERFORCE'S LIFE. Vol. I. First Edition, in 5 vols. 1838. MURRAY.

MACAULAY'S ESSAYS. Vol. II. of 2 vols. London, 1859.
McDONNELL'S DICTIONARY OF QUOTATIONS from the British Poets. In Three Parts, 1835. 2nd Edition. Whittaker. Wanted Part III. Rhyme.
Wanted by W. D. Christie, Esq., 32, Dorset Square, N.W.

PLANCHÉ'S HERALDRY FOUNDED ON FACTS.

LOWER'S CURIOSITIES OF HERALDRY.

MOULÉ'S HERALDRY OF FISH.

SETON'S LAW AND PRACTICE OF HERALDRY IN SCOTLAND.

EARLY SCOTTISH SEALS.

Wanted by W. H. Stevenson, Drypock House, Hedon Road, Hull.

Notices to Correspondents.

H. B. C.—“*Operatic Pamphlets*” next week.

R. C. A. P.—“*This difference of quantity has long been recognized. “Helena, meretrix,” has the penultimate short, but St. Helena, the canonized saint, has the penultimate long, a rule which follows the names of places which are called after her.*”

A SUBSCRIBER.—“*Closterman, the artist, was a German; born in 1656. At the age of twenty-one he came to England, and worked for Riley, on whose death Klosterman succeeded to a good share of Riley's business; but the Englishman was far the better artist. Klosterman lived in the north-west corner of Covent Garden, now Richardson's (or rather Clun's) Hotel; a house familiarly known as the Hotel Cluny.*”

L. S. T.—“*Your query may be answered in the following quotations:—*”

“No vernal blooms their torpid rocks array,
But Winter, ling'ring, chills the lap of May.”
Goldsmith's *Traveller*.

“And Winter, slumb'ring in the open air,
Wears on his smiling face a dream of Spring.”
Coleridge, *Work without Hope*.

The paper on Nixon shall be inserted at the earliest opportunity.

It may be as well to state that the articles attributed, in the last Index, to Maclean (J.), are the contributions of Sir John Maclean.

R. S. T.—“*The degrees alluded to were not unfrequently conferred. In the Obituary (Gent. Mag.) for 1751, is chronicled the death of “Christina Rocati,” a celebrated Italian virtuosa, Doctress in Philosophy in the University of Bologna.*”

A STUDENT should consult his tutor, or, what is better, construe the easy sentence by himself.

GUY S.—“*Dr. James died in 1776. Sylvanus Urban describes him “of Bruton Street, author of The Medical Dictionary, and inventor of the celebrated powder for fevers.”*”

VERINIQUE.—

“Music hath charms to soothe the savage breast,
To soften rocks or bend a knotted oak.”

Congreve's *Mourning Bride*, Act i. Scene 1.

OLD BOY.—“*The price of admission at Ranelagh Gardens, 1777, was half-a-crown, for which tea and coffee were given.*”

“KEW.”—“*Misquoted. What Walpole said was this: “There never was a Duke of Beaufort that made it worth inquiring which Duke it was.”—To Lady Ossory, Feb. 1, 1787.*”

M.—“*The story is very old which tells of tippy Suett, the actor, remarking, on being wet through, that he was not Suett, but dripping.*”

EDWARD MURRAY (4th S. x. 15).—Y. S. M. recommends E. C. M. to write full particulars to the Rev. James Peed, Rector of Wexford. *If Mr. Murray was not buried in the churchyard of St. Iverus, Mr. Peed may suggest other localities.*

HERMENTRUDE.—“*We think that you will find that Henry IV. was born (at Bolingbroke) in 1366.*”

D. C. ELWES.—“*A Correspondent suggests that you must want the “History of Ecton, Northamptonshire,” not Yorkshire.*”

N. H. R.—“*A Correspondent writes that the tombstone referred to by you, p. 74, “is not in the churchyard, but in the church of Conway, near the chancel.”*”

J. P. EARWAKER.—HARDRIC MORPHYN writes: “*SCOLL FAMILY (4th S. ix. 280, 435), Richard Scoll, B.A., Fellow of New College.—Inventory, 25 Sept., 1577. See p. 54, Griffiths's Index to Wills proved in University of Oxford.*”

VIGILANS.—“*The REV. E. TEW writes, with reference to our former reply, p. 87, “that the passage will be found in De Animâ, c. lxxvii.”*”

OXONIENSIS.—“*For papers on the Rudston Monolith, vide “N. & Q.,” 4th S. viii. 368, 462; ix. 20, 102.*”

R. M.—“*A reference to our Indexes will prove how vain is the endeavour to trace the authorship of the line in question.*”

MIZIA.—“*Have you seen the papers in our last week's number, p. 100?*”

JAYDEE.—“*The substance of your short note will be found in 4th S. x. 216. This reference has escaped your notice.*”

ACHE.—“*Shirley's Contention of Ajax and Ulysses, scene iii. :—*”

“Only the actions of the just
Smell sweet and blossom in the dust.”

ERRATA.—P. 72, for “*this critical edition of Shakespeare,*” read “*the critical edition*”; for “*tested criticism*” read “*textual criticism.*”

NOTICE.

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.

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

Editorial Communications should be addressed to “The Editor”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, FEBRUARY 15, 1873.

CONTENTS. — No 263.

NOTES:—St. Valentine's Day, 129—Junius, 130—English Dialects—"Pal" and "Cad": their Etymologies, 132—Cambridge—Historians at Issue—Shakespeare from Jacques Pierre—"Majesty," 133—"Thwaite"—Great Yarmouth—Fire-Ordeal—Fox Hunting in Austria in 1664—The Violet, the Napoleonic Flower, 134.

QUERIES:—John Banim, 134—The Press in Worcester—Cocking-Stole: Gyle: Hori—Old Latin Bible—Quotations Wanted, 135—"Ubi Deus Ibi Patria"—Pumpnickel—Richard de Ulverston, 1434—*Ἀποκαλύψις*—H. Bulstrode's Pardon—Horse-hair—Jean Paul Marat: Percy Bysshe Shelley—All Souls' Church, Wakefield—Engraving, 1720—An Old Ring—The Violin: Klotz, 136—Sir Charles Wetherell, Knight—"Icon Basilice Deutera"—Yachell Family—From what Emblem Writer did Quarles borrow his Designs?—Dr. Butler, 1673—The Earl of Denbigh—Military—"Blanket-Tossing"—"A Bald Born," 137—Tanning the Skin of Criminals—A Question of Early English Pronunciation—Major Brown and his Balloon—Porpoises, 138.

REPLIES:—The De Quincis, Earls of Winton, 133—Use of the Accusative Pronoun, 139—Tyburn—Operatic Pamphlets, 140—Early Poem quoted by Dean Stanley—Budge Bachelors—Seeing the New Moon through Glass—Flight of Cranes—Tavern Signs—"Eio Popeia"—Numismatic—Dr. Johnson and the Welsh Language, 141—"Red Neck": "To Rock Dicky Cree"—Shakespeare Folios—Kings of Connaught—Battle of Towton—Queen Eleanor's Crosses—Island of "Wahwak," 142—Ned Ward's—"Trip to Jamaica"—Burns and Highland Mary—"Paddee"—Letters from the Irish Highlands—Teetotum Rhymes—"The Heaf"—The Christian Year—Scottish Territorial Baronies, 143—Mnemonic Lines on the Old and New Testaments—Birthplace of Napoleon III., 144—"Walk, Knave! What Lookest at?"—Finger: Pink—Dwarris's "Memoirs of the Brereton Family"—Barthram's Dirge—Corsraguel—"Bane to Clapham"—The "Stage Parson" in the Sixteenth Century—"Want," as a Name for the Mole—Mrs. Margaret Woffington—John Thelwall, 145.

Notes on Books, &c.

Notes.

ST. VALENTINE'S DAY.

Yesterday came round the festival which lovers have observed and poets have honoured from time immemorial. The observance is much more than sixteen hundred years old, when the Christian Valentine was beaten by clubs and beheaded, at the time of the great heathen festival of love and purification. A few years ago the observance was dying out; but it has revived, especially in London. In Kent, the girls no longer burn "holly boys," nor the boys burn "ivy girls," as they did in the last century. In Norfolk the old local customs have been maintained, as will be seen from Mr. Glyde's recently published *Norfolk Garland*, a work of great value to archaeologists:—

"It is customary, at Norwich, for valentines to be received, not on the 14th of February, as in other districts, but on the evening of the 15th, St. Valentine's Eve. Another peculiar feature connected with this festival in Norfolk is, that the valentine, instead of being an ornamental billet-doux, is some article of intrinsic value. The Norwich papers, for some two or three weeks prior to St. Valentine's Day, contain a number of advertisements, attracting attention to goods that are declared suitable for valentine presents. Life-size walking-dolls, performing acrobats, clock-work trains, vases, lustres, workboxes, desks, clocks and watches, jewelry and electro-plated goods of every kind, shawls and

mantles, furs and muslins, dressing-bags and albums, attractive gift-books, all sorts of fancy articles, and even a guinea knife-cleaner, have been advertised as suitable for valentine presents. Tradesmen anxiously obtain all kinds of novelties for the season, and many of the shops most noted for the variety of their stocks are literally besieged by customers on Valentine's Eve. The mode of delivering these valentines is also peculiar. The parcel containing the valentine is placed on the doorstep on Valentine's Eve, and a thundering rap being given at the door, the messenger takes to his heels and is off instantly. Those in the house, knowing well enough the purpose of such announcing rap, quickly fetch in the various treasures. When there is a young family the raps are likely to be frequent, and the juveniles get into a perfect furore of excitement on such evenings."

This Norwich custom is, in fact, one which was formerly an universal English custom, and it is now reviving in London, as to gifts. Lady Valentines were long honoured, not by anonymous verses, but by substantial gifts. Four days after Pepys had chosen Martha Batten for his valentine, he took her to the Exchange, and there, "upon a pair of embroidered, and six pair of plain white gloves, I laid out 40s. upon her." The question of expense troubled the diarist. When, in 1667, he took his wife for (honorary) valentine, he wrote down the fact that it would cost him 5*l.*; but he consoled himself by another fact, that he must have laid out as much "if we had not been valentines." The outlay at the hands of princes and courtiers was enormous. When the Duke of York was Miss Stewart's valentine, he gave her a jewel of about 800*l.* in value; and in 1667, Lord Mandeville, being that lady's valentine, presented her with a ring worth 300*l.* The gifts of Pepys to his wife look small by the side of presents made by lovers to ladies. Pepys came to an agreement with Mrs. Pepys to be her valentine (which did not preclude others from being so) every year, "and this year," he remarks, in 1668, "it is likely to cost 4*l.* or 5*l.* in a ring for her, which she desires." In 1669, he bought more useful things for his cousin Turner, who told him she had drawn him for her valentine. Straightway he went to the New Exchange, and bought her a pair of fashionable "green silk stockings, and garters, and shoe-strings, and two pairs of jessimy gloves, all coming to about 28s." London shops do not now exhibit green silk stockings, but they tempt buyers with gallant intentions; and "valentine gifts" are in windows and on counters, at prices to suit a few and to terrify many.

Other old customs have not been revived, but we may learn some of these from old makers of Notes, and especially from Pepys, as to the old methods of choosing, or avoiding to choose, valentines. When he went early on Valentine's Day to Sir W. Batten's, he says he would not go in "till I asked whether they that opened the doors was a man or a woman; and Mingo, who was there, answered a woman, which, with his tone, made me laugh; so up I went, and took Mrs. Martha for

my valentine (which I do only for complacency); and Sir W. Batten, he go in the same manner to my wife, and so we were very merry." On the following anniversary the diarist tells us that Will Bowyer came to be his wife's valentine, "she having (at which I made good sport to myself) held her hands all the morning, that she might not see the painters that were at work in gilding my chimney-piece and pictures in my dining-room." It would seem, moreover, that a man was not free from the pleasing pains of valentineship when the festival day was over. On Shrove-Tuesday, March 3, 1663, after dinner, says Pepys, "Mrs. The. showed me my name upon her breast as her valentine, which," he adds, "will cost me 30s." Again, in 1667, a fortnight after the actual day, Pepys was with his wife at the Exchange, "and there bought things for Mrs. Pierce's little daughter, my valentine (which," he says, "I was not sorry for, it easing me of something more than I must have given to others), and so to her house, where we find Knipp, who also challenged me for her valentine." Of course Pepys had to pay the usual homage in acknowledgment of such choice. Then, as Pepys had a little girl for valentine, so boys were welcomed to early gallantry by the ladies. A thoroughly domestic scene is revealed to us on Valentine's Day, 1665:—

"This morning comes betimes Dickie Pen, to be my wife's valentine and come to our bedside. By the same token, I had him brought to my bedside, thinking to have made him kiss me; but he perceived me, and would not, so went to his valentine—a notable, stout, witty boy."

When a lady drew a valentine, a gentleman so drawn would have been deemed shabby if he did not accept the honour and responsibility. On the 14th February, 1667, we have the following:—

"This morning called up by Mr. Hill, who, my wife thought, had come to be her valentine—she, it seems, having drawn him; but it proved not. However, calling him up to our bedside, my wife challenged him."

Where men could thus intrude, boys like Dickie Pen could boldly go. Thus, in 1667,—

"This morning come up to my wife's bedside little Will Mercer, to be her valentine; and brought her name writ upon blue paper, in gold letters, done by himself, very pretty; and we were both well pleased with it."

The drawing of names and name-inscriptions were remnants of old customs before the Christian era. Alban Butler, under the head of "St. Valentine, Priest and Martyr," says:—

"To abolish the heathens' lewd, superstitious custom of boys drawing the names of girls in honour of their goddess, Februa Juno, on the 15th of this month" (the drawing being on the eve of the 14th), "several zealous pastors substituted the names of saints, in billets given on this day."

This, however, does not seem to have taken place till the time of St. Francis de Sales, who, in the beginning of the seventeenth century, as we are told in his Life,—

"Severely forbade the custom of valentines, or giving boys in writing the names of girls to be admired and attended on by them, and, to abolish it, he changed it into giving billets with the names of certain saints for them to honour and imitate in a particular manner."

To the drawing of names—those of the saints gave way to living objects of adoration—was first added, in 1667, a custom out of which has sprung the modern epistolary valentine. In the February of that year, Pepys writes:—

"I do first observe the fashion of drawing of mottoes as well as names; so that Pierce, who drew my wife's, did draw also a motto, 'Most courteous and most fair'; which, as it may be used, or an anagram made upon each name, might be very pretty."

The valentines by chance were those who drew names, the valentines by choice were made by those who would not open their eyes on Valentine's morn till the one he or she most desired to see was near. The one by chance sometimes proved to be the one by choice also, and such were true valentines. But enough in honour of the day. It has not as yet been neglected to be honoured and illustrated in "N. & Q." ED.

JUNIUS.

Sir John Shaw Lefevre, in a communication addressed to the *Times* on the 1st inst., states certain facts which lead him to think that we must look in the direction of Stowe for an elucidation of the Junian mystery; but I venture to believe that the facts in question point as directly to Chatham as to any of the Grenvilles. That, however, by the way. Sir John Lefevre's paper has reference to an article which appeared in the *Times* of May 22, 1871, in opposition to the claim set up for Sir Philip Francis. The writer of that article, after stating that Francis returned from a tour on the 13th of August, 1771, the day on which Junius's "celebrated reply" to Horne Tooke was printed, which reply, "comprising the exquisitely finished tribute to Chatham, must have been composed, copied, and sent during the tour," shrewdly observed that it was as difficult to picture Junius polishing his balanced periods, and meditating indignant appeals to a rapt public in the intervals of a debauch, surrounded by his companions at an inn, as it was to explain how Francis (if Junius) found time for the composition of the letter and the multitudinous inquiries in it, or how he evaded the suspicions of his fellow clerks, of his official superiors, and of his family. The writer in the *Times*, misled probably by Mr. Parkes's *Memoirs of Sir Philip Francis*, adopted the date of August 13 as that of Francis's return to town. In page 264, vol. i. of these *Memoirs* (compiled in support of Francis's claims), may be found a letter from Francis to Major Baggs, informing him that he intended to set out on the following morning, with three friends, "upon a tour through Derbyshire,"

&c. This letter is dated July 26, 1771, and July 26 of that year fell on a Friday. In p. 265 are two letters from Francis to his wife, dated respectively Tuesday, July 30 (from Derby), and Saturday, August 4 (from Manchester). Francis's correspondence shows that he was not averse from the pleasures of the table, and when he misdated his letter from Manchester (Saturday was the 3rd of August), he had probably not fully recovered from the effects of the previous night's indulgence. However, in this letter Francis acquaints his wife that "to-morrow we set out on our return." In page 266 is another letter, dated "Friday, Oxford," in which he announces that he will arrive at home "on Sunday night." If this letter was written on Friday, the 9th of August, Francis expected to be at home on Sunday, the 11th; but it may have been written on Friday, the 16th of the month, and, in that case, Sunday, the 18th, would have been the day on which Francis expected to reach home. It was, however, on a Monday that Francis got home; but whether Monday, the 12th of August, or Monday, the 19th of August, is doubtful.

In another letter to Major Baggs, dated War Office, August 20 (Tuesday), Francis writes: "Godfrey, Tilman, and I returned last Monday from our grand tour." Now, if "last Monday" meant Monday, the 19th, there would be an end of the case as regards Francis; for, assuming that he was capable of writing the letters of Junius under the most favourable circumstances, and with all appliances and means to boot,—an assumption for which I humbly crave pardon,—not the most zealous of his partisans would pretend that he could have written the celebrated letter of the 13th of August while on a "grand tour" with his jolly companions. But if we suppose that Francis returned on the night of the 12th, instead of the night of the 19th, that would not much improve the case of the Franciscans, for then it would be necessary to believe that, coming off a journey, Francis—instead of solacing himself by chatting with his wife about the incidents of his tour, and afterwards going quietly to bed—astonished his household by shutting himself up in a room all night to write the letter to Horne Tooke, which fills fourteen pages of Woodfall's edition. But although we should believe all this, simply because it seems impossible, it would not, after all, help that very lame dog—the Franciscan theory—over the stile. It would still be necessary to believe much more. For instance, that the MS. was conveyed to Woodfall's office the next morning (the 13th), there put in type, a printed copy sent to the writer ("at the usual place," of course), and returned by him on the same day. Why do I state this? Because it appears from Junius's private note 37 (which, being short, I will transcribe) that he saw a proof of the answer to Horne Tooke;—

"August 13, 1771.

Pray make an erratum for *ultimate* in the paragraph about the Duke of Grafton, it should be *intimate*: the rest is very correct. If Mr. Horne answers this letter handsomely and in point, he shall be my great Apollo."

We may, I think, reasonably conclude that the letter had been in possession of Woodfall since, at the latest, Saturday, the 10th of August, when Francis was enjoying his excursion.

If I am not trespassing too far on your space, I will now refer to another instance in which Junius was at work while Francis was absent from London.

In a letter from Francis to Major Baggs, dated December 17, 1771, given in vol. i. p. 269 of the *Memoirs of Sir Philip Francis*, the former states that he is "going to Bath to-morrow, and shall be absent about three weeks"; upon which the memoir writer makes the following comment:—

"Francis left for Bath accordingly. And no Junius appears from November 28, 1771, to January 21, 1772; no 'Miscellaneous' letter between that of Juniper, December 4, 1771, and the first of Veteran, January 28, 1772."

The idea persistently forced upon the reader throughout the Memoir is this: "Whenever Francis happens to be away from London, Junius ceases to write." It is true that in the present instance no letter from Junius was *published* in the interval stated; but it is equally true that Junius was at the time at work, and hard at work, too, in London. On the 17th of December, Francis says he is going to Bath on the following day, and would be absent for three weeks. The three weeks would end on the 7th of January, 1772. He may have remained at Bath longer than he originally intended, for his father was in a precarious state, or, to adopt Francis's description, "truly in a deplorable condition." The first letter from Francis after his return is dated January 24, 1772. Let us, however, take for granted that he came back when his time was up, on the 7th of January. But on the *previous day*, the 6th of January, Junius wrote the following letter to Woodfall:—

"January 6, 1772.

I have a thing to mention to you in great confidence. I expect your assistance and rely upon your secrecy.

There is a *long paper ready for publication*, but which must not appear until the morning of the meeting of Parliament, nor be announced in any shape whatsoever. Much depends upon its appearing unexpectedly. If you receive it on the 8th or 9th instant, can you in a day or two have it composed, and two proof-sheets struck off and sent me; and can you keep the press standing ready for the *Public Advertiser* of the 21st; and can all this be done with such secrecy that none of your people shall know what is going forward except the composer, and can you rely on his fidelity? Consider of it, and if it be possible, say YES in your paper to-morrow.

I think it will take *four full columns at the least*, but I undertake that it shall sell. It is essential that I should have a proof-sheet and correct it myself.

Let me know if the books are ready, that I may tell you what to do with them."

The words which I have marked in italics will show that Junius was laboriously employed in London while Francis was attending the sick couch of his father at Bath, or, what is more probable, dancing at the assemblies with "Belinda." The letter which Junius was so anxious about, and respecting which he wrote no fewer than three private notes to Woodfall, is the famous letter to Lord Mansfield, No. 58, on which he bestowed more labour than on any other of his productions. It actually runs through *thirty-two pages* of Woodfall's edition. After this, shall we hear any more about Francis?

Feb. 5.

C. Ross.

ENGLISH DIALECTS.

I cut the following from the *Sheffield and Rotherham Independent*, December 30th, 1872:—

"BANKS.—Dec. 25, at his residence, Northgate, Wakefield, Wm. Stott Banks, Esq., solicitor, author of *Walks in Yorkshire, &c.*

Mr. Banks was also the author of *A List of Provincial Words in Use at Wakefield* (Russell Smith), and as such his death ought not to go unnoticed by "N. & Q." Without making any pretensions, his book is a model, which any person taking an interest in our provincialisms, which are so fast fading away, would do well to imitate. Mr. Banks certainly deserves a tribute of praise for having rescued so many quaint archaisms, and beautiful and forcible expressions, in the neighbourhood in which he lived. I wish that others in different parts of England would follow the intelligent example which he set. We should soon no longer lie under the reproach of not knowing our own language.

And now that I am on the subject of dialects, I make a brief cutting from the *Athenæum* of December 28th, 1872, p. 869, containing, however, most welcome intelligence:—

"Mr. C. Clough Robinson has just completed his new work on the *Dialects of Yorkshire.*"

This short paragraph will be good news to some of your readers. I do trust that the present year may see "N. & Q." take a more active part in the vast field of English provincialisms, which is still unworked. I trust, too, that some of its many very able contributors may be at last induced to form what has been so often talked about, and what is so sadly needed, an English Dialect Society; and not allow men like the late Mr. Banks or Mr. Clough Robinson to toil away unheeded, unrewarded, and unknown, except by a few.

Newark.

H. M.

DIALECTS.—It is with sincere pleasure that I extract the following from the *Athenæum*, January 4th, 1873, p. 19:—

"We learn from the *Manchester City News*, that the Philological Committee of the Manchester Literary Club

has issued a circular explaining the nature of the Glossary of the County Dialect upon which they are now engaged. The glossary is to consist of all the words in the Lancashire dialect which are archaic, whether obsolete or still in use. The definition and derivation of each word will be given, and also illustrations of its use from as many writers of all times as can be found using it, as well as from well known phrases of folk-speech. Collections of phrases and idiomatic forms of speech peculiar to the county, and of the names of places in the county, with their derivations and meanings, are included in the plan."

Now this is as it should be. If we cannot have — what, however, I do not yet despair of — an "English Dialect Society," let local Literary Clubs and Societies do whatever they can to aid and promote the good work.

I have been a collector of provincialisms for more than twenty years, and I can testify from my own experience that many archaisms have during that time completely passed away from the particular district in which I first heard them. To go back still further, to my school days, I can affirm that still many more of the provincial words are completely forgotten.

Now I think it will be obvious that this change will — with the introduction of the new Government schools, the recent fresh facilities offered by the railways, the ever-increasing great drain of labourers from the country to the manufacturing towns, and, lastly, the vast emigration to America, Australia, and elsewhere — go on still more rapidly.

H. M.

"PAL" AND "CAD": THEIR ETYMOLOGIES.

Although these two words are noticed in Mr. Hotten's *Slang Dictionary*, the etymology of "Pal" is not given, and "Cad" is said to be short for Cadger. I take the following from the *Oxford Spectator* for March 3, 1868; it is clever and entertaining, even though it may not be correct:—

"Pal. A friend or associate; originally Pyl. It is a corruption of the name of Pylades, celebrated as the friend of Orestes. The burden of the modern song, 'He's a pal o' mine,' is a plagiarism from the well-known line:—

'Ille mihi Pylades, ille sodalis erat.'

Cad. A term of reproach. It is of comparatively recent origin, and was originally applied to Radicals by their political opponents, being derived from the Greek *κἀδος*, a ballot-box."

By the way, Mr. Hotten, in his explanation of the latter word, gives the following remarkable information:—

"The exclusives at the English Universities apply the term CAD to all non-members."

Mr. Bristed, in his *Five Years in an English University* (1852), gives the following:—

"Cad. A low fellow, nearly = snob." (p. 23.)

This is also quoted in B. H. Hall's American work on *College Words and Customs*. The reviewer of *Charlie Villars at Cambridge*, in the *Times*, April 9, 1868, said:—

"An autobiography of the University 'cad' also would not be uninteresting—we mean the genuine University cad, who is always hanging about with a dog in his arms for sale, who colours meerschaums for sham smokers, who knows where to get a prime lot of rats, who carries confidential messages, who rescues you from the muddy water when you have been run down by the 'Varsity eight; in short, the poor despised cad, who does all the Pariah work of the University. What an elevated opinion he must entertain of some of his patrons!"

The use of the word "Cad," now-a-days, has undoubtedly made its signification to attach to despicable specimens of humanity; but it has often occurred to me that, in the first instance, it may only have been a corruption of "Cadet"—the "Cad" of the family being the younger brother, who had to work hard, while his elder brother took his ease as "a gentleman." As a query to this note, I would ask—What are the true etymologies of "Pal" and "Cad"?

CUTHBERT BEDE.

[Pal is the Gipsy word for "brother." Cad is probably of very ancient descent. The Breton "Caid" and the Welsh "Caeth" are interpreted as meaning "slave" or "servant." Another popular word, "Chum," is equally old. It is a Keltic word, which originally implied doing nothing. When one helped another at such work, they chummed together. The French verb "chômer" signifies "se reposer," "ne rien faire."]

CAMBRIDGE.—We had the curiosity to deduce from the Cambridge Calendar the following information of the average duration of the heads of the different houses in Cambridge, or the average tenure of his office by one man:—

College.	No. of Years.	No. of Heads.	Average Tenures.
6. St. Peter's	548	36	15.2
8. Clare Hall... ..	489	35	14.0
12. Pembroke	481	39	12.4
3. Caius	491	31	15.8
5. Trinity Hall... ..	493	32	15.4
10. Corpus Christi... ..	470	36	13.1
11. King's	371	29	12.8
9. Queens'	384	29	13.2
7. Catherine Hall	326	23	14.2
14. Jesus	323	29	11.2
5. Christ's	324	21	15.4
16. St. John's	328	31	10.6
15. Magdalen	271	25	10.8
13. Trinity	295	26	11.3
1. Emmanuel	251	14	17.9
2. Sydney	245	15	16.3
4. Downing	31	2	15.3
Total ...	6,121	453	13.5

The numbers at the beginning express the order of magnitude of the average tenures. Thus Emmanuel keeps a master the longest time, and St. John's the shortest. The difference must arise from the manner in which the several laws of election influence the ages of the elected, the manner in which various political circumstances influence promotion, and the manner in which the different situations of the colleges influence the

health. Had death been the only cause of removal, and life throughout the five centuries of the value as now, the average age of accession to the headship of the college would have been above sixty. This is certainly very far from the truth at present, though it may have been nearly correct at one time. * * *

HISTORIANS AT ISSUE.—A remarkable instance of this occurs in the case of Queen Joan I. of Naples. Fuller, in his *Profane State*, describes her as the vilest of women—stained with every crime that can disgrace humanity, and as the murderer of one, if not two of her four husbands. Jeremy Collier, on the other hand, speaks of her in terms of high commendation—"liberal and handsome, prudent and pious." Hallam says (*Europe during the Middle Ages*, vol. i. p. 256, 12mo., 1872), "Whatever share she may have had in her husband's death, and certainly under circumstances of extenuation, her subsequent life was not open to any flagrant reproach."

As another discrepancy, we have Fuller saying, "There being a long time a schism between two Popes, Urban and Clement, she so poised herself between them both, that she escaped unpunished"; whereas Hallam tells us that, "In this enterprise he (Charles, Duke of Durazzo) was seconded by Urban VI., against whom Joanna had unfortunately declared in the great schism of the Church." What can be made of such conflicting statements, especially when coming from writers of well known and acknowledged credit? Hallam's fairness and accuracy are almost a "household word," and of the two former, Bishop Warburton says, "There are only two writers of the genuine History of our Church, who deserve the name of Historians—Collier the Nonjuror, and Fuller the Jester."—*Directions to a Student in Theology.*

EDMUND TEW, M.A.

SHAKSPEARE FROM JACQUES PIERRE.—

"Every true Englishman will, of course, indignantly scout the idea; however likely it may be, on such grounds as the un-English character of Shakspeare's genius, the successive immigrations of foreign wool manufacturers into Warwickshire and other Midland counties, the impossibility of tracing Shakspeare's ancestry, and the fact that *Jacques* alone is very common wherever the French or Flemish woolmen settled."—*Guardian*, Jan. 8, 1873.

A. L. MAYHEW.

Stratford-on-Avon.

"MAJESTY."—This title belonged at first exclusively to the head of the Holy Roman Empire. The imperial chancery conceded it in 1633 to the kings of England and Sweden; in 1641 to the king of France. Zedler, *Universal Lexicon*, s. v. Majestät. Quoted by Bryce, *Holy Roman Empire*, p. 247.

Stratford-on-Avon.

"THWAITE."—This common termination of local names in the North of England is probably the Norsk *toede*, the word for a settlement nearly surrounded by water. There are many places called *Toede* in Norway.

A. L. MAYHEW.

Stratford-on-Avon.

GREAT YARMOUTH.—

"The town is a notable one, for its parish church, among other things, which exceeds in magnitude all the parish churches in the kingdom, surpassing its next rival, St. Michael's, in Coventry, by five feet of superficial area. The figures are curious, and some of our readers may like to see them:—St. Nicholas, Yarmouth, 23,085; St. Michael's, Coventry, 23,080; St. Botolph's, Boston, 22,270; St. Nicholas, Newcastle, 20,110; Holy Trinity, Hull, 20,036; Holy Trinity, Southwark, 18,200."—*Spectator*, Jan. 4, 1873.

A. O. V. P.

FIRE-ORDEAL.—Blackstone, in his account of fire-ordeal (*Comm.*, bk. iv. ch. 27), refers to a passage in the *Antigone* of Sophocles, where "a person, suspected by Creon of a misdemeanour, declares himself ready 'to handle hot iron, and to walk over fire,' in order to manifest his innocence."

("ἦμεν δ' ἔτοιμοι καὶ μύρδους αἰρεῖν χερσίν,
καὶ πῦρ διεπνεῖν, καὶ θεοὺς ὀρκωμοτεῖν.")

Vv. 264, 5, ed. Brunck.)

A similar custom is mentioned by Strabo as prevailing at Feronia, a city at the foot of Mount Soraktos (Soracte), not indeed as a method of trial, but as a wonderful sacrifice, or ceremony (*θαυραστή ἱεροποιία*), performed in honour of a goddess of the same name as the city:—

"γυμνοῖς γὰρ ποσὶ διεξίασιν ἀνθρακίαν καὶ σποδίαν μεγάλην οὐ κατεχομενοὶ ἵπο τῆς δαίμονος ταύτης ἀπαθείς."—*L. v. c. 2, § 9.*

This custom is referred to in the *Æneid*, l. xi. v. 785, et seq. :—

"Summe deum, sancti custos Soractis, Apollo,
Quem primi comus, cui pineus ardor acervo
Pascitur, et medium freti pietate per ignem
Cultores multâ preminis vestigia prunâ."

CCC.XI.

FOX HUNTING IN AUSTRIA IN 1664.—In Burby's *Relation of Lord Henry Howard's Journey*, p. 23, the following passage occurs:—

"The thirtieth (March) my Lord waited again on the Emperour, who dined that day with his mother-in-law the Empress, where his Lordship staying, till his Imperial Majesty had drunk his first draught (a ceremony observed by ambassadors themselves) retired, and dined with Count Lesley, attending after dinner on the Emperour, the Empress and Princesses, to a park about a mile from Vienna, where his majestie's huntsmen inclosing some four acres of ground, with canvas extended by poles above a man's height, and a little way farther, with canvas aforesaid, making a lane a breast high, by letting fall the canvas towards the East with beagles hunted in at a time, some eight or ten foxes, which coursed up and down, were by several gentlemen, who had nets in their hands for that purpose, of a foot and a half wide, and between three and four yards long, tossed

up into the air, as it were in several blankets, as they ran up and down, seeking places to escape. In this manner, and with dogs and sticks, they sacrificed seventy foxes to the Emperour's pleasure, and afterwards baited and killed six badgers."

This account is curious, because if four acres of cover produced seventy foxes, they must have been not only strictly preserved but also fed.

RALPH N. JAMES.

Ashford, Kent.

THE VIOLET, THE NAPOLEONIC FLOWER.—

Among the many topics for conversation and discussion arising out of the death and funeral of the ex-Emperour of the French, has been one concerning the wearing of button-hole bouquets of violets by the visitors to Chislehurst. Several times recently I have heard this mentioned, coupled with the query, "Why was the violet selected as the flower of the Napoleon family?" It was answered by one, that the colour of the violet was an emblem of the imperial purple; but this reply was not deemed satisfactory. On opening this day's number of the *Graphic*, Jan. 25, I met with the following paragraph:—

"The 'little modest violet' has been at a high premium during the past fortnight. At Chislehurst, the usual *ld.* bunch was eagerly bought at *6d.* and *1s.* by the French visitors, all anxious to wear this emblem of the Napoleonic dynasty. Referring to the adoption of this flower of the Bonapartists, a correspondent writes to a contemporary that he saw 'early in January of 1815 numerous coloured engravings of the violet, with the leaves so arranged as to disclose the profile of Napoleon I. Attached to the picture was the significant motto, "Il reviendra avec le printemps;" and we all know that he did come back in March, 1815.' (p. 75).

If the leaves were arranged so that they should mark out the profile, it would be similar to the plan adopted in the once popular engraving, "The shade of Napoleon visiting his tomb at St. Helena;" where the familiar figure was outlined by the hanging branches of the weeping willow. While writing the above, it occurred to me to look in Wheeler's *Noted Names of Fiction*, where I find the following:—

"VIOLET, CORPORAL OR DADDY. (*Fr. Caporal la Violette* or *Papa la Violette*.)—A name given to the Emperour Napoleon Bonaparte, by his partisans in France, after his banishment to Elba, and designed to be expressive of their hope that he would return in the spring (of 1815). The flower and the colour were publicly worn by them as a party distinction."

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.]

JOHN BANIM.—It would be difficult to find another life studded with a more melancholy series of misfortunes than that of poor John Banim. Un-

fortunately his memory suffers from not having had the luck to have obtained a good biographer. The best one can say of *The Life, &c.*, by P. J. Murray, Lond., 1857, is that it is the only one. Most lives of literary men are deficient, just where they might be expected to be perfect—in literary information—and this one is no exception. But for a hint on p. 300, it would be impossible to say when Banim died; indeed, we are left to calculate by deducting his age from the year of his birth, a most fallacious method, as the Rev. C. Hole has shown in his *Brief Biog. Dict.* The exact day of his death is not given; probably, however, the date of a man's death is not considered by some a necessary part of his "Life."

Mr. Murray would give Banim a very high place in literature, so high, in fact, that one is surprised, after reading the "Life," to find so little is known of Banim, or his elder brother, Michael, who, I presume, as he would only be seventy-six, is still living. Banim's name is not in Hole nor Lowndes and Allibone does not give his birth nor death. His biographer omits all mention of some, and says very little about others, of his works, and less still of his contributions to periodical literature, which latter were exceedingly numerous,—probably it was utterly impossible to identify them, and it may be that Banim condensed all the good he wrote into his novels. He admits that his contributions to periodicals were written hurriedly, without consideration, and that he could have done better if he had had more time, instead of having to write for bread.

The work on which Banim's fame chiefly rests is the *Tales by the O'Hara Family*, in three volumes, 1825. It is curious that in the same year, but whether before or after the publication of the above I have not been able to ascertain, was published an anonymous tale with a similar title, *O'Hara*, or 1798, in two volumes, Lond., J. Andrews, and Milliken, Dublin, 1825. This is dedicated to the Marquess of Sligo, whom the author addresses as "My dear Lord," and says, "these volumes have amused some of my 'hours of idleness.'" I do not find any review of this work. Three years after the Banims published *The Croppy*, a tale of 1798.

I should much like to know who was the author of *O'Hara*, and whether the Banims were ever aware of its publication. OLPHAR HAMST.

9, Henry Road, New Barnet.

[John Banim died at Windgap Cottage, near Kilkenny on August 4, 1842, in his forty-second year, and was buried in the graveyard of the Roman Catholic chapel of St. John's, Kilkenny. For his biography consult the *Dublin University Magazine*, xlv. 558; *Irish Quarterly Review*, 1854; *Biographical Magazine*, p. 16; *The Imperial Dictionary of Universal Biography*, i. 370; *Gentleman's Magazine* for Nov. 1842, p. 551; and *Hayes's Ballads of Ireland*, ii. 35.]

THE PRESS IN WORCESTER.—Dr. Nash, having omitted to mention the establishment of the print-

ing press in Worcester, in his *History of Worcestershire*, introduces the following paragraph (p. 24) in his "Supplement," published in 1799:—

"In 1548 John Oswen set up a printing press at Worcester: he had learnt the art of printing at Ipswich, and came to Worcester, encouraged by an exclusive licence from Edward VI. and privy council to print prayer books, and other good books for the instruction of the Welsh and inhabitants of the Marches, though I do not know that any were printed in Welsh. He continued printing till the year 1553, when the death of King Edward and the accession of Queen Mary put a stop to his proceedings."

He appears, by a list of his books preserved in Green's *History of Worcester*, to have printed rather extensively for the time he practised his art; but can any one of your readers inform me whether he printed any book in the Welsh language? F. N. G.

Worcester.

COCKING-STOLE: GYLE: HORI.—What is the meaning of the above words? In reading lately *An Account of the Religious Houses, formerly situated on the Eastern Side of the River Witham*, by the Rev. Geo. Oliver, D.D., 1846, I came across a note on page 61 as follows:—

"In an ancient poem in the Harl. MS. B.M., marked 913, is the following exposition of the cheats of brewers and bakers, which evinces the necessity of an assize, and the utility of its being placed in influential hands for the protection of the people.

"Hail be ye Bakers, with yur lovis smale,
Of white bred and of blake, ful mani and fale,
Ye pinchet of the right wigt, agens goddes lawes,
To the fair pillori ich rede you take hede
This verse is wrowgte so welle, that no tung i wis may telle.

"Hail be ye Brewsters, with your galuns,
Pottles and quartes, over all the tunnes,
Yur throwines brith moch awai, schame now the gyle,
Beth i war of the cocking-stole, the lak is dep hori
Sikerlich he was a clerk, that so sleilich wroghte this werke."

D. C. E.

OLD LATIN BIBLE.—Like L. X. (4th S. x. 471), I have an old printed Bible, with marginal references and a concordance almost worthy of Brown, but of which the date is not given. All the initial letters of the chapters are illustrated with grotesque cuts, and the six days of creation form the frontispiece. On the title-page it is headed in red letters—"Biblia cum Summariorum apparatu pleno quadruplicis repertorio insignita," &c.

It contains the Apocryphal books, and although slightly imperfect, seems to end with the Psalterium; cxxxix. being the last.

I do not profess to be much skilled in old Biblical lore, and perhaps some one will throw me a crust of information from his hoarded store.

E. C.

QUOTATIONS WANTED.—Exact references are requested for the following:—

1. Cæsar:—"Fere libenter homines id quod vulent credunt."

2. Nat. Lee:—"There is a pleasure in being mad which only madmen know."

3. Wordsworth's *Excursion*:—
"An infidel contempt of holy writ."

4. Congreve, *Mourning Bride* (!)—
"The arch'd and ponderous roof by its own weight
Made steadfast and unmovable."

5. Byron:—
"And the midnight moon is weaving
Her bright chain o'er the deep."

6. "Let every Christian take a daily walk on Mount Calvary."
ACHE.

"UBI DEUS IBI PATRIA."—This was the motto of an ancient Christian pilgrim. Who was he?
J. MANUEL.

Newcastle-on-Tyne.

PUMPERNICKEL—"A species of bran bread," says Webster, "which forms the chief food of the Westphalian peasants;—often used as a term of contempt." Sir John Carr, in his *Tour through Holland*, published in 1807, at p. 347, says:—

"My driver stopped to give his horses some wretched hard bread, used by the peasantry, composed of straw and oats, called *bonpournickel*, from the following circumstance. Many years since, a Frenchman, travelling in this country, called for bread for himself, and upon this sort being presented, he exclaimed, '*C'est bon pour Nickel*' (the name of his horse); upon which the old woman who had brought it ran about the village in a great pet, relating the story."

Is there the slightest foundation for this amusing tale? What do the Westphalians call it? If the derivation had any foundation, it should run, "*C'est pain pour Nickel*." Sir John says *straw and oats* constituted the bread, Webster *bran*. Who is right?
C. A. W.
Mayfair.

RICHARD DE ULVERSTON, 1434.—In what work can I find an account of this monk of considerable eminence, who was born at Ulverston, North Lancashire, and died in 1434. He was the author of a work entitled *Articles of Faith*.

J. P. MORRIS.

[Consult Bale, *De Scriptoribus Britannicis*; Tanner, *Bibliotheca Britannico-Hibernica*, and Fuller's *Church History*, Lancashire, art. "Writers."]

Ἀποκαλύψεις.—St. Jerome affirms in his *Commentary on the Galatians*, ch. i. v. 12, that this is *exclusively* a scriptural word. "Verbum quoque ipsum ἀποκαλύψεως, id est, revelationis, proprie Scripturarum est, et a nullo sapientium sæculi apud Græcos usurpatum." Yet, in its *verbal* form, it is to be found twice at least in Herodotus, and once, if not oftener, in Plutarch. The former writes *πειθόμενος δὲ ὁ Ἀρπαγος, καὶ ἀποκαλύπτων*, l. 119. The latter, *ἀποκαλύσασθαι οὐκ ἤθελήσει*,

διδοικὸς τὸν ἄρειον πάγον. *De placit. philos.* l. 7.

Is the word to be found in any other secular writer?
EDMUND TEW, M.A.

H. BULSTRODE'S PARDON.—Information wanted as to a pardon granted to Henry Bulstrode in June, 1673. Mr. Henry Brouncker is said to have been anxious to procure it.
C.

HORSE-HAIR.—Can any one give me information as to when horse-hair was first used, either for weaving or stuffing purposes?
J. N. B.

JEAN PAUL MARAT: PERCY BYSSHE SHELLEY.—Do any contemporaneous notices exist of the residence of Marat or Shelley in Dublin in the early part of their career? It may be perhaps deemed a sacrilege to couple these names together, but they, each according to his light, were labourers in the same vineyard.
H. HALL.
Woolstone, Hants.

ALL SOULS CHURCH, WAKEFIELD.—There is an old engraving of this church, printed by "H. Overton at the White Horse without Newgate," of great interest, as being the only record of several features no longer existing. I shall be extremely obliged for any information relative either to the date, the circumstances of publication, or the history of this print.
J. F.

ENGRAVING, 1720.—I have a small print of a character who flourished about the year 1720; it is a portrait of a young man with a peaked hat, with four sides, and a wig, "From an original Drawing on Vellum, in the possession of C. Dyer." Can any of your correspondents, probably in Gloucestershire, give information as to such a drawing?
THOMAS WARNER.
Cirencester.

AN OLD RING.—I am in possession of a small gold ring, which was found during some recent excavations. It appears of excellent quality, and is in perfect condition. The outside bears the following inscription:—

Thy luttell theeffe
husband · K · G · *

The diameter of the ring is about half an inch, and the width of rim one-eighth of an inch. Would any correspondent kindly enlighten me as to the meaning of the words, the age of the ring, and whether it be of any value?
T. T. S.

THE VIOLIN: KLOTZ.—Will some one oblige me with references to magazine, encyclopædia, or newspaper articles (English or French) on the violin? The only papers I know of are to be found in the *Contemporary Review* and *Good Words*.

Of the instruments made by the Klotz family, I

am desirous of knowing whether those by Matthias are less esteemed than those by Egitia, as Otto would lead one to suppose.
L. X.

SIR CHARLES WETHERELL, KNIGHT.—Burke's *Armory* gives—argent two lions passant guardant sable, on a chief dancettée of the second, three covered cups argent, as the arms of the late Sir Charles Wetherell, Knight, son of the Very Rev. Nathan Wetherell, D.D., dean of Hereford.

I am anxious to know whether this coat was granted to the dean or his son, or whether they had inherited it from their forefathers, or assumed it without a grant?
A. O. V. P.

"ICON BASILICE DEUTERA."—I was not aware of the existence of a book entitled "Εικων Βασιλικη δευτερα," till I saw a copy in a friend's library a few days ago. Can any of your correspondents give the date, for, though otherwise apparently complete, this copy wanted the title-page? From a cursory inspection of it, it seemed to be a parody on the original "Εικων Βασιλικη," purporting to be written by Charles II., and referring to the circumstances of his life and reign. Who was the author, and is the book rare?
E. H. A.

[This work is entitled *Eikon Basilike Deutera: a Portraiture of His Sacred Majesty Charles II., with his Reasons for turning Roman Catholic*. Published by King James. Found in the Strong Box. Printed in 1694. The authorship was inquired after in "N. & Q.," 3rd S. iv. 410, but elicited no reply.]

VACHELL FAMILY.—Tanfield Vachell, of Coley, in Berkshire, M.P. for Reading, died in 1705, leaving, among other children, a son, Colonel William Vachell, of Great Abingdon, in Cambridgeshire, who died at Lackford, near Bury St. Edmunds, in 1760; and another son, who lived in Northamptonshire, and who is spoken of by Cole in the pedigree he gives in his *Manuscripts* (vol. xi. p. 156), as "Vachell of Northamptonshire." (See also *Journals of House of Commons*, vol. xv. p. 33; Lysons's *Magna Britannica*, p. 340; and Cole's *Manuscripts*.)

Can any of your Northamptonshire, or other readers, inform me whether the Christian name of this "Vachell of Northamptonshire" was Thomas, and whether William Vachell, who died at Bath in 1789 (the father of the William Vachell who signed the Round Robin to Dr. Johnson), was his son?
Cardiff.
I. V.

FROM WHAT EMBLEM WRITER DID QUARLES BORROW HIS DESIGNS?—Can any of your readers furnish me with a piece of information which I lack, from not having obeyed Captain Cuttle's glorious rule—"When found, make a note of"? From what emblem writer did Quarles borrow his designs, and did he do so from more than one?

That he *did* borrow, I know for a fact, from having seen several of his designs in turning over the pages of an old foreign emblem book some years ago in a shop in Mortimer Street, and I have since seen some in a private collection; but in both cases I failed to take down the names of the authors.
MARGARET GATTY.

DR. BUTLER, 1673.—Information wanted as to a Dr. Butler, mentioned as being about the Secretary of State's Office in June, 1673, and giving information about the ruffian, Blood.
C.

THE EARL OF DENBIGH.—There are so many famous sayings that have never been uttered, at least by those to whom they are attributed, that I should like to know what Lord Denbigh really did say, to which such uncomplimentary reference is so often made.
H. L.

[We can only refer H. L. to the report and leader of the *Times*, December 5, 1867, where the saying is thus given: "I repudiate such a thing as nationality. I am nothing but a Catholic. An Englishman, if you please; but a Catholic first."]

MILITARY "BLANKET-TOSSING."—When Napoleon threatened to invade England, volunteer corps were formed in various parts of the country, amongst which was the Upper Agridge regiment, comprising residents in Saddleworth, Marsden, Huddersfield, &c. They were called out for training to Wakefield. On one occasion several of the men having misconducted themselves, a court-martial was held, and the verdict was that each delinquent be thrown up in a blanket—thus, four strong men were called out of the ranks, each commanded to a corner of a stout blanket, on which a culprit was placed; the order was then given, "Up with him!" when the men threw him up, and caught him on the blanket, on his return. "Up with him!" was again the cry; and the process was repeated as often as the order was given. The above was told me by my father, he being one of the volunteers, and present on the occasion. Was this a common mode of punishment?
G. H. A.

Pendleton.

A "BALD BORN."—Two or three months ago, whilst examining, or rather running through, the parish register of Bromsgrove, in Worcestershire, I happened to cast my eyes upon the following three entries. I omitted to note the exact date of two of them; but one was in 1746 and the other two (which refer to the same child) between 1743 and 1762. The entries run as follows:—(1) "Baptized, Lucey (*sic*) Slater, daughter of Hannah C—, a Bald Born." (2) "Baptized, William, son of Ann T—, a bald born child." And five days later (3) "Buried, William, son of Ann T—, a bald born child." I thought at first that *bald born* was perhaps a euphemism for *illegitimate*,

and this idea found some little support in the circumstance that in all these three entries only the name of the *mother* was given, and not, as is usually the case with legitimate children, the name of both father and mother. But I soon discovered that there had been no particular squeamishness in Bromsgrove with regard to the designation of illegitimate children; and that the very straightforward word *bastard* was to be found appended to something like two children per month; and I was consequently obliged to abandon my original idea, and to come to the conclusion that *bald born* meant simply that the child was born without any hair upon its head. I have since consulted medical works, and I find that children are sometimes, though rarely, born bald. Mr. Godfrey, in his *Diseases of Hair* (Churchill, London, 1872), p. 45, says:—

"There is also a condition of baldness from birth. A healthy child fails to grow the natural covering until the second or third year of life; but then it appears Rayer describes the case of a man who was a patient in the Hospital de la Charité. There was congenital absence; but nature afterwards began to give her usual covering. This man's cranium was covered with down: white, silky, and fine as that on an infant's scalp."

In conclusion, I would inquire if it is still the custom to describe such children in parish registers as *bald born*; and also, whether any particular superstition has at any time been attached to the congenital absence of hair from a child's head,

F. CHANCE.

Sydenham Hill.

TANNING THE SKIN OF CRIMINALS.—The recent query as to human skin nailed to church doors, suggests one of a like nature, which I trust some of your correspondents may be able to answer. In an old chap-book, entitled *Mary Bateman, the Yorkshire Witch*, I read that her body was presented to the General Infirmary at Leeds, for dissection, and that, "in compliance with the then custom in Yorkshire, her skin was tanned and distributed in small pieces to different applicants." She was executed at York Castle in 1809. When did this "custom" of tanning the skin of criminals originate, and when did it cease?

J. CHARLES COX.

Hazelwood, Belper.

A QUESTION OF EARLY ENGLISH PRONUNCIATION.—In Mr. Earle's delightful *Philology of the English Tongue*, we are told that the vowel combination *EO* was very common in Saxon, but that in English it is very rare, being found (according to Ben Jonson) in only three English words, *yeoman*, *people*, *jeopardy*, in each of which, I may add, it has a different sound. In reading early English, however, one comes upon it constantly as contained in the feminine personal pronoun of the third person, *heo* = she, and I, for one, find it embarrassing not to know what sound to give such a

word. Perhaps some one of your correspondents will kindly help me.

C. P. F.

MAJOR BROWN AND HIS BALLOON.—Can any reader inform me where I can find the metrical story of *Major Brown and his Balloon*, which appeared in one of the Christmas Annuals, some time, I think, between 1825 and 1835?

The tale begins:—

"If any man, in any age,

In any town or city,

Was ever valiant, courteous, sage,

Experienced, wise, or witty.

That man was Major Brown by name,

The fact you cannot doubt,

For he himself would say the same,

Ten times a day about.

* * * * *

When suddenly he heard of one

Who in an air balloon

Had gone—I can't tell where he'd gone,

Almost into the moon," &c.

T. N.

PORPOISES.—Travelling recently in the South of England, and noticing a shoal of porpoises in Torbay, I heard the native designation applied to them of "herring-hogs." In Yorkshire they are familiarly known as "porpoise-pigs." Can any of your readers tell me why this species of the finny tribe is connected by name with the porcine race?

ENQUIRER.

Hull.

Replies.

THE DE QUINCIS, EARLS OF WINTON.

(4th S. X. 366, 455, 526; xi. 45.)

MR. FLAVELL EDMUNDS will, I am sure, in the interests of philology, pardon me for pointing out a series of mistakes into which he has fallen in his endeavour to derive the name De Quinci. "The name," he says, "seems to come from the N.-F. *quen*, a companion. We read of the Conqueror's *quens*." There is no Norman-French word *quen* with a plural *quens*: there is a word *cuens* or *quens*, with a plural *contes*. And, although the Latin *comes* (from which the old French *coms*, *cons*, *cuens*, *quens*, are derived) did mean "companion" before it meant "count," its French derivatives are never found in the sense of "companion." Of *quen*, MR. EDMUNDS adds, that "English usage confines it to the king's female companion, i.e., his wife." MR. EDMUNDS has confounded with the Norman-French *quen* an entirely distinct word, the Anglo-Saxon *cwen*, "a woman, a wife, the king's wife," from which come our *quean* and *queen*: this *cwen* belongs to that root, signifying "to generate," which in Sanskrit appears as *jan*, in Greek and Latin as *gen*—compare San. *jani*, "woman"; Gk. *géné*, "woman, wife"; Lat. *genetrix*, "mother."

MR. EDMUNDS further speaks of "*ey*, water or pool." To what language does this word belong?

Certainly neither to Norman-French nor Anglo-Saxon: if to the English tongue as spoken after the Conquest, will MR. EDMUNDS produce a single citation from a single author in defence of his assertion? On what grounds he would defend it, I think I know, and shall be perfectly ready to give him an answer to them.

With no intention of entering into the question at large, may I at the same time suggest that in Leland's second list, "Quyne" is a misprint for "Quyne" MR. EDMUNDS cannot fail to be aware how frequently a compositor substitutes e for c.

EDWARD B. NICHOLSON.

Oxford.

The Maud de St. Liz, who, according to Dugdale, married Saher de Quincy, was the daughter of Simon, first Earl of Northampton, by Maud, daughter of Waltheof and Judith, niece of William the Conqueror. She married also Robert de Clare, son of Richard de Tonnebridge. The marriage with Saher de Quincy must have been the first one, for in the Chronicle of Dunmow Priory (Dugdale's *Monasticon*) occurs the following:—"A.D. 1140, died Maud de St. Liz, wife of Robert fitz Richard de Clare"; so that she was the widow of Robert, who died in 1134. Again, the list of benefactors to Daventre Priory has, "Matilda de Seynltiz et soror Simonis de Seynltiz junioris Comitis Northamptoniæ dedit nobis in liberâ viduitate suâ tanquam patrona et domina ecclesiam de Daventre." Daventre lordship belonged to Robert de Clare, from whom it descended to Walter, his son, who gave it to his brother Simon, "quia potens erat in prælio," so that the gift of Maud to Daventre "in viduitate suâ" was in memory of her late husband. Her daughter Maud, who singularly enough is called Maud de St. Liz, and who married William de Albini Brito of Belvoir, is also called the Lady of Bradeham. This lordship of Bradeham, at Domesday Survey, belonged to Ralph Baynard, whose descendant William, siding with Robert Curthose, was deprived of his barony, the greatest portion of which was given to Robert fitz Richard de Tonnebridge. It is evident, however, that Saher de Quincy possessed this lordship at one time, for in a charter to Dunmow Priory, he gave "10 solidos of the vill of Bradeham," his son Saher and Richard de Quincy being witnesses. Bradeham must, therefore, have been part of the marriage portion of Maud de St. Liz on her marriage with Saher de Quincy, and have descended to Maud, her daughter, the "Lady of Bradeham."

J. H. M.

USE OF THE ACCUSATIVE PRONOUN (4th S. xi. 101.)—I cannot argue at any length against the main contention repeated in MR. PICTON'S rejoinder, because it turns on the question of emphasis on a passage, and if that is not evident on the case being stated it is difficult to make it so.

Burke, as MR. PICTON says, asks, "Whom do we hope to satisfy? Is it A, is it B?" &c. He shows in succession that it is none of these. If in this view the emphasis is not evidently on each successive person, and not on the word "satisfy," which applies throughout, I certainly cannot attempt to prove further that it is.

On the mere grammatical question, I can but repeat that what MR. PICTON calls a slight change involves a monstrosity. "Is it that we are to satisfy him?" is far from good English: "Is it him that we are to satisfy?" with the same construction, is unheard of.

I by no means meant that there was any language in which it could be asserted that grammar is not derived from use and custom. I do not know from whence grammar is derived. I only meant to guard myself against admitting that it always is so derived, which is more than can be proved.

I cannot see the relevancy of MR. PICTON'S first quotation from Horace. It seems to me to confuse the personal with the relative pronoun. In "sunt quos," of course, *quidam*, or *nonnulli*, is understood, according to a common usage. It is sometimes, though only in poetical language, so done in English, as "Who fears" for "He who fears." But then it is the nominative *personal* pronoun that is omitted. "That," in Burke, is the *relative* pronoun, which no doubt is often omitted in this connexion. But whether we say "him that we satisfy," or "him we satisfy," the use of *him* has equally to be vindicated.

It is true that, as it happens, "he I know" is not used for "he whom I know," but it, like some others, is a mere accidental usage. In grammar it is equally correct with "the horse I ride" instead of "the horse that I ride."

More than that it is but a question of case. "We know him we have seen" might be said, though perhaps not very elegantly. But with other pronouns as well as nouns it is clear. "We testify that we have seen" is in the Bible. This omission of the *relative* pronoun is, I presume, peculiar to English.

The instance out of Propertius (where the correct reference is iv. 9, 17) is unquestionably a solecism in Latin grammar. Mr. Paley, the most recent editor, calls it "a bold and perhaps unique Grecism." I doubt whether *ἔστιν οὗς* would be often found even in the best Greek.

Propertius, however, is no great authority; nor is the parallel actually exact. I doubt whether he or any one would have written "Est illos quibus," &c., which would be requisite. LYTELTON.

P.S. Since writing the above, I have seen MR. PICTON'S letter in the number of February 8, about the *Childe Harold* passage. I much applaud his denunciation of the nonsense of M.C.: but his own

note seems to me not quite consistent with itself, nor with what he wrote before about Burke. He appears to stand up for grammar, except when he says he has defended "Burke's freedom from grammatical trammels." What are they but grammatical rules? All I have said is that Burke's language is ungrammatical in the passage in question. No doubt great writers, of whom Thucydides is the most notorious, have often been ungrammatical, but that is another question.

TYBURN (4th S. xi. 98).—The situation of the celebrated "triple-tree," in other words the gallows, has often been the subject of dispute. All discrepancies, however, may be cleared up by supposing, as was certainly the case, that it occupied different places at different periods. In 1330 Roger de Mortimer was "drawn and hanged" at the "Elms," described by Hollinshed as "now Tiborne"; and Elms Lane, Bayswater, is pointed out to this day as the spot where the "fatal elm tree grew," and the "gentle Tiborne ran." The gallows, "a triangle upon three legs," was afterwards moved (probably in the sixteenth or seventeenth century), and there is no reason to suppose that the statement of its mention in the lease of the house, No. 49, Connaught Square (granted by the Bishop of London), is incorrect. The fact was first noticed by Mr. Rowland Dobie in his *History of St. Giles-in-the-Fields*, 1834, p. 12. Speaking of "Tyburn Tree," he adds:—

"As a matter of historical curiosity, I learn, that it is identified with a house occupied by a Mr. Fenning, being No. 49, Connaught Square, which is built on the spot where the gallows stood, and in the lease granted by the late Bishop of London this is particularly mentioned."

In 1811 a number of human bones, partly clothed in wearing apparel, were discovered in digging the foundations of the houses, Nos. 6 to 12, in Connaught Place, which were supposed to have been those of persons executed. (See Robins's *Paddington*, p. 8.)

Smith, in his *History of Marylebone* (p. 153), states the gallows to have been for many years a standing feature on a small eminence at the corner of the Edgware Road, near the turnpike, on the identical spot where a tool-house was subsequently erected by the Uxbridge Road Trust.

On May 7, 1860, in the course of some excavations connected with the repair of the roadway close to the foot pavement along the garden of Arklow House, the residence of Mr. A. J. B. Beresford Hope, at the extreme south-west angle of the Edgware Road, the workmen came upon numerous human bones, obviously the remains of the unhappy persons buried under the gallows. (See Mr. Hope's communication to the *Times*, May 9, 1860.)

The gallows subsequently consisted of two uprights and a cross-beam, erected, as Mr. Timbs says (*Curiosities of London*, p. 809), on the morning of

execution across the roadway, opposite the house at the corner of Upper Bryanston Street and the Edgware Road, wherein the gibbet was deposited after being used. Smith (*History of Marylebone*), writing in 1833, says:—

"This house has at this day curious iron balconies to the windows of the first and second floors, which were used by the sheriffs when attending in their official capacity as witnesses of the executions."

He also adds:—

"When Tyburn ceased to be the place of execution, the gallows was purchased by a carpenter, and converted into stands for beer butts, in the cellars of a public-house in the neighbourhood, viz., the 'Carpenters' Arms,' in Adams Street."

The oldest known representation of the Tyburn gallows is in a German print in the *Crowle Pennant* (Brit. Museum); wherein Henrietta Maria, queen of Charles I., is kneeling in penance beneath the triple-tree; but it does not help us to determine its situation.

William Capon made a sketch of Tyburn gallows in 1785; copying the same in 1818, he added the following note:—

"View looking across Hyde Park, taken from a one-pair-of-stairs window at the last house at the end of Upper Seymour Street, Edgware Road, facing where Tyburn formerly was. The eastern end of Connaught Place is now built on the very plot of ground then occupied by a cow-lair and dust and cinder heaps."

EDWARD F. RIMBAULT.

OPERATIC PAMPHLETS (2nd S. xi. 228).—The lines are from *Electra*, a Tragedy translated from *Sophocles*, by Mr. Theobald, p. 35, London, 1714; they represent:—

ELECTRA. ποῦ ποτε χεραννοὶ Διὸς ἦ

ποῦ φαέθων

"Ἄλιος, εἰ ταῦτ' ἐφορῶντες

χρίπτουσι ἐκηλοῖ;

ἔ, ἔ, αἰ αἰ.

CHORUS. ὦ παῖ, τί δακρύεις;

ELECTRA. φεῦ.

CHORUS. μηδὲν μέγ' ἀΐσσης.

Electra, vv. 823–831.

It is not stated in the title-page or in the *Biographia Dramatica* that Theobald's *Electra* was acted. The writer of the "Letter" is probably mistaken when he says the lines were "sung." There is a reprint, London, 1780, which has on the title-page, "As it is acted at the Theatres Royal Drury Lane and Covent Garden" but the actors' names are not given, and the play seems to be one of a collection issued by Harrison, the publisher of the *Novelists' Magazine*. I think it was called the *Theatrical Magazine*, and that each number contained a tragedy, a comedy, and a farce, with two portraits of actors in character. Should any reader of "N. & Q." have a set, I shall be glad to know what was the frontispiece to *Electra*, and whether Shirley's *Electra*, which was refused a licence by

the Lord Chamberlain in 1763, is also in the collection.

As the query is nearly twelve years old, and correspondents sometimes apologize for having delayed their answers, I venture, as a "constant reader," from the first volume, and a correspondent from the second of the first series, to express an opinion that as "N. & Q." is one work, a reply to a query in the first series increases the value of the whole. The insertion of this will show that the editor agrees with me.

H. B. C.

U. U. Club.

EARLY POEM QUOTED BY DEAN STANLEY (4th S. x. 428.)—The piece from which these lines are taken will be found at p. 181 of Mr. Laing's reprint of *The Gude and Godlie Ballates*, where, however, they are in a different form, thus:—

"Say weill is throuchlie a worthy thing.
Of Say weill, greit vertew furth dois spring;
Say weill, from Do weill, differis in letter,
Say weill is gude, but Do weill is better.
Say weill is repute be man sum deale
But do weill onlie to God dois appeale;
Say weill says godlie, and dois mony please
But do weill leuis godlie, and dois this world ease.
Say weill, mony vnto Goddis word cleuis,
Bot for laik of do weill, it quicklie leuis;
Bot gif say weill and do weill war joynit in a frame
All war done, all war won, gottin war the game," &c.

These verses occur in the same form in the *Bannatyne MS.* (1568). The Scots reformer is Wedderburn of Dundee, but who the "Dean of Westminster" may have been I can't say.

W. F. (2).

[The Dean of Westminster, 1549—1553, was Dr. Richard Cox, afterwards Bishop of Ely, 1559. To the period of his exile, owing to his complicity in the attempt to place Lady Jane Grey on the throne, belongs the poem ascribed to him, on "Say well and do well," published in vol. xiii. of the Percy Society. See Stanley's *Memoirs of Westminster Abbey*, 3rd edition, pp. 467-8.]

BUDGE BACHELORS (4th S. xi. 15.)—Has not our good Editor made a little slip in his answer to this query? Bailey gives,—

"Budge, the dressed skin or fur of lambs." "Budge-bachelors, a company of men, cloathed in long gowns, lined with lamb's fur, who accompany the Lord Mayor of London, during the time and solemnity of his inauguration."

Cotgrave, in his *French Dictionary*, 1650, gives "Agnelin Lambes furre, Budge."

Compare Warton's note on line 707 of Milton's *Comus*:—

"O foolishness of men! that lend their ears,
To those budge doctors of the stoick fur."

He says, "Budge is fur, anciently an ornament of the scholastic habit;" and then goes on to speak of the word as obsolete in Milton's time.

JOHNSON BAILY.

Pallion Vicarage.

SEEING THE NEW MOON THROUGH GLASS (4th S. xi. 53.)—The superstition that a person seeing

the new moon through glass indicates that something will be broken by the beholder prevails in the Weald of Kent and East Sussex. Also seeing the moon through the boughs of a tree is supposed to be very unlucky, but the evil influence is broken by taking a piece of money from your pocket, and spitting on each side of the coin; a thing I have often seen done, as it is a ceremony which must be immediately performed. Turning the money in your pocket "for luck," on the first seeing the new moon, I believe, prevails in most parts of England.

H. W. D.

FLIGHT OF CRANES (4th S. xi. 53.)—St. Jerome was not the first to notice this. The following are in *Lucan's Pharsalia*, v. 711:—

"Strymona sic gelidum, bruma pellente, relinquunt
Poturæ te, Nile, grues; primoque volatu
Effingunt varias, casu monstrante, figuras."

The flight, however, is angular, not figured or lettered.

R. H. S.

TAVERN SIGNS (4th S. xi. 55.)—The "Duke William," sometimes found as a public-house sign in this county, is, I believe, William Duke of Cumberland, who fought at Culloden. The court rolls of the manor of Kirton-in-Lindsey, some time about the year 1750, mention a tavern on the North Green, in that town, called "The Duke of Cumberland." It is not there now, or if the house of entertainment remains, it has taken another sign.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The sign of "The Goose and Gridiron," to be also found in Norwich, is usually explained as equivalent to the emblem of St. Laurence's martyrdom. In a rudely executed, and somewhat mutilated effigy of this saint, stretched upon his instrument of torture, which adorns the doorway to the tower of St. Laurence's Church, Norwich, the figure of the martyr might readily be mistaken for that of a bird.

V. H. I.

"EIO POPEIA" (4th S. xi. 76.)—*Eio popeia* is an expression with which young children are sung to sleep. Every German mother or nursemaid sings it to the child she rocks in her arms. It has no particular meaning, and cannot be translated,—

"Eio popeia legs Kindlein zur Ruh,
Eio popeia machs Augelein zu,"

—and so on. The expression existed long before Heine.

C. MALER.

NUMISMATIC (4th S. xi. 76.)—Reference to Snelling's *Coins of Europe* would probably enable NUMIS to identify his coin. SAMUEL SHAW. Andover.

DR. JOHNSON AND THE WELSH LANGUAGE (4th S. xi. 76.)—Mrs. Piozzi, in a note to Johnson's *Welsh Tour*, says:—

"A Welsh parson, of mean abilities, though a good heart, struck with reverence at the sight of Dr. Johnson, whom he had heard of as the greatest man living, could not find any words to answer his inquiries concerning a motto round somebody's arms which adorned a tombstone in Ruabon churchyard. If I remember right, the words were—

'Heb Dw, Heb Dym
Dw o' diggon,'

and though of no very difficult construction, the gentleman seemed wholly confounded, and unable to explain them; till Dr. Johnson, having picked out the meaning by little and little, said to the man, '*Heb* is a preposition, I believe, Sir, is it not?' My countryman, recovering some spirits upon the sudden question, cried out, 'So I humbly presume, Sir,' very comically."

This incident is, no doubt, the foundation on which rests the supposition of the *Cambrian Register*, (quoted by CYMRO, so I fear we must not claim the "Great Lexicographer" as a Welsh scholar.

A. R.

Croeswylan, Oswestry.

"RED NECK": "TO ROCK DICKY CREE" (4th S. xi. 98).—I know nothing as to the first of these expressions, but by the second I do not doubt it is intended the "Bodikin of Christ," because it is now many years since I remember to have heard of a clergyman visiting the house of a poor parishioner at Christmas, I think in Derbyshire, and overhearing the mother telling her children, "to go play with their 'dicky chree,'" which turned out to be a doll, so termed *only* at Christmas-tide.

EV. PH. SHIRLEY.

SHAKESPEARE FOLIOS (4th S. xi. 35).—There is a very palpable distinction between the *reprint* of the first folio and its original, inasmuch as the former bears the water-mark "Shakspeare" and "Whatman" on alternate leaves. Though "Whatman's" name is the oldest perhaps in England connected with paper-making, it scarcely goes as far back as the time of Shakspeare. I have never seen the original first folio; but in all probability the paper was *ribbed*: the reprint (1808) is not so, but what is technically known as wove.

JAMES RICHARDSON.

Glasgow.

KINGS OF CONNAUGHT (4th S. xi. 37).—T. E. S. should consult *Pedigrees*, by O. Bernard Burke, Ulster, vol. xv. p. 254; also O'Farrall's *Linea Antiqua*, p. 141; also *Miscellanæ Genealogica et Heraldica*, No. xiii., June, 1871.

I should like to have a list of the Irish Kings from Heremon down to Lovee-Sriav-darg; that is, the succession from father to son.

M. P.

[There is a tolerably full list, in the earlier editions of Haydn, of the Irish Kings, from Heremon (B.C. 1300) to Roderick O'Connor (A.D. 1168-72), the last of the Kings before Ireland was given to the Norman King of England, Henry II., by Pope Adrian.]

BATTLE OF TOWTON (4th S. xi. 76).—Let me refer your correspondent A. S. to an article con-

tributed by me to vol. iv. p. 1, of the present series of "N. & Q.," describing a visit paid by me in the summer of 1870 to the battle-field of Towton. Mention will be found there also of the story to which he alludes, namely, the people in the place and neighbourhood firmly believing that a peculiar kind of rose-bush will grow only on the "bloody meadow," and that, if transplanted elsewhere, it withers away and dies. The roses grow in luxuriance on dwarfed, stunted bushes, are white, marked in some instances with red spots, which, as the legend runs, indicate "th' aspiring blood of Lancaster." The ballad on the Battle of Towton, by Mr. Planché, was shown to me in MS. by a friend of mine, long before the publication of his *Recollections*, and we read it together on the field.

A. S. will find a pretty exhaustive account of Towton Field, unquestionably the most sanguinary and important battle in the Wars of the Roses, in *Visits to Fields of Battle*, by Richard Brooke, Esq., F.S.A., published in 1857.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

QUEEN ELEANOR'S CROSSES (4th S. xi. 77).—There are no remains of the memorial, or praying crosses, erected by order of the executors of the will of Queen Eleanor, except those which Mr. A. RUMNER mentions, viz., those at Geddington, which is triangular in plan, Northampton, and Waltham. The best popular account of these works is in *Memorials of Queen Eleanor*, by Mr. John Abel, "published for the proprietor," 1864. This work contains admirable photographs of the three structures named, likewise of the Queen's tomb in Westminster Abbey. Mr. Hunter's paper in *The Archaeologia*, vol. xxix., should be consulted. Not fifteen, but twelve crosses were erected. The *Chronicles of Thomas of Walsingham*, vol. i. (Rolls edition), contains some curious, if not conclusive, evidence as to the opinions asserted by recent antiquaries that these crosses were erected at the Queen's cost, not at that of her husband, as popularly and not unnaturally supposed. See also Hearne's edition of the *Annales de Dunstaple*, 1290. A paper, by Mr. Burt, in No. 68, of *The Archaeological Journal*, may be read with profit. The conclusion seems reasonable that these memorials were erected in pursuance to the will of the Queen, and not originally designed to commemorate her by Edward I.

F. G. STEPHENS.

ISLAND OF "WAHWAK" (4th S. xi. 97).—The story referred to by SINDBAD is, no doubt, that of "Hasan of El-Basrah," which he will find in the third volume of Lane's admirable translation of the *Thousand and One Nights*. It is one of the best stories in the collection. The island is there called Wák-Wák, and it was a princess of the island whose feather-dress Hasan succeeded in

securing, and thus captured her and made her his wife. She afterwards recovered her feather-dress, and flew away to her home in Wak-Wak, and the chief part of the story is taken up with Hasan's adventures in his journey there to recover her, which he ultimately did. F. J. T.

NED WARD'S "TRIP TO JAMAICA" (4th S. xi. 97).—This is a small folio of sixteen pages. It was first printed in 1698, and is often found bound up with other pieces by the same author, of which there are many of the same size and quantity. Several copies have passed under my notice in volumes, but I never saw it in a separate form. This may assist MR. RILEY in his search.
EDWARD F. RIMBAULT.

I have a copy of Ned Ward's *Trip to Jamaica*. It consists of about twenty pages, gives an account of why he went there (if he ever did), of the provisions on the island, of Port Royal, and the inhabitants generally. It is written in his usual coarse style. It appears as number xiii. in the second volume of *A Collection of the Writings of Mr. Edward Ward, 1717*. I may here state that some years ago I collected a number of Ned Ward's works, and have now more than twenty volumes of his pamphlets and writings, some very rare ones amongst them. I shall be happy to show them to MR. RILEY at any time.

HAMILTON FIELD.

Thornton Lodge, Clapham Park.

BURNS AND HIGHLAND MARY (4th S. xi. 92).—Whatever may have been the "influence" under which Mrs. Hyzer penned the lines quoted, it certainly could not have been the influence of Robert Burns. She was not "familiar with his writings" before the influence was brought to bear upon her, and it is painfully evident that she remained unfamiliar thereafter. W. M.
Edinburgh.

"PADDEE" (4th S. xi. 97).—Grose (i. 337) reprints the speech of the Earl of Essex, to which MR. WEBB refers, and appends this note:—

"The meaning of this word I have not been able to ascertain; it is by some supposed to mean Irish boys; many of them were then, it is said, serving as grooms to the troopers. Paddee, according to this idea, originated from the vulgar appellation of Paddy, given by the English to the Irishmen of all denominations."

S. D. SCOTT.

LETTERS FROM THE IRISH HIGHLANDS (4th S. xi. 76).—The letters signed "H." were written by the late Henry Blake, Esq., of Renvyle, at that time one of the three largest landed proprietors in Connemara, the other two being Mr. D'Arcy, of Clifden, and Mr. Martin, of Ballynahinch. The other letters were written by Mrs. Blake and her sisters, then residing at Renvyle.

Mr. Blake's first visit to Ireland, in 1810, was

to take possession (after a long minority passed in England) of the family estates.

Longman published a second edition in 1825, but both have been long since out of print. The facts, as a true representation of the state of Connemara at that period, can be vouched for by

ONE OF THE SURVIVING AUTHORS.

TEETOTUM RHYMES (4th S. xi. 13, 64).—In Montgomeryshire the totum played with was, several years ago (and probably is yet), with the letters N, H, P, and T, signifying—

N for nothing, H for half,
P put down and T. take all.

The totum is locally known as a "T take all."

TORFAEN.

THE "HEAF" (4th S. x. *passim*; xi. 38, 57).—Will M. allow me to correct an error in his footnote at p. 39, as accuracy even in slight matters is most desirable in "N. & Q."? The poem by Jean Ingelow which he mentions is called *The High Tide on the Coast of Lincolnshire in 1571*, and not *Ballad on the High Tide at Lincoln*. The scene of it is in the neighbourhood of Boston, and the bells of the fine old church of St. Boloph's are said to ring "play uppe the Brides of Enderby."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE CHRISTIAN YEAR" (4th S. xi. 15, 79).—Here are two more examples of the genitive case of words ending in s:—

"O, he is even in my mistress' case."

Romeo and Juliet, Act iii. scene 3.

"Fair Venus' train appear."

Gray's Ode on the Spring, 1st stanza.

WILLIAM WICKHAM.

Athenæum Club.

SCOTTISH TERRITORIAL BARONIES (4th S. x. 329, 397, 439, 481; xi. 25).—We cannot concur with W. M. (p. 25). We hold that a Laird, *alias* Dominus, was a Baron—a smaller or lesser Baron—and that he was often called also a Freeholder in Acts of the Jameses. He behaved to be a tenant *in capite* of the Crown, and to hold by ward and relief—or blench—"in alba-firma." His lands might not be erected into a *liberum baroniam*, and yet he was nevertheless a Baron. W. M. thinks differently, and cites Sir G. Mackenzie, "writing in 1680." He therefore, probably, refers to his work on *Precedency*, first published in that year; but he has read it, we take leave to say, with little exactness; and, if he will only return to a perusal, he will find the following expressions made use of, and several others of a similar import: "the Lesser Barons, commonly called Lairds" (p. 52); "the rest are called small Barons" (p. 55); "the old Barons (or Lairds)" (p. 56); and "a Laird in effect is but the corrupt form of a Lord"

(ibid). Besides, Sir George explains what the Lairds properly were, namely, "such as did hold their lands of the *Prince*" (*S. of Heraldry*, p. 13); adding that "such as held their lands of a *subject* . . . were only called *Good-men*." This work on *Precedency*, from p. 49 to p. 56, may be perused with advantage; and if other authority be required, reference may be made to Thomson's Case for Cranston on *The Old Extent, passim*, but especially from p. 176 to p. 182, and to the expression of opinion, at p. 176, that "every man of lawful age, holding his lands in *capite* of the Crown, *however small his freehold*, was bound to give suit and presence in Parliament," &c.; and there he was enrolled as a *Baron*; the three estates at that time—James I. and II.—consisting of the "*Clergy, Barons, and Commissars of Burghs*" (Innes's *Legal Antiquities*, pp. 123, 124).

ESPEDARE.

MNEMONIC LINES ON THE OLD AND NEW TESTAMENTS (4th S. x. 293, 357, 462, 529).—The following are given by Peignot, in his very amusing *Amusemens Philologiques, ou Variétés en tous Genres*, à Dijon, 1824, 8vo.—

"*Vers Techniques, sur les livres de l'Ancien Testament.*"

Gignit, abit, sacrat, numerat, legemque reponit.
Post Josue, Judex, Ruth, Reges, Puralipomen:
Esdras, Tobias, Judith reolantur, et Esther:
Job, David, Salomon, nati sapientia Syrac
Ecclesi
Isaiam, Jeremiam, Baruch, Ezechielem
Subsequetur Daniel: bis senos junge minores,
Osee, Joël, Amos, Abdias, mersus Ionas,
Sophonias, Nahum, Habacuc, Sophonias; Aggæ
Zachariae subsint Malachias et Machabæi.

Sur les livres du Nouveau Testament.

Matheo, Marco, Luce, castoque Joanni
Nuntia fausta dato; ast actus decernito Luce.
Unica Romanis, Galatis quoque, bina Corinthis;
Ephesiis, Philipp., Colossis unica queisvis:
Thessaloni duplex et duplex Timotheo adsit.
Tito, Philemoni, Hebraeis sit propria cuique.
Jacobò una, Petro duplex, triplexque Joanni.
Unica Judæ
Principium Genesis, finis datur Apocalypsis."

Page 155.

The following are more concise: I transcribe them from a scarce little volume of Mnemonics entitled *Memoriale Biblicum Metrico Compendio, quem fieri potuit, brevissimo factum, &c.*, auctore Matthia Martinio, Freienhagensi. Bremæ, 1618, 12mo.—

"*Veteris Testamenti libri, ex ordine, versibus inclusi ita habentur.*"

Moses. Ante canunt res gestas. Josua, Judex,
Ruth, Samuel, Reges, Chronica, Esdra, Nehemia et
Esther.

Hinc Jobus, Psalmi, Proverbia, Concio, carmen.
Post ventura canunt Esa., Jer., et Ezech., Danielque,
Hosias, Joel, Amosus, Obadia, Jonas,
Michas, Nahumus, Chabacuc, Sophonia, Chaggai,
Zacharias: clarus Malachias ultimus insit.

Nov. Testamen.

Post evangelium sunt Actus, Roma, Corinthus,
Pro Galatis, Epheso, Philippis, atque Colossis.
Thessalo, Timotheo atque Tito, Philemone, Hebraeis.
Jacobus, Petrus, Johannes, Juda, Revelans."

Page 24.

I omit the notes, as the lines are pretty intelligible without them. Mnemonic verses follow, giving the number of chapters in each book, &c.

There is a very curious and elaborate book of Mnemonics, entitled, "Memoriæ Subsidium Metricum, in duas partes distinctum ad recolendam Geographiæ et Chronologiæ, tum Artis Oratoriæ, ac Ethicæ Characteristica Elementa, in Compendium redacta a Sacerdote ordinis Capucinorum, Provinciæ Mediolanensis, &c. Mediolani, MDCLXIII." 8vo. This is a volume extending to 368 pages, and exhibiting, in mnemonic hexameters, as the title imports, almost the entire elements of human learning. The following lines on the Hebrew Patriarchs, may serve as a specimen:—

"Ordo, per Hebræos, quo nati sunt Patriarchæ:
Primus Adam, Seth, Enos, Cainan, Malaleel, Jared,
Enoch, Mathusalem, Lamech: Noe uls secula dena,
Sem ultra quindena, Arphaxad, Sale, Heberque, Phalegque,

Reu, Sarug, Nacor, Thare, & uls vicena Abraamus,
Isac, Iacobque Israelis nomine aductus,
Juda, Phares, Esdron, Aram, Aminadab, atque Naasson,
Salmon, Booz, & Obed, pater Isai dictus Iesse,
David, bisque novem Reges, Babiloneque natus
Salathiel Jeconiæ, Zorobabul, Abiud,
Eliacim, atque Azor, Sadoc, Achimque, Eliudque,
Atque Eleazar, item Mathan, Iacobque, & Joseph,
Dant Christum genesim. Israelis at altera stirps est
Levi, Caath, Amram, & Moyses ad bis duodena
Secla, & sex lustra; hicque octogenarius, ultra
Vulgus Hebræorum, sexcentis millibus auteit
Anno quindecimo supra duo secula, postquam
Jacob in Ægyptum a Chanaan iit, obvio Joseph."

Page 101.

WILLIAM BATES, B.A.

Birmingham.

BIRTHPLACE OF NAPOLEON III. (4th S. xi. 53, 80.)—I am glad of the confirmation of my statement by MR. J. BERTRAND PAYNE; but I assure him that my information was not derived from his "note of July 30, 1870." How I came in possession of the fact is this: Some few years ago I published a *History of France*, in which I made the usual traditional statement about the son of Napoleon I. and the late Emperor being the only two of the line born in the Tuileries. After the siege of Paris, this history was corrected and brought down to the presidency of M. Thiers. An officer of the Cent Garde was staying with me at the time, and I showed him my sketch of Napoleon III. He told me he had heard the Emperor more than once affirm that he was not born at the Tuileries, but in the Rue Ceruti, and told me to correct the passage. As I felt certain that I might depend on my friend, and that he had the very best means

of knowing the truth, I made the correction, and he wrote below, "This is from the Emperor's own lips."
E. COBHAM BREWER.

Lavant, Chichester.

"WALK, KNAVE! WHAT LOOKEST AT?" (4th S. xi. 13, 60, 101.)—The following is the correct form of the inscription on the Pompeian house-wall quoted from memory by Mr. PICTON, and conjecturally emended by C. S.:—

"OTIOSIS LOCVS HIC NON EST DISCEDE MORATOR."

I saw it at Pompeii in December, 1868, and copied it then and there into the pocket-book from which I now write it down.

The line does not scan according to the strict rules of prosody, but makes a very good phonetic hexameter.
R. M.

FINGER: PINK (4th S. x. 472; xi. 22.)—MR. BEALE'S description of the Midland custom among boys, and the French proverb quoted by CROWDOWN, seem to throw light on a passage of Shakspeare:—

"In faith I'll break thy little finger, Harry,
An if thou wilt not tell me all things true."

1 *Hen. IV.*, Act 2, Scene 3.

As if Lady Percy would force a confession from the voracious member.
C. G. PROWETT.

Garrick Club.

DWARRIS'S "MEMOIRS OF THE BRERETON FAMILY" (4th S. x. 519; xi. 61.)—F. R. M. will find an account of the Irish branch of this family in the supplement to one of the later editions (1846, I think) of Sir B. Burke's *Landed Gentry*. I believe it was chiefly compiled by a very able and accurate genealogist, the late D. O'Callaghan Fisher, Esq., of Dublin.
Y. S. M.

BARTHAM'S DIRGE (4th S. x. 520; xi. 61.)—This poem, perhaps the most beautiful modern ballad in the language, was written by the late Robert Surtees, of Mansforth, the historian of the county of Durham. There are two versions of it. The common one, which has appeared in many collections of popular poetry, may be seen in the Surtees Society's edition of George Taylor's *Memoir of Robert Surtees*, p. 85. Another version, which seems to me to be in several respects superior to the common one, is given at p. 240 of the same volume.
EDWARD PEACOCK.

Bottesford Manor, Brigg.

CORSRAGUEL (4th S. xi. 57, 104.)—This means simply the Cross of Raoul. Crossraguel Abbey, in Ayrshire, is the most complete of all our monastic remains in Scotland, though on a small scale, and the state of utter neglect in which it is left reflects little credit on "the Chapel Royal"—its impalpable owner.
W. F. (2)

"BANE TO CLAPHAM" (4th S. x. *passim*; xi. 65.)—I delayed answering VIATOR (whom I thank for

his note) and others until I could write to Yorkshire and obtain sure information as to the song; and I find that at Pocklington, where I learnt it, they say "Down to Yapham," probably because Yapham is near. I am also told, "Bane is no Yorkshire word at all." My informant is an old Yorkshire tyke, who is now between sixty and seventy, has lived in Yorkshire all his life, and has been specially making inquiries about this song for me, though I have no doubt it may be a local word, known or used in some village or parish, but seldom or ever heard beyond its own locality.
J. R. HAIG.

THE "STAGE PARSON" IN THE SIXTEENTH CENTURY (4th S. x. 385, 453, 522; xi. 77.)—The Rev. Chancellor Harington published an able pamphlet in refutation of Lord Macaulay's libel on the clergy of the Church of England.

JOHN MACLEAN.

Hammersmith.

"WANT," AS A NAME FOR THE MOLE (4th S. xi. 36, 81.)—This word as well as "mouldwarp" are in common use in Shropshire. The former is pronounced "Oont," and the latter "Mouddy-wort."
W. H.

Shrewsbury.

MRS. MARGARET WOFFINGTON (4th S. xi. 15.)—In one of the recent periodicals there was an inquiry for the place of her sepulture; the following may therefore be interesting. Near the pulpit in Teddington parish church, Middlesex, on the north-east wall, is placed a well executed tablet, in statuary marble, with the following inscription, viz.:—

"Near this
Monument lies the body of
Margaret Woffington,
spinster, born Oct. 18th, 1720,
who departed this life March
28th, 1760, aged 39 years."

"In the same Grave lies
the body of Master Horace
Cholmondely, son of
the Hon^{ble} Robert
Cholmondely and Mary
Cholmondely, sister
of the said Margaret Woffington,
aged 6 months."

G. G. F.

JOHN THELWALL (4th S. xi. 76.)—The periodical inquired for at this reference is the *Tribune*, consisting chiefly of the political lectures of this popular orator. It was published weekly, in 8vo., No. 1, Saturday, March 14, 1795. No. 50 contains the author's farewell address. A copy, bound in three volumes, is in the Bodleian Library, among the newspapers and periodicals bequeathed by the Rev. F. W. Hope.

EDWARD F. RIMBAULT.

Miscellaneous.

NOTES ON BOOKS, ETC.

Les Français en Amérique, pendant la Guerre de l'Indépendance des Etats Unis, 1777—1783. Par Thomas Balch. (Paris, Saiton; Philadelphia, Lippincott.)

OUR limits will not admit such an account of this important work as its merits, as well as its importance, demand. We can only heartily recommend it to our readers. Every one knows, probably, that not a Frenchman can be found who does not maintain that the American colonists in insurrection would have been swept from the face of the earth, but for the help of France at a most critical time. The French are as satisfied that but for them there would have been no "United States," as they are that, but for the same reason, there would have been no kingdom of Italy. This book will tend, perhaps, to confirm that opinion, the French army being prominent in every page. On the whole, however, it is impartially written. It renders as much honour to the English General Provost, Lieutenant-Colonel Maitland, and Major Moncrief, for their gallant and successful defence of Savannah against the united French and Americans, as it does to Lafayette and Rochambeau under all circumstances, and to Washington, who, in English eyes, wears as noble and chivalrous a dignity as in the eyes of those for whom he especially fought. "Never from so good a hand!" was his soldier-like remark when the brave O'Hara (Miss Berry's O'Hara) was surrendering his sword to him. It is a subject for an artist. M. Balch's comments are as sensible as his narrative is spirited; and he, naturally, cannot forbear remarking with complacency that the arms which the French monarchy lent, not out of love for rebels to sovereign authority, but out of desire to make England weaker, were invigorated by the exercise to overthrow king, throne, and monarchy, in France. George III., with all his faults, acted like a gentleman when he told the first American Ambassador to England, that he would be the first to respect what he had been the longest to oppose.

Irish Wits and Worthies; including Dr. Lanigan, his Life and Times. With Glimpses of Stirring Scenes, since 1770. By W. J. Fitzpatrick, LL.D. (Duffy & Co.)

DR. FITZPATRICK is a biographer who needs neither introduction nor praise at our hands. In his latest work, named above, he is chiefly occupied with the life of the Rev. Dr. Lanigan, a learned priest of the Church of Rome, who, as his biographer shows, was undeservedly ill-treated by his own ecclesiastical superiors, from whose persecution he found refuge as Librarian to the Dublin Society. Dr. Fitzpatrick states, in reference to the descendants of Huguenots in Ireland, that "the bulk of the descendants of the refugees remain staunch in their antagonism to the tenets of Catherine de Medicis. A dinner, attended by the representatives of the Huguenot families, still takes place annually in Dublin. . . . In Portarlington, originally a French colony, service in French is to this day solemnized, and it is very amusing to see 'Blong' corrupted from 'Blanc,' and other French names, inscribed over the butchers' stalls of that town."

Clubs and Club Life in London, with Anecdotes of its famous Coffee-Houses, Hosteltres, and Taverns, from the Seventeenth Century to the Present Time. By John Timbs, F.S.A. (J. C. Hotten.)

As a companion to the famous *History of Sign-Boards*, Mr. Hotten has reprinted the work on *Clubs and Club Life*, which Mr. Timbs wrote and Mr. Bentley published in 1866. The author has not changed anything nor

made any additions, but Mr. Hotten has increased the value of the work in a very great degree by its numerous illustrations. These form a pleasant and important feature in themselves. Club-life, though luxurious, is not yet quite perfect. Some time since, a member complained to the late Frank Talfourd,—"I can never get anything to drink at this club!" "Then," replied Frank, "if I were you, I would always come drunk!"

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

SHAW'S HISTORY OF STAFFORDSHIRE. 2 vols. folio.

HUNTER'S HISTORY OF DONCASTER. 2 vols. folio.

HASTED'S HISTORY OF KENT. 4 vols.

DIDDIN'S BIBLIOGRAPHICAL DECAMERON. 3 vols.

BEVICK'S HISTORY OF BIRDS. 2 vols.

CRUIKSHANK. Any Books Illustrated by George Cruikshank.

Wanted by *Thomas Beut*, 15, Conduit Street, Bond Street, W.

Notices to Correspondents.

"DIALECT."—*The difference of accent is recognized on either side. The American paper, the Index, speaking of Professor Tyndall's Lectures at Boston, U.S., says he had "a decidedly English accent," but that "it did not render his speech either unpleasant or unintelligible."*

S. writes, with reference to "LORD BYRON'S ADDRESS TO THE OCEAN" (4th S. xi. 110),—"As this piece is an almost verbatim translation from the French of Madame de Staël, some light might possibly be thrown on 'lay' by a reference to the novel, Corinne."

PLURIBUS.—"LORD BYRON'S ADDRESS TO THE OCEAN" overwhelms us with comments. We must consider the discussion closed.

EPLANE.—*The Irish actor, Fullam, died in January, 1826. He was playing Don Cristoval, in Brother and Sister, and was walking to the Green Room, after being ecored in a comic song, when he fell dead. He was about seventy.*

U. O. N.—*It is falsely reported of Palmer, that he died upon the stage whilst uttering the words, "There is another and a better world." See "N. & Q.," 4th S. xi. 14.*

BARTS.—*In a French pamphlet, by Dr. Martin (some time resident in China), it is stated that the disease which, it is commonly said, was not known in Europe till after the first Crusade, is mentioned as being common in China, in writings by Hoang T., above 2,000 years B.C.*

GALLASHIELS.—*For anything more as to "HANGING IN CHAINS," we can no longer find space.*

W. W.—*The letter, dated January, 1732, shall be returned as soon as it is in type.*

We rely on the patient courtesy of many contributors, whose articles are unavoidably deferred.

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON AND COUNTY BANKING COMPANY.

ESTABLISHED 1836.

Subscribed Capital, 3,000,000*l.*, in 60,000 Shares of 50*l.* each. Paid-up Capital, 1,000,000*l.* Do. (in course of payment), 200,000*l.* Reserve Fund, 500,000*l.* Do. (in course of payment), 100,000*l.*

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HEAD OFFICE—21, Lombard Street.
 Manager—WHITBREAD TOMSON, Esq. Assistant-Manager—WILLIAM HOWARD, Esq.

AT THE ANNUAL GENERAL MEETING of the Proprietors, held on THURSDAY, the 6th February, 1873, at the City Terminus Hotel, Cannon Street Station, the following REPORT for the half-year ending the 31st of December, 1872, was read by the Secretary, FREDERICK FRANCIS, Esq., in the Chair.

The Directors, in submitting to the Proprietors the balance-sheet of the Bank for the half-year ending the 31st December last, have the pleasure to report that, after paying interest to customers, and all charges, allowing for rebate, and making provision for bad and doubtful debts, the net profits amount to 104,634*l.* 11*s.* 10*d.* This sum, added to 10,634*l.* 11*s.* 10*d.* brought from the last account, produces a total of 115,268*l.* 1*s.* 4*d.* The Directors recommend the payment of the customary dividend of 6 per cent. for the half-year with a bonus of 4 per cent., both free of income-tax, which will amount to 100,000*l.*, and leave 54*l.* 13*s.* 4*d.* as a reserve to meet interest accrued on new shares, and 14,936*l.* 8*s.* to be carried forward to Profit and Loss New Account. The present dividend and bonus added to the June payment will make 20 per cent. for the year 1872.

The Directors who retire by rotation are:—William Champion Jones, Esq., Edward Harbord Lushington, Esq., and Frederick Youle, Esq., who are eligible for re-election, and offer themselves accordingly.

The dividend and bonus, together 3*l.* per share, free of income-tax, will be payable at the Head Office, or at any of the Branches, on or after Monday, the 17th inst.

Balance-sheet of the London and County Banking Company, 31st December, 1872.

Dr.		Cr.	
To Capital paid up	£1,000,000 0 0	By Cash on hand at Head Office and Branches, and with Bank of England	£2,447,371 8 5
To Instalment received in respect of new Capital	98,240 0 0	By Cash placed at Call and at Notice, covered by Securities	2,283,751 1 11
To Reserve Fund	500,000 0 0	By Investments, viz.— Government and Guaranteed Stocks	1,571,592 6 9
To Instalment received in respect of new Capital	49,120 0 0	Other Stocks and Securities	110,782 13 0
To Amount due by the Bank for Customers' Balances, &c.	16,974,495 0 9	By Discounted Bills, and Advances to Customers in Town and Country	12,099,252 17 5
To Liabilities on Acceptances, covered by Securities	4,243,844 18 7	By Liabilities of Customers for Drafts accepted by the Bank (as per contra)	4,243,844 18 7
To Profit and Loss Balance brought from last Account	10,634 11 10	By Freehold Premises in Lombard Street and Nicholas Lane, Freehold and Leasehold Property at the Branches, with Fixtures and Fittings	268,334 19 10
To Gross Profit for the half-year, after making provision for Bad and Doubtful Debts, viz.	361,077 11 1	By Interest paid to Customers	96,062 17 9
		By Salaries and all other Expenses at Head Office and Branches, including Income-Tax on Profits and Salaries	116,418 13 7
			£23,237,412 2 3
			£23,237,412 2 3

Profit and Loss Account.

Dr.		Cr.	
To Interest paid to Customers, as above	£96,062 17 9	By Balance brought forward from last Account	£10,634 11 10
To Expenses, as above	116,418 13 7	By Gross Profit for the Half-year, after making provision for bad and doubtful Debts	361,077 11 1
To Rebate on Bills not due, carried to New Account	43,758 10 3		£371,712 2 11
To Dividend of 6 per cent. for Half-year	60,000 0 0		
To Bonus of 4 per cent.	40,000 0 0		
To Reserve to meet Interest accrued on New Shares	541 13 4		
To Balance carried forward	14,936 8 0		
	£371,712 2 11		

We, the undersigned, have examined the foregoing balance-sheet, and have found the same to be correct.
 (Signed) W. J. JARDINE, }
 WILLIAM NORMAN, } Auditors.
 RICHARD H. SWAINE, }

- The foregoing Report having been read by the Secretary, the following Resolutions were proposed, and unanimously adopted:—
- That the Report be received and adopted, and printed for the use of the Shareholders.
 - That a dividend of 6 per cent., together with a bonus of 4 per cent., both free of income-tax, be declared for the half-year ending the 31st December, 1872, payable on or after Monday, the 17th instant, and that the sum of 54*l.* 13*s.* 4*d.* be reserved to meet interest accrued on New Shares, and the balance of 14,936*l.* 8*s.* be carried forward to Profit and Loss New Account.
 - That William Champion Jones, Edward Harbord Lushington, and Frederick Youle, Esquires, be re-elected Directors of this Company.
 - That the thanks of this Meeting be given to the Board of Directors for the able manner in which they have conducted the affairs of the Company.
 - That William Jardine, William Norman, and Richard Hinds Swaine, Esquires, be elected Auditors for the current year, and that the thanks of this Meeting be presented to them for their services during the past year.
 - That the thanks of this Meeting be presented to the General Managers, and to all the other Officers of the Bank, for the zeal and ability with which they have discharged their respective duties. (Signed) FREDERICK FRANCIS, Chairman.
 - The Chairman having quitted the Chair, it was proposed, and unanimously resolved—
 That the cordial thanks of this Meeting be presented to Frederick Francis, Esq., for his able and courteous conduct in the Chair. (Signed) WILLIAM NICOL, Deputy-Chairman.
 (Signed) GEORGE GOUGH, Secretary.

Extracted from the Minutes.

By order of the Board,

W. MCKEWAN, } Joint General
 WHITBREAD TOMSON, } Managers.

LONDON and COUNTY BANKING COMPANY.—NOTICE IS HEREBY GIVEN, that a DIVIDEND on the Capital of the Company, at the rate of 6 per cent. for the half-year ending 31st December, 1872, with a bonus of 4 per cent., will be PAID to the Proprietors, either at the Head Office, 21, Lombard Street, or at any of the Company's Branch Banks, on or after MONDAY, the 17th instant.

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LONDON, SATURDAY, FEBRUARY 22, 1873.

CONTENTS.—N^o 269.

NOTES.—Italian Miracle Plays, or Rappresentazioni Sacre, 149—The Mitrailleuse in Queen Anne's Time, 150—Extracts from my old MS. Note-Book, time Hen. VIII.—Folk Lore, 151—Shakspeariana—Wentworth House, 152—English History—Enlargement of Ivory—"Excepito probat regulam"—Longevity, 153—Anne S. Damer—"Never look a gift horse," &c.—Fracas in Quarter Sessions, Cambridge, 154.

QUERIES:—Jones's "History of Whitehall," 154—Villiers of Brooksby—Russell's "Tour in Germany," 1813—Georgiana, Duchess of Devonshire—Lines by Thomas Moore—Stern—"When I had been hurraed out of my seven senses"—Bibliographie des Journaux, Gazettes, et Autres Périodicals, 1725-1801, 155—"Rot your Hahanos—give me a simple ballad"—Army Queries—Edmund Burke—Skimmington: Wooset: Ousel Hunting—Exist: Subsist—Capital Punishment—Charlotte Griffiths—Thornton's "Summary of Bracton"—Whisky—Heraldic—"I mad the Carles Lairds," &c.—"Things in General"—Trollope's Novels—Bee Line—Rigaud's "Corresp. of Scientific Men of the Seventeenth Century, 156—Walkinghame and Gardner Families, 157.

REPLIES:—Unofficial Titles, 157—"Swesch" and "Swescher"—Pictures by B. R. Haydon—Old Inscription, 158—"Another fleeting day is gone"—Sutherland Peacage—St. Pancras, 159—Bonaparte Family—Richardson Family—Town Clerks of London—Nursery Rhyme—Monument at Royston—"Cynopre"—Peculiarity in Writing—"Songering," 160—Chevy Chase—The "Ode on Solitude"—Ridgways, Earls of Londonderry—"The Haunted and the Haunters"—Burns's Works—Oldcastle or Cobham, 161—To "Train"—Branscombe Arms—Date of Henry IV.'s Birth—J. Franklin, Artist—Portrait of Cromwell—Quotations Wanted, 162—"Paddee"—Finger: Pink—"The Babes in the Wood—German Hymns, 163—"Oriël"—Tyburn—Budge—"Gersuma," 164—"Fellis Catus"—"In western cadence low"—"Long Preston Peggy"—Cromwell and Abp. Usher—Cheke Family, 165—Hamlet—Quarles's Emblems—Milton's Statuette 166.

Notes on Books, &c.

Notes.

ITALIAN MIRACLE PLAYS, OR RAPPRESENTAZIONI SACRE.

While engaged in arranging for binding a collection of *Rappresentazioni Sacre*, purchased at Dr. Wellesley's sale, and now in the library at Castle Ashby, I was struck by the fact that upon the title-pages of several of them were printed, and in some cases written, capital letters—E, I, M, KK, Aa, TTT, &c. After spending some time in making lists of these, I found the explanation in Colomb de Batines' monograph on the *R. S. e Profane* printed in the fifteenth and sixteenth centuries. He mentions a collection of these pieces, in three volumes, with general title-pages, dated 1555, 1560, and 1572; the title-pages of the separate pieces having "signatures" for the direction of the binder. He adds that the number of copies of this collection must have been small, as neither Gamba nor himself had ever met with one complete. I have succeeded in determining the order and names of almost all the pieces by means of the signatures occurring on separate copies of them, the MS. signatures being generally correct. As regards the first volume, I have met with one copy of Panuntio, with the index of the whole volume.

For the second volume, I have evidence of the signatures of every piece except Rr, which can be fixed by its date as compared with the others. The third volume is also satisfactorily determined by signed copies, with the exception of the first three or four pieces, of which more hereafter. I add a list, which may be of use to other collectors. I give the name of each *Rappresentazione* as briefly as possible:—

Vol. I.—A, Annuntiatione di Nostra Donna, 1554; B, Abraham e Isaac, 1553; C, Josef, 1553; D, Salamone, 1554; E, Ottaviano, 1553, 1554; F, Susanna, 1553; G, Rosana, 1553; H, Lazzaro, 1554; I, Judith, 1554; K, Sansone, 1554; L, Miracolo del Spirito Santo, 1554; M, Alexo, 1554; N, Stella, 1554; O, Abel e Caino, 1554; P, Barbara, 1554; Q, Onofrio, 1554; R, Caterina, 1554; S, Orsola, 1554; T, Apollonia, 1554; V, Teodora, 1554; X, Agnolo Ebreo, 1554; Y, Carnasciale e Quaresima, 1554; Z, Raffaello, 1554; AA, Sette Dormienti, 1554; BB, Valentino, &c., 1554; CC, Margherita, 1554; DD, Re Superbo, 1554; EE, Guglielmo, 1554; FF, Tommaso, 1554; GG, Due Pellegrini, 1554; HH, Dorotea, 1554; II, Agata, 1554; KK, Eustachio, 1554; LL, Maria Maddalena, 1554; MM, Eufrosina, 1554; NN, Conversione di M. Maddalena, 1554; OO, Biagio Contadino, 1553; PP, Panuntio, 1555.

Many of the above have not only the date of the year, but also the month of publication, and are arranged strictly in order of date. It is, therefore, most likely that A and D appeared in 1553, and OO and PP in 1554, though I have found no record of such editions. From the copies of various *Rappresentazioni*, with signatures, it is clear that when one edition of a piece was exhausted another was issued with the same signature, doubtless with a view to its use in any set of volumes subsequently made up for a purchase. Thus H occurs on Lazzaro, 1568; I on Judith, 1568; M on Alexo, 1570; R on Caterina, 1561.

Vol. II.—Aa, Purificazione di N. D., 1555; Bb, Giovanni Gualberto, 1554; Cc, Cristina, 1554; Dd, Uno Peregrino, 1554; Ee, Domitilla, 1554; Ff, Felicitia, 1554; Gg, Cecilia, 1555; Hh, Paulino, 1555; Ii, Uno Miracolo di Tre Peregrini, 1555; Kk, Corpo di Cristo, 1555; Ll, Giovanni e Paulo, 1555; Mm, Constantino, 1555; Nn, Venantio, 1555; Oo, Antonio, 1555; Pp, Abraam e Sarra, 1556; Qq, Caterina da Siena, 1556; Rr, Giovanni nel deserto, 1557; Ss, Nabucodonosor, 1558; Tt, Agnesa, 1554, 1558; Vv, Hester, 1553; Xx, Eufrasia, 1558; Yy, Ignatio, 1558; Zz, Barlaam e Josafat (by B. Pulci), 1558; Aaa, Dieci Mila Martiri, 1558; Bbb, Lorenzo, 1558; Ccc, Cristo nel Tempio, 1559; Ddd, Nativita di Cristo, 1559; Eee, Saül, 1559; Fff, Passione di Cristo (by G. Dati), 1559; Ggg, Resurrettione di Cristo, 1559; Hhh, Grisante e Daria, 1559; Iii, Francesco, 1559; Kkk, Rossore, 1559; Lll, Romolo, 1559.

On the whole, it is quite clear that in this volume also the order of date of publication is followed. The 1554 edition of Tt is quoted by Colomb de Batines from a catalogue, and may perhaps be an error. Of all the other pieces the edition above quoted is either the first, or the earliest after 1553. Aa may have appeared in 1554, though no copy has come under Colomb de Batines' notice. It will be observed that (assuming Aa

1554) the first six pieces were published in that year. I conclude from this that vol. i. was really issued in 1554, though bibliographers have not noticed a copy so dated. That the title-page, as well as the separate *Rappresentazioni*, was occasionally reprinted is clear from the authorities quoted by Colomb de Batines: Gamba, who mentions a vol. i. dated 1578, and Apostolo Zeno, who speaks of two volumes bound in three, dated 1561 and 1578. I should remark that Nn occurs as a signature on both the *Miracolo del Sacramento* (undated), and Venantio, 1555. The former in several copies has the Nn struck out with a pen, and MMM written instead: the latter occurs in 1572, with MMM printed on it: considering the date, I assume that Venantio belongs to vol. ii., and *Miracolo del Sacramento* to vol. iii. The number of pieces in vol. ii. it will be seen is thirty-four; Colomb de Batines states it to be forty-four—probably a typographical error. He gives thirty-eight to the first volume correctly, and quotes Bravetti for two books, with seventy-two *Rappresentazioni*.

Vol. III.—EEE. Francesco come converti tre ladroni; GGG, Moise; HHH, *Miracolo di Nostra Donna*, 1561; III, Giovanni dicollato, 1568; KKK, Orfeo; LLL, *Abbataccio*, 1572; MMM, *Miracolo del Sacramento*; NNN, Aman; OOO, Anima, 1575; PPP, Cristoforo, 1575; QQQ, *Il Malatesta*, 1575; RRR, Giudith (by Sacchetti), 1575; SSS, Cleofas e Luca, 1575 (1568, 1573). The following are *Istorie*, not *Rappresentazioni*—poems instead of dramas:—TTT, Verdiana, 1572; VVV, Cosimo e Damiano, 1558; XXX, Giovanni Boccadoro; YYY, Romito de' Pulcini, 1472; ZZZ, Martino, 1558; Aaaa, *Vendetta di Cristo*; Bbbb, *Basilio Abbate*, 1556; Cece, Antonino *Archivescovo di Firenze* (in prose), 1557; Dddd, Bernardino, 1576; Eeee, Alberto, 1576; Ffff, Lucia (undated); Gggg, Zanobi, 1576; Hhhh, Stefano, 1576. The volume seems to have concluded with Iiii. *Laudi Spirituali*, 1578.

Colomb de Batines assigns thirty-one *Rappresentazioni* to the third volume, besides certain sacred histories in verse which are at the end of the volume. For *besides* we must read *including*, as it will be seen there are only eighteen dramatic pieces; and the whole number of pieces in the volume should be thirty-two, not thirty-one; if, as is most likely, it included the signatures AAA, BBB, CCC, DDD, FFF. These form a puzzle, which I hope some of your correspondents may help to solve. I add a short statement of such evidence as I have met with. BBB occurs, I think, on a copy of *Figliul Prodigio*, by A. Pulci, undated; also on two copies of *Romolo* (see vol. ii. LL); CCC on two copies of *Figliul Prodigio*; DDD on two copies of *Giorgio*, 1561; and also on two copies of *Uliva* (undated), in both of which the printed signature is struck out, and FFF substituted in pen. If we assume CCC, *Figliul Prodigio*; DDD, *Giorgio*, 1561; EEE, Francesco (as before); FFF, *Uliva*; we shall still have the two first signatures to account for. These we should expect to be *Rappresentazioni*, published between 1559 (the date of the last pieces in vol. ii.) and

1561, the first dated in vol. iii., as this also appears to have its pieces in order of date of publication at least up to RRR. SSS, *Cleofas e Luca*, of which my copy with the signature is dated 1575, is stated to have appeared also in 1568, 1573, and, if this is correct, ought to have occupied an earlier position in the volume. The *Istorie* are evidently some of the old unsold stock of the publishers added to swell the volume. Now Colomb de Batines gives the names of fourteen *Rappresentazioni* published at Florence, besides those already specified as included in the three volumes. No edition of any of the fourteen is mentioned by him between 1559 and 1561. But two of them were published within the period embraced in vol. iii., and might be expected, therefore, to have been included in it: these are *Cena e Passione di Cristo* (1572), and *Annunziazione della gloriosa Vergine* (1565), and it may, therefore, be assumed that these pieces, perhaps in some edition he has not met with, are what we want.

I shall be grateful to any of your readers having *Rappresentazioni*, or *Istorie*, with signatures on the title-pages, if they will favour me with lists of such pieces, specifying the signatures, whether printed or MS., the name and the date. Perhaps they might assist me not only to complete and verify my lists of the three volumes, but also to complete my copy. I require for this purpose copies, dated between 1553 and 1578, of *Josef, Susanna, Sette Dormienti, Due Pellegrini, Giovanni B. nel deserto, Resurrettione di Cristo, Passione di Cristo, Orfeo, and Cena e Passione di Cristo*, if that turns out to be BBB; also the *Istorie* of *Basilio Abbate, Alberto, Zanobi, and Stefano*, and the *Scelta di Laudi Spirituali, &c.* Of all the other pieces I have copies within the specified limits of date, though I have not as regards the following, what may be considered for this purpose the *editiones optima*, viz., copies with the dates specified in the above lists:—A, B, D, G, N, R, V, Z, EE, FF, HH, KK, LL, OO, PP, Aa, Bb, Dd, Ll, Vv, Zz, Ddd. I should add, for fear of mistakes, that after 1578 the Florentine publishers began a new set of editions of *Rappresentazioni*, with different signatures on the title-pages. Of these I have only met with C, *Conversione di Maria Maddalena*, 1580; E, *Hester*; F, *Domitilla*, 1581; G, *Caterina*, 1581; K, *Uliva*, 1580; L, *Raffaello*, 1581; N, *Josef*, 1581; P, *Ottaviano*, 1580.

ALWYNE COMPTON.

THE MITRAILLEUSE IN QUEEN ANNE'S TIME.

I note that Lambertz, in his *Memoirs*, vol. iii. p. 473, in giving an account of the Duke of Marlborough forcing the enemy's lines at Hildesheim, says that, "Ses alliéz eurent en partage, dixhuit pièces de canon, dont quelques uns étoient à trois

trompes, et qui par consequent tiroient trois coups à la fois," and he also names these cannons as being amongst the trophies taken by the allies at the battle of Ramillies; and Grose, in his *Military Antiquities*, vol. i. p. 398, gives a diagram, but no description, of a triple cannon of a triangular section, whose barrels are welded together somewhat like the modern mitrailleuse. I do not know if guns of this description were ever used by the English, nor if any are now in existence in this country. But as I had the opportunity of seeing one at the arsenal at Rochefort of a different kind to that given by Grose, and said to be of the time of Louis XIV., a description might possibly be interesting.

Three bell-mouthed barrels, carrying each about a six-pound ball, are joined together at their breeches to an oblong piece of iron, in which their three touch-holes are pierced; these are connected with each other by a groove running along the top of the breech-piece, so as to enable each barrel to be used, either singly or in conjunction with the other two. These barrels diverge from each other by an angle of about 30°. This arrangement is rigidly connected by iron hoops to a flat board, prolonged behind into a heavy handle of wood, like that attached to some of the Chinese guns, and serves both as a counterbalance to the gun and as a handle for aiming. This board is joined below by a rude swivel arrangement to a stake of wood, so as to enable it to be pointed either upwards or downwards, as occasion might require.

I was informed that this cannon used to be loaded with grape; and as each barrel opens out at the muzzle like a blunderbuss, I presume that it must have been so used, and the effect would probably be much the same as the modern mitrailleuse.

V. E. R.

EXTRACTS FROM MY OLD MS. NOTE-BOOK.

TIME HEN. VIII.

The old MS. Note-book to which reference was made by me in 4th S. xi. 54, contains a vast number of astrological allusions, evidently as firmly believed in by the writer as record of holy writ. I herewith send you a Divining Annary, not only as a literary curiosity, but for the light it throws on the mental bias of the period.

[A DIVINING ANNARY.

TIME HEN. VIII.]

VIRI.

xx

Vita. xxx. or iiij.

AQUARIUS.

He shall loue womē verye well. A grett loue.

He shalbe fortunable to blacke horse & to hogge.

He shalbe bytten w^t a hownde or such lyke thing.

He shall have ij wyffes.

MULIERIS.

xx

Vita. xl. or iiij.

JANUARIUS.

She shall have payne in her teith.

She shall have payne in her backe/ & payne in her body.

She shall have payne with the crampe.

She shall have losse of cattell.

Vita. xxxVij. Vj.
PISCES.
He shall have payne in the hedde.
He shall be a wäderrer a bout/ not long taryng in a place.
He shall loue women well.
He shall have losse of goods or herytage.

Vita. xxxVij. or xxx.
FEBRUARIUS.
She shalbe a shrewde/ and loue to go gaye.
She shall have hurte of her bodye or of her legge.
She shalbe hurte w^t fyer.
She shall have losse of cattell.

Vita. Vj. or xVij. or iiij.
or ij.
ARIES.

His hedd shalbe some what redde.
He shall have hurt of eyen or of his nose.
He shalbe hurtt in hys necke/ and hurte of hys harme/ and of hys feette. and shalbe bytten w^t a serpentt.

Vita. xV. xxVij. xlv. iiij.
Vj. ðj.
MARTIUS.

She shall have payne in her hedde and brestes.
She shalbe thycke browedde/ & flesslye a bout her theyes.
She shall loue men well/ & shall have ij husbanddes.

Vita. xVij. xxVij. xxxij.
xx
xlv. iiij. xij.
TAURUS.

He shalbe hurtt in the hedd/ and hurtt w^t fyer. a token in the arme/ and shall have greate sycknes.
Hys childerne or father or mother dye.
He shall have ij wyffes.

Vita. V. Vj. xVij. xxVij.
xlv. iVj. or ij. score & xij.

APRILLIS.
She shalbe blastydd/ * and shalbe hurtt w^t scaldyng water.

She shalbe rych/ and shall have ij husbanddes.

Vita. ij. xij. xxx. xxxij.
xx
iiij. ij.
GEMINI.

He shalbe a boster/ often he shall flytt & remove.
He shall have payne in the brest and in the bellye. and shall have ij wyffes.

Vita. V. xij. xxxV. xliij.
xx
xliij. ij.
MAI.

She shall have a spyce of lepre/ and shalbe a spowse brekar. and shall loue mē well. and shall have a long sycknes.

Vita. xxxVj. xlv. iiij. V.
CANCER.

He shall have payne in the hedde, and payne in hys hampes/ and shalbe rych. and shall have ij wyffes. the fyrst a browne womā and a good.

Vita. ij. V. xix. xxxVij.
xx
iiij. iiij.
JUNIUS.

She shalbe a byer of je welles.
She shall have a token or marke in her handd or on her bodye.

(To be continued.)

E. COBHAM BREWER.

Lavant, Chichester.

FOLK LORE.

PUGILISTIC CHALLENGE.—The following form of pugilistic challenge was at one time in use:—

* "Blastydd," blast. Inflammation or wound attributed to the action of witchcraft; also emaciated. Hence Virgil, *Ecl.* iii. 103:—

"vix ossibus hærent.

Nescio quis teneros oculus mihi fascinat agnos."

"There's your bread" and there's your cheese,^b
And there's your master^c when you please."

^a Blow one, ^b blow two, ^c blow three, given by one boy challenging another boy to fight him.

J. BEALE.

HARVEST HOME.—I happened to be present in Warwickshire some years ago at a Harvest Home. The entertainment for the servants and labourers consisted of supper and beer—especially beer. After supper the drinking of the beer began in earnest. It was drunk to these words, sung by the whole company:—

"Here's a health unto the master, the founder of the feast;

Not only to the master, but to the mister-ess;
And everything may prosper that ever they take in hand;

For we are all the servants, and all at their command."

[At this stage each one, man and woman, in their turn, must raise their little mug of ale to their head and drink, while the others continue singing.]

"Then drink, boys, drink, and see you do not spill;
For if you do you shall drink two—
It is the master's will."

Is this practice, or this rhyme, confined to Warwickshire? In the midland counties of Scotland Harvest Home goes by the name of the "Maiden;" why, I cannot tell, though I have been at many of them.

JAMES HOGG.

Stirling.

CHESHIRE WITCHES.—The question was discussed some time ago in "N. & Q." as to whether there were Cheshire witches or no, and I believe it was settled that there were not any. Now I wish to give, as a piece of evidence on this matter, that there is a ship belonging to the port of Belfast called the "Cheshire Witch"; but whether her original owner called her so because there were Cheshire witches, or whether he thought there ought to be, because the Lancashire witches were so well known, I cannot say.

W. H. PATTERSON.

Belfast.

Thirty years ago, a clergyman in Northamptonshire wrote in a local paper, that "when a slider falls he is always said to give the cat a penny;" "I have not yet given the cat a penny" being equivalent to "I have not yet had a tumble on the ice." Is that expression still in use?

JOSEPH RIX, M.D.

St. Neots.

SHAKSPEARIANA.

I venture to enshrine in the storehouse of "N & Q." an emendation, which I consider almost certain, in the *Comedy of Errors*, Act i. scene i. 37-39. I read thus:—

"In Syracuse was I born; and wed
Unto a woman, happy but for me,
And by me *happy*, had not our hap been bad."

The first folio reads simply, "And by me;" the second folio, followed by the third and fourth, and too generally by the editors (though not the Globe or Cambridge ones), reads, "And by me, too," manifestly an unauthorized cutting of the knot. The "*happy*" falling out before "*had*," especially in the context, is a good instance of a fruitful source of errors. On the same principle I would read in *Tempest*, Act iv. scene i. 146:—

"You do look, my son, in a *most* moved sort."

And in *Measure for Measure*, Act v. scene i. 483:—

"DUKE. Which is that Barnardine?
PROV. This *is*, my lord."

ERATO HILLS.

Lambourne, Essex.

"HOTSPUR. . . . Sometimes he" (*i.e.*, Owen Glendower) "angers me
With telling me of . . .
A couching lion."

1st Part of *Hen. IV.*, Act iii. scene 1.

Between Haverfordwest and Figgard, in Pembroke-shire, at the western end of a pretty valley, which is skirted by Treffgarne (pronounced Trawgon) wood, is a remarkable mass of rock, bearing an exact resemblance to a colossal *couching lion*. Owen Glendower is supposed to have been born in a house at the other end of this valley. From passages in *Cymbeline* it seems probable that Shakespeare visited Wales: if he did, he might have been attracted to the supposed birthplace of Owen Glendower, and seen and remembered the *rock-lion*, which appears as if guarding the valley.

GEO. COLOMB, Col. F.S.A.

"THERE LET HIM LAY."—Mr. Browning, in censuring Byron, talks of the "Swan's one added egg." Is the Swan of Avon here alluded to? Shakespeare, in one instance, sacrifices grammar to rhyme in the use of the same verb:—

"Hark! hark! the lark at heav'n's gate sings,
And Phoebus' gins arise
His steeds to water at those springs
On chaliced flow'rs that *lies*."

GEO. COLOMB, Col. F.S.A.

WENTWORTH HOUSE.—The narrow escape from fire of Wentworth House, near Barnsley, reminds me of a curious letter I have in my possession, dated from there some 140 years ago. It is very amusing, and may interest the readers of "N. & Q.":—

W. WRIGHT.

"Wentworth Castle, Jenry y^e 7th, 1732.

MY LORD,—We have had sune great winds the foreend of this weke, but now it is turnd to milde melch weather last Saterdag, and to-day, Sunday, is like sumer for sunshine, and very hot: but dus not at tall like it; we had rather had more frost or snow, at this time of the year more seasonable to the husbandman.

We ar plowing in the parke, and I hope this weck coming in we shall git it all plow'd, and after it has lay'd a fortnight we will begin to harrow it to make it ly even and smouth. I have set tho' taylor of reeving the roots

vp, and old great trees that lyes in the park by the old wall that parted longhaverfield, for whear that wall stud we must plow on y^e side of the bank all one way to make it look smooth. We have been leading mr. Arnold more dung, for he is very thronge wth his men in gitting his boarders and his walks in his kitching gardin in good order, for as soon as we can git to the pond to work then we shall leave him and one man to him self, but this weather has been raine every day, saveing last Saterdag and Sunday. Danⁿ Silverwood has hurt his hand, and has not been able to work this week past, so that I was forst to let him have a man to help him to git stones for the Bowers. Jo: Bower is now a working steps for the green house and for the Castle. He thinks the price of 4-pence pr foot two little for the Obboliss and to fill it in the midle; for that he did not make any objection at tall: but I think he will do it at that price, if he do it but well to please yr L^dship.

Last Thursday night we had a great wind, which Blow^d down our Castle gates, and tumbled them all to pieces, but the Castle it self is founded upon a rock, it is safe and never will fale I hope: but it has blown down all the new planted trees on one side and mr. arnold kitching door, the wood palice adese at the gate going in to the new gardin by the orchard and blown out the old windows in the clock chamber, and one in the old house, that is all the damage it has dun.

Me poor younge fole mends finely a gaine which I am glad off. I am a good nurs, and I may say a good docker too it, for I follow the farriers orders, and takes care of it. Capton is very well, but dus not eate his hay well. I grease is feet every other day wth swine grease to keep them cool, and stops his foot wth cow dung.

The pond in the wilderness is not above 2 foot of watter, and it has emtyed the castle pond as low as it was before, but it has time to fill before this month is out. Henry Sheppard is run away, for he had the misfortune of gitting a whoman wth child that lives in Worsbroughdale: they had got a warend out against him to take him, but was informed of it, so made is escape and is gon off: which makes me think by the way of the white Bull in the parke.

Next Tuesday my Lord Molton is to have a great diner for all his tenents, and sum other of his Loveing gentlemen, that is parsons, and dockters, and pothecarrys, and none is to be admitted but what has tickitts. I am told they have killed 18 does, Barons, and Spondones. His Lordship has got a man to make him three Hundred duzon of wood trenchers; he finds him wood, and the man makes them, and when the day is over he is to have them all for his labour; and besides, his Lordship has taken a great dale of paines to make a nice calcalation how they ar to set and dine, for it is thought at the least their will be above 8 hunderd men that day—and a great piec of folly I say. From your Lordships dutifull servant,
RICH^d. WARDMAN."

ENGLISH HISTORY.—I make a note of a story I have heard of an English Member of Parliament placing the Normans before the Saxons, in a speech in the Legislature. I am not sure of the name, or I would set it down for the use of collectors of parliamentary anecdotes.

LILLIPUT.

[We never heard of such a speech; but LILLIPUT may perhaps have partly forgotten the following passage in *My Life and Recollections*,* by Mr. Grantley Berkeley, who was once an M.P. :—"On Robert Fitzhardinge, a

Dane of royal descent, coming over with the Conqueror, and doing him good service in the war, he received the castle, lands, and manors of Berkeley as his reward. A continuous raid having been kept up between the newly-installed Dane at Berkeley Castle, and the long-established Saxon at Dursley, eventually, to end the hostility of the two families, King Edward the Confessor caused the eldest son of Fitzhardinge to marry the daughter and heiress of the Saxon Berkeley, and thus the names of Fitzhardinge and Berkeley became united."]

ENLARGEMENT OF IVORY.—From mediæval treatises it would appear that processes were employed in former times for procuring by artificial means pieces of ivory large enough to form the plaques and diptychs of considerable size which have been handed down to us. Two of these recipes are given in Mr. Maskell's *Catalogue of the Ivories at the South Kensington Museum* (Chapman & Hall, 1872), and are as follows :—

"Take sulphate of potass, fossil salt, and vitriol; these are ground with very sharp vinegar in a brass mortar. Into this mixture the ivory is placed for three days and nights. This being done, you will hollow out a piece as you please. The ivory being thus placed in the hollow you direct it, and will bend it to your will. This recipe is given by Mr. Hendrie in his notes to the third book of the *Schedula Diversarum Artium* of Theophilus, and he quotes another from a MS. (Sloane, 416) of the fifteenth century, which directs that the ingredients above mentioned 'are to be distilled in equal parts, which would yield muriatic acid with the presence of water. Infused in this water half a day, ivory can be made so soft that it can be cut like wax. And when you wish it hardened, place it in white vinegar, and it becomes hard.' Sir Digby Wyatt, in *Lecture before the Arundel Society*, p. 22, gives a third method from an English MS. of the twelfth century, 'Place the ivory in the following mixture: Take two parts of quick lime, one part of pounded tile, one part of oil, and one part of torn tow. Mix up all these with a lye made of elm bark.'"

Mr. Maskell says all these recipes have been tried in modern days, and the experiments have failed. I am anxious to hear of other similar recipes.
JOHN PIGGOT, JUN., F.S.A.

"EXCEPTIO PROBAT REGULAM" is quoted by a writer at p. 79. It is perhaps worth while to observe that this is a corruption of a legal maxim, the whole of which is,—

"Exceptio firmat regulam in non exceptis."

In its maimed condition, it seems to be obtaining wide acceptance as an amusing paradox; but it is, in fact, a mere absurdity, as every exception, however slight, must, *pro tanto*, operate in derogation from, and not in proof or confirmation of, the rule.

The complete maxim is easily illustrated. Suppose a statute to pass, conferring a vote on all persons of the age of twenty-one, except married women; the exception would establish the rule as applicable to women not included in the exception.
W. P. P.

LONGEVITY.—On Saturday, August 5, 1871, I copied the following inscription on a marble tomb-

stone in the graveyard of the Presbyterian Church at Richfield, Otsego County, State of New York:—

“GEORGE R. T. HEWES,
One who helped drown the Tea in Boston, 1770.
Died November 5, 1840,
Aged 109 years and 2 months.”

Aged persons in Richfield informed me that they well recollected Mr. Hewes, and that he seemed a very ancient man when they first knew him. No doubt was entertained that his age was correctly stated in the inscription.

It is understood that those who, to resist the attempt of the British Parliament to tax the American colonies by an import duty on tea, threw into the harbour of Boston the cargoes of tea, were citizens of standing and substance—men of such respectability and influence as to insure justification and impunity for an act legally criminal. It is not likely, therefore, that any of them were very young. If Hewes was thirty-nine years old at the time, the inscription would be correct. That he was really present at this great *tea party* is beyond doubt. W. A. S.

De Lancey Place, Philadelphia.

ANNE S. DAMER.—Appended is a copy of an autograph letter of the Honble. Anne Seymour Damer in my possession, addressed to “Mr. Knight, Engraver, Hammersmith,” and referring to Mr. Knight’s engraving of her “bust of Nelson,” now in the Common Council-room of the City of London. G. LAURENCE GOMME.

“Sir,—I am very sorry that you have not met with greater success in the outset of your work, but it is really out of my power, particularly as I am now out of town, to promise any more names than those I have already sent you. When a proof is finished [should you continue as you seem to say you shall in the last part of your letter] I shall at any time you may wish it like much to see the proof. Only let me know when it is actually ready and I will either come to town in the morning or expect you here. I am, Sir, yours most obediently,
ANNE S. DAMER.

Strawberry Hill, July 27th, 1806.

PROVERB.—“Never look a gift horse in the mouth.” This is quoted by St. Jerome as a common saying in his time. “Equi dentes inspicere donati.”—*Prem. in Epist. ad Ephes.*

EDMUND TEW, M.A.

FRACAS IN QUARTER SESSIONS, CAMBRIDGE.—The document of which the following is a copy was recently placed in my hands. It is not dated, but probably relates to the election for the county of Cambridge to the second or third parliament of George I. Sir John Hynde Cotton and Samuel Shephard, Esq., sat together for the town of Cambridge in several parliaments in the reign of Queen Anne. In 1st George I. Sir John Hynde Cotton and Thomas Bacon, Esq., were returned, but the latter was declared to be “not duly elected,” and Mr. Shephard took the seat. In the second parliament of George I. Mr. Bacon and Sir John H.

Cotton were returned; but the latter being also returned for the county, elected that seat, and Gilbert Affleck, Esq., was elected for the town of Cambridge in his place. The quarrel probably occurred on this occasion, or at the following election, when Sir John Cotton was not returned. I do not know if he was a candidate. I think that, as an illustration of the manners of the time, the document is worth a corner in “N. & Q.,” and perhaps some one better acquainted with Cambridgeshire than I am may be able to throw more light upon the subject. It may be observed that Mr. Bacon was one of the Members of Parliament who, on the part of Sir John H. Cotton, witnessed the apologies and reconciliation.

“The Dispute between Sr John Hynde Cotton and Samuel Shephard, Esq., at the Quarter Sessions at Cambridge, being left to our determination by the Consent of both parties, and having examined the Several Allegations relating hereto, We are of opinion following that altho Sr John did give Mr. Shephard some Provocation by alledging he had bribed the County, he ought not to have resented it by giving him the Lye in plain Terms. It is likewise our opinion that Sr John resenting it by striking Mr. Shephard with his fist & afterwards with his Cane (and that in the presence of the Court of Sessions) was rash violent and unjustifiable. Our determination therefore is that Mr. Shephard shall first say to Sr John Hynde Cotton the following words—

“‘Sr I am sorry the Provocation you gave me should induce and provoke me to answer you in Language unbecoming a Gentleman.’

“To which Sr John Hynde Cotton shall answer in these words—

“‘Then I am sorry for the Rash and inconsiderate action I was guilty of, and heartily ask your pardon.’

“This shall be spoken in the presence of four Members of Parliament, two of which shall be of Sr John and two of Mr. Shephard’s nomination, before whom they shall give their words of Honour that all further Resentments of any nature whatsoever shall cease from this time forward.

CHARLES WELLS.
GEORGE WADE.

Dixy Windsor } fr Sr J. H. C.
Thomas Bacon }
Sr Rowland Alston } for Mr. Shephard.”
Sr George Downing }

Hammersmith.

JOHN MACLEAN.

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.]

JONES’S “HISTORY OF WHITEHALL.”—This work contains a series of letters, professed to be written by a “Secretary Interpreter” of the Marquis of Louvois, and addressed to a “Noble Lord” in England. In the Preface it is stated that the writer went to France in the year 1675, and, after staying there some time, the place of “General Commis and Clark of the Despatches” to the Marquis fell vacant by the death of one Kil-

patrick, a Scotchman, and was conferred on one Belon, who, understanding no English, employed him, the writer, who thus had access to all Kilpatrick's papers and minutes for "twenty years backwards." These furnished him with materials for his letters, which commence Jan. 8, 1676, N.S., and are concluded on the 27th February, 1689. This spy professes to give details of events which took place between the two courts during that period, and he specifies particularly the various sums paid by the French monarch to Charles II., amounting to the sum of six hundred thousand pounds sterling. It seems so improbable that a man could be in the pay of the English and maintain his position in Paris for so many years, that I doubt whether the work is genuine. It is published by D. Jones, Gent., who dates his Preface from his "house at Clerkenwell, Nov. 9, 1696." The letters, though now bound up in one volume, appear to have been issued in five separate parts, each of which is numbered separately, and bear the title of Jones's *History of Whitehall*, but no mention of Whitehall, excepting in one place, is made. The writer professes to have given previous information to the "Noble Lord" from Paris. Can any of your correspondents give me any information relative to his Lordship, the writer, or the publisher? LEON NOSNIBOR.

VILLIERS OF BROOKSBY.—It is marvellous that one cannot find in print a full pedigree of so distinguished a family as that of Villiers of Brooksbury, who descended from the eldest brother of George Duke of Buckingham. There is a monument at Poslingford Church, in Suffolk, to Penelope, wife of Sir George Villiers, Bart., who died 13th November, 1699. This Lady Villiers is not mentioned in any of the printed pedigrees. Who was she? Again, it is implied in this inscription that Sir George Villiers survived his wife, but the *Extinct Baronetage* says that he died "about 1682." What is the true date of Sir George's death? Again, who was — Conquest of Bedfordshire, who married Mary, sister of Sir George Villiers? C. W.

RUSSELL'S "TOUR IN GERMANY," 1813.—Is it true, as stated by Russell, in his *Tour in Germany*, 1813 (Longman, London, 1827), that during the Liberation War "The ladies sent their jewels and ornaments to the treasury for the public service; they received in return an iron ring, with the emphatic eulogy, *Ich gab Gold um Eisen*—I gave Gold for Iron; and a Prussian dame is as proud, and as justly proud, of this coarse decoration, as her husband, or her son, is of his iron cross" (p. 80, vol. i.)? Have any of your correspondents seen one of these interesting relics? I believe the iron crosses that were given to the men are very well known, but I never saw any account of the women's rings elsewhere. MARGARET GATTY.

GEORGIANA, DUCHESS OF DEVONSHIRE.—Does any biography of Georgiana, the famous Duchess of Devonshire, exist; and, if not, what books contain the fullest notices of her? She died in 1806. I would also be glad to know where any pictures of her are to be seen, or if there are any engravings of her in existence. J. T. L.

[For biographical notices of Georgiana Cavendish, the first wife of William, fifth Duke of Devonshire, consult the *Gentleman's Magazine*, vol. lxxvi., part i. p. 386, and the *Annual Register*, xlviii., 524. Portraits of the Duchess by Sir Joshua Reynolds, Gainsborough, Cosway, Downham, Nixon, Kauffman, have all been engraved. See Evans's *Catalogue of Portraits*, i. 98, ii. 122.]

LINES BY THOMAS MOORE.—At a meeting of the Anti-Corn Law League, held at Covent Garden Theatre, 1843-45, the late Sir John Bowring recited some verses by Thomas Moore, commencing:—

"I'll tell you a tale of the Southern seas,
You may laugh or may cry at it, just as you please;
Scarce was the growth of the bread fruit tree
On the beautiful isle of Owhyhee;
Whilst, gift of heaven! it richly grew
On the opposite shores of Woahoo," &c., &c.

The lines were published *in extenso* in the *League* newspaper at the time, but I have never been able to find them in any edition of Moore's writings which have come under my notice, although I have searched somewhat diligently for them. Can any of your correspondents furnish any clue to a copy of them? H. M.

Montreal, Canada.

STERNE.—Sterne somewhere speaks of "Nicomemusing a child into nothing," meaning that one who was weighted with such a name could never rise to greatness. Could any one of your numerous readers inform me, through the medium of your journal, where the remark occurs? A. B. C.

"WHEN I HAD BEEN HUZZAED OUT OF MY SEVEN SENSES" (*vide Spectator* of Nov. 5, 1714).—Will any one tell me what are a man's "seven senses"? First come the five usually possessed. Is the sixth common sense? and can the seventh be nonsense? C. S.

BIBLIOGRAPHIE DES JOURNAUX, GAZETTES, ET AUTRES PÉRIODICALS, publiés à Londres dans les années 1725, 1726, 1740, 1741, 1752, 1778, 1793, 1800, 1801.—On désirerait savoir, de l'obligeance de messieurs les nombreux lecteurs de "N. & Q." quels sont les journaux, gazettes, et autres périodicals, qui ont été publiés à Londres pendant les neuf années désignées ci-dessus?

En 1800 et 1801, il a paru à Londres, outre les journaux anglais, une feuille en langue française, sous le titre *Courrier de Londres*, dans le format in-quarto.

Quelle année est celle où ce *Courrier de Londres* a commencé à paraître, et combien de temps a-t-il paru?

Serait-ce difficile ou facile d'acquérir une collection complète de ce *Courrier de Londres*, ou les deux années séparées 1800 et 1801? S. P.—Y. Moscow.

“ROT YOUR HAHANOS—GIVE ME A SIMPLE BALLAD.”—Whence is this quotation? β .

ARMY QUERIES.—1. We have the phrase, “drawn for the army”; and Cowper speaks of the clown at the fair, who

“Is balloted, and trembles at the news.”

How was this process conducted and when was it abolished?

2. When was the use of hair-powder in the British army discontinued? I learn from 4th Ser. ix. 402, that there was an order to that effect, bearing date 12th November, 1799; but this appears to have been only temporary (“until further notice”); nor is there anything there to show that the order extended beyond the district of Cork. ACHE.

EDMUND BURKE.—In *Recollections by Samuel Rogers* (London, Longman, 1859), p. 87, I read, “In his (Burke’s) youth he wrote and published a didactic poem, *The Progress of Literature*,” and a foot-note informs us that “this poem was probably anonymous; it does not appear in the ordinary editions of his works.” I do not find it in Lowndes. Is the work known?

OLPHAR HAMST.

SKIMMINGTON: WOOSSET: OUSEL HUNTING.—What is the derivation of these three Hampshire expressions? The first is a sort of rude rustic retribution for wife beating, accompanied with rough music; and the second and third, I believe, only take place in the case of incontinency. The former I have been ear-witness to; the others I only know by report. FREDERICK W. MANT.

Egham Vicarage.

EXIST: SUBSIST.—In a *History of the Royal Family*, printed in 1714, speaking of the Earl of Worcester, who came to the title in 1607, the anonymous author says:—

“He was a nobleman of great Parts, Piety, and Wisdom, and of a free and generous Disposition, subsisted by an equal and flowing Fortune; which was much impaired,” &c.

As the manner in which “subsist” is employed struck me as unusual, I was induced to look into *Paradise Lost*, it being of rather an earlier date, to see if I could find “subsist,” and how Milton had used it. I believe I am correct in saying that neither “exist” nor “subsist” are to be found in the last edition revised by Milton, and printed in 1678. When were these words introduced into the English language? R. N. J.

CAPITAL PUNISHMENT.—What is the exact date at which the punishment of death for petty thefts was abolished? ACHE.

CHARLOTTE GRIFFITHS.—Where can I get the poems of this lady? A short piece, called *Wedding Bells*, is often read publicly in London, said to be the production of this lady; and to obtain this is the object of my inquiry. I have exhausted book-shops, old and new. J. FORTESCUE HARRISON. Reform Club.

THORNTON’S “SUMMARY OF BRACTON.”—Has any one seen a MS. of this work, referred to and described in Selden’s *Fleta*? It will oblige me, if any one can give me a further account of this work. A. CUTBILL.

Inner Temple.

WHISKY.—About what date did whisky become the national drink of Scotland? W. S. I. R.

HERALDIC.—To what houses, foreign or English, did the following ancient coats of arms originally belong?—No. 1. Or, a fess, Humettée, G. W. No. 2. Or, a fess, G. W.

RICHARD F. CHATTOCK.

Ridge, Herts.

“I MAD THE CARLES LAIRDS, BUT WHA THE DEIL MAD THE CARLINES LEDDIES?”—Where is this retort of James I., when the Bishops’ wives wanted to be “Ladies,” to be found? J. G.

“THINGS IN GENERAL.”—There was printed in London for the author, in 1824, a small volume, called “a first,” with a curious frontispiece, under the above title, by Laurence Langshank, Gent., containing, among other things, Autobiographic Sketches in a remarkable style, and a notice touching Edinburgh of an extraordinary character. It may be gathered from the book that the author was a native of Monymusk, and student of King’s College, Aberdeen; subsequently a medical man at Montrose and Edinburgh; and finally, as far as recorded in vol. i., a tutor in the family of Sir Giles Greatpaunch, in London. If OLPHAR HAMST or any northern correspondent can name the author I shall feel obliged. A. G.

TROLLOPE’S NOVELS.—What is the proper sequence of Mr. Anthony Trollope’s “Barchester” novels, commencing with *The Warden* and *Barchester Towers*, and concluding with *The Last Chronicle of Barset*? JAMES T. PRESLEY.

BEE LINE.—What is a “bee line,” and why is it so called? RAVENSBORNE.

RIGAUD’S “CORRESP. OF SCIENTIFIC MEN OF THE SEVENTEENTH CENT.”—In this work frequent allusion is made to a *General Dictionary*. Of course, one would take this for Bayle’s *General Dictionary*,—indeed, this is stated in the Preface. On turning, however, to that work, no trace of the matter alluded to is to be found. I will give an instance. On page 5 a letter from Hales to Oughtred is mentioned, and it is said that it “has been printed in the *General Dictionary*, vol. v.

p. 702." Looking into the place, neither Hales nor Oughtred, nor any subject connected with them, can be discovered. Now, what is meant by *General Dictionary* in Rigaud's book?

I also should feel obliged for information as to where the "Macclesfield Letters" are kept,—are they still in the possession of the Macclesfield family, or are they deposited at Rolls Court?

R. G.

[It would save much trouble if authors would give the date of the edition of any work quoted. The first edition of Bayle's *Dictionary* was in four vols. folio, 1710; the second was in 5 vols. fol. 1734—7. This valuable work is also included in *A General Dictionary, Historical and Critical*, in 10 vols. fol. 1734—41, edited by Dr. Thomas Birch, the Rev. John Peter Bernard, John Lockman, and George Sale.—The Papers and Letters of the Earl of Macclesfield were in the Public Record Office; see the First Report of the Royal Commission on Historical Manuscripts, pp. viii, ix, 34; Second Report, p. ix; but have since been purchased by the Trustees of the British Museum. Third Report, p. xi.]

WALKINGHAME AND GARDNER FAMILIES.—Information is sought respecting the above families, which intermarried about the middle of the last century.

X. Y. Z.

Replies.

UNOFFICIAL TITLES.

(4th S. xi. 17.)

In Scotland, the title of "Master" has from an early period been borne by heirs-apparent of certain Noblemen. Riddell (i. 14) finds an analogy in France, where the next collateral heir to the Crown was styled "Monsieur." In one case (that of Forrester) the title of "Master" is said to have been expressly conferred upon heirs-apparent. It is not confined to the eldest sons of Barons (Lords), but is borne by the eldest sons of some Noblemen of a higher rank, such as the eldest sons of the Viscounts Falkland, Arbutnot, and Strathallan. As it is not matter of strict law, it would be extremely difficult to say whether all the eldest sons of Scotch Lords have this title. I see no logical reason why they should not. The son (when there is one) of the first on the Roll (Forbes) and the son of the last (Polwarth) equally enjoy it. I have heard, indeed, that the title can only be used in cases where it can be shown to have been anciently possessed. But no such loosely worded test is of any practical value, and if it were, I am not aware of any tribunal to decide upon it. I believe the title of "Master" will be allowed, as a matter of courtesy, to every eldest son of a Scottish Lord who likes to use it.

Such names or titles as "The Chisholm" rest entirely, I think, upon that rule of politeness which leads us to style a gentleman as he styles himself. Were we to admit "The Chisholm" upon any other footing, there would be no reason why

we should not so designate almost every Highland Chief, or Head of a Family, in Scotland. It is not very long since we had "The Macnab," who was as indignant at being called "Mr. Macnab" as was his Irish successor, "The Mulligan," under similar circumstances. Then there was the sworn enemy of the Clan McTavish. I understand we have still a few others, but as the practice is very far from uniform, even in their cases, it is useless to take up space with them.

W. M.

Edinburgh.

The title of "Master" is given by custom to the eldest son of all Scottish Viscounts and Barons.

There are also other similar titles to "The Chisholm." For instance, "The Macnab," who denied others a right to the style, saying there were only three persons with a claim to the distinction of the definite article—"The Macnab, The King, and The Devil." He called in London on the well known Canadian minister of the name, leaving his card as "The Macnab." Sir Alan returned the visit, and left his card as "The other Macnab."

Glangarry and Lochiel are likewise peculiar Scottish titles.

W. T. M.

Shinfield Grove.

It is asked, "Have all the eldest sons of Scottish Barons this title of 'Master'?" Our observations lead us to a certain opinion that the title was not limited in its use to the sons of the Barons, but denoted rather the *heir-apparent* for the time, in whatever relationship he might stand to the Lord or Baron in possession. (Sir G. Mackenzie on *Precedency*, ninth edition, 1680, p. 38.)

Again, the adoption of "The Chisholm," &c., imports that the party using, if entitled to, it is the Chief, Head, or Leader of the Sept or Clan. There was The Macnab, The Macfarlane, The Macgregor, &c., &c.; and possibly as many "Thes" as there were clan tribes.

ESPEARE.

To the list of chieftains, distinguished from ordinary mortals, by having "The" prefixed to their surnames, as given by COLONEL PONSONBY, I am able to add one other, viz., "The Fox." This title appertains (my authority is Burke's *Landed Gentry*, 1863) to James-George-Hubert Fox, Esq., of Kilcoursey, King's County. I may also mention that to the wives of these chieftains is generally accorded the title of "Madam," they-being thus addressed, not only in conversation, but more formally, such as in the superscription of a letter.

Regarding the eldest sons of Scotch Barons, the peerages make them all "Masters." There are at the present moment, I think, Masters of Blantyre, Borthwick, Colville, Elibank, Elphinstone, Herries, Lovat, Napier, Polwarth, Rollo, Ruthven, Saltoun. There was a Master of Somerville, but that Barony has lately become extinct. The present Lord Forbes was styled Master of Forbes prior to

succeeding to the peerage in 1868. The rest of the Scotch Barons, whom I have not enumerated, are either unmarried, or, being unmarried, have no sons.

ARGENT.

The following old Irish titles are still retained by the lineal descendants :—

1. Coolavin, Prince of, Charles Joseph MacDermott.
2. Glin, Knight of, Desmond John Edmund Fitzgerald.
3. Kerry, Knight of, Peter Fitzgerald.
4. Killoc, Titular Baron of, Thomas John Russell.
5. M'Dermott-Roe, Thomas Charles M'Dermott.
6. M'Gillicuuddy of the Reeks, Denis Charles M'Gillicuuddy.
7. O'Conor Don, The, Charles Owen O'Conor.
8. O'Donoghue of the Glens, Daniel O'Donoghue.
9. O'Donovan, The, Henry Winthrop O'Donovan.
10. O'Gorman, The, Mathghamhnan (Mahon).
11. O'Grady of Kibballyowen.
12. O'Maine Mor, or Chief of Hymaine, Denis Henry Kelly.

The foregoing list is, I think, complete.

ABHBA.

"SWESCH" AND "SWESCHER" (4th S. xi. 96).—The quotations given by A. C. M. from the Town Records of Jedburgh no doubt go far to prove that "swesch" meant a drum, but not necessarily so. The Anglo-Saxon word for drum is *swieg*, from *sweg*, sound, noise; but the same word is used for the sound of a bell or music of any kind.

Goth. *svigl*, Old Ger. *schwegel*, A.S. *swegel*, signify a trumpet or wind instrument.

Mr. Hensleigh Wedgwood says, that "swish and swash represent the sound made by the collision of liquids or of divided solids." I think it will be found that *swish* is usually applied to liquids, and *swash* to the collision of solids. A *swasher* or *swashbuckler* was a bully who rattled his sword or scabbard on his shield to intimidate: a practice adopted by the Chinese soldiers at the present day.

"Boy. As young as I am, I have observed these three *swashers*."—*Ilen*. V., Act iii. Scene 2.

"We'll have a *swashing* and a martial outside
As many other mannish cowards have
That do outface it with their semblances."

As *You Like It*, Act i. Scene 3.

Whether *swash* is a softening down of the original *swieg* I will not take upon myself to say. Such changes from the guttural to the palatal sounds are by no means uncommon, e. g., *brigg* into *bridge*, *cire* into *church*; *swile* into *such*, &c. We meet with the word in its transitional state in Chaucer:—

"In which ther ran a romble and a *swough*,
As though a storme shuld bresten every bough."

Knight's Tale.

Also in *Piers Ploughman's Vision*:—

"I slombered into a slepyng,
It *sweyed* (sounded) so murye."

On the whole it may fairly be inferred that *swesch* means drum, and that it is connected with the Anglo-Saxon *swieg*. This term for a drum is

not, so far as my observation extends, found in any other cognate tongue.

J. A. PICTON.

Sandyknowe, Wavertree.

PICTURES BY B. R. HAYDON (4th S. xi. 76).—"Napoleon at St. Helena" is at Tamworth, the seat of Sir R. Peel. Two copies were made for the Duke of Devonshire and the Duke of Sutherland. The sketches for this and the companion picture, "Wellington at Waterloo," are, I believe, in the possession of the Rev. T. Cooke, of Ramsgate. "Mutius Scaevola before Porsenna" I saw some short time ago. I think I could find out the possessor of this painting.

J. L. RUTLEY.

The "Judgment of Solomon" belongs to Lord Ashburton; "Venus and Anchises" to the Rev. F. Leicester; "Satan and Uriel" to J. H. Letherbrow; "Macbeth" to Sir G. Beaumont.

H. H.

There is one picture by B. R. Haydon hanging in the Billiard Room at Windsor Castle. It is called "The Mock Election"; a detailed account will be found in the *Life of Haydon*, by Tom Taylor, vol. ii. p. 181. The picture was exhibited, January, 1828, at the Egyptian Hall.

BEN. NATTALI.

The Library, Windsor Castle.

"Curtius Leaping into the Gulf" is in Mr. Gatti's refreshment-rooms, near Charing Cross. Sir E. Landseer has his old master's masterpiece, "The Judgment of Solomon." "Ithuriel" belongs to Mr. Letherbrow. "The Raising of Lazarus" is at South Kensington, not in Trafalgar Square.

F. G. STEPHENS.

"May Day" was bequeathed by the late Dr. George Darling, of Russell Square, Bloomsbury, to the National Collection, and is now in the British Gallery at South Kensington.

E. B.

"The Retreat of Xenophon" was raffled for, and won by the Duke of Bedford. He presented the picture to the Russell Institution, Great Coram Street, where it now hangs.—*Autobiography*, iii. 35.

RAVENSBORNE.

"Christ entering Jerusalem" was exhibited many years ago in London, and went to America, according to H. Crabbe Robinson.

MAUREEN.

OLD INSCRIPTION: "AILMAR FEC. D. O. M. Y." (4th S. x. 451, 509).—The reading by MR. SKEAT, which is doubtless the correct one, or nearly so, gives to the stone some importance, as it would seem that it is either a Saxon inscription, or a copy of one dating from that period. My reason for so thinking is as follows: Before the Norman Conquest the Ailmers were Earls of Cornwall, which at that time included Devonshire. I find by reference to Lysons's *Magna Britannia*, that in the time of Edward the Confessor forty-seven manors in Cornwall and Devonshire were held by

Ailmers, Almers, Elmers, and Ailmars, every one of which, according to the Domesday Book, were, in 1082, held by Normans. Among these manors is one named Laurochesbere in Edward's time, but afterwards Larkbeare, which at the Conquest passed from the Saxon Almer to Alured Brito. I cannot say whether this place and Loxbeare are one and the same, but if so, the inscription on the key-stone would point to a period prior to the Conquest. The Saxon Ailmers, Earls of Cornwall, built and endowed many colleges and churches. Among others, I extract from Tanner's *Notitia Monastica* the following:—

"Cern or Cernell, in Dorsetshire, Ailmer, Earl of Cornwall, temp. Edgar, built and finished in 987 a noble abbey here for Benedictine monks, which was dedicated to St. Mary, St. Peter, and St. Benedict, and in latter years to St. Edwald or Athelwold."

"Stow in the Woud, Gloucestershire, said by Speed to have been founded by Ailmar, Earl of Cornwall and Devonshire, who flourished about A.D. 1010. It was dedicated to the Holy Trinity."

"Eynsham, in Oxfordshire. A Benedictine abbey, built and endowed by Athelmare, or Ailmer, Earl of Cornwall and Devonshire, before A.D. 1005, to the honour of the Blessed Virgin Mary, St. Benedict, and All Saints."

"Bرتون, Somersetshire. Ailmer, or Æthelmere, Earl of Cornwall, built here a religious house for monks."

These Saxon Earls or Ældermen seem to have been very religious, as various members of the family, at the time of the Conquest, were bishops. Thus Stigand, Bishop of Canterbury, 1052; Agelnoth, or Æthelnotus, of the same, 1020; Elmarus, of Selsey, now Chichester, 1003; Ailmer, Æthelmar, or Egelmar, of Elnham, 1047; Elmer, of Sherborne, 1069; all of whom are stated to have been sons of the Earl. Here, again, a noteworthy fact presents itself. Bloomfield, in his history of Norfolk, mentions that this "Bishop Ailmer had the manor of Blofield with his wife, as her portion, and left it to the see."* So that it would appear that bishops and priests of the Romish Church were permitted to marry in ancient times.

If any of your readers can assist me in my researches by supplying me with any accounts of these churches and monasteries, or with any information concerning the Ailmer family in Saxon or early Norman times, I shall be obliged. Perhaps HERMENTRUDE could favour me with some.

J. E.-F. A.

"ANOTHER FLEETING DAY IS GONE" (4th S. xi. 9.)—This hymn is *not* by Charles Wesley. It was written by the late Rev. W. Bengo Collyer, D.D. and LL.D.; and was first sung at Hanover Chapel, Peckham, where he was minister. The music that A. alludes to, though very appropriate, was *not* composed for Dr. Collyer's hymn. It was adapted to it by Mr. Charles Morine, who for

* Aylmer, Bishop of London, temp. Elizabeth, and formerly tutor to Lady Jane Grey, was, I believe, descended from this bishop.

many years was the talented organist of Skipton parish church. Mr. Morine's arrangement was inserted in the *Melodia Divina* of Mr. John Fawcett (Hart, London). The words are smooth and pleasing, but are somewhat florid. Such, indeed, is the general character of Dr. Collyer's poetry. The hymn may be found in various selections, *Russell's, Aspland's, Carpenter's, The Congregational*, &c. I am not aware that we have it with Wesley's music in any work except the *Melodia Divina* of Fawcett, who was organist of the parish church, Bolton-le-Moors.

JAMES HENRY DIXON.

SUTHERLAND PEERAGE, &c. (4th S. x. 431.)—Sir Robert Gordon of Gordonstown, the claimant of the Sutherland earldom, was the fourth holder of a baronetcy created in 1625, and died in 1772, leaving two children, Robert, who succeeded as fifth baronet, and died unmarried in 1776, and William, who succeeded his brother as sixth baronet, and died also unmarried in 1795.

The male line of the first baronet then expired, but the estates passed by bequest to Alexander Penrose-Cumming, whose wife (a Miss Penrose) was heir general and representative of the sixth baronet. He assumed the name of Gordon, and was afterwards created a baronet.

The baronetcy of Gordonstown devolved on James Gordon, of Letterfourie, heir male, according to the law of Scotland, and the senior descendant of the youngest son of George, second Earl of Huntly, whose second surviving son was the ancestor of the first Baronet of Gordonstown.

As to the question, upon whom the chieftainship of the clan Sutherland devolved on the death of the seventeenth earl, in 1766, and the falling of the succession into the female line; it should be remembered that this occasion was not the first upon which the earldom fell to a female, for on the death of the eighth earl, in 1514, the title descended to his sister, who married a Gordon, and so brought the dignity into that family.

If, therefore, the chieftainship came from the original holders to the Gordons (and there seems to be but little doubt that it did), there can be no reason why it should not have devolved in the same manner upon the daughter of the seventeenth earl.

A chieftainship, however, is, after all, more a matter of opinion and popular recognition than of mere priority of birth, and the person who succeeds to the titles and estates of the family will generally be found to hold in addition the prestige of the chieftainship of such family. R. PASSINGHAM.

Bath.

St. PANCRAS (4th S. xi. 95.)—Add to the editorial note:—"The Life and Times of St. Pancras, the Boy Martyr under Diocletian. By Edward White, Minister of St. Paul's Chapel, Hawley

Road, Kentish Town Road, 1856" (12mo., pp. 47). Frontispiece, "The common seal of St. Pancras parish, representing Saint Pancras trampling upon Roman superstition." EDWARD F. RIMBAULT.

BONAPARTE FAMILY (4th S. xi. 68.)—In the Tabular View of the above family, in 1829, it would appear that Joseph, King of Spain, had *two* daughters. The eldest, Zenaïde Julie, born July 8, 1801, married at Brussels, June 30, 1822, the Prince of Musignano, son of Lucien; the second, Charlotte, born, Oct. 31, 1802, is therein stated to have married "Charles Louis Napoleon, son of Louis, ex-King of Holland,"—then (1829) living at Florence.

Further, it is stated in the same document that "Charles Louis Napoleon," son of Louis, "born, April 20, 1808," "married his cousin Charlotte, daughter of Joseph, ex-King of Spain." This was the late Emperor Napoleon III. (?) As it seems natural, if Joseph had *two* daughters, that an alliance should be desired with the sons of both Lucien and Louis, I venture to ask, had Joseph *two* daughters? If so, what became of the younger, Charlotte?

H.

RICHARDSON FAMILY (4th S. x. 392.)—ROYSEE inquires about the family of Richardson, said to descend from Malpas of Malpas, in Cheshire. From an original charter I borrowed a couple of years since of a friend descended paternally from the earlier Malpases, I think the descent of this particular family not improbable. By the following copy, your correspondent will see that Hugh de Malpas was a trustee for Ellen Richardson, 2 Ric. II., of lands in Hampton, of which Manor the Malpases were lords for many generations:—

"Sciant p'sentes & futi. qd. ego Hugo fil. David de Malpas dedi concessi & hac p'sent' carta mea confirmaui Alene qnd. vxi. Rogi Ruchenson om'a t'ras & ten. mea cu' omibz suis ptin. que habeo in villa de Hampton de dono & feoffamento p'dce Alene Hend & tenend om'ia p'dca t'ras & ten p'dce Alene ad t'mini vite sue Ita qd post decessu. ipius Alene om'ia t'ras & ten p'dca cu' omibz suis ptin remaneant heredibus de corpore p'dci Rogi Ruchenson legitie p'creatis & si p'dcus Rog' us Ruchenson obberit sine her'd de corpor' suo legitie per'at' qd om'ia t'ras & ten p'dca cu' suis ptin remaneant rectis her'dibus p'dce Alene In cuis rei testimoni. sigilli. meu. apposui Dat' in festo sci Hillar' Anno r.r. Rici sedi post conquest' sedo."

A little more collateral evidence would probably show the exact connexion. It was not often that the posterity of those of territorial name acquired the baptismal name of some ancestor as their surname, except, perhaps, at a very early period, before surnames became firmly established, or where the line became early impoverished.

I am about to have this charter, among several others, photo-lithographed (to illustrate the first part of a History of Frodsham, in Cheshire, with which one branch of the Malpases was closely connected), and will let your correspondent have a copy, if it will be of any service to him. I may add the

following information I received from one whom I expected to have some charters, relating to this subject: "I have searched in vain for any mention of the Richardsons of Malpas. A family of that name had property some time ago in Rushton, and there is a monument to one of them in Tarporley Church." Tarporley is some eight or nine miles from Malpas parish, in which Hampton is situate.

T. HELSBY.

TOWN CLERKS OF LONDON (4th S. xi. 17.)—This custom is not confined to London. The town clerks of this borough from an early period appended their surnames only to official notices; and the present town clerk follows the practice.

C. J. PALMER.

Great Yarmouth.

NURSERY RHYME (4th S. xi. 36.)—This was used as a proverb about 1660, and appears as such in Samuel Fisher's *Collected Works*, fol. London, 1679, p. 447:—

"As the King of Spain and forty thousand men
Went up a hill, and then came down agen."

In Binns's *Exercises in False English*, 12mo. Leeds, 1841, p. 17, may be found the following, in reply to DON:—

"Extempore lines on seeing a beautiful young Lady, with a hole in her Stocking, making Verse.

To see a Lady of such grace,
With so much sense and such a face,
So slatternlie, is shocking;
For if you would with Venus vy,
Your Pen and Poetry ly by,
And learn to mend your Stockin."

H. T. WAKE.

Cockermouth.

MONUMENT AT ROYSTON (4th S. xi. 55.)—The arms described by C. W. are evidently those of the Bird family, viz.: Quarterly, argent and sable; in the first quarter an eagle displayed of the second. Possibly, Margaret Chester may be descended from that branch of the "Byrds" formerly living at Littlebury, Essex.

THOMAS BIRD.

Romford.

"CYNOPER" (4th S. xi. 56.)—"Sinaper" occurs with other pigments in connexion with painting and gilding, in the Fabric Rolls of York Minster (Surtees Soc. Vol. 35, e. g.) "Pro ynde, bole, gum, red lead, whitlead, sinaper," &c. (p. 85.)

J. T. F.

Hatfield Hall, Durham.

PECULIARITY IN WRITING, 1722 (4th S. xi. 56.)—This is, I believe, the distinctively Scottish form of writing the letter *v*. I have constantly met with it in Scottish papers of the sixteenth and seventeenth centuries.

W. D. MACRAY.

"SONGERING" (4th S. xi. 95.)—I had not previously heard of a verb to *songer*, but *songle*, *songal*,

or *songow*, is still used in Herefordshire to imply "a handful of leasid corn after it has been tied up." In Blount's *Glossographia* it is suggested that the word "probably comes from the Fr. *sengle*, a girth; because when their hand is full, they bind or gird about with some ends of the straw, and then begin to gather a new one." If this is the right derivation, the word is akin to *singlet*, a common provincialism for an under-waistcoat, and is connected with the Lat. *cingo*. Wedgwood, on the contrary, compares it with the Bavarian *sängeln*, to glean, and finds the origin in the Danish *sanke*, to gather, cull, glean, pick.

Hazelwood, Belper.

CHEVY CHASE (4th S. xi. 114.)—The line which "S." illustrates does not occur in the earliest version of the poem, but in the later one extant in the Percy Folio MS. Of the earliest version there is but one MS. copy extant, viz., that in MS. Ashmole 48, in the Bodleian Library; and it has seldom been my lot to consult a MS. that is worse written or worse spelt. The orthography is not of the reign of Henry VI., as frequently asserted, but of the reign of Queen Mary, and it is clear that the scribe, Richard Sheale, wrote from memory only. Many lines are missing, and several will not scan; but there is enough to show that it was a fine old ballad *once*, perhaps one of the best in English, and the date of the *composition* may very well have been not long after 1460. The print of it in Percy's *Reliques* is more than usually correct, but I believe the only quite correct print of it is that in my *Specimens of English*, from A.D. 1394 to 1579, p. 67. The spelling *chase* is preferable to *chace*. The latter means a pursuit, but the former a hunting-ground; and that the former is meant appears from l. 31 of the poem itself.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE "ODE ON SOLITUDE" (4th S. xi. 96.)—The authority for the statement that this was written by Pope, at the age of twelve, is a letter from Pope to H. Cromwell, July 17, 1709. The following is an extract from Letter VIII., vol. iii. p. 203, in an edition of his works printed at Edinburgh, 1764:—

"Having a vacant space here, I will fill it with a short Ode on Solitude, which I found yesterday by great accident, and which I find by the date was written when I was not twelve years old; that you may perceive how long I have continued in my passion for a rural life, and in the same employments of it."

See also *Aldine Poets*. Bell & Daldy, 1870-72. "Memoir," vol. i. p. 10. W. H. RYLANDS. Warrington.

RIDGWAYS, EARLS OF LONDONDERRY (4th S. xi. 96.)—There may have been an assumption of the Peacock arms by this family in consequence of such a mistake, as I explained some years ago in

"N. & Q.," in the case of the arms assigned to the family of O'Shee. Sp.

"THE HAUNTED AND THE HAUNTERS" (4th S. xi. 97.)—Lord Lytton, I believe, was the author of this weirdly tale, which, to my thinking, is one of the best of its kind in the language. Thackeray, in his roundabout paper, *On a Lazy Idle Boy*, characteristically describes the effect which its perusal had on his nerves:—

"Does the accomplished author of *The Cartons* read the other tales in *Blackwood*? (For example, that ghost story printed last August," and which, for my part, though I read it in the public reading-room at the 'Pavilion Hotel' at Folkestone, I protest frightened me so that I dare scarce look over my shoulder.)"

If Lord Lytton really was the author, it is amusing enough to find Thackeray querying if he had read his own production.

H. A. KENNEDY.

Junior United Service Club.

BURNS'S WORKS (4th S. xi. 116.)—I do not think D. B. need feel any uneasiness on account of the ruling of the Daniel who has, at this time of day, made his appearance in the person of Mr. Roberts. Perhaps I do Mr. Roberts injustice in naming him in connexion with that wise man, as he himself evidently aspires to the reputation and learning of a remoter period, and considers that (with Mr. Andrew Dimmont) he, "like the patriarchs of old, is cunning in that which belongeth to flocks and herds." Be that as it may, I fear the ignorance he speaks of does not rest where he would place it. It never seems to have occurred to Mr. Roberts—

1st. That there is a congruity and relevancy between the act of "rinning" from "hame" and the consequent wearing of the hoofs, which is wholly wanting in the case of any rags with which a sheep may be clothed.

2nd. That the word "wear" is singularly inappropriate to express the consumption of rags on a sheep. A ram would be more likely to "tear" them going over the fences, or otherwise.

3rd. That his own explanation is, on its face, inconsistent. He assigns to each ram "a piece of clothing," and then tries to make Poor Mailie, in her grief and anxiety, guilty of a gross breach of the rules of grammar in referring to the "piece" with which her son and heir is in her imagination prospectively adorned as "his clouts."

The countrymen of Burns understand his writings pretty well, and the onus rests upon the objector to the established reading. In this case, the attempt to discharge the onus is lamentable. W. M. Edinburgh.

OLDCASTLE OR COBHAM (4th S. xi. 35.)—The volumes of *Archæologia Cantium* will, I think,

furnish various details of this family. In ore, I believe, there was a paper on the generation at about the period to which HERMENTRUDE refers.

S. M. S.

To "TRAIN" (4th S. xi. 72).—The following lines from *Tottel's Miscellany* (uncertain authors) may illustrate the meaning of the word:—

"Alas the fishe is caught, through baite that hides the hoke,
Even so her eye me *trained* hath, and tangled with her loke."

"Then finenesse thought by *trainyng* talke to win that beauty lost."

"Such *traynes* to trap the just, such prolyng fautes to pyke."

W. P.

BRANSCOMBE ARMS (4th S. xi. 76).—

"Or, on a chevron sa.: between two keys paleways in chief, and a sword in base of the second three cinquefoils of the first. Crest, a lion regard, ducally gorged and chained."

Branscombe.—Or, on a chevron sa.: three roses between two keys in chief, and a dagger in base ar.—Robson's *British Herald*, 1830.

J. MANUEL.

Newcastle-on-Tyne.

DATE OF HENRY IV.'s BIRTH (4th S. xi. 128).—

Give me leave to state my reason for disputing the commonly assigned date of birth of Henry IV., as I might be thought to have spoken without authority, or at least on insufficient authority, when I asserted that 1366 was an incorrect date. Allow me to refer to a passage in the *Comptus Hugonis de Waterton*, Receiver of Henry, Earl of Derby, from Michaelmas, 5 Ric. II., to the same date in the subsequent year (1381-2), which distinctly names not only the year of the event, but the exact day:—

"Et iij die Aprilis, Dñs h'uit xiiij paup'ibz p. ordinac' Dñi mei Lanc' . . . et eo qd. Dñs fuit etatis xv annor' h'uit iij paupes plus ad complend' num' etatis sue, et deat h'ut'qz xij d.—iij s." (Fol. 4.)

Reckoning fifteen years backwards from Apr. 3, 1382, we can scarcely avoid the conclusion that Henry IV. was not born in 1366, but that he was the youngest of the four sons of John of Gaunt and Blanche, and was born on the day of the battle of Navaretta, Apr. 3, 1367.

The entire history of John of Gaunt and his family is deeply interesting, and, in respect to several genealogical and chronological points, is very little known. The received date of his second marriage is wrong; four children of the Duchess Blanche are hardly known to history, and two of Katherine Swynford are not known at all. How are facts to be discovered, so long as historians go on copying from one another, and seldom refer to the original records of the period? The glamour surrounding the name of the Black Prince (who, by the way, was not born in June, 1330, as usually

given) has cast the character of his nobler brother entirely into the shade; and the vile calumnies assiduously spread by Henry of Bolingbroke have blackened the name of his father only too effectually. But it can scarcely be expected that the nineteenth century will reverence John of Gaunt.

HERMENTRUDE.

J. FRANKLIN, ARTIST (4th S. xi. 98).—In the chapter by Henry G. Bohn, on the artists of the present day, added to Jackson's *History of Wood Engraving*, edit. 1866, p. 599*, in the list of the professional draughtsmen on wood, with books to which they have contributed, is given:—

"Franklin, John, figure subjects, *Book of British Ballads*, Mrs. S. C. Hall's *Midsummer Eve*, *Seven Champions of Christendom*, *Poets of the West*."

W. H. RYLANDS.

Warrington.

PORTRAIT OF CROMWELL (4th S. xi. 116).—Cooper's portrait of Cromwell is preserved in the Baptist College, Bristol. It was once lent to a miniature painter of Bristol, who made an attempt to palm off a copy upon the owners. The imposition was detected, and I believe the copy is still exhibited with the original, which is certainly one of the finest efforts of Cooper's pencil.

U. O—N.

The Duke of Buccleuch possesses four miniatures of Cromwell by Cooper; R. S. Holford, Esq., one, and the Marquis of Ripon, one. I fancy the last is the one alluded to.

H. H.

I have a very expressive etching of the Protector's head, underneath which is engraved:—

"An Etching of Oliver Cromwel, from an original Painting by Cowper, in Sidney Coll. Camb. To the Master and Fellows of that Coll. This Plate is most humbly inscribed by their obedt. serjts.

JS. BRETHERTON."

I suppose and hope Cowper's miniature is still to be seen at Sidney College, and possibly likewise Bretherton's plate, unless, indeed, the barbarous custom already obtained in those days of destroying engraved plates, by way of enhancing the value of the prints! See the very sensible article on this subject in the *Manchester Guardian*. P. A. L.

QUOTATIONS WANTED (4th S. xi. 136).—ACHE is in error in attributing the lines, which he slightly misquotes, to Nat. Lee. They are Dryden's, and may be found in his *Spanish Fryar*. Torrismond, addressing the Queen, says—

"There is a pleasure sure

In being mad, which none but madmen know.

Let me indulge it; let me gaze for ever!

And, since you are too great to be belov'd,

Be greater, greater yet, and be ador'd."

Act ii. scene 2, Ed. 1776.

In the 4th query the lines are from Congreve's *Mourning Bride*:—

"How reverend is the face of this tall pile,
Whose ancient pillars rear their marble heads,
To bear aloft its arch'd and pond'rous roof,
By its own weight made steadfast and immoveable,
Looking tranquility."

Act ii. scene 3, Ed. 1728.

SPARKS H. WILLIAMS, F.R.H.S.

"An infidel contempt of holy writ,"

is in the second book of Wordsworth's *Excursion*,
line 258.

FREDK. RULE.

Byron—

"And the midnight moon is weaving," &c.

Stanzas for Music, beginning—

"There be none of Beauty's daughters."

Miscellaneous Poems.

H. D. C.

"Fere libenter homines, id quod volunt, credunt" occurs in *Cæsar's Gallic War*, Bk. III. chap. xviii. See also the same idea in other words in the *Civil War*, Bk. II. chap. xxvii.

FLORENCE PEACOCK.

[To many other correspondents who have sent replies we tender our best thanks.]

"PADDEE" (4th S. xi. 97, 143).—

"The hardened in each ill,

To save complaints and prosecutions, kill;
Chased from their woods and bogs the Paddies come
To this fair city as their native home,
To live at ease and safely skulk at Rome."

JUVENAL, *Ancient Classics for English Readers*,
by E. Walford, p. 149.

The corresponding passage is:—

"Interdum et ferro subitus grassator agit rem,

Armato quoties tutæ custode tenentur.

Et Pontina palus et Gallinaria pinus:

Sic inde huc omnes tanquam ad vivaria currunt."

Sat. iii. vv. 305-9.

The *Spectator*, January 18, 1872, in a notice of this book, says:—

"One point of remarkable excellence in Mr. Walford's volume is the translations. As he does not acknowledge any obligation for them, we presume they are his own, and they are remarkably vigorous."

In this praise I concur generally, but doubt the accuracy of introducing "Paddies" at Rome in the time of Juvenal. There surely was no "Irish exodus" then, nor was Ireland in safe custody. Besides, Mr. Walford does not profess to paraphrase, but to translate. Siebold says:—

"Ueber Pomptinischen Sumpf und die Gallinarischen Fichten."

Places well known as of bad repute and in Italy "Paddies" is generally used as equivalent to Irishmen. Is there any authority for a wider signification?

Garrick Club.

FITZHOPKINS.

FINGER: PINK (4th S. x. 472; xi. 22, 145).—MR. ADDIS's note is valuable, for we have, as I suspected, an English equivalent for the Flemish.

I am the more strongly of opinion that my suggestion as to its connexion with the trilateral root BKN or BNK is correct, and that it refers to puny and pugnus, and the more particularly as the little finger is endowed with prerogatives in folk-lore. I had in my mind the form "pink eye." Pink, as meaning small, must be only a secondary signification, derived from the little finger. The practice mentioned by MR. BEALE as existing among boys in the Midlands, of pledging with the little fingers hooked, is also that of girls in Smyrna, in Asia Minor, and may be presumed to be ancient. I do not know the Greek formula. That given by MR. BEALE cannot be the correct English form, as it is not on the old model. HYDE CLARKE.

THE BABES IN THE WOOD (4th S. x. 494; xi. 61).—M. D. appears not to be aware that the version he has forwarded you of the above nursery song was written by the late M. A. Denham, of Pierce-bridge, Darlington, who published a collection of *North Country Rhymes, &c.* He forwarded a copy of this song to Mr. J. O. Halliwell, who printed it in his *Popular Rhymes and Nursery Tales*, 1849, p. 163.

I think it will be allowed that this little beautiful gem, which is here given in its original purity, is worthy of preservation in "N. & Q."—

"THE BABES IN THE WOOD.

My dear, do you know,

How a long time ago,

Two poor little children,

Whose names I don't know,

Were stolen away

On a fine summer's day,

And left in a wood,

As I've heard people say.

And when it was night,

So sad was their plight,

The sun it went down,

And the moon gave no light!

They sobb'd and they sigh'd,

And they bitterly cried,

And the poor little things,

They laid down and died.

And when they were dead,

The robins so red

Brought strawberry leaves,

And over them spread;

And all the day long,

They sang them this song,—

Poor babes in the wood!

Poor babes in the wood!

And don't you remember

The babes in the wood?"

WILLIAM HARRISON.

Rock Mount, Isle of Man.

GERMAN HYMNS (4th S. xi. 15, 63).—The hymn, "Wachet auf, ruft uns die Stimme," will be found in a collection of Hymns published at Hamburg in 1760, entitled *Neu-vermehrtes Hamburgisches Gesangbuch*, and is there attributed to Phil.

Nicolai. The other two hymns inquired for are not in that collection. MONTAGUE WILLIAMS.

"ORIEL" (4th S. v. 577; x. 256, 360, 413, 480, 529).—W. (1) did not say in so many words that the old French *oriol* (= our *oriel*) was derived from *oriolum*, but this derivation may be legitimately deduced from what he did say. He declared *oriolum* to be the "Latinized form of the French word *oreillon*," and if it is the Latinized form of *oreillon*, it is very clear that it cannot be the Latinized form of *oriol* also; and therefore, as *oriel* and *oriolum* are universally allowed to be identical, *oriol* must have come from *oriolum*.* I maintained, and maintain, on the contrary, that *oriel* was derived from *aureola*, an altered form of *areola*† (the diminutive of *area*); that this derivation was forgotten, and that then the Lat. *oriolum* was formed from *oriol*. That *aureola* might become *oriel*, I distinctly proved by pointing to our word *oriole* ‡ (old French *oriol*), a bird with plumage of a golden yellow, for this word is allowed by all etymologists to come from *aureola*, golden.

I never said that *oriel* had now the same meaning as *area* or *areola*, but I gave instances showing that words signifying *uncovered* empty space, like *area*, have come to signify *covered* empty space, like *oriel*. Derivatives rarely retain the exact meaning of their originals.§

Lastly, is W. (1) really serious when he objects to the derivation of *oriel* from *aureola*, on the ground that the changes of letters are so great and so numerous that there is only the *r* the same in both? Is there not an *l* in both also? And if he compares the Fr. *auriole* (which is admitted to come

* Perhaps, however, W. (1) will now maintain that *oreillon* first became *oriol*, and *oriol*, *oriolum*. If so, let him bring forward some arguments. I deny that there is any evidence whatever as to a connexion between *oreillon* (or *oreille*) and *oriol*.

† In mediæval Latin, a Lat. *a* was frequently changed into *au*, as in *ausportare*, *astur*, *austurgo*, *astutia*, *auangia*, for *asportare*, *astur* (a kind of hawk), *asturco* (a hawk), *astulia*, *auungia*. See Ducange *s.v.* Cf. also *aurovium* (medical Lat. for *orange*), in which not only has the original *a* become *au* (cf. the Ital. *arancia*, and see my note p. 414), but the *au* corresponds to *o* in English, just as the *au* in *aureola* to the *o* in *oriel*.

‡ W. (1) in his note, p. 256, gives *oriole* as an old form of *oriel*.

§ Thus *town* (A.-S. *tun*, enclosure, field, house, village, town, Dut. *tuin*, a hedge, enclosure. Germ. *Zaun*, a hedge, fence) originally, or formerly, meant merely an enclosed empty space; now it means a space which, in England at least, is but seldom enclosed, and is covered in a great measure by houses. So again *camp*, originally a *field* (from *campus*), now means a space crowded with tents, and occupied by a large number of men. But compare more particularly the Lat. *templum*, which from originally meaning "a space cut (cf. *τέμενον*, *τέμενος*) or marked off," came to signify a *roofed building* (temple) erected upon such a space. In this last example, the change of meaning is almost exactly that which *areola* has undergone in becoming *oriel*.

from *aureola*) with the form *oriole*, given by himself (p. 256), will he not find *r*, *o*, *l*, *e*, common to both, whilst in sound the two words are nearly identical, and infinitely more alike than *oriel* and W. (1)'s own etymon, *oreillon*, which is far too heavy at the end, and has the *i* and the *e* transposed.

As for Mr. DYER'S note (p. 529), I am sorry to find that so eminent a man as J. W. Donaldson was so far led away by mere similarity of sound as to believe in the derivation of *oriel* from *oreille*.

F. CHANCE.

Sydenham Hill.

TYBURN (4th S. xi. 98, 140).—The earlier place of execution for London and Middlesex was the Elms, in Smithfield; they stood near a pool of water, on, or near, the site of the modern Cow Cross Street. The earliest execution, probably, at Tyburn, was in the year 1388; when Judge Tresilian was hanged there on the 19th of February in that year, and Nicholas Brembre, the late Lord Mayor of London, the day after; the reason being, probably, a hesitation on the part of the Duke of Gloucester and his party to hang a late chief magistrate within the precincts of his own city.

Like its predecessor, the place of execution at Tyburn was originally called "The Elms"; and hence it is that, by one or more of the English chroniclers of the time of Elizabeth, the one place of execution has been taken for the other.

H. T. RILEY.

BUDGE (4th S. xi. 15, 141).—I beg leave to support our Editor's adjectival explanation of *budge*, though I do not attempt to decide whether this or the "lamb's fur" meaning was uppermost in Milton's thoughts when he wrote "*budge* doctors." *Budge* = arrogant, overbearing, seems a likely epithet enough there; and it may not be generally known that in this sense the word is still in common use among peasants and schoolboys of the midland counties (who, however, pronounce it *bug*, on the principle of *brig* for *bridge*), and in their mouths I have heard it times without number.

J. H. I. OAKLEY.

Ventnor.

"GERSUMA" (4th S. xi. 11, 81).—No doubt there is abundant authority for attributing to this word the sense of *ready money* in certain documents, such as some of those cited by Ducange, and of this sense I was well aware. If it were not inexcusable to take up valuable space, I might make it clear that *gersuma*, like kindred expressions,—*e.g.*, *benevolences*, *oblatio*, *aid*, and probably also *heriot*, and *tythe*,—in course of time came to signify a *tax* (see Cowell's *Interpreter*) to the understanding of officials, or *money absolutely due*, in forensic language. But my object in my former note was to point out its original and proper meaning in Anglo-Saxon writings, and writings

in what have, for convenience, been called semi-Saxon, such as the Homily (Early English Text Society), Part i., see p. 91; and the Bestiary (E. E. Text Society), published last year, see p. 76, wherein the only controversy that can be is, whether *treasures* or *gifts* is the proper rendering of this obsolete word. Any one taking up the Saxon Chronicle, and reading the two passages where this word occurs (A.D. 1070 and A.D. 1090), will at once see that in the one case the "offerings" at the shrine at Petersburg, and in the other the "gifts" or "bribes" of Robert of Normandy, are spoken of; *ready money* is out of the question. I may add, in further support of my view, Ellis's *Domesday*, vol. i. p. 174; Stubbs's Glossary to *Select Charters*, where, following Brady, he attributes to "gersuma" the same meaning as "yeres-gif," which, it is now generally agreed, means New Year's gift.
A. CUTBILL.
Inner Temple.

"FELIS CATUS" (4th S. ix., x., *passim*; xi. 86.)—Turning over the leaves of Martial's *Epigrams*, I have just come across the following distich (lib. xiii. 69), which seems to point to domesticated cats:—

"Pannonicas nobis nunquam dedit Umbria cattas:
Mavult hæc Domino mittere dona Pudens."

J. CHARLES COX.

Hazelwood, Belper.

"IN WESTERN CADENCE LOW" (4th S. x. 68, 135, 262; xi. 84.)—"Westering" is "enshrined" in the *Dictionaries* of Bailey (the word therein is written "westrin," after Chaucer), Dr. Johnson, Walker, the Rev. J. Boag, and Maunder.

FREDK. RULE.

"Westering" is in Dr. Nuttall's *Standard Pronouncing Dictionary*, with a double dagger prefixed, denoting "that the word is obsolete, or nearly so." The meaning affixed is "passing to the west."

Brighton.

JNO. A. FOWLER.

I have found "westering" in half-a-dozen dictionaries. One enables me to give Mr. JERRAM another reference:—

"The glow of autumn's westering day."—Whittier.

SPARKS H. WILLIAMS.

"LONG PRESTON PEGGY" (4th S. viii., ix., *passim*; xi. 62.)—Will Mr. J. P. MORRIS be so obliging as to say *how* he obtained the *additional* verses to this old ditty? When I have such information I shall be better enabled to pronounce as to the "true ring." The sound, at present, is a very "uncertain one." The newly-found verses are, in my present opinion, quite as questionable as was the rubbish which the late Mr. Harland obtained from the late "Peter Whittle, F.S.A." (*vide* "N. & Q.," 4th S. viii. 501.) I do not believe that

the song in its original and perfect state contained anything offensive to good manners.

JAMES HENRY DIXON.

CROMWELL AND ABP. USHER (4th S. xi. 117.)—The evidence in favour of Cromwell's grant to Archbishop Usher is given in Bernard's *Life of Usher* (London, 8vo., 1656, p. 103), and yet more fully in his life prefixed to Usher's *Body of Divinity* (London, 4to., 1702, p. 39). The evidence against, is given by Dr. Richard Parr, the Archbishop's chaplain, who in his *Life of Usher* (London, fol., 1686, p. 74) says—

"But whether now or at any other time Oliver Cromwell bestowed any gratuity or pension upon him I know not; nor do at all believe, notwithstanding a late English writer of his life (I know not upon what ground) has made bold to say so, only this much I remember, my Lord Primate said that Oliver Cromwell had promised to make him a lease of some part of the lands belonging to the Archbishoprick of Armagh for 21 years. . . . Yet the usurper was craftier than so; and as he delayed the passing of it as long as the Lord Primate lived, so after his death he made a pretence by imputing malignancy (which was indeed loyalty) to the Lord Primate's son-in-law and daughter, to free himself from the promise."

Both Bernard and Parr had been chaplains of Usher, but the former was in the pay and employment of Cromwell when he wrote the *Life of Usher*, and the latter, writing after the Restoration, was not favourably disposed towards the memory of "the usurper." It is not impossible that both statements are correct, but apply to different transactions, that, as Bernard states, Cromwell "ordered a constant competent allowance to be given him for his subsistence, which contented him"; and that, as Parr represents, Cromwell promised him a grant of Church lands, but never completed the deed securing it.

EDWARD SOLLY.

CHEKE FAMILY (4th S. xi. 55, 103.)—Sir Thomas Cheke married, first to the daughter of Peter Osborn, Esq., but had no issue, and secondly, to Essex, daughter of Robert, Earl of Warwick, by whom he had four sons: Robert, Thomas, Charles, and Francis; and five daughters, Frances, Essex, Anne, Isabel, and Elizabeth. The chapel attached to the seat at Pergo, has been demolished some years, and the monuments were then removed to Havering. Other branches of the Cheke Family were settled as early as 1440, or previously, at Debenham, in Suffolk; and also, in 1553, Edward VI. granted the site of Clare Castle, in Suffolk, to Sir John Cheke.

C. GOLDING.

Paddington.

The manor of Pergo passed from the family of Grey, to that of Cheke, from which it went to Sir Thomas Tipping, Bart., who married Anne, daughter and heiress of Thomas Cheke, Esq., by his wife Letitia, daughter and eventually sole heiress of Edward Russell, brother of William,

first Duke of Bedford. By the marriage of Catherine, daughter and co-heiress of Sir T. Tipping with Thomas Archer of Umberslade, Pergo passed to the latter. Sp.

HAMLET (4th S. xi. 72, 106).—"In the sense which we now attach to the two expressions, surely *imperial* conveys the meaning intended by the poet." Yes, had Shakspeare lived at a later date, he would have used *imperial*, but, in his day, *imperious* was not restricted to disposition, and there was a tendency to use this and other words in -ous in the fullness of their Latinæ signification. Curious, was full of care, and *imperious* was not used merely as equivalent to *imperial*, but as a fuller and stronger word, which might be imperfectly glossed by *swayful*. As applied to Cæsar, it suggests him not as a mere emperor born in the purple, but as one who had collected in himself the whole senate sway of the then known world, and in this view it is noteworthy that the third folio should have recurred to this stronger form.

B. NICHOLSON.

QUARLES'S EMBLEMS (4th S. xi. 13, 82).—In a copy I possess of Quarles's *Emblems*, beneath the cut of a heart, between two angels, who support above it a coronet, is this inscription:—

"London. Printed by J. D. for Francis Egglefield, and are to be sold at the signe of the Marigold in St. Paule's Church-yard, 1635."

This seems to be a different imprint, therefore, from either of those referred to already in "N & Q." The edge of the page just beside the date is so much "thumbed," I almost doubted whether the date was 1635 or 1685, but a very bright sunbeam and magnifying-glass to-day seemed to make the 3 clear. I was the more anxious to ascertain this, as I have another copy inscribed beneath the same cut as described above:—

"London. Printed for J. Williams at the Crowne in St. Paul's Churchyard, & sold by Wm. Grantham at y^e Crown and Pearl ouer ag^t Exeter Change in y^e Strand, 1684."

The type and paper certainly make this 8 appear so very like a 3, one is hardly surprised at the MS. note on the opposite blank page:—

"This edition is not known to Lowndes, nor is it in the Catalogue below, where the edit. 1635 is supposed the first. See *Bib. Aug. Poet* (? Poet), p. 280, for Southey's review of this work."

And the back of the book is labelled 1634. My dear father, however, who was well versed in old book lore, has added below, "This is 1684, not 34."

Both these editions have the fifteen *Hieroglyphics of the Life of Man*, as described by Mr. HERNAMAN. In Tegg's editions of the *School of the Heart* and *Emblems* (1845), these are appended to the former, not the latter book, probably to make the size of the books more uniform.

Of *Pia Desideria*, which has many similar cuts,

and apparently suggested the book of the clever and imitative Quarles, I have several editions:—

1628. "Typis Henrici Aertssenii, Antverpiæ."

1651. "Græci. Apud Franciscum Widmanstadium, Sac. Cæs. Majestatis Typ. Sumptibus Sebastiani Haupt, Bibliopole."

1654. "Lutetiæ Parisiorum, Apud Jo. Henault Bibliopole. Jurati Dia Jacobææ ad Insigne Angeli Custodis."

1668. "Antverpiæ. Apud Lucam de Potter."

1676. "Antverpiæ. Apud Lucam de Potter, in cardido Lilio."

Also, with similar cuts:—

"Pieux Desirs Imites Des latins du R. P. Herman Hugo de la Comp. de Jesus, Par P. J. Juris. Mis en lumiere par Boëce a Bolswert, 1627. Ils se vendent a Paris Chez Seb. Cramoisiij."

Also:—

"Pia Desideria or Divine Addresses, in Three Books. Illustrated with XLVII. Copper Plates. Written in Latin by Herm. Hugo. Englished by Edm. Arwaker, M.A. The Third Edition corrected. London. Printed for Henry Boscawen at the Red-Lion in St. Paul's Church-Yard. MDCCII."

The similarity, yet variety, of the various cuts of these various volumes is curious and interesting. Has any recent writer taken them into consideration? S. M. S.

MILTON'S STATUETTE (4th S. xi. 17, 80).—This pretty statuette is a product of Derby, shortly after the amalgamation of the Chelsea with the Derby works, in 1770. It has a companion statuette, viz., Shakspeare. He is represented in a similar attitude to Milton, with flowing robe, &c., leaning on a pile of books. A scroll hangs in front of the pedestal, on which the words beginning "The cloud capt towers," &c., are inscribed.

The copies generally met with are coarsely painted, and sadly wanting in artistic finish. My mother possesses a beautiful pair of these statuettes, delicately painted by an artist of eminence. They were given to a member of my family, shortly after their first appearance, by Mr. Duesbury (the proprietor of the works), and were prepared expressly for presentation. EDWARD F. RIMBAULT.

Miscellaneous.

NOTES ON BOOKS, ETC.

A *Dictionary of Roman and Greek Antiquities*. With nearly 2,000 engravings on wood, from ancient originals illustrative of the Industrial Arts and Social Life. By Anthony Rich, B.A. (Longmans.)

THE above title-page not only describes the objects of this excellent work, it also contains a line, "Third edition, Revised and corrected," which shows how it has been appreciated by the public, and how the editor pays the appreciation by industry and carefulness. It is a book which addresses itself to old and young. It will revive the memories of the former, and furnish the minds of the latter. It is admirably calculated for a prize-book for zealous students. The pages abound in curious information. We are much struck with one item, under the head, "Chironomia," which states that speeches were

sometimes made or supplemented by signs and gestures. A senatorial pantomime of this sort would be a pleasant novelty in our legislative houses.

Debrett's Illustrated Peerage and Titles of Courtesy, 1873. *Debrett's Baronetage and Knighthood*, 1873. *Debrett's House of Commons and the Judicial Bench*, 1873. (Dean & Son.)

It is to be understood that the above volumes include peers, baronets, knights, members of Parliament, and the judges in the three kingdoms. There is no work of the sort that can compare with this triple Debrett. It is not merely a work for reference,—valuable as it is in that respect,—it is also a contemporary history of England, giving information on matters which are often not to be found in history, but wanting which, much that is chronicled would be unintelligible. There is, moreover, a most useful list of Technical Parliamentary Expressions. For instance:—"Scot and Lot.—Parish payments.—When persons were taxed, not to the same amount, but according to their ability, they were said to pay scot and lot."

The Holy Bible according to the Authorized Version (1611). With an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. Vol. II., Joshua—1 Kings. (Murray.)

If Lord Ossington did the State good service by the able manner in which for so many years he filled the office of Speaker of the House of Commons, he did no less good service to the Church when he suggested that a body of its most learned men should combine in the preparation of the *Commentary*, of which the second volume has just been issued. We were present, some years ago, when one of our greatest divines was consulted as to the most useful *Commentary* for the use of an educated family. The question was obviously one not readily answered. The decision was eventually given in favour of Adam Clarke's, although not without an admission that that work was not free from faults and defects. Now, when we consider the progress which has been made in Biblical archaeology and textual criticism since the days of Adam Clarke, and look at the names and reputation of the learned scholars and divines to whom the separate portions of this great work have been entrusted, there cannot be a doubt, both from what has already appeared and the volume before us, that the Speaker's *Commentary* will prove a great boon to thousands of thoughtful Christians, and help to make the Holy Scriptures "understood of the people." The books contained in this second volume are *Joshua*, edited by Canon Espin; *Judges, Ruth, and Samuel*, by the Bishop of Bath and Wells; and the *First Book of Kings*, by Professor Rawlinson.

A Synopsis of our Favourite Old Sayings, in English and Latin, Alphabetically Arranged for the Exercise of the Memory (Exercendæ Memoriv Gratiâ). By Cantab. (Partridge & Co.)

As an alphabetical collection of wise saws and ancient and modern instances, this little book will be acceptable to many readers. One example is as good as a thousand to show that the translator does not follow old interpretations. Thus, "All's well that ends well," is rendered, not by "Finis coronat opus," but by "Exitus acta probat." It is a book of many uses.

The Yorkshire Magazine. A Monthly Literary Journal. Vol. I. (Published by the Yorkshire Literary Union, Bradford.)

We may sincerely congratulate editor, sub-editor, and contributors, in the honourable achievement of the first volume of the *Yorkshire Magazine*. It will stand comparison with any periodical of the day. The articles,

whether dealing with fiction, biography, legendary lore, or Yorkshire dialects, are written with taste, judgment, and efficiency. We can only dissent from one opinion expressed in this book, namely, that when harsh criticism had murdered Keats, his slayers stood appalled at their own deed, and would fain have made amends. We fancy that they felt comfortable at a catastrophe in which they believed they had no hand.

The Hebrew Christian Witness: An Anglo-Judæo-Christian Magazine, 1872. (Stock.)

THE above title is explanatory of the work, which is very creditably and earnestly done. The Preface states that the promoters are "considerable losers," that they require more subscribers, that they circulate 3,000 copies *gratis* among Jews, and that the results are such that "we cannot stem the exuberance of our heart's thankfulness."

Index to the Visitation of the County of Yorke. Begun 1665, and finished 1666. By Wm. Dugdale, Esq., Norray King of Arms. Compiled by G. J. Armytage, Esq. (Bain.)

A VALUABLE index to the "valuable visitation," which was printed fourteen years ago by the Surtees Society. The laborious work does honour to Mr. Armytage. Among the names more or less curious we find a Lord Totholock, who is not familiar to readers of *Peerages*.

Our Seamen. An Appeal. By Samuel Plimsoll, M.P. (Virtue.)

MR. PLIMSOLL is the sailor's especial friend in the Legislature. He is, practically, the "sweet little cherub that sits up aloft, to keep watch for the life of poor Jack." This handsome quarto contains his justification. It shows how hardly the men in the mercantile navy are used, and the easily-avoided perils to which they are sometimes cruelly sacrificed. One single passage sounds like the key-note of the book. It refers to "a shipowner who, trading to the West Indies for sugar (a good voyage, deep water, and plenty of sea-room all the way), had, out of a fleet of twenty-one vessels, lost no less than ten of them in less than three years." In such wreckage, insurance covers vessel and cargo, but the "men" count for nothing, drowned or damaged.

The Fraternity of the Assumption of the Blessed Virgin Mary at Hythe. By H. B. Mackeson, F.G.S. (J. Russell Smith.)

TILL eight or ten years ago the monuments of the Corporation of Hythe were left to rot in a room over the south porch of St. Leonard's Church, which was used as a Town Hall down to 1797. We condense Mr. Mackeson's account as to the condition of some of the archives:—

"A century of neglect had told terribly on many of the older documents, and hundreds of them were found scattered on the floor, matted together by the dust and the rain, that the broken roof and the windows with scarce a pane of glass had so largely admitted. . . . Ancient records were generally regarded as mere lumber, fit only to be hidden away in any odd corner, and to be ruthlessly destroyed if that corner should happen to be wanted for any utilitarian purpose. Acting in this spirit, it was proposed that the mass on the floor should be gathered up and burnt, to be out of the way; and the plan would no doubt have been adopted, but for the intercession of my late friend, General William King, then a member of the Corporation. He suggested that I would take an interest in them, and they were accordingly placed at my disposal. I at once removed them, but the mass was in such a state of dirt and decay, that anything like an examination was impossible until they had been dried and 'deodorized' by long exposure to fresh air."

Mr. Mackeson found valuable documents among the

wreck, of which the "Fraternity" (a charitable society) is a good sample. In deciphering and other services, the learned editor received important aid from Mr. Flaherty and Mr. H. T. Riley. The Cinque Ports ought to yield incalculable treasures to searchers such as these gentlemen are.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DOUBLEDAY'S DICTIONAL LEPIDOPTERA.
GUÉRIER'S LEPIDOPTÈRES NOCTULLITES.
GUÉRIER'S LEPIDOPTÈRES PHALÈNITES.

Wanted by *E. L. B.*, Wilmington Lodge, Hurstpierpoint.

MARGOLIOUTH'S HISTORY OF THE JEWS IN ENGLAND.
ORNSBY'S DURHAM.

Wanted by *Rev. J. T. Fowler*, Hatfield Hall, Durham.

NOTES AND QUERIES. Vols. I. to IV., 1st Series
STAUNTON'S SHAKESPEARE. Nos. 20, 21, 23, 32, 42 to 47, 51, 54 to 66.
DON QUIXOTE. Sharp's Ed. 1809. Vol. IV.

Wanted by *Tho. Satchell*, Oak Village, N.W.

POOLE'S INDEX TO PERIODICAL LITERATURE.

HARVEY (R.), THEOLOGICAL DISCOURSE OF THE LAMB OF GOD. 1590.
BULWER LYTTON'S POETICAL AND DRAMATIC WORKS, 4to.
DICKENS'S CHRISTMAS BOOKS. Original editions.

Wanted by *J.*, Leeds Library, Commercial Street, Leeds.

W. NICOLSON'S LEGES MARCHIARUM, OR BORDER LAWS. 8vo. 1705.

REPLIN'S POEMS. With Bewick's Cuts.

BEWICK'S BIRDS. 1804-5. 2 vols.

Wanted by *Henry T. Wake*, Cockermouth.

Notices to Correspondents.

"Junius next week."

W. A. B. C. should apply to the gentleman himself for his parentage; and to his publisher or the British Museum Catalogue for a list of his Works.

BETHLEM GABOR, Prince of Transylvania, elected King of Hungary, but forced to renounce the title. Distinguished as a Protestant leader in the Thirty Years' War. Died, 1629.

ZANONI.—We make a note here of your offer to subscribe 50l. or 100l. towards the completion of a telescope that shall be powerful enough to discover living beings (if existing) in any of the spheres!

WORTHENBURY.—Water-clocks (clepsydras) are machines which measure time by help of water,—falling drop by drop. The invention is attributed to Ctesibius of Alexandria, about 245 B.C. They were introduced into Rome, about 157 B.C. The more modern water-clock is of the seventeenth century. Inventor unknown. Beckman, Hist. of Invent., says, "It consists of a cylinder divided into several small cells and suspended by a thread fixed to its axis in a frame, on which the hour distances, found by trial, are marked out. As the water flows from the one cell into the other, it changes very slowly the centre of gravity of the cylinder, and puts it in motion; much like the quicksilver puppets invented by the Chinese." *W.* is referred for further information to Beckman, or to any Encyclopædia.

C. P. E.—Any dealer in photographs, on a large scale, would be able to answer your query more satisfactorily than we can do.

T. W.—Received, with thanks.

E. L. H. will find ample information on the subject in Picton's Memorials of Liverpool.

CAHIR.—The following example is, perhaps, in our Correspondent's mind:—

"But, when I read how stout *Debora* stroke
Proud *Sisera*, and how *Camill*' hath slain
The huge *Orsilochus*, I swell with great disdain."
Fairy Queene, B. iii. c. 4, v. 2.

J. M.—The *Norfolk Garland*, by *Glyde Jarrold*, Paternoster Buildings, London.

A. J. DUFFIELD.—A proof shall be sent.

J. B.—Some short time since an exhaustive discussion took place on the "Alteration of Hymns" in one of our contemporaries. We cannot reopen the question in the columns of "N. & Q."

F. T. B.—

"video meliora proboque
Deteriora sequor."

See *Ov. M.* vii. 21.

NED WARD'S "TRIP TO JAMAICA" (4th S. xi. 97, 143).—*The Rev. W. D. Macray* writes:—"A copy, duly catalogued by myself under the double heads of "Jamaica" and "Ward," is to be found in the Bodleian Library, where it has been for the last few years. Possibly when *MR. RILEY* enquired for it, it may only have been entered under the title of "Jamaica."

TREES, SHRUBS, &c.

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WILLIAM J. VIAN, Secretary.

MANILA CIGARS.—**MESSRS. VENNING & CO.**, of 14, ST. MARY AXE, have just received a Consignment of No. 3 **MANILA CIGARS**, in excellent condition, in Boxes of 500 each. Price 2s. 10s. per box. Orders to be accompanied by a remittance.

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LONDON, SATURDAY, MARCH 1, 1873.

CONTENTS. — N° 270.

NOTES:—Application of Steam to Navigation, 169—Annotations on Buckle, 170—Nixon's Prophecy, 171—Norwich and Norfolk Valentines—The Mitrailleuse in 1685, 173—Destruction of a Shakspearian Collection—Tipe and Tipple—Hazlitt—High Price of Coals in 1873 and 1666/7—Negro Mummies—Execution for Petty Treason, 174.

QUERIES:—What Editions are there of Tyndale's New Testament, and where do Copies Exist?—Arms granted in Error—Distances at Sea—"Elding"—Defoe's "Essay on Projects," 175—Browning's "Pauline"—Who was Norblin, circa 1777?—Farrer Family—Sir W. Scott and Miss Stuart—Loveridge—Captain Robert Everard—"Great"—"The Dove as a Symbol of the Holy Ghost—The Infant Sappho—Shore, 176—"Silver Slumbers"—Right-handedness—Noah Bliss—Sir R. K. Porter—"Win"—W. Tallmache, Sculptor—"Zur Diatetik der Seele"—Robert Turville—The Relative Speed of Gallies and Steamboats—"The Lady of Lyons"—"Carolina; or Loyal Poems," by Thomas Shipman, 177—Portraits of Sir Thomas Wyatt—"La Vierge aux Candélabres," 178

REPLIES:—Junius, 178—Primeval Antiquities—Violette or La Violette, 180—"Thwaite"—Arms of Irish Abbays—The Omnibus introduced in 1829—Red Hair and Diminutive Stature—Thomas de Bungay, 181—"Remarks on Shakspeare's Versification"—Feinagle's System of Memoria Technica—Carlisle's Embassies—"At After"—The Beautiful Mary Bellenden, 182—The Premier's "Three Courses"—"Owen"—An Old English Ballad—Niccene Creed—Tennyson's Arthurian Poem, 183—Ecclesiastical Inscription—Family Rank—Quarles and the Origin of his "Emblems"—"The weakest goes to the wall," 184—"Want" as a name for the Mole—Roy's Wife, 185—Hair Growing after Death—Loftus Family—Family Identity, 186—"Stage Parson" in the Sixteenth Century—John Thelwall—Games of Cards—John Alcock, Bishop of Ely—Regnal Years—Haunted Houses, 187—Percy B. Shelley, 188.

Notes.

APPLICATION OF STEAM TO NAVIGATION.

Mr. Fulton, an engineer, of the United States of America, started a vessel for passengers on the Hudson in 1807, and Mr. Henry Bell, of Helensburgh, one on the Clyde in 1812. These gentlemen were the first, in their respective countries, to render steam navigation subservient to general use, but both, some years anterior, had seen the steam vessel constructed in consequence of the inventions of Mr. Patrick Miller, of Dalswinton, and Mr. James Taylor, then tutor to the family of Mr. Miller, and afterwards of Cumnock.

About 1785 Mr. Miller was engaged in a series of operations for applying paddle-wheels to vessels driven by human power alone. At this time Mr. Taylor, on the recommendation of Mr. Fergusson, of Craighdarroch, was engaged as tutor by Mr. Miller. Mr. Taylor was then twenty-seven years of age, and had been educated for the medical profession. He was fond of scientific pursuits, particularly geology, mineralogy, chemistry, and mechanics. Mr. Taylor aided Mr. Miller in the preparation of a vessel (double) sixty feet in length, with intermediate paddles driven by a capstan, which was successfully tried by Mr. Miller in 1787 in the Firth of Forth. Mr. Taylor observed

the great exhaustion of the men after their labour, and, on deep reflection, communicated his thoughts to Mr. Miller as to employing other mechanical power to promote the invention. Mr. Miller said, in answer, that he himself was in search of such a power.—

"I wish also to give them (vessels) powers of motion in time of calm. I am satisfied that a capstan can effect this in part; but I want a power more extensively useful, which I have not been able as yet to attain. Now that you understand the subject, will you lend me the aid of your head, and see if you can suggest any plan to accomplish my purpose."

Thus invited, Mr. Taylor applied himself to the consideration of all the mechanical powers already in use, but without satisfaction. At length the steam-engine suggested itself to his mind, and though startled with the boldness of the thought, he soon became convinced of its practicability. On suggesting it to Mr. Miller, he was astonished at the novelty, but doubted the feasibility of the scheme, and while allowing the sufficiency of the power, doubted its application.—

"In such cases (said he) as that disastrous event which happened lately, of the wreck of a whole fleet on a lee shore off the coast of Spain, every fire on board must be extinguished, and, of course, such an engine could be of no use."

Mr. Taylor, notwithstanding this objection, became more convinced of his project, and represented to Mr. Miller, that if not applicable to general navigation, at least it might be useful in canals and estuaries.

After numerous conversations, Mr. Miller at length requested Mr. Taylor to make drawings showing how the engine could be connected with paddle-wheels. Mr. Taylor did so, and Mr. Miller, though unconvinced, agreed to be at the expense of an experiment, provided it should not amount to a large sum. Mr. Taylor was to superintend the operations, as Mr. Miller candidly confessed he was a stranger to the use of steam. These two projectors were then at Dalswinton, but it was arranged that when they returned to Edinburgh, in the early part of winter, an engine should be constructed.

Mr. Miller employed part of the summer in drawing up a narrative of his experiments upon shipping, but took no notice of the suggested aid of steam-power. Against this silence Mr. Taylor remonstrated, and convinced Mr. Miller of the propriety of alluding to steam as an agent which might be employed for the propulsion of vessels. Copies of this paper were transmitted to the Royal Family, the Ministers, many of the leading members of both Houses of Parliament, to all the European maritime powers, and to the President of the United States of America.

In November, 1781, Mr. Miller removed as usual to Edinburgh, where his sons attended the University, under the charge of Mr. Taylor. The

latter, having been empowered by Mr. Miller to proceed with the construction of an engine, recommended to him a young man named Symington, who was then residing in Edinburgh for improvement in mechanics. Mr. Symington had attempted some alterations in the steam-engine. It was agreed that Mr. Symington should form an engine on his own plan, and the experiment should be made in the following summer in Dalswinton Loch. After the winter session Mr. Miller and his sons returned to Dalswinton, but Mr. Taylor remained in Edinburgh to superintend Symington's operations, and when all was ready they proceeded thither, where, on the 14th of October, 1788, the experiment was made in presence of a considerable concourse of spectators, among whom were the late C. G. Stuart Menteach, Esq., of Closeburn (afterwards Sir Charles). The vessel was a double one; the engine had a four-inch cylinder, which was placed in a frame on deck.

The experiment was tried several times with success, and an account of it was prepared by Mr. Taylor, and inserted in the *Dumfries Journal*. It was also noticed in the *Scots Magazine*, of November, 1788, and there spoken of as Mr. Miller's invention, because he was the initiator by having given the paddles, he was its patron and paymaster, and his condition in life was more conspicuous than Mr. Taylor's, to whom he had altogether conceded his share in the invention.

Mr. Miller having formed the design of covering this joint invention by patent, deemed it prudent first to try experiments with a larger vessel and engine, and for this purpose Mr. Taylor went to Carron Foundry with his engineer, Mr. Symington, and in 1789 a vessel of considerable size was constructed with an eighteen-inch cylinder, which in November of that year was placed on the Forth and Clyde Canal, in presence of the Carron Committee of Management and the parties chiefly interested. The paddles at this experiment gave way, but on the 26th of December, 1789, with new paddles, the vessel progressed at the rate of seven miles an hour. Mr. (afterwards Lord) Cullen published an account of these experiments in February, 1790.

In this year Mr. Fergusson, younger, of Craigdarroch, entertained the idea of this enterprise being taken up in Germany, particularly for the Danube navigation.

In 1801, Mr. Symington, who had commenced business in Falkirk, induced Lord Dundas to employ him to fit up a small experimental vessel on the Forth and Clyde Canal, but owing to the injury caused to the banks it was forbidden to continue its sailings. This vessel was laid up at Lock 16 of the Canal, where it remained for several years. It was inspected by Fulton and Bell when on a visit to the Carron Ironworks, and the consequence of this visit and inspection was the launching on the Hudson, in 1807, of a steam-vessel by

Mr. Fulton, and of another on the Clyde by Mr. Bell in 1812.

A statement of Mr. Taylor's claims was, in 1824, addressed by him to the Chairman (Sir Henry Parnell) of the Select Committee of the House of Commons upon Steamboats, but in 1825 Mr. Taylor died, and immediately thereafter Government recognized his services by conferring a pension on his widow, which for several years before her death, in March, 1859, I was in the habit of drawing for her.

Fortunately written evidence exists of what is here narrated, to which I shall be happy to give light in your columns if you will permit.

SETH WAIT.

ANNOTATIONS ON BUCKLE.

I have jotted down the following memoranda as I read *The Miscellaneous and Posthumous Works of Henry Thomas Buckle*, edited by Helen Taylor.

"The nation was drunk with crime. At Lyons, in the midst of the massacres, jewels were worn shaped like a guillotine.—*Lamartine, Girondins*, tome vii. p. 143."—I. 280.

I have been told, by one who could remember the French Revolution well, that it was commonly reported in England at the time, that the children in Paris had toy guillotines to play with. In 1848, soon after the revolution of that year had directed men's thoughts to the crimes of the previous time, a man came on Thursday (market day) to Brigg, in Lincolnshire, and exhibited in the market-place a model of the guillotine, a foot high. All the parts seemed complete, and it caused much interest. I saw it behead several dolls, which the man brought with him for the purpose.

"Children used to be flogged after being taken to executions.—*Grosley's Tour in London*, vol. i. p. 173."—I. 396.

A friend of mine, who is yet alive, was educated in a cathedral city. When a hanging took place it was the habit of the schoolmaster to give his boys a holiday, bidding them to go to see the execution, as it would do them far more good than anything he could teach them.

"Whenever anything was lost (in the seventeenth century), the sufferer had recourse to one of the wise men, who were to be found in every town and nearly every village."—I. 420.

This is probably put somewhat too strongly. There are, moreover, large numbers of our people who are no better instructed at the present day. A gentleman whom I know, and who is probably now about seventy years of age, was sent by his father, when he was eighteen years old, to consult a wise man at Lincoln as to certain stolen property. The result, I think, was that the property was recovered. Another gentleman in this neighbourhood, about five and twenty years ago, had a valuable thorough-

bred mare which foaled a colt foal that could not suck. The owner had heard that there was a man, somewhere in Nottinghamshire (I have forgotten the name of the village, if I ever knew) who could make foals suck—he of course thought this was done by some sort of medicine. He, therefore, sent his farm bailiff over to consult the man about the case. It turned out that he was a true specimen of a "wise man." His arts were entirely occult; he professed to know nothing of medicine whatsoever, but having heard the details of the case, he took an old-looking book from a cupboard, and read aloud out of it for a considerable time. The messenger could not understand a word he heard him read, but when the ceremony was finished, the "wise man" turned to him and said, "I have made the foal suck: my charge is a guinea." The foal had sucked in the interval, but died a few hours after.

"In the middle of the seventeenth century it was popularly believed in England that Sir Thomas Lunsford used to eat children."—II. 18.

Sir Walter Scott has a note on this worthy in *Woodstock*, p. 189 (Abbotsford edition). Of course there was no truth in the story of Sir Thomas Lunsford's child-eating propensities, but judging from the popular literature of the time, it is probable that the calumny was widely believed.

Sir Walter Scott quotes a verse of a song about it, but gives no reference. It runs thus—

"The post who came from Coventry,
Riding in a red rocket,
Did tidings tell how Lunsford fell,
A child's hand in his pocket."

In *The Parliament's Hymnes, Rump Songs*, Part I. p. 65, the following invocation may be seen:—

"From Fielding and from Vavasour,
Both ill affected men;
From Lunsford eke deliver us,
That eateth children."

Butler, too, in *Hudibras* has—

"Made children with your tones to run for't,
As bad as bloody bones or Lunsford."

Part III., Canto ii., line 1112. Ed. 1802.

If I had taken the trouble to make notes concerning this delusion, I could have furnished many more instances from seventeenth century literature. Much interesting information about Sir Thomas Lunsford, who was a brave soldier, and, as far as I know, not a vicious man, may be seen in the *Gentleman's Magazine*, 1836.—I. pp. 350-602; II. pp. 32, 48; 1837, I. p. 265.

"In 1561 I suppose candle-making was not a separate business, for Tusser tells the farmer—

"Provide for thy tallow, ere frost cometh in,
And make thine own candle, ere winter begin."

The Points of Huswifry.

Edit. Mavor, 1812, p. 264.—II. 484.

This is certainly a misconception, as could be proved by hundreds of passages in account rolls. The following extract, which is alone sufficient to

settle the question, was given to me by a brother antiquary this morning:—"de ij torchis de lxiiij lb. empt. de Ric. Chandlere de Ebor" (*Ripon Minster Fabric Roll*, 1425).

Candles were made at home in Tusser's days, and very long after; but this is no more a proof that the trade of the chandler was unknown then than is the fact that many people brew their own beer an evidence that in the Victorian era civilization is so backward that we have no brewers.

I do not think the practice of casting candles is yet out of use in lone farmhouses in out-of-the-way parts of England. I remember seeing them made in my father's kitchen some thirty years ago, and I have still, or had recently, the mould in which they were run.

I have noticed the following misprints:—I. 177, Wellhamstede, read Whethamstede; I. 214, Witwood, read Welwood; I. 239, Watsons, read Wartons.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

NIXON'S PROPHECY.

In the county of Cheshire, and, indeed, all through the North, there are few names better known than that of Nixon, "the prophet." Various trifling incidents are narrated as having taken place in the manner he foretold, and his yet unfulfilled doggerel is remembered and repeated with much gusto. The metrical version of the prophecy is especially curious, and perhaps merits more attention than it has received. The date when Nixon lived is unknown, one account placing him in the reign of Henry VII., and another in that of James I. With the exception of a doubtful allusion in King's *Vale Royal*, we have no printed record of Nixon previous to 1714. Registers are silent concerning him; whatever details we have depend upon tradition alone. In the present note I wish to give such bibliographical memoranda respecting Nixon as have come in my way, and to solicit the aid of the readers of "N. & Q." towards compiling a complete list of the editions of this popular folk-book. The various pamphlets issued about Nixon will be found to consist in varying proportions of—

- A. Prophecy at large, from Lady Cowper's copy, edited by Oldmixon.
- B. With life by W. E.
- C. Life and prophecies.
- D. Original predictions in doggerel rhyme.
- E. Prophecies from old pamphlets.

A. "The Cheshire Prophecy; with Historical and Political Remarks. [By John Oldmixon.] London: printed and sold by A. Baldwin, in Warwick Lane. Price 3d." [1714.]

A. "Nixon's Prophecy: containing many Strange and Wonderful Predictions. To which is added, an account of those already fulfilled, and those that yet remain, with Historical Remarks; together with a particular relation

of the most Noted Passages that happen'd in the Life and Death of the said Nixon. Extracted from an Ancient Manuscript. Never publish'd before. Liverpoole: printed by S. Terry for Daniel Birchale, MDCCLV." [Price 2d.]

A. "A True Copy of Nixon's Cheshire Prophecy; with Historical and Political Remarks, and several instances wherein it is fulfill'd. The third edition, corrected. London: printed for F. Roberts, in Warwick Lane, 1715. Price 4d."

A, B. "Nixon's Cheshire Prophecy at large. Published from the Lady Cowper's correct copy. With Historical and Political Remarks, and several instances wherein it is fulfilled. The sixth edition. To which is added the Life of Nixon. [By W. E.] London, 1719. Svo."

A. "A Wonderful Prophecy by one called Robert Nixon; with a Short Description of that Prophet. Edinburgh, 1730"; Glasgow, 1738. Another, Glasgow, no date [1740?].

A, B. "Nixon's Cheshire Prophecy at large. Published from the Lady Cowper's correct copy, in the reign of Queen Anne. With Historical and Political Remarks, and several instances wherein it is fulfilled. Also his Life. By John Oldmixon, Esq. The tenth edition.

Nixon unfolds the dark Decrees of Fate,
Foretels Our Second George shall make Us Great;
That, shortly too, the Period will come,
Wherein Achitophel will meet his Doom:
That Fleury's dotting Politics are vain;
For Brunswick's Arms shall conquer France and Spain.

ANGLICUS.

London: printed for E. Curl . . . &c. 1740. Price 6d. Svo. pp. 22."

A. "Nixon's Cheshire Prophecy at large. Printed from Lady Cowper's Original, in the Reign of Queen Anne. With Historical and Political Remarks. . . . By J. Oldmixon, Esq. The twenty-first edition. London, 1745. Svo."

A, B. "Nixon's Cheshire Prophecy at large. . . . Also his Life. [Subscribed W. E.] London [1770?]. 12."

A, B. "Nixon's Cheshire Prophecy at large. Published from the Lady Cowper's correct copy, in the reign of Queen Anne. With Historical and Political Remarks: and several instances wherein it is fulfilled. Also his Life. By John Oldmixon, Esq. A new edition, with a beautiful frontispiece, elegantly engraved. London: printed for H. Turpin, &c. Price Sixpence. [1784.] Svo. pp. 30."

A, B. "Miraculous Prophecies, Predictions, and Strange Visions of Sundry Eminent Men, &c. Lond., 1794. 12."

A, B. "The Strange and Wonderful Predictions of Mr. Christopher Love, Minister of the Gospel at Lawrence Jury, London, who was beheaded on Tower-hill, in the time of Oliver Cromwell's government of England. Giving an account of Babylon's fall, or the destruction of Popery; and in that glorious event, a general Reformation over all the World. With a most extraordinary Prophecy of the late Revolution in France, and the Downfall of the Antichristian Kingdom in that country. By Mr. Peter Jurieu. Also Extracts from the Writings of Dr. Gill, and Robert Flemming, which bear evident relation to the French Revolution, and other astonishing accidents that have or may be about to happen. To which is added, Nixon's Cheshire Prophecy, at large. Published from Lady Cowper's correct copy, in the reign of Queen Anne. Also his Life. Printed for John Nicholson, Bookseller, Bradford; and sold by him and T. Knott, No. 47, Lombard Street, London."

A, D. "Nixon's Original Cheshire Prophecy, in Dog-

gerel Verse: published from an Authentic Manuscript. To which is now added, the Prophecy at large, from Lady Cowper's correct copy in the reign of Queen Ann: also some particulars of his Life (never before published), by John Oldmixon, Esq., and others. Likewise, Jurieu's Prophecy of the French Revolution; and Wesley's Predictions of the Downfall of the House of Bourbon, &c. Gainsborough: printed by and for Henry Mozley. (Price Sixpence.) [1800.]

A, B. "Nixon's Cheshire Prophecy, &c. [A Chap-book.] London [1800?], 12."

A, B, C, D, E. "The Original Predictions of Robert Nixon, commonly called the Cheshire Prophet; in Doggerel Verse: published from an Authentic Manuscript found among the papers of a Cheshire gentleman lately deceased. Together with Nixon's Cheshire Prophecy at large, from Lady Cowper's correct copy, in the reign of Queen Ann: with Historical and Political Remarks, and many instances wherein it has been fulfilled. Also some particulars of his Life. By John Oldmixon, Esq., and others. Chester: printed and sold by W. Minshull; sold also by G. Sael, No. 192, Strand, London; and by all other booksellers. Svo. pp. iv. 38. With a frontispiece. J. B. Pritchard, del. Underneath is the following verse:—

'Twas thus enrapt the Idiot NIXON stood!
Fore dooming woe! and then predicting good!
Her conflicts past, Old England shall be gay,
And George, the son of George, shall gain y^e day."
J. B. P.

A, B. "Nixon's Cheshire Prophecy at large. . . . Also his Life. [By W. E., a Chap-book.] London [1815?]. 12."

A, B. "The Life and Prophecies of Robert Nixon. Fifty-fifth edition. [A Chap-book.] Warrington [1815?]. 12."

A, B. "Prophecies of Robert Nixon. From Lady Cowper's correct copy. . . . Also an account of his Life and death. [A Chap-book.] Penrith [1820?]. 12."

A, B. "Nixon's Cheshire Prophecy. With Historical and Political Remarks. Also his Life. [By W. E.] [London, 1820?]. 12."

A, B. "Nixon's Cheshire Prophecy at large. . . . With Historical and Political Remarks. Also his Life. [By W. E.] Hull [1820?]. 12."

A, B. "Nixon's Cheshire Prophecy at large. Published from Lady Cowper's correct copy in the reign of Queen Anne. With Historical and Political Remarks, and several instances wherein it has been fulfilled; with his Life. [By M. E., i.e., a misprint for W. E.] Birmingham [1820?]. 12."

This is adorned with the most wonderful portrait of Nixon that was ever imagined by a chap-book artist, astonishing as are some of their performances.

A, B. "Nixon's Cheshire Prophecy at large. With Historical and Political Remarks. . . . Also his Life. [By W. E.] Aylesbury [1820?]. 12."

C. "The Life and Prophecies of Robert Nixon, of the Bridge House, near the Forest of Delamere, in Cheshire; containing the prediction of many Remarkable Events applicable to the present and future state of Europe. Manchester: printed by J. Swindells, Hanging-Bridge."

A, C, D, E. "Nixon's Original Cheshire Prophecy. . . . To which is now added the Prophecy at large from Lady Cowper's correct copy. Also some particulars of his Life. By J. Oldmixon and others. Likewise Jurieu's Prophecy of the French Revolution, &c. Halifax [1850?]. 12."

A, C, D, E. "Nixon's Original Cheshire Prophecy. . . .

Published from an Authentic Manuscript. Together with the Prophecy at large, from Lady Cowper's correct copy. With Historical and Political Remarks, and some particulars of his Life, by J. Oldmixon, &c. Derby [1850?]. 12s."

There is a Welsh translation of Nixon:—"Prophydoliaeth Nixon wedi ei chyfansoddi ar fesur cerdd gan Joseph John." No date, but before 1800. (See *Revue Celtique*, i. 381.)

Ballads and Legends of Cheshire. By Major Egerton Leigh. Lond., 1867. At page 175 will be found a somewhat sceptical account of the "Palatine Prophet," followed by the "Original Predictions," and ornamented by a portrait of the prophet, which Ormerod states to have no connexion with him at all! This portrait appears also in *Wonderful Characters*. By J. H. Wilson. Lond., 1842, accompanied (page 157) by the articles marked A. and C. Probably the common accounts of Nixon will have been reprinted in various compilations of this nature.

Palatine Anthology: a Collection of Ancient Poems and Ballads relating to Lancashire and Cheshire. By James Orchard Halliwell. Lond., for private circulation only, 1850, 4to. At page 161 are the articles marked C. and E.

The Cheshire and Lancashire Historical Collector. Edited by T. Worthington Barlow, F.L.S. Manch., 1855, contains several incidental notices of Nixon, and an article on Ridley Mere and Nixon's Prophecies in vol ii, p. 4.

Dr. Ormerod's *History of Cheshire* (ii. 100) contains a summary of the traditional history of the Prophet. He is, of course, no believer in Nixon, but pronounces his adverse judgment with great moderation, and admits that the metrical prophecy bears internal marks of some antiquity.

The Prophet is also introduced as a character in Mrs. Wilbraham's novel *For and Against*. Lond., 1858, 8vo. 2 vols. WILLIAM E. A. AXON.
4, Victoria Terrace, Rusholme.

NORWICH AND NORFOLK VALENTINES.—Allow me to add a supplementary note to your account of valentines to make it complete. Nearly every valentine present contains a few verses ending with the distich—

"If you 'll be mine, I 'll be thine,
And so GOOD MORROW, VALENTINE."

The last three words are for the most part written on the wrapper, also with the address: thus—

Miss Mary Smith,
St. Giles's,
Norwich.

GOOD MORROW, VALENTINE.

When a valuable present is laid on the street doorstep, the messenger gives a thundering knock, the louder the better, and stands in hiding to see it duly picked up. If he has to deliver several valentines at the same house, each one is deposited separately, and a due interval allowed between

them, the fun being greatly enhanced by the number of the separate knocks.

Young children have always amongst their valentines an orange and a packet of sweets, made up of a stick or two of Turkey sugar and sugar barley.

In families where there are several young children, Mamma assembles them all soon after dusk in a convenient room on the ground floor, and seats them round a table. One of the servants then delivers one by one the house-presents, rapping loudly on the door with her knuckles as she deposits each valentine on the threshold, or throws it into the room, and runs away. The children are far too eager to pick up the valentine and see its address to think about the fugitive, and the interval between one rap and another is filled up in examining the present, clapping of hands, shouting with joy, and the wildest guesses at the unknown sender.

The more valuable presents for the elder ones come in between whiles, and at proper intervals small suitable valentines from the children to the servants are sent, much fun being caused by reading out the address of the nursemaid, cook, or housemaid, who is duly summoned to receive what has been sent her.

From five o'clock to eight St. Valentine's Eve is a saturnalia of fun for children. Such knockings and rappings at doors, such jumping off and on to chairs, such running to pick up valentines, such shoutings of glee, such guessings, such clapping of hands, and such eager expectation, are combined together on no other day throughout the year. No sport can be compared to that of Valentine's Eve. No amusement is so well sustained. Even the refreshments of fruit and a new plum or seed cake are converted into valentines, and every valentine bears the magical inscription of

"GOOD MORROW, VALENTINE."

THE MITRAILLEUSE IN 1685.—The following brief account of the use of compound, or many-barrelled guns, in 1685, is, I think, worthy of a note. It is from Oldmixon's *History of the Stuarts*, folio, 1730, p. 703, and refers to the intended defence of Bridgewater by the Duke of Monmouth, on the 4th of July, 1685:—

"Preparations such as they were, had been made by the Duke of Monmouth's men, to stand the Enemy's attack. One Silver, an Inhabitant of the Place, Brother to Captain Silver Master-Gunner of England, invented a machine, which would discharge many Barrels of Muskets at once. These were to be play'd at several Passes instead of Cannon; but the Noise of great Guns, and the Terror of Bombs, soon oblig'd the Duke to concert other methods."

Oldmixon, who was then only a boy, was present, and watched the Duke's operations with keen interest; he does not further mention the use of these machines at the battle of Sedgemoor.

EDWARD SOLLY.

DESTRUCTION OF A SHAKSPEARIAN COLLECTION.—The following is condensed from an American paper:—

“The late Mr. Forrest’s renowned Shakspearian collection was entirely destroyed (recently) by fire, but beyond this the flames did little harm. The Shakspearian collection consisted of different editions of the works of the immortal bard, all handsomely bound. Among them were Halliwell’s edition, fourteen in number, which were considered next in value to the edition of 1623. Malone’s Shakspeare was also there, with notes by Mr. Forrest on the margin. One very rare and valuable volume containing *Hamlet*, and which was used by Mr. Forrest in his readings, was also destroyed.

The most valuable work in the Shakspearian collection was the 1623 edition of the great dramatist, and for which Mr. Forrest paid the sum of \$5,000. This rare book, there being only five copies extant, was kept by Mr. Forrest in a glass case, and he was heard to say on one occasion: ‘If ever my house catches on fire, I’ll pick up my 1623 Shakspeare and walk out into the street.’”

TIPE AND TITTLE.—In the fine poem of *Death and Life* in the *Percy Folio Ballads and Romances*, vol. iii., when the coming of death is described, line 194, on p. 64, says that for the dread of Dame Death “trees tremble for feare, and *tipen* to the ground.”

On this word *tipen* the Rev. J. T. Fowler, of Hatfield Hall, Durham, says:—

“In Lincolnshire, a big thing, such as a muck-cart when being emptied, *tipes*, or is *tiped*. So a ‘*type-brig*’ is a bridge that *tipes* up with a chain and balance-weight. So would a tree, when up-rooted, *tipe* over. A small thing, e.g., a wine-glass, *tipples* over, the diminutive *te* implying quicker motion too.”

F. J. F.

HAZLITT.—Reading Hazlitt’s *Lectures on the English Poets*, I have been struck with the following criticism on these lines of Milton (*Paradise Lost*, i.):—

“Leviathan which God of all his works,

Created hugest that swim the ocean stream.”

“What a force of imagination is there in the last expression! What an idea it conveys of the size of that hugest of created beings, as if it shrunk up the ocean to a stream, and took up the sea in its nostrils as a very little thing! Force of style is one of Milton’s great excellences.”

The too impetuous critic should have known that Milton was simply giving English expression to the Homeric *πρωταμὸς Ὠκεανὸς* or *Ὠκεανόιο ῥοαί*.

J. H. I. OAKLEY, M.A.

Gothic Cottage, Ventnor.

HIGH PRICE OF COALS IN 1873 AND 1666/7.—Just now, when every one is complaining of the high price of coals, and in some places even of the difficulty of getting them at all for love or money, we may comfort ourselves with the reflection that we are not, at all events, in such a bad way as our ancestors were in 1667, as may be seen by glancing at Pepys’s *Diary*, 26th June:—

“Such is the want already of coals, and the despair of having any supply, by reason of the enemy’s being abroad,

and no fleet of ours to secure them, that they are come this day to 5*l.* 10*s.* per chaldron.”

D. C. E.

South Bersted.

NEGRO MUMMIES.—In the body of a pamphlet on *The Negro*, in which the writer, styling himself “Ariel,” endeavours to prove that the white and negro races are entirely distinct and separate creations, he says that no negro mummy has ever been found in Egypt. In a note, however, he amends this statement by saying,—

“Some few kinkey-headed negroes have been found embalmed on the Nile, but the inscriptions on their sarcophagi (*sic*) fully explain who they were, and how they came to be there; they were generally negro-traders from the interior of the country, and of much later date,”

—meaning than the mummies of the Egyptians themselves, some of which he claims date from the time of Mizraim, son of Ham. Are his statements correct or not? The pamphlet is very ingeniously written, and appeals frequently to Bible history.

F. H. D.

Bolivar, Miss., U.S.A.

P.S.—Among the proofs that Ham was not the progenitor of the negro, he says that his descendants, the Carthaginians, had the characteristics of the white race, long straight hair, &c.; on one occasion their women, during a siege, gave their “long and beautiful tresses” to make ropes for their ships. It seems to me I remember reading of their having done so to make bow-strings.

EXECUTION FOR PETTY TREASON.—I remember to have heard my father describe his presence at the burning of a woman in London for the murder of her husband, a crime at that time called petty treason. My father was born in the year of the last century when the style was altered, 1752. He became a student at the Royal Academy in November, 1772, at the age of nineteen, having before then come up to town from Cumberland for that purpose; and remained generally resident in or near London until the close of his life.

Formerly it was generally believed that, at the execution of a woman by burning, the offender was privately strangled by the sheriff at the stake before the pile of fuel was lighted. Whether such was the practice I do not know; at all events I do not remember that my father adverted to it, or made any remark on the cries or screams of the sufferer; though I well recollect that he remarked on the sensation of disgust felt by the numerous bystanders when a gushing wind blew the fumes of the fire towards the spectators of the scene.

The record of such a judgment and execution, as in other cases of execution for murder, was not formally recorded, as a matter of course, by the judge or other officer of the court, except on the calendar of the prisoners; nor would the fact of trial or execution be easily ascertained, unless we can

obtain information of the court at which the prisoner was tried.

If my father's statement was well founded, this was probably the last occasion on which the penalty of burning for petty treason was enforced; for this penalty, so far as relates to burning, was abolished in 1790; so that if he began to reside in town at the time of his entering as a permanent student at the Academy, there was only a period of about nineteen years during which he could have been a witness of the execution. I do not know in what year the event referred to occurred?

If there be extant any regular series of daily papers, or any public register of trials and executions analogous to those of the Old Bailey at the present day, the fact may perhaps be verified.

I will further suggest, as matter for legal inquiry, whether this supposed practice of relieving the culprit from protracted agony by private strangulation (supposing it existed) was consistent with law? In times past an irregular execution was, in some cases, regarded as itself equivalent to the murder of the culprit.

E. SMIRKE.

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.]

WHAT EDITIONS ARE THERE OF TYNDALE'S NEW TESTAMENT, AND WHERE DO COPIES EXIST?—It is well known to many of your readers that the editions of the New Testament translated by William Tyndale, and those passing as his version, printed since his death, have not been fully catalogued and described. The rarity of copies, and the extreme difficulty of comparison, may have discouraged the attempt. Copies of some editions, are so rare that a perfect one is not known. I am now aiming to make a catalogue of these editions with a bibliographical description. There are imperfect copies of the New Testament, Tyndale's Version, which differ from all those which have been noticed and yet have never been described. I have six such New Testaments, and I know of others. My object is to ask librarians and possessors of copies to do me the favour to inform me what copies they possess of known or undescribed editions.

I have received much kind and valuable assistance from many librarians and owners of New Testaments of Tyndale's Version, and but for such assistance I could not succeed.

I wish particularly to learn where copies of the following editions are preserved. The edition, having on the second title "Finished 1535," with the first title or with any preliminary matter, 1536, 8vo., Wilson's No. 1, a copy with title; 1548,

small size, by Jugge; 1552, small size, by Jugge; 1550, by Froschover Zurich; 1563, by R. Watkins. I shall be greatly obliged if possessors of any of these New Testaments or others as before explained; or of the five books of Moses, by Tyndale, will write to me and aid me in these researches.

FRANCIS FRY.

Cotham, Bristol.

ARMS GRANTED IN ERROR.—If Garter himself, in preparing the pedigree of my family, certifies, in perfect good faith, that I am entitled to bear certain quarterings, brought into my family by a (supposed) marriage of my ancestor with an heiress; and that long afterwards I discover no such marriage ever took place: have I a right, clear and indisputable, to continue to bear these quarterings as if a specific grant of them had been made to me? Strictly speaking, I suppose I have that right, but surely I ought to discard them when I discover the mistake.

Y. S. M.

DISTANCES AT SEA.—Can any reader tell me of a work from which I may find out the number of days' voyage, throughout the globe, from one port to another? e.g., I want to know the quickest steam passage recorded from Aden to Bombay; and again from Point de Galle (Ceylon), to Madras.

M. Y. L.

"ELDING."—I take the following from the *Jedburgh Gazette* of January 25, 1873. Perhaps some of the Border correspondents of "N. & Q." will give us further explanation of the custom (if it be a custom) here spoken of:—

"SEASONABLE BENEVOLENCE.—We are exceedingly gratified to announce that, through the kindness of W. T. Ormiston, Esq., of Glenburnhall, parties will be allowed to gather a bundle of branches in Glenburnhall Woods, every day next week. Such seasonable benevolence in these hard times, when 'elding' is almost beyond the reach of the poor, is all the more commendable from the spontaneous action of the donor, which we trust will not be abused, but be followed by others in the neighbourhood who have it in their power to do good."

CUTHBERT BEDE.

DEFOE'S "ESSAY ON PROJECTS."—Mr. William Lee in describing Defoe's *Essay on Projects*, certainly one of the most remarkable and interesting of his works, describes it thus:—

"An *Essay upon Projects*. London: printed by R. R. for Tho. Cockerill, at the corner of Warwick Lane, 1697."

and observes that it was not published at the close of 1697, but early in 1698. A copy of what I believe to be the first edition, in my library, slightly differs in title from that given by Mr. Lee; it runs:—

"An *Essay upon Projects*. London: Printed by R. R. for Tho. Cockerill, at the Three Legs in the Poultry, 1697."

I do not remember to have seen any books pub-

lished, as this essay was, with the printer's address only, and not that of the publisher on the title-page; is Mr. Lee's reading of it correct?

EDWARD SOLLY.

BROWNING'S "PAULINE."—Might I request the assistance of one of the numerous admirers of Mr. Browning in attempting to discover an allusion in that author's *Pauline*? To whom does the poet refer in the lines beginning:—

"I ne'er had ventured e'er to hope for this,"
and ending—

"But none like thee"?

And again, some distance farther on:—

"Who was as calm as beauty, being such,"

and ending—

"To gather every breathing of his songs"?

Again, to whom can these lines refer, if not to the prince of poets, Shelley:—

"The wonderful and perfect heart for whom
The lyrist liberty made life a lyre"?

Surely such praise would be extravagant if bestowed on any other modern poet. There is, moreover, in *Pauline*, something of the wildness of imagination which bewilders us in Shelley's *Epipsychidion*.

A. H. B.

WHO WAS NORBLIN, CIRCA 1777?—I have an elaborate etching by him, representing Eastern nations offering a crown and homage of all sorts to a dark man, who is standing with a camel richly caparisoned in the background. Any information about the subject or the artist, will greatly oblige

J. C. J.

[Jean Pierre de la Gourdain Norblin was a French painter and engraver, 1745—1830. He is noticed by Didot, *Nouvelle Biographie Universelle*, edit. 1852—66; Michaud, *Biographie Universelle*, edit. 1843—66, and by Nagler, *Künstler-Lexicon*, edit. 1835—52.]

FARRER FAMILY.—Is any motto in use by this family? I am unable to trace one in Washbourne's *Book of Crests*, London, 1847. W. J. FARRER.

SIR W. SCOTT AND MISS STUART.—Poets have been frequently unfortunate in the affairs of love, though when fame gilds their names, it may be that the disdainful fair regrets her want of discrimination. Lucasta, Sacharissa, and Miss Chaworth have won immortality by their frowns. It were well before all record is buried in oblivion, if the object of Sir Walter Scott's unsuccessful admiration could have some brief memoir compiled. I believe the name of the lady was Miss Stuart, and that a portrait of her was exhibited in Edinburgh in 1870; she married a friend of Sir Walter's. She is mentioned, I think, anonymously in *Lockhart's Life*. Can any of your correspondents furnish some particulars of her history, &c.?

GEO. COLOMB, COL., F.S.A.

LOVERIDGE.—This name is not very common. I want to know something of two brothers of the name, living, I suspect, in the last quarter of the last century; one a solicitor in London, the other a well-to-do builder in London, Gloucester, or Cheltenham. Though the information may throw light on a vexed question, it can be of no general interest, so I ask as an additional favour that it may be sent to me direct. WILLIAM J. THOMS.
40, St. George's Square, S.W.

CAPT. ROBERT EVERARD.—Information is desired of Capt. Everard, the author of

"The Creation and Fall of the First Adam reviewed, . . . Also Nature's Vindication, pleading that it is neither sinfull, vile, nor corrupt. . . . Whereunto is annexed the Faith and Order of thirty Congregations by Joynt Consent." 12mo. London, 1652.

Is he mentioned in any of the Proceedings or Tracts printed during the Commonwealth?

JOHN TAYLOR.

Northampton.

"GREAT": "MUCH."—There is a curious thing to be observed in the street nomenclature of Coventry. Instead of "Great Park Street," "Great Windmill Street," we read, Much Park and Much Windmill Street. Is *Much* used synonymously for *Great* in this way anywhere else; was it ever common to do so; and is such usage to be found in the pages of any author?

F. M. N.

Bexhill, Hastings.

THE DOVE AS A SYMBOL OF THE HOLY GHOST.—I am anxious to obtain information concerning the history of the Dove as a symbol of the Holy Ghost, and the worship of it as such. It will be a real help if any of your correspondents will direct me to sources of information. Mrs. Jameson, in her *Sacred and Legendary Art*, barely refers to it. Bible Dictionaries and the Encyclopædias are silent upon it, and I cannot find that it has ever been made the subject of inquiry in your pages.

W. HY. B.

THE INFANT SAPHO.—This title is given to Miss Emmie Fisher, aged ten years, a cousin of Wordsworth's, in an article on "English Poetesses," by Henry Nelson Coleridge, in the *Quarterly* for September, 1840. One of her poems is cited, and pronounced to be "as much a psychological curiosity as Kubla Khan." What is known of Miss Fisher's subsequent literary career?

D. BLAIR.

Melbourne.

SHORE.—Can any correspondent tell me if this surname occurs in any branch of the family of the Dukes of Somerset some generations back?

M. A. BAILY.

Glastonbury, Somerset.

"SILVER SLUMBERS."—In Beaumont and Fletcher's *The Loyal Subject* (Act 5, scene 2) occurs—

"and when I sleep,
Even in my silver slumbers, still I weep."

Is this idea original? H. FISHWICK.

RIGHT-HANDEDNESS.—1. Have all the human race always been right-handed? 2. Are all apes and other animals right-handed? 3. Why should the right hand be commonly more used than the left? E. F. D. C.

NOAH BLISSON.—Who was he? There is an engraved portrait, said to represent this person at full-length, walking to our left, with his hands in the breast of his coat, or waistcoat; the figure is in three-quarter view to our left, likewise the head; the face is very like that of a sheep; the man appears to have lost one eye; he wears a cravat and a coat without a collar; in one of the pockets of the coat is a book, on which is written, "*For Sale by the Candle at G(arra)ways.*" O.

SIR R. K. PORTER.—Can any one give the name of the only child of this celebrated artist and traveller? If she is yet alive, I suppose she must be the sole survivor of that talented family. She resided in Russia, and it was when on a visit to her that her father died suddenly, at St. Petersburg, in 1842. E. H. A.

"WIN."—What is the meaning of "Win" in names of places, as "Wincolmlee"? Is it the Anglo-Saxon "Wincel," a corner. W. H. S.

W. TALLMACHE, SCULPTOR.—Can you furnish information regarding a sculptor who, I believe, took part in designing the Wellington shield? His name appears on a monument in St. Paul's thus: "W. Tallmache, fecit. F. Chantry, sculpt." Should not this name be either Tallmach or Tollemache? With what other works was he connected, either as sculptor or designer? I. S. A.

"ZUR DIATETIK DER SEELE, Von Ernst Freiherrn von Teuchtersleben, M.D. Valere aude! Vier und dreisigste Auflage. 1871."—Has the above book been translated into English, and if so, where can it be obtained? Also, who is the author of the *Cambridge Key to the Chronology of the Hindoos*, and where can it be purchased? E. S. Bury, Lancashire.

ROBERT TURVILLE *vel* TURBERVILLE.—According to Jones's *Index to Records*, London, 1793, Robert Turville is stated to have had a grant of lands in Dorsetshire, in the 38th Hen. VIII. Can any one refer me to a copy of the grant in question, as the particulars would be of value to me, in determining a double question? S.

THE RELATIVE SPEED OF GALLEYS AND STEAM-BOATS.—When Count Lesley was the Austrian ambassador at Constantinople in July, 1664—

"The Camacan of Constantinople sent two galleys to his Excellency (each galley having four hundred and eighty-six oars, and five men at an oar, all Christians, but most of them Russians and Polanders), to carry him with his comrades and retinue to a pleasant garden on the Bosphorus."

Would the speed of a galley rowed by two thousand four hundred and thirty men be greater than that of a steamboat running twenty miles an hour? If it would, perhaps some philanthropist will kindly suggest that our criminals might be very usefully employed in rowing passengers to and fro between Dover and Calais. R. N. J.

"THE LADY OF LYONS."—The apocryphal story of Angelica Kaufman's marriage with a pseudo-Swedish noble, has been assigned by some of your daily contemporaries as the origin of the plot of Bulwer's play, *The Lady of Lyons*. Now, the following circumstance leads me to believe that such is not the fact. Some forty or fifty years ago I met with a book which contained, amongst other matters, a story called *The Bellows-mender*, the plot of which was almost identical with that of *The Lady of Lyons*. This story, the characters in which were French, if I remember rightly, made such a strong impression on me at the time, that I immediately recognized it when I first saw the play. Can any of your readers supply the name of the work to which I refer? It may well be that the story itself was a juvenile effort of Bulwer's, as he commenced writing at the early age of fifteen, and he must have been about that age when I read *The Bellows-mender*. It is also well known that he was fond of bringing out his works anonymously. J. H.

"CAROLINA; OR LOYAL POEMS, by Thomas Shipman, published by William Crook, at the Green Dragon without Temple Bar. 1683."—I have by me a volume of poems thus entitled. Can any of the readers of "N. & Q." give me any information about Thomas Shipman? In the preface, which is written by one Thos. Flatman, it is said of the author:—

"In the calamities of the last rebellion he was no small sharer, the iniquity of the times having no power to shock his loyalty; he very cheerfully underwent the trials of unhappy virtue."

It concludes with:—

"Good reader, for humanity sake be charitable to the productions of a dead Author, who was worthily honoured and admired while he lived, and attained the desirable satisfaction of living very easily in a troublesome age, and carrying with him a good conscience to his grave."

I shall be glad to know more of Thomas Shipman. J. N. B.

[Thomas Shipman, descended of a good family, was educated at St. John's College, Cambridge. He was a

captain of the trained bands in the county of Nottingham, and married Margaret, the daughter of — Trafford, Esq., who brought him a good inheritance. He assisted Robert Thorton in his *History of Nottinghamshire*. See Index nominum, sub "Shipman." There is a short notice of him in Baker's *Biographia Dramatica*, edit. 1812, ii. 665.]

PORTRAITS OF SIR THOMAS WYATT.—Vertue, in vol. iii. of his MS. Collections of Notes relating to the Fine Arts, now in the British Museum, mentions that he saw a portrait of "Sir Thomas Wyatt, at length, in the Lord Litchfield's fine gallery of pictures at Ditchley, three miles beyond Blenheim"; and in vol. vi., which he wrote between 1742 and 1752, he speaks of an old picture of Sir Thomas

"in the possession of the present Earl of Stafford,—round on the Frame, old writing, is thus—ANNO ÆTA. SUE XXIII. (A.)D. MDXXVII."

Where are these two portraits, or either of them, now to be found? R. M.

"LA VIERGE AUX CANDÉLABRES." — Who painted this picture?—where is it?—and by whom has it been engraved? C. C. B.

Replies.

JUNIUS.

(4th S. xi. 130.)

I would willingly let "Nominis Umbra" rest in his "shadowy dwelling-place" if I could, but it seems to be one perpetual result of this controversy that it cannot be carried on without friction of temper and imputation of motives. Your correspondent, MR. C. ROSS, says a thing of me which it is incumbent on me to notice. He speaks of the *Memoirs of Sir Philip Francis* as "compiled in support of Francis's claims." I am the sole "compiler." I did not "compile in support of Francis's claims." My object was merely to produce a biography of a distinguished man. I was inclined to the ordinary opinion, that he wrote Junius, before I undertook the work. What I detected in my study of his papers confirmed me in that opinion, although these papers (as I have repeatedly said) contain no avowal of the fact nor conclusive evidence of it. I have not failed to point out coincidences. But the accusation of "compiling in support of Francis's claims," signifies that I must not be trusted, because my partisanship must have led me to conceal or distort facts. Otherwise the imputation is unmeaning. That MR. ROSS did not really intend this, I have no doubt; but he will see how ticklish a matter it is to deal in this hasty style of literary invective.

One word as to MR. ROSS'S points. I said, and say, that there are remarkable coincidences of fact between the absences of Francis from London and the occasional discontinuance of letters from Junius. And I cited two particular cases: July

21 to August 13, 1771, December 18 of that year to January 24, 1772 (*Memoirs*, vol. i. pp. 264–69). I can only ask readers to study the details for themselves, without minding my comments or MR. ROSS'S, and I think they will agree with me. But MR. ROSS detects two holes in my reasoning. As to the first of these absences, after showing up a slight error of mine as to date, for which I thank him (I was misled by a mistake of Francis's own), he refers to a letter of Francis to his wife, Friday (August 9), 1771, from Oxford, in which he says, "I propose to see you on Sunday night," 11th; and on Tuesday, August 20, Francis writes to Baggs from the War Office: "We returned last Monday from our grand tour." It is reasonable to suppose that he means Monday the 12th. Now, Junius's letter to Horne—so long delayed by reason, as I argue, of Francis's absence on this tour—appeared on the 13th. MR. ROSS contends that this is inconsistent with his having left Oxford so late as Saturday the 10th or Sunday the 11th. Why so? Because he "would have spent the evening of his arrival chatting with his wife, and afterwards going comfortably to bed," instead of which he (on the supposition) "astonished his household by shutting himself up all night to write the letter to Horne, which fills fourteen pages of Woodfall's edition." Now, MR. ROSS forgets one significant fact. When Francis got home, whether Saturday or Sunday, Mrs. Francis was not there. She was at Fulham, with her relations. Francis had plenty of time to perform his little hide-and-seek with Woodfall in London before he went down to her (if he fulfilled his promise to do so). And this coincides with the letter to Baggs. If one is driven to discuss such small probabilities, the likelihood seems to me to be this: Francis arrived in town Saturday; did the needful with Woodfall, went down to his wife on Sunday, came back to his office on Monday, which, in writing to Baggs, he naturally calls "returning from his tour." But MR. ROSS thinks there could not have been time for all this, because "Junius's private note to Woodfall, No. 37, August 13," shows that "Junius saw a proof of the answer to Horne Tooke." To me the private note in question reads exactly the other way, and implies that Junius did *not* see a proof. I cannot fill your columns with such minutiae, but any reader can decide for himself.

But then MR. ROSS thinks the letter could not have been written in the hurry of his occupation the day after his return. Very likely not. But what could prevent him from composing it, in a leisurely way, during his absence from town, and bringing it home with him? MR. ROSS confounds two different things. The author of Junius might well have *written* letters in absence from town, wherever he could find pen and ink. But (under his system of concealment) he could not have *conveyed* them to Woodfall until his return. It

is on this last account that the dates of his absences become important in the controversy. This observation applies still more particularly to the events of the second absence, to which I have called attention (December, 1771—January, 1772). Junius writes to Woodfall, January 6, 1772, "There is a long paper ready for publication." (The letter to Lord Mansfield.) Francis had been in Bath for some weeks previous to January 6. "Now this shows," says MR. ROSS, sarcastically, "that Junius was laboriously employed in London while Francis was attending his sick father in Bath." Why "in London"? Why should not the letter (prepared, probably, with legal help and much consideration beforehand) have been made "ready for publication" during his leisure in Bath? My own conjecture would simply be, that he brought it to town with him on the 5th, in his pocket. But as it did not appear until January 21, there was plenty of time for correction and revision.

HERMAN MERIVALE.

I have examined carefully the paper by MR. C. ROSS, which endeavours to prove that in two instances Junius was "at work" (in London) "while Francis was absent from London," and I will give, as shortly as I can, what appears to me to be the result.

First, as to the letter to the *Public Advertiser*, in answer to Horne, of the 13th August, 1771. Francis and his friends arrived in London from their "grand tour" on Monday, the 12th of August; the Junius letter appeared in the *Public Advertiser* next day, and, contrary to custom, was dated, "10 Aug., 1771"; a proof of it had been sent to the author, as appears from the note of Junius to Woodfall (undated in the original), which forms "Private Letter," No. 37.

There is, therefore, no doubt that Francis, if he was Junius, composed the letter of the 13th of August during his tour to Derbyshire and Manchester. But why not? I am not "the most zealous of the partisans" of Francis, and yet I not only "pretend that he could have written the celebrated letter" under the circumstances, but I am unable to see any improbability in the supposition. Whoever, like MR. ROSS, thinks it impossible, must strangely exaggerate the difficulties to an able and practised writer of composing a Junius letter. Would it astonish him to find that a brilliant controversial letter in the *Times*, or two or three leading articles, had been written during a fortnight's tour in the country? The truth is that the extremely clever and audacious gentleman who signed himself Junius has imposed upon posterity with respect to the marvels of his style, almost as much as with respect to the marvels of his political and social information. There is no difficulty in supposing that Francis, a man accustomed to combine hard desk-work with amusement, or even occa-

sional debauch, should have found hours enough by day or night during his tour, whether in "Mr. Clough's best parlour," at Manchester, or elsewhere, to compose his answer to Horne,—the over-praised panegyric upon Chatham included,—especially as it required no reference to documents, and no fresh knowledge of the daily doings of town. About the transmission of the letter to the printer, some little difficulty might be raised. Francis arrived in London on the 12th, not necessarily at night, as MR. ROSS supposes, more probably early in the day, as he had told his wife to expect him the evening before. He might easily, therefore, have received the proof, and sent his undated private note containing an *erratum*. But as the letter was announced in the *Public Advertiser* of the 12th,—"Junius to-morrow,"—Woodfall must have received an intimation from the author, and probably the manuscript itself, beforehand. Francis, therefore, if the author, must have posted it from the country, which (so far as I am aware), is not the case with any of the "private letters" that have been preserved. Several of them, however, have the London penny-post mark upon them, and Francis may well be supposed to have made use of the post in this instance, and to have found the proof waiting for him "at the usual place."

There is, therefore, no case here, and no case has yet been discovered, which, by a comparison between the letters of Junius and the movements of Francis, recorded in his *Memoirs*, negatives the identity of the two characters; while, on the other hand, the delay in answering Horne may be accounted for by the absence and idleness of Francis, and the coincidence pointed out by Messrs. Parkes and Merivale (*Memoirs*, i. 264) remains for what it is worth.

Before leaving this letter of the 13th of August, I wish to mention another minute coincidence connected with it. In reading it I have been struck by the oddity of one sentence,—“What a pity it is that the Jews should be condemned by Providence to wait for a Messiah of their own!”—meaning that otherwise the king, no doubt, would convert the Jews, as he had converted “the Scotch” and Mr. Horne—a forced and far-fetched conceit. In reading, for the purpose of comparison, the correspondence of Francis in the *Memoirs*, I find in a letter to his wife, written on the 4th of August,—the very time when, on the Franciscan theory, he would have been composing the Junius letter,—this odd sentence, “These good folks received me as the Jews intend to do the Messiah.” I have no wish to turn “trifles light as air” into “confirmations strong,” but yet *ça donne à penser*.

Fewer words, if you will find room for them, will suffice for MR. ROSS's second *alibi*. He thinks he can show that Francis was at Bath, while Junius was “laboriously employed in London” upon the famous letter to Lord Mansfield, of the 21st of

January, 1772; and all because Junius writes a private letter to Woodfall, no doubt in London, on the 6th of January, while Francis had expressed an intention of being away from London until the 7th. Here are the facts. On the 9th of November, 1771, Junius, in the *Public Advertiser*, "engages to make good his charge against Lord Chief Justice Mansfield (for bailing Eyre) some time before the meeting of Parliament." He was then already preparing his argument, for on the same day he thanks Wilkes for a copy of Eyre's *Commitment*, which he had procured for him. ("Private Letters," No. 81.) On the 18th of December Francis goes to Bath to visit his dying father. He had told Major Baggs the day before that he should be "absent three weeks." At Bath he leads a quiet life. "I have dined but once at a tavern, and have never supped out," &c.; no signs of "dancing at the assemblies with Belinda." At Bath he hears that "Mr. D'Oyly has resigned." He is "a little heart-sick." He is "very impatient to hear what Lord Barrington has determined." He "would return *many days sooner* than he intended," if he didn't live cheap, &c. There is no record of the day of his return; but is there the smallest difficulty in supposing that he may have come back a day or two short of the three weeks, have written the private letter of January 6, and have completed in London, before the 21st, the letter to Mansfield, upon which he had been "labouring" ever since November, and which he need not have laid aside at Bath? I may add that this would explain a passage in "Private Letter," No. 49, where Junius says that he has made a mistake,— "Quoting (Blackstone) *from memory*," away from his books; why not at Bath?

Altogether, Mr. Ross seems to me to have added a few grains of weight to the Franciscan scale.

C. P. F.

PRIMEVAL ANTIQUITIES (4th S. xi. 115).—As SIR WM. TITE has not found the archaeological information he sought in Prof. Worsaae's work, I venture to advise him to consult the following essays, full of the most reliable information on the subject of his inquiries:—

1. "L'Age de Bronze en Scandinavie" (*Bibliothèque Universelle de Genève*, vol. xvi., Avril, 1863).

2. *Leçon d'Ouverture d'un Cours sur la Haute Antiquité*, Lausanne. A German translation of this pamphlet bears the title of *Das Graue Alterthum*, Schwerin, 1865. Two English versions of it have been printed, one in the *Annual Report of the Smithsonian Institution*, for 1862, Washington, 1863, and another in the *London Reader*, Dec. 24 and 31, 1864, and Jan. 14, 1865.

3. *Sur le Passage de l'Age de Pierre à l'Age de Bronze, et sur les Métaux employés dans l'Age du Bronze*, par A. Morlot, Copenhague.

Believing the last-mentioned little work to be

the best that has as yet appeared on the subject of which it treats, I shall take the liberty of forwarding a copy to Sir Wm. Tite, Post Office, Torquay.

To the query how people made such long journeys in the olden time, it would be difficult to give a conclusive reply; but that they did habitually perform such journeys admits of no doubt. The Greeks, 500 B.C., kept up a brisk commerce between Olbia, on the Black Sea, and the shores of the Baltic, there to exchange the hot and heady wines of the Levant for the furs and amber of the far north. Scores of stations on the line of march of the caravans are plainly marked by innumerable fragments of ancient Greek wine jars. Some years ago, in a Celtic cemetery, now a sand-pit, on the Upper Rhone, I found the skeleton of a child with a necklace of ninety beads, one of which was of amber, and yet amber is found nowhere but on the shores of the Baltic.

SIR WM. TITE believes tin was found only in Cornwall and Spain. I venture to add to these sites the Erzgebirge and Fichtelgebirge, in Saxony, and tin mines are said to have been worked in three of the provinces of France.

The quantity of bronze used in the countries bordering on the Eastern shores of the Mediterranean, ten centuries before the Christian era, when Syria and Egypt were in their glory, was something enormous, and the skill of the metal founders most remarkable, as we learn from our sacred books (1 Kings vii. and 2 Kings xxv. 13-17, &c.). Whence the tin required for the production of all these bronze objects came is an open question; possibly from Cornwall, as is commonly supposed, though the surface or stream tin of that county could scarcely supply so great a demand, and it always appears to me doubtful whether any serious mining operations were carried on there by our Celtic ancestors. I believe the extent of the commercial operations of the Syrians and Tyrians by land and water is greatly underrated, and that the ships of Tarshish which brought home "gold, silver, ivory, apes, and peacocks," may have found their way to the land whence our ships now return laden with Banca and Straits tin.

That the art of making and ornamenting bronze came to our primeval ancestors from the East is certain. In Mecklenburg there was found, a few years ago, a miniature copy of the molten sea cast by Hiram for Solomon (Kings vii.), and a similar one, apparently from the same mould, has since been discovered in South Sweden. The Northern archaeologists believe these curious objects to have been used in temples dedicated to Balder, *i. e.* the sun, the Baal of the Tyrians.

Risely, Beds.

OUTIS.

VIOLETTE OR LA VIOLETTI (4th S. xi. 71).—Will your correspondent who has contributed an interesting note on the fair Violette, afterwards the

wife of the celebrated actor, David Garrick, allow me to direct her attention to "NOMA 2" (3rd S. ii. 264 and 317), where she will find much information relative to her worth reading. Eva Maria Garrick survived her husband for the long period of forty-three years, and dying, in 1822, at the great age of ninety-eight, was buried in the same grave with him in Poets' Corner, in Westminster Abbey.

There is a very fine portrait of Mrs. Garrick in oil, in the Shakspearean Museum at Stratford-on-Avon, representing a beautiful lady in the prime of life, "the glass of fashion, and the mould of form"; and in the same collection is a small engraving of her when very old, depicting a little, shrivelled, wrinkled woman, "sans teeth, sans eyes, sans taste, sans everything." On looking "on this picture, and on that," it is almost impossible to realize the fact of their representing one and the same person. I have seen it stated that 5,000*l.*, and not 6,000*l.*, was given as her portion on the occasion of her marriage with the English Roscius.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THWAITE" (4th S. xi. 134).—MR. MAYHEW connects "Thwaite" with "the Norsk *vede*, the word for a settlement nearly surrounded by water." Let me call your attention to a pamphlet by the late Professor Sedgwick, which he wrote a few years before his death, but of which I have unfortunately no copy at hand.

The pamphlet was written under the following circumstances. The trustees of a new chapel-of-ease near Dent, in Yorkshire, in the draft of certain deeds connected with the chapel, called it the chapel of *Kirkthwaite*. To this the Professor objected, insisting that *kirthwaite* or *kyrthwaite* (I forget which) was the right spelling, for that *kyr* was the old Danish for "cow," and *thwaite*, the old Danish for "a piece of forest land cleared for cultivation." The trustees declined to change the spelling as it stood in their deeds, and Professor Sedgwick, who was a native of the locality, wrote the pamphlet before referred to, in which he discussed the question philologically, and seemed to me to prove his interpretation. Not satisfied with this, he got a copy of his pamphlet, as I am told, presented to the Queen, and her Majesty was pleased to take such steps as led to the substitution of *Kirthwaite* for *Kirkthwaite* in the deeds connected with the chapel. This pamphlet, can probably be heard of at Trinity, if not I think I know where to find a copy. H. G. KENNEDY.

ARMS OF IRISH ABBEYS (4th S. xi. 95).—I am aware of the existence of a copy of the arms of the celebrated Abbey of Holy Cross (Tipperary). The Abbot of Holy Cross was a *mitred* abbot, and had temporal rank, with a seat in the Upper House of Parliament of the country, by the title of Lord Abbot of Holy Cross; he was also Earl of Holy

Cross (of Tipperary). In an ancient vellum MS. record of the abbey, entitled, *Triumphalia St. Crucis Cenobii*, &c., and written in 1640 by John, *alias* Malachy, Hartry, a monk of the Cistercian order, a native of Waterford, but an inmate of Holy Cross Abbey, there is a sketch of the armorial ensigns of the abbey in the illuminated frontispiece—viz., Sapphire, issuing from the sinister chief a monk's arm, pearl, bearing a crozier, topaz in pale; in the dexter base a mitre of the last with labels, ruby, two fleurs-de-lys of the third. Over all a bend checkie of the second and diamond. Crest, a mitre with two labels, ruby. Motto, *Arma militia nostra*. The original manuscript of this remarkably interesting record, of which, with the permission of the Archbishop of Cashel, the Most Rev. Dr. Leahy, I have been allowed to make a copy, is in the Archiepiscopal library, at the Palace, Thurles, and has been the subject of reference by Harris (Ware), in the Writers of Ireland, and others. I am anxious to afford MR. SHIRLEY every information in my power on the subject of his inquiry.

MAURICE LENIHAN, M.R.I.A.

Limerick.

THE OMNIBUS INTRODUCED IN 1829 (4th S. xi. 114).—It was not in Paris, but at *Nantes*, that these vehicles were first started. The invention (a very good one, as it has proved all the world over) originated with a military man on the retired list. It did not at first meet with the desired success, so that after a short unsatisfactory trial, it was sent to Paris, where some people improved the opportunity, and filled the vehicles with furniture and all kinds of luggage. The luckless inventor, out of despair, committed suicide. P. A. L.

RED HAIR AND DIMINUTIVE STATURE (4th S. xi. 33).—It would seem that DR. RAMAGE has fallen into the not uncommon error of saying that "Highlanders are red haired." This, as a general rule, is not so. In the West Highlands and Islands the inhabitants are dark haired. Exceptional cases do occur. In Ross-shire, where the Highlanders are of Scandinavian or mixed descent, red hair prevails. Some years ago, when spending a few days in the Island of Mull, I only saw two fair haired persons, and one was a clergyman from Perthshire. SETH WAIT.

THOMAS DE BUNGAY (4th S. xi. 53).—Thomas de Bungay was a Franciscan doctor of divinity at Oxford, near the close of the thirteenth century, and a particular friend of Bacon. In that ignorant age, when the populace ascribed everything extraordinary to magic, he shared with Bacon the imputation of studying the Black Art, which was strengthened by the publication of his *Treatise on Natural Magic*. His learning was so great that he was chosen Principal of his order. He wrote

also *Commentaries upon the Master of the Sentences*, and a volume of *Questions on Divinity*.

J. R. ROBINSON.

Dewsbury.

"REMARKS ON SHAKSPEARE'S VERSIFICATION."

1857. John W. Parker & Son, West Strand (4th S. xi. 71.)—The author was Charles Bathurst, Esq., of Sydney Park, Gloucestershire, sometime Chairman of Gloucester Quarter Sessions, and eldest son of the Right Hon. Charles Bragge Bathurst.

He also printed *Selections from Dryden, Select Poems of Prior and Swift*, and other little volumes.

They were his amusement in years of failing health. He presented them, as they followed each other, to his friend and neighbour "Lancastriensis."

S. M. O.

FEINAGLE'S SYSTEM OF MEMORIA TECHNICA SUB CALENDAR FOR 1873 (4th S. xi. 81.)—I am glad to find some one who remembers Old Feinagle, though perhaps he hardly does him justice. The commencement of each reign is very easily learned in youth by his system, and proves very convenient in after-life. Vowels go for nothing, and the date A.D. 1000 is understood. *t* is 1, *n* is 2, *m* 3, *r* 4, *l* 5, *d* 6, *c*, *g*, and *k* are all 7; *b*, *h*, and *v* and *w* are 8; *f* and *p* 9; and *s* cypher; thus—

1 Willow dead 1066	7 Hens rebel 1485
2 Willows bag 1087	8 Hens hisping 1509
1 Hen tossing 1100	6 Guards lark 1547
Stephen timely 1135	Mary illuminates ... 1553
2 Hens tailor 1154	Elizabeth allow ... 1558
1 Rich man thief ... 1189	1 James dismay ... 1603
John taffeta 1199	1 Charles denial ... 1625
3 Hens united 1216	Commonwealth draff 1649
1 Guard engine... .. 1272	2 Charles addition (?) 1661
2 Guards masked ... 1307	2 James devil 1685
3 Guards monkey ... 1327	3 Willows dove pie ... 1689
2 Rich men mecklin 1377	Ann Cousin 1702
4 Hens muffled ... 1399	1 George guitar ... 1714
5 Hens rat man ... 1413	2 George King 1727
6 Hens running ... 1422	3 George good is ... 1760
4 Guards ride out ... 1461	4 George bones 1820
5 Guards robe man ... 1483	4 Willows hams 1830
3 Rich men robe man 1483	Victoria Haymaker ... 1837

The guard and engine are prophetic, and that the 6th Guards ever larked is doubtful. I have of course supplied the three last reigns. P. P.

CARLISLE'S EMBASSIES (4th S. xi. 95.)—There are two authors about 1660–80, who might possibly have written the account of the Earl of Carlisle's Embassies, published by G. M. in 1669, namely, George Meriton and Guy Miege. The first of these compiled a *Guide for Constables, Churchwardens, &c.*, which, like the relation of the three embassies, was published by John Starkie at the Mitre; and he subsequently wrote *Anglorum Gesta; or, a Brief History of England*: to both of these books his name was printed in full. The second, Guy Miege, was the author of *The New State of England under their Majesties K. William and Q. Mary*. By G. M. Printed for John

Wyatt at the Golden Lion in St. Paul's Church-yard, 1691; and it is dedicated to the Marquess of Carmarthen (Duke of Leeds), without the author's name, but the third edition, 1699, which was dedicated to Lord Chancellor Somers, is signed Guy Miege. There are many similarities in style, which would favour the suggestion that the G. M. of the *New State*, and the G. M. of the *Relation of the Embassies*, is the same person.

EDWARD SOLLY.

"AT AFTER" (4th S. xi. 113.)—The compound is not uncommon in early English, and will be found in most archaic dictionaries—in Stratmann, Wright, and Halliwell, for instance. The last says it is both an adverb and preposition. The adverbial use (of which MR. TEW furnishes a good example) is the rarer. Chaucer uses the preposition (*Frankleynes Tale*, l. 483)—

"At after souper felle they in treté."

Halliwell quotes—

"I trust to see you att-after Estur,
As conning as I that am your master."

MS. Rawl. C., 258.

We have, in like manner *att-fore* for *before*. Thus in *Lazarion* (l. 2276)—

"& he hes hæfde i hond fæst:
at-foren his hired monnen,"

where the other version reads—

"And he hire hæfde treouþe i-pliþt:
bi-fore alle (alle) his monnen."

JOHN ADDIS.

Rustington, Little Hampton.

THE BEAUTIFUL MARY BELLENDEN (4th S. xi. 116.)—Mrs. Campbell (*née* Bellenden) was buried in St. Anne's, Westminster, where, it is said, the remains of some of her relations were previously interred.

There seems to have been a curious, but not at all unprecedented, series of coincidences on this occasion.

The King, whose dishonourable proposals this lady had disdained, was on his way home from Hanover, and the Queen Regent was in the deepest fear that he was lost at sea, when the decease of her former maid of honour took place in childbed at Somerset House. In the very midst of Her Majesty's intense anxiety about an event, which would have made her hated son, Frederick, sovereign, her easy mannered minister, Sir Robert Walpole, had retired to Richmond with his favourite, Miss Skerret. On the day preceding Mrs. Campbell's death, her powerful relative, the Duke of Argyle, had visited the Court, and been well received, it was said, for this act of conciliation and support.

It is very probable that this show of sympathy led the Queen to desire to show honour to his Grace's niece by marriage, who had besides been a

somewhat unusual model of virtue at her own court. However, this may be, Mrs. Campbell's corpse was borne with all honour through the main streets from Somerset House to St. Anne's. Her husband, afterwards fourth Duke of Argyle, was at this time member for Dumbartonshire, and held the place of Groom of the Bedchamber to His Majesty.

E. CUNINGHAME.

THE PREMIER'S "THREE COURSES" (4th S. xi. 116.)—It was a great joke against Peel that he was constantly in the habit of saying that there were "three courses" open to him. There appeared an amusing squib on this subject years ago in the now defunct *Morning Chronicle*—P. M.—in the form of a letter to the editor, to this effect:—

"Her Majesty is about to give a fancy-dress ball, and I am commanded to attend. I am in a difficulty about the dress in which I should appear. There seem to be three courses open to me. That I should go, *first*, in some sort of a fancy-dress; *secondly*, in an ordinary Court-dress; or, *thirdly*, in no dress at all.

R. P.

CCC.XI.

"OWEN" (4th S. x. 166, 341, 402, 439, 507; xi. 125.)—It has, I think, been clearly established that "Owen" has been always accepted as a translation of Audoenus or Eugenius. In the county of Kerry the familiar designation of persons christened Eugene is Owen.

HUGH OWEN.

AN OLD ENGLISH BALLAD (4th S. xi. 112.)—My old friend, Dr. Dixon, did good service when he took down from recitation and printed, for the first time, a large number of old ballads that were floating about among the country people. To do this required an acquaintance with the subject, as to what was in print, and what rested entirely upon tradition. Dr. Dixon possessed this knowledge, and the result was his valuable volume of *Ballads of the English Peasantry*.

The ballad in question is called *The Crafty Farmer*, and it first appeared in print (as far as I have observed) in a chap-book, "Entered according to order, 1796," and entitled, *The Crafty Farmer, to which is added Bright Belinda, the Faithful Swain, Young Daphne*. Dr. Dixon gives an excellent version of it in his *Songs and Ballads of the Peasantry*, adding that it was "taken down by the Editor in October, 1848." He further says: "No ballad is better known in the dales of Yorkshire than *Saddle to Rags*" (the name which he gives it). It was again printed in Mr. Maidment's *Scottish Ballads and Songs*, Edinb., 1859, 12mo., with this remark:—

"There are numerous ballads based on incidents of a similar description among the Editor's collections; but they are English. The following one, from a Glasgow stall copy, is clever. It is not improbable, however, that it may be a Southern composition."

Finally, it was reprinted, from the before-mentioned chap-book, in Mr. W. H. Logan's *Pedlar's Pack of Ballads and Songs*, Edinb. 1869, 8vo.

The imperfect stanzas of your correspondent's version may be thus supplied from the earliest printed copy. For stanzas seven, eight, and nine, substitute the four following:—

"As they were riding along,
The old man was thinking no ill;
The thief he pulled out a pistol,
And bid the old man stand still.
But the old man prov'd crafty,
As in the world there's many,
He threw his saddle o'er the hedge,
Saying, 'Fetch it, if thou 'lt have any.'

The thief got off his horse,
With courage stout and bold,
To search for the old man's bag;
And gave him his horse to hold.

The old man put's foot i' the stirrup,
And he got on astride;
To its side he clapt his spur up,
You need not bid the old man ride."

EDWARD F. RIMBAULT.

NICENE CREED (4th S. xi. 36.)—The only explanation which I can give of this omission is, that the word "holy" is often omitted in some of the earliest of the formularies, from which, most likely, our reformers made their translation. In that presented to Constantine by Arius and Euzonius, at the Council of Jerusalem, A.D. 335, the words are: "*καὶ εἰς μίαν καθόλικήν ἐκκλησίαν.*"—*Harduin, Concil. i. 551*. So, in the Latin Constantinopolitan Creed, rehearsed in the third Council of Toledo, A.D. 589, we have, "unam Catholicam atque apostolicam ecclesiam," where both *in* and *sanctam* are omitted. *Hard. Con. vol. iii. 471, fol.*

In fact, where *Catholic* occurs, it seems very common to omit *holy*. Thus, in the Acts of the Nicene Council, by Gelasius, cap. 26: "*τοῦ τοιοῦ τοὺς ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησίᾳ.*" So, in the Latin version of the same creed, "hos anathematizat Catholica et Apostolica Ecclesia." *Hard. i. 311*. In that of the sixth Council of Carthage, the same form is used. *Hard. i. 1244*.

In the pre-reformation times, the word is found in most forms of the creed. Thus, ninth century, "Tha halgan gelathunge riht gelyfdan," A.D. 1030. And, "tha halgan gelathunge." And so on to the opening of the Reformation, when in one of A.D. 1538 we have, "The holy Churche Catholicke"; in one of A.D. 1543, "The holy Catholike Churche." See Prof. Heurtley's *Harmonica Symbolica*, p. 88, &c.

EDMUND TEW, M.A.

TENNYSON'S ARTHURIAN POEM (4th S. x. 348.)—I do not believe that Tennyson had any such notion relative to his hero, making him a type of Christ, when he wrote *Morte d'Arthur*, thirty years ago, as set forth by Mr. Knollys. I fancy that the allegory was an after-thought. It seems that Tasso was driven by his critics to turn his *Gerusalemme* into an allegory. I can only quote

him secondhand, from a motto, or epigraph, prefixed by Dr. Anster to his translation of *Faust*:—

"To confess the truth ingenuously to your Lordship, when I began my poem I had not the smallest idea of an allegory. When I was past the middle of my poem, however, and began to meditate on the strictness of the age, it occurred to me that an allegory might assist me in my difficulties. The idea, however, was still very indistinct, and it was only last week that I formed it in the manner you shall see. . . . If the two cavaliers should signify nothing, I do not think it is of much consequence; it would be better, indeed, that they could be made to have some signification, but I can at present invent nothing that will suit, and I beg your Lordship and Signor Flaminio will think of something for this purpose."—*Letters of Tasso to S. Gouzaga, Opere*, vol. x. p. 124; *Black's Life of Tasso*, i. 402.

Turn the *two cavaliers* into *King Arthur*, Mr. Knollys will correspond to Signor Flaminio.

E. MILNER BARRY.

ECCLESIASTICAL INSCRIPTION (4th S. xi. 116).—One naturally thinks of *thys* and *ma*, the recognized abbreviations of "Jesus" and "Mary"; but, perhaps, there is something unexplained in the way the letters are placed, which militates against this supposition.

J. T. F.

Hatfield Hall, Durham.

FAMILY RANK (4th S. xi. 97).—MILESIAK asks, "How far is it true to say a lady is always of the same rank with her husband?" The meaning is simply that a duke's wife is a duchess, an earl's a countess, and so forth, and takes her place accordingly, whatever her former position may have been. Of course the marriage cannot give her "blood," any more than high-breeding or beauty; still, heraldically, as her husband ranks so does she.

P. P.

QUARLES AND THE ORIGIN OF HIS "EMBLEMS" (4th S. xi. 137).—Quarles stands early in the long list of English pirates. *Borrow* is not the right word in such cases. He took without leave, or apology, or acknowledgment. His "emblems" are stolen from the *Pia Desideria* of Father Herman Hugo, a Jesuit at Antwerp: but you do not gain any information as to their origin from Quarles.

The designs in Herman Hugo are very poorly engraved on copper. I am unable to give the date of my edition from memory, but I will send the date when I return to my books. The designs are printed with great minuteness of detail by Quarles, but with execution still worse than what is seen in the originals. It should be said that, bad as the engravings are in Herman Hugo, what is, I believe, technically called the *motif*, seems to me very good. The print tells the story of what was in the writer's mind thoroughly. Quarles carried his imitation to such a point as this. Father Hugo had caused the name of Antwerp—in what language I will not now say—to be engraved on the figure of the earth in one of his

prints, to signify his own place of residence. Quarles copies the print, and puts Finchingfield, his own home, upon the globe.

Quarles was followed, in or about 1712—but here again I cannot speak as to date with certainty—by Arwaker, who copies the prints once more, honestly owns his obligation to Father Hugo, and gives his book the same name, *Pia Desideria*. He speaks slightly of Quarles, but not more slightly than Quarles had deserved; and balances his reproach of his countryman by a notice of Father Hugo which, to speak with moderation, is ungratefully offensive.

The cheap reprint of Quarles at Halifax has, within the last few years, reproduced, with still worse engraving, the designs issued by Quarles. If MRS. GATTY would like to see Father Hugo's book, I shall have much pleasure in sending it to her address as soon as I have access to my library again.

D. P.

Stuart's Lodge, Malvern Wells.

The first edition of Quarles's *Emblems* was printed by "G. M. for John Marriott, 1635, 8vo." All the engravings, from the beginning of the third book to the end of the volume, are exactly copied from a work with the following title—*Pia Desideria Emblematis elegiis et effectibus SS. Patrum, illustrata, auctore, Hermanno Hugone, Societatis Jesu. Antwerp (typis Hauricii Aertseni)*, 1628." 12mo. The plates are engraved by Christophorus à Sichern.

EDWARD F. RIMBAULT.

On comparing the two books, many of the cuts will be found slightly to differ, such as in Bk. IV. cmb. 12, where Quarles makes our Lord standing in a room behind a curtain; while Hugo (Lib. III. 12), for the same text, represents Him looking over a cloud. It is, perhaps, worthy of note, that in Hugo's cut of "the body of this death," the skeleton has a quantity of luxuriant hair; the artist evidently sharing the belief in hair growing after death.

SENNACHERIB.

Hugo's book, I believe, is by no means rare; and some notice is taken of Quarles's plagiarism in Granger's *Biographical History of England*, vol. iii. p. 125 (ed. 1824).

H. T. RILEY.

"THE WEAKEST GOES TO THE WALL" (4th S. xi. 109).—R. M.'s suggestion that this is a corruption of "the weakest (or, as he has it, weaker) has the war," i.e. the worse, is very ingenious, but is open to more than one objection. In the first place, *war* = *worse*, is, I believe, Scotch, or from the neighbourhood of Scotland, and R. M. should therefore show that we have borrowed other Scotch proverbs and corrupted Scotch words in them into English words resembling them in sound. In the second place, the expression in Scotch is "the weakest *has* the war," or "*wins* the war," as in a

quotation given by Jamieson, but not "goes to the war." We do indeed say, "to go to the bad," but this is considered to be strong enough, and nobody says "to go to the worse." But here no doubt R. M. would rejoice that when *war* had become corrupted into *wall*, then the verb was altered to suit the new word.

Thirdly, I think a very good explanation may be offered of the words as they stand in English. On ordinary occasions, the *wall side* of a street is, of course, the better, because there one can be jostled upon one side only, because one sees the shops, if there are any, and one is not liable to be shoved into the road or into the gutter, if there be one. Hence "to take the wall of one," and the Fr. "tenir le haut du pavé." But on extraordinary occasions, when there is a crowd and a crush in a street, then one is not eager to be upon the wall side, whether the wall be represented by plate glass windows, closed shutters, iron railings, or the sides or corners of narrow passages or gateways. Then the weakest do "go to the wall" with a vengeance, and realize to the fullest extent the meaning of the phrase. Whatever may be its origin, those who have long lived in London, and have often been, as I have, in the crushes which are to be met with there in such peculiar perfection, cannot but feel that there is singular appropriateness in the expression as it now stands, and that it is wholly unnecessary to go to Scotland for an explanation of it.

That Shakespeare understood the expression in this way is abundantly clear from the following:—

"SAM. . . . I will take the wall of any man or maid of Montague's.

GRE. That shows thee a weak slave; for the weakest go to the wall.

SAM. True; and therefore women, being the weaker vessels, are ever thrust to the wall."

Romeo and Juliet, Act i. scene 1.

Compare "to drive to the wall," which I find in Webster, and the Fr. "mettre quelqu'un au pied du mur," "acculer quelqu'un contre la muraille" = to get one with one's back against the wall, so that he cannot move or defend himself, but commonly used figuratively = to reduce one to extremities. And finally, compare the Scotch "back at the wa'" (*i. e.* wall), which is explained by Jamieson to mean "unfortunate, in trouble." This last expression really suggests the possibility that the Scotch may have borrowed from us rather than we from the Scotch,* for *wa'* (= wall) is, to Southern ears at least, more like *war* (= worse) than *war* is like *wall*. But of course the two expressions may be independent. The only way to solve the diffi-

culty is to ascertain which of the two is the older.

F. CHANCE.

Sydenham Hill.

"WANT" AS A NAME FOR THE MOLE (4th S. xi. 36, 81, 145).—I see that MR. COX derives this word "from A.S., *wendan*, to turn, from its habit of turning up the ground." He is apparently not aware that the verb *wendan* is never used in this sense, but as an intransitive or reflexive verb, or with the meaning of *translate*. Having been for some time engaged upon a Glossary of the Somerset dialect, I was glad to see the question asked in your wide-spread columns, and hope it may elicit further correspondence.

WADHAM P. WILLIAMS.

Bishop's Hull Vicarage, Taunton.

There is a meadow in the parish of Runwell, Essex, which is known as "the Wants." Has this any connexion with the mole? or is it a generally diffused name? Halliwell gives "wanti-tump" as Gloucestershire for a mole-hill.

JAMES BRITTEN.

"ROY'S WIFE" (4th S. ix. 507; x. 38).—I send you a copy of the original of "Roy's Wife," also of the register of his marriage—though what "January 29" is, I don't know; it should, perhaps, be "February 29"—and a translation into Latin* of the usual version. My authority is the gentleman who has the Cabrach shootings.

J. R. HAIG.

Original song of "Roy's Wife of Aldivalloch," written by a shoemaker in Cabrach about the date of the marriage:—

"Roy's wife of Aldivalloch,
Roy's wife of Aldivalloch,
Wat ye how she cheated me,
As I cam' o'er the Braes o' Balloch

"1. Davie Gordon o' Kirkhill,
An' Johnnie Gordon o' Corshalloch,
Wat ye how she cheated me,
As we cam' o'er the Braes o' Balloch?
Roy's wife, &c.

"2. As we cam' todlin' roun' the Buck,
Roy cam' belgin' thro' the Balloch,
Weary fa' the feckless quean,
She's on the road to Aldivalloch.
Roy's wife, &c.

"3. As we gaed out about the Buck,
She cam' in about the Balloch,
Roy's piper—he was playin'
'She's welcome hame to Aldivalloch.'
Roy's wife, &c.

"4. Tho' ye wad ca' the Cabrach wide
Frae Ordi-etten unto Balloch,
Ye'd nae get sic a strappin' quean
As Roy's wife of Aldivalloch.
Roy's wife, &c.

"5. O! she is a strappin' quean,
An weel can dance the Hielan' walloch;

* And no doubt the Scotch have borrowed from us much more than we have borrowed from them; for they have been obliged to study English, whilst the English have not been obliged, and have generally even now a great objection, to study Scotch.

* The Latin version has already appeared; it will be found at the last reference.

Fræe tap to tæe sæe tight sæe trîm,
Is Roy's wife of Aldivalloch.
Roy's wife, &c.

"6. But Roy's wife is bare sixteen,
As yet her days hæe næe been mony;
Roy's thrice as auld an' turned again;
She's ta'en the carl, an' left her Johnnie.
Roy's wife, &c.

"7. But Roy's aulder thrice than me,
May be his days will næe be mony,
Syne when the carl is dead an' gane,
She then may turn her thocht on Johnnie.
Roy's wife, &c."

The following is a copy of entry of the publication of banns of marriage between Roy and his wife in the register for the parish of Cabrach:—

"1727. January 29.

"It being found y^t John Roy, lawful son to Thomas Roy in Aldivalloch, and Isabel Stuart, lawful daughter to y^e deceased Alaster Stuart, in y^e said Aldivalloch, were contracted in order to marriage; y^e were this day proclaimed pro 1^{mo} Feb. 5th. John Roy and Isabel Stuart were proclaimed pro 2^{do} Feb. 12^{mo}. John Roy and Isabel Stuart were proclaimed pro 3^{do} Feb. 19^{mo}.

"John Roy and Isabel Stuart were married ye 21st instant."

HAIR GROWING AFTER DEATH (4th S. vi., vii., viii. *passim*; xi. 106.)—As to the absurdity of the notion that after the death of an animal its hair can continue to grow, I can add little to what I wrote in "N. & Q." nearly two years ago (4th S. vii. 315). If hair, I said, instead of being a substance formed from the blood of a living creature, had in itself an independent principle of growth, wigs would grow. The case now quoted by Mr. MAYER is easily explained. Soon after death the skin and the tissues beneath it, being no longer distended with blood, and losing their elasticity, sink down, and allow the bones to become more prominent; and from the same cause the stumps of recently shaven hair protrude above the surface of the skin, sometimes to a very noticeable extent. But this protrusion does not go on increasing by any after-growth. I am not at all prepared to allow that Dr. Remi-Jullien Guillard "understood the common laws of physiology," simply because he was a medical man. There are "doctors and doctors." But his statement exactly illustrates what I have been saying,—“the integuments of the chin were slightly bluish,” from the hair-bulbs showing through the sunken skin, as well as from the stumps of hair being more prominent. Napoleon died in 1821; and between that year and 1840, when his body was exhumed, there would surely have been time for an immense beard to develope itself, instead of the chin merely looking bluish.

J. DIXON.

In the curious charnel house of St. Michael, at Bordeaux, where the dead stand round you in a ring, there is one man, said to have been killed with a sword in a duel at a time when Frenchmen

did not wear beards, who has a beard nearly half an inch long; and I am not certain that there are not others among that ghastly crew whose beards appear to have grown after death.

RALPH N. JAMES.

Ashford, Kent.

[This discussion is now closed.]

LOFTUS FAMILY (4th S. viii. 82, 155; xi. 18, 66, 107.)—FITZRICARD has conferred a favour upon me by giving a reference to Add. MS. 4815. I have never seen it, but hope some time or other to do so. The quarterings given are (with some slight variations in the colours) identical with some of those borne by Nicholas, Viscount Loftus, and his descendants. Viscount Loftus was son of Henry Loftus, and Anne, daughter and co-heiress of Captain Henry Crewkerne, of Exeter; and grandson of Nicholas Loftus, and Margaret, only child and heir of Thomas Chetham, Esq. I greatly regret my inability to connect the pedigree at p. 20 with that at p. 18. It seems curious that a visitation of 1584 should give the pedigree down only to A.D. 1380. Perhaps some one of your readers in London will be so good as to compare the pedigree at p. 20 with the original in Harl. MS. 1415, fol. 45. It is so many years since I took the particulars down in the little, old, dark, crowded reading-room of the Museum, that I cannot feel quite sure that I have not made mistakes or omissions. If these Lofthouses were really the ancestors, direct or collateral, of the Archbishop, I wish I could discover the connecting links. I am extremely interested in the history of the family, and any hints, or other assistance, which your correspondents may give me, will be very thankfully received if given either in the pages of "N. & Q.," or by private* information. I think there are no arms delineated in the Harl. MS., but if William Lofthouse (Fitzgodfrey) bore any, and left issue, his descendants were probably entitled to quarter those of Caperon, Fermesby, and Flebden (see p. 20), and if we knew the arms borne by these families we might, perhaps, discover the origin of the quartering "Gyronny," &c., described at the same page.

Y. S. M.

FAMILY IDENTITY (4th S. x. 329, 399, 460; xi. 123.)—The engravings of the two Emperors Napoleon, lying in state, do not represent them in the least degree as alike. There is the *general family likeness of Death*—no more, that I can see. I may, however, observe, from a large experience, that in *death*, the *type of race* is often remarkable. In *marble*, the Cæsars seem to be of the same order; but original portraits of those ancient sovereigns, if handed down to us in all the garish tints of vitality, would probably look more commonplace.

* We shall be happy to forward any communications, prepaid, to our correspondent.]

The Venus de Medici, coloured after nature (as the Venuesist proposed), would be a *vulgar* creature. S.

THE "STAGE PARSON" IN THE SIXTEENTH CENTURY (4th S. x. 385, 453, 522; xi. 77, 145).—Whatever may have been the character of the English parson in the sixteenth and seventeenth centuries, what might be *expected* from him at the close of the eighteenth may be guessed from an entry in Wesley's *Journal*:—

"Wednesday, 11th" (June, 1788).—"About noon I preached at Stockton, but the house could not contain the congregation; nor indeed at Yarm in the evening. Here I heard what was quite new to me: namely, that it is now the custom in all good company to give obscene healths, even though clergymen be present: one of whom, lately refusing to drink such a health, was put out of the room. And one of the forwardest in this goodly company was a bishop's steward."

At Easton Park, now belonging to the Duke of Hamilton, in Suffolk, there used to hang (in a back passage) a picture that reminded one of Fielding and Hogarth: my Lord and Lady (Rochford, then owners of the place) seated in the garden, sipping tea, coffee, or chocolate; and on the other side of a clipped yew, the parson, steward, and lady's maid (perhaps steward's wife) with a bowl of punch. QUIVIS.

JOHN THELWALL (4th S. xi. 76, 145).—I extract the following from *My Autobiography*, by Mr. John Timbs:—

"This year (apparently 1830) Mr. Thelwall, who resided at No. 1, Dorset Place, Pall Mall East, started the *Panoramic Miscellany*, a monthly magazine of original papers, reviews, &c., in which I assisted him. In proof of his resources for the enterprise, he produced from a drawer in his library some seven or eight hundred pounds, which had been subscribed for the purpose, in hundred pound shares, making, with his own liability, one thousand pounds towards the venture. I remember among the contributors Miss Mitford, whose father was pretty regular in his calls for the periodical payments. The *Miscellany* proved a failure. The funds were soon expended, and Mr. Thelwall did not incur any heavy responsibilities by the venture. The tone of the *Magazine* was too scholastic, and overlaid with eccentric crotchets. Thelwall died at Bath, of heart disease, in 1834, in his seventieth year. Never was a man more justly characterized than he is in the *Penny Cyclopaedia*."

After various details of his career and successive undertakings, Mr. Timbs adds:—

"Nor must be forgotten his *Champion*, a weekly newspaper. It is rarely that we find a man of Thelwall's intrepidity passing through the fiery ordeal of politics unscathed and incorruptible."

The above extract is from the *Leisure Hour*, 1871, p. 645. Mr. Timbs's *Autobiography* runs through the year, and contains much interesting and useful detail, especially on the subject of newspapers, periodicals, &c. S. M. S.

GAMES OF CARDS (4th S. x. 497; xi. 23).—The games mentioned by M.D. are all in full vigour in

the dales of Craven. "Cribbage" is not a child's game, nor is it confined to England. I have seen Italians playing it in Florence. "Commerce" is a round game, and maintains its ground in many parts of England. The German, Italian, and Swiss children all play "Beggars my Neighbour," but the gains and forfeits are not always the same, as in our country. In a local satire on a Yorkshire clergyman, who many years ago was suspended for a year, occur some lines on the game of "All Fours":—

"'Twas not at Loo or wicked Whist,
Fit only for the sinner;
'Twas at "All Fours,"
They spent their hours,
And Madam was the winner."

The "Mayor of Coventry" is a noisy game, and is accompanied by the following lines:—

"Here's a good [ace] what think you of that?
Here's another better than that!
Here's the best of all the three!
And here's the Mayor of Coventry."

As in "Beggars my Neighbour," the game is won by the player who first exhausts his cards.

How many different ways are there of playing dominoes? On the Continent I have seen two games that I never witnessed in England, viz., the game of "Sevens" and the game of the "Circle."

VIATOR (1).

JOHN ALCOCK, BISHOP OF ELY (4th S. xi. 13.)—For a list of his works see *Lives of Eminent and Illustrious Englishmen* (1837), vol. ii.

F. A. EDWARDS.

REGNAL YEARS (4th S. xi. 69, 124).—A. C. M. takes exception to the statement "that a sovereign's reign begins to date from the death of the predecessor," and has "always understood that for a considerable period English sovereigns dated their reign, not from the death of the predecessor, but from their own coronation."

No doubt the early sovereigns were most anxious to hasten their coronation, as they thought their title was hardly secure till that ceremony had been performed. But if the reign dated from the ceremony, in whose reign, or under what government did the period take place between the death of the predecessor and the coronation? CCC.XI.

HAUNTED HOUSES (4th S. x. 372, 399, 490, 506; xi. 84).—Some years ago, in looking over an odd volume of *Blackwood's Magazine* for the year 1818, I read the following passage in the number for August:—

"If any author were so mad as to think of framing a tragedy upon the subject of that worthy vicar of Warblington, in Hants, who was reported about a century ago to have strangled his own children, and to have walked after his death, he would assuredly be laughed to scorn by a London audience."

Having the pleasure of knowing the rector of

Warblington, I wrote to him at the time to ask the truth of the legend. In his answer he informed me that—

“It was quite true that his house was said to be haunted by the ghost of a former rector, supposed to be the Rev. Sebastian Pitfield, who held the living in 1677.”

Is anything known of this worthy and his crime?
FREDERICK MANT.

Egham, Staines.

PERCY B. SHELLEY (4th S. xi. 136.)—He and his first wife were staying at 35, Cuffe Street, St. Stephen's Green, Dublin, in March 1813. See *Reminiscences*, edited by Lady Shelley.

MAUREEN.

In the *Life of Percy B. Shelley*, by Thos. Jefferson Hogg, vol. ii. p. 76, the author says—

“Six most interesting letters, three of them from William Godwin, will describe the labours of the mission in the capital of Ireland.”

The letters were inserted with some comment on them, but the name of Marat does not appear in the volume.

SAML. SHAW.

Andover.

Miscellaneous.

MR. T. OLDHAM BARLOW, executor of the late John Phillip, R.A., is compiling a catalogue of his works, and wishes to make it complete, as it will assist in verifying the pictures. Many spurious paintings have been sold of late as his work. Mr. Barlow will be greatly obliged to owners of pictures by this artist if they will afford him any assistance, he having lost trace of some few of Mr. Phillip's works. He has already a list of upwards of 250 pictures by John Phillip. This information will also greatly assist the exhibition of the works to take place this year at the Annual International Exhibition. Mr. Barlow's address is St. Alban's Road, Kensington.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to “N. & Q.” by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

J. M. (Japanese Legation).—A high authority kindly writes to us: “The most concise history of the Christian religion (after mere sketches, which are of hardly any use) perhaps is Waddington's History of the Church, 3 vols., down to 1500, followed by his History of the Reformation, in 3 vols.; or else Mosheim's Ecclesiastical History, down to 1700, in 6 vols. (Eng. trans.). On a larger scale, Neander's History of the Church, 6 vols., down to 1500 (Eng. trans.). Robertson's History of the Church, 3 vols., down to 1300. Milman's History of Christianity and Latin Christianity, 9 vols., down to 1450.”

J. P.—We shall be obliged if our correspondent will forward to us the memoranda from the Account Books of the Corporation of Coughton.

T. G. H.—Schiller's History of the Thirty Years' War, complete, and the History of the Revolt of the Netherlands to the Confederacy of the Gueux, in Bohn's Standard Library, may answer your purpose.

THOMAS WARNER.—Leicester House no longer exists. It stood at the north-east corner of Leicester Square. For a full account of its successive occupants, see Timbs's Curiosities of London, 1868, p. 511.

QUILL.—The work is one by the late Charles Lever.

J. W. W. is right. Shenstone, and not Herrick, was Bret Hart's model when B. II. wrote—

“I have found out a gift for my fair,

I know where the fossils abound,” &c.

B. R. (Newcastle-on-Tyne).—We have a letter for you.

L. R.—“Elkanah Wales,” next week.

A. W. (Lee).—We should recommend you to apply to Messrs. Butterworth, Temple Bar.

W. A. (Aberdeen).—We shall always be glad to hear from you, but the query referred to has already been answered (See 4th S. xi. 158).

OUTIS.—SIR WM. TITE desires us to thank you for the pamphlet, “a remarkable and complete work,” forwarded to him at Torquay.

NOTICE.

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.

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

Editorial Communications should be addressed to “The Editor”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, MARCH 8, 1873.

CONTENTS.—N^o 271.

NOTES:—The Last Days of Murat, 189—"The like doth sway the like"—Letter of John Seymour to Sir John Newton, 1705—Shakspeariana, 191—Centenarianism, 192—Muckinger, a Handkerchief—"Memoirs of a Cavalier"—Popular Poetry, 193—An ancient Rose-bush—"The Cataract of the Ganges"—Leaves from a Note-Book, 194.

QUERIES:—Rev. Elkanah Wales, M.A.—"Vitramites"—Aztec Architecture—Thomas Shelton, 195—Molière—More Family—"Dame"—"Aryan"—"Aramaic"—"The Rise of Great Families"—Armorial—Richard Fitzralph, Archbishop of Armagh, 196—"Florilegi Magni, seu Polyanthæa floribus," &c.—The Bourbons—Halifax MS. Diary—The Court of the Cuckoo—Vulgate New Testament—"The Travels of Edward Brown in the East," 197.

REPLIES:—"Exceptio probat regulam," 197—The Violin: Klotz—Palindromes, 198—Cocking-stole: Gyle: Hori—"Tannhäuser"—English Dialects—Major Brown and his Balloon—Porpoise-pigs, 199—The Scottish Ancestors of the Empress Eugénie—Shakspeare from Jacques Pierre—"Majesty," 200—Strafford in Armour—The Press in Worcester—"I mad the Carles Lairds"—Somerville Peerage, 201—The Vowel Combination EO—Finnamore—L. Clennell—Junius, 202—Pictures by B. R. Hayden—Sir Boyle Roche, 203—Unofficial Titles—"Humphry Clinker"—Epitaph at Sonning, Berks, 204—"Hudibras"—The late Judge Maule—Queen Eleanor's Crosses—Battle of Towton, 205—Tyburn—Parallel Passages—Strechill Family—Mother Shipton's Prophecy—Red Shaws—Cromwell and the Cathedrals, 206—John Blakiston—Tennyson's "Gareth and Lynette"—"Holy or Holly Lane"—Sterne—Parcell, the Composer—Ancient Maps of the World, 207.

Notes on Books, &c.

Notes.

THE LAST DAYS OF MURAT.

I found myself once, not very far from half-a-century ago, *Consule Planco*, at Pizzo, a small village on the western coast of Southern Calabria, in Italy, where Murat had met his sad fate, and having accidentally become acquainted there with a lieutenant of *gens-d'armes*, who turned out to be commander of the military police in this wild part of Italy, I gained, through his influence, access to the small fort, the common prison, where Murat had been confined and shot. The event was then still fresh in the memory of the inhabitants, and the gaoler, proud of having had so distinguished a prisoner in his custody, was not disinclined to recount all that had happened under his eye. The main facts were afterwards confirmed to me by the Marchese Gagliardi, an intelligent resident nobleman, with whom I spent a couple of days at Monteleone, six miles from Pizzo, the capital of Calabria Ultra, and where the military force had been placed, which put an end to all hopes of success which Murat might have at first entertained. Notwithstanding the many years that have elapsed since the brilliant career of the chivalrous Murat closed, the following account may still be read with melancholy interest by some of the friends of the family:—

It was on a Sunday morning, 8th of October, 1815, that two small vessels were seen to approach Pizzo without attracting much attention from the inhabitants, who were employed at the time in hearing mass. Murat and thirty of his followers landed immediately, without a single question being asked, and proceeded to the public square, where he found the legionary soldiers on duty in that very uniform which he himself had bestowed upon them. He exclaimed, "Ah, my brave legionaries, you still wear my uniform," and naming one, whom he recognized, he said, "Do you not know me, your king, Joachim Murat?" To this one of them answered, "Ferdinand is our king, by whom we are paid." Meanwhile, a crowd of people had collected round him, and he urged them to cry, "Viva Joachim Murat!" and to pull down the flag which was displayed on the fort, calling it a "mappino," a rag. This word is Neapolitan, and is used to signify the towel used in the kitchen by the cook to clean her dishes, and was no doubt uttered by Murat in contempt. When no one offered to do so, he upbraided them as a mere band of brigands, and traitors to their sovereign. As no one seemed willing to bring forward the horses for which he called, he inquired for the road to Monteleone, and began to mount the hill to the post-road.

In the mean time a person had proceeded to give information to the commanding officer that Murat had landed, and was haranguing the soldiers in the public square. The result was soon known, and the direction in which he was proceeding. The officer immediately ordered a party of men to hurry forward to the point where the road from Pizzo joined that to Monteleone, while he himself followed in the direction that Murat had taken. Murat had reached the heights, where the two roads meet, when an officer stepped forward, and said, "I arrest you in the name of King Ferdinand as a traitor!" Murat's men immediately prepared to resist, and had levelled their guns, when Murat called out to them not to fire; while the officer opposed to him ordered his men to aim at Murat, yet not one shot took effect. It is difficult to account for Murat's indecision at this moment, as no one who has read his history can doubt that he was brave to a fault, but instead of making any resistance, he fled down a precipitous bank, and reached the shore. As a cavalry officer, he is always represented in prints with long cavalry boots and enormous spurs. He was dressed in this way at the time, and as he attempted to leap into a fisherman's boat his spurs got entangled in a net, and held him fast till his opponents got up, when he was taken prisoner.

Then began one of those disgraceful scenes which have only too often taken place when the tide of popular favour has turned against some unfortunate wretch. A few years before, the inhabitants

of Pizzo would have crouched before his chariot-wheels; now, they tore his clothes, and even plucked the hair from his head and whiskers. The women were even more savage than the men, and if the soldiers had not come up and rescued him from their hands, we should have had in these modern times a repetition of the old Bacchic frenzy, when Pentheus was torn to pieces by the Mænades. He was carried to the fort, and thrust into a low and dirty dungeon, which I saw. A telegraphic despatch, not electric, was sent to the commander of the forces in the district, General Nunziante, who hurried forward without delay with all the troops he could collect, and took military possession of Pizzo. The ex-King was placed at his disposal, and he had no longer any reason to complain of his treatment. Everything was granted that was consistent with his safe custody, and it is only justice to the military officers whose duty it was to act against him, to state that from them he received no treatment unworthy of the high station which he had once held.

On Thursday morning orders were received from Naples to proceed to his trial, and a military commission of twelve persons was formed in order that all legal forms might be complied with. He was even allowed to employ in his defence, if he chose, a person who is called the advocate of the poor. There could be no doubt that he had forfeited his life by an attempt to excite rebellion; every government must possess the power to punish by the extreme penalty of the law any one who shall attempt to deposit it. The precise grounds, however, of his condemnation arose, I believe, from his contravention of a law which he had himself enacted. By the quarantine laws death is the penalty incurred by any one who shall land in the kingdom of Naples from a vessel that has not received "pratique," that is to say, which has not remained in harbour a certain time under the surveillance of the officers of health. The object is to guard against the introduction of the plague from the East, and the penalty was one which he had himself sanctioned. This, I believe, was the technical grounds of his condemnation, but even without this, he must have fallen a victim to his want of success.

After the examination of some witnesses, and no attempt of defence being made by Murat, the military commission retired for a short time to consider its verdict, soon, however, returning, when the president, General Nunziante, addressed Murat somewhat to the following effect:—"General Murat, our consciences are clear; you are condemned to death by your own law, and you must die. If you wish a confessor, you shall have one summoned immediately." He requested that a confessor should be sent for, adding that he could not believe that Ferdinand would confirm his condemnation; but there was to be no forgiveness for

him; orders had already been given that the law should immediately take effect. I was told that General Nunziante was so deeply affected at the part he was obliged to act that he retired from the room, and did not again make his appearance.

While he was waiting for the confessor, Murat said, "Officers, you have done your duty," and at the same time requested that paper should be furnished him that he might write a few lines to his wife. He then presented the note to the officers, who pledged their honours that it should reach its destination. Is it known whether this promise was kept, and whether this last affectionate note reached his wife? He was then asked where he wished to die, being led into a small court-yard within the fort. He paced up and down for a few minutes, exclaiming, "Dove è il mio destino?" Where is my fate? Then suddenly stopping at a spot which is nearly a foot higher than the rest of the court-yard, and facing round, exclaimed, "Ecco il mio destino," Behold the fated spot. He then addressed the officers to the following effect, "Officers, I have commanded in many battles; I should wish to give the word of command for the last time, if you can grant me this request." Permission having been given, he called out in a clear and firm voice: "Soldiers, form line!" when six drew themselves up about ten feet from him. "Prepare arms, present!" and having in his possession a gold repeater, with his wife's miniature upon it, he drew it from his pocket, and as he raised it to his lips, called out, "Fire!" He fell back against a door, and as he appeared to struggle, three soldiers, who had been placed on a roof above, fired a volley at his head, which put him out of pain. Thus perished the brave Murat, whose fate we may indeed regret, but its justice we can scarcely deny. His body was placed in a common coffin, and conveyed without ceremony to the church by the clergy. He was buried in the vault set apart for the poor, which, however, had been closed since that period. I was shown the small room where the council was held, and two low-roofed dungeons in which Murat and his companions were imprisoned. The door against which he fell appeared still, when I was there, stained with his blood. I proceeded to the church where the bones of the hero were laid. It was small and neat, and on remarking that it seemed of late date, I was told that Murat had contributed funds for its erection. It appears that he had shown considerable favour to this village of Pizzo, and it was probably from a recollection of this that he selected Pizzo for his foolhardy attempt. In the middle of the church a small stone, with an iron ring, by which it was raised, was shown as the entrance to the vault, and suspended to the roof the small banner, which was to have led him again to high fortune, hung mournfully over his tomb. Such was the account which I heard of the last days of Murat, who, escaping

the dangers of a hundred battles, was doomed to perish ingloriously in this obscure village; yet his courage never failed him, and he passed from life the same bold soldier as he had lived.

CRAUFURD TAIT RAMAGE.

"THE LIKE DOTTH SWAY THE LIKE."

Everyone will remember the "Shadow" in Mrs. Browning's *Romanist of Margret*—

"My lips so need thy breath,
My lips so need thy smile,
And my pale, deep eyne that light in thine,
That met the stars erewhile."

One of the uncanniest forms of the supernatural is involved in that "Shadow," which the Germans call the "Doppelgänger." I heard of a case illustrative of it not long ago, in a family of old and high standing in the Walloon country. The only relics of this family were a mother and son, the latter not physically delicate, but of a sensitive and morbid temperament. One evening, about twilight, the young man came in from a saunter in the neighbourhood, looking white and scared. At a turning of the road, near home, he had found himself, he said, in presence of a youth of his own height and make, and with a walk and gesture like his own. On looking into his face, *that also was his own*, or, as it were, a mask of his own—ghastly, transfigured, with but a glimmer of life in the sunken and filmy eyes. For an instant, in the failing light, those two confronted each other. Then—there was but *one*, and that one death-stricken.

From the date of the meeting I have described, the poor fellow lost health and hope, and never rallied. Change of scene, and especially residence in a populous town, being recommended, he was taken to Paris, but it was of no avail; the decline went steadily and rapidly on. One evening—it was at the same hour as that of his fatal encounter—the sick youth rose from his couch, which he had been unable to quit the day before, and tottered to a window overlooking the street, as if moved by some irresistible impulsion. He was anxiously watching the passers-by, when suddenly he gasped, and fell to the floor, as if shot. Before they could raise him he was dead, and one of those who were present at this climax of the tragedy, assured me that the expression of horror and loathing fixed on his dead rigid face was frightful to behold.

The "Shadow" had been winner in the strife. He had won the breath from his lips, the light from his eyes, the life from his heart.

What if it were the fate of all of us to become shadows?—shadows, each seeking for its like—each hungering and thirsting for the breath and the life needful to recomplete its being.

Should any of those who took part in the

Reichenbach disputation in "N. & Q.," twenty years ago, be still readers of the paper, my friend now supplies them with what they cried out so lustily for, but in vain, at the time.

T. WESTWOOD.

Brussels.

LETTER OF JOHN SEYMOUR TO SIR JOHN NEWTON, 1705.

In a bound vol. of MS. letters in the Astor Library, in this city, is an original letter, of which the following is a literal copy. Can any of your readers give any information respecting the writer, the person addressed, or the parties referred to?

L.

New York, U.S.A.

"MY DEAR SR. JOHN,

"I have your many kind letters and favours to acknowledge for tho I have answered them as I could I can never forgett the obligation of your endearing Remembrance & hope my dear good Lady with the two pretty pledges her Ladyshipp brought you are in perfect health.

"SR.

"Tho I had not the Honor of a line from you by last shipping (which I lay at Mr. Hydes door for not acquainting you when the Convoy sailed) hope my pretty nephew had the black ffox I sent in Cap^t. Gandy to divert him in the intervals from his booke; Jonny writes my wife the good news of Nellys advancement. I must always own my good Old Lady has been very kind & carefull of her family every since the codicell to Sr. John's Will was hatch'd God forgive her: But we had news here her Ladyshipp was married to a serving man, by a ship that came from Bristol; which now proves to be tall silly Nell: My poor wife & I have been very ill for severall weeks in the fall, but hope its over for the present, & now begin to think I have almost past half my time in this cursed unhealthy Country; & in the interim begg you will by the penny post send two lines to Cap^t. Hyde, (who is my merchant & Correspondent) directed to the Virginia Coffee house in Cornhill to lett you know whenever ships are coming this way, that I may not for the future want your kind Correspondence. pray Sr. Give our services to Scroope & his family, & always believe me to be faithfully with all respect & affection imaginable

"Dear Sr.

"Your most obliged
"assured humble Serv^t."

"JO: SEYMOUR.

"Maryland,

"March 7th, 1705-6.

"Duplicate

"Sr. Ju^r. Newton."

SHAKSPEARIANA.

(4th S. xi. 71, 182).—*Remarks on the Differences in Shakespeare's Versification in different periods of his life, and on the like points of difference in Poetry generally*,* was the work of the late Charles Bathurst, of Sydney Park, Gloucestershire, Esq., who gave me the copy from which I have extracted

* London: John W. Parker & Son, West Strand, 1857.

the title. It has no preface. Sect. i., "General," begins—

"It must have been remarked by most readers of Shakespeare, who are not very unobserving, that his versification, in respect of the caesura, as it is called, or division of the pauses, differs most exceedingly in different places. This difference is not as between one passage and another, or one scene and another; but generally, and in its extremes always, as between one play and another; and it depends on the time of his life. My object is to illustrate this fact, and to enquire after the source or sources of this change."

And the author afterwards says—

"I wish most earnestly that an edition of Shakespeare might be printed, in which the plays should appear according to their order of time."

The work is not confined to remarks on Shakespeare; but sect. iv. deals with "Authors before Shakespeare"; sect. v. with "Writers of Shakespeare's time"; sect. vi., "After Shakespeare to the Restoration"; sect. vii., "Since the Restoration"; sect. viii., "Foreign"; and sect. ix., "Ancient." I was not aware that the book had been withdrawn.

Mr. Bathurst was one of the ablest and best men it was ever my good fortune to know. In 1810 he took two first classes, and in 1811 gained the prize for the Latin Essay *de Styli Ciceroniani, in diversâ materie, varietate*. He was for some years chairman of the Gloucestershire Quarter Sessions, during the whole of which time it was my fortunate lot to plead before him, and a more upright, impartial, and conscientious judge never adorned the bench. His sole object was to decide rightly; and he possessed the best and brightest qualification of a judge—a *perfect readiness* to abandon any opinion, however strongly expressed, if it were only shown to him that that opinion was erroneous.

Mr. Bathurst laboured under very infirm health, and the workings of his powerful mind seemed to be too much for his feeble body. He died in 1863, aged 73. C. S. G.

"THE ENGLISH GLASS."—I think that Shakespeare sometimes alludes to the English glass which Lyly speaks of in these words—

"Come, Ladies, with teares I call you, looke in this glasse, *repent* your sins *past*, *refrain* your present vices, *abhor vanities to come*, say thus with one voice, we can see our faults only in the English glasse."—*Euphues*.

Hamlet, Act iii. scene 4, says to the Queen—

"You go not, till I set you up a *glasse*
Where you may see the inmost part of you.

Repent what's past, *avoid* what is to come.

And that shall lend a kind of easiness
To the next abstinence: the next more easy;

For use can almost change the stamp of nature."

Hamlet sets up a glass where his mother may see the inmost part of herself; *Euphues* says we can see our faults only in "the English glasse." *Hamlet*

asks the Queen to avoid what is to come; *Euphues* calls upon the ladies to avoid vanities to come; and Shakespeare and Lyly, in these passages, use the verbs *repent* and *refrain*. The power of use in changing the nature of men is mentioned by *Ascham* in his *Toxophilus*—

"And hereby you may see that that is true whiche *Cicero* sayeth, that a man by use may be broughte to a newe nature."

"LET THE GALLED JADE WINCH."—*Winch* is the spelling of the first folio.

"HAMLET. Let the galled jade *winch*, our *withers* are unwrung."—Act iii. scene 2.

Shakespeare may here allude to a passage in the *Euphues* of Lyly:—

"As for my being with Camilla, good *Euphues*, rubbe there no more, least I *winch*, for deny I wil not that I am *wrong* on the *withers*."

"THE MOUTH OF DEATH."—Shakespeare and Spenser speak of "the mouth of death"—

"QUEEN MARGARET. So, now prosperity begins to mellow, and drop into the rotten mouth of death."

Richard III., Act iv. scene 4.

"Like him that being long in tempest tost,
Looking each hour into *Deaths mouth* to fall."

Spenser—*Faerie Queene*, Bk. VI. Canto xii. S. 44.

"Where I by chance then wandring on the shore,
Did her espy, and through my good endeavour,
From dreadfull *mouth of death*, which threatned sore
Her to have swallow'd up, did helpe to save her."
Faerie Queene, Book V. Canto iv. S. 12.

"But man, forgetfull of his Maker's grace
No lesse than angels whom he did ensew,
Fell from the hope of promist heavenly place,
Into the *mouth of death*, to sinners dew."
Spenser—*An Hymne of Heavenly Love*.

Shakespeare uses the verb *drop*, and Spenser the verb *fall*, in connexion with the mouth of death.

"PASSED SENTENCE MAY NOT BE RECALL'D."—

"DUKE. Hapless *Egeon*, whom the fates have mark'd
To bear the extremity of dire mishap!
Now, trust me, were it not against our laws,
Against my crown, my oath, my dignity,
Which princes, would they, may not disannul,
My soul should sue as advocate for thee.
But, though thou art adjudged to the death,
And *passed sentence* may not be recall'd
But to our honour's great disparagement."

Comedy of Errors, Act i. scene 1.

Shakespeare may here refer to a final sentence, and to the law contained in the legal maxim—
"Sententia interlocutoria revocari potest, definitiva non potest."

W. L. RUSHTON.

CENTENARIANISM.—A good case for investigation by Mr. THOMS, or by any younger disciple of Sir G. C. Lewis and of the late Mr. Dilke, would seem to be that of Miss Ann Wallace, said to have been born in Glasgow, 1st July, 1770, who died a few days since. One of her sisters died at the age of

ninety-six, and her brother Mr. Robert Wallace, M.P. for Greenock, at the age of eighty-six. D.

MUCKINGER, A HANDKERCHIEF.—Halliwell and Mr. Atkinson (*Clev. Gloss.*) give this word, and consider it to be another form of *muckiter* (or *mucketer*) and *muckinder* (or *muckender*). Wedgwood refers *mucketer* and *muckender* to the Sp. *mocadero*, a handkerchief; It. *moccare*, Fr. *moucher*, to wipe the nose, to snuff the candle, from It. *mocco*, Lat. *mucus*, the snuff of a candle, the secretion of the nose. And Mahn (in Webster), who agrees with him, seems to make this etymology still more certain by quoting the Span. *mocador* (which is given in the dictionaries = *mocadero*) and two other English forms, *mokadour* and *mockadour*, which are evidently derived from the Spanish word.

Now I will not take upon myself to say positively that *muckinger* is not another form of these words, say of *muckinder*, though I do not know that a change of *nd* into *ng* is common. But I think I can suggest another and a more homely explanation of the word. In Mr. Atkinson's *Glossary* I also find *neckinger* = neckerchief. Now *neckinger* is, I think, evidently merely a corruption of *neckkerchief*, or as, strictly speaking, it ought to be spelled, *neck-kerchief*. *Neckerchief*, among the poorer classes, is frequently pronounced, *neck'a'cher*, just as *hank'a'cher*, or, as Halliwell spells it, *hanketcher*, for handkerchief. *Neck'a'cher*, in its turn, would readily become *neckager* or *neckiger*, and this last, by the insertion of an *n*, *neckinger*.* On the same principle, *muck-kerchief* or *muckerchief* would become *muck'a'cher*, *muckager*, *muckiger*, and *muckinger*. In favour of my suggestion is Halliwell's definition of *muckinger* as a "term . . . generally applied to a dirtied handkerchief." And that a handkerchief, and especially a dirty one, might well be termed a *muck-kerchief* is shown by the occurrence, in Mr. Atkinson's *Glossary* of the word *muck-clout*, "the housemaid's duster, or any cloth used for dirty purposes."

If it were not for the forms *mokadour* and *mockadour*, which I suppose are genuine, though Mahn gives no authority for them, I should almost feel tempted to refer all the forms to *muck* and *kerchief*. Of course the change from *ch* or *g* into *t* or *d* would be a difficulty, but not a greater one than the converse change of *d* or *t* into *g*, which is assumed by those who think that *muckinger* is only another form of *muckinder* or *muckiter*.

F. CHANCE.

Sydenham Hill.

* Cf. *messenger* from *message*, *porringer* from *porridge*, and the vulgar *sassinger* = *sawage*. But I need scarcely defend my insertion of an *n*, because it is allowed on all hands that the *n* in *muckinder* and *muckinger* has been inserted. See my note on *Jongleurs* in "N. & Q." 4th S. x. 302.

"MEMOIRS OF A CAVALIER."—I have in my possession an old copy of this work. The date of publication is not given, but there are several names scribbled on the title-page under date 1724. De Foe is, I believe, usually credited with the authorship of this work. What I cannot understand is, that if this work is, as generally supposed, purely imaginary, how comes it that it is used as an historical reference? Among the works enumerated by Canon Harte as being made use of by him in his *Life of Gustavus Adolphus*, is "*Memoirs of a Cavalier*, published at Leeds, in Yorkshire, about 1740," which is undoubtedly identical with the aforementioned.

If the part relating to the German wars has been written as a fictitious and imaginary narrative, instead of being, as it purports to be, narrated by one who took part in what he professes to describe, the writer has certainly copied authentic history very closely.

W. LOBBAN.

[Our correspondent will find the subject ably discussed by Mr. William Lee in his *Daniel Defoe: his Life and recently discovered Writings, extending from 1716 to 1729*, London, 1869, vol. i. pp. 329-334.]

POPULAR POETRY.—The *Bristol Mercury*, of the 4th of January, 1873, gives the following lines, which were written in one of the wards of a union workhouse, and were read at the last meeting of the Board of Guardians, at Holywell, North Wales, by the chairman, A. Cope, Esq.; and which caused much amusement amongst the different members:—

"Jesus wept, and well he might,
To see us poor tramps in such a plight,
A can of skillic in our hand,
They call it relief in a Christian land.
O God! defend the tramps, say I,
Send the guardians to hell as soon as they die;
We lie on boards at their command,
They call it relief in a Christian land.
O sweet spirit hear my prayer,
Cut them from salvation bare,
Feed them upon straw and sand,
They will call it relief in a Christian land."

We find in an American paper an *improvement* of Doctor Watts by a Negro Baptist preacher, who complained that "wax" and "makes" in the *Busy Bee*, were "berry bad rhymes." The new version reads thus:—

"Her cell is beautiful to view!
How neat she spread de wax;
An nebber stand no need ob glue,
Ob tenpennies or tacks!"

But America does not confine its skill to improving poor old Dr. Watts. Burns and Coleridge have received the application of the critical pruning knife—if a wag may be credited. A passage in *Tam O'Shanter*, "Weel done, cutty sark!" is, we learn, delicately changed to "cutty pipe," and the fair dancer is represented as smoking a *short pipe*! The line which follows the "cutty sark" of the original is changed to—

"Instantly out went the *light*,"
 "pipe" and "light" being, we suppose, good Yankee rhymes!

The suggested improvement of passages in *Christabel* is better still, *ex. gr.*—

"The Baron rich has built a hut,
 For his toothless mastiff *slut*!
 Outside her kennel the mastiff old
 Was sleeping in the moonshine cold.
 The mastiff old did not awake,
 Yet she an angry moan did make,
 And what can ail the mastiff *slut*?
 Perhaps her kennel door is shut,
 And that's what ails the mastiff *slut*!"

VIATOR (1)

AN ANCIENT ROSE-BUSH.—

"It is believed that the oldest rose-bush in the world is one which is trained on one side of the cathedral in Hildersheim, in Germany. The root is buried in the crypt, below the choir. The stem is a foot thick, and half a dozen branches nearly cover the eastern side of the church, bearing countless flowers in summer. Its age is unknown; but documents exist that prove that the Bishop Hezilo, nearly a thousand years ago, protected it by a stone roof which is still extant."—*The Church Builder*, July, 1872.

E. H. A.

"THE CATARACT OF THE GANGES."—The revival at Drury Lane Theatre, of W. T. Moncrieff's drama bearing this title has been heralded by a statement in the bills that the piece had not been acted there for fifty years—it was produced on 27th October, 1823—and also that Mr. Benjamin Webster (who superintended the reproduction of the piece) was "one of the principal performers in this drama on its first production." The drama was last performed at Drury Lane Theatre on 8th June 1830—only forty-three years since—"for the Benefit of Mr. Bedford, Mr. Webster, and Mrs. W. Barrymore," on which occasion Mr. Webster sustained the character of Jack Robinson (originally played by Harley), being the first time of his performing a principal part in it. W. H. HUSK.

[The original cast stood thus: Mokarra, Wallack; Mordaunt, Archer; Jack Robinson, Harley; Iran, S. Penley; The Rajah, Younge; Emperor of Delhi, Powell; Mokajee, J. Barnes; Zamine, Miss L. Kelly; Matali, Mrs. Harlowe; Ubra, Miss Porey; Princess Dessa, Miss Phillips. In 1830, Zamine was played by Miss Mordaunt (Mrs. Nesbitt).]

LEAVES FROM A NOTE-BOOK.—The following records were made in 1842:—

"Jan. 25, '42.—I was told by the Rev. Joshua Lingard, of St. George's, Hulme, that Miss Frances Hall, of King Street, Manchester, had in her possession, shortly before her death (1828), the skulls of the Manchester sufferers (July 30, 1746), Thomas Syddall and Thomas Theodorus Deacon, which had been obtained from the roof of the Exchange by her brother, where they had been spiked.

"The same gentleman told me that the last of the non-juring bishops in Manchester was a grocer in St. Mary's Gate, and that his pastoral staff was preserved. Also, that it was a custom always kept up at Miss Hall's to

send the first cut from the first dish served at dinner to the poor.

"Jan. 26, '42.—James Weatherly, bookseller, stated that about ten years ago he bought, from the Fords, casts of the heads of Deacon and Syddall, and sold them for 5s. to Mr. —, who kept a museum, which was burnt during the gale of January, 1839.

"Jan. 29, '42.—Mr. W. Ford said that at Miss Hall's sale there was a draw found filled with faded white roses, one of which Miss Hall received yearly, either on the birthday of Charles Edward, or on the anniversary of the Prince's entry into Manchester. Also a portrait of James III., presented by his son, which Mr. Ford bought and gave to Sir W. Scott, who declined the gift, being then a bankrupt, and said that it was not in his power to make a return for the picture, so it was left for sale in the hands of a party in Edinburgh.

"Jan. 29, '42.—Mr. W. Sudlow informed me that a Mr. Walton married a daughter of Dr. E. E. Deacon, who had been educated in a convent on the Continent; he remembered that she had long yellow hair. She died . . . and was interred in the family vault. Mr. Walton possessed the property—now called 'Walton's Buildings,' Cannon Street—where Dr. Deacon (father and son) had lived, adjoining which was an entry called 'Deacon's Entry.' Upon this site Mr. Walton built the warehouses named as above. At his death he was buried in the Collegiate Church, Manchester.

"Mr. Sudlow pointed out to me a mark on his (Mr. S.'s) face, which he stated had been sewn up by Dr. E. E. Deacon whilst he was a boy. Also, that Kenrick Price, grocer and tea-dealer, of St. Mary's Gate, was the last non-juring bishop in Manchester. Mr. Price resided near Coup's spirit-vaults, as well as he could remember, and in that neighbourhood the last non-jurors met for worship.

"In the *Directory for the Towns of Manchester and Salford* for the year 1788, printed for the author, Edmond Holme, occur the following names:—Deacon, E. E., Surgeon, King Street; Canon Street; Hall, James, Surgeon, King Street; Price, Kenrick, Grocer and Tea-dealer, St. Mary's Gate; Sudlow and Wainwright, Music Dealers, Cannon Street; Dickenson, Mrs., Palace Street."

"Mr. Sudlow said that during the French war he used to teach *music** to a son, daughter, and sister of Mr. Dickenson, of Birch (who formerly lived at the Palace, and entertained Prince Charles Edward there in 1745), and was accustomed to take the paper of the day with him. When it detailed a victory over the French, Mr. Dickenson would order cake and wine to be sent in, direct the bell of Birch Chapel to be rung, while he rang peals on the parlour bell, saying, 'I am a Jacobite, I am no Jacobin.'

"Mr. Sudlow's father had told him that he well remembered a party of gentlemen taking the heads off the Exchange, by means of a plank, which was laid from the window of Mrs. Raffles's† coffee-house to the Exchange.

"His father also recollected fighting with the Prince's Highlanders at Stockport, in defence of his 'brogues.' He came off victorious, but thought he might have met with punishment afterwards, had he not found two officers belonging to the Prince quartered on his father when he returned home to Blackfriars. He was about fourteen years old at the time, having been born in January, 1731.

"Sudlow told me that a daughter of Dr. Deacon's did reside at Eccles.

"In 1842 Moore, Bookseller, back King Street, had in his possession a copy of Thomas Podmore's *Layman's Apology for Returning to Primitive Christianity*, Leeds, 1747, which contained a pedigree of the Podmore-family.

* Over the piano hung a portrait of the Prince.

† Authoress of the *Cookery Book*.

"In 1844, Jan. 15, I visited Scaitcliffe, near Todmorden, the residence of John Crossley, Esq., and there saw the head of the pastoral crook which had belonged to the last non-juring bishop. It was made of wood, and gilt. The staff itself was lost."

G. P. KERR.

Queries.

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

REV. ELKANAH WALES, M.A.—Amongst the Birch MSS., No. 4460, in the British Museum, is a memoir of Mr. Wales, by Ralph Thoresby, Esq., the learned antiquary and historian of Leeds, and in this MS., a complete copy of which I have now before me, is an acrostic and epitaph, which, perhaps, may be thought worthy of a place in the pages of "N. & Q."

After giving an account of Mr. Wales, who died at Leeds, aged eighty, and was buried in St. John's Church, May 11th, 1669, Thoresby says:—

"There were many copys of verses upon his death, *inter alia*, some by my dear father. . . . I only remember the allusion to his name:—

'Sure England's loss now Wales is gone.'

But I shall annex an acrostick of the excellent Mr. Sharp's, who paid so great and lasting a deference to his memory, that at his death he said he should esteem it an honour to be buried near the sepulchre of y^r humble holy man of God, Mr. Wales, w^{ch} was performed according to his dying request.

"EPITAPH.

E nviron'd with this silent mould,
L yes more than can in verse be told;
K ept in God's easy purgatory,
A candidate for endless glory,
N ature invested in his eye,
A comely reverend majesty,
H e was an earthly angell, and
W alk't always in Emmanuel's land,
A living oracle, a true
L egate for God did gravely show
E dicts of wrath, and grace to win
S ouls from the labyrinths of sin.
M odell of Heaven, church land well till'd,
A box with balmy manna fill'd.
S urveyor of God's husbandry,
T hrone of universal piety
E xemplar of an halcyon soule,
R ude waves of ire durst never fail.
O economy of zeale that flame
F rom God's own holy alter came,
A magazine of meeknesse, one,
R evengefull (but to sin) to none,
T ransfigur'd into generous love,
S train'd from the ocean above.
M irror of faith and hope, the farre
I dea of an heavenly care,
N adir of lowlynesse, altho'
I n grace's zenith, he did grow,
S hrine of evil patience, mercy's crowne,
T emple of peace, friendship renowne,
E mpire of holy reverence,
R efulgency of innocence,

O f glory's daybreake some bright rays,
F elicity in paraphrase.

P atron of goodness, plague of vice,
U mpire of doubts, truth's paradise,
D awning of light to black despair,
S atan's arrest by mighty prayer,
E ach grace and vertue's fertile wombe,
Y ou waite interred within this tombe."

The writer of this epitaph was the Rev. Thomas Sharp, M.A., an eminent Nonconformist divine, and the brother of Abraham Sharp, the celebrated mathematician, of Horton, Bradford, Yorkshire. Notices of Mr. Wales appear in Thoresby's *Ducatus Leodiensis* and his *Diary*, Whitaker's *Loides and Elmete*, Calamy's *Nonconformist Memorial*, Slate's *Life of Oliver Heywood*, Hunter's *Old Dissent, or Life of O. Heywood*, *The Autobiography of Joseph Lister, of Bradford*, 1627—1709, *Wes. Meth. Mag.*, Nov., 1865, Miall's *Hist. of Congregationalism in Yorkshire*, 1868, &c., besides a short memoir of Mr. Wales, prefixed to a reprint of his *Mount Ebal Levelled*, pub. in 1823.

Mr. Thoresby says in the memoir of Mr. Wales:—

"His picture (which shows him to have been a most comely, grave, and proper man, and at once excites both love and reverence) is as common at Leedes as Mr. Bowls' at York."

And in another page, in the same MS., he says of Mr. Wales:—

"His deserved praise was not confined to these parts: he was admired in *America*, so that y^r noble Lord Fairfax's motto, 'Cætero norunt et Tagus et Ganges forsan et Antipodes,' might also be annexed to this, his humble friend's picture."

I desire to know if any of these pictures are yet known to be in existence, and where?

SIMEON RAYNER.

Pudsey, Leeds.

"VITRAMITES."—Can you inform me who the Vitramites were? In a letter from a titled lady to a relative of mine, dated July 24, 1796, I find, "I shall think of you and the 'Vitramites' on Thursday"; and in a pocket-book of the same relative, about the same date, I find, "Dined with the Vitramites," as if they formed a society or club.

J. J. R.

AZTEC ARCHITECTURE.—I want the names of the best publications upon this subject, as I am desirous of obtaining particulars of this curious style of architecture. Can any one say whether anything has been attempted in imitation of Aztec building in England?

HAROLD.

THOMAS SHELTON.—Can any of your readers furnish me with an account of this old English worthy? He was not only the first translator into English of the *Don Quixote*, but the first of all its translators; and it will be a disgrace to us if we cannot discover who he was and what other work he did. It suited the purpose of Jarvis—who derives all his best phrases from Shelton—to say

that he did not translate from the original Spanish but from the Italian version of Franciosini, citing as his only authority for this statement one or two passages which certainly prove that one of the two did follow the lead of the other, but which do not prove that Shelton was the follower.

It is quite certain that Shelton published his translation in 1620—and as he tells us “that he cast it aside, when it lay for some time neglected in a corner, five or six years”; and as it is equally certain that Franciosini did not publish until the year 1622, the statement of Mr. Jarvis falls to the ground. Shelton translated from the Madrid edition of 1605, which contains many blunders of the printer, and signs of haste in Cervantes, nearly all of which were corrected by his own hand in the edition of 1608. Jarvis follows Shelton in this, and it may be said of Jarvis, that the only feature in his translation and criticisms of the immortal Don is, that it brought English critics into contempt among all those who were best able to judge Cervantes.

What proof is there that Shelton published his “first part” of the Quixote in 1612? Jarvis also brings a similar gratuitous accusation against the translation of Motteux, which he says “is wholly taken from the French, which by the way was also from the Italian.” The most cursory examination will prove this statement likewise to be false. Motteux, like Jarvis, is greatly indebted to Shelton; but all his racy epithets, as also much of his vulgarity, are derived from Philips, who simply adapted Shelton “according to the humour of our modern language,” and is the one Don Quixote which throws the reader into fits of boisterous laughter, not with the translator but at him.

I shall also be glad to know if it was ever understood among booksellers or others, that the “learned notes of Lockhart” appended to Motteux’s translation, Edinburgh edition, 1822, were taken bodily, word for word, from Pellicer’s Madrid edition of 1787.

A. J. DUFFIELD.

44, Redcliffe Gardens, S.W.

MOLIÈRE.—Will any learned bibliophile kindly mention a few of the “Errata to which M. Paul Lacroix, in his *Bibliographie Molièresque*, alludes as almost alone distinguishing the *genuine* edition of “*Molière*, par Joly et La Serre, 6 vols. 4to., Paris, 1734,” from the fac-simile reprint, which, “identique en apparence” (save in the correction of errata) was issued at Paris in 1765?

BLONDEL.

MORE FAMILY.—Can any of your readers inform me who “Master Abell More” (or Sir Abell More), mentioned in the will of Sir John More, father of the Chancellor, was; or, of what family of Leycester was the grandmother of Sir John More, Jane, the daughter of John Leycester, or who were

“Dame Audrey Talbot” and “Katharine Clerk” and Richard “Cloudesley?” And at what date did the Manor of More, or More Place, North Myrms, come into the family of More?

And will any of your contributors who possess Chauncy’s *Historical Antiquities of Hertfordshire*, favour me with either a sight of it, or an extract from 534, 2 Ed. II., 448, of the family of More; or from Clutterbuck’s *History and Antiquities of the County of Hertford*, of More of North Myrms, i. 452?

C. T. J. MOORE.

Frampton Hall, nr. Boston.

“DAME.”—What is the meaning of “Dame”—is there any such title, either by right or courtesy? I know of none.

N.

“ARYAN”: “ARAMAIC.”—What are the meanings and derivations of these words as applied to the Indo-European and Semitic races respectively? These terms are frequently used by Dean Stanley, who seems to have borrowed them from the German ethnologists. The first German author, in so far as I know, who employs them is Professor Bopp, in his *Comparative View of different Families of Languages, &c.*

C. C. B.

“THE RISE OF GREAT FAMILIES.”—Sir Bernard Burke says, in this, his last work, that:—

“Widows of ‘Honourables’ who re-marry commoners are not allowed, even by the courtesy of society, to retain the prefix of ‘Honorable’ after such marriage.”

Is this so? I have known more than one lady so circumstanced who has retained the prefix, and Maids of Honour, after their marriage, also retain this distinction, I believe.

L. A. A.

ARMORIAL.—Wanted the armorial bearings of Rice ap Thomas at the Battle of Bosworth.

F. H. A.

RICHARD FITZRALPH, ARCHBISHOP OF ARMAGH.—I am anxious to know more of this prelate than is to be met with in the ordinary biographies. Perhaps some of your correspondents have the power of giving me information on some points. Was he born in Dundalk, or did he belong to Devonshire? He is called St. Richard of Dundalk. What office did he hold in the University of Oxford? It is said to have been the Chancellorship, but I doubt it. Is there anything more known of his controversy with the Archbishop of Dublin, *De bajulatione Crucis*, than can be learned from Rymer? Was he not really the first reformer in these kingdoms? He held the Archbishopric of Armagh from 1347 to 1360. Did he die from poison at Avignon? A couplet relating to him appears in the introduction of one of the Irish Archaeological Society’s volumes:—

“Many a man I see, and many a mile I walk,
But never saw I holier man than Richard of Dundalk.”

Is this to be found anywhere else?

I am acquainted with what Foxe, Stuart in his *History of Armagh*, and the *Dictionaries of Biography* give concerning him. A. M. B.

[Some interesting particulars of Abp. Fitz-Ralph are given in "N. & Q.," 2nd S. v. 110, 159.]

"FLORILEGIUM MAGNI, SEU POLYANTHÆ FLORIBUS NOVISSIMIS SPARSÆ LIBRI XX."—Ate any copies to be found of this old book, published in 1632? H. S. H.

THE BOURBONS.—What were the livery colours of the house of Bourbon? They are doubtless known to Mr. Woodward and other heraldic antiquaries, but I cannot lay my hand on any record of them. FITZ-RICHARD.

HALIFAX MS. DIARY.—Mr. W. D. Cooper, in his Introduction to the Savile Correspondence, lately mentioned in the *Saturday Review*, speaks of a "Halifax MS. belonging to the papers of Mr. Fox, and cited in his Historical Fragment." Will Mr. Cooper, if he is a reader of "N. & Q.," kindly give a precise reference to Fox's citation, as I am unable to find it on looking through Fox's History, or can some other of your readers supply the information? C.

THE COURT OF THE CUCKOO.—There is an account in Mr. Dudley Costello's *Tour through the Valley of the Meuse*, p. 78, of a mock court of justice, held at Polleur, called the Court of the Cuckoo. Where shall I find a fuller record of the proceedings of this amusing institution? EDWARD PEACOCK.

Bottesford Manor, Brigg.

VULGATE NEW TESTAMENT.—In 1796, the University of Oxford printed:—

"Novum Testamentum vulgatæ editionis juxta exemplum Parisiis editum apud fratres Barbon. Sumptibus Academiæ Oxoniensis in usum Cleri Gallicani in Angliâ exulantis."

Will any Oxford friend kindly give an account of the vote in Convocation, and by whom in Oxford this edition was passed through the Clarendon Press? J. R. B.

"THE TRAVELS OF EDWARD BROWN IN THE EAST."—I have just been reading a rather curious book purporting to be as above, which contains several odd bits of history, and also treatises of many interesting subjects such as, the "Philosopher's Stone," state of Ethiopia in the sixteenth century, and an account of Egypt. In the Preface, which is by the editor, but to which, however, he has not attached his name, we are told that Edward Brown was not the real name of the author, but that he was born in 1671, and died in England in 1704, and that on account of political reasons he was forced to remain away from England during the best years of his life, hence his foreign travels. I should like to find out the real name of the

author, and also, if he has written any other works. The editor speaks of others, but does not mention whether they were published under his own name or his assumed one. I should be obliged for any information on the subject. L. D.

[This work is the production of John Campbell, LL.D. (born, March 8, 1708, died, Dec. 28, 1775), an eminent historical, biographical, and political writer, who is best known as author of *The Lives of the English Admirals, and other eminent British Seamen*. Chalmers's *Biographical Dictionary*, viii. 152.]

Replies.

"EXCEPTIO PROBAT REGULAM."

(4th S. xi. 153.)

I wish to point out that the phrase "Exceptio probat regulam" involves no mistake, and is a maxim of perfectly sound sense. It means, "The exception tests the rule," a maxim of the highest value in all scientific investigations. The old English equivalent, "The exception proves the rule," had once the same signification, the use of *prove* for *test* being familiar to all readers of the Bible; as, *e. g.*, in the wise advice of St. Paul that we should "prove (*i. e.*, test) all things," so that we may know how "to hold fast that which is good." Unhappily, the expression, "The exception proves the rule," has become meaningless to all who forget that it is an old, not a modern expression; and perhaps no really wise saying has ever been so frequently taken to mean utter nonsense. Every one who reflects for an instant must see that an exception does not prove, but rather tends to invalidate a rule. It tests it, and we hence obtain one of three results: either (1) the exception can be perfectly explained, in which case it ceases to be an exception, and the rule becomes, in relation to it, absolute; or (2) the exception resists all explanation, because the rule itself is wrong; or (3) the exception resists explanation, not because the rule is wrong, but because the power to explain the exception fails, from our lack of sufficient knowledge.

In like manner, the proverb "The more haste, the worse speed," is now often taken to mean, "The more haste, the worse haste," which is but harsh, and tends to nonsense. But, when we remember that *speed* really meant *success* in old English, the sense becomes "The more haste, the worse success," which is a perfectly wise and sensible saying. So also "God speed the plough" does not mean "God hasten the plough," but "God prosper the plough."

In the proverb "God sends the shrewd cow short horns," *shrewd* means mischievous or ill-tempered, not clever or intelligent.

In the proverb "Handsome is that handsome does," *handsome* means *neat*, with reference to

skillfulness of execution, not beautiful in the usual modern sense.

In "Good wine needs no bush," the *bush* is well known to be that which was tied to the end of an ale-stake.

In "To buy a pig in a poke," we have the old spelling of *pouch*, with the sense of *bag*.

And of course there are numerous other examples of the perfectly general rule, that all our proverbs have come down to us from olden times, and must be interpreted according to the sense of words in old, not in modern English.

WALTER W. SKEAT.

Cambridge.

THE VIOLIN: KLOTZ (4th S. xi. 136).—Of all the Tyrolese makers of violins the Klotz family are the most esteemed, and their instruments often pass for classics. The violins made by Egidius are decidedly the best. He was the favourite pupil of Jacob Steiner. He worked from 1670 to the

end of the century. His instruments are remarkable for the use of good wood, and they have a fuller tone than any other of the Tyrolese make. He used amber varnish. "Joseph Klotz in Mittenwald an den Iser" (probably his grandson) worked as late as 1780.

EDWARD F. RIMBAULT.

See the *National Encyclopædia*, vol. xiii., and the Indices to the *English Mechanic and World of Science*.

F. A. EDWARDS.

PALINDROMES (4th S. xi. 33).—The accompanying lines are nonsensical enough. They were written to please a group of youthful folk, and serve to show that our English tongue is as capable of being twisted into "uncouth shapes" as is the Latin, if anyone will only take the trouble. There is a terrible limp in rhymes, but that is an unavoidable condition where one line of every couplet is a "fixed quantity."

One winter's eve around the fire, a cosy group, we sat,
Engaged as was our custom old, in after-dinner chat;
Small talk it was, no doubt, because the smaller folk were there,
And they, the young monopolists! absorbed the lion's share.
Conundrums, riddles, rebuses, cross-questions, puns atrocious,
Taxed all their ingenuity, till Peter the precocious—
Old head on shoulders juvenile—cried, "Now, for a new task,
Let's try our hand at *Palindromes!*" "Agreed! But first," we ask,
"Pray, Peter, what *are* Palindromes?" The forward imp replied,
"A *Palindrome's* a string of words, of sense or meaning void,
Which reads both ways the same: and here, with your permission,
I'll cite some half-a-score of samples, lacking all precision,
(But held together by loose rhymes) to test my definition!"

A milksop jilted by his lass, or wandering in his wits,
Might murmur STIFF, O DAIRYMAN, IN A MYRIAD OF FITS!
A limner, by Photography dead beat in competition,
Thus grumbled: NO IT IS OPPOSED, ART SEES TRADE'S OPPOSITION!

A nonsense-loving nephew might his soldier-uncle dun,
With NOW STOP, MAJOR GENERAL, ARE NEGRO JAM POTS WON?

A supercilious grocer, if inclined that way, might snub
A child with, BUT RAGUSA STORE, BABE, ROTTS A SUGAR TUB!

Thy sceptre, Alexander, is a fortress, cried Hephaestion:
Great A. said, NO, IT'S A BAR OF GOLD, A BAD LOG FOR A BASTION!

A timid creature fearing rodents—mice and such small fry—
STOP, SYRIAN, I START AT RATS IN AIRY SPOTS, might cry.

A simple soul, whose wants are few, might say, with hearty zest,
DESSERTS I DESIRE NOT, SO LONG NO LOST ONE RISE DISTRESSED.

A stern Canadian parent might—in earnest, not in fun—
Exclaim, NO SOT NOR OTTAWA LAW AT TORONTO, SON!

A crazy dentist might declare, as something strange or new,
That PAGET SAW AN IRISH TOOTH, SIR, IN A WASTE GAP! True!

A surly student, hating sweets, might answer with *clan*!
NAME TARTS, NO, MEDIEVAL SLAVE, I DEMONSTRATE MAN!

He who in Nature's bitters, findeth sweet food every day,
EUREKA! TILL I PULL UP ILL I TAKE RUE, well might say.

Dr. Johnson has somewhere said that there are many things difficult to accomplish, and which, when accomplished, are not worth the labour expended upon them. Sage correspondents of "N. & Q.," after scanning the above, will doubtless concur in opinion with the sententious old Moralizer.

HENRY CAMPKIN, F.S.A.

The following palindrome is on a fountain at Constantinople and in two churches, on fountains, in England. Perhaps other instances may be found, if you will call attention to it:—

νιψον ανομηματα μη μοναν οψιν.

W. F. H.

COCKING-STOLE: GYLE: HORI (4th S. xi. 135.)—The satirical poem, from which D. C. E. quotes two verses, is printed entire in *Reliquiæ Antiquæ*, ii. 174, and in Mr. Furnivall's *Early English Poems*, &c. (Philological Soc.), 152. All three copies vary considerably, but these variations do not affect the meanings of "cocking-stole" and "hori." The first is the well-known cucking-stool, used for the ducking of scolding women, and also of cheating brewers. A full account will be found in Brand's *Popular Antiquities*, and pictures of the stool are given in Chambers's *Book of Days*, i. 209. Turning to Mr. Ashbee's reprint of *The Assyse of Breade* (printed by Robert Wyer, about 1540), I find:—

"And they that breke the assyse of breade and ale, shalbe amerced, for the fyrste, the seconde and the thyrd tyme: and the fourth tyme the Baker shall have the Judgement of the pyllorye: and the Brewer of the Tumbrelle."

"Hori" = A.S. *horig* = filthy, foul. It is not an uncommon word, but space may be found for a few instances of its use:—

"pine owen schond þou werist an. þat heliþ þi fleis and þi bone.

ic wol þat þou iwit wel. hit nis bote a hori felle."

Furnivall's E. E. Poems, Philolog. Soc., p. 19.

In the *Wycliffite Versions*, Leviticus xxii. 5, "hoory" of the one version answers to "foul" of the other. Chaucer has a slightly different form:—

"Somtyme envyous folke with tunges horowe
Departen hem, alas!"

Complaynte of Mars and Venus, l. 206.

The substantive "hore" (= filth, dirt) is also common. See Bishop Percy's *Fol. MS.*, ii. 473, for a good instance. I may add that "hori" is a favourite word with Michael of Kildare, the author of the satirical poem quoted by D. C. E. In this poem it occurs no less than four times; and in a hymn by the same poet we have it twice again:—

"Loverd king, to hori ding,
what makith man so hold?"

Rel. Ant. ii. 191, see also 193. As to "gyle," the readiest explanation is that it is simply "guile"; but the context of the line varies in the three printed copies, and I understand it in none. "N. & Q." (p. 135) has:—

"Yur throwines brith moch awai, schame now the gyle."

Rel. Ant. has:—

"þur thowmes berith moch awai, schame hab the gyle."

The *E. E. Poems* (Philolog. Soc.) has:—

"þur thowrnes beriþ moch awai, schame hab þe gyle."

The "thowmes" of *Rel. Ant.* would be thumbs; but even that gives no clear meaning. May not the right word be "thro-ness," that is, eagerness, haste? "Gyle" might be "Gill," the ale-wife; or perhaps most likely "gyle" = wort, new ale, for which see *Prompt. Parv.*, p. 193.

JOHN ADDIS.

Rustington, Littlehampton.

"Gyle," beer, in process of manufacture, as passed from the coolers into the working square.

R. R.

"TANNHÄUSER; OR, THE BATTLE OF THE BARDS" (4th S. xi. 127.)—*Tannhäuser*; or, the *Battle of the Bards*, by Neville Temple and Edward Trevor, was the joint composition of the present Lord Lytton and the Hon. Julian Fane. The former says—

"The book was published under a pseudonym, and every care was taken in the composition of it to avoid whatever appeared likely to betray its real origin and authorship. But the pseudonym of Neville Temple, adopted by Julian Fane, was composed from his family motto, 'Ne vile fano'; and some of his friends (of whom, I think, Lord Russell was the first), remembering the motto, ingeniously guessed the secret.

For my own part, I must say that the failure of the precautions taken to keep secret the authorship of this little book was very disappointing, when I found myself identified with the serious pretensions attributed to a poem which was regarded by the authors of it simply as a literary sport in mask and domino; and not as any adequate representation of the character in which either of them would greatly care to appear before the public on behalf of any serious literary effort."—*Julian Fane: a Memoir*. By Robert Lytton. 1871. Chap. vii. pp. 173, 174.

If Mr. ADDIS cares to see the share each poet took in *Tannhäuser*, he has only to turn to the above-mentioned Memoir.

SPARKS H. WILLIAMS, F.R.H.S.

18, Kensington Crescent, W.

ENGLISH DIALECTS (4th S. xi. 132.)—H. M. may find a series of very able papers on the Yorkshire dialect, by Mr. Samuel Dyer, which are now appearing in the *Yorkshire Magazine* (Part V. appeared in the number for February), published by the Yorkshire Literary Union, Limited, 4, North Parade, Bradford. S. RAYNER.

MAJOR BROWN AND HIS BALLOON (4th S. xi. 138.)—*The Tragical History of Major Brown* was published in *The Christmas Box*, 1829, and consists of thirty verses, of which the first two and the fifth are given by T. N.

The Christmas Box was edited by T. Crofton Croker. It consists of only two volumes, 1828-29, and seems to have been the first juvenile annual. Sir W. Scott, Maria Edgeworth, Theodore Hook, Mary Howitt, Miss Mitford, Mrs. Hofland, Allan Cunningham, J. G. Lockhart, Dr. Maginn, Charles Lamb, Mrs. Markham, and Mrs. Hemans were amongst its contributors. There are many woodcuts—upwards of sixty in each volume. The publishers were John Ebers & Co., Old Bond Street; and William Blackwood, Edinburgh. L. C. R. Lewes.

PORPOISE-PIGS (4th S. xi. 138.)—Much the same name as this, which ENQUIRER heard along the South Coast, prevails along the Eastern also—sea-

hogs, pig-porpoises, and the like. This may be partly from some outward resemblance; but the reason lies deeper; the intestines of the sea-hog being (as Lowestoft men assure me) just like the landsman's, and so like in taste, when cooked, that no one, unless told, could tell the "fry" of one from the other. I have heard, or read, that pig's viscera are like man's,—*ergo*, the porpoise's?—waiving, of course, the question of palatableness.

QUIVIS.

The local name of "herring-hogs" was, no doubt, given to porpoises from their well known habit of following shoals of herrings. The appearance of the round backs of a troop of porpoises above the sea in fine weather is so very suggestive of pigs, unlike as the animals are when out of water, as to render it eminently probable that it was through this the former became "connected by name with the porcine race." This connexion, however, seems to be fully recognized in the more general name of the animal, for according to Spenser (see *Colin Clout's come Home again*, lines 248-9)—

"Proteus eke with him does drive his herd
Of stinking seal and porcupines together."

Hence the Yorkshire name of "porpoise-pigs" = *pig-fish-pigs* is decidedly tautological.

W. PENGELLY.

Torquay,

THE SCOTTISH ANCESTORS OF THE EMPRESS EUGÉNIE (4th S. xi. 89.)—I have seen somewhere an anecdote to the effect that when Miss Mary Kirkpatrick, the mother of the Empress, was about to marry the Count de Montijo, it was necessary to satisfy the then King of Spain that the lady's ancestors were noble, otherwise His Majesty would not have consented to the marriage of a Spanish grandee with a commoner. So recourse was had to the well-known Charles Kirkpatrick Sharpe, of Hoddam, who, setting to work on behalf of his fair kinswoman, produced such a magnificent pedigree, that Ferdinand at once was satisfied, saying, "Let the son of Montijo wed the daughter of Fiongall." There must be some error, however, as DR. RAMAGE observes, in the early links, as four generations are undoubtedly too few to cover two centuries.

ANGLO-SCOTUS.

SHAKSPEARE FROM JACQUES PIERRE (4th S. xi. 133.)—This is one of those conjectural derivations that evince more ingenuity than learning. If the name of Shakspeare were the only one of the class amongst English patronymics the guess would be more reasonable; but we find it associated in history with other family names derived from similar sources. The surnames, Shakspeare, Breakspeare, Spearman, and Shakeshaft, there is little doubt are all of military or knightly origin; and it will require considerable ingenuity to graft them all upon either a French or a Flemish stock.

U. O.—N.

"MAJESTY" (4th S. xi. 133.)—MR. A. L. MAYHEW'S assertion, that this title belonged exclusively to the head of the Holy Roman Empire until 1633 is not strictly correct. It was first assumed by Charles I. of Spain on his election to the imperial crown in 1519 as Charles V. Robertson says—

"A trivial circumstance first discovered the effects of this great elevation upon the mind of Charles. In all the public writs which he now issued as *king of Spain*, he assumed the title of Majesty, and required it from his subjects as a mark of their respect. Before that time all the monarchs of Europe were satisfied with the appellation of Highness or Grace; but the vanity of other Courts soon led them to imitate the example of the *Spaniards*. The epithet is no longer a mark of pre-eminence. The most inconsiderable monarchs in Europe enjoy it, and the arrogance of the greater potentates has invented no higher denomination." (*Works*, vol. v. p. 65. Tegg, 1826.)

For his statement Dr. Robertson gives ample authority, which, however, I do not quote for obvious reasons. The words I italicise in the passage cited will show MR. MAYHEW that the Emperor Charles V., "as king of Spain," and not as head of the Holy Roman Empire, self-assumed the title of "Majesty" 112 years before it was formally conceded by the Imperial Chancery to other European sovereigns.

But we have (*pace* Robertson) evidence of the use of the appellation by an English Monarch a generation earlier than its assumption by Charles V.

(1.) In the record of Cardinal Adrian's oath of fidelity on being invested by the King with the Bishopric of Bath and Wells, Henry VII. is three or four times styled "his Majesty," "your Majesty." (*Burnet's Hist. of Ref. Records ad Librum Primum*, i.)

(2.) In Leo X.'s Bull, granting Henry VIII. the title of "Defender of the Faith," dated "quinto id. Octobris," 1521, the King is frequently addressed as "majestatem tuam," "majestatis tue," "majestas tua," showing that the Court of Rome recognised the appellation as due to the Emperor-King's "frater, avunculus et confederatus charissimus," within two years of its appropriation by Charles as hereditary monarch of Spain. (*Vide* Lord Herbert's *Life and Reign of Henry VIII.*)

I may add, however, that the latter instance is the first recognition between sovereigns of the title of "Majesty" that I am able to discover.

Henry VIII. and Edward VI. were usually styled "Majesty" in official documents; Queens Mary (of England and Scotland) and Elizabeth as generally Highness and Grace (see *Froude passim*). In the Dedication of the *Holy Bible* James I. (*circa* 1611) is alternately apostrophized as "your Majesty" and "your Highness."

Charles was, I believe, "sole inventor" and wearer of the questionable title, "*sacred Majesty*."

S. R. TOWNSHEND MAYER.

Sheendale, Richmond, Surrey.

P.S. Of course I know of that sovereign body, *majestas populi Romani*; and that the dignity of

Majesty was attributed to the Roman consuls, prætors, &c. MR. MAYHEW, I presume, refers to the modern Roman Empire, dating from Charlemagne. Pope Sylvester II., I find, bestowed the title of *Apostolical Majesty* on Stephen, Duke of Hungary, *temp.* 1000, a title borne by the Empress Queen Maria Theresa in 1760, upon whom it had been formally reconferred by the reigning Pontiff.

STRAFFORD IN ARMOUR (4th S. xi. 94).—The remarks of MR. DIXON on this subject are very interesting; still, at the same time, I think we may believe that during the period of the Great Civil War more defensive armour was worn than that which he mentions. Allow me to quote, in reference to this subject, a passage or two from the *Life of the Great Lord Fairfax*, by Clements R. Markham, F.S.A., C.B. :—

“The cuirassiers were a good deal of defensive armour—*caske*, for the head; *cuirass* and *back-piece*; *pouldrons* for the shoulders; *gavmitlets*, *taces*, *cuissees*, and *greaves*” (p. 62).

In his description of Naseby Fight, Mr. Markham thus sketches the appearance of Charles I. :—

“He was clad in complete armour, with back-piece, breast-plate, and helmet, and he held his drawn sword* in his hand, just as we see him looking from the canvas of Vandyck” (p. 213).

On looking over *Lodge's Portraits*, it would seem to have been a custom for great painters, at a period long subsequent to this date, to paint half-length portraits of illustrious commanders as habited “in complete steel,”† like Hamlet's father. As instances of this in the above-mentioned book may be cited, the portrait of William Cavendish, Duke of Devonshire, who died in 1707; that of John, Duke of Marlborough, the hero of Blenheim, who died in 1722; and that of James Butler, Duke of Ormond, who died in 1745. Those of the two latter were painted by Sir Godfrey Kneller, and most incongruous does the long flowing wig, descending on the breast-plate, appear.

It would be interesting to ascertain when the last instance of a recumbent effigy in plate armour being found on a tomb occurs. I can mention one belonging to a period subsequent to the Great Civil War, that of Sir Edward Fitton, Baronet, in the chancel of the church of Gawsorth, in the county of Chester, who died at the siege of Bristol, in 1643, and this monument was erected to his memory at any rate twenty years afterwards.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I cannot see any anachronism in describing Lord Strafford as wearing a complete suit of plate armour. Numberless paintings, representing battle-

* Evidence of Witnesses at the King's trial, Rushworth, vii. p. 1410.

† We read that the gallant Earl of Sandwich was sunk by the weight of his armour at the Battle of Solebay, in 1672.

scenes of the period, represent cavalry, and especially the officers, sheathed from head to foot in plates of steel; and Grose, in his *Treatise on Ancient Armour and Weapons*, tells us expressly that in the reign of James I. complete suits of armour were still worn by the heavy horse. I myself possess a greave, or steel boot, with a soleret, which cannot be earlier than King Charles II.

W. J. BERNHARD SMITH,

Temple.

THE PRESS IN WORCESTER (4th S. xi. 135).—It does not appear that John Oswen, notwithstanding the seven years' monopoly granted to him by the king, printed any book in the Welsh language. See Rowlands's *Cambrian Bibliography*, p. 9. R. W.

“I MAD THE CARLES LAIRDS,” &c. (4th S. xi. 156).—This saying is attributed to James V. of Scotland, the founder of the Court of Session (or College of Justice), in 1532. Eight of the fifteen Judges were Churchmen, and of course spiritual Lords, taking their style from their sees or abbeys. Thus Alexander Mylne, Abbot of Cambuskenneth, who was the first President of the new Court, was “My Lord of Cambuskenneth.” In process of time, but not, I suspect, till long after the era of the Reformation, the Lay-Judges adopted the custom of territorial titles, so long as they sat on the Bench. They were generally men of landed estate. But they were never, I believe, called “Lords” in their commissions from the Crown, but simply “A. B., Esquire.” They have also been called, strangely enough, “Paper Lords,” though they cannot subscribe their titles. The witty and satiric J. G. Lockhart's line will occur to many:—

“The Peerless Paper Lord, Lord Peter.”

ANGLO-SCOTUS.

I think your correspondent is mistaken in referring James's speech to the wives of the Scotch Bishops. The wives of the “Lords of Session” were the dames of whom the Solomon of Scotland spoke. C. A. W.

SOMERVILLE PEERAGE (4th S. xi. 157).—May I offer a gentle remonstrance to ARGENT against the propriety of his referring to this Peerage as extinct? We cannot add to the number of our Scottish Peerages, and it is not cheering to be told that another old name has gone for ever from the ranks. In recent times, Claims have been established to Scottish Peerages which had been dormant, in some cases for a hundred, and in others for a hundred and forty years. The Peerage of Somerville has only been dormant about two years and a half, and it is surely premature, at least, to say it is extinct. I am aware there is no one at present prepared to make good a right, although there is a substantial inducement to do so. But the right to

the Title will not prescribe, and the hour and the man may both make their appearance hereafter.

W. M.

Edinburgh.

[It was stated, some time since, in the newspapers, that the Rev. A. N. Somerville, Minister at Glasgow, was a claimant of the above peerage.]

THE VOWEL COMBINATION EO (4th S. xi. 138.)—*Heo*, like many another good old word, still lives and thrives in Lancashire. As Tim Bobbin would say, I could give a yepsintle of suchlike words:—

“Why, it was only tother oandurth, little Ellen and I were standing by our gate, when Alice Atherton, who is nearly six feet high, came striding down the village street from her work, for Alice is wrought at broo. ‘*Hoo’s* a big un,’ I said to my mate; and little Ellen answered, ‘Yah, hoo *is* a big un! Ah wouldn’ loike to be os big as hoo *is*.’”

I see, by the way, that in the *E. E. T. S. Report* just issued, my old acquaintance, the Director, speaks of a “unique and strongly dialectal hymn” containing forms like *preke* for *preche*. These are just the converse of the Lancashire forms. “*Arn yo seechin’* Brahns?” said Betty o’ John’s to me, one day when I called on her at baggin time.

A. J. M.

Heo is a corrupt form of the Danish *hun, she*.

OUTIS.

Risely, Beds.

It is often pronounced without the aspirate.

D.

This old Saxon word is still in common use in South Lancashire and the adjoining counties, perhaps in a much wider area. It is always pronounced as if written “*hoo*.”

Besides the three words quoted on Ben Jonson’s authority as the only words in which the combination *eo* occurs in English, we have also “*feoffe*,” and perhaps others; but it is not uncommon in place-names, *c. g.*, we have Cleobury (2), Meol-Brace, Salop; Meols, Great and Little, and Peover (2) in Cheshire; North Meols in Lancashire; Meon and Meonstoke, Hants; Weobley, Herefordshire; Deophane, Norfolk; and Meopham, Kent. Also the River Yeo, with its towns Yeovil and Yeovilton, in Somersetshire. In these latter names the sound of the letter *o* prevails, and also in Cleobury. In the others the sound is of *e*, long or short. Other names might be added. I will only mention St. Neot’s, in Cornwall, and St. Neot’s, in Huntingdon, the inhabitants of which latter place often pronounce its name as if written *Snoots*.

Some of the above have also been adopted as family names.

Crowdown.

The fact that in Cheshire and Lancashire *hoo*, or more commonly *’oo*, is the well known equivalent for *she*, may give C. P. F. a hint as to the mode of pronouncing the early English word *heo*.

A. W. W.

Marsh, in his *Lectures on the English Language*, lect. xxii., says:—

“In the ‘*Ormulum*’ we have . . . *eo*, usually represented in modern orthography, and perhaps orthoepy, by *ee*.”

C. DAVIS.

FINNAMORE (4th S. xi. 114.)—This name is quite a common one in the northern part of Oxfordshire, and is reputed to mean “*de Finmere*,” the spelling of that locality in Kennett very nearly resembling that of the present surname. Finmere is a small Oxfordshire village, at the point where the counties of Northampton and Buckingham both join that of Oxford. The rectory was held for many years jointly with that of the adjoining parish of Mixbury by the Lord Chancellor’s father.

W. WING.

Steeple Aston.

L. CLENNELL (4th S. xi. 117.)—This artist, a pupil of Bewick, was a native of Newcastle-on-Tyne. I think he was the father of my old friend, the late Mr. Clennell, of Hackney, a well known classical schoolmaster in that place. For particulars of Mr. Luke Clennell, CRESCENT is referred to Sykes’s *Local Records*, and to the *Table Book* of Richardson. I know nothing of John Thompson—never heard of him. JAMES HENRY DIXON.

JUNIUS (4th S. xi. 130, 178.)—MR. MERIVALE writes as follows in your last number:—

“Your correspondent, MR. C. ROSS, says a thing of me which it is incumbent on me to notice. He speaks of the *Memoirs of Sir Philip Francis* as ‘compiled in support of Francis’s claims.’”

MR. MERIVALE goes on to say that—

“The accusation (!) of ‘compiling in support of Francis’s claims’ signifies that I must not be trusted, because my partisanship must have led me to conceal or distort facts. Otherwise the imputation (!) is unmeaning. That MR. ROSS did not really intend this, I have no doubt; but he will see how ticklish a matter it is to deal in this hasty style of literary invective” (!)

I read this with amazement, which I think must have been shared by MR. MERIVALE himself when he saw what he had written in print. “Accusation,” “imputation,” and “literary invective,” to say that a book is compiled in support of a particular view of a question! But I hasten from this unpleasant and surprising incident by assuring MR. MERIVALE that I had not the most distant idea of saying anything offensive to him, and that I should be ashamed to introduce into the pages of “*N. & Q.*” any topic calculated to wound the feelings of any individual.

I am glad to find that the dates and circumstances to which I referred have not been challenged by MR. MERIVALE or C. P. F. in his interesting paper, though I regret that I have the misfortune to differ from both as to the conclusion to be drawn from them. I will merely observe that C. P. F.’s

suggestion, that Junius could have composed letters during the "grand tour," or at Bath, militates against what has always been put forward as a strong point in favour of Francis, namely, that Junius was in London, or near it, during the whole time of his correspondence with Woodfall.

C. ROSS.

With all due deference to MR. MERIVALE and C. P. F., they have not satisfactorily met the chief point pressed by Mr. Ross. In a letter to Major Baggs, at Gibraltar, dated War Office, Aug. 20, 1771, Francis writes: "Godfrey, Tilman, and I returned *last Monday* from our grand tour." This 20th of August fell on a Tuesday, and "last Monday" was the 19th, so that unless "last Monday" is to be read as Monday week, or yesterday week, Francis was still on his grand tour on the 13th, when the famous answer to Horne Tooke appeared. That Junius was in London on that day is proved by a private letter to Woodfall, praying him to make an erratum in the published Letter, not (as Mr. Ross and C. P. F. suppose) a correction in a proof.

There is a letter from Francis to his wife, at Fulham, dated Friday, Oxford, in which he says: "This is only to say that I propose to have the happiness of seeing you on Sunday night." But as the day of the month does not appear, we are left in doubt whether this letter was written on Friday, the 9th, or Friday, the 16th. A subsequent letter to Baggs, dated War Office, August 22, 1771, begins: "Dear Phil, I wrote to you last Tuesday (the 20th) very fully by the common post." The probabilities are that he wrote very fully immediately on returning from his tour.

A. HAYWARD.

PICTURES BY B. R. HAYDON (4th S. xi. 76, 158.)—I am inclined to doubt the genuineness of the work, "Mutius Scævola before Porsenna," attributed, by implication, at least, to my father by Mr. RUTLEY. I have often heard Mr. Haydon mention the productions, pictorial and literary, of his early life, having been his daily companion for many years, and I remember the execution of most of the pictures painted by him, from the "Eucles" (1826) to the "Alfred" (1846). When I say that he never referred to such a work as this "Mutius Scævola" in my hearing, that I do not remember it as being one on which he was ever engaged, and that I never even heard its name until I read Mr. RUTLEY's communication, I trust that he will not consider me unduly sceptical if I ask him to produce the evidence which has induced him to assign the picture to my father. It is not unlikely that "Mutius Scævola" may be the work of one of Mr. Haydon's early pupils, who may have gone to Hooke's Roman History, the source from which his master had obtained the subject of his own "Dentatus," for fresh inspiration. I have

seen chalk sketches and oil portraits by Chatfield which might easily have been mistaken, if no evidence but that of style had been accessible, for the works of my father.

FRANK SCOTT HAYDON.

Merton, Surrey.

"Christ raising the Widow's Son" has been recently purchased by Mr. Bagot of County Galway. Some of Haydon's sketches for "The Hero and his Horse" were sold at Christie's, Feb. 14.

R. L.

SIR BOYLE ROCHE (4th S. ix. ; x. ; *passim*.)—There can be little doubt that Sir Boyle Roche has "blundered" into immortality. He will be mentioned, and his word cited whenever "Irish bulls" are referred to. And yet this is not his only merit. He was one of the Irish Members of Parliament who voted for "the Union," and did so *for a consideration*; and he has left upon record, and under his own hand, a description of himself and of the class to which he belonged, which is as great a curiosity as any one of his own absurd jokes.

Here are the *ipsissima verba* of Sir Boyle Roche, addressed to Lieut.-Col. Littleholes, Secretary to the Lord Lieutenant of Ireland, in the year 1801. Sir Boyle was not only a "Gentleman Usher at the Castle," but also "a sinecurist in the Custom House," and in his letter he describes his revenue sinecure, as well as his disappointment that "the job" for which he had bargained was not carried into effect:—

"London, Thayer Street, Manchester Square,
May^o 12th, 1801.

Dear Sir,—I was exceedingly surprised to be informed that Mr. Gerald Aylmer was put into the patent with me as Inspector of the River Kenmare, which has been a great disappointment to me, as Mr. W. A. Crosbie and I had come to an agreement about the exchange of our places, and he was certain that he had interest very convenient for both, as he, who desires to live in England, would have been accommodated with a sinecure place, and I, who intend to be resident in Dublin, should be very happy in his situation of a Commissioner of Stamps.

I have now been an officer in the Revenue for upwards of twenty-five years, and am entitled by Revenue laws to retire upon my emoluments. My salary was three hundreds a-year, which I received quarterly.

I had a deputy given me at sixty pounds a-year, which entirely excused me from all attendance. My deputy was obliged to share all captures with me, the value of which was at times considerable, all which I am willing to compromise for four hundred a-year upon the incidents of the Revenue; and in doing this I shall be rather a loser than a gainer.

If the Lord Lieutenant can do this before his departure he would add to the obligations he has already conferred upon me.

I request you, with your usual goodness to me, to lay this before his Excellency.

I am, dear Sir,

Ever affectionately yours,
B. ROCHE."

This letter will be found in *Correspondence of*

Charles, First Marquis of Cornwallis, edited, with notes, by Charles Ross, Esq., vol. iii., p. 363 (London, 1859).

In the same volume (iii. 40, 97) Sir Boyle Roche is twice referred to, first as to an account given of the conduct of the Irish Catholics, which it is supposed "was probably not very correct as it came from Sir Boyle Roche;" and next, of having made a speech in favour of the Union, when he exclaimed that such was his intense love for England and Ireland, that

"He would have the two sisters embrace like one brother!"

Mr. Charles Ross, in his notes upon the preceding letter, adds to it two "Irish bulls" attributed to Sir Boyle Roche; one of these having been often cited, it is not necessary to repeat it; but the other is, I think, too bad even for Sir Boyle to have concocted it:—

"Here, perhaps, Sir, the murderous Marshal Lowmen (Marseilles) would break in, cut us to mince-meat, and throw our bleeding heads on that table to stare us in the face."

Sir Boyle Roche had a large salary as "a gentleman usher." His letter shows that he held other offices or sinecures; and subsequent to this letter, we are told that

"A pension of 300*l.* was conferred, May 22, 1801, jointly on Sir Boyle and Lady Roche, who had also a separate pension of 200*l.*"

Lord Cornwallis, in his endeavours to induce Irish Peers and Commoners to vote for his favourite measure—the Union—complained upon one occasion, December 28, 1799:—

"It is a sad thing to be forced to manage knaves, but it is ten times worse to deal with fools. Between the one and the other, I entertain every day more doubt of our success in this great question of the Union." (iii. 153.)

Notwithstanding all the absurdities attributed to Sir Boyle Roche, few will be disposed to class him amongst "the fools" who voted for the annihilation of the Irish Parliament.

WM. B. MACCABE.

Scart House, near Waterford.

UNOFFICIAL TITLES (4th S. xi. 17, 157.)—The Knights of Glin and of Kerry are understood to have been so created by the chief of their house, the Earl of Desmond, then possessed of Palatine rights; and from a very early period these titles have (as usual with most Anglo-Norman titles in Ireland) been uniformly allowed to the heirs male. But the chieftainship of the Celtic clans, and of families, like the Burkes, who adopted Irish customs, went by Tanistry, which seldom took notice of the strict line of male descent. Gentlemen of Celtic descent, and who are, no doubt, according to Anglo-Norman ideas, the heads of ancient houses, now claim to hold, merely by descent, a different position, that of chief of the clan, of which the prefix "The" is the sign, but which was not hereditary but elective.

GORT.

I know a case in which the title of "Master" was usually accorded to a gentleman not the eldest son of a viscount or baron. One of the late Earls of Seafield was long secluded from society, the family being represented by his next brother. The eldest son of this latter gentleman was always called the "Master of Grant" previous to the devolvement of the Earldom on his father.

It should be stated that the family name is Grant of Grant, Baronet, and that the inheritance of the higher title came through a female from the Ogilvies.

C. A. W.

"HUMPHRY CLINKER" (4th S. x. 520; xi. 42.)—The personage alluded to—the very interesting account of whom in Matthew Bramble's letter is well worthy of reference (*Humphry Clinker*, vol. ii.)—is indicated by his full name by the traveller, Brydone, in the passage given at the last reference. The gentleman thus spoken of was, as will be gathered from *Humphry Clinker*, a friend of Voltaire. Among the dramatic works of that author will be found, *Saul, Drame, traduit de l'Anglais de M. Hut*, 1763. In the "Avis" prefixed to this piece, we read:—

"M. Huet, Membre du Parlement d'Angleterre, était petit-neveu de M. Huet, évêque d'Avranches. Les Anglais, au lieu de *Huet* avec un *e* ouvert, prononcent *Hut*. Ce fut lui qui, en 1728, composa le petit livre très-curieux: *The Man after the Heart of God* (l'Homme selon le cœur de Dieu). Indigné d'avoir entendu un prédicateur comparer à David le roi George II., qui n'avait ni assassiné personne, ni fait brûler ses prisonniers français dans des fours à brique, il fit une justice éclatante de ce roitelet juif."

Of the curious volume referred to, I possess the edition of 1766, and Carlile's reprint of this, 1820, 8vo. The first edition I thought bore the date 1761, which is probable, as the "Letter to the Rev. Dr. S. Chandler, from the Writer of the History of the Man after God's own Heart," is dated March, 12th, 1762. Both of these works I am inclined to still attribute to the well known Peter Annet, and am puzzled by the confident assertion of Voltaire, both as to the date and the authorship of the book. This is, however, a question which I have mooted before, but without eliciting the opinions of others. See "N. & Q." 1st S. xi. 456; xii. 204.

WILLIAM BATES, B.A.

Birmingham.

EPITAPH AT SONNING, BERKS (4th S. x. 352, 416, 508; xi. 103.)—I have already pointed out the epitaph on Gray in the Ballad Society's new volume, and I am glad to be able now to make an additional note on this subject. In Tottle's *Miscellany*, 1557 (Arber's repr. of first edition, p. 211), among those of "uncertain authors" is a piece entitled, "An Epitaph written by W. G., to be set vpon his owne graue," * which I quote *literatim*:—

* "Made by W. G. lying on his deathbed, to be set vpon his owne tombe" (second edition, 1537).

“Lo here lieth G. vnder the grounde,
 Among the greedy wormes :
 Which in his lifetime neuer founde,
 But strife and sturdy stormes.
 And namely through a wicked wife,
 As to the worlde apperes :
 She was the shortnyng of his life
 By many daies and yeres.
 He might have liued long god wot,
 His yeres they were but yong :
 Of wicked wiues this is the lot,
 To kill with spitefull tong.
 Whose memory shall still remaine,
 In writyng here with me :
 That men may know whom she hath slaine,
 And say this same is she.”

These lines are interesting for several reasons. They are the same as the opening lines of the Ballad Society “Epitaph,” of which the concluding verses are on the tomb at Sonning. They thus serve to identify their author and subject with the “William Gray” of the Sloane MS. ; and (in the absence of further information from Sonning) we may now assume that this is the person commemorated on the tomb. They enable us also to identify one of Tottle’s “uncertain” authors, and possibly there may be found in the same list other pieces by the same writer.†

In the *Miscellany* there immediately follows the above “An Aunswere,” the quality of which may be seen from the first verse :—

“If that thy wicked wife had spon the thred,
 And were the weaner of thy wo :
 Then art thou double happy to be dead,
 As hawth dispatched so.”

I need not quote more : it is not like the work of the same hand, and, thanks to Mr. Arber, every one can read it in the admirable reprint.

W. F. (2.)

“HUDIBRAS” (4th S. x. 431 ; xi. 103.)—In the edition of 1716, “in three parts,” the stocks and whipping-post are twice represented, in both cases without letters on the top of the post. Are the illustrations to the edition of 1716 by Hogarth ? From what has been said, I think they are the same as those in the 1726 edition, excepting the letters.

THOS. RATCLIFFE.

THE LATE JUDGE MAULE (4th S. xi. 32, 82.)—W. F. P. says that Justice Maule was, in fact, knighted, but “that the usual fees for a knighthood were never paid” ; hence the absence of any official record of the knighthood. If this is stated as a fact within the knowledge of the writer, of course there is nothing more to be said about it.

† There is one, “G. by name,” mentioned at p. 203. I much doubt that Tottle was ignorant of who the person was whom he indicated by “W. G.” Most likely he knew all about him, and had before him the whole epitaph, which Mr. Furnivall has printed ; but it would not have been safe in 1557 to publish the denunciations of the pardons, mass, &c., of “popesnes,” with which Gray lengthens out his dying groans.

Otherwise it may be remarked that, though it would be characteristic of all one knows of Maule that he should refuse what he might consider a very unnecessary honour, it would not be so that he should accept the honour, and then refuse to pay for it. That would have been shabby ; and shabbiness was certainly no part of his character. Moreover, though the non-payment of the fees might, on W. F. P.’s statement, account for the fact that the honour would not be officially recorded, it would not account for the description under his shield in Lincoln’s Inn Hall.

On another point I ought not, perhaps, to put my recollection in opposition to that of AN INNER TEMPLAR, who had a rather familiar circuit acquaintance with him ; but mine with reference to the anecdote told by AN INNER TEMPLAR is this :—

One morning, in what was called the Robing Room at Westminster Hall, but which was, in fact, a lounging room supplied with newspapers, and where luncheons, &c., were to be had, Maule was eating a beef-steak, with a pot of porter before him ; some barrister said to him, “Why, Maule, I thought you were going to argue that great (say) insurance case in the Exchequer to-day” (it could not have been the *Common Pleas*, because Maule was not a serjeant, and for that reason he could not have spoken of the judges as “brothers”). And Maule answered and said, “Yes, I am trying to bring my mind to a level with that of the judges.” This would have been an impromptu ; the other might have been prepared.

There was also a story that when Maule was on the Exchequer Bench, a barrister of the name of Humphreys (I am not quite sure of the spelling), who was noted for saying the most audacious things, once quoted Maule’s *mot*, in his own presence, though without mentioning names ; but as the story was well known, Maule was excessively vexed at it, for he was “every inch” a gentleman.

I wonder whether your readers care for Westminster Hall and Northern Circuit anecdotes.

CCC.XI.

QUEEN ELEANOR’S CROSSES (4th S. xi. 77, 142.)—To MR. STEPHENS’S list may be added a series of four interesting articles on “Queen Eleanore and her Memorial Crosses,” by John Eglington Bailey, which appeared in the *Owens College Magazine*, from February to May, 1870.

CHARLES.

BATTLE OF TOWTON (4th S. xi. 76, 142.)—Some sixty years ago, a favourite rose was much grown in the Midland Counties, that bore the name of “York and Lancaster,” the petals of which were distinct red and white. The legend of this rose was, that it became party-coloured on the union of the two Houses of York and Lancaster. Most probably this rose had an existence before that time, and was selected as an emblem of the happy termination of the “Wars of the Roses.”

"The fatal colours of the striving Houses,"

which did

"Unite the White Rose with the Red."

If this prove to be the Rose on Towton Field, most likely it was planted there *in memoriam*.

A. D. H.

Beckenham.

TYBURN (4th S. xi. 98, 140, 164) was doubtless originally *Ey*-burn. It was also called *Aye*-brook, or *Eye*-brook. The first part of the name is said to be preserved in the neighbouring *Hay* Hill; and may be compared with the river *Y* at Amsterdam, and the *Wye* and *Wey* in England. The vocables *ey*, *eye*, *aye*, *wey*, *wyc*, are derived from the British *ur*, *au*, *aw*, *av*; Welsh, *gwy* (A.S., *ed*, *ig*; Plat., *ave*; Dan., *aa*; Is., *á*, *aa*; Gothic, *ahwa*; Sp. *agua*), corrupted down from *agua*.

R. S. CHARNOCK.

Gray's Inn.

PARALLEL PASSAGES (4th S. x., *passim*).—

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring."

Has it ever been observed that the following passage in Montaigne's *Essays* (i. c. 24) has a great resemblance to the above quotation from Pope, *On Criticism* (Part II. l. 215)?—

"Or il ne faut pas attacher le sçavoir à l'âme, il l'y faut incorporer: il ne l'en faut pas arrouser, il l'en faut teindre; et s'il ne la change et meliore son estat imparfait, certainement il vault beaucoup mieulx le laisser là: c'est un dangereux glaive, et qui empesche et offense son maistre s'il est en main faible et qui n'en sçache l'usage."

"Now, learning is not to be tacked to the mind, but we must fuse and blend them together, not merely giving the mind a slight tincture, but a thorough and perfect dye. And if we perceive no evident change and improvement, it would be better to leave it alone; learning is a dangerous weapon, and apt to wound its master, if it be wielded by a feeble hand and by one not well acquainted with its use."

C. T. RAMAGE.

STRETHILL FAMILY (4th S. xi. 14, 63.)—Probably this family is identical with that of Strettle, who for many years flourished, and, for aught I know, may still flourish, as thriving members of the Society of Friends in Ireland. Several years ago, through the kindness of Mr. Henry Russell, the then Registrar of Monthly Meetings in Dublin, I was enabled to copy from their admirably kept registers a very full account of this family. I had intended making a copy of my notes, but, unfortunately, merely copied a small portion in which I was interested, and gave my notes to a now deceased friend. I now send some few particulars which may interest A. B.

Abel, youngest son of Hugh Strettle, of Salterbury, Cheshire, by his wife, Mary, daughter of Sir Francis Hume, Knt., born about 1660, went to Ireland about 1677, and became a merchant in

Dublin. He had joined the Society of Friends. He married, first, on 12th Feb., 1690, Lydia Claridge, and by her, who died 11 3rd, 1711. (I do not know whether 3rd month, old style, in Friends' phraseology, meant May or June), had six children, of whom the second son, Abel, of Ballitore, co. Kildare, left an only surviving child and heir, Susanna Strettle, who married, in 1746, John Bayley, Esq., of Gouran, co. Kilkenny. By his second wife Abel, the elder, had no issue.

Thomas Strettle, of Salterbury, an elder brother (I think) of Abel, settled in Cork, and married Sarah, daughter of Robert Westby, Esq., and, with other children, had a third daughter, Dorothy, born in 1684, who married Gabriel Clarke, of Youghal, co. Cork, merchant (who was born in 1673, and died 9th March, 1739), son of Bartholomew Clarke, of Grange, co. Antrim, of the family of Hardington, co. Northampton. I should like to know who was the wife of that Bartholomew Clarke. Y. S. M.

"MOTHER SHIPTON'S PROPHECY" (4th S. x. 450, 502; xi. 60.)—In a penny book, published by John Johnson, Boar-lane, Leeds, it is stated Mother Shipton died in the year 1561, aged seventy-three years, so that her natal year would be 1488, and yet these lines are stated to have been first published in 1448!

It is recorded the old lady died near Clifton, a mile from York, and a stone was placed to her memory on which was this epitaph—

"Here lies she that never ly'd;
Whose skill so often has been try'd.
Her prophecies shall still survive,
And ever keep her name alive."

WILLIAM ANDREWS.

Hull.

[Mother Shipton's personal biography is given in *The Strange and Wonderful History of Mother Shipton*, in the reprint of her Prophecies, by Mr. Edward Pearson, of St. Martin's Court, London, 1870. Consult also "N. & Q." 1st S. v. 419; 2nd S. xi. 33, 96; 3rd S. ix. 139, 229; 4th S. i. 139, 491; ii. 83, 117, 235; iii. 405, 609; iv. 213; v. 353, 475; vii. 25; x. 450, 502; xi. 60.]

RED SHAWLS (4th S. x. 331, 397.)—Permit me to add to my former communication on this subject, that two of the individuals from whom I obtained the detail, added the name of some *female* relative as being "one of those who walked." And each of these informants was of a different locality and family. An article on the subject of this French landing, in the little volume entitled *Tales and Traditions of Tenby*, says:—

"On the morning of the 25th (Feb. 1797) the hills surrounding the Goodwick Sands were crowded with spectators, the women in their scarlet cloaks and round hats appearing like so many soldiers."

S. M. S.

CROMWELL AND THE CATHEDRALS (4th S. x. 221, 296, 336, 402.)—The following extract from

A Perfect Diurnall of the Proceedings in Parliament, of Sep. 12, 1642, reveals the author of the Cathedral desecrations at Canterbury:—

“This day (Thursday, Sep. 8) was reported to the House that the troopers under command of Captain Cockham, have committed many outrages in the Cathedral Church of Canterbury, defacing many pictures of Christ, and pulling in peeces the service-book, surplices, pulling down the rails about the communion-table, and breaking the organs, and the like; desiring that some order may be made that such disorders in other churches may not be attempted; which the House took into consideration.”

WILLIAM RAYNER.

JOHN BLAKISTON (4th S: x. 329, 398, 479; xi. 27).—The double dealing of Parliament in the days referred to was a standing jest. As for the particular case of John Blakiston (or Blackston), if I can meet with anything about it I will insert it in a communication. E. C.

TENNYSON'S "GARETH AND LYNETTE" (4th S. x. 452, 524; xi. 44).—See the *Lapidarium Septentrionale*, by the Rev. J. C. Bruce, LL.D. (now in course of publication by the Society of Antiquaries of Newcastle-upon-Tyne), part iii. p. 234, where will be found a full list of authorities, and a very good drawing.

To a north countryman, the laureate's reference to the written rock of Gelt is not obscure.

R. R. DEES.

Wallsend.

"HOLY OR HOLLY LANE" (4th S. xi. 36, 103.)—There is a Holy or Holly Hill at Felling, near Gateshead, Durham. There was also a Holywell, which I believe still exists, at Jesmond (Jesus Mount), one mile north of Newcastle-upon-Tyne, famous in mediæval times for its reputed sanctity, as *Pilgrim Street* in that ancient town bears witness, then known as "Monkchester." But we have Holy Hills and Holy Wells perhaps in every county in England and Wales; there are such in Worcestershire, but now only known to persons residing in the immediate locality.

J. B. P.

Barbourne, Worcester.

STERNE (4th S. xi. 155.)—The remark occurs in *Tristram Shandy*, vol. i. chap. xix. p. 23, Routledge's edition. The sentence is this:—

"And how many are there, who might have done exceeding well in the world, had not their characters and spirits been totally depressed and Nicodemus'd into nothing."

FRED. RULE.

Ashford, Kent.

PURCELL, THE COMPOSER (4th S. ix. 443).—The extract from the *Daily Courant*, bearing reference to Edward Purcell's application for the situation of organist of St. Andrew's Church, Holborn, may be supplemented by a MS. note of Sir John Hawkins,

written in his own copy of *The History of Music*, now in the British Museum:—

"The occasion of his [Daniel Purcell's] coming to London was as follows: Dr. Sacheverell, who had been a friend of his brother Henry, having been presented to the Living of St. Andrew, Holborn, found an organ in the church, of Harris's building, which having never been paid for, had from the time of its erection in 1699 been shut up. The Doctor upon his coming to the Living, by a collection from the parishioners, raised money to pay for it, but his title to the place of organist was litigious, the right of election being in question between the Rector, the Vestry, and the parish at large; nevertheless, he invited Daniel Purcell to London, and he accepted it; but in February, 1717, the Vestry which in that parish is a select one, thought proper to elect Mr. Maurice Greene, in preference to Purcell, who submitted to stand as a candidate. In the year following, Greene was made organist of St. Paul's, and Daniel Purcell being then dead, his nephew Edward was a candidate for the place, but it was conferred on Mr. John Isum, who died in June 1726."

Although Edward Purcell did not succeed in obtaining the appointment he desired, he was elected shortly afterwards to a similar post at St. Clement's, Eastcheap; and upon the death of his former opponent, John Isum, he was appointed his successor as organist of St. Margaret's, Westminster, July 20, 1726. He died in 1740, leaving a son, Henry, who was organist of St. Edmund the King, and afterwards of St. John's, Hackney.

EDWARD F. RIMBAULT.

ANCIENT MAPS OF THE WORLD (4th S. x. 519; xi. 60.)—There is a very curious and interesting early map of the World on vellum, amongst the treasures in the Herald's College. R. H. W.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Primary History of Britain for Elementary Schools. Edited by W. Smith, D.C.L. (Murray.)

THE double aim of this book is stated to be,—first, to give a history of Britain after such new authorities as may save students from the trouble which beset their fathers, of unlearning what they had once learned; and next, to give a narrative of events rather than a summary of facts and dates. In a volume of about 350 pages the history of Britain is condensed, from the very earliest period down to the Thanksgiving Day for the recovery of the Prince of Wales. Such work reminds one of the sonnet carved on a cherry-stone, or of the Iliad which was so minutely written that it found ample room and verge enough within a walnut-shell, for casket.

Bibliographia Catholica Americana. A List of Books written by Catholic Authors, and published in the United States. By the Rev. Joseph M. Pinotti. Part I. From 1784 to 1820, inclusive. (New York: The Catholic Publication House.)

A VERY useful record. We are glad to hear that the compiler proposes to bring it down to 1873. It contains not only a list of works, but notices of many of the writers. In a cheery Preface, Mr. Pinotti expresses his gratitude at having had such a severe attack of rheumatism in his feet that it confined him to his library for months. As his head was clear while his feet were

"a-blaze," he worked on to excellent purpose. He acknowledges much help from scholars of all denominations, and states that only one friend grew weary, and bade Mr. Pinotti "bother him no more!"

Decimi Junii Juvenalis Satiræ XIII. Thirteen Satires of Juvenal, with Notes and Introduction. By G. A. Simcox. (Rivingtons.)

"SECOND edition, revised and enlarged," is the satisfactory epigraph on the title-page of this contribution to the series entitled *Catena Classicorum*, of which the general editors are the Revs. Arthur Holmes and Charles Bigg. We need not speak of the merits of this well edited and carefully printed work. On opening it casually we came upon the following lines, which are quite as illustrative of professors of religion now as they were of old:—

"— Numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse Deos, quos ipse colit."

BOOKS AND ODD VOLUMES

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Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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ORDINATION SER. OF REV. W. TURNER, OF NEWCASTLE. Pub. by Johnson, St. Paul's Church Yard, London, 1782.

Wanted by Simeon Rayner, Pudsey, Leeds.

BERRY'S ESSEX PEDIGREES.

Wanted by G. J. Armitage, Esq., F.S.A., Clifton, Brighouse.

Notices to Correspondents.

G. STEPHENS.—*The lines run thus :*

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

They are from Goldsmith's Deserted Village.

ITINERANT.—*The term "John Audley" referred to no person. When Richardson, the great theatrical showman, at fairs, thought his actors had played long enough, and saw fresh audiences ready to rush up the steps, he used to put his head between the canvas and call out, "Is John Audley here?" At which the curtain soon fell, and the strollers began to a new crowd of hearers. To John Audley a play, still means, in theatrical slang, to cut it down.*

W. MILL—

"— But, Lord preserve us all !

We, by God's grace, may sit by Satan's side,
Aye, in the self-same settle, yet the while
Be ne'er one whit the worse."

Our Correspondent will find that the above lines are in Miss Baillie's Phantom.

CCC.XI.—*The anecdotes will be very acceptable, if they have not already appeared in print.*

W. G. (Durham).—*There is a dictionary by J. Bosworth, 8vo. 12s., published by J. R. Smith.*

R. H. W.—*The earliest Buckinghamshire Directory in the British Museum Catalogue, is that of 1847.*

E. TEW.—*"Calclwith" has been discussed in "N. & Q.," 2nd S. viii. 205; ix. 132, 189; 3rd S. ix. 295, 381, 419, 460, 522; x. 19.*

JAMES RICHARDSON (Glasgow).—*Some interesting papers on the once popular song "Robin Adair," appeared in "N. & Q.," 3rd S. iv. 130; v. 404, 442, 500; vi. 35, 176, 254.*

R. H. BLEFASDALE will find articles on "*Leaning Towers*" in "*N. & Q.,"* 2nd S. ii. 388, 456, 478; iii. 18, 74, 130, 175, 199, 257, 417; ix. 344; x. 59.

S. SALT (Ulverston).—*The author of Letters to his Majesty King George the Fourth. By Captain Rock. London, Sherwood & Co., 1827 was Roger O'Connor.*

W. P. S. (S., near Nottingham).—*Your proposed contribution will be very welcome.*

F. J. V.—*In our next number.*

MR. E. T. HAMBLIN sends us a *mnemonic table of the monarchs of England, (recently published), "because of the apparent similarity between Feinagle's system (4th S. xi. Mar. 1, 1873) and mine. Feinagle's Memoria Technica was unknown to me before your correspondent called attention to the work."*

JOHN W. would do well to refer his enquiry to the Secretary to the Society for the Promotion of Christian Knowledge.

J. H. D. (Lausanne).—*We have not received any contributions from the gentleman at Worcester.*

G. G. (Coldstream).—*We should recommend you to advertise the book.*

NOTICE.

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.

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

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CONTENTS. — N^o 272.

NOTES:—Anglo-Saxon Architecture, Timber or Stone? 209—
 Conjectural Notes on Shakspeare and other Writers, 210—
 Politics on the Stage, 211—Folk Lore, 212—Dearth of Horses
 —White Hair—The Island in Loch Earn, near St. Fillan's—
 Human Sails—The Horticultural Cat, 213—Popular Super-
 stition—Luther the Singer—"Waar an Waar"—Old Proverbs
 —"Since Adam was a Boy": Honeycomb Teeth, 214.

QUERIES:—Quotation Wanted—Biographers of Burns—
 Motley's "History of the United Netherlands"—Vails—
 "Pulling hard against the stream"—Bishop Tanner—Sangler
 Rouge—Barclay's Eclogues—"The Loves of the Colours"—
 "Great Guns," 215—Eger or Egor Family—Arms Wanted—
 Alderman Jeffreys, the Great Smoker—"The Yorkshire
 Rogue; or, Captain Hind Improved"—Ruddock—Biblia
 Sacra, Early Editions of—Fish in the Sea of Galilee—The
 Family name "Sinnett"—Charles II. and the Royal Society
 —Foxing in Books—Polarity of the Magnet—Rev. Mr. Stoph
 —Author Wanted—Napoleon I.—Galeet, 216.

REPLIES:—The Isle of Thanet—Novell and Noel Families,
 217—"Paste" Intaglios, 218—"Chum"—The "Adeste
 Fideles"—Debrett's Peerage, 219—"Much" in the sense of
 "Great"—"Seven Senses"—Villiers, of Brookesby, in
 Leicestershire—Episcopal Magpie—Migration from the East,
 220—"It is hard to enslave a reading people"—"Intolerant
 only of intolerance"—Quotations from Swedenborg—"If
 wisdom's ways you wisely seek"—The Dharrig Dhael Super-
 stition—"Rot your Hahanas"—"Win"—Historians at
 Issue—Seal Inscription, 221—Tropabone—Military "Blanket
 Tossing"—Execution for Petty Treason—"La Vierge aux
 Candelabres"—Bee Line—Pictures by B. R. Haydon—The
 "Ode on Solitude," 222—Cheke Family—Scottish Territorial
 Baronies, 223—Wimborne Minster—Killigrew Family—
 Voltaire—Arms of Irish Abbeys—Old Inscription, 224—The
 Mitrailleuse—Heraldic: Arms Wanted—Numismatic—"Fye,
 gae rub her"—Harvest Home Song—Shakspeare and Owen
 Glyndwr—Russell's "Tour in Germany"—"Skrimington"
 —"Roy's Wife," 225—Island of "Wahwak"—"Westering"
 —John Rogers, the Martyr—Pumpnickel—Unpublished
 Stanza of Burns, 226—Bronze and Tin—Georgiana, Duchess
 of Devonshire—"Want" as a name for the Mole, 227.

Notes.

ANGLO-SAXON ARCHITECTURE.

TIMBER OR STONE?

In the last number of the *Archæological Journal*, Mr. J. H. Parker has an article on the church of St. Mary, Guildford, in which he raises the old vexed question, whether our Anglo-Saxon ancestors knew anything of building except in wood. He says:—

"I am aware that many well-informed persons consider the tower (of St. Mary's) as of the time of King Alfred, and this involves the whole question whether the English people were in the habit of building in stone before the eleventh century. I have long since come to the conclusion that they were *not*, and I see no reason to change my opinion. The Anglo-Saxon for the word to build is *tymberen* (*sic*), which implies that they were accustomed to build in wood only."

A critic in the *Saturday Review* of February 8th, commenting on Mr. Parker's speculations, controverts this timber theory, which he considers obsolete and effete, superseded by more recent inquiry. He says:—

"In those days, perhaps, few might have been found to answer that *timbrian* is cognate with *δῆμιον*, *domus*, *dominus*, *dome*, and the *domes* of St. Sophia and St. Paul's. . . . Even then people sometimes ventured to hint that the meanings of words did sometimes change; that you could not always strictly infer the meaning of

a word from its etymology; but, as they had sometimes heard of a white blackbird, . . . so it did not seem impossible that by the like caprice of language a stone building might be said to be *timbered*."

The critic here scarcely does justice to his own views. In reality the case is much stronger than he puts it. I wish to add a few words to the elucidation of the question from a philological point of view.

In the original meaning of the word, *timber* has nothing at all to do with *wood*. Its root is found in all the Aryan tongues—Sans., *dam*; Greek, *δέμω*; Lat., *dom-us*. In the Teutonic tongues, by Grimm's law of phonetic change, the initial *d* becomes in Gothic and English *t*, and in Old High German *z*, which represents the dental aspirate, this branch not possessing the "theta" sound. Gothic, *tim-an*, *tim-jan*; Anglo-Saxon, *timbrian*; Old High German, *zim-mern*. The radical idea in all these is that of setting in order, regulating, from which it is applied to structure of any kind. I will only notice the Teutonic application.

It is remarkable that in the Gothic language *timr* is never applied to wood. *Bagm*, beam; *ans*, a log; *triu*, tree or wood, are uniformly employed; but where stone constructions are mentioned *timr* is the word made use of. Thus in *Ephesians*, ch. ii. vv. 20-22, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," &c., the terms are *anatimridai*, *gatimro*, *mitgatimredai* for *built*, *building* and *buildd* together. Wacher (*Gloss. Germ. sub voc.*) says *Zimmer*, "Materia ex qua aliquid fit"; *Zimmeren*, "Edificare, ex materia preparata construere."

Ihre (*Glossarium Suiogothicum*) gives to *timmer* the same primary explanation.

Francis Junius (*Gloss. Ulph*) remarks:—"Constat materiam tam ligneam quam lapideam unde aliquid efficitur *timber* appellari; immo metalla Alemanice *zimbar* vocari."

Let us now turn to our own mother tongue. The Gospels were translated into Anglo-Saxon in the eighth century. Wherever stone construction is referred to, *timbrian* is employed to describe it. Thus in *Mark* xiii. 1, "Master, see what manner of stones and what buildings (*oikodomiāi*) are here!" "Lareow, loca hwylice stanas her synd and hwylice *getimbrunga* thysses temples!"

It is clear then that the primary signification of *timber* is not wood, but the general material of construction. Even at the present day, in most of the Teutonic languages, timber and wood are not synonymous. In Germany "das *Zimmerwerk* eines Hauses" is the framing, the beams and uprights forming the skeleton of the structure. In Nieder Deutsch *Timmerhout* (*Zimmerholz*) means building-wood, the main beams of a house.

No doubt, in England especially, as wood was the readiest and most abundant material, it was

the most generally used for building, and hence timber acquired its secondary sense; but even in England the word *timber* is never employed by those in the trade to indicate any but the more solid and constructive portions.

The fact is, the term *timbrian* was not used in the sense of building because timber meant wood, but wood was so common a material that the term for construction became identified with the material most generally employed, which is a very different thing. In the first case Mr. Parker's inference would be reasonably borne out; in the second, which is the actual fact, all that is proved is that wood was extensively employed by our ancestors for building, but that the constructive term was applied to every kind of material. The question whether any stone buildings of the Anglo-Saxon period remain, must be resolved by the usual process of evidence and analogy. J. A. PICTON.

Sandyknowe, Wavertree.

CONJECTURAL NOTES ON SHAKESPEARE AND OTHER WRITERS.

"BISSON."—

"The mobled queen . . . threatening the flames

With *bisson* rheum."—*Hamlet*, Act ii. scene 2.

"MEN.—If you see this in the map of my microcosm, follows it that I am known well enough too? What harm can your *bisson* conspectivities glean out of this character?"—*Cor.* Act ii. scene 2, *ad init.*

"How shall this *bisson* multitude digest

The senate's courtesy?"—*Cor.* Act iii. scene 1.

We are told that *bisson* in the two latter passages means *blind*, in the former *blinding*, from the Dutch *bijziend*, near-sighted. I bring forward my conjecture with great hesitation, but may not *bisson* be the French *besson*, twin? This meaning would suit perfectly the two former passages; *bisson rheum*, double stream of tears; "your *bisson* conspectivities," your two eyes. I admit that in the third passage it does not suit unless it may be said that *bisson* there means double-minded, *i. e.*, insolent in peace and cowardly in war, qualities with which Coriolanus frequently reproaches the plebeians. This reading, however, is due to Mr. Collier's MS. corrector, and may possibly be incorrect. I may add, that I take the French *besson* to be *bisson*, *i. e.*, a double son. M. Littré, however, is silent as to its derivation, therefore we cannot know with certainty.

"AROINT."—This word is, I believe, only found in the expression, "Aroint thee, witch," and in the following passage from a *Morality*, cited by Mr. Collier (*History of English Dramatic Poetry*, ii. 289), in which Lucifer says:—

"Grace is out, and put a *roin*;

Reason I've made both deaf and dumme."

May not "*aroint* thee" be *érein*-toi, break thy back or reins, used as an imprecation. It occurs to

me that I have met with the expression, or *sois éreinté*, used in this way in George Sand's *Maitres Sonneurs*, but I cannot lay my hand on it at this moment. In the passage from the *Morality*, "put a *roin*," would then mean "made *érein*," and I may remark that the form *aroin* would be more correct than *aroint*, as Littré states that the *t* has been introduced into the word without any reason whatever. I may add that Ray gives a Cheshire proverb, "*Rynt* you, witch, quoth Bessy Locket to her mother." The word *rynt* seems intermediate between *érein*ter and *aroint*.

"EMBOSSSED."—

"The poor cur is emboss'd."

Taming of the Shrew, Act i. scene 1, *ad init.*

"The boar of Thessaly

Was never so emboss'd."

A. & C., Act iv. scene 13, *ad init.*

"We have almost embossed him: you shall see his fall to-night."—*All's Well*, act iii. scene 6.

"Thou embossed rascal."—(Prince Henry to Falstaff.)—*King Henry IV.*, 2nd Part, act. iii. scene 1, *ad fin.*

Mr. Dyce tells us in his *Glossary* that *embossed* is a "hunting term, properly applied to a deer that foams at the mouth." Some connect it with *emboucher*, but *emboucher* is never used in this sense. May not *emboss* be to bring *aux abois*. This is a term used of dogs in hunting, and less properly of the deer or other animal they hunted; in English *at bay*. The dogs left off running, and were *aux abois*; at barking, *i. e.*, at bay; then the deer or other animal pursued became desperate, and was also at bay. The word *emboss* I take to have been formed irregularly from *en* and *abois*.* Thence it has two meanings,—desperate, and at extremities. In the first passage cited, "the poor cur is emboss'd," it will mean "the poor cur is in extremities"; in the second, "the boar of Thessaly was never so desperate"; in the third, "we have brought him to bay, or to extremities." About the fourth there is more difficulty, but I may remark that Falstaff had just been convicted of bringing a false charge against the hostess, therefore is in a certain sense in extremities; that *embossed* there means "covered with carbuncles," I cannot admit, as the word is coupled with *rascal*, which is admitted to mean a deer that is lean, out of season. In the other passages of Shakespeare, where the word *emboss* occurs, it is evidently derived from the French *bosse*, a bump or lump.

"TALENTS."—

"And lo! behold these talents of their hair,
With twisted metal amorously implac'd."

Lover's Complaint, 204.

Malone, followed by Dyce, explains *talents* to be "lockets, consisting of hair plaited and set in

* I may add, that we have the form *en aboi*, though in a different sense, in the expression, "tenir quel'un en aboi, le repaire de vaines espérances."—*Littré*.

gold." I rather take talents to be the French *taillant*, or *taillon*, in the sense of *cutting*. The word appears again in the *Ballad of King Estmere*. (Percy, i. 55):—

"The talents of gold, were on her head sette,
Hunge lowe downe to her knee."

These, I suppose, were thin plates of gold, which hung down on either side of the princess's head.

"COLPHEG, COLFEEK" (Collier, ii. 476).—This word only occurs twice, according to Mr. Collier, in the old writers; and both times in the expression, "I'll colpheg you." The meaning is obvious enough, viz., I'll give you a dressing, as we should say at the present day. About the derivation of the word there is a difficulty. In East Anglia, certainly, and possibly in other parts of England, it is common enough, when a child will not get out of bed, to say, "If you don't get up, I'll give you some *cold pig*"; meaning a sousing with cold water. Are the two expressions connected, and to be explained by the German words *kalt* and *fegen*, to give a cold scouring? *Ohrfeigen* is used every day at the present time, and means to give a box on the ear. Was it not originally *ohr-fegen*, to scour the ears, an operation notoriously unpleasant to young children. I may remark that *einem den kopf waschen*, to wash a person's head, is used at the present day for a good scolding. If my conjecture be right, "I'll colpheg you," means literally, I'll give you a scouring with cold water.

"BUSK."—The word *busk*, we are told by the compiler of the *Glossary* to Percy's *Reliques*, means to "prepare oneself, make oneself ready." Besides this meaning, had it not two more, those of the French *embusquer* and *débusquer*, to *embush* and *disbush* oneself, the metaphor being taken from a bird. Thus we read:—

"Birds will always *buske* and *bate*."—*Turberville*.

And

"They *buskt* them on a bushment, themselves in *bate* to bring."—Skelton, *Dethe of Northumberlande*.

And other instances given by Richardson. Again we find in Percy (ii. 234):—

"Blyve I *busked* me down, and to my bed went."

Here *busk* seems to mean retirement of some sort. In

"Busk and bowne my merry men a,"

(Percy, i. 102, 105), an expression which, indeed, is frequent in the ballad-writers, *busk* seems to mean *débusquer*, dislodge yourselves. By later writers the word seems to have been used carelessly,—so carelessly, indeed, that it is sometimes difficult to say what it means. I suppose no objection will be made on the score of the elision of the prepositions *en* and *de*. If any such be made, I would point to the fact that the word *embowelled* is, as is admitted, used several times by Shakspeare

for *disembowelled*. Many other instances might be given.

"COCK-A-HOOP,"—

"You will set cock-a-hoop! you'll to the man!"

Romeo and Juliet, Act i. scene 5.

Coles, in his *Latin and English Dictionary*, gives the expression as "be cock-a-hoop," which, indeed, is the form invariably used at the present day. Assuming it to be the correct one, may it not be a corruption of "cock o' the Hop." *Hop* is the Low German word for the High German *Haufe*, crowd; and is pronounced as the English word *hope*, except that the *o* in *Hop* is still longer. As I am on this subject, I may add that the expression "cock of the walk" seems to have no meaning, fowls having no walk in particular, so far as I am aware. May we suppose that walk is a corruption of *balk*, or beam, the *v* and *b* being easily interchangeable, and that the expression means "cock of the perch"?

"LOHT."—In the ballad of *Richard of Almaigne* (Percy, ii. 4), celebrating the defeat of the Royalists at Lewes by Sir Simon de Montfort, we find the following lines:—

"Be the *luef*, be the *loht*, Sire Edward,
Thou shalt ride sporeless o' thy lyard,
Al the ryhte way to Dover-ward."

The writer of the *Glossary* tells us that *luef* means *love*; to *loht* he merely appends a note of interrogation. For *loht* I would read *loth*, and *luef* I take to mean *lieff*, dear; whether it is incorrectly written or not, I cannot say, the meaning then will be,—

"Be it *lieff* to thee, be it *lothe* to thee, sire Edward."

—i. e., in modern language, whether you like it or not. F. J. V.

POLITICS ON THE STAGE.

Dramatic satire was not confined to the Aristophanic illustration of it. When the Roman actor, Diphilus, turned his eyes on Pompeius Magnus, as he uttered the words belonging to his part—"Nostrá miserá fu es Magnus!"—the eyes of the audience went in the same direction, and then they *encored* the player till he was weary of uttering the passage. Under the first French Empire, when it was reported that Napoleon was about to marry a Russian princess, Brunet gave great emphasis to a phrase in a farce—"Il va marier une fille de cette rue ci!"—and got into prison for being emphatic. When Talma, as Sylla, appeared, as far as his head was arranged, a perfect portrait of Napoleon, Louis XVIII. was annoyed, but the Duke of Orleans went nightly to enjoy it. The Duke, however, became king, and when the curtain dropped on Hugo's *Le Roi s'Amuse*, the future representation of the play was prohibited. Such prohibitions

had been common enough in France. When *Tartuffe* was prohibited, Molière complained that the speaking harlequins on the Franco-Italian stage ridiculed religion with impunity; whereas he only satirized hypocrites. "Quite true, my dear Molière," said the Prince de Conti; "Harlequin is allowed to mock at Heaven and Religion too, but your offence is much graver, you have directed your wit against the first Minister of Religion!" It was through the Archbishop that *Tartuffe* was prohibited, and Molière announced the fact in a phrase of supreme wit:—"Messieurs, *Tartuffe* est défendu, M. l'Archevêque ne veut pas qu'on le joue!" At a later period, Beaumarchais' *Mariage de Figaro* had its satire doubly-pointed by the officials who took most offence at it.

In England, politics might be seen under stage effects long before Elizabeth detected, in the revival of an old play called *Richard II.*, by the Essex party at the Blackfriars, the suggestion of her own deposition. "I am Richard! know you not that?" was her exclamation to her Keeper of the Records. But dramatic satire in England has generally taken a good-natured expression in reference to politics. Shakspeare put *Henry VIII.* on the stage, with his characteristic "Ho, Hos!" and "Ha, Hahs!" and some caricature withal, but the King's daughter, Elizabeth, took no offence at the representation. At a subsequent period—that of the Jacobites—the stage was hard upon the vanquished party. *King Lear* was not in favour, it is said, with William and Mary, in whose reign Southerne's *Spartan Dame* was interdicted, on the supposed ground that the wavering of Celonis between her duty to her father, Leonidas, and that she owed to her husband, Cleombrotus, might give rise to unpleasant reflections at Court, to say nothing of reflections on the part of audiences. In later years *Cato* was clapped into popularity by two opposite factions; and the *Non-juror*, libelling a consistent body of men, was very much savoured by the Hanoverians and King George.

"Two great Ministers were in a box together," says Swift, speaking of the first night of the *Beggars' Opera*, "and all the world staring at them." When Lockit sang his song about courtiers and bribes, the eyes of the audience turned on him, as those of Rome did on Pompey, but Walpole blunted the point, by demonstratively leading the call for an encore. When Lockit and Peachem quarrelled, there may have been a few who thought it a burlesque of the quarrel of Brutus and Cassius, but the majority in the house saw under Lockit and Peachem the real personages, Walpole and Townshend. Both laughed at the scene.

Nevertheless, the most violent interference of a Minister in stage matters, was when that same Sir Robert Walpole was deeply interested in the success of his Excise Bill. An actor, seeing him in

the house, went out of his way to sneer at the Minister and the Bill. Walpole could laugh as heartily at dramatic satire levelled at himself, as any of his enemies could; but he could resent a personal insult. On the occasion in question, Sir Robert went behind the scenes, asked if the words uttered were set down for the actor to speak, and, as the unlucky player himself confessed that they were not, Walpole raised his cane and thrashed him.

The hot, fierce, hard-hitting satire in Fielding's *Pasquin*, in which the Church, the Bar, and the Doctors are represented as being hostile to common-sense—the caricatures in *Tumbledown Dick*—the introduction of Walpole himself in *The Historical Register* for 1736, under the name of Quidam, led to the Licensing Act. The poor point that pricked in the last piece was this: Quidam, having satisfied a number of "Patriots," by filling their pockets with money, leads them out, dancing to his fiddle; upon which, Medley remarks:—

"Every one of those patriots have a hole in their pockets, as Mr. Quidam, the fiddler there, knows. So that he intends to make them dance till all the money is fallen through, which he will pick up again, and so lose not one ha'penny by his generosity; so far from it, that he will get his wine for nothing, and the poor people, alas! out of their own pockets will pay the whole reckoning."

The Licensing Act passed in spite of the wit of Chesterfield, who, in his championship of the players, said to the Lords:—

"Wit, my Lords, is the property of those that have it; and, too often, the only property they have to depend upon. It is indeed but a precarious dependence. Thank God! we, my Lords, have a dependence of another kind!"

The wit was as fine as Molière's; but the Bill passed in spite of it. Among the consequences may be reckoned, that Brooke's *Gustavus Vasa* was refused a licence, as being contrary in its spirit to public order, and Thomson's *Edward and Eleanor*, as it alluded to royal family dissensions. The public, in return, hissed many of the licensed pieces. But there was one notable exception. Mallet's *Mustapha* was licensed, and it was received with uproarious delight, the audience recognizing, in Sultan Solyman, and his vizier, Rustan, what the licensers had been too blind to discover, namely, George II. and Sir Robert Walpole. Ed.

FOLK LORE.

WEATHER SAYING.—Talking with a Rutland labourer, January 18, concerning the mild weather we had been having since Christmas, and the fears entertained lest the rains and floods should affect the harvest, he said, "There's an old saying, 'A green Christmas brings a heavy harvest.'" I believe that this proverb has not been recorded in these pages. CUTHBERT BEDE.

BEES LEAVING AFTER A DEATH.—The following note is from the *Gentleman's Magazine*, vol. lxxx. p. 309 (A.D. 1810):—

"There is another singular custom in the same neighbourhood (near Basingstoke, Hants). When the head of a family who keeps bees dies, it is usual for a person, after the decease of the owner of the bees, to repair to the hives, and gently tapping them, to say—

Bees, bees, awake!
Your master is dead;
And another you must take.

This ceremony is performed from the supposition that otherwise the bees would either all die or fly away. Can any of your readers refer to any probable origin of this custom? Is it any relic of Popish superstition? Some strange stories of bees from Popish writers are mentioned in Butler's *Treatise on Bees*."

J. P. EARWAKER.

Oxford.

FUNERALS AND HIGHWAYS.—Some time ago, in conversation with an old inhabitant of the neighbourhood of Chatsworth, Derbyshire, he said he remembered the making of (I believe) the present road between Rowsley and Chatsworth, through Beoley, and mentioned in connexion with it the following noteworthy circumstance. The road was completed and in use, except one small portion, which from some cause or other the owner refused to open. A funeral, however, taking place, the bearers of the corpse forced their way through the unopened part, and so (said my friend) made it a public highway; for (added he) wherever a corpse has passed, the way is ever after constituted a public highway. Is there any foundation for such an assertion?

J. B.

"A FOLK LAY."—From one of the MS. volumes of the late Peter Buchan, Robert Chambers printed a nursery rhyme called "Song of Numbers" in his *Popular Rhymes of Scotland*, ed. 1847.

It seems to have been sung as a solo, but has the same accumulative character, if the word may be used, as the version quoted by J. B. B. Though there are considerable differences between the two, the *jingle* of each line is very similar, showing a common source, corrupted by oral transmission. Mr. Buchan's piece begins:—

"We will a' gae sing, boys:
Where will we begin, boys?
We'll begin the way we should,
And we'll begin at aye boys.
Oh, what will be our aye boys?
Oh, what will be our aye boys?
My only aye she walks aane,
And evermair has dune boys."

The summing-up of the whole is—

"What will be our twelve, boys?
What will be our twelve, boys?
Twelve's the twelve Apostles;
Eleven maidens in a dance;
Ten's the ten commandments;
Nine's the Muses o' Parnassus;
Eight's the Table Rangers:
Seven's the stars of heaven;
Six the echoing waters;

Five's the hymnless o' my bower;
Four's the gospel makers;
Three, three thrivers;
Twa's the lily and the rose,
That shines baith red and green, boys;
My only aye she walks aane,
And evermair has dune, boys."

The mention of Mr. P. Buchan's MSS. leads me to ask what has become of them. I have always understood they contain many valuable remains of Ballads and Folk Lore never yet printed. We cannot afford to lose them. J. B. MURDOCH.
Glasgow.

DEARTH OF HORSES.—In the present alleged scarcity of horses, and just after the horse plague in America, the following extract from *Warburton's Letters to Hurd* (406) may be amusing:—

"The malady among the horses is now [1767] so universal, that the Ministry will find it difficult to get up their distant members. In this distress they may apply, as they always have done, to the assistance of asses."

LYTTELTON.

WHITE HAIR.—I see that it is the fashion in the United States, that young ladies should wear white hair. The practice is not new. In R. Brathwait's *Time's Curtain Drawn*, 1621, are some lines upon Mya, which commence as follows:—

"If Mya lue, as shee is said to lue,
Why doth she dye? nay, that's her least of care,
If you mean Deathe; no, I doe meane her haire,
Farre from that dye which Nature did it gie;
For't was of Iettie hew, which if you note
Is colour'd now as white as any Goate.

FREDERIC OUVRY.

THE ISLAND IN LOCH EARN, NEAR ST. FILLAN'S.—This wooded island is missing in the Ordnance inch-map, though conspicuous in Black and Arrow-smith.

W. G.

HUMAN SAILS.—Mr. S. De Witt Bloodgood, in his work entitled *The Sexagenary, or Reminiscences of the American Revolution* (Albany, 1866), says:—

"As we were crossing Lake George we met further reinforcements, going on to Montreal. I saw thirty men travelling in one sleigh. Several short planks were placed across the sleigh, and on them the men stood up to catch the stiff breeze blowing from the south. These human sails carried them along at a rapid rate, and the horses, so far from feeling the weight behind them, were going at some speed, so as not to be run upon by the sleigh. It had a singular appearance, but was not without merit in idea and usefulness in its effect."

UNEDA.

Philadelphia.

THE HORTICULTURAL CAT.—This has been claimed as one of the latest inventions of the Americans, and is described in the *Hearth and Home*, an American paper, as follows:—

"A wire is stretched across the strawberry bed [or any other] and upon the wire slides a ring. A live cat, the wilder the better, is then caught and collared, and a small

wire attached by one end to the collar of the cat, and by the other end to the ring running upon the long wire, completes the apparatus. It is found that a cat thus fastened can run 'fore and aft' with perfect freedom of movement, and frightens the birds in a manner to which no stuffed cat is equal. A box or barrel at one end of the beat serves as a sentry-box, and enables the animal to repose under shelter, and at the same time to keep a watchful eye on the ground in all weathers."

Now the fact should be placed upon record, with as little delay as may be, that this is not an American invention, although its ingenuity might induce one to suppose so. More than thirty years since, when I lived in Dorsetshire, my neighbour, Admiral Sir John Talbot, had the same machinery in use, and had himself adopted it from his recollections of the old naval instrument of punishment, the *Bilbocs*.
W. M. T.

POPULAR SUPERSTITION : MILLION OF STAMPS.—It may be useful to note, as an instance of the vitality of a superstition, that old penny postage-stamps are still being collected to make up the million to get the little boy into the orphan school. The little boy ought to be of full age by this time.

HYDE CLARKE.

"LUTHER THE SINGER."—Under this title Dr. George Macdonald has some papers in the *Sunday Magazine* for 1867. Towards the end of them he mentions that he has discovered (what I at once detected) that a good many of the hymns which he attributed to Luther are translations of old Latin hymns; and that, "should these hymns be collected into one volume," the Latin originals would be printed with the German and English translations. If (as I think) they have not been so collected, the following brief identification of them may be worth a record:—

- "Come, Saviour of nations wild."
Veni Redemptor Gentium.
"Jesus we now must laud and sing."
A solis ortus cardine.
"Herod, why darest thou a foe."
Hostis Herodes impie.
"Come, God, Creator, Holy Ghost."
Veni Creator Spiritus.
"Thou, who art Three in Unity."
O Lux beata Trinitas.

English versions of most of these hymns (some antecedent and, I think, superior to Dr. Macdonald's) will be found in many Catholic and Protestant hymn-books, as in the *Hymnal Noted*, Nos. 12, 14, 17, 34, and 1, respectively; and in *Hymns Ancient and Modern*, Nos. 60, 127, and 19.

JAMES BRITTEN.

"WAAR AN' WAAR (WORSE AND WORSE), AN' THEN COMES HUTTON ROOFERS."—This local proverb, which is pointless save in the immediate neighbourhood of Kirkby Lonsdale, where it has its origin, may be cited as a conspicuous instance of the broad, quaint humour which lurks in some of our villages and remote country districts. The

inhabitants of the quiet Westmoreland village, who are here so pungently satirized, are a hardy race, chiefly occupied in the employment of stone-getting, and their character for exceptional stupidity (which is the meaning intended to be conveyed by this local saying) is probably explained by the fact of the sequestered situation of the place, in the midst of a waste moorland region, admitting of little communication with the outer world.
R. H. BLEASDALE.

OLD PROVERBS.—The following are culled from Dr. Henshaw's little work entitled *Horæ Succisivæ*, of which the fifth edition was published in 1640. It is curious to observe how slightly the wording of these brief lessons of human experience has varied in the course of two centuries:—

As the tree falls so it lies.

Beggars must not be choosers.

Every [prudent] man lays up for a hard winter and a rainy day.

Every man for himself and God for us all—a common position, but an ungodly one.

Friends, like stone, get nothing by rolling.

He which will be intimate with many is entirely none's.

Home is home be it never so homely.

He runs far that never turns.

Ill weeds grow apace.

In a pit, the more we stir, the more we are mired.

Lightly come, lightly go.

Many a little make a mickle.

Malice never wants a mark.

Men usually measure others by their own bushels.

Never any man came to heaven for his good looks.

Needs must he swim that is held up by the chin.

One man's meat proves another man's poison.

One good turn requires another.

One bird in the hand above five in the bush.

Sleep is but death's elder brother.

The receiver is as bad as the thief.

The end crowns us.

The fool, while he is silent, is not discovered.

To come, and not worthily, is to be more bold than welcome.

When zeal runs without discretion's warrant, it commonly makes more haste than good speed.

WM. UNDERHILL.

Kelly Street, Kentish Town.

"SINCE ADAM WAS A BOY": "HONEYCOMB TEETH."—I fancy that the following proverb is unregistered in "N. & Q." I lighted upon it as a quotation in a provincial newspaper, where it was used in the sense of immemorial time: "Since Adam was a boy and the Deil ran in a kilt."

I also heard the following proverb used, the other day, by a woman in the county of Rutland. She was speaking in praise of another woman, and said, "She's like honeycomb teeth; not pretty to look at, but good to wear."

In the same county, a woman was telling me of a certain kindness that she had received, and that she had been unable properly to express her thanks for it. "But," she said, "there's an old saying—when the heart's full the head's empty."

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.]

QUOTATION WANTED.—A small volume called *Reliquiæ Metricæ*, by the late James Riddell, consisting of translations in Greek and Latin verse, of the most finished skill and beauty, was published in 1867. One of the originals is the following passage, also exquisite in thought, expression, and melody of rhythm:—

“We have been born as men, and lived as men, and shall we not also die as men? The former men have died singly, and singly have they gone through the ivory gate. We have gone out on our journeys and returned in safety to our own hearths, for the gods were propitious. We have sailed in safety through long days and nights, for the daughter of the sea smiled amid the waves, and the twin stars guided our course. And when we shall go forth on our long journey, will not some guardian deity lead the way? Yes; Hermes will lead us to the unseen land—Hermes the interpreter of gods and men. Many a message has he brought from Olympus, and this last saddest will he also bring. Athens is dead with its fruitful olive; dear are the hills and the Arcadian plains: but in Hades there are meadows where heroes meet, and the amaranth flowers for the livelong year. I shall go down to the shades in peace, and I ask no more.”

I have been told that the author of this passage has not been discovered. Its classical, mythological, Pagan style suggests that great master of language, Landor. Was it he, or who? LYTTELTON.

BIOGRAPHERS OF BURNS.—Sir Harris Nicolas, Aldine Edition; A. Cunningham Esq., Daly's Edition; Rev. Robert Aris Willmott, Routledge Edition; Rev. James White, *Life of Burns*, 1859. Wanted Obituary Notices of the above. Is A. Cunningham, Esq., an assumed name? We know it is not the well-known Allan Cunningham.

JAMES GIBSON.

32, Wavertree Road, Liverpool.

[Sir N. Harris Nicolas died on August 3, 1848, see *Gent. Mag.* Oct. 1848, p. 425. Allan Cunningham (obit. Oct. 29, 1842) published an admirably edited re-issue of Burns's *Works* in 8 vols., to which is prefixed a *Life of the poet*. The Rev. Robert Aris Willmott died on May 27, 1863. *Gent. Mag.* August, 1863, p. 241. There is also a memoir of him in the fourth edition of *A Journal of Summer Time in the Country*, 1865. The Rev. James White, of Bonchurch, died on March 26, 1862. *Gent. Mag.* May, 1862, p. 651; *Athenæum*, April 5, 1862, p. 467.]

MOTLEY'S "HISTORY OF THE UNITED NETHERLANDS."—Mr. Motley, at p. 52 of the first volume (ed. 1869), speaks of the modern historical student as prying into—

“All the stratagems of Camillus, Hortensius, Mucius, Julius, Tullius, and the rest of those ancient heroes who lent their names to the diplomatic masqueraders of the sixteenth century.”

Mucius (or “Mucio”) was, I know, the Duke

of Guise; but (1) who were designated by the other classical names? (2) what other “ancient heroes” lent their names in this sixteenth century Cabinet work? (3) and to whom were their names given? YLLU.

VAILES.—*Unde derivatur?* Johnson says from *avail*, profit, or *vale*, farewell. Bailey has no etymon. Richardson and Wedgwood do not give the word. Ainsworth translates *lucella adventitia*. MAKROCHIER.

“PULLING HARD AGAINST THE STREAM.”—The *Bristol Mercury* of the 4th January, in an account of a convivial feast, says the Somerset song, “Pulling hard against the stream” wassung. What are the words of the song alluded to? N.

BISHOP TANNER.—Bishop Tanner gave for his arms the same bearing as the Tanners of Court, in Cornwall. Could your readers give me a short sketch showing his descent from the Tanners of Court? Bishop Tanner's brother was ancestor of the late Joseph Tanner, Esq., of Salisbury, who also bore the like arms. LAMORNA.

SANGLIER ROUGE.—What is the meaning of this title? I am aware it is literally the red or bloody boar, but is it not an heraldic insignia? EBORACUM.

BARCLAY'S ECGLOGUES.—What is supposed to be the first edition of these *Eclogues*, the first three being without date, printer's name, or device, the fourth bearing the imprint of Pynson, and the fifth that of De Worde? Only one copy seems to be known. It was sold at the Woodhouse sale for 25*l.*, resold at Dent's for 36*l.*, and again sold at Heber's for 24*l.* 10*s.* Where is this copy now? B. F. A.

“THE LOVES OF THE COLOURS.”—I should be much obliged to any one who would tell me who wrote a small volume, of 68 pp., published in 1824 by T. Hookham, Old Bond Street, under the above title, “with a few occasional Poems; and a Trifle in Prose Reprinted.” The size is foolscap 8vo., what booksellers persist in calling 12mo., regardless of the fact that the sheet is folded into eight leaves. H. BUXTON FORMAN.

38, Marlborough Hill, St. John's Wood.

“GREAT GUNS.”—

“He (Satan) is a crafty warrior, and also of great power in this world; he hath great ordnance and artillery . . . Yea, what great pieces hath he had of bishops of Rome, which have destroyed whole cities and countries, and have slain and burnt many! What great guns were those!

Is this passage, in Latimer's *Sermon on Ephesians*, vi. 10, the origin of a person of importance being sometimes spoken of as a “great gun”? It would seem as if the preacher's comparison were suggested by his text and context. T. L. O. DAVIES.

Pear Tree Vicarage, Southampton.

EGER OR EGOR FAMILY, LINCOLNSHIRE.—Anthony Eger held lands of the Crown at Fleet in 1561. Symon Eger was bailiff of Spilisby in 1564. Simon Eger or Egor married Ann, third daughter of Thomas Irby, in 1583, who was buried at Moulton in 1588. Wanted information as to their families and descendants; if forwarded to Post Office, Peterborough, it will be gratefully acknowledged.

S. E.

ARMS WANTED.—Those of Simon de St. Liz, third and last Earl of Northampton of this line; and of Sir Michael de Walton, of Walton, co. Huntingdon, who was living *circa* 1200.

J. H. M.

ALDERMAN JEFFREYS, THE GREAT SMOKER.—Where can any particulars of this person and his indulgence in the fragrant weed be found? He is alluded to in *An Impartial History of the Life and Death of George Lord Jeffreys late Lord Chancellor of England*, London, 1689, 8vo., p. 5. He was, it is stated, no relation whatever to the judge, but merely took a liking to him on account of his bearing the same name.

A. H. BATES.

"THE YORKSHIRE ROGUE; OR, CAPTAIN HIND IMPROVED," &c., 1684. 8vo.—Where can I see this work? There is no copy in the British Museum.

C. ELLIOT BROWNE.

RUDDOCK.—What is the meaning of this word? The President of a certain college in Oxford in Queen Elizabeth's time, lost his ruddocks, but recovered them all but 40*l.*,—one of his Fellows, a son of a former President, had stolen them.

J. R. B.

[Red Ruddocks, *i.e.*, money or gold coin; from an idea that gold is red, which, odd as it seems, was very prevalent. Gold, to look at all red, must be much alloyed with copper. Several examples of the use of this word by our early poets are given in Nares's *Glossary*, edit. 1859, p. 753.]

BIBLIA SACRA, EARLY EDITIONS OF.—From no source at present available to me, can I get any information about either of the two following editions of the Latin Bible, *viz.*, one printed at Cologne, in 1527, by "Petrus Quentel," and bearing on the title-page "O Foelix Colonia, 1527"; it is in small folio, and is illustrated by a few rude woodcuts. The other edition is a small 8vo. (black letter), and on the title-page it bears the name and device of "Thielman Kerver"; it is without date, but the label on the outside (which is modern), gives 1526. Query, is either edition of value?

H. FISHWICK.

FISH IN THE SEA OF GALILEE.—What are the fish which are caught in the Lake of Gennesareth, and what are their English representatives? I have often looked in vain in likely sources for the information. Even if St. Peter's hands were dirty enough (which I do not believe), he could not have

caught and marked sea fish, like the dory and the haddock, in the freshwater lake of Galilee.

P. P.

THE FAMILY NAME "SINNETT."—Can any one give me the etymology of this name, which is found in the south and middle of Ireland, and which some aver is Flemish? A very brief sketch of the chief branches of the family which bears it, and their locality would be very acceptable.

H. S. SKIPTON.

Exeter College, Oxford.

CHARLES II. AND THE ROYAL SOCIETY.—What is the original authority for the story of Charles II.'s puzzling question to the Royal Society about the fish and the water?

Has Walpole's MS. Collection of the Witty Sayings of Charles II., inquired after in "N. & Q." (2nd S. x. 90), yet been discovered; or is anything more known of it than the reference in the *Wal-poliiana*?

EXE.

FOXING IN BOOKS.—Is there any known means to prevent foxing in books—especially books containing prints and letter-press? Has the tissue paper usually placed over plates anything to do with the stains called foxed, and if so, what is the remedy? Will tight packing in a book-case induce those stains? Can those stains by any process be removed?

J. A.

Greenock.

POLARITY OF THE MAGNET.—When and by whom was this discovered?

EDMUND TEW, M.A.

REV. MR. STOPH.—Who was he? There is an engraved portrait, in outline, said to represent this person, at whole length, standing, looking to our left, holding his hat in his right hand, and pointing with his left hand. He has a low forehead, eyebrows sloping upwards and outwards, a large, coarsely moulded nose, protruding lips, and an underhung chin. His figure is ungraceful, stunted, with shoulders that are disproportionately broad, legs that are very short and small. Below the print are engraved six lines, beginning:—

"Such Tophet was—so grin'd the bawling Fiend."
O.

AUTHOR WANTED.—

"Call it madness, call it folly,
You cannot chase my grief away.
There's such a charm in melancholy,
I would not, if I could, be gay."

JACQUES FRUSTRATUS.

NAPOLEON I.—Where can a cast be seen of Napoleon I.?

C. H. W.

Mayfair.

GALET.—What is this game which forms the subject of a painting by Van Ostade.

J. MANUEL.

Newcastle-on-Tyne.

Replies.

THE ISLE OF THANET.

(4th S. xi. 31.)

John Battely, sometime Fellow of Trinity College, Cambridge, died in 1708, and his *Antiquitates Rutupinæ* was published in 1711, by Dr. Isaac Terry; and a second edition, edited by his nephew, Oliver Battely, in 1745; he could not, therefore, have seen Lewis's work, which appeared in 1724—second edition, 1736; from which Oliver borrowed a "Prospectus Castris et Portus Rutupini" (using the same plate), a view of the island and estuary taken from an ancient map; and both authors, in their second editions, have another "Mappa Thaneti insulæ," derived apparently from one which Thomas, of Elmham (A.D. 1414), takes credit for:—"Hujus insulæ situm et formam cum cursu cervæ—describere hic intendo" (C. Hardwick's edition, p. 207); which, if Thomas could be relied on as a good and trustworthy draughtsman, would be valuable as evidence of the existence of the estuary in his time; but he also seems to have copied a much earlier map, or to have drawn more from imagination than from nature. As he depicts it, the estuary could not be called "tenuis," as it is by the earliest known writer, who mentions Thanet (C. Julius Solinus), about 240 A.D.—

"Tanatus insula adspiratur (adluitur) freto Gallico, a Britannia continente æstuario tenui separata, felix frumentariis campis et gleba uberi" (*Collect. Rer. Mem. Mommsen*, Berolini, 1864, p. 114).

By Bede's time the estuary had fallen away to a "fluvius"; but he does not say it had decayed, or that the part of it which came into the sea at Northmuth by the Reculver was then reduced to about three stadia, as stated by Lewis in his *Dissertation on the Ports of Richborough and Sandwich*, read before the Soc. Ant., Oct. 11, 1744. All I can find in Bæda is (*Hist. Eccles.*, i. 25)—

"Est autem ad orientalem Cantie plagam Tanatus insula non modica, id est, magnitudinis, juxta consuetudinem aestimationis Anglorum, familiarum sexcentarum, quam a continenti terra secernit fluvius Vantsumu, qui est latitudinis circiter trium stadiorum, et duobus tantum in locis est transmeabilis, utrumque enim caput protendit in mare":

A description copied literatim by Henry, of Huntingdon, about 1140, and, therefore, possibly still at that date tolerably accurate. Battely, on "transmeabilis," remarks, passable, not on foot, "sed navigiorum ope," a limitation, however, not accepted by others. There was, however, probably but one ford, as both Saxon and monkish chronicles speak of Saxons and Danes flying to the island as a place of refuge. Nennius, the reputed author of the *Historia Britonum*, about A.D. 840, says, Guorthemir drove the Saxons to Tanet, "et eos ibi tribus vicibus conclusit, obsedit, percussit, comminuit, terruit." In the *Annales Monasterii de Theokesberia*, ranging from 1066 to 1263, we

find it recorded, sub anno 1217, "die sancti Bartholomæi in mari inter Sandwich et insulam Thaneth contriti sunt hostes regis et regni." So, also, Simeon of Durham, "qui circa partem seculi duodecimi floruit" (Selden, 1652), writes, "Anno DCCCLXIV. pagani hiemaverunt in insula quæ appellatur Tened, quæ circumdatur undique maris flumine," as if it were, in his own time, surrounded by the sea. The monks of St. Augustine's at Canterbury, in 1313, claimed all wrecks in their manors of Menstre, Chistelet, and Stodmersch. John de Wavrin, and Roger de Hoveden, and other annalists of the fourteenth and fifteenth centuries, speak of Thanet as having been a place of refuge to Danes and Saxons; and John Twyne, who died in 1581, asserts that there had been a naval station at Sarr. In a map in Thomas Philpott's *Villare Cantianum; or, Kent surveyed*, 1659, the river appears as tolerably broad throughout, with one bridge only, at Sarr, and the old Northmuth is named "New Haven." Among modern writers who have paid attention to the subject, the existence of the estuary, within historical times, is recognized or asserted by E. W. Brayley, in the *Beauties of England and Wales* (vol. viii. p. 950); by F. H. Appach, in *Essay on Caesar's British Expeditions*, 1868 (v. map); and especially by Sir C. Lyell, in the *Principles of Geology* (10th edition, vol. i. 522-529), who traces the changes on the East of Kent, and among them the drying-up of the estuary, and says,—

"It is supposed that it began to grow shallow about the period of the Norman Conquest. It was so far silted up in the year 1485 (not 1845 as misprinted) that an act was then obtained to build a bridge across it, and it has since become marsh land with small streams running through it."

From its having silted up, Sir G. B. Airy thinks the tidal stream through it must have been insignificant in Caesar's time (*Essay on the Place of Caesar's Landing*, p. 11); but may not the sea have carried in, from the detritus of the neighbouring cliffs,—many thousands of acres of which, of depth not less, probably, on the average, than thirty feet, have fallen away in the course of 2,000 years,—and rains and currents have washed down, in the same time, from the higher grounds on either shore, sufficient matter to fill up nearly a channel of considerable original depth? And would not the gradual elevation of the land relatively to the sea, by volcanic agency, have also helped to produce the same effect? FRANCIS J. LEACHMAN, M.A.
20, Compton Terrace.

NOWELL AND NOEL FAMILIES (4th S. v. 199).—At the above reference Mr. W. S. APPLETON states, as the result of extensive researches concerning the family of Nowell, that the Earls of Gainsborough were descended from the Nowells of Merley, in Lancashire, and not, as has been hitherto

supposed, from the Staffordshire family of Noel. Andrew Noel, of Dalby, the earls' ancestor, he says, was probably uncle of Alexander and Laurence, the famous Deans of St. Paul's and Lichfield.

It seems that Andrew of Dalby wrote his name Nowell, and in his will, dated 1559, he mentions his son and heir, John "Nowell," and his cousin—"meaning (says Mr. APPLETON), probably, his nephew"—Robert Nowell, of Gray's Inn, Attorney in the Court of Wards and Liveries, who (writes your correspondent) was a brother of the Deans.

The will of this Robert, written in 1563, mentions his cousin John Nowell, son of Mr. Andrew Nowell, and the Lady Perron, mother-in-law of the said John Nowell. "This," he says, "perfectly identifies Andrew Nowell, and shows that Burke (*Peagee*) is wrong in the order of his marriages and children."

Undoubtedly Burke is wrong. The first wife of Andrew Noel, of Dalby, was Dorothy, daughter of Reginald Conyers, and widow of Roger Flower. By her he was father of a son and heir,* John Noel, of Wellesburgh and Kirby Mallory, co. Leicester, ancestor of the Viscounts Wentworth. Sir Andrew, of Dalby (who, says Mr. APPLETON, "seems to have changed his name and arms, thereby misleading the genealogist"), was the son of Andrew by his second marriage with the Lady Perient.

Now the question which Mr. APPLETON has raised, but which he considers decided by the evidence he has adduced, is of very great importance in a genealogical point of view. The spelling of the name I consider of little moment. In 1644, I find the name of Walter Noel, of Hilcote, written Nowel, in an official document. But I should much like to know what proof there is of the identity of Robert Nowell, the testator of 1563, with Robert Nowell, the brother† of the Deans.

I have now lying before me an old parchment roll pedigree of the Noel family, belonging to Charles Noel, Esq., of Bell Hall, in Worcestershire, the descendant and representative of the Noels of Hilcote.‡ It is dated 1585, in which year Sir Andrew, son of Andrew of Dalby, is stated to be "living." (He died in 1607.)

According to this pedigree, which was written only twenty-three years after Andrew's death,§ James Nowel of Hilcote had seven sons: 1. Robert

* "Joh'nes Noell primogenitus sup'tes 1563."—*Visitation of Leicestershire*, 1619. See also Nichols's *Leicestershire*.

† I have, at present, no access to a pedigree of the Nowells of Merley, but I presume it to be an ascertained fact that the Deans really had a brother Robert.

‡ Edmondson, in his *Baronagium*, states that the Noels of Hilcote are extinct. This is not the fact. They have continued in an unbroken male line to the present day.

§ Andrew Noel died in 1562. His eldest son, John, was living, a lunatic, in 1578, and died about 1593. (See the Noel pedigree in Nichols's *Leicestershire*, iv. 770.)

of Hilcote; 2. Arthur, ob. s. p.; 3. Andrew of Dalby, co. Leicester; 4. Anthony, a clerk; 5. Humphrey, ob. s. p.; 6. Thomas, of Pelsall, co. Stafford; 7. Leonard, ob. s. p. The same descent is given in the *Visitation of Leicestershire*, in 1619, and other MSS.; and, in spite of Mr. APPLETON'S researches, I cannot bring myself to believe that it is wrong.

The only difficulty appears to be Robert Nowell, of Gray's Inn; but it is just possible that he was the Robert, second son of Robert, of Hilcote (and, consequently, first cousin of John, son and heir of Andrew, of Dalby), who died without issue before 1585.

Is Mr. APPLETON aware that Jane Bowyer, the daughter of Dean Alexander Nowell's wife by her first husband, Thomas Bowyer, married a Thomas Noel, and had issue a son, Robert Noel? It is so stated in Berry's *Sussex Pedigrees*, p. 134.

H. SYDNEY GRAZEBROOK.

Stourbridge.

"PASTE" INTAGLIOS (4th S. xi. 18, 81).—The word *paste* comes from the Italian *pasta*, dough. Mr. C. W. King, in his *Natural History of Gems* (Bell & Daldy, 1867), gives the following process of manufacture of such modern imitations in glass of precious stones, engraved gems, camei and intagli:—

"A small iron case, of the diameter required, is filled with a mixture of fine tripoli, and pipeclay moistened, upon which is made an impression for the gem to be copied. This matrix is then thoroughly dried, and a bit of glass of the proper colour, laid flat upon it. If a stone of different strata has to be imitated, so many layers of different coloured glass are piled upon each other. The whole is next placed within a furnace and watched until the glass is just beginning to melt, when the softened mass is immediately pressed down upon the mould by means of an iron spatula, coated with French chalk in order to prevent adhesion. It is then removed from the furnace and annealed, or suffered to cool gradually at its mouth, when the glass, after being cleaned from the tripoli, will be found to have taken a wonderfully sharp impression of the stamp, but in reverse, whether the prototype be in relievo or in cavo."

Ancient pastes are much harder than modern ones, for they will scratch window glass. The glass was then made entirely with soda, like the present German glass; ours (of modern manufacture) has a great deal of lead. The Italians of the seventeenth century used pounded rock-crystal for making false gems, and this substance enters largely into *Strass*, the material of modern Paste Diamonds. The German chemist gave his name to that fabrication. Collectors in testing a gem look out for iridescence as a test of its antiquity, but Mr. King says he believes it can be produced by fluoric acid. The Egyptians, Greeks, Etruscans, and Romans, all produced fine pastes. The Romans reproduced lapis-lazuli so successfully that it is extremely difficult to detect intagli executed in that material. There is a slab of this kind about

eight inches square, designed probably to decorate a coffer, in the British Museum. I need hardly say that the vase of the Museo Borbonico, the Auldjo Vase, and last, though by no means least, the Portland Vase, are paste imitations of murrhine stone.

JOHN PIGGOT, JUN., F.S.A.

"CHUM" (4th S. xi. 133.)—I find a curious illustration to the etymology of this word in Pinkerton's *Ancient Scottish Poems*, 1786, 2 vols. post 8vo., vol. ii., Notes, p. 392:—

"Quhen that the chef wad me chyde, with gym and chastis

I wald him chuk, check and chyn and chereis him meikel

That is cheif chymmis he had I wist to my sone.

Chymmis are houses. The word is in Douglas's *Virgil*, &c., from *chom*, an Armoric word, 'habitare.' Hence it would seem is *chum*, a college word for co-habitant, chamber companion."

May I ask for the reference and line in Gawen Douglas's *Virgil*, where *chymmis* appears, and also the Latin original? The word is not in Jamieson's *Dictionary*. In *Junius Lye* says:—

"Licet mihi deducere ab Arm. *chum*, Morari, habitare."

Jodrell denies that the word *chomer* is in French, but avers that the real form is *chommer*. Cf. Molière:—

"Laissez venir la fête avant de la *chommer*."

We should therefore connect *chum* with *chommer*, in the sense of "resting," "dwelling," not of "doing nothing." Richelet connects it with the Greek κῶμα, which we can connect with κοιμάομαι (whence κοιμητήριον and cemetery), Latin *cumbo* and *cubo*. *C* ofttimes in Latin appears as *ch* in English, e.g. *camera*, chamber; *camina*, chimney. *Chum*, as Pinkerton gives it, is a wonderfully truthful description of the system that still prevails at Trinity College, Dublin.

H. S. SKIPTON.

Exeter College, Oxford.

THE "ADESTE, FIDELES" (4th S. xi. 75.)—In a modern Latin Manual of Devotions, entitled *The-saurus Animæ Christianæ* (Londini, apud C. Dolman, MDCCCLVII.), I find the *Adeste, Fideles* is printed with seven verses, embracing those with which we are familiar in England, together with all the verses excepting one of the version I met with in a French book, and sent you some weeks ago. The heading prefixed to it states it to be a sequence, for the Nativity of Our Lord, taken from the *Gradual* of the Cistercian monks. It runs as follows:—

"*Alia Sequentia in Nativitate Domini.*

(*Ex Graduali Cisterciensi.*)

Adeste, fideles! læti triumphantes,

Venite, venite in Bethlehem!

Natum videte, Regem Angelorum:

Venite adoremus, venite adoremus,

Venite adoremus Dominum.

Deum de Deo, lumen de lumine,
Gestant puellæ viscera,
Deum verum, genitum non factum,
Venite adoremus, etc.

En, grege relicto, humiles ad cunas
Vocati Pastores adpropinant:
Et nos ovanti gradu festinemus;
Venite adoremus, etc.

Æterni Parentis splendorem æternum,
Velatum sub carne videbimus,
Deum infantem, pannis involutum,
Venite adoremus, etc.

Pro nobis egenum et fœno cubantem
Piis foveamus amplexibus:
Sic nos amantem, quis non redamaret?
Venite adoremus, etc.

Cantet nunc hymnos chorus Angelorum,
Cantet nunc aula cœlestium:
Gloria in excelsis Deo:
Venite adoremus, etc.

Ergo, qui natus die hodierno,
Jesu, tibi sit gloria
Patris æterni Verbum caro factum:
Venite adoremus, venite adoremus,
Venite adoremus Dominum."

W. H. L.

DEBRET'S PEERAGE (4th S. xi. 167.)—Is not the editor of *Debrett* (in common with editors of similar works) in fault in the following cases:—

1. *Balfour of Burleigh*. No heir-presumptive to this barony is mentioned. The editor, in a foot note, states that the present baron is entitled to the dignity as the senior descendant of a daughter of a former baron; while the act restoring the honours limits them to "the heirs for the time being of the body" of the first lord. This seems to show that the dignity is in remainder to heirs general, in which case the present baron's sister should be mentioned as heiress-presumptive.

2. *Buckingham*. No heir is stated to the Scottish Barony of Kinloss. Should not the heir-general (the eldest daughter of the duke) be stated as heir-presumptive?

3. *Windsor*. Is not this a barony by writ, and would not, therefore, the sisters of the baron be presumptive co-heiresses? An uncle is mentioned as heir in *Debrett*.

4. *Selkirk*. Is there not a shifting remainder to this earldom, granting the dignity, in case of the failure of the male issue of the first earl, to the person who would be head of the Hamilton family if the Duke of Hamilton, for the time being, were dead without issue male? Some such remainder is mentioned in a recent number of the *Herald and Genealogist*. In such a case, and if the present earl has no direct heirs, the younger brother of the Duke of Hamilton would be heir-presumptive. No heir is mentioned in *Debrett*.

5. *Buckhurst*. His lordship's son is stated to be heir-apparent. Should it not be heir-presumptive, as the son succeeds only to his father's barony in

the event of his father not succeeding to the earldom of Delawarr?

R. PASSINGHAM.

Bath.

P.S.—The heirs of the Glasgow, Dalhousie, and Falkland peerages are, I believe, heirs to the Scotch honours only. This *Debrett* does not mention.

"MUCH" IN THE SENSE OF "GREAT" (4th S. xi. 176).—Instances of *much* used in the sense of *great* are probably common. Thus, every Shropshire man must know of *Much* Wenlock, as distinguished from *Little* Wenlock. Three examples of this use of the word in English poetry at once occur to me:—

(1.) "A *muche* mon, me thoulte, lyk to myselue."
Piers the Plowman, A. ix. 61.

From which interesting allusion we gather that the author of the poem was a *big* man, as regarded his stature.

(2.) "The *muckle* devil blaw ye south."
Burns—*Author's Earnest Cry*.

(3.) "Rise, lass, and mak a clean fireside,
Put on the *muckle* pot."
Mickle—*There's Nae Luck about the House*.

Besides which, the common surname, *Mitchell*, simply stands for *mickle*, i.e., a tall or big man; cf. Lat. *magnum*, &c. Observe that one quotation is from *Mickle!* WALTER W. SKEAT.
Cambridge.

As regards an uncommon use of "much" at Coventry, I think the same can be found elsewhere. A parish in Herefordshire, of which Mr. Money Kyrle is lord, is called Much Marcle. In an old deed (temp. Eliz.) Great Malvern is styled Much Malvern. C. G. H.

"SEVEN SENSES" (4th S. xi. 155).—Dr. Brewer (*Dictionary of Phrase and Fable*) tells us that according to very ancient teaching, the soul of man, or his "inward holy body," is compounded of the seven properties which are under the influence of the seven planets. Fire animates, earth gives the sense of feeling, water gives speech, air gives taste, mist gives sight, flowers give hearing, the south wind gives smelling. Hence the seven senses are animation, feeling, speech, taste, sight, hearing, and smelling. *The Supplement to the Imperial Dictionary* informs us that in *phys.* "sixth sense" is a term applied to muscular sensation arising from the sensitive department of the fifth pair, and the compound spinal nerves. The "seventh," or "visceral sense," is a term applied to the instinctive sensations arising from the ganglionic department of the nervous system.

SPARKS H. WILLIAMS, F.R.H.S.
18, Kensington Crescent.

This reminds me of a witticism of the late Lord Robertson (a Scotch judge), who used to say that,

"With most men there are only three ages—non-age, dot-age, and, worst of all, anecdote-age." S.

VILLIERS, OF BROOKESBY, IN LEICESTERSHIRE (4th S. xi. 155).—A copious pedigree of this family in print will be found in Nichols's *History of Leicestershire*. G. E. A.

A more striking omission still, is that nowhere does it appear to be recorded when SUSAN, sister of the Duke of Buckingham, and one of the Countesses of Denbigh, died. Can C. W., or any other, help herein? The date would go far to determine which Countess of Denbigh was the patron of Crashaw, the poet; and I am extremely anxious to know. A. B. G.

I send an extract from Edmonson's *Peccage*, in which Penelope, Lady Villiers, is mentioned, but not the date of her husband's death. Sir George is described as an only child; and I do not find the name of Conquest in the whole pedigree.

1st wife, Audrey— Sanders, of Hem- mington, county Northampton, died, 1557.	Sir George— Villiers, died in 1605.	2nd wife, dau. of An- thony Beaumont, af- terwards Countess of Buckingham in her own right, buried in Westminster Ab- bey.
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Sir William Vil-
liers, created a
Baronet, 1619.

=Anne, dau.
of Lord Say
and Sele.

Several sons and daughters. The second son George, Duke of Buckingham, who was murdered.

Only son and
heir, Sir
George Vil-
liers, Bart.

=Penelope, dau. and
co-heiress of Sir
John Denham, of
Bletchingly, co.
Oxon.

Sir William Villiers,
of Brooksby, died
1711, without issue.

MARY BOYLE.

EPISCOPAL MAGPIE (4th S. xi. 73).—In James Howell's time, and before the appearance of his *Letters*, nothing of the kind was more common than to call the bishops "maggies." See the *Cavaliers' Bible*, 1644 (Brit. Mus. Lib., E. 4/24); *A Prognostication vpon W. Lavd*, 1645 (B. M. Lib., 669 f. 10/18); *The Bishops last Vote in Parliament* (B. M. Lib., E. 138/6). See likewise the *Autobiography of Sir John Bramston*, published by the Camden Society, p. 81, referring to 1641, where "Noe bishops, noe maggies," is given as a popular cry. F. G. STEPHENS.

MIGRATION FROM THE EAST (4th S. xi. 115).—SIR W. TITE thinks that Worsaae may be too venturesome in suggesting a very early migration from the east for stone monument builders. In a strict ethnological sense, migration does not appear

to have been solely from east to west, but east, west, north, and south. Migration there must have been at an early period. The dwarf races, black and brown (of which the Mincopies of the Andamans are a well-known type, and present two languages), can still be traced by blood and language all over the world. Taking a long leap forward, and getting to a race which never attained political organization, we can without any hazard trace the Agaw in the Abkhass, or Awkhass, of the Caucasus, in the Agaw of the Upper Nile, in the Om-agua and other Agua people of the Guarani stock all over Brazil and eastern South America. The three types of language admit of easy comparison in roots and grammar. To take a higher class of nations, the Dravidians may be recognized by language in Africa, India, and North America. These are sufficient examples of early and distant migration, requiring, in many cases, the flux of ages. In fact, we are apt equally to limit the power of barbarism, and the long duration of civilization.

HYDE CLARKE.

32, St. George's Square, S.W.

"IT IS HARD TO ENSLAVE A READING PEOPLE" (4th S. iv. 513.)—Is this supposed quotation an expression of Lord Brougham's? I find a newspaper editor not long ago referring to "Lord Brougham's dictum, that Education makes a people 'easy to lead, but difficult to drive; easy to govern, but impossible to enslave,'" &c.

ELSWICK.

"INTOLERANT ONLY OF INTOLERANCE" (4th S. vi. 275.)—The concluding sentence of H. B. C. (p. 141) emboldens me, concurring as I do in the notion it conveys, to make another reference, and again call attention to the above phrase, for the origin of which I asked two years and a half ago. I have found the precise words in *Fraser's Magazine* of August, 1863—article on "Mr. Buckle in the East" by I. S. S. G. Can any further light be provided?

W. T. M.

Shinfield Grove.

QUOTATIONS FROM SWEDENBORG (4th S. ix. 447.)—With respect to my inquiry, I beg leave to thank one of your readers, MR. J. H. FOWLER, of Brighton, for a communication on the subject. He has referred the matter to Mr. Robert Colling, a "Licentiate" of the "New Jerusalem Church" in Brighton,—a gentleman well read in Swedenborg, —who "is of the opinion that Mr. Emerson misquotes or mistranslates Swedenborg," and "that they are *not* his expressions. The latter of the two, Mr. C. thought was an idea similar in nature to one to be found in Swedenborg's writings, but still *not* his words."

This was what I suspected, for, with the very copious indexes attached to his works, it is easy to find any sentiment or phrase which Swedenborg has made use of. It is to be regretted that writers of such deservedly high repute as Mr. Emerson

should adopt a practice of placing within quotation marks expressions which are not the *ipsissima verba* of the authors cited. JAMES T. PRESLEY.

"IF WISDOM'S WAYS YOU WISELY SEEK," &c. (4th S. xi. 14.)—When I was in Southampton last September, a friend repeated these lines, and said that they were written by the late Lord Palmerston, and, I think, added that they were found after his death on a slip of paper. T. E. speaks of them as carved on a mantelpiece, which would seem to indicate that they are of greater antiquity.

R. C. S.

THE DHARRIG DHAEL SUPERSTITION (4th S. x. 183.)—The insect inquired for is the cocktail beetle (*Creophilus maxillosus*), an object of general aversion in England, and often called "the devil's coach-horse." The legend of the field of corn (without that part of it which relates to the insect) is given in verse by George Macdonald in *The Amalgamated Robin Redbreasts*, the Christmas number of *Good Words for the Young* two or three years back.

JAMES BRITTEN.

"ROT YOUR HAHANOS," &c. (4th S. xi. 156.)—These words are playfully attributed to "a country Mayoress"; in *Blackwood*, 1839, vol. 46, p. 410.

H. N. CHAMPNEY.

"WIN" (4th S. xi. 177.)—Winchester was called by the Romans *Venta Belgarum*. This *Venta* is the Latinized form of the Celtic *gwent*, an open champaign country, which is still the Welsh name for Monmouth. From this *gwent* is derived also the name of the French district, now Department of La Vendée.

A. L. MAYHEW.

Stratford-on-Avon.

HISTORIANS AT ISSUE (4th S. xi. 133.)—Has MR. TEW ever read the curious and interesting, though anonymous, work entitled, *Historical Life of Joanna of Sicily, Queen of Naples*, published by Baldwin & Cradock, 1824? The book contains a full examination of the difficult points of the Queen's history, and pronounces her "Not Guilty." There is also a great deal of collateral information relative to the history and customs of her time.

HERMENTRUDE.

SEAL INSCRIPTION (4th S. xi. 17.)—I would suggest to my learned friend whether the CIT may not be = SIT, and this a contraction for SINT, the contraction mark forgotten or omitted, as so often. As we know, s and c are very frequently interchanged in olden times. They are so even in Runic inscriptions of a later date. See the full, middle-age charm-formula ("Vulnera quinque Dei sint medicina mei") spoken of in my *Old Northern Runic Monuments*, vol. i. pp. 493-4.

GEORGE STEPHENS.

Cherpinghaven, Denmark.

TAPROBANE (4th S. xi. 113.)—MR. LEACHMAN'S interesting communication on this subject is very acceptable, but I should further like to learn what was known in this country about Ceylon in the Middle Ages. In his *Compendious Anglo-Saxon and English Dictionary* (1860), Bosworth has "Deprobane, the island Taprobane." In what Anglo-Saxon work does it occur? In the Welsh triads it is *Deffrobani*. The Welsh are made to come from there, and *gwlad yr haf*. That the ancestors of the Irish passed by Ceylon round Asia on their way to Ireland, is a tradition recorded by Keating. These mentions of the island seem to indicate that its name was once familiar in Britain and Ireland. J. R.

MILITARY "BLANKET-TOSSING" (4th S. xi. 137.)—I regret to say that this mode of punishment was not only largely practised, but sometimes grossly abused,—see *The Sham Squire and the Informers* of 1798, by W. J. Fitzpatrick, author of *Irish Wits and Worthies* (4th edition, p. 179).

EBLANA.

EXECUTION FOR PETTY TREASON (4th S. xi. 174.)—The following paragraph, taken from the *World* newspaper, June 26, 1788, will answer SIR E. SMIRKE'S question as to the strangulation taking place before the burning of criminals convicted of petty treason; I believe, however, at that time counterfeiting the coin of the realm was high treason:—

"Jeremiah Grace and Margaret Sullivan, convicted in May session for feloniously and traitorously colouring with certain materials producing the colour of silver on certain pieces of copper resembling shillings and sixpences, were brought out of Newgate about seven o'clock (with two other criminals), and after spending some time in devotion, the platform dropped at a quarter before eight. They behaved with a seriousness and decency becoming their unhappy situation.

After the men had been hanging about a quarter of an hour, the woman was brought out, dressed in black, attended by a priest of the Romish persuasion. As soon as she came to the stake, she was placed on a stool, which after some time was taken from under her, and after being strangled, the faggots were placed around her, and being set fire to, she was consumed to ashes."

In the account of the execution of Mrs. Catherine Hayes, on May 9th, 1726, for the murder of her husband, it is stated she was burnt *alive*; and I have read of the garments of women being covered with pitch or tar, that they might be the sooner suffocated, but have not made a note of the exact references. H. W. D.

"LA VIERGE AUX CANDÉLABRES" (4th S. xi. 178), painted by Raphael *circa* 1516, has been engraved by Ern. Moraus, Pietro Bettelini, M. Blot, A. Fabri, in "La Galerie Lucien Buonaparte," No. 130; G. Levy, I. Folo, without the angels and candelabra; I. Droda, Fr. Janet, A. Bridoux; there is also a lithograph by Herm. Eichens. The picture has been in the following collections:—

Galerie Borghese, Lucien Buonaparte, Duc de Lucques, sold in England in 1840, and was in the possession of the late Mr. Munro, of Hamilton Place, London, who died January, 1865. It may be as well to add that it is believed that the angels with the candelabra are not by the hand of Raphael, but have been added at a later date, by an inferior artist. A copy of the picture appears to have been made by Pierre Antonio di Battista Palmerini d'Urbino, who flourished *circa* 1500; later, Consoli is said to have made another; and there was also an old copy in the possession of the French painter, the late Mons. Ingres.

BEN. NATTALI.

The Library, Windsor Castle.

BEE LINE (4th S. xi. 156.)—If RAVENSBORNE wants to know, and not to forget it in a hurry, let him read *The Gold Beetle*, one of Edgar Poe's tales. O.

This is an American expression. When a bee has "fulfilled" itself with honey and wax, it is supposed to go home to deposit its gatherings by the shortest route, flying to its nest as a bullet leaves a rifle for the target. The honey hunters in the backwoods are said to find the hollow trees in which the wild bees have their combs, by watching and tracking the flight of a homeward bound bee. To "draw a bee line," therefore, means to go straight to one's destination.

W. J. BERNHARD SMITH.

Temple.

PICTURES BY B. R. HAYDON (4th S. xi. 76, 158, 203.)—Can MR. FRANK SCOTT HAYDON inform us into which of his father's pictures the portrait of Keats was introduced? D.

THE "ODE ON SOLITUDE" (4th S. xi. 96, 161.)—Please let me thank MR. RYLANDS for the information he has furnished on this subject, and at the same time add a word or two of my own. I find on referring to the letter (as published in Mr. Elwin's *Pope*), which the poet wrote to H. Cromwell on July 17, 1709, that the first stanza there given differs from that supplied in subsequent editions of the poem. Mr. Elwin, in a foot-note, points out that Pope was twenty-one years of age when he produced this ode for the first time, that "from the appearance of the MS. he even made erasures and alterations after the piece was transcribed," and that the still later version was published in 1735, when Pope was forty-seven years old. It is therefore beyond question unfair to describe the poem "as written when the author was about twelve years old," for the difference in the intellectual faculties at the ages of twelve, twenty-one, and forty-seven, are very wide indeed. To me, the poem wears an aspect far from boyish, and up to this point the inquiry has given us no authority for setting it down to so early a period

in the poet's life, except his own assertion, and what credit is to be attached to that will be shown by a reference to Mr. Elwin's Introduction to *The Works of A. Pope*, vol. i. page lxxv. Mr. Elwin there describes how Pope publicly repudiated seven letters, three of which had been written by Wycherley to him, and the remaining four had been published as Pope's own productions. Pope, in fact, asserted that all these seven letters were forgeries. Yet, not only is there evidence to show that Wycherley's letters were genuine, but one at least of the other four still exists in duplicate, each copy being in the handwriting of Pope himself. As Mr. Elwin says, "his assertion that these seven were fabrications is a falsehood." Many other examples of the untrustworthy character of Pope's statements may be furnished; and any of them would serve our purpose as well as the one which we have chanced to select.

H. G. KENNEDY.

CHEKE FAMILY (4th S. xi. 55, 103, 165.)—A reference to the Herald's *Visitation of Essex* in 1634—(compare Harl. MSS., 1541, fol. 113^b; 1542, fol. 59^b; Berry's *County Genealogies*, Hants, p. 99, and Berks, pp. 42, 43)—will show that the wife of Peter Cheke, and mother of Mary Cheke, the first wife of the first Lord Burghley, was Agnes Duffeld, or Duffard, of Cambridgeshire.

The first wife of Sir Thomas Cheke, of Pirgo, was Catherine, daughter of Peter Osborn, Remembrancer of the Exchequer, of Chicksand Priory, by Ann, daughter of Dr. John Blyth and his wife, Alice Cheke, sister of Sir John Cheke, grandfather of Sir Thomas Cheke.

Sir John Cheke, ob. = Mary Hill. Alice Cheke = Dr. John Blyth.
13 Sept., 1557.

Sir Henry Cheke, = Frances Ann = Peter Osborn,
ob. circa 1586. Ratcliffe. Blyth. of Chicksand Priory.

Sir Thomas Cheke, = Catherine. Sir John
ob. 1659. Osborn, 1st w. Osborn.

B. W. GREENFIELD.

Southampton.

SCOTTISH TERRITORIAL BARONIES (4th S. x. 329, 397, 439, 481; xi. 25, 143.)—ESPEDARE says I have read Sir George Mackenzie's work on *Precedency* "with little exactness." I can only answer that I have read it, so far as necessary for my purpose, with perfect exactness. ESPEDARE says I cited Sir George Mackenzie to show that a man could not (at any period of time) have been a Baron unless his lands had been erected into a *liberam baroniam*. I did not do so. I cited Sir George Mackenzie for the purpose of showing, as I stated in so many words (p. 25), that "in Scot-

land the word 'Baron' was not generally used as applied to a Nobleman." ESPEDARE accordingly deals, not with what I said, but with his own (I am sure unintentional) misrepresentation of what I said.

While ESPEDARE has been expending a deal of what I must, with all due deference, call irrelevant learning, I have been engaged in the more humble occupation of endeavouring to arrive at some practical solution of the question really under discussion. That question is (x. 329) as to the description, in a certain work, of two persons called (hypothetically perhaps as regards the names) "the twelfth Baron of Bonnington" and "the seventh Baron of Dalhousie"—the latter a Peer and father-in-law of the former. This being the question before us, ESPEDARE goes into an argument that such and such a person was called so and so "in Acts of the Jameses," and, more particularly, that every man of lawful age holding lands of the Crown was bound to do a certain thing and was enrolled as a Baron in the time of "James I. and II." Now, does ESPEDARE seriously mean to say that this "twelfth Baron" and this "seventh Baron" lived in the days of the Jameses, either I. or II.? If not, he might just as well have gone still further back, and I dare say might have found a time when there were neither Lords, Barons, nor Lairds. If we admit the principle that we are not bound down by the original question to any particular period of time, the deviation becomes a mere matter of degree.

The sum and substance of my contention was and is:—*First*, that Dalhousie, being a Peer of Parliament in Scotland, should have been called Lord, not Baron, Dalhousie, and this ESPEDARE seems now to admit, at least he does not deny it. Even at the present day, Claimants of Scottish Peerages of this rank approach Her Majesty asking the "Title, Honour, and Dignity of Lord"—in the Peerage of Scotland," and if they are successful the House of Lords resolves and adjudges accordingly. One may read such a Peerage Case and not encounter the word "Baron" from beginning to end. *Secondly*, that Bonnington was correctly described as a Baron, that he was Proprietor of lands which had been erected into a Barony, with power of pit and gallowes, as distinguished from a mere ordinary Proprietor or Laird, in the usual and popular acceptation of that term; and looking to the time at which, being a twelfth Baron, and the son-in-law of a seventh Lord of Parliament, he must have lived, who can doubt it? Taking an average over twelve of the oldest Lordships on the Union Roll, the seventh Lord will be found to have lived about 1620-1640; and if we take an average over the whole Lords on the Roll, the period of the seventh Lord will be very much later. Bonnington, the son-in-law of the seventh Lord in question, may quite reasonably have been

the contemporary of Sir George Mackenzie; and, taking in good part ESPEDARE'S advice that I should "return to a perusal" of Sir George's *Precedency*, I now read, at page 49—

"With Us, all are called Barons who hold their lands of the King *in libera Baronio*, and who have power of pit and gallows; and of old they were all heritable Members of Parliament."

Bonnington did not live "of old," and ESPEDARE'S reference to the days of James I. and II. (1424-1460) is two hundred years from the mark, and not relevant to the issue. I could never have referred to *Waverley* had the question related to a period so remote.

W. M.

Edinburgh.

WIMBORNE MINSTER (4th S. ix. 318, 408, 476.)—The following passage from a carefully compiled *History of Wimborne Minster*, 1860, p. 68, will be sufficient, I think, to show that this magnificent church suffered in the civil war from the violence of a fanatical soldiery:—

"An organ is said to have been used here for the first time in the seventh year of Henry IV. (1405), but on what evidence it is uncertain. John Vanck's 'organ-master,' was employed, in 1533, to set up a new 'pair of organs' in the roodloft, for which he was paid by the contributions of the parish; and his work appears to have lasted till the troubles of the Great Rebellion, which brought it to an untimely end. In the year 1643, among entries for new glazing the windows and new covering the roofs with lead (measures often found necessary after a visit of the Parliamentary Forces), we find the following:—

'Paid for sum of the organ pipes, 6*l*.

for one of the surplis taken by a soldier, 6*l*.'

Here, then, is the fate of John Vanck's handiwork, after a century of use; its pipes scattered about, or stolen for the sake of the metal, and the trouble of those who brought some of them back valued at sixpence. A considerable quantity of materials must, however, have been left, since in the year following, the churchwardens sold off more than 140*lb*. of old tin, no doubt supplied by the organ-pipes."

EDWARD F. RIMBAULT.

KILLIGREW FAMILY (4th S. xi. 57, 104.)—Thomas Guildford Killigrew, who had married Miss Catharine Chubb, having much impoverished himself in the Stuart cause in 1745, settled in Bristol for the sake of economy. He died in 1782 without issue. At his death, Mrs. Killigrew adopted her great-niece, Mary Iago, afterwards married to Daniel Wait, Mayor of Bristol in 1805. On the death of Mrs. Killigrew, in 1810, the family plate and portraits (one of the latter, Sir Peter Killigrew, by Sir Godfrey Kneller) passed to Mrs. Wait by will, and from her to Mrs. Boddam Castle, wife of Boddam Castle, Barrister-at-Law, now residing at Clifton. Some of the plate is more than 150 years old; the crest a demi-griffin, with T. C. K. over it. It is believed that had there been any male heirs of the Killigrews the plate would have gone to them. Miss Chubb was

a distant cousin of her husband, and all originally came from Arwenack and the neighbourhood of Falmouth.

WM. KILLIGREW WAIT.

VOLTAIRE (4th S. ii. 22, 89, 189.)—As a supplement to MR. BATES' note, p. 89, I may say that those who desire to know something more of the bright side of Voltaire, may consult an excellent little work, entitled, *Les Encyclopédistes*, par Pascal Duprat, Paris, 1866.

OLPHAR HAMST.

ARMS OF IRISH ABBEYS (4th S. xi. 95, 181.)—I am obliged to MR. LENIHAN for his courteous answer to my query on the subject of the arms of Irish abbeys. He will forgive me, however, if I say that I am not altogether satisfied with the instance which he has given. A MS. written in 1640, without any corroborative evidence, is a late authority for arms which, if borne at all by an Irish abbey, must have been assumed before the period of the Reformation. The MS. in question was, as it appears by Harris's *Ware*, written by John or Malachy Hartrey, an Irishman, but a monk of Nucale, in Spain. He afterwards returned to Ireland, and resided at Holy Cross, where this religious work on the miracles ascribed to the wood of the Holy Cross was written. The coat itself is a fair specimen of what may be called ecclesiastical heraldry, and may possibly have been the arms of the Abbey of Holy Cross, but I think it equally probable that it belongs to the Abbey of Nucale, in Spain, of which house the writer was a member. I fear that my query can only be answered after an exhaustive search among the seals to the charters of ancient Irish abbeys (if any such remain), all other evidence having, I fear, perished during the struggles in which Ireland has been involved during the last four centuries.

EV. PH. SHIRLEY.

Stratford-on-Avon.

OLD INSCRIPTION: "AILMAR FEC. D. O. M. Y." (4th S. x. 451, 509; xi. 153.)—The true reading is—

+ AILMA
R FEC D
OM V

The form of the stone accounts for the arrangement of the letters, which exactly fill it, and, perhaps, this may account for the omission of a final M, in which case the inscription may have been intended for AILMAR FECIT DOMUM.

Does the cross indicate a bishop?

The parish of Loxbear, near Tiverton, is quite a different place from the hamlet of Larkbear, in the parish of Tallaton, near Ottery, St. Mary.

In *Domesday Survey* Loxbear (there spelt Lochesbore) was one of the numerous manors belonging to the Bishop of Coutances, in Normandy, and held by Drogo. In the time of the Confessor it had been held by Algar.

CHARLES HOLE.

I am sorry that I can give your correspondent

no help with the Aylmer pedigree. Of Saxon pedigrees, beyond royal ones, I know little or nothing.

That bishops and priests were not restricted from marriage until several centuries of the Christian era had passed, is an established historical fact.

HERMENTRUDE.

THE MITRAILLEUSE (4th S. xi. 150, 173.)—Mr. Roberts, in his *Life of Monmouth*, ii. 46, states that there is a machine in the arsenal of Vienna, bearing date 1678, which Silver might have heard of. By it fifty muskets could be discharged in any direction, and at any angle, by the application of a single match.

S. H. A. H.

Bridgwater.

HERALDIC: ARMS WANTED (4th S. xi. 55, 104.)

—Or, a fess gu., Ablehall or Abshell, co. Warwick, and co. Gloucester. Sire Abbehale, N. Abbehale, co. Gloucester. Beauchamp, Edmond Colville, Sr. de Bytham, Y. John Colville, Lord of Bitham, X. Colville, Bitham, co. Lincoln. Wat de Colevile, E, F. Sir Thomas Colvile, Q. Harl. MS., 6595. Sire Emour de Colewyle, N. Colvill, 1730; Locres, Lacy; as quartered by Viscount Townshend. Rauf de Obehall, E., or Obehele, E., Harl. MS., 6137. Sr. William le Fitzwilliam, H. Vernon, Baron of Shipbrook, co. Chester. Wroth. From Papworth's *Ordinary of British Armorial*, p. 707. The italic capitals are references to various MS. Rolls, except X. Y., which are Jenyn's Collections (MS.), and *Ordinary* (printed 1829.) "Coats for which no authorities are cited have been derived from heraldic works of repute and other trustworthy sources."

A. C.

NUMISMATIC (4th S. xi. 76, 141.)—The coin is Portuguese, if I am not mistaken. I have several of John VI. and Joseph I., with the motto, "In hoc signo vinces," round a cross patée, enclosing a cruciform flower in each spandril between the arms of the cross. The obverse has a coat of arms with crown over. In the small coins, of what I may call third size, there is a crown only on the obverse, and a plain cross, not patée, on the reverse, still enclosing the quatrefoil flower.

E. STANSFIELD.

Rustington Vicarage, Littlehampton.

"FYE, GAE RUB HER" (4th S. ix. 240, 283, 347, 397.)—That this air is "very ancient" is contradicted by its structure and general character; and as to its being found in a MS. temp. James VI., the fact has to be proved. Mr. Stenhouse (whose authority is quoted by J. H.) knew nothing of the dates of MSS., and his notes to Johnson's *Musical Museum*, are, in this respect, a series of most ridiculous blunders. The tune in question is most probably an "Anglo-Scottish" production of the latter part of the seventeenth century. All the evidence tends to confirm this.

EDWARD F. RIMBAULT.

HARVEST HOME SONG (4th S. xi. 152.)—This is sung in every English county, and will be found in the *Poems, &c., of the Peasantry* (Griffin & Co., London), in *Country Songs of Suffolk, &c.*, and in various other popular and cheap works. The term "Maiden" that Mr. Hogg speaks of is no mystery. It is from the English "Harvest-Baby"—a processional doll, which our Catholic ancestors intended to represent the Virgin Mary. It would appear that the Iconoclastic Presbyterians of Scotland have done away with the "idol," but have transferred its name to the feast. VIATOR (1).

SHAKSPEARE AND OWEN GLYNDWR (4th S. xi. 152.)—Your correspondent says that the Welsh chieftain was "supposed" to have been born in Pembrokeshire, but the evidence we have for the supposition is very slight indeed. And have we any reason to suppose such a belief existed in Shakspeare's time? The theory of a "rock-lion" is ingenious; but if Shakspeare was a tourist in Wales, doubtless the northern portion of the Principality would be the most likely to attract a Warwickshire gentleman; and if so, in a wonderful mountain pass between Dolgelly and Dinas, he could have seen "to the right a mountain resembling a crouching lion" (*Gossiping Guide to Wales*, p. 105); and of this pass it is said, that "many powerful gentlemen of Wales, after the death of Owen Glyndwr, assembled for the purpose of making compacts for enforcing virtue and order."

A. R.

Croeswylan, Oswestry.

RUSSELL'S "TOUR IN GERMANY," 1813 (4th S. xi. 155.)—In the year 1850 I was shown some of the "iron jewellery" of the German War of Liberation. It belonged to a Scottish lady of good family, but from whom she had inherited it I forget. So far as I recollect, no rings were among it, a chain and cross being the principal articles.

A. C. B.

Glasgow.

"SKIMMINGTON," &c. (4th S. xi. 156.)—*Skimmington*, or, as it is usually pronounced, *skimminging*, is a kind of lynch-law, practised in Wiltshire and Somersetshire upon parties suspected of adultery. The man and woman are dressed in effigy, and set upon a cart, or three-wheeled "putt," and drawn through the village with a concert of cow-horns and other instruments of rough music. The ceremony of *wooseting* is the same as in a skimming, and expresses popular disapproval of adultery. *Ousel-hunting* I never heard of in the western counties.

R. C. A. P.

"ROY'S WIFE" (4th S. ix. 507; x. 38; xi. 25, 185.)—"January 29" evidently refers to the date on which the names of the parties were given in for proclamation, and the marriage took place on 21st February following.

W. M.

Edinburgh.

ISLAND OF "WAHWAK" (4th S. xi. 97, 142).—In Robert Pullock's delightful story, *The Adventures of Peter Wilkins*, the heroine, if such she can be called, is furnished with a covering not unlike that referred to by SINBAD and F. J. T. O.

"WESTERING" (4th S. x. 262; xi. 84, 165).—Chaucer's use of "westerin" for "westering" induces me to send the following extract from the preface to *Slaadburn Faar* (J. R. Smith, London):—

"It is customary with some of our craven philologists to use an apostrophic comma after words that terminate in 'ing,' particularly after participles. Thus they give the dialect form of 'thinking,' 'drinking,' &c., as 'thinkin,' 'drinkin,' thereby treating such words as mere abbreviations. The author of *Slaadburn Faar* has not adopted such a mode; he has rather chosen to consider the craven forms as *perfect words*, and not as mere portions or fragments, and, therefore, he has dispensed with the comma, and written 'thinkin,' 'drinkin,' &c.—Preface, iii.

MR. CAUVERT was, of course, not aware of Chaucer's having adopted the same mode, or he would, doubtless, have shielded himself by quoting so great an authority. N.

JOHN ROGERS, THE MARTYR (1st and 2nd S., *passim*).—In looking over one of the early volumes of "N. & Q." (1st S. v. 247, 522), I find queries concerning the descendants of John Rogers, the martyr of Smithfield; and in 1st S. vi. 63, I see a suggestion that some of his immediate descendants emigrated to the New England colonies. As these queries appeared some twenty years ago, it is rather late in the day for a reply; but the following facts may form a note of interest to your readers.

My brother-in-law, Henry T. Niles, a lawyer of this city (Urbana, Ohio), with his brothers, the Hon. John B. Niles, of La Porte, Indiana, and Wm. W. Niles, of New York, City, both also lawyers, together with two sisters, are all lineal descendants of John Rogers. Their mother, a New England matron, who died in 1865, in a vigorous old age (eighty-two years), was a Miss Rogers, and a genealogical record is preserved in the family, tracing her descent to the youngest son of John Rogers. I understand that the American sculptor, Rogers, is also of the same descent. The Professor Walter R. Johnson, of the American National Institute, referred to by your correspondent, was also doubtless a descendant, if so stated by the *National Intelligencer*, for that paper never made statements unadvisedly. J. H. J. JUN.

Urbana, Ohio, U.S.

[Our correspondent will find the following references useful: 1st S. v. 247, 307, 508, 522; vi. 63. 2nd S. x. 472; xi. 131; xii. 99, 179, 485.]

PUMPERNICKEL (4th S. xi. 136).—I believe no other derivation has been suggested for this word than that it originated in a French soldier having rejected the bread with disgust, exclaiming, "C'est

bon pour Nickel." "It is good for my horse Nickel—not for me." The exclamation seems natural enough, and I fail to see the force of C. A. W.'s assertion that "if the derivation had any foundation, it should run, 'C'est pain pour Nickel,'" for Sir John Carr gives the earlier form of the word "*bonpournickel*." Pumpernickel appears to be a species of coarse rye-bread peculiar to Westphalia. It has a little acidity, but is agreeable to the taste and very nourishing, and remains moist for several months. It forms the chief food of the Westphalian peasants, but is thought a great delicacy in other parts of Germany, whither it is exported in large quantities. The loaves sometimes weigh sixty pounds.

C. A. W. asks, "What do the Westphalians call it?" "Pumpernickel," I should say. Dr. N. N. W. Meissner's *German-English Dictionary* (Leipzig, 1847) has—

"Pumpernickel, Westphalia rye-bread, brown-George."

SPARKS H. WILLIAMS, F.R.H.S.

18, Kensington Crescent, W.

["Woher der Name stamme ist worgewiss," says Konrad Schwenck, *Wörterbuch*, 1836.]

UNPUBLISHED STANZA OF BURNS.—(4th S. iii. 281, 396).—Looking through "N. & Q." for another purpose, I came upon DR. RAMAGE'S interesting article under the above heading. The stanza referred to is the following addition to *Roy's Wife of Aldivalloch*:—

"But Roy's years are three times mine,
I'm sure his days can no be monie;
And when that he is dead and gane,
She may repent and tak her Johnnie."

In compliance with DR. RAMAGE'S request, a correspondent of "N. & Q." referred to the collections of Johnson and of Thomson, and wrote to say that the versicle did not appear there; nor was it included in R. A. Smith's *Scottish Minstrel* nor in Turnbull and Buchan's *Garland of Scotia*. To this list he might have added many others, including Dr. Roger's *Scottish Minstrel*. The "unpublished" stanza has always been as familiar to me as the rest of the song, and I was surprised on learning that it had been added "by another hand." Let me say parenthetically, that I am too well acquainted with the practice of cutting down songs to suit the convenience of printers and publishers, to feel astonished at the absence of a verse or two in popular collections. When DR. RAMAGE'S note appeared, I puzzled my brains to remember where I had seen the stanza, but without success, and the matter slipped out of my memory, until a reperusal of the article induced me to make another search among my books. Coming across *The Musical Casket*, First Series, Edinburgh, 1842, I found *Roy's Wife* with the stanza in question slightly altered, and (as I think) improved. It runs as follows:—

"But Roy is aulder thrice than me,
Perhaps his days will no be mony;
Syne, when the carle is dead and gone,
She then may turn her thoughts on Johnnie."

This discovery, although of course it does not cast the least doubt on Burns's authorship of the verse, suggests the query—Who supplied it to the *Musical Casket*? Perhaps some of your readers may be able with this clue to trace the stanza to its source. Before leaving the subject I would ask two questions: 1. What is DR. RAMAGE's authority for placing the verse beginning—

"For O she was a canty quean,"

last, instead of second, as it usually appears? 2. Upon what foundation does Mrs. Grant's authorship of the song rest? It is only a day or two ago that I saw it attributed to a tailor, but I have mislaid my reference.

W. B. Cook.

Kelso.

BRONZE AND TIN (4th S. xi. 115, 180.)—SIR W. TITE, in commenting on Worsaae, is content to leave the commencement of the tin trade and invention of bronze with the Phœnicians. There appear no sufficient grounds to believe that the Phœnicians have any just claims to remote antiquity, or that, however early they are recognized in the historic period, they played any part in the proto-historic and early epochs of civilization. A much earlier population was acquainted with the tin sites of the world, from Cornwall to Malacca, and that is the Caucasian population (whose language is represented by the Georgian group), which gave names to the lands, rivers, and cities, as we find them in the classic geographies.

We thus get an earlier epoch for an age of bronze, but it must be confessed that even then we are at a comparatively late point in the migrations of nations and the development of civilization. Egypt must even then have been ancient, and at all events there was the Dravidian civilization anterior to that I have so loosely named Caucasian. K-assiteros undoubtedly belongs to the same stock as sideros, being the root *DRS*, with the common prefix or definitive of the epoch *k*.

HYDE CLARKE.

32, St. George's Square, S.W.

I do not presume to judge of the merits of OURIS's arguments, but there is one inaccuracy in them it is well to point out. He states that "amber is found nowhere but on the shores of the Baltic." Now, in an old note-book of mine, I have found an extract from some article on the International Exhibition of 1861, which states that although amber is much restricted, like our existing pines—it being the fossilized resin of an extinct species—to an European centre, there were specimens in the Exhibition from various European localities, including the coast of Norfolk.

I have also read a recent article on Amber in

some serial—the *Leisure Hour*, I think—which stated that it had been found in gravel near London, and even in Hyde Park. A. S.

GEORGIANA, DUCHESS OF DEVONSHIRE (4th S. xi. 155.)—At Althorp, Northamptonshire, the seat of Earl Spencer, there are several portraits of this lady. The earliest is one by Sir Joshua Reynolds, of Margaret Georgiana Countess Spencer and her infant child, Georgiana, afterwards Duchess of Devonshire; and by the same artist is a fine full length of her when Duchess. In the same collection is a pretty quaint head-size likeness of her when about four years old, by Gainsborough, and a full-length standing portrait by the same artist. There is also at Althorp a picture of the Duchess, by Angelica Kauffman.

The Duke of Devonshire has a beautiful portrait, by Reynolds, at Chatsworth, of the Duchess with her infant daughter, Georgiana, afterwards Countess of Carlisle; and at Chiswick there is one by the same artist, head-size, but unfinished, of the Duchess with hat and feather.

At Dover House, Whitehall, there is a very elegant small portrait of the Duchess, by Gainsborough, of which Mr. Graves has recently published an engraving.

G. D. TOMLINSON.

Huddersfield.

"WANT" AS A NAME FOR THE MOLE (4th S. xi. 36, 81, 145, 185.)—MR. WILLIAMS, disputing the derivation that I gave from the A.S. *wendan*, to turn, from the mole's habit of turning up the ground, says:—

"He is apparently not aware that the verb *wendan* is never used in this sense, but as an intransitive or reflexive verb, or with the meaning of *translate*."

I was not aware of this supposed fact, nor has MR. WILLIAMS's simple assertion convinced me of its correctness.

In Skinner's *Etymologicon* I read:—

"Want, ab A. S. wand, wonde, talpa, Hoc ab A. S. wendan, Teut. wenden, vertere, versare, sc. a vertendo seu versando terram."

Bailey repeats this derivation, but he probably only copies from Skinner. Bosworth says:—

"Wendan.—1. To go, wend, proceed, come, return. 2. To turn, convert, translate, change, interpret, to be turned."

Again, at page 178 of Vernon's *Anglo-Saxon Guide*, I find:—

"Wendan, to turn (act.), wend, go."

On referring to the A. S. writings that I have by me, I can only find the following two instances of the use of this verb. *Diplomatarium Anglicum Ævi Saxonici*, p. 581:—

"Seþe þis awende wende him God fro heuene riche into helle witerbrogen,"

which Thorpe thus translates:—

"Whoever shall avert this, may God turn him from the kingdom of heaven into the penal terrors of hell."

Page 600:—

"And se þe þise quide wenden wille, wende God his ansene him from on domisdai."—"And whoever shall avert this bequest, may God avert His face from him on doomsday."

On the contrary, I find the verbs *cyrran* and *gecyrran*, to turn and return, used not unfrequently, throughout the Anglo-Saxon laws and institutes, in an intransitive sense. It may be urged that in the two instances I have quoted of the use of the verb *wendan*, the meaning might be "translate," but if so I beg also to appropriate the meaning to the action of the mole, which may be justly said to translate or transfer the soil from its original position to the surface of the ground. Till a better derivation of "want" is offered I shall not abandon that of Skinner. MR. WILLIAMS has not shaken my faith in it.

J. CHARLES COX.

Hazelwood, Belper.

Miscellaneous.

NOTES ON BOOKS, ETC.

An Essay on the Tragedy of "Arden of Faversham."
By C. E. Donne, M.A., Vicar of Faversham. (London: J. Russell Smith. Faversham: Higham.)

THE Lord Chamberlain's Chaplain read a paper (at the meeting of the Kent Archaeological Society, held at Faversham, in July, 1872) on the subject named above. He has printed the substance of that paper under the modest title of "An Essay"; and the Rev. Mr. Donne says much in a brief way, not only of this sample of domestic tragedy, but of domestic tragedy generally. Arden's murder was a brutal, vulgar murder of a husband by a wife and paramour in the reign of Edward VI.; yet that king's sister, Queen Elizabeth, witnessed a dramatic version of the deed (a tragedy called *Murderous Michael*) in 1578. *Arden of Faversham* was produced some years later, but was not printed till 1592. Its blank verse so pleased Ticek, that the German translator of Shakspeare saw no other hand in it but that of our national dramatic poet! The old play was altered by Lillo, the dissenter and jeweller of Moorgate Street, and produced at Drury Lane, 1759. It was revived at Covent Garden in 1790. On each occasion it was played only on one night. Lillo strove (in more than one domestic tragedy) to show the hideousness and consequences of vice, and his *George Barnwell* is supposed to have saved many an apprentice from Tyburn. The chief merit of the original *Arden* is that it dealt solely with English manners, and this it does in language superior to its subject.

Calendar of State Papers. Domestic Series, of the Reigns of Elizabeth and James I. Addenda, 1580—1625. Preserved in Her Majesty's Public Record Office. Edited by Mary Anne Everett Green. (Longmans & Co.)

MRS. GREEN states that the *Calendar of the Domestic State Papers*, of Edward VI. and the three following reigns, with their Addenda, now published, "include all the historic material of the period hitherto discovered in the Public Record Office, and the searches have been so exhaustive as to leave no probability of further discoveries of importance." The subjects of the papers calendared include the highest incidents of State and politics with the meanest, but not unamusing gossip. As an example of the latter, the case may be noticed of the Countess of Ormond and Ossory's woman, Everard. This abigail, of James's reign, dressed so smartly that priest and layman turned up their eyes at the fact! Thereupon, the Countess

wrote to Mr. Channon, a priest in the Church—"My woman Everard, your ghostly child, says some wonder how she comes by her clothes, and lives so well. I wonder they should, for I can maintain her without any sinister ways taken by her; but as my servants should not be suspected by you, I tell you that she has been with me ten years, and is of honest carriage. I entertain no servant without allowing them what is fit for my service; whosoever censures her might spend his time more religiously. Pray show this letter the next time you hear her spoken of." There are many more illustrations of domestic life in England in Mrs. Green's volume.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following books to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

ANATOMY OF MELANCHOLY. By Democritus, Junior (Robert Burton). 2nd edition, 1624, folio. 5th edit. 1638, folio.

A SINGLE EYE, ALL LIGHT, NO DARKNESS. A Sermon, by L. C. 4to. London circa 1650.

Wanted by Edward Peacock, Bottesford Manor, Brigg.

SCATCHARD'S HISTORY OF MORLEY.

ARMINIAN METHODIST MAGAZINES. Before 1800.

THORESBY'S DUCATUS LEODIENSIS.

Wanted by J. R. Robinson, Dewsbury.

Notices to Correspondents.

Y.—*The Highlander, as a snuff-shop sign, indicated that snuff generally, and Scotch snuff in particular, was sold there. A Highland taste is illustrated in the wish to have a Ben Lomond of snuff and a Loch Lomond of whisky.*

LOWER GALLERY.—*Before Dennis invented for stage storms the copper-sheet thunder which has since been common, the manifestations of tempestuous weather were of simple contrivance. Ben Jonson alludes to them in the prologue to Every Man in his Humour:—*

"No nimble squib is seen to make a-feard

The gentlewomen; nor rolled bullet heard

To say, it thunders; nor tempestuous drum

Rumbles, to tell you when the storm doth come."

The original Little Theatre in the Haymarket stuck to the old thunder to the last. Not bullets, indeed, but heavy bows were rolled over the "ceiling," and imitated thunder after the mode of Jonson's time.

SPHINX states, with reference to "The like doth sway the like" (4th S. XI. 191), that there is a curious illustration of it in a work entitled *Idone* (in the Brit. Mus.).

A TEN YEARS' SUBSCRIBER.—*All attempts to trace the authorship of the line in question have hitherto proved vain.*

THE LICHGATE, AND THE OLD CHURCH AT BLACKFORD, N.B.—*Those of our readers interested in this subject will find an extended notice of it in the Perthshire Constitutional of the 3rd February last.*

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, MARCH 22, 1873.

CONTENTS.—No 273.

NOTES.—Congleton Borough Accounts, 229—On Addressing, Beginning, and Ending Letters, 230—John, Third Lord Maxwell, 231—The Espousals, by Proxny, at Florence of Henry IV. of France, with Marie de Medicis, in Sta. Marie Delle Fiore, on 5th October, 1600, 232—Parallel Passages, 233—A Semi-Burlesque and a Serious "Iliad," 234—Open-eyed Sleep—"Caxton's Game and Playe of the Chesse"—Nelly O'Brien—Kebble and Cowper—J. Dawson Lawrence, 235.

QUERIES.—Portuguese Literature—Christopheros Lee Sugg—"Quachetus"—The Woolsack—Velteres, 236—Brother Robert of Alté, Prior of the English Knights Hospitaliers—"Poems," 1763—The Order of the Garter—"Aquila"—Cistercian Abbeys—Bishop Latimer—Ancient Bell from Nimroud—Robertson's Sermons—Weston, Earl of Portland—Parish Registers—"A Voyage into New England," &c.—Pocock (Artist), 237—Cromwell and Charles I.—Luther—"The Life and History of a Pilgrim"—Execution by Boiling—Tennyson—Miss Horner's—"Walks in Florence"—Richard Pynson—Wye Church, Kent—"Poor as Crowborough"—"A light heart," &c.—Thomas Elliot—C. W. Kolbe—"Carnal Son"—Authors Wanted, 233—Consecration of Churches, 239.

REPLIES.—The De Quincis, Earls of Winton, 239—Miss Ann Wallace—Application of Steam to Navigation, 240—"Elding"—Jerrymandering, 241—Mastiffs of Diensacresse Abbey—Alebistic Freemasons—Enigma—Sir Walter Scott and Miss Stuart, 242—"Quem Deus vult perdere"—Junius, 243—Farrer Family—Arms Granted in Error—"I'll tell you a tale"—"The Poems on Affairs of State"—"The Travels of Edward Brown in the East"—Enlargement of Ivory 244—"Bald-born"—Sir Charles Wetherell—"Florilegi Magni," &c.—Capt. Robert Everard—John Seymour and Sir John Newton—"The Speaker's Commentary"—Rice ap Thomas, 245—Haydon's Pictures, 246.

Notes on Books, &c.

Notes.

CONGLETON BOROUGH ACCOUNTS.

As it is one of the offices of your periodical to preserve relics of the past, allow me to forward for insertion some extracts from a manuscript volume in my possession, marking the manners and prices of the times in the seventeenth century, adding a few explanatory notes by way of illustration, and substituting modern figures for the more ancient ones. Congleton is a very ancient borough, now a large and important manufacturing town in the county of Chester:—

	1635.	£. s. d.
Mending Rood Lane against the coming of Lord Savage's Corps	...	0 1 6
Sugar, 6 lb.; Cloves, 1 oz., at the Entertainment	...	0 11 0
There was a Horse Load of Wine, and many other Items, particularly	...	0 5 0
4 Links to light	...	4 0 0
Powell, Schoolmaster, per Quarter	...	3 0 0
Mr. Redman's Gown	...	0 1 0
Gave a poor Palatine Minister who could not speak a word of English	...	0 1 0
	1636.	
Making a Pew in Astbury * Church	...	1 14 0

* Astbury is the parish in which Congleton is situated, and possesses a beautiful old church, an engraving of which may be seen in Ormerod's *History of Cheshire*.

Sending two Prisoners to Halton. These were the last that were sent to Halton Castle	£. s. d.
Stubbs, the Paver, his Quarter's Wage	0 10 0
Ship Money	0 5 0
Expences in watching John Taw in his Cave on the Heath 4 days and 5 nights, taking him and sending him to the House of Correction	3 1 3
To the Boy who whipped him	0 17 4
For Powder and Shot while he was watched	0 2 0
For two Books of Prayer in the use of Sickness	0 0 6
T. Whittaker found Bell Ropes at 10s. per annum	0 12 0
	0 10 0

1637 (wanting).

1638.

Mr. Bawry, Minister and Schoolmaster, at 9l. 11s. 8d. per Quarter	...	9 11 8
Three trained Soldiers, Saltpetre Men for carriage of them	...	1 8 0
On the Clerk of the Market by consent	...	0 10 0
The Entertainment of Sir Ed. Fitton,* his Bride, Father and Mother-in-Law	...	0 12 4
He sent his Barber before to treat the Mayor to bid him welcome.	...	0 10 0
Steeple Pinnacles from Biddulph Moor.	...	2 0 0
Banqueting Stuff to Lord Savage	...	0 0 0
Plague in Nantwich.	...	0 0 0

1639.

Newcombe from Cambridge, Schoolmaster.

The trained Soldiers very expensive.

1640.

Sir Wm. Bowyer a Pottle of Sack for directing us how to petition Parliament against Bramhall, Lord of the Manor	...	0 4 8
Ox Money still paid.	...	0 0 0

1641.

Mr. Newcombe breaking up School	...	0 1 6
Watch and Ward against the Infection or Sickness supposed to be in Newcastle, and near Nantwich.	...	0 0 0

December 18th. The Infection first appeared in Congleton in one Laplove's house, which was warded day and night at 1s. each. His corpse, covered with a cover, and tied with incle, was carried on a ladder to be buried. His wife and others die. † Burial Fees paid to Henry Thurdley and F. Stubbs, 8d. December 20th. It is in Moody Street. A Pot and Piggins, price 5d., to carry drink to the Infected. *Mersion procure* † Berrison to watch and ward day and night at the Houses and Cabins shut up. It is in Crosslidge. § Little Bess attends the Infected.

Paid in part for a Coffin to bury the Dead of the Plague	...	0 10 0
Moody Street, allowance per day	...	0 3 5
Crosslidge, ditto	...	0 2 1
Moody Street, allowance per day	...	0 3 5
Crosslidge, ditto	...	0 2 1
To Francis Stubbs, the Burier, for one week	...	0 7 0
To Henry Brown and Son, three days Burying Thurdley, the Burier, is dead; Stubbs continues hired at 7s. per Week	...	0 1 6

* Sir Edward Fitton was head of the ancient Cheshire family of that name, which resided at Gawsworth, near Congleton. His second wife, alluded to above, was Felicia, daughter of Ralph Sneyd, Esq., of the County of Stafford. He died during the siege of Bristol in 1643.

† It appears from Astbury Register that five Laploves were buried in two days.

‡ *Mersion procure*. I don't understand this.

§ Crosslidge is an outlying hamlet of Congleton.

Mr. Brock, the Physician. Advice about the Plague	£. s. d.
Mr. Langley's Sermon on the Day of Humilia- tion	0 1* 0
To Thurdley's Widow, his dues as Burier of the Dead	0 10 0
17 Quarts of Wine for the Sacrament	1 17 8
Bread	0 11 4
Collected, 8s. 2d.	0 0 6
Paid Little Bess for Soap, Candles, Wormseed, Pitch, Frankincense, for Moody Street	0 6 9
Newcombe Schoolmaster is Reader of Prayers. Cart, Saddle, and Thrill, 10s.; Wheels and Axletree, 9s.; to carry the Dead to their Graves	0 19 0

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

*(To be continu'd.)*ON ADDRESSING, BEGINNING, AND ENDING
LETTERS.

A curious essay might be written on this subject. If completeness of treatment were aimed at, much minute research would have to be brought to bear in tracing the various steps by which highly ceremonious and artificial styles of addressing and subscribing letters came into use in some countries, and more prosaic and matter-of-fact styles in others.

In China, as observed by Mr. Medhurst, H.B.M. Consul at Shanghai, in his recent book, *The Foreigner in Far Cathay*, 1872,—

"Special care is taken to employ the most euphemistic expressions possible, when referring to the individual addressed, and the most deprecatory when alluding to the writer and his belongings. . . . A commonplace letter is not closed with anything like our conventional 'yours obediently,' or 'faithfully,' or 'sincerely,' or 'affectionately,' followed by the sign manual of the writer: but it ends with the subscription 'written on such and such a lucky day by younger brother so and so.' . . . A book might be written, describing all the various forms of letters and styles of address which official etiquette prescribes to the several ranks and departments of mandarindom. . . . As in the case of common letters, no signature is ever attached, the official seal being the sole mark of authentication."

The same polite tone of deference to the person addressed, and of humility of expression as regards one self, can be traced not only in the epistolary forms in use by all Eastern nations of intellectual cultivation, but in those adopted by the less sentimental nations of the West. Thus, say, plain Mr. A., a small tradesman, writes, on some trivial matter, to the Duke of X. The reply of his Grace will conclude thus:—

"I have the honour to be, Sir, your most obedient humble servant, X."

This exuberant form of expression of an honour and humility not really felt, is precisely identical with the true mandarin style of subscription of letters, in all departments of official intercourse, in Great Britain and its dependencies, that has now

* This figure must, I think, be placed in the wrong column.

remained in general use for quite a century. Query, can the exact date of its introduction be traced? If I am not mistaken, it was not prevalent in the sixteenth or seventeenth centuries. A briefer and more familiar, but, perhaps, equally insincere style, was then employed. In seeking for evidence in illustration, it is always agreeable to refer to original papers: even if they be but few in number, their evident authenticity is convincing. Amongst those I have at hand, the first is a letter from Lord Chancellor Nicholas Bacon, addressed outside—

"To my lovinge neighbors and ffriendes The Bayliffe and portemen of Ipswich geve this."

The subscription is—

"Thus fare ye hartely well. From the Courte, this 18 of Maie, 1562. Your very lovinge ffriende, N. Bacon."

The second is the conclusion of a letter from Lord Keeper Burghley, using the same expression, "Your loving friend." Then for the next century's specimens, there is before me as I write, the good clear signature of "your lovinge ffriende, R. Salisbury" (Lord Treasurer, 1609-12); and, for the early part of the eighteenth century, an official letter of "your loving friend Shrewsbury." But with it is a letter from the same duke, dated, 19 Sept. 1713, addressed in terms of intimacy to Sir Thomas Hanmer, and concluding thus:—

"I desire you will believe, that wherever I am, I shall always earnestly endeavor to deserve, and very much value, your friendship, being with a sincere esteeme, Sir, your most faithfull and obedient servant, Shrewsbury."

It is, indeed, perfectly clear that, down to about the middle of the last century, our mandarin style of official subscription of letters was frequently more familiar and less stilted than the form used in friendly intercourse. Dr. Doran's recent and interesting publication of Mrs. Montagu's correspondence, shows that the words with which "a lady of the last century" concluded her letters to such relatives as a sister-in-law, &c., were quite as formal as those used to merely casual acquaintances or strangers. The correspondence between the last King of the French and the King of the Belgians, and other members of his family, published about 1848, in the *Revue Rétrospective*, would seem to show that the stately style of signing letters was recently, and is still in force, probably, amongst the crowned heads of Europe in writing even to their nearest and dearest connexions. But, in the seventeenth and eighteenth centuries, it was the rule apparently amongst all classes of society. I will cite two or three examples from several now before me. The first is a brother's letter, addressed to the Rev. Dr. Moss, Dean of Ely, at his house in Cambridge. It is dated Hull, Aug. 8, 1724, begins "Good Sir," and is written in friendly terms, and ends, "I am, Sir, your most obliged and humble servant and affectionate brother, Charles Moss." Then comes a letter written from Oxford, March

21st, 1717, by an undergraduate to his father, and subscribed, "My honoured Lord, Your Lordship's always dutifull son and most obedient humble servant." This is a great contrast to what would not be a very *outré* form, in this nineteenth century, to be used by young Tom Hopeful, at the University, in writing to his father; "My dear governor, always your loving son, Tom."

In the time, however, of Queen Anne and of the first Georges, even young friends, or fellow students, writing to one another, in fullest confidence and ease, preserved a studied form of epistolary address. I turn to an original letter written, about 1720, by Chief Justice Dudley Ryder (father of the first Lord Harrowby), when he was a young barrister in the Temple, and congratulating his friend Edward Leeds, of Croxton, Cambridgeshire, on his marriage. Here, in this letter of amusing raiillery, couched in a lively style, he ends, "I am Dear Friend, your most obliged friend and humble servant, D. Ryder."

Can any of your "luciferous" correspondents, as they would have been termed by Captain Graunt, F.R.S.—one of the earliest of London actuaries—enlighten us as to the origin of the French method of addressing letters with "Monsieur" alone in the first line and "Monsieur" repeated, before the name at full length, in the next line? And the same as to the Italian custom of even occasionally trebling the Signor on the address of a letter, thus:—"All Illmo Sig^r Sig^r Pno Colmo—Il Sig^r Giovanbatista Vermiglioli; Perugia." At what rank does the thrice repeated Signorship stop?

Some nations—the Germans for instance—are so tenacious of official rank, that their exact position in the bureaucratic hierarchy must never be forgotten in the address of a letter, even, it is said—but we must hope it is only a joke—if the title be so long as that of a "Vice-Supernumerar-Rentkammer-Justiz-Collegial-Assistenz-Rath." An amusing instance of how a German finds it difficult to get out of the custom of tacking some title or occupation on to a man's name in addressing a letter, is before me in a letter, dated in 1828, to the late Mr. E. H. Barker, from a German scholar of some eminence residing at Hildesheim. The direction runs thus:—

"To the celebrated Philologer, Edmund Henry Barker, Esquire, Thetford, Norfolk, England. Per Cuxhaven. The right honourable Post Office at Thetford is requested to forward this important letter in greatest haste."

The letter, after all, was chiefly about some matters relating to Valpy's "Classical Museum," to which Mr. Barker was a leading contributor, and was of urgency to the writer only; and we can only suppose that the compliment on the outside address must have been considered too dear at the price of the postage, which, in 1828, as marked by the Post Office on this letter, was as much as

2s. 3d., or more than six-fold what it would now cost!

FREDK. HENDRIKS.

Kensington.

JOHN, THIRD LORD MAXWELL.

There are some statements by Douglas (*Peerage*) respecting this nobleman, to which I wish to draw attention. Douglas says:—

"John, third Lord Maxwell, who on the resignation of his father had a charter, dated 14th February, 1477-8, to John Maxwell (*Mag. Sig.*, Lib. v. No. 67), son and heir apparent of Robert (second) Lord Maxwell, of the barony of Maxwell in Roxburghshire, Caerlaverock, in the county of Dumfries, and Mernys, in Kenfrewshire. John Maxwell, son and heir apparent of Robert Lord Maxwell, occurs in the Records of Parliament, 12th December, 1482. John Maxwell, steward of Ananderdale, was one of the Commissioners nominated to settle border differences by the treaty of Nottingham, 23rd September, 1484; and John Lord Maxwell was one of the conservators of a truce for the West Marches, 3rd July, 1486."

And Douglas goes on to say that this John Maxwell was killed at the battle of Flodden, 9th September, 1513. Now, here there is great confusion; Douglas rolls up son and father into one personage, ascribing to the son what belongs to the father, and *vice versa*. Robert, second Lord Maxwell, had no doubt a son, John, who was married to Janet de Crechton, as is shown by the following extract from the Inventory of Maxwell muniments at Terregles, No. 23:—

"Charter by George (Crechton), Earl of Caithness, Admiral of Scotland, of the lands and barony of Tyberis, in the Sheriffdom of Dumfries, in favour of Janet de Crechton, his daughter, on her marriage with John de Maxwell, son and heir apparent of Robert Lord Maxwell, dated at Edinburgh, 29th March, 1454."

This John Maxwell was until two years before his death designated *Master* of Maxwell, and then he appears as *Lord* Maxwell, even in documents emanating from the Crown. In some, where he has the title of *Lord*, he is mentioned along with his father, Robert. It has been suggested to me that, towards the end of his life he had probably been made a Lord of Parliament, and hence his title. He was Steward of Annandale, but predeceased his father. His death took place on the following day, as is stated in an old manuscript history of the family at Terregles:—

"He was assassinated at the close of a victorious engagement with the English, led by the Duke of Albany and Earl Douglas, at Kirtlemure, on St. Magdalen's Day, 22nd July, 1484, being there 'sore wounded, reposing himself upon the hilt of his sword after the battle; he had lived if one Gass had not come behind him and struck him with a whinger in the fillets under the harness, whilk was his death for causing hang a cussing of his by order of Justice, being Stewart of Annandale.'"

An ancient stone cross still remains to mark the spot where he fell. Such was the end of the third

Lord Maxwell. He left a son, John, fourth Lord Maxwell, who succeeded his father in the stewardship of Annandale, and to his grandfather, Robert, second Lord, on his death, in May, 1485. He fell at Flodden, 9th September, 1513, with three of his brothers. All the statements in Douglas after July, 1484, is applicable to John, fourth Lord Maxwell.

I would draw attention to the Earl of Caithness being in possession of the barony of Tybaris in 1454, when he gives it as a dowry to his daughter Janet. What portion of this barony was possessed by the Earl of Caithness may possibly be discovered when the Monograph of the great Maxwell family in the South of Scotland, which I believe is in course of being prepared with the charters of Terregles muniment-room and elsewhere referring to the family, has been printed. It could not have been the whole of the barony, as the Maitlands of Lethington were in possession of a large portion of it at this time, and which I showed to have passed to the Douglas family of Drumlanrig in 1508. It may be a question for consideration how the Maitlands retained their position, when the property belonging to the Earls of March, from whom they had received it, was confiscated to the Crown in 1434. It may possibly be accounted for in this way. Sir Robert Maitland of Thirlestane was son of Lady Agnes Dunbar, daughter of Patrick Earl of March. When his uncle, George Earl of March, left Scotland in disgust in 1400, he was left by him in charge of the Castle of Dunbar, but he did not prove true to his trust, delivering it up to Robert III. When Tybaris was taken a second time from the family, in 1434, a part of it at least seems to have been allowed to remain with William Maitland of Thirlestane, the grandson of Lady Agnes. He granted it by charter, 3rd January, 1450-1, to his younger brother, James, and which was confirmed by James II., 10th January, 1450-1.

Another question that naturally arises is, when did the Maxwell family part with the portion of Tybaris barony of which they had become possessed?

C. T. RAMAGE.

THE ESPOUSALS, BY PROXY, AT FLORENCE, OF HENRY IV. OF FRANCE, WITH MARIE DE MEDICIS, IN STA. MARIA DELLE FIORE, ON 5TH OCTOBER, 1600.

Any one at all conversant with the history of Henry IV., and with the diversely agitated lives of his two queens (both of Medici blood), must lament that the great and glorious, the gallant, but too *galant*, Béarnais, should have had so much ill-luck in his double matrimonial choice, for he did indeed "fall from Scylla into Charybdis." The first of his wives, Marguerite de France, daughter of the infamous Catherine de Medicis, was—ac-

ording to all accounts (from Brantôme to Tallemant des Réaux)—full of seduction, beauty, wit, and *loving-kindness towards all men*, too much so, in fact, if *Le Divorce Satyrique* speaks true.—

"Ne refusant personne, et acceptant—ainsi que le tron public—les offrandes de tout venant."

The second, Marie de Medicis, with a mind far below her ambition and thirst for power, made herself and others miserable—her husband first, and later her son—by her haughty, obstinate, and acrimonious spirit. I have before me a curious print, which appeared at the time of her marriage, in 1600 (it is, if I mistake not, by Crispin de Pas, or one of his sisters, Madeleine or Barbe), "*L'Alliance du Roy de France avec Marie de Medicis, Princesse de Florence.*" Both are represented standing, and our Saviour, uniting their hands, gives them His blessing. Above their heads, two angels, soaring in the air, crown Henry with laurels and Mary with lilies; they hold a knotted cord which encircles the scutcheons of France-Navarre, and of the Medici. Underneath are eight verses, which proved false; in the two last Marie de Medicis says:—

"Je veux foire conoistre à uos peuples diuers

Queuens vous mon Amour est tel que vostre Empire."

With this engraving I have a letter of historical importance; it relates to this memorable event, to Henry IV.'s vigorous campaign against the ambitious Duke of Savoy, Charles Emmanuel, and to the king's anger against the ill treatment, by the Court of Spain, of his ambassador, M. de La Rocheport, to whom the letter is addressed, wholly in the handwriting of Nicolas de la Neufville,* Seigneur de Villeroi:—

"Monsieur,—Le Roi vo^e escript Son intention sur Vo^e deux dernieres l^{res} bien clairement et je Vo^e assurerai p. la pn^{te} que Sa M^{te} est en tres bonne Sante mais fort mal contante des indignites q. vo^e receupes p. de la† come Vo^e cognoistrez p^e Sa l^{re} desquelle si a la reception de la pn^{te} lon ne vo^e a faict raison Sa M^{te} ne veult plus q. vo^e en facies instance ni que vo^e demeurez p. de la Ce Courier Vo^e est enuoie expres p. cela. Je me remets du surplus sur la l^{re} de Sa M^{te} p. Vo^e faire Scauoir que Ses Espousailles avec la Princesse Marie furent faictes a Florence p. le Cardinal Aldobrandini cree Legat a cest effect le V^e du mo^s Le Grand Duc repnait la personne de Sa M^{te} en vertu de sa procuraõn. Elle (La Reine) est atendue au Jourdhui ou demain a Marseille acõpagnée de la Grande Duchesse de la Duchesse de Mantoue de celle de Bracianno & de plusieurs aïes Dames Es^{es}. Come le Roi estoit pres a p^{ir} p. aller jusque la Son bagage estant la charge deux aduis len ont empesche & lont arrete par le premier de la venue du Duc de Savoie lequel auant recueilli les forces q. luy a bailees le Côte de *Fuentes* tant d'Espagnols du Milanois q. aïes sest advance en la vallee d'Aoste en intention de venir Secourir la

* First employed by Catherine de Medicis in important State matters, he soon became Secretary of State of Charles IX., and managed to keep in power in the midst of the great vicissitudes of four successive reigns, from Charles IX. to Louis XIII. His portrait, when young, or rather of middle age, by Clouet, is in the Louvre.

† P. de là (i.e. tra los montes) come Vo^e cognoistrez.

forteresse de Montmelian (le fort Barraux) & reballer larmee de Sa M^{te} laquelle il satendoit de trouver sans elle (sans Sa M^{te}) and l'autre la venue du Card^{al} Aldobrandini (frère du Pape Clement VIII.) que Sa C^{tesse} a despesche vers Sa M^{te} p. tem de sa part ne voulant estre dis q. le Duc leust fait fuir & quavec son armee ny fuir aussi les occasions de f^r la paix tellement q. no^s sommes demeureux Jey ou no^s attendons lun et l'autre de pied fin bien (!) * sils se pntent come ils meritent. Aiant en ce faisant prefere le honorable & utile au delectable n^s auons enuoié aux nopces Je veulx dire a la rencôtre de la Reine quatre Card^{aux} Joieuse Gondi Giury & Sourdis & M^{rs} Le Conestable & Chancelier avec force Dames et to^s no^s Princes ont voulu demeurer icy Ils y sont tous excepte Monseigneur Le Prince de Conde M^r de Maienne & le v^{te} Dauvergne qui est malade, il est vrai q. M^r de Guise est p^h deuantier p. aller a Marseille affin de se trouver a la descente de la Reine. Quand no^s auons pris les Môtmelian ou fait la Paix no^s irons apres dansser a n^{re} nopce aulieu q. si Sa M^{te} fust p^{te} dicy sans f^r lun ou l'autre Elle eust este en perpetuelle inquietude des accidens qui pouroient aduenir a son armee laq^{lle} outre cela se fust diminuee & affoiblie dun grand no^{bre} de Noblesse volunt^s qui y est laq^{lle} la voiant p^{ir} se fust debandee & ne fust retournee a point nôm. Ce pendant le Duc eust fait ses affaires et eust priue Sa M^{te} du fruit des ses labours. Ainsi Monsieur je croy q. no^s auons tres bien fait den auoir uses en la Sorte & vo^s fe aduiser de ce qui en succedera. Lon ma dist q. le Courrier Valefort ne se gouuerne pas come il doibt. il faut le chastier rigoureusement & vo^s assurer q. par^t le premier & y metre la main come a vo^s fur en ce q. se pntera Priant Dieu Monsieur quil vo^s cõserue en Sante me rec^{tant} humblement a V^{re} bonne grace. De Châbery le xxvi^e doctobre 1600.

"V^{re} humble Ser^{vt}
"DE NEUFVILLE."

"Monsieur
"Monsieur de La Rochepot
"Ch^{ier} des ordres du Roy
"Capp^{ne} de Cent hommes d'Armes
"de ses Ord^{res} Gouverneur & Lieut^{ant}
"General po^s sa Ma^{te} en Anjoue
"Son Ambassad^{er} en Espagne."

La Grande Duchesse, the mother of Marie de Medicis.
Card^{al} Aldobrandini (Borghese), the Pope's brother.

Le Grand Duc, Francis I. of Tuscany.
Card^{al} de Joyeuse, crowned Marie de Medicis at Rheims.

Card^{al} de Givry, gave Richelieu the purple hat at Rome.

Card^{al} de Sourdis, H. d'Escoubleau, de Jouy-en-Josas, archb^p of Bordeaux.

Le Conestable, Henry I., son of Anne de Montmorency.
Le Prince de Condé, Henry II. of Bourbon.
Mayenne, Charles of Lorraine.

Le V^{te} d'Auvergne, Henry de la Tour, father of Turrenne.

Le C^{te} de Fuentes, killed at Rocroy when 80 years old (1643). He was the celebrated Don Pedro Henriquez d'Azavedo.

This ceremony is represented in one of the large pictures painted by the immortal Rubens, for the Palace of Luxembourg, by order of Queen Marie de Medicis, and which are now in the Louvre gallery.
P. A. L.

* This I cannot make out.

PARALLEL PASSAGES.

Has attention ever been called to the similarity between the meetings of Egmont and Clärchen (in Goethe's *Egmont*, 3rd Act), and of Leicester and Amy Robsart in Scott's *Kenilworth* (vol. i. ch. 7)? I should like to challenge opinions as to whether the resemblance is fortuitous, or whether our "Wizard of the North" stole a spell from the German magician, whose works he is known to have studied.
M. T.

"Though you untie the winds, and let them fight
Against the churches."

Shakspeare (Macbeth to the Witches.)

"Whyles on the strong-wing'd tempest flyin',
Tirling the Kirks."

Burns's *Address to the Deil*.

W. M.

Edinburgh.

"As the husband is, the wife is: thou art mated to a
clown,
And the grossness of his nature will have weight to
drag thee down."

Tennyson's *Locksley Hall*.

"Know that the rank of the man rates that of the wife,
and that she who marries a churl's son, were she a king's
daughter, is but a peasant's bride."

Scott's *Abbot*, chap. 2.

J. W. W.

"Once like the moon I made
The ever-shifting currents of the blood,
According to my humour, ebb and flow."

Tennyson's *Dream of Fair Women*.

"You are the powerful moon of my blood's sea,
To make it ebb or flow into my face
As your looks change."

Ford and Decker's *Witch of Edmonton*.

Ford himself was a borrower, as the following extracts will show:—

"Ambition like a seeled dove mounts upwards,
Higher and higher still, to perch on clouds,
But tumbles headlong down."

Ford's *Broken Heart*.

"There is also great use of ambitious men in being
screens to princes in matters of danger and envy, for no
one will take that part except he be like a seeled dove that
mounts and mounts because he cannot see about him."

Bacon's *Essay on Ambition*.

E. YARDLEY.

Temple.

MILTON AND SIR THOMAS BROWNE. — In the year 1868 there was a discussion in "N. & Q." on "Milton's Unknown Poem," which, I believe, ended, as it began, in doubt and mystery. Now it has been wonderfully recalled to my mind by a careful reading of Sir Thomas Browne's *Religio Medici*, edition 1844. The last eighteen lines of the epitaph might have been written by him, so nearly does he speak in prose what the Unknown says in verse. Perhaps this assimilation may be interesting. I will speak of corresponding words and ideas:—

"These ashes wth doe here remaine
A vital tincture still retainē,
A seminall forme within y^e deeps
Of this little chaos sleeps."

The word "tincture" is common to him:—

"Let not the ocean wash away thy tincture."

"Even in this life regeneration may imitate resurrection, our black and vicious 'tinctures' may wear off."

He speaks of "seminals of iniquities," and the "seminality of vegetables"; and the "little chaos" seems explained by this passage:—

"So at the last day, when those corrupted reliques shall be scattered in the wilderness of forms, and seem to have forgotten their proper habits, God by a powerful voice shall command them back into their proper shapes, and call them out by their single individuals."

"The thread of life untwisted is
Into its first existences."

"There is therefore some other hand that twines the thread of life than that of nature."

Also he writes—

"Rally the scattered causes, and that line
Which nature twists be able to untwine."
"Infant nature cradled here,
In its principles appear."

"In the seed of a plant, to the eyes of God, and to the understanding of man, there exists, though in an invisible way, the perfect leaves, flowers, and fruit thereof; thus God beholds all things, who contemplates as fully his works in their epitome, as in their full volume."

"This plant now caved into dust,
In its ashes rest it must,
Until sweet Psyche shall inspire
A soft'ning and prolific fire.
And in her fost'ring arms enfold
This heavy and this earthly mould;
Then as I am, I'll be no more,
But bloome and blossome as before.
When this cold numbles shall retreat
By a more y^e chymick heat."

"Let us speak naturally, and like philosophers: the forms of alterable bodies in these sensible corruptions perish not; nor, as we imagine, wholly quit their mansions, but retire and contract themselves into their secret and unaccessible parts, where they may best protect themselves from the action of their antagonist. A plant or vegetable consumed to ashes, to a contemplative and school philosopher seems utterly destroyed, and the form to have taken his leave for ever; but to a sensible artist the forms are not perished, but withdrawn into their incombustible part, where they lie secure from the action of that devouring element. This is made good by experience, which can from the ashes of a plant revive the plant, and from its cinders recall it into its stalk and leaves again. What the art of man can do in these inferior pieces, what blasphemy is it to affirm the finger of God cannot do in these more perfect and sensible structures! This is that mystical philosophy from whence no true scholar becomes an atheist, but from the visible effects of nature grows up a real divine; and beholds not in a dream, as Ezekiel, but in an ocular and visible object, the types of his resurrection. . . . So when the consumable and volatile pieces of our bodies shall be refined into a more impregnable and fixed temper like gold, though they suffer from the action of flames, they shall never perish, but be immortal in the arms of fire."—*Religio Medici*.

ELLIS RIGHT.

It is hardly to be supposed that Shakspeare ever read *Lucretius* in the original, and I am not aware that there was any English translation so early as his day, and yet how like is that well-known and sublime passage in the *Tempest* to the following one from the Latin poet!—

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great world itself,
All that it inhabit, shall dissolve,
And like the baseless fabric of a vision,
Leave not a wrack behind."

"Neve ruant cœli penetrabilia templa superne,
Terraque se pedibus raptim subducat, et omnes,
Inter permixtas rerum cœlique ruinas
Corpora solventes, abeant per inane profundum,
Temporis ut puncto nihil exstet reliquarum."
De Rerum Nat., l. i. 1098—1102.

The case is different with Gray, who was an accomplished scholar; whence the following stanza in his *Elegy* may be regarded more as a plagiarism than a parallel:—

"For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share."

"Nam jam non domus accipiet læta, neque uxor
Optima, nec dulces occurrent oscula nati
Præripere, et tacita pectus dulcedine tangent."
Id., l. iii. 907—909.

Though hardly to be called a parallel, I would add these lines from Lucan, so wonderfully like to what is said in Scripture of the final destruction of the world by fire:—

"Hos, Cæsar, populos si nunc non usserit ignis,
Uret cum terris, uret cum gurgite ponti.
Communis mundo superest rogos, ossibus astra
Mixturus."
Pharsal. l. vii. 812—815.
EDMUND TEW, M.A.

A SEMI-BURLESQUE AND A SERIOUS "ILIAD."
—There was published, in 1861, by Messrs. Shrimpton, Oxford, an anonymous semi-burlesque translation of the first four books of the *Iliad*, entitled, *Gradus ad Homerum, or the A. B. C. D. of Homer*. The late Earl of Derby published his translation in 1864. It is quite certain that he never saw the *Gradus*, and the fortuitous agreement in rendering the following verse is the more remarkable in that the latter does not profess to give the spirit, but the literal meaning, and that Lord Derby's translation is considerably more diffuse,—his fourth book, from which all the extracts, except one, are taken, containing eighty-two more verses than the other, which is verse for verse of the Greek:—

Lord D. "They never drove
My cattle or my horses."
Gradus. "They never drove my cattle nor my horses."
Id., l. 154.

Lord D. "For in my inmost soul full well I know."
Gradus. "For in my inmost soul full well I know."
Id., iv. 163

Lord D. "From the close-fitting belt the shaft he drew."
Gradus. "From his close-fitting belt the shaft he drew."

Il. iv. 213.

Lord D. "He left his horses and brass-mounted car."
Gradus. "Dismiss'd his horses and brass-mounted car."

Il. iv. 226.

Lord D. "In flatt'ring terms Idomeneus address'd."
Gradus. "With flatt'ring speech Idomeneus address'd."

Il. iv. 256.

Lord D. "That e'en against their will they needs must fight."

Gradus. "To fight compell'd e'en though against their will."

Il. iv. 300.

Lord D. "Submissive to the monarch's stern rebuke."
Gradus. "In reverence of his majesty's rebuke."

Il. iv. 402.

Lord D. "Then rose too mingled shouts and groans of men,
Slaying and slain, the earth ran red with blood."

Gradus. "And then,
At once rose high the shriek, the shout of men,
Slaying and slain, and floats the earth with gore."

Il. iv. 450.

* * *

OPEN-EYED SLEEP.—In that pleasant book, *South Sea Bubbles*, by the Earl and the Doctor (Bentley, 1872), occurs this curious passage:—

"Mr. Blackett tells me of a small wood-pecker who lives in the holes in the trees, and kills his fowls, knocking them off their perches at night with his sharp bill. A theory was started that it was attracted by the glitter of the fowl's eye in her (the ?) darkness. A pretty enough theory, but do not fowls shut their eyes when they go to sleep?"—Ch. vi., Tubai, p. 146.

This calls to mind the lines at the beginning of the Prologue to the *Canterbury Tales*—

"And small foules maken melodie,
That slepen alle night with open eye,"

of which I would ask if there has ever been a satisfactory explanation. CCC.XI.

"CAXTON'S GAME AND PLAYE OF THE CHESSE," published in 1474, is often described as being the first book printed in England, an opinion apparently entertained by Sir Walter Scott, who, in chapter iii. of the *Antiquary*, makes Mr. Oldbuck inform Lovel, that "Snuffy Davie bought *The Game of Chess*, the first book ever printed in England, from a stall in Holland, for about two groschen, or two-pence of our money."

I append the names of two works, printed in 1468 and 1471 respectively, which, if they are correctly described, would seem to prove that Caxton's translation of the monk *Jacobus de Cescolis*, is entitled to rank as only third in the list of our printed books.

The first is mentioned by Twiss in his *Chess* (Part i. p. 46), in the following terms:—

"The next book on Chess was printed in 1474 by W. Caxton, and, according to *Ames's Typographical Antiquities*, was the first book printed in England, though the editors of the *Encyclopædia*, printed at Edinburgh, say there is a small quarto volume of forty-one leaves in the public library at Cambridge, entitled *Expositio Sancti Jeronimi in Simbolum Apostolorum ad Papam*

Laurentium, Impressa Oxonia et finita Anno Domini MCCCCXVIII., XVII. die Decembris. This is said to have been printed with wooden types, but Caxton was the first who printed with metal types."

The title of the second is thus given by Dibdin in his *Bibliomania* (vol. ii. p. 533), "*Recule of the Histories of Troy*; printed by Caxton, 1471, folio."

Dibdin informs us that both of the above works were disposed of by auction in 1786, at the sale of the library of "that judicious and tasteful bibliomaniac, Mark Cephas Tutet," on which occasion the *Expositio* brought 16l. 5s., and the *Recule*, a very fine copy, realized twenty guineas.

H. A. KENNEDY.

Waterloo Lodge, Reading.

NELLY O'BRIEN.—In an article entitled "In London," in the February number of *Blackwood*, the author, in speaking of the beautiful picture of this frail beauty at Behnal Green, says—

"Bless her! how friendly her eyes look as she sits there bending forward!—listening, is she! with arch half-smile, slightly amused at the long stories we are telling her, but all in the most genial, neighbourly way. By-and-bye surely a mellow Irish laugh will burst into the silence. *Who was she this sweet Nelly? We do not know, nor what became of her, nor whom she made happy with those smiles of hers,*" &c.

The italics are mine. If the writer had taken the trouble to turn to such a well-known work as Leslie and Taylor's *Life and Times of Sir Joshua Reynolds*, he would have found quite enough to have satisfied him. One sentence from a note on p. 188 of vol. i. is enough—"She was *chère amie* of Lord Bolingbroke, as well as everybody else (see Walpole's letter to George Montague, March 29, 1766)." Mr. Taylor says she died in Park Street, Grosvenor Square, in 1768, when the portrait in Sir R. Wallace's collection is said to have been sold for 3l. 3s. at Christie's, but he is unable to verify this. JOHN PIGGOT, Jun.

KEBLE AND COWPER.—The choice passages which are cited in the notes to the *Christian Year* charm every one. But there is one from Cowper, in a note to the poem on the Sixth Sunday after Trinity, which, either by being cited from memory, or by being condensed, is not given as it is in the *Task* (book vi. l. 178), and I think that it may well be kept in mind in its own words. As in Mr. Keble's citation, it is:—

"And all this leafless and uncoloured scene,
Shall flush into variety again."—*Cowper*.

As it is in the *Task*, it is—

"And all this uniform, uncoloured scene
Shall be dismantled from its fleecy load,
And flush into variety again."

ED. MARSHALL.

J. DAWSON LAWRENCE.—I sold to the British Museum, in 1855, a copy of Lawrence's *Poems*, printed at Dublin in 1789, in which there were some very curious manuscript notes. He must have been in the habit of scribbling verses in his

books, for I have now found the following lines, in Lawrence's handwriting, at the beginning of a Milton's *Paradise Lost*, London, 1678:—

“Montwalhoun thou to me a desert art
Since I left Cork, and in it left my heart;
Nor should I know I liv'd but by the smart.
Soon as I left those dear, those fated walls,
The long pent torrent then unbidden falls;
I go, I cry'd, oh my distracted mind,
I go, but left my better part behind.
I did not think such short-lived pleasure then
Would be repaid by such an age of pain;
For oh! I find my satisfaction crost,
And all the joys that I propos'd are lost.
The hills, y^e mountains, and y^e verdent field
Did me delight, but now no pleasure yield.
I view them as our gr^e forefather, ere
His charming Eve had smiled away his care.
I view them with the same dull eyes as he,
Since I can't hope my lovely friend to see.”

Lawrence must have been a very vain man, for in the copy of his poems I have alluded to some person had written:—

“Lawrence had had the vanity to have a large picture painted by some eminent artist, and to hang it over the chimney-piece of his best room, representing himself in regimentals, in the attitude of turning away with disdain from a number of American officers, missives from Washington, who (as he said) had come with proposals of a high military command if he would come over to their side.”

RALPH N. JAMES.

Ashford, Kent.

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.]

PORTUGUESE LITERATURE.—Having very little knowledge of Portuguese literature, I would pass on to some of your learned correspondents any or all of the following questions, sent to me by a gentleman of taste and culture in Portugal.

1. Have the works of Camillo Castillo Branco, and especially the *Anathema*, been published in an English form? And if so, is the *Anathema* now to be got?
2. Lord Stanley of Alderly is said to have taken in hand a translation of the romance by Julio Diniz, *As pupillas do Senhor Reitor*. Has this work been published yet? And if so, by whom?
3. Are there English translations of any of the works of the following of our Portuguese contemporaries:—Alexandre Herculano, A. F. de Castilho, Rebello da Silva, Camillo Castello Branco, Julio Diniz, Peixeira de Vasconcelos, or of the late Almeida Garrett?

If the queries above offered are fortunate enough to obtain replies, I may perhaps trespass upon your patience with some more abstruse as to elder works.

RICHARD D. BLACKMORE.

Teddington.

CHRISTOPHEROS LEE SUGG.—I have just picked upon an old engraving, in good condition, representing a tall elderly person with grey hair, in a standing

position, habited in a frock-coat and trousers, over which is a long cloak with large cape and fur collar, fastening with a thistle; over these, suspended from the shoulders by a long chain, hangs a square and compass with the letter “G” in the centre. Under the print is the following inscription, of which I send an exact copy:—

“W. Matthews, Christopheros Lee Sugg, Sculpt^r. Professor of Internal Elocution. This print is (by permission) dedicated to His Grace the Most Noble George Duke of Marlborough, &c. By His Grace's most grateful and most humble servant, the Professor, C. L. S.”

Can any one tell me who C. L. S. was, or whether the print is a caricature, and if so, of whom and to which Duke (the third or fourth) it was dedicated, as the date is not inserted?

C. D. FAULKNER.

Deddington, Oxon.

[Christopher Lee Sugg, the ventriloquist and professor of internal elocution, died at Newport, Isle of Wight, on Oct. 17, 1831, aged eighty-five. His brethren of the Masonic Order administered to the wants of the aged wanderer, and attended his remains to the grave.]

“QUACHETUS.”—In the Halle edition of Ducange's *Dictionary* (MDCCLXXVIII.), I find the following:

“*Quachetus*, panis species, in Itinere Camerarii Scotiæ, c. 9. §. 4. Locus exstat in Simenellus.”

I should be obliged for light on the word *quachetus*.

J. RHYS.

Rhyl.

THE WOOLSACK.—What was the origin of the woosack on which the Lord Chancellor is seated in the House of Lords?

F. W. T.

[In the reign of Queen Elizabeth an Act of Parliament was passed to prevent the exportation of English wool; and the more effectually to secure this source of national wealth, the *woolsacks*, on which our judges sit in the House of Lords, were placed there to remind them that, in their judicial capacity, they ought to have a constant eye to the preservation of this staple commodity of the kingdom. Smith, in his *Memoirs of Wool*, &c., 1756, vol. ii., p. 310, has the following note:—“Here then, if we may be indulged a conjecture touching the original of *wool-sacks* in the *House of Lords*, as a notable memorial of great consequence, we should imagine it to have been, if at all, some time, during this struggle (*temp.* Edward I. to the 22nd of Edward III.); to perpetuate the remembrance of a noble stand made upon that occasion, and of an allowed indefeasible right in the subject, not to be saddled with any tax or imposition, by other authority than that of Parliament. This is not unworthy, nor altogether improbable. Another reason assigned, cannot be the true one; because they had been immemorially there; and by tradition, whether well grounded or not, as a remembrance or token of somewhat considerable, before it was so much as thought of, to *prohibit absolutely the exportation of wool from this realm.*”]

VELTERES.—What were “those little dogges called Velteres and such as are called Ram-hundt, (al which dogges are to sit in one's lap), which might be kept in the forest”? This is found in Manwood's *Forest Lawes*.

PELAGIUS.

BROTHER ROBERT OF ALTÉ, PRIOR OF THE ENGLISH KNIGHTS HOSPITALLERS.—Of what house in England was he local superior? He rebelled with Alvarez Gonsalvo, Prior of Portugal and Sancho de Sumassa, Prior of Castille, in 1375, against the authority of the grandmaster, Robert de Julliac, but submitted on being threatened with excommunication by the Holy See; the *gravamen* of his discontent was the fact that a Scotchman had been appointed commander of a commandery in Scotland without his knowledge; in this rebellion he was supported by Edward III., who at the same time seized all the revenues possessed by the order in his dominions.

WILFRID OF GALWAY.

"POEMS," 1768.—I have before me a 4to. brochure of "Poems" (pp. 97), without title-page, printed by W. Jackson of Oxford, MDCCCLXVIII., and sold by Beckett and De Hondt, in the Strand, and D. Prince in Oxford, of which I should be glad to know the author. He seems certainly to have been a Wykehamist, from some lines on Winter, "begun at Winchester School," 1757; and some lines on hare-hunting make it probable that he was connected with Derbyshire. The little collection is not without merit, though it betrays, here and there, an amount of licence which would hardly be tolerated in the present day. C. W. BINGHAM.

THE ORDER OF THE GARTER.—A friend of mine, making researches on the first orders of nobility, and more particularly on that of the Garter, has asked me for information, which, not being able to give him, I venture to ask, through "N. & Q.," the assistance of some of your learned correspondents. I know that in our time, the four last sovereigns of France were graced with the badge, Louis XVIII., Charles X., Louis Philippe, and Napoleon III.; but did Louis XII., on his marriage with the sister of Henry VIII., receive it? Did Francis I. and Henry VIII., at the Field of the Cloth of Gold, exchange their respective collars, of St. Michel and the Garter? It is not likely that Henry II. or his three royal sons had it, but possibly François D'Aleçon, who was on the point of marrying Queen Elizabeth, as also, may be, Louis XIII., when his sister Henriette Marie married Charles I. I have never heard of Louis XIV., XV., and XVI., wearing it. HERMENTRUDE is as likely as any one to be able to favour me with the required information; at least, to say where I can find it, and I trust she will be willing. I offer my best thanks in anticipation. Was the order ever bestowed on others but sovereigns out of England?

P. A. L.

"AQUILA."—Have any readers of "N. & Q." observed *Aquila* used as a man's christian name? If so, in what part of the British Isles? I have lately come across a tomb with an inscription to "the relict of Aquila Browne." The surname is

common in England, Ireland, and Scotland, but in which, if in either, is the christian name known as such?

J. E.-F. A.

CISTERCIAN ABBEYS.—Many of the Cistercian Abbeys in Scotland were closed before the Reformation. When was that of Abernethy closed, and where is its closing recorded?

PICTI.

BISHOP LATIMER.—Dr. Lingard says (*History of England*, vol. v. p. 129, note 3, 12mo. 1855):—"He (Edward VI.) gave to Latimer as a reward for his first sermon 20*l.* This money was secretly supplied by the Lord Admiral."

As no authority is given for this statement, I shall be obliged to any one who can direct me to the source whence Lingard drew his information. If King Edward did as is reported of him, I can only wish that the good precedent he set had grown into a practice. EDMUND TEW, M.A.

ANCIENT BELL FROM NIMROUD.—One of the small bronze bells brought by Mr. Layard from Nimroud, and now in the British Museum, has a division carried about half way up, which does not seem to be the result of accident. Is anything known as to the reason thereof?

SENNACHERIB.

ROBERTSON'S SERMONS.—In a sermon on *The Loneliness of Christ* (preached Dec. 31, 1849), the Rev. F. W. Robertson writes: "There are moments known only to a man's own self, when he sits by the poisoned springs of existence, yearning for a morrow which shall free him from the strife." Where is the original of this quotation to be found?

H. W.

WESTON, EARL OF PORTLAND.—What were the arms, crest, and motto borne by this family, and what was the title of the eldest son? J. O'N.

PARISH REGISTERS.—Place of interment of Charles Ross Flemyng, eighth Earl of Wigton, died 18th October, 1768; and it is said in the *Annual Register* of the time, that he died in Great George Street, Westminster. An adequate reward will be given if found. GORDON GYLL. Wraysbury, Bucks.

"A VOYAGE INTO NEW ENGLAND. Begun in 1623 and ended in 1624. Performed by Christopher Levett, His Majesty's Woodward of Somersetshire, and one of the Council of New England. Printed at London by Wm. Jones, 1628." Can any one give me any information of the author of this book?

C. W. TUTTLE.

Boston, U.S.A.

POCOCK (ARTIST).—Is anything known of an artist of this name, who lived some seventy or eighty years ago? I have seen a very fine picture (landscape with cattle), well authenticated, and attributed to him, but I cannot find his name in Pilkington, or in other authorities. J. H. S.

CROMWELL AND CHARLES I.—What is the authority, if there be any, for the incident represented in Delaroché's well-known picture, where Cromwell is viewing the body of the king in the coffin?
C. C.

LUTHER.—

"Wer liebt nicht Wein, Weib und Gesang,
Er bleibt ein Narr sein Leben lang."

What proof is there of Luther's authorship of this couplet?
W.

"THE LIFE AND HISTORY OF A PILGRIM," by G. W., Dublin, Oli. Nelson, 1753. Who is the author?
W. R. M.

EXECUTION BY BOILING.—Stow, in his *Summarie of the English Chronicles*, states that "Richard Rise, a cooke, was boiled in Smithfield for poisoning divers persons, at the Bishop of Rochester's place, 1531. An. Reg. 23 Hen. VIII." When was this barbarous mode of death abolished, and in what cases was it resorted to?
F. S. A.

TENNYSON.—Has the following instance of Mr. Tennyson's extreme carefulness and accuracy been hitherto noticed?

Knowing the incorrectness of the mythological and poetical tradition of the hen nightingale being more tuneful than her mate, he writes in *The Gardener's Daughter*—

"The nightingale
Sang loud, as tho' he were the bird of day."

But in *The Princess*, part 1, in the paradise of the softer sex, where—

"All the land for miles about

Was tilled by women; all the swine were sows," &c., we find the gender changed—

"And all about us peal'd the nightingale,
Rapt in her song, and careless of the snare."

A. C. HILTON.

MISS HORNER'S "WALKS IN FLORENCE."—In this work, reviewed lately in the *Athenæum*, it is stated that the form of the battlements of the parapets of the towers "indicated the party to which the owner adhered, being swallow-tailed if Ghibelline, square if Guelph." Is there any ancient authority for this statement?
W. M. M.

RICHARD PYNSON.—What were the armorial bearings granted to Richard Pynson, who printed the first Bible in England? Was he one of the family of Pinson who were granted lands in Lincolnshire by the Conqueror?
CHAFFINCH.

WYE CHURCH, KENT.—References to any early engravings of this church will oblige.

HARDRIC MORPHYN.

"POOR AS CROWBOROUGH."—In an article in the *Quarterly* "On the exhaustion of the soil in Great Britain," this proverb is quoted. Having lived in the locality for years without hearing it, I am anxious to know if any of your Sussex readers are familiar with it.
R. S.

"A LIGHT HEART, AND A THIN PAIR OF BREECHES."—Whence comes this bit of nonsense? I heard it years ago from my father, as a scrap of an old song:—

"Then why should we sigh after riches,
Its troubles, its cares, or its joys?
A light heart and a thin pair of breeches
Go through the world, my brave boys!"

I could never see the wit of it—if it had any. In a letter from Mrs. Scott to Mrs. Robinson (*A Lady of the Last Century*, by Dr. Doran, 1873, p. 243), dated December 31, 1778, the writer says: "On my brother Robinson's return from Burfield he will be in better spirits, as a light heart and a thin pair of breeches is a conjunction he has little notion of."
J.

WHO WAS THOMAS ELIOT, OR ELLIOT, GROOM OF THE BEDCHAMBER TO CHARLES I.?—Is it known whose son, or of what family, was the "young gentleman, Master Thomas Eliot, Groom of the Bedchamber to the King," of whom May, in his *History of the Parliament*, wrote, that he was sent by Charles from York to London in the summer of 1642 to fetch the Great Seal away from the Lord Keeper Littleton, and to carry it to the King?
EFF. KAYELL.

C. W. KOLBE.—I find this name to some very fine engravings (etchings) hanging on the walls of an Alpine hotel. Pray, who was Kolbe? The scenes are very homelike, the cottages have quite an English character about them, and the forest glades resemble those of Windsor.

STEPHEN JACKSON.

"CARNAL SON."—This expression occurs in a Sasine of 28th May, 1499, to John Gordon, who is called carnal son of John Gordon of Lochinvar. What special son does it designate? Does it often occur in old documents?
C. T. RAMAGE.

AUTHORS WANTED.—

"My days are in the yellow leaf;

The flower, the fruit of love, is gone:

The worm, the canker, and the grief

Are mine alone.

The fire that in my bosom plays

Is like to some volcanic isle,

No torch is kindled at its blaze,

A funeral pile.

* * * * *

Seek out—yet oftener sought than found,

A soldier's grave for thee the best;

Then look around, and choose thy ground,

And take thy rest."

Who is the author of the above lines, and in what poem are they to be found?

LOUIS SEALY.

"Like crowded forest trees we stand,
And some are marked to fall."

Reference wanted for the hymn beginning thus.

D. (2).

CONSECRATION OF CHURCHES.—

"And thenne all the Jews halowed theyr synagoges in to the chyrches and therof cometh the custome that chyrches ben halowed: For to-fore tyme the aultres were but halowed only."—*Story of the Holy Rood*. E. E. T. Soc.

Reading the above suggested to me the queries, when were churches first consecrated by the performance of a distinct ceremony; and was it ever the custom in England to consecrate the altars only?

H. FISHWICK.

Carr Hill.

Replies.

THE DE QUINCIS, EARLS OF WINTON.

(4th S. x. 366, 455, 526; xi. 45, 138.)

MR. E. B. NICHOLSON has somewhat elaborately pointed out what he calls my "mistakes," but singularly enough has passed over the only real mistake in my former communication. For "ey, water, or pool," I meant to write "ey, water, or an isle." The word *ey* needs no "citation from a single author," being a word of the living speech of the people. MR. NICHOLSON needs not to go far from Oxford in order to meet with *eyets* or *eyots*, although sometimes the word (as meaning little island) may be disguised by the grotesque mis-spelling *ait*. If he pursue his researches somewhat further, he will find many place-names containing *ey*, both as prefix and suffix, e. g., Pevens-ey, Angles-ey, Ey-ton, and Ey-worth, in all which cases the word means a site close to or surrounded by water. The history of the word may be briefly told. It seems to belong to the Conquest age. The Saxon *ig* (Bede) or *eige* (Ethelweard) had its guttural softened into a *y*—one of the commonest of common facts—and the result became *ie* in Domesday Book, and *ey* in a charter of Henry I. As to the derivation of Quincy from *quens*, my assailant has made the "mistake," having confounded with the Saxon *cwen* the Norman word *queen*, with which it has no connexion. It is true that our word *quean* comes from *cwen*, but it is also true that the Saxons had neither the word nor the dignity which we bestow on the king's wife. Asser (*Vita Alfredi*) rates them soundly for their barbarism in refusing to recognize the king's wife as *regina*, evidently showing that they had no word answering to it. Thierry remarks, that "the Normans introduced the word *queen*, the Saxons having neither the dignity nor the name" (*Hist. Norman Conquest*). The word *cwen* was indeed, as *quean* is now, a word of disrespect; the old English title was *Se Hlæfdige*, the Lady. Thus we read of the Lady Elfridu, the Lady Edith, the Lady Ethelfleda. The only passages in the Saxon Chronicle in which I find the word *queen* applied to the king's wife belong to the portion written after the Normans had brought in the word. I know of no other Saxon writer who

applies *cwen* as a title of honour. All this by the way, as it does not affect my theory that Quincy is derived from *quen* or *quens*, which falls into a class of words originally titles, but afterwards adopted as names. One of the words so adopted, *connétable*, supplies a direct negative to Mr. NICHOLSON'S statement, that "the French derivatives from *comes* are never found in the sense of companion." *Connétable* is clearly *Comes Stabuli*, the companion of the king, who had charge of the stables. FLAVELL EDMUNDS, F.R.H.S.

Hereford.

It appears from Duchesne's transcript of the Roll of Battle Abbey, quoted by MR. FLAVELL EDMUNDS, that the name Quincy occurs among the companions of the Conqueror. Following up the inquiry desiderated by ANGLO-SCOTUS, it appears evident that the De Quincys acquired the lands of Locres (Leuchars) and of Duglyn, in Perthshire (not in Fifeshire, as stated by mistake in the Chartulary of Cambuskenneth), through the female line. "About the year 1180 Nes, the son of William, and Orabile, his daughter and heir, gave the church of Losresch (Leuchars) to the Canons of St. Andrews." Orabile, as Countess of Mar, confirms this grant between 1179 and 1190. "Between the years 1210 and 1219 Seyer De Quincy, Earl of Winchester, with consent of Roger, his son and heir, gives to the Canons of St. Andrews three marks yearly from his mill of Lochres, for the souls of his grandfather and grandmother, of his father, Robert De Quinci, and of his mother, Orabile." From these notes, which are taken almost verbatim from the late Joseph Robertson's annotations to the *Antiquities of Aberdeen and Banffshires*, vol. iv. p. 692, the descent of these lands from the female side is evident. From them, too, it is evident that Mr. Gough Nichols is in error in stating that Maud de St. Liz was the mother of Seyer de Quincy. It is possible, however, that there may have been an anterior connexion between the De Quincys and the family of St. Liz, which may have led Mr. Gough Nichols to have made the statement. If so, the exact connexion should be stated and the grounds given, as it may clear up the sudden rise of the De Quincys in Scotland.

The opinion expressed by ANGLO-SCOTUS, that Robert De Quincy must have predeceased his father, Seher De Quincy, appears to be correct. The lands of Duglyn were conveyed to the Abbey of Cambuskenneth with consent of his son Robert, circa A.D. 1200, as appears from a charter at p. 91 in the Chartulary of that Abbey. While between A.D. 1210 and 1219, as formerly stated, the annuity of three marks from the mill of Leuchars to the Canons of St. Andrews was granted by Seyer De Quincy with the consent of Roger, his son and heir, a designation which would not have been given by the father had Robert, the eldest son,

merely been absent in Palestine, unless the father believed him dead, from lengthened absence. If so, does his name occur subsequently in charter records?

It further appears, from what has been adduced, that Orabile, daughter of Nes, became Countess of Mar, but whether in her own right or in right of her husband is not very apparent. Between A.D. 1171 and 1190 she, simply as Orabile, daughter of Nes, gives the davach of Ictar of Hathyn to the Canons of St. Andrews, to which grant G. Earl of Mar is a witness; while between the years 1171 and 1199 she, as Countess of Mar, confirms the grant of the church of Leuchars, to which she had previously assented (*Antiq. of Aberdeen and Banff*, p. 692). Did she become Countess of Mar by marriage with G., the witness mentioned? and was her union with Robert De Quincy a second marriage? It would almost appear so. In conclusion, it is specially to be desired that Mr. Gough Nichols would state the connexion of the De Quincys with the family of St. Liz, and the evidence for it. A. L.

MISS ANN WALLACE (4th S. xi. 192.)—The following notice of this lady will doubtless be interesting. It is taken from the *Glasgow Herald* newspaper:—

“DEATH OF A CENTENARIAN—MISS ANN WALLACE.—As the following extract from the books of the Barony Parish of Glasgow shows, Ann Wallace was born on the 1st of July, 1770, and she had, therefore, at the time of her death, more than half completed her 103rd year:—

Wallace. & Colquhoun of Nielstonside	1770 John Wallace of Nielstonside Esq. & Janet Colquhoun his 3rd [wife seems omitted] and his eight child born 1st bapts. 10th of July named Ann Wits. Sir James Maxwell of Pollock and Dinigil* Brown Mercht. in Glasgow
---	---

John Wallace of Nielstonside and Cessnock, and afterwards of Kelly, was the second son of Thomas Wallace of Cairnhill, Ayrshire. Early in life he married Ann, second daughter of Provost John Murdoch and granddaughter of Provost Peter Murdoch. Mr. Wallace had the misfortune to lose his wife and child within a year after his marriage. His second wife was Miss Porterfield of Duchal, who died leaving him five daughters. Mr. Wallace married, thirdly, a daughter of Robert Colquhoun of St. Christophers, who bore him no less than 17 children. Mr. Wallace was largely interested in West Indian property, and his estates yielded him a rental in some years of 20,000l. When he left these estates at his death to his sons they were men of fortune. They lived to see the day when they not only got no return, but had to pay out money, in the shape of poor-rates, &c.—such was the depreciation of West Indian property. He purchased the estate of Kelly in 1792 from the Bannatynes of Kames, and he built there the

* Dean of Guild.

mansion-house of Kelly, which was afterwards added to by his son Robert, the M.P. for Greenock. John Wallace died at Kelly in 1805, in the 93rd year of his age, having therefore been born in 1712. His age and that of his eighth daughter, whose death we now chronicle, stretch over the extraordinary term of 161 years. A number of children of John Wallace inherited his longevity, and a few years ago no less than five of the family were alive, the youngest having reached the venerable age of 80. The eldest of these, the widow of the late James Murdoch, died in her 96th year. The second is the subject of our notice. The third, Robert Wallace of Kelly, was the well-known M.P. for Greenock, and died in his 86th year. The fourth is the widow of Sir John Cunningham Fairlie, Bart., of Fairlie and Robertland, and still survives to mourn her sister's loss at a very advanced age. The fifth, Sir James Maxwell Wallace, K. C. B., was a Lieut.-General, and Colonel of the 17th Lancers. As the representative of the family claiming lineal descent from the immortal Sir William Wallace, he was chosen to lay the foundation-stone of the Wallace Monument on the Abbey Craig, Stirling. He died at the age of 84. Till past her hundredth year, Miss Wallace possessed all her faculties, but of late her memory had much failed. Possessed of a happy, genial disposition, much of her life was passed in the interest of her friends, to the wide circle of whom she was consequently much endeared. From early life she was a sincere and lowly-minded Christian, and in acts of unobtrusive benevolence her kindly spirit found congenial work. Till very lately she took an active interest in political and every-day life, and when her eyesight became hardly equal to the task, she had a reader who daily gave her the 'leaders' and other articles of the *Times*. Miss Wallace always enjoyed good health, but was never robust. In stature she was *petite*, quick and energetic in her habits, and was a good and constant correspondent. In later years, when she took up her permanent residence in Glasgow, her little, active old figure might have been seen daily, with her maid or a friend, taking her daily walk about the western crescents and the Park. Miss Wallace is to be laid beside her brother Robert, in the Greenock Cemetery.”

Having been long acquainted with members of her family, I some time ago mentioned the case to Mr. Thoms for notice in his book. There is not a shadow of doubt of this old lady's longevity, the proof amounting to demonstration. Her solicitor, who is one of my oldest friends, and his late uncle, men of the highest standing in the West of Scotland, have conducted her family affairs for more than half a century. Her handwriting, to a comparatively late period, was one of the clearest and most beautiful which I ever saw, and formed a strong contrast to that of her brother the M.P. for Greenock, which was almost illegible, as I can testify, having often, when an articulated clerk, been set to decipher that worthy gentleman's letters.

The claim of *lineal* descent from Sir William Wallace is an error, for the guardian is believed on good grounds to have left no issue but an illegitimate daughter; but there is no doubt that the Wallaces of Cairnhill and Kelly were offshoots of the illustrious stem which produced the patriot chief.

ANGLO-SCOTUS.

APPLICATION OF STEAM TO NAVIGATION (4th S. xi. 169.)—The story of the above matter will be

found in a full form, with references to the original documents, in Smiles's *Lives of Boulton and Watt*, Murray, 1865, pp. 434—455. Your correspondent has omitted to note the presence of the poet, Robert Burns, at the trial trip, October, 1788; the consultations with Boulton and Watt as to the engine; the correspondence with the Duke of Bridgewater respecting the introduction of steam into canal navigation, &c.

Your correspondent gives the credit of the suggestion of the steamboat to Taylor, ascribing to Symington a mere subordinate part; whereas it is patent on the face of the documents given by Mr. Smiles that in September, 1786, Symington had, in a letter to Mr. Gilbert, described his intended marine engine, and that it was from him that Taylor and Miller obtained their ideas, which they afterwards employed him to carry out. Symington's original engine was ultimately deposited in the Museum of Patents, South Kensington, where it still remains.

There can be no doubt that to Symington we owe the practical application of steam to navigation quite as much as we are indebted to George Stephenson for the practical employment of the locomotive, but the Fates were not propitious to the former. The hour had not yet struck, and it was reserved for Bell in Scotland, and Fulton in America, to develop and utilize the capabilities placed at their disposal by their more unfortunate predecessor.

J. A. P.

"ELDING" (4th S. xi. 175.)—From the Boucher MS. Glossary, in my possession, previously referred to in these pages, I extract the following notes on the word *Elding*; but have, in order not to intrude upon your space, omitted a great deal of interesting etymological dissertation, which I should be happy to send to CUTHBERT BEDE, should that gentleman feel interested in seeing it.

"*Elding*: fuel, materials for a fire, but more especially peat and turf. This word is common in Scotland, and in all the northern counties of England. Skinner speaks of it as a Lincolnshire term, and Capt. Grove marks it Exmoor. I, however, have not met with it in the *Exmoor Dialogues*.

"Mind you to get some Eldin seau'n your sell,
And mak Tib mend up th' fire—'tis ommost out."
Yorksh. Dial., p. 60.

"The day-light during the winter is spent by many of the women and children in gathering *elding*, as they call it, that is, sticks, furze, or broom for fuel, and the evening in warming their shivering limbs before the scanty fire which this produces."—*Statistical Account (Wigton)*, vol. iv. 147.

"By a deed from the Abbot of Cupar in 1538, still in being, Campsey was let to a Mr. Macbroke. Among other conditions, that he, the tenant, should find for his landlord *elden* of sawn wood and broome."—*Statistical Account*, vol. xiii. 535.

"Cauld winter's bleakest blasts we'll eithly cow'r,
Our *eldins* driven, an' our haar'st is ow'r."

Ferguson's Poems, p. 110.

"Gill, in his *Logo-nom-Angl.*, cap. 8, says that when the participial termination *ing* is added to a noun, it always implies something of action, and Verstegan also observes that it further implies some inherent quality or property of the thing spoken of. Thus *elding* is *eld*, or the materials of a fire, or fuel, actively employed or used to kindle a fire, and the same definition may be given of *firing*."

"In the *Address in the Dialect of Kendal*, this passage occurs:—

"'Deary me! deary me! forgive me, good sir, but this yence, and I'll steal no more. This seck is *elding* to keep us, oh deary me! my brothers and sisters, and my old Neam fra starving.'"

J. ELIOT HODGKIN.

West Derby.

This is a northern word for small sticks used for lighting fires. Jamieson, in his *Scottish Dictionary*, explains it as "fuel of any kind," and refers to the A.S. *aeled*, and Su. G. *eld*, fire. The word is used, but now only very rarely, in the dialect of Lindsey (Northern Lincolnshire). A woman in the neighbourhood of Brigg said to a friend of mine not long ago,—

"You mun thank my lady for lettin' me gether th' eldin' in th' wood."

The churchwardens' accounts of Kirton-in-Lindsey for 1648 contain the following entry:—

"It to blinde Sutton wife for elding, 1s."

EDWARD PEACOCK.

The word is equivalent to "firing," from the A.S. *æld* or *æled*, fire. *Eldin'* and *fire-eldin'* are terms once common in Lincolnshire, but now obsolescent. Atkinson gives them as current words in his *Cleveland Glossary*. This is not exactly what CUTHBERT BEDE asks for, but may illustrate the use of the term.

J. T. F.

Hatfield Hall, Durham.

"JERRYMANDERING" (4th S. xi. 73.)—The correct word is "Gerrymandering." If the English readers of "N. & Q." can meet with *The American Historical Record*, edited by Benson J. Lossing, and published in Philadelphia by Chase and Town, they will find in the number for November, 1872, a full account of the origin of the word, and a woodcut of the first Gerrymander. UNEDA. Philadelphia.

In Webster's *Unabridged Dictionary* (Springfield, Mass., 1869, p. 567), the word "Gerrymander," which is occasionally used in the United States, is defined by Webster thus:—

"Gerrymander, *v. t.* To divide, as a state, into local districts, for the choice of representatives, in a way which is unnatural and unfair, with a view to give a political party an advantage over its opponent.

"This was done in Massachusetts at a time when Elbridge Gerry was governor, and was attributed to his influence, hence the name; though it is now known that he was opposed to the measure, (U.S.) Bartlett."

The *g* in "Gerry" has the hard sound. Mr. Gerry was member of Congress, from 1776 to 1784 inclusive, and later, for some years, one of three

Commissioners to France, in 1797; elected governor of Mass. in 1798, and Vice-President of U.S. in 1812; died in 1814. J. WARREN UPTON.
Peabody Institute Library, Peabody, Mass. U.S.A.

MASTIFFS OF DIEULACRESSE ABBEY (4th S. x. 439.)—MR. JESSE, quoting a tradition of these from the *History of Leek*, in which they are called "white," asks, very pertinently, "where is the authority for this statement?" May I be still more sceptical, and question the fact of these being mastiffs at all, but priests, so called in mockery? In Dugdale's *Monasticon* (1 vol. 1718, London), under "Dieulacres," is a curious legend, quoted from "Ye MS. History of England, written by Henry the Archdeacon," which is worth reproducing to bear out my doubt:—

"An anchorite who lived near Wallingford adjured a Devil who was hastening to the death of Ranulphus to accuse him of his sins to return within 30 days and give an account what was become of Earl Ranulphus; who did so, and said, we succeeded to have Earl Ranulphus for his great crimes adjudged to the great pains of Hell, but the Mastives of Dieulacres and many others with them did so bark without ceasing that our Habitation was full of Noise all the time he was with us. Whereupon our Prince being uneasy, order'd him to be turned out of our Territories, and he is now become a great Adversary to us, because the Prayers which were offer'd for him with others deliver'd many Souls from the places of Pain."

By the way, who was Henry the Archdeacon?

PELAGIUS.

ALEBINISTIC FREEMASONS (4th S. xi. 97.)—Has not H. W. D. made a mistake in the Dedication of H. O'Brien's *Round Towers*? My copy (second edition) is dedicated to the then Marquis of Lansdowne. His *Phenician Ireland* may be dedicated as stated, but I have not it at hand to refer to. Although, like H. W. D., I am a Past-Master of the Masonic Order, I am with him in entire ignorance of the "Alebinistic Freemasons," nor can I find them mentioned in Findel's *History* (2nd edit., Asher & Co. 1871).

C. D. FAULKNER, F. R. Hist. Soc.

Deddington.

ENIGMA (4th S. x. 498; xi. 23, 59.)—This enigma was given to me in 1844, and was called Miss Seward's enigma. The version given to me was almost identical with that printed by MR. BREMNER, and was as follows:—

"The noblest object in the works of art.
The brightest scene that nature doth impart.
The well-known signal in the time of peace.
The point essential in the tenant's lease.
The ploughman's comfort while he holds the plough.
The soldier's duty and the lover's vow.
The prize that merit never yet has won.
The planet seen between the earth and sun.
The miser's idol and the badge of Jews.
The wife's ambition and the parson's dues.
Now if your nobler spirit can divine
A corresponding word for every line;
By the first letters clearly will be shown
An ancient city of no small renown."

Taking for my guide the last line but two, viz., the planet, I pitched upon Lacedæmon as the city, and worked out the enigma thus:—

1. L acoon.
2. A urora borealis.
3. C alm, or concord, or *cordiale entente*.
4. E nfeoffment.
5. D rock.
6. A llegiance.
7. E lysium.
8. M ercury.
9. O r.
10. N owes.

I was told a few years ago that Lichfield was the city meant, but that, I believe, is an error, as, if I am not mistaken, it is incorrect to spell the name Litchfield.

It seems to me that in the last line the maid's ambition would be better than the wife's.

MORRIS BEAUFORT.

SIR WALTER SCOTT AND MISS STUART (4th S. xi. 176.)—The fair object of Sir Walter Scott's early attachment was Miss Williamina Stuart, only child and heiress of Sir John Stuart, Bart., of Fettercairn, by his wife Lady Jane Leslie, eldest daughter of David, Earl of Leven and Melville. His suit was rejected in the autumn of 1796, and on the 19th June, 1797, the heiress gave her hand to William Forbes, afterwards seventh baronet of Pitsligo. Scott had some reason to expect a favourable issue to his early love-making, since Williamina's mother and his own were attached friends. He was much overcome by his being rejected, and hastened to gain the affections of another. On the next occasion he succeeded, and was, consequently, married to Charlotte Margaret Charpentier, on the 24th December, 1797, just six months after Williamina's espousals. Miss Charpentier or Carpenter possessed an annuity of 200*l.* a year, and Scott had some reason to believe that she possessed a romantic descent from the Earl of Stirling, the Scottish poet, whom her guardian, the Marquis of Downshire, represented as heir of line.

It were idle to speculate on what might have been the fate of the future novelist, had he been accepted by the heiress of Fettercairn. The wife he wedded was a bad manager, and, apart from his hobby for the purchase of land, would have prevented his becoming rich. Williamina Stuart would have brought him an ample fortune, together with important alliances. The young lady, it must be admitted, acted prudently. She rejected a lame man, and a yet almost briefless advocate, and accepted instead a suitor with a good figure and a goodly inheritance, being besides the heir of a baronetcy. Within nine years after her marriage, her designation was Lady Forbes of Pitsligo and Fettercairn. Naturally delicate, she died at

Lympstone, Devonshire, on the 5th December, 1810, leaving four sons and two daughters.

A few genealogical particulars may be added. Before succeeding to the baronetcy of Fettercairn, Williamina's father was known as John Belshes, Advocate; in 1795, he was elected M.P. for Kincardineshire, and was afterwards appointed one of the Barons of the Scottish Exchequer. According to Playfair, he was the twenty-second in descent from Walter, son of Alan, High Steward of Scotland in 1164. The father of Sir William Forbes, Bart., Williamina's husband, was Sir William Forbes, Bart., author of the *Life of Beattie*, and the associate of his gifted contemporaries. Her eldest son, Sir John Stuart Forbes, eighth baronet of Pitsligo, was a zealous patriot, and a considerable writer on subjects of rural interest. In 1863, he succeeded to the fine estate of Invermay, Perthshire, which had belonged to his maternal ancestors. He died in 1865, leaving an only child, Harriet Williamina, the heiress of a large portion of his estates, and who, in 1858, was married to Lord Clinton, an English nobleman.

CHARLES ROGERS.

Snowdown Villa, Lewisham, Kent.

In *The Life of Sir Walter Scott, Bart.*, abridged from the larger work by J. G. Lockhart, with a Prefatory Letter by James R. Hope Scott, L.C., Edinburgh, 1871, pp. 63, 64, it is stated that Scott's first love was "Margaret, daughter of Sir John and Lady Jane Stuart Belshes of Invermay," and that she married "Sir William Forbes, of Pitsligo, Baronet," of the well-known banking firm, who acted the part of a generous friend in the years of Scott's distresses. At p. 678 of the same edition, there is a sad account of a visit paid by Sir Walter to the aged mother of his first love. The visit was repeated, and the extract from the diary is most pathetic. Lady Forbes, I have heard, was in every way remarkable. She was, I think, the mother of the late Principal James Forbes, the well-known man of science, and lover of the Alps. A memoir of him is in able hands.

GEORGE D. BOYLE.

Kidderminster.

"QUEM DEUS VULT PERDERE PRIUS DEMENTAT" (1st S. i. 351, 421, 476; ii. 317; vii. 618; viii. 73; 2nd S. i. 301.)—A long-protracted discussion of the origin of this proverb, which it was supposed was a translation from a Greek dramatist, was terminated by my pointing out (2nd S. i. 301) a note on Hesiod's *Scutum Hercules*, v. 89—

Τοῦ μὲν φρένας ἐξέλετο Ζεὺς,

where the editor, Robinson, observes, "Sic et Æschylus, cujus hæc verba habet memoratus Plato"—

Θεὸς μὲν αἰτίαν φύει βροτῶδιν
"Ὅταν κακῶσαι δῶμα παμπήδην θέλη.

I am now induced to remind the inquirers of

the solution of this question who was the original author, in consequence of a contemporary journal having a few days since ignored it, especially because I have subsequently found other examples of its antiquity independent of Æschylus, Sophocles, and Euripides.

Θεὸς μὲν αἰτίαν, &c. "Citat hos versus Stobæus, Serm. ii. de *Malitia*, et adscribit Menandro; adducit quoque eosdem Plutarchus in libello adversus Stoicos, p. 1957" (Reiske, x. 397, Est ex Euripid., sed locus nunc non succurrit). Plutarchus de *Audiendis Poetis*, Krebssii, p. 114.

"Id quod plane illud est a Paterculo observatum de fato; cujuscumque fortunam mutare constituit, consilia corrumpit; ab Ammiano item Marcellino: manum injicientibus fati hebetantur sensus hominum et obtunduntur."—Machiavelli *Princeps, cum Animadv. Polit. Cowringii*, p. 268.

"When God willeth an event to befall a man who is endowed with reason, and hearing, and sight, He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair.

Till having fulfilled his purpose against him, He restoreth him his reason that he may be admonished."

Arabian Nights.

The Story told by the Christian Broker.

"In a little volume bearing the title of *Les Voyages de Sind-bâd le Marin*, which issued from the royal press at Paris, during the year 1814, Mons. Langlès, an Orientalist of very high celebrity, . . . states his opinion concerning the true origin of these Arabian tales, and would trace them to a Persian source. . . . Under the auspices of Harin al Raschid, and of the Khalifs who immediately succeeded him, his sons Al Amin and Al Mamin (that is, during the last years of the eighth and the beginning of the ninth century of our era), the Arabs enriched their literature by the translations of Coptic, Greek, Syriac, Persian, and Indian works."—*Classical Journal*, xii. 259. Compare Dunlop's *History of Fiction*.

BIBLIOTHECAR. CIETHAM.

JUNIUS (4th S. xi. 130, 178, 202.)—I have no desire to engage in the discussion once again revived on the subject of the real author of these famous letters, but I should like to record a circumstance which occurred to me some years ago.

I was dining with a friend at Norwood, and in the company was a medical man of standing, who had known Sir Philip Francis, and attended him.

Francis, it seems, had a house at Norwood, and another in London. This physician described to us his personal habits and appearance, and then he told us that late one night he was sent for to him on account of sudden illness. When he saw Francis he found him in a very dangerous state, and told him so, begging him without loss of time to go to his house in town, and send for the first surgeon of the day. Francis received the intimation with great firmness, and said, "Do you really think me in danger." He answered, "Yes I do." Francis then observed that he would "order the carriage directly, go up to London, burn the papers, and die like a gentleman."

Francis died in December, 1818, but he did not burn his papers, though he left them much torn up and in great confusion.

Many think that Francis all the latter part of his life, though he might not have been the author, encouraged the belief that he was, and they may think he kept up the illusion with my friend the physician to the last.

How this may be I know not, but I tell the story as it was told to me. WILLIAM TITE.

FARRER FAMILY (4th S. xi. 176.)—I take for granted that the names Farrar, Ferrer, Farrer, and Ferrar, have a common origin, and that, therefore, the motto of one would be the property of all. My great-grandfather, John Ferrar of Limerick, who published a small volume of poems in 1765, and inscribes the first piece to his cousin, Hugh Ferrar, of Huntingdon, had for motto "Ferre va ferme." In his book-plate I observe that this motto is engraved above the crest; the shield is surrounded by a number of emblems of music, art, science, the drama, &c., and below all the motto, "Non sine causa," very conspicuously placed. This, I am disposed to think, was merely an embellishment on the part of the engraver; for in the book-plate of his eldest son, William Hugh, this has been dropped, and the first-mentioned motto only used. Another difference, which I might name, is that in the old plate the three horse-shoes, *or*, are on a fesse *sable*, while in the later they are on a bend. I should be glad to send MR. FARRER an impression of this second plate if he desires it.

W. H. PATTERSON.

Belfast.

ARMS GRANTED IN ERROR (4th S. xi. 175.)—To Y. S. M. I would venture respectfully to say, certainly not. Arms being an heritable possession, descending to the issue of the original grantee only, no one has the power to alienate them. If Garter, or the Earl Marshal himself, under a misapprehension in respect to an alleged marriage with an heiress, of which some kind of evidence must have been produced, was betrayed into an *allowance* of the quarterings to which the heiress was entitled, upon the discovery that such a marriage was never contracted or produced no issue, the quarterings should be abandoned. To prevent subsequent mistakes, I would rather say *disclaimed*. The person who had procured the allowance would afterwards be no more justified in using the quarterings than he would be in retaining an article of value which had been presented to him, which he subsequently discovered had been surreptitiously obtained.

Hammersmith.

JOHN MACLEAN.

Most undoubtedly you cannot quarter the arms of your ancestor's wife, unless she were an heiress. MAUREN.

MOORE'S LINES, "I'LL TELL YOU A TALE," &c. (4th S. xi. 155.)—The lines about which H. M. inquires, recited by Dr. Bowring, M.P., afterwards Sir John, were published in the *League*, No. 24, Saturday, March 9, 1844, p. 384.

SIMEON RAYNER.

Pudsey, Yorkshire.

"THE POEMS ON AFFAIRS OF STATE" (4th S. xi. 1.)—My book-board contains one volume of this work, in 8vo. Title: "*Poems on Affairs of State*. From the time of Oliver Cromwell to the Abdication of K. James the Second. Written by the greatest Wits of the Age. . . . Printed in the Year 1697."

First leaf is title; 2nd leaf (signed A 3) begins the preface; 5th leaf begins "The Table"; 8th leaf (page 1, sheet B) begins the text. First piece, "A Paenegyric on O. Cromwell and his Victories. By E. Waller, Esq." The last piece (p. 259) is "An Answer to Mr. Waller's Poem on Oliver's Death, called the Storm. Written by Sir W—G—." This ends on the next (last) page, 260.

Then come "Two Poems by the Right Honourable the E— of R—," on pages fresh numbered 1 to 8, yet both these are mentioned (as "Addenda") in the Index at the beginning of the book.

There is one important old manuscript correction. At p. 26, "Directions to a Painter. By Sir John Denham, 1667," first line, *may* is amended to *say*.

GEORGE STEPHENS.

Cheapinghaven, Denmark.

"THE TRAVELS OF EDWARD BROWN IN THE EAST" (4th S. xi. 197.)—For an account of John Campbell, LL.D., the author of this work, and a list of his other works, see the *Imperial Dictionary of Universal Biography*, vol. i.; *The National Encyclopædia*, vol. iv.; and *The Popular Encyclopædia*, vol. i. He published *The Travels and Adventures of Edward Brown, Esq.*, 8vo., in 1739.

F. A. EDWARDS.

ENLARGEMENT OF IVORY (4th S. xi. 153.)—I copy the following from Salmon's *Polygraphice*, 3rd edit. (1675), p. 223:—

"TO SOFTEN IVORY AND BONES.—Lay them twelve hours in *Aqua fortis*, then three days in the juice of Beets, and they will be tender and you may make of them what you will: To harden them again, lay them in strong white wine-vinegar.

Take Urine a month old, Quick-lime one pound, calcined Tartar half a pound, Tartar crude, Salt, of each four ounces, mix and boil altogether, then strain it twice or thrice, in which put the horns for eight days and they will be soft.

Take ashes of which glass is made, Quick-lime of each a pound, water a sufficient quantity, boil them till one third part is consumed, then put a feather into it, if the feather peel, it is sodden enough, if not, boil it longer, then clarify it, and put it out, into which put filings of a Horn for two days; anoint your hand with oyl, and work the Horns as it were paste, then make it into what fashion you please."

"Take juyce of Marubium, Alexanders, Yarrow, Celandine, and Radish roots, with strong Vinegar, mix them, into which put Horns, and digest seven days in horse-dung, then work them as before."

W. F. (2).

"BALD-BORN" (4th S. xi. 137.)—I have no doubt whatever that the above epithet, occurring in the Bromsgrove Register, should be read base-born. The caligraphy of that period differed considerably from the present; the long *s* and inverted *e* would give the first word the appearance your correspondent describes.

T. B. WILMSHURST.

Chichester.

SIR CHARLES WETHERELL (4th S. xi. 137.)—The coat of Dr. Wetherell, Dean of Hereford, differed from that of his son, Sir Charles, in that the chief in the former was indented, and in the latter dancetté. These arms had belonged to an old Lincolnshire family of Wetherall (Edmondson), and, I suspect, were adopted by Dr. Wetherell or his ancestors, as his family was anciently of Stockton-on-Tees, in the county of Durham. If A. O. V. P. will communicate with me at the address below, I shall be glad to give him some information respecting Sir Charles Wetherell and his family.

EDWARD ROWDON.

1, Whitehall Gardens, S.W.

"FLORILEGII MAGNI," &c. (4th S. xi. 197.)—In the church library of this parish is a copy of *Jani Gruteri Florilegii Magni seu Polyantheæ*; Argentorati (Strasbourg), 1624, 2 vols., fol.

S. W. RIX.

Beebles.

CAPT. ROBERT EVERARD (4th S. xi. 176.)—There is a pamphlet mentioned in the printed catalogue of the British Museum Library which, I think, may not improbably be by this person. Its title is—

"Everard (Mr.), The Declaration and Standard of the Levelers of England, 4to., Lond., 1649."

A. O. V. P.

JOHN SEYMOUR AND SIR JOHN NEWTON (4th S. xi. 191.)—Pedigrees of the parties referred to are lying before me, but I request the favour of being put into direct communication with the querist, L., of New York. Had he given his name and address, I would have written to him at once. Seymour was Colonel of the First Foot Guards, and married a daughter of Sir John Newton, of Barrs Court, Betlan, Glouc. (my old parish), where Col. Seymour had a seat. He was Governor of Maryland. I request L. to write to me direct.

H. T. ELLACOMBE.

Rectory, Clyst St. George, Topsham.

The letter in the Astor Library is evidently a copy of one written to the third baronet of Barrs Court, co. Gloucester, and of Thorpe, co. Lincoln,

by Colonel Seymour, the husband of Hester, one of his thirteen sisters. The "two pretty pledges" were the son and daughter of Sir John by his second wife, Susannah, a daughter and co-heiress of Sir Michael Warton of Beverley, York. The son, Michael, succeeded his father in the baronetcy, having previously married the Countess of Coningsby; and the daughter, Susannah, became the wife of William Eyre, M.P., of Highlow Hall, Derby. The "Old Lady" was the writer's mother-in-law, Mary, daughter of Sir Gervase Eyre, of Kampton, Nottingham, Kt., widow of Sir John Newton, the second baronet, who died in 1699. Her ladyship survived to 1712, dying at the age of eighty-four. "Scroope" was St. Leger Scroope, of Louth, Lincoln, who married Lucy, another of the old lady's daughters. Was not "tall silly Nell" also one of the baker's dozen? W. E. B.

"THE SPEAKER'S COMMENTARY" (4th S. xi. 167.)—I quite agree with the editorial remarks as to the great intrinsic value of the above work, but I would observe that its great cost will effectually prevent its finding its way into households most requiring it. The work may, at thirty shillings a volume, be intrinsically cheap for those who can afford to buy it, but for the thousands upon thousands who cannot, a "people's edition" should be supplied at once, at a price alike beneficial to publisher and purchaser. Cheap books, like cheap railway fares, always pay. The above remarks will apply, with equal force, to the works issued by the "Record Commissioners."

R. W. DIXON.

6, Pulteney Gardens, Bath.

P.S. Since writing as above, I see that Messrs. Cassell & Co. announce for publication a work of (apparently) a similar nature "under the editorship of the Rev. Professor Plumtre, M.A., with the assistance of some of the most eminent Scholars and Divines." Such a work, if good and cheap, may, perhaps, prevent the necessity for a "people's edition" of the "Speaker's Commentary," but I am not quite sure if the two works are identical in design, the word "commentary" not appearing in Messrs. Cassell & Co.'s announcement.

RICE AP THOMAS (4th S. xi. 196.)—Sir Rhys ap Thomas, who was at the battle of Bosworth Field, died in 1527, and was buried in St. George's Chapel, Windsor, being at the time of his death a Knight of the Garter. Sir S. R. Meyrick, Knt., in his genealogical collections of South Wales, states that Sir Rhys's Garter Plate was there in 1840, and it bore the following shield of arms:—Quarterly of four: 1. *Rice* argent, a chevron sable between three ravens ppr.; 2. *Llewellyn ap Voithys*. Argent on a cross sable five crescents or; 3. *Einion Clud*. Gules a lion rampant argent; 4. A rose seeded between three bears' or wolves' heads, "probably for one of the fancied ancestors of Sir Rhys" (Meyrick).

The shield is supported by two griffins, per fess or and argent. The crest is a Raven, ppr. between two spears, the shafts or, the blades argent, and the points imbrued gules.
W. D. H.
Nottingham.

HAYDON'S PICTURES (4th S. xi. 76, 158, 203, 222.)
—I possess three unexhibited works of this great and original painter.

1st. A canvas, 2 ft. 6 in. by 2 ft. 2 in., containing large, bold, and vigorous sketches of seven portraits for his large painting, "Slave Picture, or Studies from Life." Delegates came from all parts of the world to the "Anti-Slavery Conference" held at Exeter Hall.

On one side of the canvas are portraits of "Amerigo Vespucci," a dark-haired lady; her ancestors were the immediate discoverers and explorers after Columbus. "Mrs. Ann Knight," an American friend (afterwards a seceder). "Mrs. Pease" and "Miss Pease," afterwards married to Professor Nicholls. On the other side, "Mr. Trumbull," "Sir John Jeremie" (Americans), and "Mr. Pease."

Two very effective and concentrated compositions (sketches for larger pictures). The Maid of Saragossa inciting the soldiers to the defence; her figure bold, commanding, and full of action, applying the match to the cannon.

The other sketch is "Mary, Queen of Scots," when a child. Mary of Guise, her mother, being indignant at a report that the child was deformed, exposed the child before witnesses; Carter, the English Ambassador, on the right, and behind the red hat of a celebrated cardinal is sketched. The other figures, Mary of Guise, in triumphant attitude, her page, a nurse holding the child, and a maid of honour.
THOMAS WARNER.
Cirencester.

The query of D. may be answered by a reference to the *Life of Benjamin Robert Haydon*, by Tom Taylor (second edition, vol. i. p. 372). The painter, speaking of his picture of "Christ's Entry into Jerusalem," says: "I then put Keats into the background." Portraits of Hazlitt and Wordsworth were also introduced (*Life*, vol. i. pp. 371-2).

FRANK SCOTT HAYDON.

I have a fine drawing by Haydon of St. Jerome. It is in chalk, the flesh being heightened with red.
J. C. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Latin Year. A Collection of Hymns for the Seasons of the Church. Selected from Mediæval and Modern Authors. Part I. Lent and Easter. (B. M. Pickering.) THE compilers of this instalment of the fourth part of a work which is to complete the circuit of the Church's year, announce that they have not been influenced, when selecting from various sources, "by any consideration but that of appropriateness." The book is in black-letter,

and among the modern contributions is "a rendering of 'Rock of Ages,'" by the Rt. Hon. W. E. Gladstone, which has been placed as appropriate to Easter Eve. We subjoin one stanza from the four under the heading of "Vigilia Paschatis":—

"Jesu, pro me perforatus,
Condar intra tuum latus
Tu per lymphan profluentem
Tu per sanguinem tepentem,
In peccata mi redunda,
Tolle culpam, sordes munda."

Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII. Arranged and Catalogued by J. S. Brewer, M.A., Vol. IV. Part II. (Longmans & Co.) MR. BREWER'S Calendars of State Papers are generally what may be termed "bulky" volumes. The part before us extends to about twelve hundred pages, and has no index. That guide to the student, however, will not be wanting in the end. Meanwhile, we have only to congratulate the editor on the progress of his Herculean labour. For the years 1526-1528, about three thousand documents are calendared and, for the most part, summarized. Some of the briefest documents are of the greatest importance; as, for example, the significant note of Campeggio to Henry. "The defence of your Majesty against Luther, which has lately reached us, has given great satisfaction. The Pope has ordered a large impression of it. Rome, 10 April, 1527."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

No. 163, LEISURE HOUR. Being the weekly part for 8th Feb., 1855. DAWSON'S LEXICON TO THE GREEK TESTAMENT.

Wanted by John Sangle, 17, Fountain Street, Hull.

"OUR OCEAN HIGHWAYS." Vol. II. No. 1 (April 1, 1872). Wanted to complete the volume.

Wanted by F. A. Edwards, 3, Bathwick Terrace, Bath.

Notices to Correspondents.

R. W. D.—We regret that our valued correspondent has given himself the trouble to copy so many pages, including letters and verses, from a book so recently published and so well known as Mr. Cherry's *Life and Remains of John Clare*, for insertion in "N. & Q." The story, the letters, and the verses, are familiar to most lovers of poetry who also take an interest in the history of poetic literature. In 1825, Clare sent to James Montgomery a poem which he professed to have copied from the fly-leaf of an old book, *The World's best Wealth*, printed in 1720. Montgomery doubted the authenticity of the poem, but he desired to see the book. Clare, who had written the verses as a test of his power to imitate the minstrels of a bygone time, acknowledged that the fly-leaf lines were his own, and that the book from which they were said to be taken never existed. Under the title of *The Vanities of Life*, the "fly-leaf" poem has been often printed and quoted. If there be any persons ignorant of the poem, and of the letters which passed between Clare and Montgomery respecting it, we counsel them to buy Mr. Cherry's charming little volume at once. R. W. D. will, we hope, accept our best thanks for his well-meant contribution.

"PUMPRNICKEL."—The subject is closed. It is universally acknowledged that the origin of the word is not to be traced. To repeat exactly Konrad Schwenck's remark,—"Woher der Name stamme ist ungewiss."

We hope MR. FURNIVALL will send us the contribution he kindly offers at his earliest convenience.

LILLIPUT.—“In this country abuses are frecholds,” is a phrase that was never assigned to Walpole. It was a pet phrase of Richard Bentley's.

H. N. says, “The phrase ‘Rot your Italianos, I loves a simple ballat’ is quoted in the notes to Don Juan by Lord Byron, as the mode in which the mayoress of a county town expressed her preference of native over foreign singers.” The passage occurs in note 2, stanza 42, Canto XVI. Byron states that “it was some years before the Peace, . . . and while I was a collegian. . . .”

P. A. L. is begged to accept our best thanks.

Th.—The “Cocoa Tree” was the name (or old sign) of the house where the club in question was long established.

J. P.—At the earliest opportunity.

O. C.—Received.

MAUREEN.—We shall be glad to receive the papers named.

L. S.—The paper was not inserted, for this reason. It took many more minutes in trying to decipher it than there were lines in the paper itself. The proper names were the most perversely written, and could only be guessed at. Every man can write legibly if he will give himself the trouble; and we can only wish that gentlemen would have as much repugnance to write illegibly as they have to speak uncourtously.

B. W. G. (p. 223, “Pedigree of Cheke”).—The line of descent over Catherine Osborn, which makes her sister to her husband, Sir Thomas Cheke, should be connected with that over her brother Sir John Osborn instead.

ANGLO-SCOTUS.—Too late for this week.

J. T. F.—Next week.

G. W. TOMLINSON (Huddersfield).—We must refer you to the Brit. Mus. Catalogue for a list of the Rev. J. Hunter's Works.

OWEN.—The information could be most readily obtained from a gentleman who is always happy to furnish it, George Scharf, Esq., Keeper of the National Portrait Gallery, at Kensington.

A. J.—For information how to obtain a copy of the tragedy called Sir Thomas More, you should apply to the successor of Lacy, Dramatic Bookseller, Strand; or to Mr. Arber, the editor and publisher of reprints.

We have so many replies to the query (4th S. xi. p. 216) that we may as well say here, with thanks to the lady, ISAB. F., who was first in the field, that the author of the lines inquired after was Rogers, To—The stanza runs thus:—

“Go—you may call it madness, folly;
You shall not chafe my gloom away,
There's such a charm in melancholy,
I would not, if I could be gay.”

J. P. (Montrose).—Always glad to hear from you. We thought the subject exhausted, and this is evidently your opinion.

G. F. S. E.—Can you add anything new? Vide 4th S. ix. 383, 490; x. 175.

R. E. C.—The original Sack was Sherry. Consult “N. & Q.,” 3rd S. v. 323, 488; vi. 20, 55.

C. T. W. (Trin. Coll., Cambridge).—Thirteen sitting down to dinner. See “N. & Q.,” 1st S. vii. 571; xi. 13, 355; 2nd S. v. 195.

J. T. F.—We shall be glad to receive the notes mentioned.

NOTICE.

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

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CONTENTS.—No 274.

NOTES:—Philological Bibliography, 249—Parish Maps—Una Morosanza—a Nice Game for Ladies, 250—Askanus, Ascanse—Expression of the Affections in Man and Animals, 251—The Scottish Union—The "Vigie" at Lausanne, 252—Faginism in the 16th century—Macaulay's "New Zealander," 253—Q-Cumber—Deaths in the Theatre—Muffes—A Sheriff of Lincolnshire and his Clerk for Kesteven, 1 Edward I., 254.

QUERIES: Bedford House—Opie, Potomac, Virginia—"Have you heard what a Lady in Italy did"? &c.—Horstius: Paradisus Animæ—Armorial—Military Enlistment in Germany—The Angelus, 255—Sir Thos. Armstrong, temp. Charles II.—Capt. Michael Jordan—"Ritson's Opinions of Pinkerton's so-called Scottish Ballads"—Thirteen to Dinner—Princess Olive of Cumberland—The Koran—Capo di Monte Porcelain—Can Married Women hold Real Property and be Rated?—Christophe Justel—Bromfield Family, 256.

REPLIES:—Somerville Peerage—Baccalaureus as used in our Universities, 257—"Exceptio probat regulam"—The late Judge Maule—Von Feinagle and Dr. Gray—Jeshah and Jesha, 258—Field Lore: Carr—"Aryan";—"Aramaic"—"The Rise of Great Families"—Muckinger—Robert Turville—"Dame," 259—Valls—"Reliquiæ Metricæ"—The Dove as a Symbol—"Carnal Son"—Mr. P. Buchan's MSS.—"You can and you can't," 260—"Much" in the sense of "Great"—"Majesty," 261—The Mitrailleuse—Richardson Family—Epitaph on Evan Rees—Haydon's Pictures—The Omnibus, 262—"The weakest goes to the wall"—Unpublished Stanza of Burns—"Hudibras"—Cocking-stole: Gyle, 263—Semple Family—St. Pancras—J. Franklin, Artist—Conyngnam Family—Budge—Debrett's Peerage, 264—"Little Jock Elliot"—St. Neot and St. Neots—Napoleon I.—Nixon's Prophecy, 265.
Notes on Books, &c.

Papers.

PHILOLOGICAL BIBLIOGRAPHY.

The notice in a recent number of "N. & Q." of a proposed *Rudimentary Dictionary of Philology*, has recalled to memory a suggestion for a *Philological Bibliography*, which was submitted to the Royal Society of Literature in January, 1871.

Of all branches of literature, Bibliography appears to receive least of popular appreciation and support. A striking instance of this may be seen in the life of Quérard, the greatest man in this art that France has produced, and whose wish for an assistant's place in the *Bibliothèque Royale* was repulsed in an insulting manner. Writing of this circumstance in 1856, Paul Lacroix says, "Il est arrêté en principe ministériel que les bibliothécaires ne sont pas des bibliographes.*"

Whatever grounds there may still be for complaint, it is at least gratifying to note some indications of a change of feeling. A notable instance presents itself in the exceedingly valuable *Catalogue of Scientific Papers*, 1800-1863, compiled and published by the Royal Society, extending to six large quarto volumes, and printed at the expense of the Government. Another example may be found in the

Universal Catalogue of Books on Art, prepared under the direction of the South Kensington authorities.

In other directions we may see gratifying proofs that, in spite of public neglect, there are thoughtful individuals who recognize the importance of Bibliography. Bibliography is the handmaid of all the sciences, and without her assistance very little progress can be made. To know with certainty and precision where the materials are to be found is the first necessity of all science that is based upon facts. To know what has been done is absolutely imperative upon those who do not wish to waste their time in "discovering" and proclaiming as new facts which may be centuries old. Science is not a matter of lucky guess-work, and those are likeliest to extend her boundaries who are best acquainted with her present geography.

Is there any branch of human learning which stands more in need of the aid of bibliography than the science of language?

The matter with which philology deals is extensive, and the linguistic materials which it has to manipulate are scattered through a wilderness of books. A *Philological Bibliography* would afford a ready key to the vast amount of linguistic data which at present lies buried and unknown in books of travel, magazines, acedemical publications, &c.

The aid, then, which such a key would supply to the philologists cannot be overrated. Various essays have even been made to construct such a key—Heumann, Vater, Jug, Peignot, Marsden; but the task is clearly beyond the power of any single man to accomplish, however industrious and however learned; and even if the world were fortunate enough to possess such an individual, the work is one which could never command a *commercial* success sufficient to repay the labour and expense of its preparation. The fruit of scientific investigation is seldom *immediately* available for utilitarian purposes, although in the long run the world reaps a golden harvest from the cultivation of even the most unpromising fields. It is a fitting case for co-operative action in which the learned Societies, whose constitution leads them to the discussion of linguistic and philological subjects, might well join. The libraries of the Philological Society, the Royal Geographical, the Royal Society of Literature, the Royal Asiatic Society, and the Anthropological Institute, would each furnish valuable materials, and if a joint committee of those Societies were appointed, they would have very little difficulty in devising a method for the execution of this important work by the joint exertions of the learned Societies and Academies of Europe.

One of the most promising attempts in the direction of a *Philological Bibliography* was Trübner's *Bibliotheca Glottica*, of which, unfortunately, only one volume appeared. This contained the

* *Martyr to Bibliography*, by Olphar Hamst [Ralph Thomas], 1867, p. 11.

elaborate monograph of Dr. Ludewig on the *Aboriginal Languages of America*, a work which has received the well-earned praises of all who have spoken of it, or had occasion to use it. This contains, 1st, the name of the language; 2nd, a note of its geographical position and extent; 3rd, a reference to the volume and page of all publications containing either lists of words, vocabularies, or grammatical notices, and of books treating directly of the language. The work extends to 258 pages, but probably the advance in knowledge of American dialects since the date of its publication (1858) would make it double that size if a new edition were to be issued now. Probably a universal bibliography of this nature might be compressed into twelve good sized octavo volumes.

Surely the usefulness of a *Philological Bibliography* is self-evident enough to lead to the co-operation necessary for its achievement.

WILLIAM E. A. AXON, M.R.S.L.

4, Victoria Terrace, Rusholme.

PARISH MAPS.

Allow me warmly to echo "M.'s" pleading (p. 110) for the preservation of old field-names. They are often full of interest and signification, but their use is fast dying out. Many of these old names are quite forgotten by present owners or occupants, but can be recovered from the official parish maps of the time of the Tithes Commutation. It would naturally be imagined that the consulting of these maps would be a very simple process, but the difficulties to be encountered would be hardly credited by any one who has not, like myself, made the attempt to consult the maps of any given district or county. If his experience resembles mine in Derbyshire, he will find that in a considerable proportion of parishes the map is nowhere to be found, and that in the instances where it is within the boundaries of the parish it will be quite a matter of uncertainty whether it is in the custody of the clerk, churchwarden, overseer, guardian, parson, or squire. He will probably also find that it is not unfrequently in the hands of the private solicitor or land-agent of the principal land-owner, and that the inspection of it involves a journey to the county town or even to London; or it may happen that he will meet with it in still more questionable hands. One parish-map of this county was very recently (and may still be) in the possession of a beer-shop keeper, to whom it had been pawned by a drunken local official, and who demanded an extortionate fee before producing it! Annoyed by the many fruitless journeys that I made in the too often vain attempt to find the parish map, it was then suggested to me that I should probably find duplicates of the whole under one roof in St. James's Square—the offices of the Tithe Commissioners. But this was only a

partial success, for, though the majority of maps are here to be found, no inconsiderable fraction, according to the Act under which the survey was made, are not attainable, and I was referred back to the offices of the Clerk of the Peace of my own county. In these cases, however, Derby proved as barren as St. James's Square. Moreover, a charge is made of half-a-crown for the inspection of each map at the Tithe Commission Offices, and as each parish is divided into several townships, each having its separate map, it follows that to look through the maps of any particular county would involve an expenditure, on the average, of about one hundred pounds; although by glancing the eye down the schedule annexed to the map, more than a minute's inspection would not, in many instances, be necessary. An application for a partial remission of fees in the case of a cursory search for a purely literary object was made to one of the Commissioners, but made in vain.

I venture to ask your insertion of this story of my difficulties, when endeavouring to gather together all the field-names of Derbyshire, whose etymology might be of historical interest, in the hope that I may receive suggestions from other correspondents, who may have been more successful than myself, and in the further hope that it may induce parish authorities to be more careful with the documents entrusted to their care. The safe custody of early registers has already been fully discussed in your columns with no little advantage; parish maps may surely claim a like attention.

J. CHARLES COX.

Hazelwood, Belper.

UNA MOROSANZA—A NICE GAME FOR LADIES.

As it would be something worse than high treason to believe, for one moment, that the ladies of the present day are less graceful than those of the sixteenth century, or our young men less generous and less anxious to please than the men of that period, I give, for the benefit of the former, the description of the game called, in Italian, "Una Morosanza," as played in 1568. I take the account of it from the curious book, by Troiano, from which I have already given an extract in "N. & Q." After some dances had been achieved at a ball, and a change of amusement became desirable, a few gentlemen, disguised and masked, entered the room, preceded by musicians, who played an air in honour of the mistress of the house. They were accompanied by pages, masked, who carried torches; and probably bore also the presents. Troiano then goes on to explain that each of the gentlemen, approaching a lady, made a bow and signified, by signs, his wish to play. If the lady was willing to play with him, she made a courtesy, and seated herself on the floor. In the original the words are, "in terra alla rustica," but

a stool may have been used. I will now allow Troiano to speak for himself. He says:—

"I have seen it played more frequently in Germany than elsewhere, and the game is this. He who is going to play holds in his hand two dice, and on approaching the lady with whom he wishes to play, without speaking, that he may not be known, he throws the dice on the floor, and, wrapped up in paper, or a handkerchief, presents (doubtless places on the floor) what he is willing to stake for love's sake—not showing the prize until the game is lost or won. The lady having accepted the invitation, as already explained, the lady and gentleman each then takes a die, and both throw them down at the same time, to see who throws the higher number, and whoever throws it has the right to the first throw with both dice. The number he or she throws—whether it be two or twelve—is that of the person who does not throw the dice. The next throw is for the person who throws them (or perhaps the persons throw alternately), and which ever of those two numbers is first thrown afterwards is the winning number, and gives the prize, in the paper or handkerchief, to the person to whom that number had fallen at the beginning of the game."

If any lady will kindly substitute for the musicians and torch-bearers a few pretty children, bearing the presents or trays, and imagine herself seated gracefully in the centre of a circle of admiring gentlemen and other ladies, who would of course not be jealous, I am certain she will be anxious to revive this very amusing game.

RALPH N. JAMES.

Ashford, Kent.

ASKAUNS, ASCANCE.

Dr. Ed. Mätzner, in his excellent *Wörterbuch* to his *Attenglische Sprachproben*, doubts both the derivation and meaning of the early English "askauns," our modern "askance." Yet I think both are clear. Mr. Wedgwood rightly derives the word from Palsgrave's "a scanche, de travers, en lorgnant," 831. Cotgrave translates *lorgnant* by "leering, looking askance or askew at"; and *Regarder de travers* by "to leere, to looke askew at, or awry upon." In early English the word had not a depreciatory meaning, as in modern English, but rather a chaffing, humbugging, or coquettish one. Thus, to take Dr. E. Mätzner's instances, the Canon's Yeoman in the *Canterbury Tales*, when saying that Alchemy ruins all the people that take it up, adds—

"Every man that hath ought in his cofre,
Let him apiere, and wexe a filosofre!
Ascauns that craft is so light [for] to lere."—1. 12764.

"Over the left!" as we boys used to say at school, pointing the left thumb over the left shoulder, and glancing there too, looking "askaunce"—"the craft is so easy to learn, it'll bring you to beggary." So in Lydgate's poem on the old husband and young wife—after his master's Merchant's Tale of January and May—the Monk of Bury warns the old husband that his young wife, before his death, will pick out some handsome

stout young servant as her old man's successor, and after his death will get letters from the king, or some high personage, bidding her marry the young fellow she has long before set her eye on; and then—

"Askauns she may not to the lettres say nay."

Minor Poems, p. 35.

Of course not! She glances aside, shrugs her shoulders, and says, "it *must* be done!"—the humbug.

Again, in Chaucer's *Summoner's Tale*, when he is describing the hypocritical "lymytour," or friar, and telling how, after his sermon in church, the rogue begs for meal, or cheese, or corn, at every house, Chaucer adds—

"His felow had a staf typped with horn,

A payr of tablis al of yvory,

And a poyntel y-polischet fetisly,

And wroot the names, alway as he stood,

Of alle folk that gaf him eny good,

Ascaunce that he wolde for hem preyre."—1. 7325.

That is, humbuggingly, pretendingly, looking aside, or saying "Over the left!" or "Walker!" as a rude little boy might.

Next, the meaning is a little lighter, more chaffy, in the *Troilus and Cresseyde*. When Chaucer describes Troilus's way of chaffing his squires' and friends' love-sighs, and his telling them what nonsense it all is, their sweethearts are sure to be thinking of somebody else, Chaucer ends (i. 204) with—

"And with that worde he gan cast up his browes,
Ascaunces, 'lo! is this nought wysely spoken!'"

A humorous glance aside, a shrug of the shoulders, a "Poor devils! Thank God, I'm not in love!" But the young gentleman's turn is coming. Cryseyde appears. "O mereye God! thoughte he," sighed softly, and then tried to look jocose again; but it wouldn't do; he couldn't take his eyes off the beauty; and she, whose look was somewhat "deignous," consequential, let fall—

"Hire loke a lite aside, in suiche manere
Ascaunces, 'What! may I not stonden here!'"

Half coquettishly, half scornfully, she lookt aside, and Troilus's fate was fixt.

Though Boccaccio's original for this "ascaunces" is, as Dr. Mätzner notes, "*quasi di esse* (e no ci si paro stare)," yet there can be no manner of doubt as to the meaning of the English word; and we know, from Mr. W. M. Rossetti's careful comparison of the *Troilus* with the *Filostrato*, that Chaucer dealt with his original as he chose, and did not take half his English poem from Boccaccio's Italian.

F. J. FURNIVALL.

EXPRESSION OF THE AFFECTIONS IN MAN AND ANIMALS.

Mr. Darwin describes a contortion of the eyelids in man and beast from intense sorrow. There is an early instance of this affection, which I will

tell as shortly as I may. (Johnstone's *Antiq. Cello Scandinave.*)

King Athelstan, at the Battle of Brunanburg, A.D. 938, had the assistance of two brother Vikings, Thorolf and Egil. Thorolf pressing on before the rest, was surprised and slain by the enemy, who issued out of a wood. Egil, having revenged his death, and attended to his funeral rites, returned victorious to King Athelstan, who gave him the high seat opposite himself. Egil sat down, helmet on head, put his sword across his knees, and sometimes "half unsheathed the shining blade," and returned it again. He sat upright, with a grim countenance. (He probably had recently had passed into the order of *homo sapiens*.) His face was ample, his forehead broad, his eyebrows large, his nose not long but exceedingly thick, the area of his lips broad and long, his chin and jaws wonderfully broad, his neck thick, his shoulders vast above ordinary humanity, &c., his hair thick and of the colour of a wolf's. While he was thus sitting, he twisted one of his eyebrows down on to his cheek, and the other to the boundary between his forehead and hair. He would not drink anything, but sat twisting his eyebrows to and fro.

King Athelstan, sitting on his high seat, took his sword also across his knees, and after sitting thus some while, took a great gold ring off his arm and put it on his sword point, and rising from his seat, presented it across the fire to Egil. Egil, presenting his sword, hooked the ring from Athelstan's sword, and placed it on his arm. Then his eyebrows returned to their natural position; he laid down his sword and helmet, and drank off the horn which was presented to him, and sang—

"Supercilia mihi pendere facit
Destructor loriciarum defunctus," &c.

Then Egil drank his share, and talked to the company. Athelstan ordered two chests of silver to be brought in, and presented them to Egil and the Thorolf family.

Then sang Egil:—

"Præ dolore casus dolendi oportebat
Supercilia mihi decidere,
Nunc eum inveni, qui
Illas asperitates explicaret,
Rex mea supercilia
Raptim erexit."

W. G.

THE SCOTTISH UNION.

In addition to the opposition this measure met with from Lord Belhaven, another aggrieved Scottish subject gave vent to his discontent in a curious allegorical plaint, entitled, *The Comical History of the Marriage betwixt Fergusia and Heptarchus*. Eccl. x. 8 and 9—"He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood

shall be endangered thereby." Sm. 4to. pp. 32. Edinburgh, 1706; reprinted at London same date, and again at Edinburgh, by R. Brown, 1717, the last bearing upon its title a conspicuous crowned thistle, with its portentous warning to meddlers—"Nemo me impune lacessit." I possess the pamphlet in its three issues; and although it may appear idle raking up the contentions upon an event long since happily adjusted, I should much like to discover the author of a remonstrance which made no little stir at the period, seeing that it was worth offering to the consideration of Englishmen, again called for in Edinburgh eleven years after the ratification of the Union, and in 1741 supplied the key-note to *Melancholy Sonnets, being Fergusia's Complaint upon Heptarchus*, recounting the unhappy consequences, as exemplified in the first thirty-five years of her "unhallowed marriage." Contemporary writers speak of the clergy as at first showing a bold front against the measure, although resiling subsequently when they found that it would not affect the temporalities of the Kirk: an exceptional instance is, however, recorded in the steady opposition of Mr. John Ballantyne, minister of Lanark; and, as entire independence in clerical matters is a *sine qua non* with Fergusia in any new alliance, it seems not improbable that he may have been the prompter, for we further find that "some few Presbyteries, such as Lanark, addressed the Parliament against the Union." Dr. Hew Scott has been long laudably employed upon the records of the Presbyteries, and the literary doings in the Manse, and I shall be glad to hear, through "N. & Q.," that he has brought my literary curiosity to notice in his *Fasti*.

"For the better understanding of its readers," the *Comical History* furnishes an explanation of the "mysterious names"; but the *dramatis personæ* are so obvious that no one requires to be informed as to the representatives of Fergusia, Heptarchus, Salamoni, Pacifico, Bigotzio, Regicidius, Cortezano, Romanus, Aurantio, &c., &c., who figure in the discussion between the "lordly wooer" and the "enforced bride, Fergusia, a lady of an antient lineage, living contented and happy with her subjects," and who here eloquently pleads against the fair promises of Heptarchus, the dire effects upon her country and people through former raids and forced alliances under the same plausible pretexes, as a bar to the proposed marriage union.

J. O.

THE "VIGIE" AT LAUSANNE.—The new year's masquerades at Lausanne have already figured in "N. & Q." They are a sort of Protestant carnival, and are generally kept up for three or four days, commencing with new year's eve. The masquers who perambulate the streets are of the lowest class, and no one of the least respectability is found amongst them. It has, however, of late years been the

custom to have a "vigie"—a patois term, the exact meaning of which is not very clear. This "vigie" at Lausanne is a cavalcade procession, illustrative, in general, of some Swiss ceremony, such as a marriage. In fact, it is often a *tableau vivant* taken from some popular picture.

In these shows the *dramatis personæ* are well sustained, and the dresses and decorations are always appropriate. This year the annual masque was in illustration or honour (!) of *Du Barry's Revalenta Arabica*, a waggon-load of which was superintended by a "doctor," who very eloquently discoursed on the miraculous virtues of the wonderful remedy! It is difficult to say whether the doctor was in earnest, or was a mere *farceur*. However, he caused much amusement by the public *cures*—some of which, particularly the surgical ones, were certainly of a very surprising character! The *vigie*, amongst its *walking* actors, has always a few clowns and Pierrots, who make a collection for the poor, and I am happy to state that a handsome sum is always collected, and properly distributed.

VIATOR (1).

FAGIN-ISM IN THE SIXTEENTH CENTURY.—In Ellis's *Original Letters*, Mr. Recorder Fleetwood informs Lord Treasurer Burghley that,—

"One Wotton, a gentelman borne . . . fallinge by tyme into decaye, kepte an alehowse at Smart's keye neere Byllingsgate . . . and in the same howse he procured all the cutt-purses about this cittie to repaire to his said howse. There was a schole howse sett upp to learne yonge boyes to cutt purses. There were hung up two devises—the one was a pockett, the other was a purse. The pockett had in yt certen cownters, and was hunge aboute with lawkes bells, and over the toppe did hange a litle sacring bell; and he that could take owt a cownter without any noyse, was allowed to be a *publique Hoyster*: and he that could take a peece of sylver owt of the purse without the noyse of any of the bells, he was adjudged a *judiciall Nypper*. Nota that a Hoister is a Pick-pockett, and a Nypper is termed a Picke-purse or a Cut-purse."*

It is hard not to believe that Dickens "when found, made a note of" this passage, and turned it to good account in his *Oliver Twist*. NECNE.

A NIGHTINGALE NOTE.—There is a prevalent idea that the nightingale has never been heard in Yorkshire. In Hargrove's *History of Knaresborough* (A.D. 1832) I read:—

"In the opposite wood, called Birkam Wood (opposite to the Abbey House), during the summer evenings, the nightingale—

Sings darkling; and in shadiest covert hid,
Tunes her nocturnal note."

HAY Á PARK.

ARTEMUS WARD.—This name, so popular in our own day, as borne by a facetious American, occurs in history as belonging to a very different personage. I subjoin the passage to which I refer.

* 1st Series, Letter ccxvi.; Vol. ii., p. 297, 2nd edit., 1825; Date vijth of Julie, 1585.

"Informing the Assembly, that he (Washington) would receive no pecuniary emoluments in compensation of his services.' Horatio Gates, Esq., was appointed by the Congress Adjutant General; and Artemus Ward and Charles Lee, Esqrs., first and second major generals."—*Memoirs of the Reign of Geo. III.*, vol. ii., by W. Belsham (London, Ed. 1795).

CHRISTINA G. ROSSETTI.

MACAULAY'S "NEW ZEALANDER."—I am quite aware that the mention of this irrepressible myth excites the same *nausea* as an allusion to King Arthur, or a quotation from a modern spasmodic poem. We know, too, that the coming man is not the exclusive property of the great essayist, and that Sir Robert Walpole, Darwin, Volney, Shelley, Mrs. Barbauld, and "Satan" Montgomery—not to speak of poor Ledru Rollin—have all pictured his arrival in their prophetic delirations. But—*ecce iterum Crispinus*—the philosophic voyager turns up once again; and this time in the pages of no less a personage than the renowned Mother Shipton. Hear the prophethess—

"A time shall happen when a Ship shall come sayling up the Thames, till it come against London, and the Master of the Ship shall weepe, and the Mariners of the Shippe shall aske him, Why he weeps, being he hath made so good a voyage? and he shall say: Ah what a goodly City this was, none in the world comparable to it, and now there is left scarce any House that can let us have drinke for our money."—*The Strange and Wonderful History of Mother Shipton*, &c., 4to., 1686.

This was not a mere sentimentalist like the others, but a sensible voyager, whose regrets took a practical course. It must have been at a still later day that Spenser visited, in spirit, the deserted site:—

"It chaunced me on day beside the shore
Of silver-streaming Thamesis to bee,
Nigh where the goodly Verlarne stood of yore,
Of which there now remains no memorie,
Nor anie little monument to see,
By which the traveller, that fares that way,
This once was she, may warned be to say.

Then on the other side I did behold
A Woman sitting sorrowfullie wailing,
Rending her yellow locks, like wyrie gold
About her shoulders carelesslie downe trailing,
And streames of teares from her faire eyes forth railing:
In her right hand a broken rod she held,
Which towards heaven shee seemd on high to weld."
The Ruines of Time.

This disconsolate female turns out to be the genius of the vanished city, the "broken rod" symbolizing loss of power, as the empty glass of Mother Shipton's captain might represent his unallayed thirst. But, happily, neither the one nor the other emblem is yet appropriate. London is still as strong as ever; and the "thirsty soul" yet finds the wherewithal to moisten his clay. As the Venusian has it—

" . . . medio in fonte leporis
Surgit amari aliquid . . . "

Which Francis does *not* translate—

"In Hall, or Casino, they keep, don't fear,
A plentiful stock of bitter beer!"

WILLIAM BATES.

Birmingham.

Q-CUMBER.—The author of *The Queen's English* (Henry Alford, D.D., Dean of Canterbury, London, 1864), whose authority we must all respect on this subject, seems to me to have given the preference to the above pronunciation of *cucumber* in consequence of his faith in the *exceptional English* pronunciation of Latin. By the same argument, a Scotchman, Irishman, and, in short the native of every other country except England, on recognizing the *Latin* root of the word, would unhesitatingly say—"It must be *coo-cumber*."

The only two words (with derivatives) in English, known to me, as commencing with "cuc," are *cucumber* and *cuckoo*, and, therefore, I am inclined to vote for "oo" (on the grounds of *analogy*) in preference to "Q," or *coocumber* and *cookoo*, rather than *Qcumber* and *Qkoo*. * *

DEATHS IN THE THEATRE.—It may interest some of your readers to be reminded of a paragraph in the *Gentleman's Magazine* for 1782, p. 207, giving an account of the death of a lady, relict of the Rev. Mr. Fitzherbert, of Northampton, from hysterics produced by the appearance of Mr. Bannister as Polly in the *Beggars' Opera*, at Drury Lane Theatre:—

"She could not suppress the laugh that seized her on the first view of this enormous representation; and before the second act was over, she was obliged to leave the theatre. Mrs. F., not being able to banish the figure from her memory, was thrown into hysterics, which continued without intermission until Friday evening, when she expired."

H. M.

[We may add to the above, that when Havard's play, *Charles I.*, was being acted at York (1739), a young lady, Miss Terrot, was so moved by the story and action, that her emotion became too strong for her. She fainted and died. If there could be excuse for laughter that could kill, it might be found in the circumstance of Mrs. Garrick's first appearance on the stage. It has been told in a recent work, illustrative of the life of Mrs. Elizabeth Montagu, but is worth being chronicled here. In a letter by William Wentworth, Lord Strafford, dated March 27, 1746, there is the following passage: "She surprised the audience at her first appearance on the stage; for, at her beginning to caper, she showed a neat pair of black velvet breeches with rolled stockings; but finding they were unusual in England, she changed them the next time for a pair of white drawers.]"

MUFFES.—Lieut.-Col. Francis Cunningham, in his notes to "Tamberlaine the Great" (*Works of Christopher Marlowe*, Crocker, 1870, p. 314), says of Uribassa's line—

"Selavonians, Almains, Russers, Muffes, and Danes,
—I do not know what people are meant by Muffes."

I think the following curious and interesting passage from an account of the "Low Countries"

in 1657, by Sir John Reresby (*Travels*, Jeffery, 1813, p. 157), will give the information required by Marlowe's latest editor. Sir John says:—

"As to the humour and customs of the Low Dutch they retain much of the High Germans . . . yet they have a great aversion one to another. The Low Dutch call the High *muffes*, that is, *étourdi*, as the French have it, or blockhead; upbraiding them with their heaviness; and the return is *hair-scalp* or *hair-head*, implying the Low Dutch light headed: what they want of stolidity I know not, but the Hollanders with their associates are generally allowed more apprehensive and quick than the Germans."

Having found and made "a note of" the above, I hope it may be of use to some reader of "N. & Q.," for, as the immortal Bunsby says, "the bearings of the observation lays in the application of it." S. R. TOWNSHEND MAYER.

Richmond, Surrey.

A SHERIFF OF LINCOLNSHIRE AND HIS CLERK FOR KESTEVEN, 1 EDWARD I.—There was a sale at Messrs. Puttick & Simpson's, on the 23rd and 24th of January, of a collection of ancient charters, court rolls, and manuscripts, described in the title-page as

"The De Vere, Disney, Mildmay, Hacker, and Fynes Papers, with other valuable documents, chiefly relating to the counties of Lincolnshire, Nottinghamshire, and Essex."

They are very fully and elaborately catalogued, and before the second day's sale I was in the room for some minutes, wondering who would come to purchase trifling little deeds, of which one might have expected a whole page or more would have been lotted together. However, some half-dozen persons dropped in, and more than half evidently came upon business. There was brisk competition for the first three deeds, which were sold respectively for 30s., 32s., and 20s.; which enabled me to come away with the satisfactory conclusion that the rest of the old parchments would probably be preserved from the hands of the size-maker. So far I wish to congratulate the readers of "N. & Q.;" but my object in writing is to say that I examined Lot 336, which, according to the catalogue, seemed to speak of a "Vicecomes Lincoln, in Kesteven," and to imply that Lincolnshire once had two sheriffs. A *literal copy* from the catalogue is as follows:—

"1 Ed. I. Jolis fil Jolis de Herietby, and Alice daughter of Wm. Bule of Fulberk his wife, conveys to Walter fil Peter de Wyktowe, clericus, Viccomes Lincoln in Kesteven, tempore Thome de Boulton tenuit vicomitem Lincolnienis, anno Regni Regis Edwardi filii Regis Henricii primo, a toft and croft in fulbeck."

The compiler adds further particulars, and the witnesses; but his care, or his revision of the press, it will be seen, did not equal his labour. I found that Walter fil Peter of Wystowe (*not Wyktowe*) was clerk of the Sheriff of Lincolnshire in Kesteven in the time of Thomas de Boulton, then (*tunc not tenuit*) the Sheriff of Lincolnshire. So that there were not two sheriffs of the county, but two clerks

it may be presumed, one for Kesteven, and the other for the parts of Holland. J. G. N.

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.]

BEDFORD HOUSE.—In front of old Bedford House, and in the centre of Covent Garden, stood a graceful column, popularly ascribed to Inigo Jones. The column is said to have been removed to new Bedford House, Bloomsbury, about 1704. What became of it when this house was pulled down in 1800? Inigo Jones died in 1652. In the *Churchwardens' Accounts of St. Paul's, Covent Garden* (Cunningham), is the following entry:—

"1668, Dec. 7. Received of the Rt. Hon. the Earl of Bedford as a gratuity towards the erecting of the column, 20l."

Ed.

OPIE, POTOMAC, VIRGINIA.—Thomas Opie, of Bristol, mariner, in his will, dated 16th Nov., 1702, and proved in London, 26th July, 1703, *inter alia*, mentions that his plantation will devolve upon his brother, John, by right of inheritance. He names his grandfather, Mr. David Lindsay, and bequeaths to Mrs. Ann Keen, widow, and Mrs. Sarah Keen, both of Cherry Place, Potomac, in Virginia, a sufficient sum each to purchase a mourning ring. He directs that a tombstone shall be erected over his grave in Virginia, with his grandfather's name on the top. I shall be greatly obliged, should this query fall under the notice of any one at Potomac, and if the gravestone still remains in existence, if he will kindly favour me with a copy of the inscription, or any other information relative to the parties. It is required for a literary purpose, and may be communicated through "N. & Q.," or direct to the address below. JOHN MACLEAN.
Hammersmith.

REFERENCE WANTED.—Where can I find the following lines (by Lord Byron)?

"Have you heard what a lady in Italy did,
When to spite a cross husband, she buried a kid?"

C. W.

HORSTIUS: PARADISUS ANIMÆ.—I have a copy of an English translation of this well-known manual of devotion. The title runs as follows:—

"The Paradise of the Soul, containing a great variety of Moving Instructions and Prayers. Compos'd in Latin by Horstius. Translated in 1720 by T. M. The Second Edition. Approved by F. A., V.A. Printed for J. Sharrock, Walton, 1771. 12mo., pp. xxiv., 493."

Followed by an address of one page, beginning "Pious Reader," an index of six pages (these seven pages unnumbered), and a supplementary series of "Vespers for Sundays," &c., pp. 48.

I want to know who were T. M., the translator, and F. A., the Vicar Apostolic; also, whether the book was printed at Walton, near Liverpool, or not. Perhaps Mr. PICTON can say whether the name of Sharrock is known to him as that of a local printer of the time. Lastly, I am curious to know whether the volume is scarce or not. It is not mentioned in Bohn's *Lowndes*, or in the last edition of *Brunet*. My copy was picked up in Liverpool, and belonged, among other previous owners, to one James Rhodes, who, between 1808 and 1825, embellished the fly-leaves with quaint memoranda of family and local events. V. H.

ARMORIAL.—Lloys, daughter of Nathaniel Thornbury, by Lloys Webb, his wife, was born in London on the 11th September, 1739; she had a brother, who was a Rector in the Church of England, and she married on the 30th April, 1761, at the Hague, with a Dutch gentleman, named Anthony Nicholas du Moulin.

It is almost probable the family of Thornbury, from which the above said Lloys Thornbury descended, was in possession of a coat of arms.

In Burke's *Encyclopædia of Heraldry*, 1847, are delineated four different coats of arms of families of the name of Thornbury, some of them also named Thornborough. The descendants of A. N. du Moulin and Lloys Thornbury, in Holland, request to receive a description in heraldic terms of the coat of arms of the family of Thornbury, or a simple design of it, by interposition of the editor of "N. & Q." C. J. S.

MILITARY ENLISTMENT IN GERMANY.—What were the terms of military enlistment in Germany during the Thirty Years' War, and was it compulsory upon any class of men, or in any way connected with the tenure of land? I should be glad to know where to look for information on this subject. DOYLL.

THE ANGELUS.—Is the Angelus at present rung in any Protestant Church in England? While staying near Knutsford, Cheshire, I have observed that the bell of the parish church is tolled before eight in the evening, and between twelve and one at midday, and I learned upon inquiry that it was also tolled between six and seven in the morning. Each tolling is divided into three portions, corresponding with the three divisions of the *Angelus*, and it seems to me probable that this tolling may be a continuation of the pre-Reformation and modern Catholic use of tolling at six, twelve, and six. The inhabitants explain the evening ringing as the curfew, but this leaves the others unaccounted for. The present church being modern (1744), the custom was probably brought from the old church, now in ruins. JAMES BRITTEN.
British Museum.

SIR THOMAS ARMSTRONG, TEMP. CHARLES II.—Can any of the readers of "N. & Q." furnish any information respecting the descent and parentage of Sir Thomas Armstrong, who was executed for high treason in the reign of Charles II. He is said, in the printed accounts, to have been descended from the Armstrongs of Corby, co. Lincoln, but the Visitation Books in the British Museum do not give the descent later than the end of the sixteenth century. Kippis gives, I think, the fullest particulars of his life, and says he was born abroad (in Holland), while his father was employed on a diplomatic mission, but gives no genealogical notices of his predecessors. W. R. H. B.
Ventner.

CAPTAIN MICHAEL JORDAN, COMMANDER OF THE "BOYNE," 1756.—There is an old couplet—part of a song:—

"Give Admiral Byng the halter,
To Jordan the Star and Garter."

I believe that in some periodical of those days, there is a sketch of Capt. M. Jordan, who was a very successful commander just at the time when Byng was the reverse. Can any of your readers help me to discover where this account is to be met with? EPHRAS.

"RITSON'S OPINIONS OF PINKERTON'S SO-CALLED SCOTTISH BALLADS."—In the Douce copy of Pinkerton's *Scottish Tragic Ballads*, C. Nicholls, 1781, 12mo., there is this MS. note:—

"Ritson wrote in his copy, 'By one Pinkerton, Scottish forgeries and Scottish lies.'"

Was Ritson's adverse opinion thus briefly expressed, founded on fact? Or was he smarting from some late hoax, or a sharp cut from Pinkerton? H. S. SKIPTON.

Exeter College, Oxford.

THIRTEEN TO DINNER.—What is the true origin of the superstition that for thirteen to dine together is unlucky? I have gone carefully through the notices of the subject in the 46 vols. of "N. & Q.," but can find nothing to enlighten me. Is the superstition a widely spread one? Can it, or can it not, be traced to the Last Supper? C. T. W.

PRINCESS OLIVE OF CUMBERLAND.—At the time of the celebrated "Ryves" trial, I lent to an eminent official, who was in daily attendance at it, a curious pamphlet on the subject of the *soi-disant* Princess, of which a few copies had been printed, some years previously, at Aberdeen (?) by Mr. Chalmers (?). It was bound up with a well-known work, Mrs. Ryves's *Appeal for Royalty*. In the course of the trial the book, a thin octavo, mysteriously disappeared.

My friend is since dead, and I have no hope of recovering the missing pamphlet or even its title (which I am most anxious to obtain), unless you

will kindly spare space for these few lines, and they should happily meet the eye of some one who can supply me with the title of the pamphlet in question; or, better still, the eye of him into whose fold the lost sheep has peradventure strayed.

WILLIAM J. THOMS.

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

THE KORÂN.—In Geo. Sale's Preliminary Discourse to his translation of the Korân, he states that, "The Jews are reflected on in the Korân for falsifying and corrupting their copies of the law"; and also that "some instances in that book and the two others are produced by Mohammedan writers." I shall be grateful if, through the medium of "N. & Q.," any of your readers can name the authors, and any others, upon the same subject, and the works, with date of edition and page.

A. B. C.

CAPO DI MONTE PORCELAIN.—I have in my possession three statuettes, and have seen a fourth, all *presumed* to be porcelain of the fabric of Capo di Monte. They are not marked, however. The figures are of soft paste, and represent boys nearly nude. Two of the boys hold shuttlecocks in one hand, while one foot rests on a pair of bellows. The third holds a spade in one hand, and shades his face as from the sun with the other, while one foot is fixed upon a green gourd. The fourth holds two fish in one hand, and rests one foot upon a water-pot. A dealer asserts that no one can doubt the ascription of this last, alluding, as I infer, to the general style and treatment of the figures and the character of the paste. Are all similar figures known as of Capo di Monte? H. C. C.

CAN MARRIED WOMEN HOLD REAL PROPERTY AND BE RATED?—I should be glad to learn whether, under the existing law of England, a married woman can be the *legal* (as opposed to equitable) owner, and be rated in respect of (1) real property settled on her to her separate use without the intervention of trustees; or whether her husband is during the coverture the *legal* holder of such property, and in that capacity entitled to vote in respect thereof; (2) real property held by trustees in trust for her separate use; or are the trustees, or is the husband rated in respect of such trust property, being recouped, of course, out of the property? M.

CHRISTOPHE JUSTEL.—In what public library in London can I find copies of the following works by Christophe Justel? *Discours du Duché de Bouillon*, 4to. 1633, and *L'Histoire généalogique de la Maison d'Auvergne*, fol., Paris, 1645.

MORRIS BEAUFORT.

[They are not in the British Museum.]

BROMFIELD FAMILY.—James Bromfield was made Vicar of Wybunbury, Cheshire (near to

the borders of Staffordshire), about 1695, he being then thirty-five years old. He had married a Staffordshire lady named Dale. It is believed that he came out of Denbighshire, and was a member of the old Denbighshire family of Bromfield. Proof of these two points is desired by

JAMES BROMFIELD.

29, Pulteney Street, Bath.

Replies.

SOMERVILLE PEERAGE.

(4th S. xi. 157, 201.)

With W. M., I hope this fine old title will some day be revived by a worthy claimant. But I was not aware that a "substantial inducement" existed, in the shape of, I suppose, a landed estate? Their ancient possessions in Lanarkshire, Carnwath, and Cambusnethen, have long passed from the family, their dilapidation being the main theme of the *Memorie of the Somervilles*, by James Somerville, of Drum, afterwards the twelfth lord. Linton, in Roxburghshire, was also one of their first Scottish possessions, won by the chivalrous knight who slew the "Worm of Linton," but it has long left their hands; and until the estates of the *English Somervilles*, after a separation of the families for 700 years, curiously devolved on the *Scottish* branch, by the death of the author of *The Chase* without male issue, some time within the present century, the noble family were not large landowners. But this English estate—Somerville=Aston, in Gloucestershire—was, since the death of the last lord, advertised for sale, whether successfully or not. A strange fatality seems to have attended the last three lords. They died one after the other, young men, brother succeeding brother without issue, and so this gallant surname, which, as Sir Philip Sydney said of the Douglas and Montgomerie of Chevy Chase, stirs the blood like the sound of a trumpet, is likely, for a time, to be unrepresented in the Scottish Peerage. I saw a notice of the Rev. A. N. Somerville, a Free Church Minister at Glasgow, being a claimant, some time ago. What his rights may be I do not know. The family had once numerous offshoots in Lanarkshire, owners of small estates in the Upper Ward, and some of these still exist. But their difficulty would probably be in proving the extinction of subsequent members of the main stem, and the expense of this would be no trifle, as most of the cadets came off several hundred years ago. A Scottish title without a seat in Parliament, or a good landed estate, is rather a barren honour. Still, as the Scottish Peerage can never be increased in number, let us hope, with W. M., that the right man will yet appear, and, in the words of the mighty minstrel, though

"Autumn departs, yet still his mantle's fold
Rests on the groves of noble Somerville."

This barony, as Mr. Riddell remarks (*Peerage and Consistorial Law*, p. 349), is probably the second oldest in Scotland, ranking next to that of Gordon, which existed prior to A.D. 1437. According to the same authority, the Somervilles furnish, perhaps, the earliest example of Scottish armorial bearings. The seal of "Willelmus de Sumervilla," appended to his grant of the Church of Carnweid (Carnwath) to the See of Glasgow, dated between A.D. 1180 and 1189, exhibits a Lion rampant (Reg. Glasg.). The family afterwards adopted the Cross-Crosslets from the Crusades. The original tenure of their Barony of Carnwath affords one of the few instances of focular holdings in Scotland, while in England these are numerous, according to Blount. (Riddell, as above.) ANGLO-SCOTUS.

BACCALAUREUS AS USED IN OUR UNIVERSITIES (4th S. iv. 334, 466, 548).—The belief that this term, as "applied to those who have taken the first degree in any of the faculties at our universities," is connected with laurels, is rendered probable by the use of laurea for the degree of Master of Arts—see Smith's *Vita Joan. Dee*, p. 5, "laurea Magistri insignitus," and Ducange, s. v. *Baccalarii*, "Magistri idem sunt qui Doctoris lauream consecuti sunt." The opinion, therefore, of Calepinus is not so ridiculous as Dyer makes it, who in his *History of the University of Cambridge*, vol. i. Appendix, prefers the origin generally adopted, *bas chevalier*.* It is not my intention to be battalarius (see Richardson's *Dictionary*) for either of the numerous derivations proposed; I shall only inform the inquirer what authors may be consulted.

Buckle, in the second volume of his *Miscellaneous and Posthumous Works*, art. 80 and 118, refers to Ranken's *History of France*, iv. 326; *Histoire Littéraire de la France*, l. xvi. 44; Le Grand, *Fabliaux*, l. i. pp. 164, 296; Fosbroke's *British Monachism*, 1843, p. 129. Dyer refers to Cowell's *Interpreter*, *Dictionnaire de l'Académie*, Kelham's *Norman-French Dictionary*, Du Fresne, *Glossarium*. Ranken is an advocate for "*baccis laureis*, the wreath or crown of ivy berries, with which the candidate was crowned on obtaining his degree."

I have changed my mind since I wrote the above, and beg to recommend another etymology based on the spelling, *baculaurcus*, not because, as some suppose, the rod was put into the hands of the person receiving this degree in arts, divinity, &c., but because there was a common proverb, "*baculum laureum gesto. Δαφνίην φορῶ βακτηρίαν*." Suidas tradit ita solere loqui eos qui essent ab

* "We do not find," observes Hallam (*Middle Ages*, iii. 507), "any authority for the expression *bas chevalier*, nor any equivalent in Latin, *baccalaureus* certainly not suggesting that sense."

aliquibus insidiis appetiti, feliciterque periculum effugissent."—Erasmii *Adagia*, fol. 1520, p. 47.

BIBLIOTHECAR. CHETHAM.

"EXCEPTIO PROBAT REGULAM" (4th S. xi. 153, 197).—No one can doubt that MR. SKEAT and your previous correspondent (p. 153) are quite right. But perhaps the saying may be rather more popularly explained. It *assumes* that the thing, the event—whatever it may be—is an exception; that is, that it is what less often happens. That is, in other words, that the different or opposite thing is what the more commonly happens: again in other words, that it is the general rule. The event, therefore, not what we should call "proves," but *illustrates* the rule. Fully expressed, it seems to be this: That is an exception; and the fact of its being so illustrates the rule—sets it in a clearer light.

LYTTELTON.

I was pleased to see MR. SKEAT's communication, who has, with myself, a Cantabrigian interest in exact scholarship. I doubt, though, whether he has pursued his quest far enough. For "to test" is a secondary sense of *probare*, the primary meaning of which is "to make good, to show that a thing is good;" quasi, "efficere ut aliquid probum videretur." Thus Job says, "I will prove mine own ways before him" (xiii. 15); and "probare causam" means to establish the charge, to make good the charge you bring, to make your case good. There cannot be a doubt as to the primary meaning of *probare*. I should venture, therefore, to translate "Exceptio probat regulam," the exception to the rule shows the rule to be a good one. The meaning of the maxim being, that the excellency of a rule is, or at least may be, more conspicuously evident by the cases excepted from its operation than by the terms or general action of the rule itself.

In short, whereas MR. SKEAT would seem to say, "Take the exception, and by it test the rule to see if it be a good one"; I should interpret the maxim thus: "The rule is a wise one; you may see that by the exception which the rule itself allows."

M. R.

THE LATE JUDGE MAULE (4th S. xi. 32, 82, 205.)—The impromptu attributed to Maule was told 250 years ago of Sir John Millesent, and was recorded by Sir Nicholas Le Strange in his jest book. It is printed in *Anecdotes and Traditions*, edited by Mr. Thoms for the Camden Society in 1839, p. 46:—

"One ask't Sir John Millesent how he did so conforme himselfe to the grave justices his brothers, when they mett. 'Why, in faith,' sayes he, 'I have no way but to drinke myselfe downe to the capacitie of the Bench.'"

This is a fair sample of the authenticity of circuit anecdotes.

TEWARS.

Some genuine specimens of Maule's wit are given in a sketch of his career in the *Law Maga-*

zine and Review for May, 1858, and a verbatim report of his famous sentence on the prisoner in humble life convicted of bigamy in the days when marriage could only be dissolved by private Act of Parliament—an admirable piece of irony, illustrating the constitutional doctrine, "that 'the law is open to all,'—like the London Tavern."

VINCENT S. LEAN.

VON FEINAGLE AND DR. GRAY (4th S. xi. 81, 182).—With reference to the communication from P. P. on Von Feinagle's system of Memoria Technica, I am also one of those who recollect him well.

I heard his Lectures on his system, at the Surrey Institution over Blackfriars Bridge. The specimens he gave us of the success of that system were very remarkable, and some rather dull looking boys gave us poetical illustrations from (I think) Pope. They recited a poem, beginning at the beginning, and then said it backwards, beginning at the end, with other wonders of the kind which have all been often imitated since.

I bought Von Feinagle's book, and tried to learn the system, which was simply this: that you were to imagine yourself in a room, with the four walls of which you were thoroughly acquainted, and in imagination to divide those walls into a certain number of squares like a large chess-board, and in your mind to place each word successively of what you wished to learn into those squares, associating some idea with each word; but though I had a very powerful memory, I made nothing of it, and gave it up. The specimen which is given by P. P. is no part of that system, but an imitation of Dr. Gray's *Memoria Technica*.

At the public school to which I was sent, we were obliged to learn the dates of the Kings and Queens of England after this method of Dr. Gray, and I have never forgotten it and use it to this day.

After a long search, I met with Dr. Gray's book, which contains every possible variety of Roman and Grecian history, weights and measures, &c. It is a small duodecimo, and I think his system, so far as the tables are concerned, superior to Von Feinagle's.

I would give you Dr. Gray's table from my memory, but that this, or a similar system is, I believe, frequently used now in Ladies' Schools.

WILLIAM TITE.

Torquay.

JESHAH AND JESHA (4th S. x. 505).—In connexion with MR. SANDY'S note on the confusion introduced by unbelievers between these Hebrew derivations of our Lord's name, it is worth remarking that the same thing occurs also in Greek, where early heretics endeavoured to soften *Χριστός*, the Anointed One, into *Χρηστός*, the Good One. Thus it was attempted to merge the doctrine of the Incarnation into that dogma around which so many heresies, both in ancient and modern times, have

crystallized, that our Lord only possessed man's nature, but was its most perfect specimen—that He came only to be our Example, in short, rather than that and an Atonement for the world's sins.

PELAGIUS.

FIELD LORE: CARR (4th S. xi. 110.)—I cannot concur with "M." that "all glossarists agree that *carr* is A.S. for a rock"; for, putting aside Charnock's *Local Etymology* and other modern books of reference well known to those interested in the history of place-names, and which agree in interpreting *carr* as Danish for a pool or boggy piece of ground, he will find that Skinner speaks of "*car, palus, alnatum.*" In the *Moderne Worlde of Words* (1696) a *carre* is described as a country word, signifying a moist or boggy place. I believe it to have been a word at one time of common use throughout the Danelagh, and it occurs with more or less frequency in the field-names of that district. Derbyshire possesses numerous instances, and the meaning, if not the actual use of it, is not yet extinct. Twice within the last twelvemonth has this word been explained to me in its Danish signification by illiterate persons. Leland, in his *Itinerary*, when describing the Isle of Axholme (Lincolnshire), says:—

"The soil by the water be fenny and morische, and ful of carres."

J. CHARLES COX.

Hazelwood, Belper.

In the West Riding, between Filey and Scarborough, near Cayton, is a series of water-meadows bordering on the Derwent, which are called "Carrs," see the Ordnance Map. In Pembrokeshire, close to St. David's, is *Caer-gai*, a little bay which may well owe its name, or part of it, to the Danes. It included "a long hollow," such as "M." mentions.

O.

"ARYAN": "ARAMAIC" (4th S. xi. 196.)—

"*Arya* is a Sanskrit word, and in the late Sanskrit it means *noble, of good family*. It was, however, originally a national name, and we find it as late as the Law-book of the Mánavas, where India is still called *Arya-ávarta*, the abode of the Aryas."—Max Müller's *Lect. on Language*, lect. vi.

"English, together with all the Teutonic dialects of the Continent, belongs to that large family of speech which comprises, besides the Teutonic, Latin, Greek, Slavonic, and Celtic, the Oriental languages of Persia and India."—Max Müller's *Chips from a German Workshop*, ii. 223.

Aramaic, or *Aramæan*, is derived from the Hebrew *Aram*, signifying *highland*, which occurs frequently in the book of *Genesis*, designating the table-land situate to the north-east of Palestine. It acquired a more extended signification (see a full explanation in Dean Stanley's *Sinai and Palestine*, p. 129). The Arabian family of languages is called by some Semitic, from *Shem*, as having been principally spoken by his descendants. The

northern nations of this family have been comprehended under the name *Aramaic*, in contradistinction to the middle or *Canaanitish*, and the southern or *Arabian*. The Eastern *Aramaic* was spoken in the north of *Mesopotamia*, and by the *Babylonians*. The Western *Aramaic* has become known as *Syriac*. See article on "Language" in *Encyclopædia Britannica*.

Forest Hill.

W. P.

"THE RISE OF GREAT FAMILIES" (4th S. xi. 196.)—With all respect to the eminent herald who is the author of the above work, I venture to suggest that there is an error in the statement at p. 256, that "Widows of Baronets, on marrying commoners, continue, by the courtesy of society, though not by law, to retain their titles and precedence." The letters patent creating the dignity declare that the wives of the Baronets "shall have, hold, enjoy, and take place and precedence, as well during the lives of such their husbands, as after the deaths of the same husbands for and during the natural lives of such wives." Is it not evident from this clause that the widows of Baronets retain by law, and not "by the courtesy of society," their titles and precedence, whether they marry again or not?

C. S. K.

Eythan Lodge, Southgate.

MUCKINGER (4th S. xi. 193.)—The word *handkercher* occurs in *La Morte d'Arthur*, ch. xciv. (Wright's ed. of 1634, text)—

"The king wept, and dried his eyes with a *handkercher*."

Gosson, in his *Schoole of Abuse* (1579) alludes to *Menelaus*, who

"Loved his *kercher* better than a *burgonet*, a soft bed than a hard *fielde*," &c.—*Arber's Ed.* p. 48.

W. P.

ROBERT TURVILLE (4th S. xi. 177.)—S. will probably find a copy of the grant he requires on the Patent Roll of 38 Henry VIII., in the Public Record Office.

A. O. V. P.

"DAME" (4th S. xi. 196.)—In formal Scottish legal documents and proceedings the wives and widows of Baronets and Knights are styled "Dame." Sir George Mackenzie (*Precedency*, 1680, p. 57) seems to doubt whether, originally, a widow retained the title, but there is no doubt as to the practice at the present day. I am speaking as regards Scotland only.

Hampson (*Origines Patricie*, 1846, p. 209) derives the word from *domina*, a lady. W. M. Edinburgh.

There is no doubt at all but that "dame" is the correct title of the wife of a Baronet, and the authority for it may be found in "*His Majesties Commission to all the Lords, and others of the Privie Counsell, touching the Creation of Baronets;*" whereunto are annexed divers instructions, and "His Majesties Letters Patent, &c." London, 1611.

At page 33, of "*The Precedent of the Patent of Creation of Baronets*," there occurs the following:—

"Et similiter quod uxores ejusdem, habeant, utantur, et gaudeant hac appellatione, videlicet Anglice (Lady, Madame, and Dame) respective, secundum usum loquendi."

G. W. N.

Allderley Edge.

In the twelfth century, a lady who was the wife of a lord or the owner of a fief, was called "dame" or "madam." Dumas, speaking of the times of Charles V. of France, says, "On appelait *mademoiselle* toute femme dont le mari n'était point encore armé chevalier." (*Isabel de Bavière*, iii. note.) In French and German, the queen at cards and chess, is still called the *dame*. C. DAVIS.

VAILS (4th S. xi. 215.)—This word may be etymologically the same as the old Law term *waliscus*, a servant or any ministerial officer, A.S. *wéal*, *wéalh*, a slave, servant, G. *wale*, a foreigner, stranger.

R. S. CHARNOCK.

Gray's Inn.

The derivation from *avail* is confirmed by the actual use in America of *avails*, in the sense of proceeds or profits. "To subsist on the bounty of Government, rather than on the *avails* of their own industry."—*Bartlet*.

H. WEDGWOOD.

"RELIQUE METRICE" (4th S. xi. 215.)—I do not think the beautiful quotation given by Lord Lyttelton is Landor's. I have looked for it in what seemed the likeliest place, the letters of Anaxagoras in *Pericles and Aspasia*, but it is not there. Moreover, the style does not seem Landor's. There are five lines of pure blank verse in the passage . . . a device not unknown to Mr. Ruskin, but scarcely, I think, to be found in Landor. Again there is the phrase: "Singly have they gone through the ivory gate." Would a consummate scholar like Landor, have given this new significance to the Homeric phrase *διὰ πύργου ἑλέφαντος*? False dreams come to us through the ivory gate: but what authority is there for the spirits of men going through such a portal to Hades?

MAKROCHEIR.

THE DOVE AS A SYMBOL (4th S. xi. 176.)—Didron's *Iconographie Chrétienne*, of which there is an able translation by Millington, furnishes a most exhaustive chapter on the history and use of this symbol.

GEORGE CULLOW.

W. HY. B. will find a great deal of information on the dove, as a symbol, in Godfrey Higgins's *Anacalypsis*, 2 vols. 4to. The work is rather difficult to obtain, but may be found in the British Museum Library.

I beg to be understood as referring to this book for valuable references and suggestions only. The writer is known to have been hasty in his inferences,

and faulty in his etymology; but he was perfectly honest, and careful in reference.

The symbolism of the four faces of Ezekiel's vision, of the Jewish Cherubim, and of the Assyrian Bulls, are probably coeval with that of the Dove, and have a similar origin.

If W. HY. B. wishes to examine the question of Symbolization generally, I should like to communicate with him, if agreeable.

SOPHIA DE MORGAN.

"CARNAL SON" (4th S. xi. 238.)—DR. RAMAGE will find this subject discussed at 4th S. iv. 192, 280, 374, 535, 564. Perhaps no expression in old deeds has given rise to greater controversy than this of *filius carnalis*, and the similar one of *filius naturalis*. The question has always been whether they implied a lawful, or an unlawful son. But it may now be held as settled, on the highest legal authority, that neither the one nor the other implied bastardy.

W. M.

Edinburgh.

Not unfrequently in mediæval deeds, the expression is used "heirs of his flesh lawfully begotten," *ex carne sua*; whereas, in later times, "heirs of his body" was the usual form. In this usage probably originated the term "carnal son," meaning no more than "son of the body of."

H. T. RILEY.

MR. P. BUCHAN'S MSS. (4th S. xi. 213.)—The MSS. of the late Peter Buchan, in two large folio volumes, are in my possession. They contain many curious ballads, never printed, as well as many first versions of old songs that have been either altered or improved (the words are not synonymous) by modern hands.

CHAS. MACKAY.

Reform Club.

"YOU CAN AND YOU CAN'T": CALVINISM DEFINED (4th S. xi. 14.)—The author of these four lines was not a Frenchman, but an American,—an eccentric preacher, named Lorenzo Dow, who ranked as a Methodist, but was a thorough Independent in his course. Dow was a native of Coventry, in Connecticut, where he was born in 1777. He died near Washington City, in 1834. He became an itinerant preacher in 1796, and, in the face of contumely, rebuffs, and hardships of every kind, persevered in that vocation for forty years. He wore a long beard, and hair uncut. His eccentricities drew crowds to hear him preach, and the effects of his discourses were most astonishing. He travelled and preached extensively in England and Ireland, and was followed, in all his wanderings, by his wife, Peggy, to whom he was married in 1804. He was generally called "Crazy Dow." He used to say:—

"The world calls me crazy because I am not like the world; I call the world crazy because it is not like me. But the world outvotes me."

Dow was the author of several published works. Among these was a small one on the chain of evidences in favour of Christianity—a keen, polemical essay, known as *Dow's Chain*. It is in that work that the four lines defining Calvinism appear. The four lines compose the whole of the definition.

BENSON J. LOSSING.

The Ridge, Dover Plains, N.Y.

"MUCH" IN THE SENSE OF "GREAT" (4th S. xi. 176, 220.)—Much Birch, Much Cowarne, Much Dewchurch, all in the diocese of Hereford, are names of parishes in which *much* is synonymous with *great*. It is, in fact, the same word as *mycel* or *mickle*, which occurs in Micklegate (York), and perhaps in Mitcham, Mickley, &c. Mickleham and Mitcheldean, given in Edmunds's *Names of Places*, as examples of the same, may derive their names from St. Michael, to whom their churches are dedicated.

Artemus Ward may be cited as an author, in whose pages we find *muchly* as synonymous with *greatly*, but whether this be a genuine Americanism or a word peculiar to the prince of showmen, I am unable to say.

J. T. F.

Hatfield Hall, Durham.

Halliwell (*Dictionary of Archaic and Provincial Words*, 1852) gives *miche*=much, great; *michel*=greatness; and again, *mickle*=much, great. The use of *much*, and *muchell* or *michel*, as signifying great, is far from unusual in Cornwall. We have the manor of Much Larrick, in the parish of Pelynt, some time belonging to the extinct family of Achym; Mochel Trewynt, in the parish of St. Adwen (advent), in the thirteenth and fourteenth centuries, the seat of a family of the same name. Mocheltrewynt is mentioned in 37th Henry VIII. with reference to a stipendiary founded in the neighbouring town of Camelford. We have also Lanke Major, Great Lanke, Miche Lanke or Michel Lanke, as in ancient times it was variously written, in the parish of St. Breward, some time the seat of a branch of the ancient family of Billing. Many other instances might be cited.

JOHN MACLEAN.

Hammersmith.

In Hertfordshire, is a town known indifferently by the names of Much Hadham and Great Hadham; but I think the former is still the favourite name—locally, at all events. Other instances of the same use of the word *much* are, probably, Much Hoole (Lancashire), and Much Wymondley (Hertfordshire). That *much* was used in the sense of *great*, would appear from the fact, that two towns, at least, so named, and probably all of them, have hamlets named respectively Little Hadham and Little Marche.

ALEXANDER ANDREWS.

Stoke Newington.

In Scotland, *muckle* is found used in just the same manner, as in Muckle Skerry, in the Shetlands,

Muckle Clyth (Caithness), Muckle Rooe (Shetlands), and Muckledale (Dumfries). J. B. B. Oxford.

Great-Coates, near Grimsby, is frequently called Much-Coates and Mickle-Coates, in documents two or three centuries old. A. O. V. P.

"MAJESTY" (4th S. xi. 133, 200.)—Allow me to supplement my note on this subject by the citation, from Haydn's *Dictionary of Dates* (13th ed.), of two additional instances of the use of the appellation "majesty" anterior to its assumption by the Emperor Charles V. as King of Spain, viz.:

"The style was given to Louis XI. of France in 1461. *Voltaire*. Francis I. of France, at the interview with Henry VIII. of England, addressed the latter as Your Majesty, 1520."

Haydn is scarcely accurate in his implication that James I. originated the style of "Sacred Majesty"—that, as I said in my former note, having been the questionable prenomem of Charles V., who was invariably addressed as "Sacred Majesty" by our ambassador, Sir Henry Wotton.

A correspondent informs me that Brande (*Dict. of Science, Literature, and Art*, ed. Cox, 1866, in loco) says:—

"The title of *Catholic Majesty* was bestowed on Ferdinand and Isabella of Spain by Pope Alexander VI. in 1491, in memory of the conquest of the Moors."

But Brande is wrong. The title conferred was *Los Reyes Católicos*, and the date "towards the close of the year 1494, or the beginning of the following" (Prescott, *Ferdinand and Isabella*, vol. ii. p. 26, ed. 1867). In a foot-note Prescott gives his authorities and discusses the propriety of the phrase, which is beside the present subject.

As accuracy and completeness are essential in "N. & Q.," I may mention in conclusion that Comines, who wrote his *Memoirs* towards the close of the fifteenth century (they were first published in 1524 by Anthony Couteau) frequently speaks of Louis XI. and of Charles VIII. as "his Majesty."

S. R. TOWNSEND MAYER.

Sheendale, Richmond, Surrey.

There can be no doubt that Zeller, and, I may add, also Robertson (*Hist. Charles V.*), are wrong. It is perfectly well known to most lawyers that the treatise of Glanville, written in the time of our Henry II., commences with a preface or address, of which the first words are "Regiam Majestatem;" which suffices to show that the then kings of England were addressed by the title of "majesty." There is no doubt the expression here used is adapted from the introduction to the Code of Justinian, then the text-book of all writers on law. MR. MAYHEW will next find a writ of the 33rd year of Henry III., in the third volume of Prynne's *Records*, page 105, which commences as follows: "Rex tali abbati salutem. Si Regie Majestatis dignacio," &c.; a writ of the

first importance, as showing that the royal person himself assumed this supposed forbidden designation. I will add one other precedent, in order that it may not be suggested that the use of these words was altogether exceptional in these early times. The reference is to the *Memoranda Scaccarii*, 23 Edward I., where a letter of the friars of the Hospital of St. Thomas, of Southwark, addressed to the King, will be seen under the date of the 3rd June of that year, wherein "Regia Majestas" appears.

M. Arbois de Jabainville has shown, in his *critique* upon Henri Martin's *Histoire de France*, that the title was in use in France as early as the reign of Phillip Augustus; and Signor Pitre (*Canti Popolari di Sicilia*) has produced a charter of Ruggiero II., A.D. 1140, in which that monarch is so entitled. Lastly, the *Göttingische Gelehrte Anzeigen*, in its volume for last year, pages 1705-6, admits that the opinion held by some authors that the title of majesty was reserved for the imperial line, antecedent to the time of Charles V., must be given up, and that Robertson must also stand corrected.

ALFRED CUTBILL.

Inner Temple.

THE MITRAILLEUSE (4th S. xi. 150, 173, 225).—Perhaps you will allow the following, which I take from *Narcissus Luttrell's Diary*, under date Jan. 8, 1689-1690, to be inserted by way of supplement to Mr. SOLLY's "Mitrailleuse in 1685":—

"Preparations for Ireland" (*i. e.* for the expedition against James II.) "goe on vigorously. . . . The Tower is ordered to gett ready 15000 new musquets, 5000 pikes, and a great many chevaux de freeze; as also, 4 of the new invented wheel engines, which discharge 150 musquet barrells at once, and turning the wheel as many more; they are very serviceable to guard a passe."

J. R.

Glasgow.

RICHARDSON FAMILY (4th S. x. 392; xi. 160).—MR. HELSBY'S note on this subject, coupled with the pedigree of William Belward, lord of Malpas, in Cheshire, given in Lower's *Essay on Family Nomenclature*, on the authority of Camden, helps in furnishing a clue to the inquiry of ROYSEE, concerning the family of Richardson. From the pedigree we learn that William Belward, lord of Malpas, had two sons, David and Richard. The latter had three sons, of whom Richard, the youngest, was called Little, from his diminutive stature. He became the father of Kenlarke and John, who assumed the surname of Richardson, which became fixed to his male descendants. As the son of Richard, and the grandson of another Richard, but inheriting no paternal estate, he seems to have assumed and transmitted a patronymic. This must have been at the close of the thirteenth century, judging from a variety of circumstances, which need scarcely be here detailed. The charter quoted by MR. HELSBY, when translated, runs thus:—

"Know all present and to come that I Hugh, son of David de Malpas, have given, granted, and by this my present charter confirmed, to Ellen, formerly the wife of Roger Rucherson [Richardson], all my lands and tenements, with all their appurtenances, which I have in the town of Hampton, of the gift and feoffment of the aforesaid Ellen, to have and to hold all the aforesaid lands and tenements to the aforesaid Ellen to the end of her life; so that, after the decease of the aforesaid Ellen, all the lands and tenements aforesaid, with their appurtenances, may remain to the heirs of the body of the aforesaid Roger Richardson lawfully begotten, and if the said Roger should die without heirs of his body lawfully begotten, that all the lands and tenements, with their appurtenances, shall revert to the right heirs of the aforesaid Ellen. In testimony of which I have appended my seal. Dated on the feast of St. Hillary, in the second year of the reign of Richard the second after the Conquest" [? Jan. 14, 1379].

From this deed it would seem that Hugh de Malpas, the son of David de Malpas, and a kinsman of Roger Richardson, had held the dowry of Roger's widow, at Hampton, in trust for her and her husband's heirs, and re-conveyed it to her; and in case of want of issue, it was to go to the right heirs of Ellen herself. As the Richardsons were younger sons of younger sons (through lineal male descendants of the lord of Malpas), they probably sank, in later generations, into the class of yeomen, or the lesser gentry.

JAYTEE.

EPITAPH ON EVAN REES (4th S. x. 243; xi. 121).—My authority for the authorship of this epitaph was the late venerable and lamented John Bruce Pryce, Esq., of Duffryn, Glamorganshire, who had favoured me with a copy thereof, together with a translation by his late brother, the Dean of Llandaff.

In reply to a question on my part—for I had an underlying doubt whether John Freind, M.D., was the author, or his brother, Robert Freind, D.D.—he sent me the following statement:—"The original was written in 1702 by Dr. Freind, M.D., brother to the Headmaster of Westminster School, who was then on a visit at Margam." Since MR. PICKFORD'S query, further inquiries have been made for me in Glamorganshire by a reverend and learned friend, which all agree in confirming the above statement.

G. S. J.

Bath.

HAYDON'S PICTURES (4th S. xi. 76, 158, 203, 222, 246).—Can MR. HAYDON tell me where (in America) "Christ entering Jerusalem" is to be found?

D.

THE OMNIBUS (4th S. xi. 114, 181).—The *National Encyclopædia* states that:—

"Omnibuses were introduced into Paris as early as 1662; they fell into disuse, but were again started in 1827. A coach-builder named Shilliber was the first who brought them into notice in the metropolis in 1829."

In the "Alphabetical Chronology" appended to Dugdale's *England and Wales Delineated*, it is

said that the omnibus was first introduced into London in July, 1828. I should like to hear the name of the original inventor.

Bath.

F. A. EDWARDS.

So far back as my schooldays, in the year 1792, I remember a vehicle, built in the omnibus form, but on eight small wheels of equal diameter, and drawn by I forget how many horses—by three abreast, I think. It plied daily in the bathing season, between Dublin and Seapoint, a village beyond the Black Rock, where an extensive hotel was liberally patronized. At that period, this octo-tract conveyance was so little noted in its projects, that I verily believe it to have been no novelty.

VERSTEGAN JUNIOR.

"THE WEAKEST GOES TO THE WALL" (4th S. xi. 109, 184).—In his allegorical Election Ballad of *The Five Carlins*, Burns makes Whisky Jean (the Burgh of Kirkcudbright) refer to the mental disorder of the King, and the desertions to the party of the Prince of Wales:—

"Then Whisky Jean spak over her drink,
Ye weel ken, kimmers a',
The auld gudeman o' Lon'on court
His back's been at the wa'.

And mony a friend that kissed his cup
Is now a fremit* wight;
But it's ne'er be said o' Whisky Jean,—
I'll send the Border Knight."

The question whether the Scotch have borrowed from "us" much more than we have borrowed from them is a wide one, and it might be long ere either "we" or they were found at the wall. W. M. Edinburgh.

I should be disposed to derive this phrase from the custom of our ancestors, when their beds stood at the side of the room, to put the youngest and feeblest of the family on the inside, the place of warmth and security; while the father, as the strongest, lay on the outer side, where a stock or post fastened to the floor kept the whole party compact and comfortable (?). As in the school-boy doggerel.

"He that lies at the stock
Shall have the gold rock;
He that lies at the wall
Shall have the gold ball;
He that lies in the middle
Shall have the gold fiddle."

Halliwell's *Popular Rhymes*.

VINCENT S. LEAN.

The expression "tenir le haut du pavé" is exactly translated by the Scottish "to keep the cantle o' the causey," or "the crown o' the causey." In former days, before the invention of *trottoirs*, the street was raised in the middle, and had

gutters at the sides, consequently the middle of the street was the best walking.—

"When he's fou he's crouse an' saucy,
Keeps the cantle o' the causey";

—and the weakest would then be thrust to the wall, and into the gutter too.

"Back at the wa'" has quite another meaning, and refers to a man being beset by numbers, and in extremity, when he would try to get his back to a wall, so as to prevent his being attacked behind, and oblige his assailants to meet him in front. Hence it comes to mean, "in evil case, in extremity."

"Tho' his back be at the wa'
Here's to him that's far awa'."

J. R. HAIG.

UNPUBLISHED STANZA OF BURNS (4th S. iii. 281, 396; xi. 226).—I have a Glasgow chap-book dated 1823, in which this verse occurs identical with that quoted from the *Musical Casquet* except in two words:—

"Tho' Roy's alder thrice than I."

It is to be observed, that in this stanza the first and third lines do not rhyme as in the other verses. DR. RAMAGES'S is not, I suppose, a critical version of the song. W. F. (2).

"HUDIBRAS" (4th S. x. 431; xi. 103, 205).—The designs to the edition of 1716 could not have been by Hogarth. Faulkner, in his *History of Chiswick*, says:—

"Hogarth began business on his own account about 1720. His first employment appears to have been the engraving of arms of ship bills. He next agreed to design and furnish plates for booksellers, but except a set of plates executed in 1726 for a duodecimo edition of *Hudibras*, none of his early productions could claim the least notice."—p. 440.

The title-page of this edition sets forth—

"Adorn'd with a new set of cuts, design'd and engrav'd by Mr. Hogarth."

In 1716 Hogarth was only eighteen, and, I believe, was still in his apprenticeship to Mr. Gamble, the silversmith. EDWARD SOLLY.

COCKING-STOLE: GYLE (4th S. xi. 135, 199).—As the line—

"fur thowrnes berip moch awai, schame hab the gyle," names the fault for which the brewsters have to beware of the cucking-stool, I have little doubt that this fault is the giving short measure; just as, in the verse before, it is the giving short weight, for which the bakers are threatened with the pillory; and just as in the "Litel Suth Sarman," in Dr. Morris's *Old English Miscellany* (E. E. Text Soc.) and Mr. T. Wright's *Lyric Poetry* (Percy Soc.), both baker and brewer are threatened with hell, the latter because he holds low the cup, and half fills the can with froth. What, then, are the *thowrnes* that bear much away, or give the short measure? Surely the brewster's wench, or girls, who serve the beer in "potels and quarters over

* Estranged.

al the tounes." The old Saxon *therna*, a girl, seen in *Havelok* and in *Handlyng Synne*, as *þarne*, *þarne*, &c., appears as *thorne* in the *Avowynge of Arthur*, st. 23 (H. Coleridge's *Glossary*); and this is, I believe, Michael of Kildare's *thourne*. If so, his *gyle* is simply guile, cheat. This is the best I can make of the line. F. J. FURNIVALL.

SEMPLÉ FAMILY (4th S. x. 274, 353.)—In the *Yorkshire Magazine* for September, 1786, there is a lengthy account of the "Trial of James George Semple, alias Harrold, etc., the Northern Hero, or Prince of Swindlers!" CHARLES A. FEDERER. Bradford.

"WIN" (4th S. xi. 177, 221), Chambers says, in his *Cyclopaedia*, *sub voce*,—"in the beginning or end of places, signifies that some great battle was fought, or a victory gained there. The word is formed from the Saxon *winnan*, to win or conquer."

EDMUND TEW, M.A.

ST. PANCRAS (4th S. xi. 95, 159.)—The note of my friend DR. RIMBAULT, induces me to add a few remarks. In Switzerland, on the route from the Rhone valley to St. Bernard, we find a little dirty town called Sembranchier, and occasionally written St. Brancher. I once remarked to the Priest that his town had a curious Saint! He smiled and said, "The old disused church, that you see there, was dedicated to St. Pancras; and the names of the town are corruptions." I give this narrative to show how names get changed, in country districts, particularly.

In Florence, in the Piazzetta di San Pancrazio, is the little church of St. Pancrace. It was constructed before 1216, and was of considerable size until the Grand Ducal Government (not the "Sub-Alpine"!) converted a large portion of it into a Lottery Hall, and a Court of Judicature! All that remains is the chapel of the Holy Sepulchre, constructed by Alberti, in 1467, and which merits an archaeological visit and examination, from its being an exact model of the Holy Sepulchre at Jerusalem. The guide-books take little note of this; indeed they hardly condescend to point out the interesting little edifice, which has no tower or outward sign to distinguish it from the ugly buildings that surround it. It is a fact that the Italian Government has not destroyed or desecrated a single church—but the church of St. Biagio (St. Blaise) and several others in Florence were secularized under the Grand-Ducal sway, and handed over to blacksmiths, coachmakers, &c. I believe that St. Pancras is the patron saint of London, and not St. Paul, as many suppose. Cathedrals are very rarely connected with patron saints.

I have read somewhere, but did not "make a note of," that in other churches dedicated to St. Pancras are found models of the Holy Sepulchre.

Perhaps some correspondent can name localities, and say why this connexion exists between St. Pancras and the Holy Sepulchre.

JAMES HENRY DIXON.

J. FRANKLIN, ARTIST (4th S. xi. 98, 162.)—The inquiry by J. W. W. is only answered in part by MR. RYLAND'S quotation from Jackson's *History of Wood Engraving*. Mr. Franklin is also known by his illustrated *Parables of Our Lord*, of which three editions were published by Jno. Mitchell, and his illustrated copy of the *Psalms*, published by Sampson Low, Son & Co. Mr. Franklin's works also include illustrations of Harrison Ainsworth's *Crichton* (folio), and the ballads of *Chevy Chase*, and *St. George and the Dragon*. He also contributed to the *Catalogue of the Antiquities and Works of Art, exhibited at Ironmongers' Hall*, London, in May, 1861. Several copies of the first two publications above named were ordered for Her Majesty; and of the *Parables*, for H.R.H. the late Duchess of Kent. A.

CONYNGHAM FAMILY (4th S. xi. 16, 78.)—Y. S. M. will much oblige if he will give me a sketch of the pedigree of the Earls of Glencairne.

John Lethbridge married, in 1712, Grace Cunningham, daughter of an Earl of Glencairne; and one of their sons, Christopher Lethbridge, of Okehampton, Devon, was an ancestor of mine.

J. P. STILWELL.

Hilfield, Yateley, Haunts.

BUDGE (4th S. xi. 15, 141, 164.)—In the review of "The Life of Thomas Ellwood" in the *Retrospective Review*, vol. xiii. p. 122, is a good instance of this word in its general sense:—

"... The warden was a budge old man, and I looked somewhat big, too, having a good gelding under me, and a good riding coat on my back."

JOHN ADDIS.

DEBRET'S PEERAGE (4th S. xi. 167, 219.)—MR. PASSINGHAM'S conclusion in each of the cases of Balfour of Bureleigh, Kinloss, Glasgow, Dalhousie and Falkland seems to be accurate. The case of Selkirk has been stated thus:—

"The regnant and regulating conveyance of the Earldom of Selkirk, with the lesser honours, dated 6th of October 1688, proceeding upon the resignation of William, Duke of Hamilton, Earl of Selkirk, limits them, with the original precedence, to Lord Charles Douglas, his second son, and the heirs-male of his body; whom failing, to Lords John, George, Basil, and Archibald Douglasses, his younger brothers, *severatim*; but 'declaring always—that in case the said Lord Charles, or the heirs-male of his body, or any other of his brothers, and their heirs-male, shall succeed to the title of honour of Duke of Hamilton, that (*sic*) then the foresaid title and honour of Earl of Selkirk shall always *fall*, and *descend*, and *appertain* to the next immediate younger brother of him who shall succeed to the title of Duke of Hamilton, and the heirs-male of his body; whom failing, to descend to the other heirs-male of the said Duke of Hamilton, &c.'"—*Riddell on Peerage and Consistorial Law*, i. 212.

Is the editor of a popular work called upon to insert an heir in such a case? Does he not rather exercise a wise discretion in remaining silent?

W. M.

Edinburgh.

"LITTLE JOCK ELLIOT" (4th S. ix. 383, 490, x. 175).—The following paragraph, taken from the print in which the ballad first appeared, is decisive against its antiquity:—

"A Ballad discussion settled.—'Little Jock Elliot, or wha daur meddle wi' me, a Liddesdale ballad, from the recital of Matthew Gotterson,' is the title of a ballad, by an old contributor, which appeared in our columns some months ago. Since then there has been considerable discussion in *Notes and Queries*, and elsewhere, as to whether the ballad was given as, or was, the old and believed-to-be lost ballad, called 'Wha daur meddle wi' me,' or whether it was of modern composition. To settle matters, we may state that it was the production of a writer who has been an occasional contributor to our columns, and elsewhere, under the signature of 'Matthew Gotterson.' It did not occur to him that any one would assume that the verses were those of the old ballad. He learned only recently that the question of the antiquity of the ballad had been discussed in *Notes and Queries*, or he would have taken an earlier opportunity of settling the question at issue."—*Hawick Advertiser*, Dec. 28, 1872.

G. F. S. E.

ST. NEOT AND ST. NEOTS (4th S. xi. 202).—In the notes of MR. PENGELLY (4th S. x. 318), and of CROWDOWN, as above, the name of the Cornish town is written with *s* final. But in Coke's *Population Gazetteer*, "derived from the official returns," and in Cox's *Clergy List*, the name ends with the letter *t*. The variation involves something more than a clerical or typographical error. It points to a real difference in the meaning of the two names, though, the same physical feature is implied in each. In the name of the Cornish town, there was but one such feature referred to, while, in that of St. Neots, Huntingdonshire, there must, from the nature of the locality, have been more than one. With respect to the Cornish St. Neot, the feature to which I allude is fully expressed in the names of the neighbouring places of St. Keyne and St. Pinnock, which latter is an exact synonym of St. Neot.

The church of the Cornish St. Neot is remarkable for a devotional visit paid to it by King Alfred, and for the consequent cure of a malady, from which he had suffered from infancy, according to Asser, who says:—

"Sed quodam tempore divino nutu antea cum Cornubiam venandi causa adiret, et ad quandam ecclesiam orandi causa divertisset, in qua S. Gueryr requiescit et nunc etiam S. Neotus ibidem pausat, sublevatus est."—*Vit. Alf.* an. 868, and in *Florence of Worcester*, A.D. 871.

Let me add that I suspect these place-names were be-sainted for no better reason than that they began with the letter *s*. The name, Snettisham, might quite as reasonably be called St. Nettis, or Nottingham, St. Notting, having formerly been

written Snottingham, or even Snaive, St. [K]nave. In the same way, through being misled by the mere sound of the words, Senlac (=Pool-lake), near Battle Abbey, was transmuted into St. Lac, and Matilda de Seynilitz into Maud de St. Liz. (4th S. xi. 139).

W. B.

NAPOLEON I. (4th S. xi. 216).—It is well known that in May, 1821, at St. Helena, Dr. Antomarchi took a cast of the dead Emperor to the dissatisfaction of General and the Countess Bertrand. This plaster head was, at one time, to be met with everywhere. I have one myself. Horace Vernet had one under glass in his studio, in bronze, with a laurel crown and a Cross of the Legion of Honour, which the Emperor had worn. This cast of Napoleon has been beautifully engraved by Calamata.

P. A. L.

NIXON'S PROPHECY (4th S. xi. 171).—The following may be added to the list supplied by Mr. W. E. A. AXON:—

"Nixon's Original Cheshire Prophecy in Doggerel Verse; with the Prophecy at large from Lady Cowper's correct copy in the reign of Queen Ann; Some Particulars of the Life of Nixon; Jurieu's Prophecy of the French Revolution, &c., &c. To which are added Wesley's Tales Instructive and Entertaining. York: Printed by and for J. Kendrew, Colliergate."

S. RAYNER.

Pudsey.

Miscellaneous.

NOTES ON BOOKS, ETC.

Syllabus (in English) of the Documents relating to England and other Kingdoms, contained in the Collection known as "Rymer's Fœdæra." By Sir Thomas Duffus Hardy, D.C.L., Deputy-Keeper of the Public Records. Vol. II. 1377—1651. (Longmans & Co.)

IN 1869 the first volume of this *Syllabus* appeared. It contained an admirable Preface, which is in itself an important chapter added to English history, and it comprised the matter of a substantial volume, written in the happy style of a gentleman and scholar who has his facts well in hand, and knows perfectly how to use them. The title-page of that volume bore the simple intimation of its being "by Thomas Duffus Hardy." The difference between the style of that intimation and the later one of the second volume is significant and highly gratifying. It indicates that patient merit does not always go unrecognized; and, in the honours worthily bestowed on a gentleman who has so well earned them, every student and every scholar who have had occasion to turn to Sir Thomas Hardy for aid in their researches, have experienced a satisfaction as if they had some personal share in the distinction conferred. Thus much for the learned editor of the *Syllabus*. There only remains to be added that the second volume is as creditable to Sir Thomas as the first. It completes and makes burn with brighter light the beacons of history, illuminating five centuries and a half. The Preface is an excellent sample of criticism, in which the character and quality of Rymer are justly explained and, where needful, successfully defended. Sir Thomas is to be congratulated, not only on the work done, but on the honour he will derive from the method of its accomplishment.

Annals and Antiquities of the Counties and County Families of Wales. Containing a record of all ranks of the Gentry, their lineage, alliances, appointments, armorial ensigns, and residences; with many ancient pedigrees and memorials of old and extinct families; accompanied by brief notices of the history, antiquities, physical features, chief estates, geology, and industry of each County; rolls of High Sheriffs from the beginning; Members of Parliament, Magistrates of Boroughs, &c. All compiled by direct visitation of the Counties, and from reliable and original sources. With numerous Illustrations on Wood, from photographs. By Thomas Nicholas, Ph.D. 2 vols. (Longmans & Co.)

The above is a very long title-page, but it is also a thoroughly honest one. The book fulfils every promise which the title-page sets forth. The result is that the ancient Principality is illustrated in excellent manner, in two superb and convenient volumes. Dr. Johnson once said that a man who wrote natural history, in describing a cow, was not called upon to discuss how many pails of milk were sold at Islington; but Dr. Nicholas does not hesitate, in his praiseworthy volumes, to treat of the civil as well as the natural, moral, social, and political history of Wales in ancient and modern times. The volumes are as amusing as they are instructive; and while Welshmen may be especially interested in them, all readers will find their account in turning over, or in studying, Dr. Nicholas's interesting and erudite pages.

The Poems of Mary Queen of Scots. Edited by Julian Sharman. (B. M. Pickering.)

In this small and beautifully printed little volume are brought together, for the first time, the supposed poems of the Queen of Scots; supposed, we say, because, perhaps with the exception of the "Meditations written on the Receipt of a Religious Work of the Bishop of Ross," the authorship of the other poems is still a matter of grave doubt. Mr. Sharman has written a very pleasing introduction to the volume, and we have no doubt that, if his object be to raise some "little curiosity or inquiry" in the matter of the authorship, he will thoroughly effect his purpose.

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Notices to Correspondents.

"THE LATIN YEAR."—*Mr. W. Loftie writes that the Italic type of the above work was especially cast for that purpose. The Preface, as the only English portion of the book, is in Cuxton type, "being the insular contemporary of the Aldine."*

TYBURN TICKET.—*This subject has been often discussed. We can only say here, that a Tyburn Ticket was granted to the prosecutor who succeeded in convicting a felon. It exempted the possessor from all parochial offices. It could be transferred (once) by sale duly attested, the purchaser succeeding to the privileges it granted. Tyburn Tickets were abolished in 1818; but, as late as twenty years ago, a person pleading possession of one, was discharged from serving as a juror (erroneously). In the year of the suppression of the ticket and its privileges, one was sold by auction for 280l.—a statement which seems incredible. Consult the three General Indexes to "N. & Q."*

SEQUANIENSIS.—*A reference to a Life would settle it. What is certain is, that in 1783 Mirabeau was living in Hatton Street, Holborn, a refugee, writing for his bread.*

Y. Z.—*You have, perhaps unconsciously, made confusion of two quotations. Shakspeare says, in Henry IV. P. I. Act v. scene 4, "The better part of valour is discretion." Beaumont and Fletcher give it the supreme degree, and say, in King and No King, Act iv. scene 3, "It showed discretion the best part of valour."*

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"The wonderful," &c.

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"I ne'er had ventured," &c.?

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CONTENTS. — No 275.

NOTES:—John Thelwall, Charles Lamb, and Benjamin Robert Haydon, 269—Extracts from my Old MS. Note-Book, 271—Conington Borough Accounts, 272—Ghosts and Haunted Houses, 273—Folk Lore, 274—Palm Sunday—Turner's Liber Studiorum, 275—Sales by Inch of Candle—Origin of the Highland Dress and Language—Euthanasia, 276—Foreign Decorations—Pope—Early Epigram—Venetian Modes of Detecting Poison—Greek Epigrams, 277—Fly-leaf Inscriptions—William and Mary—MSS. in Private Hands—A Note for Mr. Rimmel, 278.

QUERIES:—Laurence Clarkson, 278—Foliejon Park—Dragons—Who was St. Triduana?—Roll of Agincourt—"Childe Harold"—De Morehalls, 279—"Accused with" v. "Accused of"—Poetical Works of George Daniel—"Nothing Much"—St. Alkilda—Muster de Vilers—King Louis Philippe—Chaucer's Ploughman and Piers Ploughman, 280—Vulgate, Edition of—Painting—Clement Fisher, of Wincoot—Numismatic—Rowland Taylor—Authors of Old MS. Sermons, 281—Tractate of the Seventeenth Century—"Pepys's Diary"—"A whistling wife"—Confessor of the Household—Source of Story wanted—Lord Byron, 282.

REPLIES:—Early Criticism on Bulwer, 282—Villiers of Brookesby—Molière—The Order of the Garter, 284—Galet—"The Cataract of the Ganges"—Funerals and Highways, 285—Exist. of Subst. Tin and Tipple—Rev. Mr. Stoph—Fish in the Sea of Galilee, 286—Distances at Sea—George Twitney—Cheney Family—The Misses Horner's "Walks in Florence"—Polarity of the Magnet—Sangler Rouge, or Rouge Sanglier—Luther—Weston, Earl of Portland—Robertson's Sermons, 287—"Poems," 1768—Cistercian Abbeys—"Colphee"—Haydon's Pictures—Horstius—"Paradise Animals"—"Bald-born"—Palindromes, 288—The "Seven Senses"—St. Simon and St. Jude's Day—The Vowel Combination EO—Milton's Statuette—Regnal Years—English Dialects, 289—Illustrations to Rogers's Poems—John Seymour and Sir John Newton—N. Pocock—Tennyson—The Blakiston Family, 290—Application of Steam to Navigation—Peculiarity in Writing—Ruddock—"Cook of the Walk"—Killigrew Family—C. W. Kolbe—Cromwell and Charles I.—"Chum"—Bronze, Tin, Amber, &c., 291—Miss Ann Wallace—Sir Walter Scott and Miss Searcy—Tanning the Skin of Criminals—"Want" as a name for the Mole—Istiblia Sacra, early editions of, 292—Aztec Architecture—Strafford in Armour, 293—The Family Name "Sinnett," 294.

Notes on Books, &c.

Notes.

JOHN THELWALL, CHARLES LAMB, AND
BENJAMIN ROBERT HAYDON.

The name of John Thelwall having recently appeared in several numbers of "N. & Q.," it has occurred to me that a brief description of a volume of his in my possession may not be without interest. The volume I speak of is not mentioned by Lowndes, though the names of seven other works by John Thelwall are given in that excellent Bibliographical Manual. The book, I may say, possesses a triple interest. It was the author's own copy, and contains five or six pages of MS. in his clear and beautiful autograph. It also contains the Latin verses addressed by Charles Lamb to the celebrated but unfortunate Benjamin Robert Haydon, the painter, signed by the author with the amusing Latinised form of his name, *Carlagulus*.

The Latin verses, though with some slight difference from the copy before me, have been already printed by Mr. Tom Taylor in his excellent *Life of Haydon*, but the English translation by Lamb himself which follows them in the volume I am about to describe seems equally to be unknown

to the biographers of Haydon and Lamb, and has not previously been mentioned, I believe, in connexion with the lighter verses of the latter.

As I have mentioned elsewhere (*Shelley's Early Life*, p. 94, note), John Drakard, of Stamford, who was confined in Lincoln Gaol in 1812 for a political libel, and whose name is frequently connected in the State Papers of the period with that of Peter Finnerty, also a political prisoner in the same gaol, started in 1813 a weekly political and literary journal, in London, called *Drakard's Paper*. In January 1814 this journal changed its name to that of the *Champion*, and was subsequently purchased by John Thelwall. Its editor was John Scott, afterwards the editor of the *London Magazine*, who, as is well known, was killed on the 15th of February 1821, in a duel arising out of a literary quarrel with Mr. Lockhart.

In 1822 John Thelwall collected into a volume of 242 pages the poetical pieces and literary essays which had appeared in the *Champion* down to that period, and his own copy of that volume is the book to which I have referred at the commencement of these remarks. The title of the volume is as follows:—

"The Poetical Recreations of The Champion, and his Literary Correspondents, with a selection of Essays, Literary and Critical, which have appeared in The Champion Newspaper.

With some few minds congenial let me stray
Along the Muses' haunts.

London: Printed at the Champion Press 271, Strand, by and for John Thelwall; and sold by Sir R. Phillips, Bridge-street; Ridgway, Piccadilly, &c. 1822."

The volume, as I have said, contains several pages of MS. in the autograph of John Thelwall. The fly-leaves and back of the title-page are filled with what appears to be the commencement of an elaborate essay on Elocution. On this subject Judge Talfourd, in his *Final Memorials of Charles Lamb*, has the following remarks. Speaking of Thelwall, to whom he devotes something over five pages in the work just quoted, Talfourd says:—

"At one time he was raised, by his skill in correcting impediments of speech and teaching elocution as a science, into elegant competence; at other times saddened by the difficulties of poorly requited literary toil and wholly unrequited patriotism; but he preserved his integrity and his cheerfulness—a man of hope and forward-looking mind even to the last."—(*Final Memorials of Charles Lamb*, vol. ii. p. 153.)

At the period of prosperity alluded to by Talfourd, Thelwall resided in Lincoln's Inn Fields, and his lectures there were occasionally attended by Charles Lamb. In 1822, when he published the *Poetical Recreations*, he was living in a cottage on the Brixton Road, which he describes with some minuteness in an Advertisement which he has inserted in the volume before me:—

"INSTRUCTIONS IN ELOCUTION, AND THE CURE OF IMPEDIMENTS, Continue to be given by MR. THELWALL, to select classes and Private Pupils, at North Brixton Cottage (the first embowed Cottage beyond Kennington,

on the left-hand side of the Brixton Road); and two or three such Pupils, either Ladies or Gentlemen, may be received into his family as heretofore. Mr. T. may also be consulted in all cases of defect or malconformation of the elocutionary organs, either at his own residence or that of the parties afflicted with such imperfections."

The word "embowed" in the foregoing Advertisement is corrected by Thelwall himself with a pen, "embowered." The Advertisement is followed by a statement of "Terms of Instruction to Domestic Pupils with Impediments in Organic Defects:" the first being—"Adults. By the year, 250 guineas."

To the volume is prefixed an "Advertisement," from which the following extracts may be given:—

"When the author of the majority of the ensuing articles purchased the *Champion* Newspaper, it was his intention to have rendered it, at least, as much a Literary as a Political miscellany. He conceived, that the comparatively unlettered portions of society were already sufficiently excited, by those whose object, or whose taste, it was to address themselves particularly to those classes; and he persuaded himself that, by rendering his weekly sheet a vehicle, at once, of what he regarded as the legitimate principles of reform and of critical disquisition upon subjects of polite and elegant Literature, he should carry those principles into circles to which the want of such association had rendered them somewhat repulsive; while, at the same time, by occasioning intellectual refinement to go hand in hand with political enquiry, one great objection to popular politics would, at least, be obviated, as nothing soothes the turbulent emotions of the human mind more than a taste for the elegancies of art and literature.

"It wanted not, however, such a motive to have stimulated the author to devote as large a portion of his exertions as circumstances would permit, to subjects of this description; for poetry, in particular, was the first passion of his soul, and critical disquisition had so long been rendered necessary to his professional pursuits, that it had become habitual to the very current of his thoughts. If he understands the structure of his own mind, and the motives by which it is actuated, he is a votary of the Muses, from elective and natural propensity—a politician only from a sense of duty.

JOHN THELWALL

"North Brixton Cottage, 4th Dec. 1821."

Most of the poems and essays are by Thelwall himself, but there are nearly forty by other writers. In addition to the Latin and English verses by Charles Lamb, there are three by Talfourd, signed with his initials "T. N. T." Two of these refer to the death of Queen Caroline, and one is a "Sonnet to the South American Patriots, on the Dispersion of the late Expedition from Spain (April, 1819)."

Lamb's Latin verses are given at p. 188. Of these verses, taken from another source, Mr. Tom Taylor, in his *Life of B. R. Haydon*, writes as follows:—

"April 20th [1821]. Here, too, in his journal, he has inserted some complimentary and playful Latin verses on that picture [Christ's entry into Jerusalem] sent to the *Examiner* under a signature, in which the reader will recognise the name of Charles Lamb. I do not remember to have seen any other Latin poetry from that pleasant hand, and certainly this specimen is more monkish than classical."—(*Life of B. R. Haydon*, vol. ii. p. 11.)

It will be seen that the biographer of Haydon supposes the Latin verses to have originally appeared in the *Examiner*, while Thelwall takes them from the *Champion*. It is just possible that Lamb may have sent separate copies to both papers. This is rendered more probable from the fact that there is a considerable difference in the heading of the two versions, as well as a slight variation in the text. The title as supposed to be taken from the *Examiner* is as follows:—

"In tabulam egregii pictoris B. Haydoni, in qua Judæi ante pedes Christi palmas prosternentes mirâ arte depinguntur."

This differs considerably from the version taken by Thelwall from the *Champion*, which is as follows:—

"In tabulam eximii pictoris B. Haydoni, in qua Solymæni, adveniente Domino, palmas in viâ prosternentes mirâ arte depinguntur.

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

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

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

Affecta[n]t lauros pictores atque poetæ,
Sin laurum invident (sed quis tibi!) laurigerentes,
Pro lauro palmâ viridanti tempora cingas.

CARLAGNULUS."

It may be noted that in the version of these lines given by Mr. Tom Taylor in his *Life of Haydon*, and supposed to have been taken from the *Examiner*, "At" in place of "Sed" commences the second line of the second stanza, and "cinge" instead of "cingas" terminates the last line of the fourth.

The English translation of the lines by Charles Lamb himself, which follows the Latin, is not mentioned by Mr. Tom Taylor. Nor, what is stranger, by Talfourd in his *Final Memorials*, though he himself was a contributor to the paper in which they appeared and the volume in which they have been preserved.

"TRANSLATION.

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

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

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

Painters with poets for the laurel vie;
But should the laureat band thy claims deny,
Wear thou thy own green palm, Haydon, triumphantly.
C. L."

The length to which this paper has extended

prevents any further notice of the interesting volume which contains these hitherto unnoticed verses of Charles Lamb.* A generous feeling and a cultivated taste are apparent in almost every page. The volume opens with a pleasing poem, called, *The Man of Retirement; or, the French Georgics*, founded on the Abbé de Lille's *L'Homme des Champs*. The last lines of the book are taken from what is called "A Scaldic Song," entitled *The Praise of Erin*; they are by Thelwall himself, and may not inappropriately terminate this paper:—

"Hail! Erin hail! for thee the Harp shall wake
Its sweetest echoes thro' each changeful string:
Land of the glowing breast, the glowing song!
Thy moorlands wild, thy hospitable halls
Shall yield, awhile, a not unwelcome theme."

D. F. MACCARTHY.

Clapham Park.

EXTRACTS FROM MY OLD MS. NOTE-BOOK.
TIME HENRY VIII.

(Continued from p. 151.)

THE LAST 6th OF THE [DIVINING ANNARY].
VIRI. MULIERIS.

Vita. xij. xxj. xxxij. iijj.
iijj.

Vita. xxVij. xxxij. lvij.

JULIUS.

LEO.

He shall have wyffes of grett kynne.

She shalbe hasty and fumyssh [*fractious, fussy*].

He shall have payne in the right syde.

And shall have moche hedd ache/ and shall have hotte agues/ or such lyke sycknes/ and shall have ij husbonddes.

He shalbe browne of colour. Hys wyffe shall have a token in the handd/ nose/ or on her brest.

And he shall have iij. wyffes. And shall have payne in the eyes.

xx
xVij. xxxij. iijVij.
AUGUSTUS.

He shall have payne in the bulk.†

He shalbe a fyghttor & q'rell/ and shall have ij. wyffes.

xx
xVj. xxx. xxxij. xliij. iijj.
Vij.

She shall have payn in the hedd/ and payne in her bulk.

She shall have ij childern/ a sone and a dowghter.

xx
xVj. xxVij. lvj. iij. xV.
SEPTEMBER.

He shall have payne in the hedd/ and in the eyes.

He shalbe hurtt w^t fyer/ and shalbe in daunger of water/ and skape.

He shall lacke no sylv^r./ and shall have a token on his footte, and shall have ij. wyffes.

xx
xVij. xlv. iij. xij.
LIBRA.

She shall have many chyl-der/ and payne in her eyes.

She shalbe blasted [*be-witched*] by night.

She shalbe hurtt w^t fyer/ and bytten w^t a dogg.

She shall have a token on her thyes/ or on her rybbes/ and shalbe scaldyd w^t hott lycour.

xx
xxxij. xij. iij. xj.
OCTOBER.

He shalbe a shrew* fortunable† on the wat^r.

He shalbe moche flyttinge/ and shall have moche sycknes.

He shall have iij wyffes/ and shall burye child^r.

xx
xxx. xl. iijj.
SCORPIO.

She shalbe a shrewe/* and shall have payne on the rybbes/ and in the bulk/ and in her feett. and shall have sonnes & dowt^r.

She shall have payne in h^r hāds [*hands*].

xx
xxx. iij. ix. c.
NOVEMBER.

He shalbe a shrewe/ and a wrytter. & shalbe hurt w^t hott water/ and shall falle in water and escape yt.

He shalbe fortunable to lothe [*injury*] ‡

He shalbe hurt of eyes/ and shall have ij wyffes.

xx
xl. iij. a. c.
SAGITTARIUS.

She shalbe a shrewe/ and shall have payne in the hedd & teyth/ and sycknes at twij [12] yeares old.

She shall have ij husbondes & many childerne

xxxij. xl. a. c.
DECEMBER.

He shall have payn in the hedd/ and a token by [*near*] hys eye. and shalbe a shrewe.

He shalbe hurt w^t yren [*iron*] recureable.

He shall often flytt/ and shalbe a lechor.

He shalbe bytten w^t a dogg. and he shall have one wyffe.

xx
xxxij. xl. iijj.
CAPRICORNUS.

She shall have payne in the hedd/ and shall [? have] many husbondes.

She shall have payne in the wombe/ and the palseys. & shall have grett sycknes and scape.

She shalbe wyse/ but a goer abroad.

This queer extract is not without its uses. It hints at the prevailing maladies of the time, and at their connexion with months and days. It furnishes a goodly number of archaic words; and some of the spelling is of grammatical value. It would be easy to point out other purposes which it might be made to subserve, but this would be quite impertinent in such a periodical as "N. & Q.," to which the phrase "Midwife of Thought" may be applied with as much propriety as to the son of Sophroniscos the statuary of Athens.

[A GENETHLIAC. TIME HENRY VIII.]

A RULE TO KNOW IN WHAT HOURS ENY PLANETT
RAIGNYTHE.

The grekes begynne their daye in the mornynge the Jewes at noone. the Latyns at mydnyght (*sic*).

At mydnyght on Sunday in the mornynge reignyth Sol. At 2 Reignyth Venus./ At 3 reignyth Mercurij./ At 4 reignyth Luna./ At 5 reignyth Saturn^r./ At 6 reignyth Jupit^r./ At 7 reignyth Mars./

At the 8 begynne agayne at Sol./ at the 9 Ven^r./ at the 10 Marcurye./ the 11 Luna./ the 12 Saturn^r./ the 13 iupiter. the 14 Mars.

* "Shrew." This is an example of the word applied to both sexes.

† "Fortunable." This word occurs thrice in this Annary. Can any of your readers refer to other instances of its use?

‡ "Lothe," see in Halliwell's *Dictionary of Archaic and Provincial Words*, article LOTHE.

[* A singularly incorrect version of the Latin lines is to be found in the *Correspondence and Works of Charles Lamb*. (Moxon, Son & Co., 1870.) Vol. iii. p. 523.]

† Bulk for body:—

"As it did seem to shatter all his bulk,
And end his being."—*Hamlet*, ii. 1.

At the 15 Sol agyne./ the 16 Ven^a./ the 17 Marcurye./
 the 18 Luna./ the 19 Saturn^a./ the 20 Jupiter./ the 21 Mars./
 At the 22 Sol./ the 23 Ven^a./ the 24 Marcurye./
SOL. He or She that is borne vnder Sol shalbe wyse and
 prudent. A great speaker/ and most of good &
 virtuous things.
VENs. He or She y^e is borne vnder Ven^a is loved of euyē
 mā./ and shall lyve in the fere of god.
MER. Mercurye shall well berded/ subtyll/ & mylde.
 but not most prudent.
LUNA. Vnder the moone shal haue a hye forehed/
 ruddye, mery/ welvisaged/ shamfaste/
SATs. Vnder Saturne hollid/ hardye/ curious/ and gentyll
 of condicions/ and nothing avaritious.
JUP^a. Jupiter ys hardye/ fayre of vysage/ & ruddye
 chekes. and vacabonde.
MARS Vnder Mars shalbe a gret prater. a liar.
 a deceyuer, and given to theft/ bygge/ and stronge.
 and of a hye colour.

Lavant, Chichester.

E. COBHAM BREWER.

CONGLETON BOROUGH ACCOUNTS.

(Concluded from p. 230.)

1642.

July 19. Money collected for the Sick in the
 neighbouring Townships, given by private
 persons, and borrowed by the Town ... 83 0 0
 To T. Amson, killing Newton's cat when his
 son died, fearing the Infection ... 0 0 4
 The Clothes of the Infected were boiled in
 Pitch and Frankincense, and burned in
 Cabins and Houses, to prevent future Infec-
 tion.
 Soldiers troublesome. £7 10s. is imposed on
 the Town. The Corporation's share ... 0 5 0
 Wine to Colonel Fitton not to quarter 500
 Soldiers more upon the Town ... 0 3 4
 Granted Bread, Beer, and Joints ... 2 8 8
 To General Byron to be exempted from his
 Warrant requiring twenty Loads of Pro-
 visions to his Soldiers. More to them in
 Loaves, Beer, and Joints, to be exempted
 from a second Warrant requiring the appear-
 ance of all our able-bodied men at Northwich
 Disbursements amounted this year to ... 258 0 0
 To the Earl of Derby, Wine ... 0 9 4
 Watch when Sir Edward Wortley was in Town
 Oats ... 0 3 4
 Monckton Schoolmaster, one Quarter ... 4 0 0
 Burned Ale, &c., on Colonel Duckenfield ... 0 1 8
 19 Measures of Oats sent to Nantwich ... 1 10 6
 Carriage ... 0 5 0
 Meat and Drink to Sir Wm. Brereton's men
 on their way from Leek ... 1 13 3
 4 Loads more of Oats to Nantwich.
 A 3*l*. levy is charged on the Town, and
 another of 20*l*. Mr. Ford is now Minister.
 Treated Colonel Mainwaring, and several other
 Officers, Subsidy Money ... 1 4 9
 Lay for the trained Soldiers at Nantwich ... 0 5 6
 Lay on the Town, 20*l*. The Corporation's
 Share ... 1 5 10
 More Exercise Days this year than any before.
 Spent on one of the Ministers at one time ... 0 10 0
 At Sundry times ... 2 10 0
 Sir William Brereton takes Middlewich, and
 drives out Sir Thomas Aston, Colonel Lee,
 the High Sheriff, and takes most of the
 King's forces and stores.

1643 (wanting).

1644 (passed in 1649).

Cope, Schoolmaster. Mr. Smith, Minister.
 Sequestrations for Tithes of Mills, usual rate 0 13 4
 More ... 5 0 0
 Trained Soldiers at Tarvin.
 Paid Sequestrations formerly due to Mr.
 Hankinson ... 5 0 0
 To the Constables at twice ... 12 7
 To Colonel Singleton for a Gelding stolen out
 of Darby's Stable ... 5 0 0
 For two teams imposed by the Waggon Master
 General of the Scotch Army.
 To the Sequestration for one Quarter ... 0 0
 Many Exercise Days. Little given to the Poor.
 Six Men ordered down to Nantwich by Sum-
 mons from the Gentlemen at 8*d*. per day.
 Many Irish kern with Certificates of Losses
 by the Rebels.

1645.

Beer to Lord Bower, Colonel Stephens, and
 their Soldiers ... 3 0
 Dec. 3. Chester surrenders to Sir William
 Brereton.
 Treats on Exercise Days more expensive.
 Lord Byron, Sir Edward Fitton, Mr. Biddulph, Leigh
 of Adlington, and Lord Brereton, of Brereton, were of
 the Royal Party. Colonel Mainwaring, Duckenfield,
 Bowyer of Knypersley, and Sir William Brereton of the
 contrary.

1646.

Colonel Jones's troops, Captain Finch's and
 others quartered at great expense, for the
 Mills and Land about ... 12 0 0
 In Mutton, Ale, and Bread, when Mr. Bid-
 dulph came from Rushton Grange ... 0 11 6
 Beeston Castle demolished by Cromwell's party.
 Lichfield Close surrenders to Sir William
 Brereton.

1647 and 1648.

Tomson Schoolmaster. Pemberton Minister.
 On Major Sanxy, on his fair parting with us
 Tending Major Harrison's horses in Mr.
 Bowes's field and meadow ... 0 6 0
 Quarters for 9 men and 10 horses of the
 County Troop ... 1 8 0
 To 5 men and 5 horses of Major Lambert's
 Company ... 0 5 0
 In 17 weeks, viz., from June 22nd to Oct. 21st,
 1647, there died of the Plague in Chester
 1,906 persons.

(1649, 1650, 1651, and 1652 wanting.)

1653.

Paid the Ringers on the 5th Nov. as usual ... 0 5 8
 Sheatall Schoolmaster. Brooke Minister.
 Brad-haw* paid his fees ... 1 0 0
 The Act† passed that all persons should be
 married by a Justice of the Peace.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

* Bradshaw. This person I imagine to have been
 the President of the High Court of Justice which con-
 demned Charles I., as he was connected with Congleton.
 † See *Hudibras*—

"Others were for abolishing
 That tool of matrimony a ring,
 With which the unsanctify'd bridegroom
 Is marry'd only to a thumb
 (As wise as ringing of a pig,
 That's used to break up ground and dig)
 The bride to nothing but her will,
 That nulls the after-marriage still."

GHOSTS AND HAUNTED HOUSES.

The subject of Ghosts and Haunted Houses having been discussed, *passim*, in "N. & Q." since its foundation, the following brief narratives, communicated to me by a friend in this country, will, no doubt, be read with interest. He presents them, not as irrefragable facts, of course, but merely as faithful reports and impressions, as far as he is concerned.

A HAUNTED HOUSE IN BRUSSELS.

The superstition of haunted houses is not of frequent occurrence in Belgium. Even in the old Flemish towns, where solemn nooks, grim shadows, and lugubrious legends of a credulous past abound, a haunted house is a rarity. Modernized Brussels, however, from which antiquity and superstition have both been well-nigh banished, possesses one. It stands in that part of the upper town called the "Quartier Léopold," and is not noticeable externally, or suggestive of weird associations, having been cast by its architect in the same monotonous mould as its congeners. It was the property of a learned professor, who occupied it himself, with the exception of a set of rooms, which a bill in the fan-light over the street-door announced were to be let furnished. I am ocular witness that for five-and-twenty years the bill was never taken down. Lodgers there were a-many, the situation being attractive, but never one that remained over the second day; for no sooner was the lodger installed than he began to feel an uncontrollable desire to cancel his agreement, and be quit of the house. The more plucky and pertinacious held out a trifle longer than the rest, but the result was invariable in all cases. One would have said an invisible tenant was already in possession, who resented the intrusion of strangers, and expelled them by an occult effort of will. The ghostliness went no further than this, and was unaccompanied, as far as I know, by any alarming sights or sounds.

Some declared the professor himself to be at the root of the mystery. I knew him well by sight. His appearance was certainly against him. He was a living skeleton, yellow, haggard, hatchet-faced, mere cuticle and cartilage. He had a wife and daughter, but they were a forlorn pair. After a sickly season the wife died. Somewhat later I saw a long narrow coffin carried in at the door—it was the daughter's; and, finally, the professor died also, and went to his grave, the malicious insinuated, without a mourner. Since his decease the cobwebs have covered his window-panes, and the grass overgrown his threshold, but still, in the fan-light may be seen the immemorial yellow *affiche*, "Appartement garni à louer présentement."

I once went to look at this apartment myself, though not on my own behalf. The professor received me, and after showing the rooms, which had a depressing appearance, he proceeded, in a peculiar, far-away voice, that seemed on the outside of him, to lay down certain conditions and restrictions of an unusual character. While combating these, I became conscious of a rising desire to curtail the interview, and escape from the room, and the professor's presence. Was this the current rumour influencing my imagination, or was the unseen tenant of the apartment already at work on me, with his peremptory notice to quit? Whatever the cause, my stay was of the briefest, and my impatience to be gone had probably betrayed itself, for as I went down the stair I heard a husky, rattle-snake sort of sibilation from the upper landing.

I may add that, coming home one night by a side street, which commands a view of the back of the professor's premises, I observed an upper window

illuminated. As he and his were all dead and gone, at that time, and the house shut up, it struck me as singular. The light, too, was singular in itself, being dull, uniform, and without radiation—not such as would proceed from lamp or candle. A policeman in the street attributed it to a reflection from some neighbouring window, but as the hour was late, and no other light visible in any direction, the solution failed to satisfy me. I should not, however, have given the circumstance further thought had it not brought to my mind an incident, analogous in character, connected with a so-called haunted house in England—in the county of Somerset—that I had heard of long ago. The following is my record of it.

THE LUMINOUS CHAMBER.

In the year 1840 I was detained for several months in the sleepy old town of Taunton. My chief associate during that time was a fox-hunting squire—a bluff, hearty, genial type of his order, with just sufficient intellectuality to temper his animal exuberance. Many were our merry rides among the thorpes and hamlets of pleasant Somersetshire; and it was in one of these excursions, while the evening sky was like molten copper, and a fiery March wind coursed, like a race-horse, over the open downs, that he related to me the story of what he called his Luminous Chamber.

Coming back from the hunt, after dark, he said he had frequently observed a central window, in an old hall not far from the roadside, illuminated. All the other windows were dark, but from this one a wan, dreary light was visible; and as the owners had deserted the place, and he knew it had no occupant, the lighted window became a puzzle to him.

On one occasion, having a brother squire with him, and both carrying good store of port wine under their girdles, they declared they would solve the mystery of the Luminous Chamber then and there. The lodge was still tenanted by an aged porter; him they roused up, and after some delay, having obtained a lantern, and the keys of the hall, they proceeded to make their entry. Before opening the great door, however, my squire averred he had made careful inspection of the front of the house from the lawn. Sure enough, the central window *was* illuminated—an eerie, forlorn-looking light, made it stand out in contrast to the rest—a dismal light, that seemed to have nothing in common with the world, or the life that is. The two squires visited all the other rooms, leaving the luminous room till the last. There was nothing noticeable in any of them: they were totally obscure. But on entering the luminous room a marked change was perceptible. The light in it was not full, but sufficiently so beneath them to distinguish its various articles of furniture, which were common and scanty enough. What struck them most was the uniform diffusion of the light; it was as strong *under* the table as *on* the table, so that no single object projected any shadow on the floor, nor did they themselves project any shadow. Looking into a great mirror over the mantel-piece, nothing could be weirder, the squire declared, than the reflection in it of the dim, wan-lighted chamber, and of the two awe-stricken faces that glared on them from the midst—his own and his companion's. He told me, too, that he had not been many seconds in the room before a sick faintness stole over him, a feeling—such was his expression, I remember—as if his life were being *sucked out of him*. His friend owned afterwards to a similar sensation. The upshot of it was that both squires decamped, crest-fallen, and made no further attempt at solving the mystery.

It had always been the same, the old porter grumbled; the family had never occupied the room, but there were no ghosts—the room had a light of its own.

A less sceptical spirit might have opined that the room was full of ghosts—an awful conclave—viewless, inscrutable, but from whom emanated that deathly and deadly luminousness.

My squires must have gone the way of all squires ere this. "After life's fitful fever," do they "sleep well"? Or have they both been "sucked" into the luminous medium, as a penalty for their intrusion?

THE SHUDDER.

The only other occasion on which I came directly and personally under ghostly influences, or what appeared to be such, was the following:—

In a lonely neighbourhood, on the verge of Enfield Chase, stands an old house, much beaten by wind and weather. It was inhabited, when I knew it, by two elderly people, maiden sisters, with whom I had some acquaintance, and who once invited me to dine with them, and meet a circle of local guests. I well remember my walk thither. It led me up a steep ascent of oak-avenue, opening out at the top on what was called the "ridge-road" of the Chase. It was the close of a splendid autumn afternoon: through the mossy boles of the great oaks I saw—

"... the golden Autumn woodland reel
Ailthwart the smoke of burning flowers."

The year was dying with more than its wonted pomp, "wrapping itself in its gorgeous robes, like a grander Cæsar."

On reaching my destination, the sun had already dipped below the horizon, and the eastern front of the house projected a black shadow at its foot. What was there in the aspect of the pile that reminded me of the corpse described by the poet—the corpse that—

"Was calm and cold, as it did hold
Some secret, glorying."

I crossed the threshold with repugnance.

Having some changes to make in my attire, a servant led the way to an upper chamber, and left me. No sooner was he gone than I became conscious of a peculiar sound in the room—a sort of shuddering sound, as of suppressed dread. It seemed close to me. I gave little heed to it at first, setting it down for the wind in the chimney, or a draught from the half open door; but, moving about the room, I perceived that the sound moved with me. Whichever way I turned it followed me. I went to the furthest extremity of the chamber—it was there also. Beginning to feel uneasy, and being quite unable to account for the singularity, I completed my toilet in haste, and descended to the drawing-room, hoping I should thus leave the uncomfortable sound behind me—but not so. It was on the landing, on the stair: it went down with me—always the same sound of shuddering horror, faint, but audible, and always close at hand. Even at the dinner-table, when the conversation flagged, I heard it unmistakably several times, and so near, that if there were an entity connected with it, *we were two on one chair*. It seemed to be noticed by nobody else, but it ended by harassing and distressing me, and I was relieved to think I had not to sleep in the house that night.

At an early hour, several of the guests having far to go, the party broke up, and it was a satisfaction to me to breathe the fresh, wholesome air of the night, and feel rid at last of my shuddering incubus.

When I met my hosts again, it was under another and unhaunted roof. On my telling them what had occurred to me, they smiled, and said it was perfectly true; but added, they were so used to the sound it had ceased to perturb them. Sometimes, they said, it would be quiet for weeks, at others it followed them from room to room, from floor to floor, pertinaciously, as it had followed me.

They could give no explanation of the phenomenon. It was a sound, no more, and quite harmless.

Perhaps so, but of what strange horror, not ended with life, but perpetuated in the limbo of invisible things, was that sound the exponent?

T. WESTWOOD.

Brussels.

FOLK LORE.

MODERN DIVINATION.—I have seen it stated somewhere, perhaps in Brand, that the only relic of the once famous practice of divining by means of the internal parts of animals, was to be found in the well-known pulling asunder, by two persons, of a fowl's merry-thought; the general reading of the omen being, that the individual who retained the longest portion would be married before the other (although the contrary has been asserted).

It has occurred to me to mention another practice, which certainly comes under this head. I take it for granted that every one knows, that in a herring, a small, silvery-coloured, glutinous membrane, of perhaps an inch and a half in length, lies along the under side of the backbone of the fish: this does not come away when the entrails are removed, but shows itself when the fish is being eaten; I presume it corresponds with the more important sound, or swim, of the cod. I recollect seeing, not many years ago, the women servants in my father's kitchen divining by means of this little membrane, and ascertaining thereby the characters, physical at all events, of their future husbands. The mode of operation was very simple: it consisted merely in throwing the little object from a distance of two or three yards against a whitewashed wall, where from its soft and glutinous nature it adhered, and it depended on the way in which it rested, if stretched out quite straight, curved, crooked, very crooked, or all in a little heap, whether the future husband would be tall and handsome, or small and ugly, or perhaps one of the many gradations between these two extremes. Of course each person desiring the omen had to throw for herself, and if I recollect right, could only use the membrane of the herring which she had herself eaten. I would like to know if this practice has been noticed elsewhere, perhaps with modifications, as it is not likely it could belong only to this district (Belfast), or to the time, perhaps twenty years ago, when I noticed it.

W. H. PATTERSON.

"BARGEE LEECHDOMS."—The subjoined extract, from a recent number of the *Lancet*, may possibly interest some of the readers of "N. & Q."—

"BARGEE LEECHDOMS.

"In the present number of the *Art Journal*, Mr. H. R. Robertson, whose name has already become pictorially associated with the life, not only 'still' but also active, of the Upper Thames, makes the following interesting observations upon the domestic medicine of those nomad

traders on that river who are familiarly known under the name 'bargee' :— 'They have preserved by tradition the old-fashioned belief in the medicinal value of many herbs that are now discarded from the Pharmacopœia. By their travels they become acquainted with the spots where the herbs are to be found, and occasionally collect them for sale in the towns through which they pass. Agrimony and what they call thousand-leaved grass (probably tansy) are the most in request. In reply to our question as to what they were used for, we were always told, "To make tea of to take when you're ill"; we never heard anything more specific as regards their application.'

"Neither of these herbs is mentioned in the celebrated lines, 'De conservanda bona valetudine,' addressed to Duke Rollo, of Normandy, by the famous School of Salerno, nor are their names to be found among the copious dramatic writings of our great national poet. The first-mentioned plant, agrimony (*Agrimonia eupatoria*), has, like many others of the Rosaceæ, long been known to the villager, who, on account of the tonic properties ascribed to it, sometimes makes it into an infusion or tea. A soporific, too, it seems to be, if there be any truth in the quaint old lines—

'Quo so may not slepe wel
Take egrimonye a fayre del
And lay it under his head on nyth,
And it schall hym do slepe aryth,
For of his slepe schall he not waken
'Tyll it be fro under his heed takyn.'

"As to whether 'thousand-leaved grass' is a popular synonym of the tansy (*Tanacetum vulgare*), no mention is made by a good authority, Dr. Prior, in his *Popular Names of British Plants*; but it is well known that the plant in question, which, by the way, was once sold in the shops under the name of 'Athanasia,' the Latin equivalent of the Greek *ἀθανασία*, immortality—has long been credited with peculiar medicinal (namely, anthelmintic) properties, forming the principal ingredient in those 'hellish boluses,' to use the language of Faust, 'tansies,' or tansy-puddings. Fearless of gout, and armed with such unpretending herbal, the lusty bargee floating down the busy river shows hardly to disadvantage in comparison with many a landed proprietor past whose country house he drifts—happy, shall we say, in the possession of a well-stocked medicine chest, and in the consciousness that the family medical attendant is at his beck and call."

JOHN C. GALTON, F.L.S.

Exeter.

A SYMPATHETIC OWL.—A very curious incident is related by Mrs. Elizabeth Pim, of Rathangan (daughter of Joseph Miller, of Lurgan, the constructor of that curious clock that spoke the hours, mentioned by John Wesley in his *Journal*, dated Monday, 26th April, 1762), in connexion with the marriage of her sister, Ruth Miller, to Moses Manly, of Tullamore. It appears that the wedding-breakfast was partaken of at Joseph and Ruth Inman's (aunt of the bride), of Ballybritain House, near Edenderry; and while the wedding guests were seated round the festive board, an old owl, called "Cormac," who had for many years been an inmate of the house, and was made a great pet of by all the members of the family, more especially by Ruth Miller, and was sufficiently familiar with the other domestic

animals belonging to the place as not to be in the least dread of them, flew in through the parlour door, and alighting on the back of the bride's chair, where it remained for a few moments, then, taking to the wing again, flew three times round the room, and out through the open window, and was never seen after. Many thought that the bird had a presage that his favourite mistress was about to leave him, and that his reign was over at Ballybritain. Mrs. Pim, the narrator of the above incident, died a few years since, having attained the fine old age of ninety-eight years.

The circumstance at the time was related, and taken to be a foreshadowing of some disagreeable event that might happen afterwards, but, of course, nothing ever happened. Should the incident have anything in common with "Folk Lore," you have it as related to me.

W. J. PIGOTT.

Dundrum, co. Down.

CANDLEMAS SNOW.—On Candlemas Day, Feb. 2, there was a heavy snow-storm throughout the country. On the high table-land of Rutland, the snow lay on the ground during the ensuing week; and I remarked it to a cottager, who replied, "It is waiting for more. There's an old saying,—

'Snow at Candlemas
Stops to handle us.'"

After this we had more snow; and, as I write this (on Feb. 17th) the snow still lies at the hedge-sides, and in drifts and hollows. I have searched several books and failed to find the proverb that I have here printed as a couplet. The proverbs that I have found refer to Candlemas wind and rain, and not to snow.

CUTHBERT BEDE.

PALM SUNDAY.—

"Our forefathers used to call it *Pascha Floridum*, because the Feast of the Pasch (or Easter), which is but eight days off, is to-day in bud, so to speak, and the Faithful could begin from this Sunday to fulfil the precept of Easter Communion. It was in allusion to this name that the Spaniards, having on the Palm Sunday of 1513 discovered the peninsula on the Gulf of Mexico, called it *Florida*" (Gueranger's *Liturgical Year*, English translation, vol. for Passiontide and Holy Week, p. 202).

"I have been told that, in mining districts, the Protestant miners come in crowds to get the 'blessed palms' on Palm Sunday, with the feeling that these will preserve them from danger at their work" (*Threshold of the Catholic Church*, by Rev. J. B. Bagshawe, p. 159).

JAMES BRITTEN.

British Museum.

TURNER'S LIBER STUDIORUM.—The recent sale by auction of the plates of the *Liber Studiorum* which lay so long concealed in the house in Queen Anne Street, forms so remarkable an incident in the history of English Art, that I think it highly desirable that the record should be transferred to the pages of "N. & Q.," where it will be easily accessible for reference in time to come.

The following are the particulars of this portion of the sale, extracted from the *Times* of Wednesday, March 26th, 1873. The entire sale occupied two days. The first day's sale, and the earlier portion of the second day's, I have omitted, as being of a miscellaneous character, without any very special interest.

The prices are given, with the names of the purchasers :—

Turner's Liber Studiorum; a complete set of the 71 plates, mounted in plain ungit frames, 850 guineas (A. Buckley).

Three other sets of the same, in portfolios, 970 guineas (Agnew).

Six other sets of the same, 2,205 guineas (Ward); an average of 365 guineas the set.

Six other sets of the same work, 2,000 guineas (Messrs. Agnew); an average of 335 guineas the set.

Three other sets of the same, 1,140 guineas (Ward); an average of 380 guineas the set.

One complete set of the same, 410 guineas (Cassell).

Two more sets of the same, 550 guineas (Ward).

Two other sets, wanting plate 69, 360 guineas (Colnaghi).

One set of the same, wanting plate 69, 260 guineas (Agnew).

One set of the same, wanting also the plate, 170 guineas (Morton).

One set of the same, wanting the plate, 190 guineas (M'Lean).

Lastly, five other sets of the same work, wanting plates 67 and 69, 610 guineas (Colnaghi); being an average of 122 guineas the set.

The 32 complete sets realized upwards of 10,000l.

Turner's Liber Studiorum, a set of 57 etchings, wanting Nos. 44, 55, 60, and 70. The etchings of No. 44 are extremely rare, and of Nos. 55, 60, and 70 no etchings exist. 260 guineas (Agnew).

Turner's Liber Studiorum, a subscriber's copy, containing plates No. 1 to 51, bound in morocco, 70 guineas (Conway).

—The second day's sale produced the large sum of 12,636l. 11s. 6d.

J. A. PICTON.

Sandyknowe, Wavertree.

SALES BY INCH OF CANDLE.—The *Times* of March 25th contained the following note from M. Charles Hall, *avocat*, Paris :—

“This custom still prevails in France at public auctions of real property. When the bidding is opened, a small candle—similar to a vesta—is lighted; at each bid a new one is lighted, and if no new bid is given before it goes out, a second, and on that going out without a bid, a third candle is lighted. The last bidder at the time the third candle goes out is declared the purchaser.”

This custom has not died out in England, as will be seen in the following paragraph from the *Saturday Bristol Times and Mirror* of March 29th, 1873 :—

“**SALE BY CANDLE.**—The practice of letting by inch of candle still prevails in the county of Dorset. At the annual letting of the parish meadow of Broadway, near Weymouth, which occurred a few weeks ago, an inch of candle was placed on a piece of board nine inches square, and lighted by one of the parish officers. The biddings were taken down by one of the parish officers, and the chance of taking the meadow was open to all while the candle was burning. The last bidder before the candle went out was the in-coming tenant. This year the

candle was extinguished suddenly. The land, about two acres in extent, was in 1624 presented to the poor by William Gould, the object of the gift being to keep the poor from working on the highways.”

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

ORIGIN OF THE HIGHLAND DRESS AND LANGUAGE.—The origin of the kilt has often been discussed, but I have just happened on a newspaper paragraph of nearly 120 years back, which throws a light altogether novel not only on the Highland dress, but on the Highland language :—

“By a gentleman (Mr. Cunningham of Acket) lately arrived from New York we are informed that when the Highland Regiment landed in that Province they were caressed by all Ranks and Orders of Men, but more especially by the Indians. The above Gentleman accompanied them in their March from New York to Albany, when an incredible Number of Indians flock'd to them from all Quarters; on which account an Interpreter was chose on each Side, and from a surprizing Resemblance in the Manner of their Dress and the great Similitude of their Language, the Indians concluded they were originally one and the same People, and most cordially received them as Brethren; which may be productive of the most happy Consequences in the present just and necessary War against our perfidious Enemies the French.”

My extract is from the *Reading Mercury*, of 18th October, 1756, quoting the London news of the day. The Highland regiment alluded to was, I believe, that known as Lord John Murray's.

W. T. M.

Shinfield Grove.

EUTHANASIA.—It is curious how old ideas are resuscitated. An article appeared in the February number of the *Portnightly Review*, entitled “A Cure for Incurables,” whose object was to show how hopeless cases, such as insanity, hydrophobia, and others to which flesh is liable, might, or ought, to be disposed of, to mitigate the duration of human suffering. The idea is at least three centuries old, and is mentioned by Sir Thomas More, in his quaint style of diction, in his famous *Utopia*, under the heading “Of their Slaves, and of their Marriages.” He says :—

“It was the custom when any one was taken with a torturing and lingering pain, so that there was no hope either of recovery or ease, that the Priests and Magistrates were sent for, or came to exhort them, that since they were now unable to go on with the business of life, and are become a burden to themselves and to all about them, they have really outlived themselves; and that they should no longer nourish such a rooted distemper, but choose rather to die, since they cannot live but in much misery, being assured that if they deliver themselves from torture by willing that others should do it, they shall be happy after death; since by their acting thus, they lose none of the pleasure but only the troubles of life, they think they behave not only reasonably but in a manner consistent with religion and piety; because they follow the advice given them by their Priests, who are the Expounders of the Will of God. They believe that a voluntary death, when it is chosen by such an authority, is very honourable. But if any man takes away his own life without the approbation of the Priests and the

Senate, they give him none of the honours of a decent funeral, but throw his body into a ditch."

So it would appear that "there is no new thing under the sun." J. B. P.

Barbourn, Worcester.

FOREIGN DECORATIONS.—Extract from the *Times* reprint of a speech by Earl Granville, in the House of Lords, on the 21st Feb. 1873, in answer to Lord Houghton's motion on the subject of foreign decorations:—

"I had the honour to be sent to Moscow to the coronation of the Emperor of Russia at a time when I had not yet had the honour to be enrolled in that distinguished and historic order of which, since then, though most unworthy of the high honour, I have been made a member. Well, my lords, at that time, not from any merit of my own, but owing to the position in which I had been placed, I might have had several orders offered to me; but my noble friend now beside me (the Earl of Kimberley), who was then our Minister at the Court of Russia, and myself, and our secretaries, appeared at the coronation of the Emperor, without a single decoration, while the breast of every person around us was covered with decorations. I remember, my lords, that on that occasion a member of the diplomatic circle reminded me of what Prince Metternich said, at the Congress of Vienna, when it was pointed out to him that Lord Castlereagh was the only representative at the Congress who bore no decoration. The remark of Prince Metternich was—'Néanmoins, il est bien distingué.'"

Many years ago I heard this anecdote of the Congress of Vienna related in a noble company, but I forget by whom, in a different way, but, in my opinion, with far more point. The absence of such distinction, in the instance of Lord Castlereagh, among the blaze of orders on the breasts of the representatives of the other sovereigns was remarked to Prince Metternich. "Pas de décoration!" was the Prince's reply, "Ma foi! C'est très distingué."

HERBERT RANDOLPH.

Ringmore.

POPE.—Dr. Johnson, in his life of Pope, states that he was conjectured to have died in consequence of a surfeit of potted lampreys, cooked by himself in a silver saucepan. In the subjoined extracts from letters by W. Kent, which will be found in the *Second Report of the Royal Commission of Historical Manuscripts*, page 19, the poet is thus noticed:—

"1738, June 27. Pope is very busy; he last night came to me about 8 o'clock, in liquor, and would have more wine.

"1738, Nov. 28. Have not seen Pope but once these two months before last Sunday morning; and he came to town the night before; the next morning he came before I was up. I would not get up, I sent him away to disturb some one else; he came back and said he could meet with nobody. I got drest and went with him to Richardson, and had great diversion; he shewed three pictures of Lord Bolingbroke. . . . Another, Pope in a morning gown, with a strange view of the garden to shew the obelisk as in mourning for his mother's death. The son of Richardson and Pope agreed that Pope's head was Tizianesco; the old boy grew warm and said, We have done our best. My service to Mr. Bethell, and tell him

his friend, Pope, is the greatest glutton I know. He now talks of the many good things he can make; he told me of a soup that must be seven hours a making; he dined with Mr. Murray, and Lady Betty, and was very drunk last Sunday night. He says if he comes to town he'll teach him how to live and leave off his roasted apples and water."

H. A. KENNEDY.

Waterloo Lodge, Reading.

EARLY EPIGRAM.—The following epigram is probably the first extant in the English language. It was written by Sir Thomas Wyatt, said to have been attached to Anne Boleyn, born 1503, died 1542:—

"Of a new married Student that plaid fast or lose.

"A student, at his bok so plast,
That welth he might have wonne,
From bok to wife did flete in hast,
From welth to wo to runne.
Now who hath plaid a feater cast,
Since jugling first begonne?
In knitting of himself so fast,
Himself he hath undone."

FREDK. RULE.

Ashsford.

VENETIAN MODES OF DETECTING POISON.—The belief that certain glasses would fly into pieces when poison was poured into them is generally known; but the following information, which I find in an old collection of *Secreti*, made by Falopia, and published in Venice in 1650, shows that other modes of detecting poisons were then in use. He says:—

"Se tu hai sospetto di nessun veneno che sia in la tavola, o in la sinistra, o in altra cosa: togli una tazza di ricalco, over di peltro, & mettila in tavola; & se li sarà alcun veneno; subito vedrai mutar la tazza in molti colori, & in diverse righe; & quanto più gli guardi, più la vederai mutare: & allhora ti guarda di mangiare, o bereve cosa che sia in tavola."

This ought to be a perfect godsend for our writers of sensational novels, who must have broken nearly all their Venetian goblets. Brass and pewter will bear a good deal of staring at before they are worn out.

RALPH N. JAMES.

Ashsford, Kent.

GREEK EPIGRAMS.—The other day (Feb. 4) I whiled away the time during a railway journey translating some epigrams which came into my head. I send you one of them:—

"TIMON'S EPITAPH.

Lived wretched, and died. What more would you have? Reader, confound you! Begone from my grave."

I have not the original Greek of this in my edition of the *Anthologia*, but have made the translation from a Latin version, for which I must trust to my memory:—

"Hic sum post vitam miseramque inopemque sepultus:
Nomen non quaeras; Dii, Lector, te male perdat."

Some years ago I sent to a friend, who was left like Euphron, the following version of the epigram on Aretemias, ascribed to Heraclitus, in the *Palatine Anthology*, vii. 465:—

"One child I leave to be my husband's stay
And solace while from him away;
And one for his dear memory's sake I bear,
With me to heaven, till he joins me there."

Q. Q.

FLY-LEAF INSCRIPTIONS.—

"Si quis hunc furto rapiet libellum,
Reddat aut collo dabitur capistrum,
Carnifex ejus tunicas habebit,
Terra cadaver."

"Si quis hunc librum rapiet scelestus,
Atque furtivis manibus prehendet,
Perget ad tetras Acherontis undas
Non rediturus."

E. H. A.

WILLIAM AND MARY.—The closing passage in Macaulay's *History* describing the end of King William, runs as follows:—

"When his remains were laid out, it was found that he wore next to his skin a small piece of black silk riband. The lords in waiting ordered it to be taken off. It contained a gold ring and a lock of the hair of Mary."

The manner in which this fact is stated by Robert Fleming in his *Practical Discourse occasioned by the Death of King William*, is so much more effective as to give the paragraph a claim to appear as a foot-note in the next edition:—

"I shall only add one further instance of his unalterable love to the Queen, which I had from his first physician and true friend" [Godfrey Bidloo?] "that closed his eyes and stretch'd him out; that the ring with which he wedded her, was found hanging by a black ribbon upon his arm, after he was dead."

CALCUTTENSIS.

MANUSCRIPTS IN PRIVATE HANDS.—As manuscript men are continually balked in their search for MSS. once in private hands—compare Mr. Bradshaw and myself, who want Mason's *Hoccleve MS.*, which must contain the only known English copy of Chaucer's *Mother of God*—I wish to note that the interesting MS. printed by Mr. Thos. Wright as "A Pictorial Vocabulary of the Fifteenth Century," in his first *Volume of Vocabularies* for Mr. Mayer, 1857, p. 244—279, and then in the possession of Lord Londesborough, is now in the library of Mr. Henry Hucks Gibbs, of St. Dunstan's, Regent's Park, London, and Aldenham House, near Elstree, Hertfordshire. I ask contributors to send like notes about any MSS. in print whose ownership has lately changed.

F. J. F.

ST. AGATHA'S CHARM AGAINST FIRE.—The fifteenth century was famed for its charms and sigils. In the encaustic tile pavement of the small church at Cotheridge Court, near Worcester, there is a series of decorative tiles, containing this charm, in the chief aisle leading to the communion table, placed alternately. The charm is on each tile, four being placed together in lozenge form. The objects are commemorative of the passion and death of our Lord: the nail, the cross, the scourge, the ladder, and others, are quartered as a coat of arms in a shield, with those of the Berkeley family. The family arms

are depicted on the dexter chief and sinister base, whilst the objects of the passion are quartered on the sinister chief and dexter base. On the border, or outer square, there are crosses at each corner, with the motto, "Mentem sanctam, spontaneum, honorum," one word between each of the crosses. Within this there is a circle with the motto, "Deo, et patrie liberationem." Within this the coat of arms as described. The lettering is in the Old English character, but considerably obliterated. The Rev. W. C. Berkeley is the respected owner of Cotheridge Court.

Mr. R. W. Binns, of the Royal Porcelain Works, Worcester, in his work, the *Century of Potting*, at page 192, has given an illustration of some of the decorative tiles in Malvern Priory Church, containing the names of Jesus Christ, and below are arranged, in two shields, the objects of the passion and death; the objects are, however, differently arranged from those in the church at Cotheridge Court, but both are intended as a charm against fire.

The subject may be one of considerable interest to the ecclesiastical antiquarian.

St. Agatha's day in the Calendar is the 5th of February. Little is known of her history, except that she suffered martyrdom in Sicily about A.D. 253, by fire.

It may not be out of place to remark that there is another object in the church at Cotheridge Court, which may be of great interest to the ecclesiologist. It is an ancient stone font, with figures in relief. Tradition says that it was brought from some sacred building in the north, but at what period is unknown, possibly at the destruction of some of the monastic institutions of the sixteenth century.

J. B. P.

Barbourne, Worcester.

A NOTE FOR MR. RIMMEL.—In the year 1712, advertisements for Addison and Steele's *Spectator* were taken in by "Charles Lillie, Perfumer, at the corner of Beauford Buildings, in the Strand." Mr. Rimmel's predecessor, 160 years ago, therefore, took in advertisements; his modern successor, however, as is well known, sends them out.

JOHN FRANCIS.

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.]

LAURENCE CLARKSON.—I shall be much obliged to any one who can furnish me with information concerning Laurence Clarkson, the author of a book called *The Single Eye*, which was ordered by Parliament, 27th September, 1650, to be burned by the hands of the hangman. (See *Commons Jour-*

nals, vi. 474.) I have seen a copy of the work that has escaped the flames, and am not surprised that the Parliament described it as "impious and blasphemous"; I have not, however, been able to make out anything concerning the author. From the *Commons Journals* it would seem, though the fact is not quite certain, that a Major Rainborow was mixed up in some way with this book. He was for that, or some other cause, "disabled of and from bearing or executing the office of a Justice of Peace in the county of Middlesex, or any other county within England and Wales." If any of your readers can enlighten me as to whether Rainborow was connected with this book or not I shall consider it a favour. EDWARD PEACOCK.

Bottesford Manor, Brigg.

FOLIEJON PARK.—In letters patent granted by Edward III., conveying certain lands surrendered to his father, Edward II., by a person styled *Johnes de London defunctus*, the designation of that individual when repeated is changed to *Foly Johan*, e.g., "bosca sua de Foly Johan"; the spelling of the word when first it occurs being *Foly*, and when repeated a few lines further on, *Folie*. The lands in question are now included in a property near Windsor, called "Foliejon Park"; and, in elucidation of that name, it is desired to ascertain the etymology of the word *Foly*, or *Folie*, when used as above.

It has been suggested that the said prefix may possibly be a corrupt spelling of *Feu le*.

When first mentioned "Johnes de London" is said to be *defunctus*, i.e., deceased, and when again referred to might well be designated as *the late Johan*—an interpretation which would at least be intelligible. B.

DRAGONS.—Will any of your palæontological readers say whether there is any solid foundation for the very general and wide spread belief in dragons. We have the tradition of dragons in England, to wit, the one of Wantley. All Teutonic story is full of them; they were believed in by the early Christians, one being killed by St. George of Cappadocia; the ancient Greeks and Romans believed in them; they are depicted in China from the imperial standard down to the commonest piece of porcelain; even the red Indians are said to have made mounds in imitation of them; and last, not least, we have a fine impression of a dragon, by Pistrucci, many examples of which, I hope, are in all your readers' possession. Am I right in supposing that this universal belief arises from the co-existence, or the tradition of the co-existence with man, of such creatures as the pterodactyls, ichthyosaurs, and other monsters of ancient days? If the mammoth was contemporary with man, certain extinct saurians might also have been, and have lived on in swamps and inaccessible places far down into human times. J. R. HAIG.

WHO WAS ST. TRIDUANA?—She is referred to as carrying her eyes on a sword, or in other ways, all seemingly referring to some miraculous legend about her eyes being put out. Can any reader of "N. & Q." furnish the legend? W. W. B. Edinburgh.

[She was born in Scotland, and lived in the sixth century. The Saint's festival is on the 8th of October; many churches and chapels in the north are dedicated to her.]

ROLL OF AGINCOURT.—Mr. Stacey Grimaldi, in his *Origines Genealogicæ*, p. 320, states that—

"One of the most interesting rolls of warriors in existence, is a muster roll of King Henry the Fifth's army, (preserved at the Chapter House, Westminster; it is about 109 feet long), often called the Roll of Agincourt, but made, as is presumed from internal evidence, for it has no date, in 1416. It contains the Christian and surnames of about 7,500 soldiers, ranged under the heads of their several leaders, with the titles of honour of those possessing such, and description of each individual, as lancer, archer, man at arms, vallett, cross-bowman, horse archer."

Mr. Richard Sims, in his *Manual for the Genealogist, Topographer, &c.*, in which he has drawn largely from the *Origines Genealogicæ*, follows, almost paragraph for paragraph, Grimaldi's section on "Records of Soldiers," until he comes to the paragraph that I have quoted above. This, however, he entirely omits, and makes no allusion to its subject, although he almost immediately proceeds to speak of the Chapter House, stating that, "At the Chapter House are thirty-four volumes of musters," in such a way as to lead naturally to the inference that these were the only "Records of Soldiers" to be found there. Perhaps both these and the "Roll of Agincourt" may have been removed since the publication of Mr. Sims's work, but probably neither of them had been so at that date. Mr. Sims's omission, however, cannot, I think, have been accidental. I should feel much obliged for any information as to the Roll and its present whereabouts. J. W. BONE, F.S.A.

"CHILDE HAROLD."—Stanza 81 of the Fourth Canto reads:—

"The double night of ages, and of her,
Night's daughter, Ignorance, hath wrapt and wrap
All round us; we but feel our way to err:
The ocean hath his chart, the stars their map," &c.

Is this another instance of careless, or perhaps uncaring, writing on the part of Byron, or ought the second line to be printed "hath wrapt—doth wrap," which would be quite in accordance with Byron's way? J. W. W.

DE MOREHALLS, OR DE LA MOREHALLS, OF WARWICKSHIRE.—What were the arms of this family? They seem to have been an important family, and are several times mentioned by Dugdale. The Shropshire family of Morrall, or Morrall, is probably derived from the Warwickshire;

but the arms of Morrall of Shropshire were only granted *temp.* Elizabeth, and are evidently a mere adaptation of those of Onslow of Onslow, where a Morrall family settled. J.

"ACCUSED WITH" v. "ACCUSED OF."—Can any of your correspondents quote an instance, from a good English writer or speaker, of the occurrence of the phrase "accused *with*," instead of "accused *of*"? I heard lately an eminent Q.C. and M.P. use the former expression twice in course of a speech in the Court of Queen's Bench. I am told that the phrase is not unusual, and have heard it contended that it is correct English. C. C. M.

POETICAL WORKS OF GEORGE DANIEL.—Being desirous of completing my "set" of George Daniel's works, I give a list of those I have and those I have heard of, and ask your readers whether there are any more:—

1. "R—y—1 Stripes; or, A Kick from Yar—h to Wa—s; with the particulars of an expedition to Oat—ds, and the Sprained Ankle: a Poem by P— P—, Poet Laureat." 1812.

[I have Mr. Daniel's own copy, with MS. notes.]

2. "The Ghost of 'R—1 Stripes,' which was prematurely stifled in its birth in January, 1812." [1812]

[Supposed to be the same as last, under a different title, on account of the last being suppressed and bought up.]

3. "Sophia's Letter to the Bar—n Ger—b; or, Whiskers in the dumps." 1813.

4. "The Modern Dunciad, with notes critical and biographical." 1815.

The sixth edition, 1835, contains "Virgil in London, or Town Eclogues; to which are added Imitations of Horace." [First edition, 1814.]

Also, "The Times; or, the Prophecy, with other Poems." [First edition, 1812.]

[I have the second edition, 1813.]

5. "Democritus in London, with the mad pranks and comical conceits of Motley and Robin Good-Fellow. To which are added Notes Festivous," &c.

Also, "The Stranger Guest." 1852.

JABEZ.

Athenæum Club.

"NOTHING MUCH."—Is this genuine provincial or standard English, or a mere local or personal phrase or vulgarity? I have occasionally heard it used in conversation as an equivalent for "very little" or "not very much," but I do not remember ever seeing it in print until I met with it in the *Saturday Review* (March 8). The sentence in which it occurs is the following (taken from the first article on the "Irish University Bill") :—

"But little by little they have so cut into their scheme that they have left *nothing much* remaining of it."

C. T. B.

ST. ALKILDA.—Dugdale gives a licence from Edward the Fourth to found a church at Middleham, Yorkshire :—

"In honore Domini nostri Jhesu Christi, et beatissimæ Virginis Mariæ, et Sanctæ Alkildæ."

Whitaker, in his *History of Richmondshire*, says

that the east window of the north aisle of the church at Middleham contains a representation of "St. Alkelda, the patroness, in the act of being strangled by two females;" and adds that the history of the sufferer seems to have entirely perished.

Can any of your readers throw light on this St. Alkilda and her story? BROWNLOW MAITLAND.

[We reprint a note on this subject (1st S. iv. 445):— "In *The Calendar of the English Church, Illustrated*, published by Parker, of Oxford, p. 181, it is said :— '*S. Alkeld* or *Alkilda* was commemorated March 28. The church of Giggleswick, Yorkshire, is named in honour of this saint, and the collegiate church of Middleham, in the same county, in the joint names of SS. Mary and Alkald.'" On what evidence does the supposition rest that St. Alkilda and St. Athilda are synonymous?]

MUSTER DE VILERS.—The late learned Joseph Hunter, Sec. S.A., in his tract on *Agincourt*, says that Roger Robert, one of the archers in the suite of Michael de la Pole, Earl of Suffolk, was taken prisoner at the town of "Muster de Vilers." Is there such a town? Mustard-de-Villers, very variously spelt, is a colour.

JOB J. B. WORKARD.

KING LOUIS PHILIPPE.—Who is the author of a very clever and humorous poem, describing the imaginary arrival of Louis Philippe, ex-King of the French at Buckingham Palace in 1848, and where is it to be found entire? The only version which I ever saw was, I think, in a Cork newspaper. The "Boy Jones" was the narrator. I remember many disjointed couplets, such as Johnny Russell, *loq.*—

"Stop a while, ses he.

Take off your tile, ses he.

For you've come a peg down, ses he,

By losing your crown, ses he."

Her Majesty proffers hospitality :—

"We'll make up a bed, ses she,

In the room overhead, ses she," &c.

In conclusion, "Johnny" Russell wants to get a little money out of the exile.

"Will you cash me a bill, ses he,

For a couple o' mill' ses he.

'Good night' ses Phil, ses he,

I've a could in my head, ses he,"

And must go to my bed, ses he."

GEO. COLOMB.

CHAUCER'S PLOUGHMAN AND PIERS PLOUGHMAN.—Professor Seeley's suggestion that Chaucer took his Ploughman of the Prologue to *Canterbury Tales* from William Langland's *Piers Plowman* is of the highest interest, as any suggestion of Professor Seeley's is likely to be. But I ask whether the Ploughman was not, before Langland's time, the received type of the good man? Did not Langland, allegorizing his Ploughman (*Petrus, id est, Christus*), take the well-known type ready to his hand? I have notes, unfortunately mislaid,

bearing on the subject. However, I remember the exaltation of the Ploughman, even so early as *Alfric's Colloquy*:—

"M. and hwile þe geþuht betwux cræftos woruld heoldan ealdordom ?

C. eorþ-tiþ forþam se yrpling us ealle fett."

Wright's *Vocabularies*, p. 11.

In the *Colloquy* the Ploughman takes precedence of all the earthly workers ; and the following touch of pathos seems written from the heart :—

"M. hig hig micel gedeorf ys hyt.

A. ge leaf micel gedeorf hit ys forþam ic neom freoh."

Ibid., p. 3.

We have here the pre-echo of the cry in *Piers the Ploughman's Crede* (l. 440)—

"And alle þey songen o songe þat sorwe was to heren ; þey crieden alle o cry a careful note."

In later literature there is no doubt of the established place of the Ploughman. But, I wish to know, are we to date the origin of this position no earlier than the time of William Langland ?

JOHN ADDIS.

VULGATE, EDITION OF.—I lately purchased a curious copy of the Vulgate. May I ask by whom its woodcuts were drawn, and if it is a rare edition ? It is a small, thick 12mo., with beautifully engraved title-page, "Venetiis MDCXVI. apud Juntas" (what does this mean ?), but has unfortunately lost ten pages from the middle. On the title-page is an erasure, and then (written boldly in old-fashioned characters) "Petri Martyris 1628." It could never have belonged to the celebrated Peter Martyr, as he died in 1562. The woodcuts, with which it is plentifully illustrated, are very carefully drawn, many of them being of a panoramic character ; e.g., in the history of Abraham, on the right-hand side of the cut is depicted his servants charging in battle array Chedorlaomer and his three allies, while on the left, separated by a tree, Melchisedech presents bread and wine to Abraham.

PELAGIUS.

PAINTING.—A picture has come into my possession, painted on an oak panel and of considerable merit, which is said to represent an incident in the life of Oliver Cromwell. He is on horseback, apparently riding through a town, attended by a number of his adherents all on horseback. Foremost amongst them is a young man, in the costume of a Cavalier, wearing a green scarf. His horse has fallen under him, having been apparently shot by a lady, who stands on an elevated spot, surrounded by a bevy of young ladies, and having a pistol in her hand, which has been just discharged. Is there any incident in the life of Cromwell at all corresponding with this representation ? If not, does it represent any other known fact in the period of high-crowned hats, buff jerkins, and boots ?

G. B. B.

CLEMENT FISHER, OF WINCOT.—In *Poems*, by Sir Aston Cockayne, Lond., 1658, there is a poem addressed, "To Mr. Clement Fisher, of Wincot." I should be glad to be referred to any other notices of this Fisher. Perhaps some of your Gloucestershire correspondents could say where he was buried.

C. ELLIOT BROWNE.

NUMISMATIC.—

"On consulting Stow, Speed, and other Antiquaries with regard to the prices formerly given, it appears that the prices of a good place at the coronation of the Conqueror was a *blank*.

"At Henry I.'s it was a *crocard*, and at Stephen's and Henry II.'s a *pollard*. At Richard's and King John's, who was crowned frequently, it was a *suskin*, and rose at Henry III.'s to a *doekin*."—*Annual Register*, 1761, p. [218] note.

Will some expert in numismatic lore kindly tell me any particulars about the above grotesquely named coins, their derivation, value, and whether any specimens are extant.

IGNORAMUS.

ROWLAND TAYLOR.—An exquisite poem (said to be by Whittier), entitled *The last Farewell of Rowland Taylor, burnt for heresy* A.D. 1555, is in several American journals. Who was Rowland Taylor ? The poem mentions "St. Botolph's ancient tower," but that affords no clue. There are many churches dedicated to St. Botolph.

STEPHEN JACKSON.

[This doctor and martyr, an ancestor of Jeremy Taylor, was chaplain to Archbishop Cranmer, who appointed him rector of Hadleigh, in Suffolk. In May, 1551, the King conferred on him the Archdeaconry of Exeter, and appointed him one of the six preachers of Canterbury Cathedral. For resisting the celebration of mass in his church he was cited, in 1553, to appear before Gardiner and other bishops, by whom he was sentenced to be burnt. He suffered on the 8th February, 1555, on Aldham Common, near Hadleigh. The spot is marked by a stone, inscribed :

"1555.

R. Taylor, in De-
fending that was good
At this Plas left
his Elode."

"He went to the stake," as he tells us, "in sure hope, without doubting of eternal salvation, believing stedfastly, as the true Catholic faith is, that Christ hath but two natures, perfect God and perfect man ; that upon this rock Christ Church is builded, and the gates of hell shall never prevail against it." He knew that "he had undoubtedly seen the true trace of the prophetic, primitive Catholic Church, and was resolved that nothing should lead him out of that way, society, and rule." See Cooper's *Athene Cantab.*, i. 123. Consult also Rose's *Biographical Dictionary*, and Wordsworth's *Ecclesiastical Biography*.]

AUTHORS OF OLD MS. SERMONS.—How can I obtain information as to the authors of a variety of old sermons that I possess, written by clergymen of the Church of England, as I think they may be valuable as "autographs" ? The writers have not added their names, but have, as is usual, appended the *parishes* in which preached, and the

dates, many of the sermons having been repeatedly preached. Are there any lists of the English parishes, with their incumbents from early times, easily to be referred to? My sermons are from 1700 to 1750.

W. R.

TRACTATE OF THE SEVENTEENTH CENTURY.—*A Sober Word to a Serious People*, by John Jackson, 1651, 4to. If any owner or custodian of the above Tractate would kindly communicate with the undersigned through the medium of the Editor of "N. & Q.," who would kindly forward the letter to its destination, such kindness will be highly appreciated by

S. W.

"PEPYS'S DIARY."—All lovers of literature and students of history owe a debt of gratitude to Lord Braybrooke, for giving them that most amusing of books, *Pepys's Diary*; and if, in his regard for propriety and good taste, the noble editor exercised a severer judgment on the questionable passages than public opinion would now call for, it was an error on the right side. My object, however, is not to discuss that question, but to inquire what truth there is in the report that Pepys's wonderful autobiography has been transcribed afresh from the cypher in which it is written, and that, in addition to the questionable passages to which I have alluded, are many of considerable importance and curiosity which have never yet been printed. Perhaps some of your readers may be able to say how far this is correct; and, if so, whether there is any prospect of these desirable additions being published in a separate form, or incorporated in a new edition of Pepys's most gossipping and delightful of diaries. P. D.

PROVERB.—What is the origin of—

"A whistling wife, and a crowing hen,
Will come to good, but God knows when?"

CACKLE.

CONFESSOR OF THE HOUSEHOLD.—I have a newspaper cutting before me which contains the following:—

"'Inquirer' writes: In an edition of the *Clerical Guide* for the year 1829, there occurs under the heading 'Chapel Royal, St. James,' the following: 'Confessor of the Household, Henry Fry, D.D.' Is the office still in existence, or if merely *Stat nominis umbra*, which of the Royal Chaplains bears the name?"

Y. S. M.

[We believe that the office of Confessor is held by the Sub-Dean of the Chapels Royal (see "N. & Q.," 1st S. x. 9; 2nd S. vi. 409; vii. 252). At the last reference will be found an allusion to him in the "Establishment of the Household of King William and Queen Mary, A.D. 1689."]

SOURCE OF STORY WANTED.—

"'In a year,' says the man in the story, 'the king may die, or the ass may die, or I may die.'"—*The Guardian*, Feb. 5, 1873, leading article, England and Russia.

Will any one refer me to the original source of

this story, with which, in a floating shape, we are probably all familiar?

T. W. C.

LORD BYRON.—He spent a short period of his early youth at Dulwich, in Surrey, in an establishment kept by Dr. Glennie; is the house still standing, and where is it situated?

W. WRIGHT.

Replies

EARLY CRITICISMS ON BULWER.

(4th S. xi. 73.)

Reference has been made to the unfavourable character of the criticisms, especially in the earlier numbers of *Fraser's Magazine*, on the genius and personality of this great man, so lately removed from among us. Bitterly depreciatory, when treating of the former—insolently contemptuous as referring to the latter—their motive cause was of three-fold nature. First, there was the liberalism of Bulwer's political principles, as opposed to the toryism of *Blackwood* and *Fraser*; next, his antagonism as editor of a rival "monthly"; and lastly, certain other circumstances affecting the more private feelings of Maginn himself. From whatever cause arising, there is as little doubt that they were severely felt, at the time, by their object, as that they were remembered by him to the last hour of his life. They form, indeed, in great part, the subject of a letter, addressed by Lord Lytton to myself, a few days before his lamented death. Here, in allusion to this early period of his literary career, he takes occasion to remark that,—

"There seldom at that time appeared a number of *Fraser's Magazine* which did not contain some notice of myself or my writings, couched in language more scurrilous than has ever in my experience been applied to any other author by contributors to the Periodical Press."

And adds some further observations, from which it may be inferred how strong was the impression made upon him by the unmerited and persistent rancour of his critico-political enemies.

In *Fraser's Magazine* for August, 1832, appeared the powerful outline sketch of "the author of *Pelham*," of which Lord Lytton goes on to say that "this portrait was intended to be an offensive caricature by the artist, Maclise, with whom I was then unacquainted, though many years later we became friends." This point I ventured to contest with his lordship, expressing my opinion that, admitting the slight touch of caricature,—he is represented in the act of shaving, as Campbell and Lockhart are smoking, Trueba dancing, &c.,—the figure is a manly and dignified one, and not to awaken shame, as the *εἰδωλον* which is to carry its prototype down to posterity. My arguments seemed to have some weight; and in the next letter received from my noble correspondent, he says:—

"I have no feeling of soreness left for the uncivil notices in old numbers of *Fraser's Magazine*; and whether the portrait be a caricature or not, matters very little now."

This was the last letter I ever received from him, and it may be judged how mournful appeared the significance of these concluding words—sufficiently mournful in themselves—when further exemplified by the sad event, which was even close at hand when he wrote them. The tone of the letter-press accompanying this portrait, for all we know from the pen of Maginn, is singularly genial, considering the severity of contemporary remarks. It is true that the razor which is "mowing his chin" is said to be "far keener than the edge of his *Siamese Twins*"; and his "*robe de nuit* more flowing than the numbers of his *Milton, a Poem*;" but the article concludes with a friendly word:—

"We must not so part with Bulwer, after all. If he would give up his 'affectations'—and surely he is now old enough to do so—and learn to believe that to be a Garrick-Club dandy is not one of the highest objects of human ambition; if he would not fancy that the authorship of some three or four fimsy, and one clever novel, is the perfection of literary fame; if he would forswear the use of such words as 'liberal principles,' 'enlarged ideas,' 'progress of mind,' 'behind the age,' and other nonsense of the kind, which could be used by a parrot with as much effect as by the rising talent of the day; if he would read something and think a little—get to harder study and a humbler mind, there is the making of something well worth praising in Bulwer; and when we see it, nobody will be happier to proclaim it than ourselves."

A collection of these criticisms would be very curious, and easily made for himself by any one who would take the trouble to rake among the filth for them. This is not the place for the results of such a labour; and I shall content myself with citing one passage, which, I think, must be read with interest from its intense and ludicrous humour. In *Fraser's Magazine* for February, 1832, is given a report of "The Great and Celebrated Hogg Dinner," an imaginary banquet supposed to be given in honour of the Ettrick Shepherd, whose simplicity and amusing egotism of character made him the butt of a hundred practical jokes. Among the guests was the author of *Pelham*; and in the course of the proceedings, Sir John Malcolm rises to "propose the health of Mr. Edward Liston (*sic*) Bulwer, M.P., and the memory of that lamented gentleman, Mr. Eugene Aram." In reply, the object of this compliment,—Bulwer not Aram,—begs the company to "accept a volunteer song that he had been practising the whole morning for the occasion." Then comes

"LISTON BULWER'S SONG.

"Though Fraser may call me an ass,
I heed not the pitiful sneerer;
He freely opinions may pass—
Their value depends on the hearer.
An ass! yet how strange that the word
Thus used in malevolent blindness,
I, blessed with adorers, have heard
In tones of affectionate kindness.

There's Colburn avows I'm an ass—
ortment of all that is clever;
Ask Hall—he affirms such an ass—
assistant he never saw, never!
Cries Bentley, 'My vigs, vot an ass—
emblage of talents for puffing!'
Thus all are agreed I'm an ass—
A fig for REGINA's rebuffing!"

But these two stanzas are enough for a taste; for the remainder I must refer the reader to the magazine itself, and pass on to the conclusion of the entertainment:—

"Here the uproar became very great, and the grotesque eccentricities of several of the gentlemen present, though very creditable to their ingenuity, were more diverting than decorous. As a specimen of what took place, we may notice the actions of Mr. Bulwer, who, elated with the praise bestowed upon an elegant gilt chain which he wore round his neck, and affected, perhaps, by the copious draughts of rude port that he had imbibed, gave way to the fermentation of his feelings by mounting the centre table, where he danced for a quarter of an hour to the tune of 'Maggie Lauder,' played on the bagpipes, and, moreover, to the amusement of the whole company, puffing being, he said, his business. During the Pythonic excitement that he endured, he had the misfortune to break several decanters, and a few glasses. Hereupon Cuff presented himself behind the M.P.'s chair, and when he had resumed his seat, handed him an account of the damage caused by the enthusiasm of his capering. Liston Bulwer could not deny that he had broken the glass, but he carefully examined every item of the account, and after haggling about the price of each article, reluctantly owned that he had not a sovereign in his pocket. Cuff said that it was his rule never to give credit to any literary gentleman; and he was about to give Bulwer in charge to a policeman, to be conveyed to Covent Garden watch-house, when the heart of Colburn relented. He bethought himself that it was near the end of the month, when the services of his flunkies are the most valuable; so he valiantly took from his pocket-book a bill-stamp, and drew a bill at six months' date in favour of Mr. Cuff, to pay for the mischief done by Bulwer. After much consideration, the bill being for the sum of *4l. 19s. 7d.*, Cuff was induced to take it on Colburn's credit, and Bulwer was released."

So much for REGINA,—who was not, however, alone in the virulence and vulgarity of her abuse. If we turn to the rival EBONY,—associated with the later triumphs of the great novelist, and owing monthly adornment to his magic pen to the very close of his life,—we find occasional traces of scurrility not less truculent and personal. In a review of *The Five Nights of St. Albans*, and "fashionable novels" generally, the following passage occurs:—

"If we were called upon to point out the most disgusting abomination to be found in the whole range of contemporary literature, we have no hesitation in saying we should feel it our duty to lay our finger on the Bolingbroke-Balaam of that last and worst of an insufferable charlatan's productions,—*Deveraux*." — *Blackwood's Magazine*, Oct. 1829, p. 562.

These, which of course might be easily multiplied, are specimens of literary amenities. They are, moreover, of peculiarly British type; and are hardly to be paralleled in the annals of foreign criticism. The tone of our critical reviews is said

to have improved of late years in geniality, and justice. I question whether this is substantially the case; or that it will be so, while individuality of opinion continues to be shrouded in the abstraction of a general denomination.

WILLIAM BATES.

Birmingham.

VILLIERS OF BROOKESBY (4th S. xi. 155, 220.)

—The answers to C. W.'s query supply a curious illustration of the current notion of the object of genealogical queries. One would have thought that no one could suppose that C. W. or anyone else would write to "N. & Q." about the pedigree of Villiers, without having first exhausted the ordinary sources of information. We may be sure that C. W. referred to Brookesby in Nichols, and to the histories of Villiers in the Peerages, before complaining that there was no complete pedigree in print.

My knowledge of the family of Villiers is very slight, but, so far as it goes, it is derived from wills and authentic records. The pedigree of the baronets in Nichols is so imperfect and inaccurate, as to be of little use; and the pedigree quoted from Edmondson in "N. & Q." contains more blunders than names in it. It is certain—

1. That Anne, the 1st wife of Sir William Villiers, and the only one of his wives named Anne, was the daughter of Sir Edward Griffin of Dingley, and not of Lord Say and Sele.

2. That his second wife, who was the daughter of Richard Lord Say and Sele, was named Elizabeth, and not Anne.

3. That his son and heir, Sir George Villiers, was not the son, either of Anne, or of the daughter of Lord Say and Sele, but of Sir William's third wife, Rebecca Roper.

4. That Sir George was not "an only child" for he had four sisters of the whole blood, and two of the half blood, of whom at least five married and had issue.

5. That the wife of Sir George, who was the daughter of Sir John Dynham (not Denham) was named Margaret, and not Penelope, and was buried at Godeby, 3rd Oct. 1660. (Nichols, ii. 196.) Penelope therefore, who died 13th Nov. 1699, and has an M. I. at Poslingford, Suffolk, was his second wife, and not the mother of his heir.

6. Sir William Villiers, according to his M. I. at Brookesby, died 27th Feb. 1712, not 1711. Sed quid plura?

TEWARS.

The later descents may be seen in Segar's *Baronagium Genealogicum*, vol. ii. 177, and in Burke's *Extinct Baronetcies*.

Penelope (wife of Sir George, 2nd Bart.), to whose memory the monument with inscription in Latin in Poslingford Church is dedicated, was daughter and co-heir of Sir John Dynham, Kt. of Burstall, Berks, and of Bletchynndon, co. Oxon.

The husband of Anne Villiers was of the family of Sir Edmund Conquest, of Houghton Conquest, Beds., by whom King James was entertained on 27th and 28th July, 1605. The male line of this family became extinct in Benedict Conquest, whose only daughter and heir married Henry, 8th Baron Arundell of Wardour. H. M. VANE.
74, Eaton Place, S. W.

MOLIÈRE (4th S. xi. 196.)—It is not impossible that there may be several errata in the genuine edition of 1734 which are corrected in the spurious edition with the same date, but the only one with which I am acquainted, and which is generally referred to as the distinguishing test of the two editions is, that in the genuine edition, vol. vi. p. 360, line 12, the word *comteesse*, instead of *comtesse*, occurs. See the article "Molière" in Brunet's *Manuel*, and in Quérard's *La France Littéraire*. The latter has an interesting note on the genuine edition. De Bure (art. 3286) says that the genuine edition may be easily distinguished by the excellence of the impressions of the plates.

I have no opportunity of referring to the *Bibliographie Molièresque* of M. Lacroix, but I doubt whether he has any authority for attributing the spurious edition to the year 1765. De Bure, in his third volume (*Belles Lettres*, vol. i.), printed in 1765, says that it had appeared "two or three years since." I suspect that the *Bibliophile Jacob* has been misled by one of the rare inaccuracies of Quérard, who attributes to this volume of De Bure the date 1768, forgetting for the moment that the last three volumes only of the *Bibliographie Instructive* bear that date. R. C. CHRISTIE.
Manchester.

THE ORDER OF THE GARTER (4th S. xi. 237.)—The French kings, Francis I., Henry II., Charles IX., Henry III., and Henry IV., were Knights of the Garter, besides those sovereigns who had the order in this century.

Other foreigners besides sovereigns have been members of the order, among them Duke Anne de Montmorency. Full information may be found upon the subject in Ashmole's and in Nicolas's *History of the Order of the Garter*.

HENRY F. PONSONBY.

François d'Alençon was not a Knight of the Garter. P. A. L. should bring to the notice of his friend the *Memorials of the Most Noble Order of the Garter*, by George Frederick Beltz, Lancaster Herald (London, Pickering, 1841), a most valuable historical and genealogical work, which contains the roll of the knights to the time of publication. It will be seen from it that the order was conferred on foreigners who were not sovereign princes, e. g., Bernard de Nogaret de Foix, Duc d'Éperon, 1644; Henry de la Tremouille, Prince de Tarente, 1661; John de Marchin, Count de Graville, 1657, &c.

JOHN WOODWARD.

“Lauzun was a favourite at Saint Germain. He wore the garter, a badge of honour which has very seldom been conferred on aliens who were not sovereign princes. It was believed indeed at the French Court that, in order to distinguish him from the other knights of the most illustrious of European orders, he had been decorated with that very George which Charles the First had, on the scaffold, put into the hands of Juxon.”—Macaulay's *History of England*, vol. iii. (1855), p. 165.

VIRION NIGHTON.

I imagine that P. A. L. writes from abroad, or it might be sufficient to refer him to the ordinary lists of the Knights of the Garter, and particularly to the works of Beltz and Nicolas, for replies to most of his questions. Louis XII. was not Knight of the Garter. Francis I. received the order in 1527. He had made overtures for it seven years before, for on the 18th April, 1520, Sir Richard Wingfield, then one of the English Ambassadors to his court, at Blois, wrote to Henry VIII. :—

“Your good brother, being in hys garderobe, fyll in talking with me of your Order, and axed me wydder there where any place voyde; and I shewed hym that I knewe none other but that the Emperors place was voyde; and he shewyd me hov grete honour it was to your Highnes to have grete princes and personnaiges estraungers of your Order, and sayde the same was a meane to cause Princes to lyff toghydden in fraternal love the ones with the others; and so showyd me of the Princes estraungers whyche ware of hys Order, as of the realme of Naples, of Italye, and other places; and at the laste sayde that the Kyng Catholique had received hys Order, and he had received the Toyson. Sir, after my conjecture, he wolde gladlye that a lyke enterchange myght be between you off your Orders; whyche matter I durste not toche in any wyse, havynge none other knowledge of your Highnesses pleasour in that behalf.”—*State Papers*, 4to., 1849, vi. 59, and see p. 61.

In the same collection, vii. 12, ix. 240, will be found further expressions of Francis's estimation of the honour. And see particularly (vol. i. p. 259) his speech on the conclusion of the peace in 1527 :—

“Nowe the king my brother and I be thus knytt and maryd in our hertes togeder, hit were well don, me semythe, that we shulde be knytt *par collets et jambes*, meanyng thereby that ye shulde interchangeably take and receyve iche other's Order.”—*Letter of Wolsey to Henry VIII. from Amiens*, 16 Aug. 1527.

This was, consequently, soon after accomplished. A similar interchange took place in 1551, between Henri II. and Edward VI. See the *Journal* of the latter (Roxburghe Society's edit., 1857, pp. 314, 322, 323). Charles IX. was elected K.G. in 1564, Henri III. in 1575, and Henri IV. in 1590. After that no other French monarch until Louis XVIII. in 1814.

P. A. L. further inquires whether other foreigners besides sovereigns have had the garter. Among the original Knights, or Founders, were Jean de Grailly captal de Buch, Sir Henry Eam of Flanders, and Sir Sanchet d'Abrihecourt of Hainault; shortly after, Sir Richard de la Vache of Gascony, Sir Frank van Hale of Tyrol; and, subsequently, from time to time, there have been occasionally others.

JOHN GOUGH NICHOLS.

GALET (4th S. xi. 216.)—The French word *galet* is rendered shuffle-board, *i.e.* shovel-board; according to Dryden, “a board on which they play by sliding metal pieces at a mark.” Boyer gives “*Galet* [caillou poli et plat que la mer pousse sur quelques plages], pebble, bowlder-stone; jeu où l'on pousse une espèce de palet sur une longue table; shuffle-board. *Jouer au galet*, to play at shuffle-board.” The game is referred to by Ménage and Roquefort. The word is a diminutive of the O. Fr. *gal*, pierre, caillou, from *calculus*.

R. S. CHARNOCK.

Gray's Inn.

The game of *galets*, *i.e.* large ivory men (in the sense of chess or draughtsmen), consists in drawing the pieces as near as possible to a specified point at the end of a smooth table, without letting them fall over into some holes, which are at the extreme point of the board or table. See *Dictionnaire des Sciences, des Lettres, &c.*, par Bouillet, p. 724.

MARY BOYLE.

“THE CATARACT OF THE GANGES” (4th S. xi. 194.)—Notwithstanding my friend Mr. HUSK's note, showing that Mr. B. Webster did not take part in the first performance of this spectacle, Oct. 27, 1823 (as lately stated at the head of the play-bill), a letter has appeared in the *Sunday Times*, March 9, where the error is repeated in a singular manner. The writer, C. J. G., speaks of witnessing a performance of the play, a few nights after its first production, and enumerates Mr. B. Webster as one of the actors!

Now this excellent actor was on the stage in 1823, but he had scarcely arrived at the dignity of a “speaking part.” Mr. Webster's first part at Drury Lane was a short one (I think Poinc or Peto), in the *First Part of Henry IV.*, Oct. 24, 1825. He next appeared in the late Mr. Macfarren's drama of *Oberon*, March 27, 1826. In both these instances Mr. Webster acted for another person (I think Mr. Fitzwilliam), and his name does not appear in the bills. The first appearance of Mr. Webster's name in the Drury Lane bills (as far as I have noticed) occurs in the *Lady of the Lake*, Jan. 4, 1827, when he acted the short part of Malise. I again find his name in the bill of the first performance of *Gil Blas*, April 16, 1827, when he took the part of Domingo the Negro. The talent of the young actor was noticed by Mr. Macfarren (the author of the drama), and it was at his suggestion that this short part was allotted him. From this time forth the career of Mr. B. Webster may easily be followed.

EDWARD F. RIMBAULT.

FUNERALS AND HIGHWAYS (4th S. xi. 213.)—The belief that a road along which a corpse has been taken to the parish graveyard becomes a public highway in consequence of that fact, is

common in Cornwall and, as I am told, in Worcestershire also.

WM. PENGELLY.

Torquay.

EXIST : SUBSIST (4th S. xi. 156).—Milton uses the word *subsist* four times in his poems :—

“ Firm we *subsist*, yet possible to swerve.”
P. L. ix. 359.

“ Forlorn of thee,
Whither shall I betake me, where *subsist* ?”
P. L. x. 922.

“ That all the world
Could not sustain thy prowess, or *subsist*
In battle, though against thy few in arms.”
P. R. iii. 19.

“ The unexempt condition
By which all mortal frailty must *subsist*.”
Com. 686.

I have taken these from the edition of Edward Hawkins, 1824, and I suppose it is based upon the latest revision of the text by Milton. I do not think there is anything very unusual in the use of the word, as cited by R. N. J., but there is a terrible confusion in most minds touching the precise meaning of such words as *exist* and *subsist*.

Crabbe, in his *English Synonyms*, thinks that *exist* means to stand out by itself, so that to *be* has a wider application. Of matter, spirit, and body we say they *exist*, but of qualities, forms, actions, that they *are*. *Subsist* signifies, according to him, a species of *existing*.

C. A. W.

Mayfair.

R. N. J. is mistaken in supposing that neither *exist* nor *subsist* is to be found in Milton.

“ By whom we *exist* and cease to be,”

is a line of Milton's.

It has been remarked that Chaucer uses “existence” emphatically as we should use “reality”:

“ She maketh through her adversitie
Men full clerly for to se
Him that is frend in *existence*
From him that is by apperence.”

Rom. of the R.

SPARKS H. WILLIAMS, F.R.H.S.

18, Kensington Crescent, W.

TIPPE AND TIPPLE (4th S. xi. 174).—These words are in daily use amongst railway “navvies.” When railways are being made, waggons are *tipped* or *tipped* at the end of embankments, and the man is called the *tipper* who strikes off the catch which holds the door of the waggon, just at the moment when it is suddenly stopped in its rapid motion, thus allowing the whole of the contents of the waggon to be thrown down the embankment.

S. RAYNER.

REV. MR. STOPH (4th S. xi. 216).—The person referred to by your correspondent O. is the Rev. Henry Etough, and the line quoted is the first line of a very severe epigram on him, written by the poet Gray :—

“ Thus Tophet looked ; so grinn'd the bawling fiend,
Whilst frighted Prelates bow'd and call'd him friend.
Our mother-church, with half-averted sight,
Blush'd as she blessed her griesly proselyte ;
Hosannas rung through hell's tremendous borders,
And Satan's self had thoughts of taking orders.”

—See Pickering's Aldine edition of Gray's *Poems*, 1847, p. 159. In a note appended to this epigram, the editor, Mr. Mitford, says :—

“ The Rev. Henry Etough, of Cambridge University, the person satirized, was as remarkable for the eccentricities of his character, as for his personal appearance. Mr. Tyson, of Bene't College, made an etching of his head, and presented it to Gray, who embellished it with the above lines. Etough was originally a Jew, but renounced his religion for the sake of a valuable living. To understand the second line of the epigram, it is necessary to say that Tophet kept the conscience of the Minister. See an account of Etough in Coxe's *Life of Walpole*, vol. i. p. 26.”

Information respecting Etough (who was rector of Therfield, Herts, and of Colmworth, Bedfordshire) may be found in the *Gentleman's Mag.*, vol. lvi., Nichols's *Literary Anecdotes*, vol. viii., and Brydges's *Restituta*, vol. iv. G. W. N. Alderley Edge.

FISH IN THE SEA OF GALILEE (4th S. xi. 216.)

—I refer P. P. to *A Discourse on the Fishes eaten by our Saviour with his Disciples after His Resurrection from the Dead*, by Sir Thomas Brain, Kt., M.D., 1684. The learned knight says :—

“ The Books of Scripture (as also those which are Apocryphal) are often silent, or very sparing, in the particular names of fishes ; or in setting them down in such manner as to leave the kinds of them without all doubt and reason for further inquiry. For when it declareth what fishes were allowed the Israelites for their food, they are only set down in general which have finns and scales ; whereas in the account of quadrupeds and birds there is particular mention made of divers of them. In the Book of *Tobit* that fish which he took out of the river is only named a great fish, and so there remains much uncertainty to determine the species thereof. And even the fish, which swallowed Jonah, and is called a great fish, and commonly thought to be a great whale, is not received without all doubt ; while some learned men conceive it to have been none of our whales, but a large kind of *Lamnia*. And in this narration of St. John (Chapter xxi. v. 9, 10, 11, 13) the fishes are only expressed by their bigness and number, not their names, and therefore it may seem undeterminable what they were : notwithstanding these fishes being taken in the great lake or sea of *Tiberias*, something may be probably stated therein. For since *Bellonius*, that diligent and learned traveller, informeth us, that the fishes of this lake were trouts, pikes, chevins, and tenches ; it may well be conceived that either all or some thereof are to be understood in this Scripture. And these kinds of fishes become large and of great growth, answerable unto the expression of Scripture, *One hundred and fifty and three great fishes* ; that is, large in their own kinds, and the largest kinds in this lake and fresh water, wherein no great variety, and of the larger sort of fishes, could be expected. For the River Jordan, running through this lake, falls into the Lake of Asphaltus, and hath no mouth into the sea, which might admit of great fishes or greater variety to come up into it.

“ And out of the mouth of these forementioned fishes

might the Tribute money be taken, when our Saviour, at Capernaum, seated upon the same lake, said to Peter 'Go thou to the sea, and cast an hook, and take up the fish that first cometh; and when thou hast opened his mouth thou shalt find a piece of money; that take and give them for thee and me.' And this makes void that common conceit and tradition of the fish called *Faber marinus*, by some, a Peter or Penny Fish; which having two remarkable round spots upon either side, these are conceived to be the marks of St. Peter's fingers, or signatures of the money; for though it hath these marks, yet is there no probability that such kind of fish were to be found in the Lake of Tiberias, Geneserah, or Galilee, which is but sixteen miles long and six broad, and hath no communication with the sea; for this is a mere fish of the sea and salt water, and (though we meet with some thereof on our own coasts) is not to be found in many seas."

HENRY JEFFS.

Gloucester.

DISTANCES AT SEA (4th S. xi. 175).—There is no work published that gives "the number of days' voyage, throughout the globe, from one port to another," nor "the quickest steam passages" from place to place.

W. H. R.

GEORGE TWITTEY (4th S. xi. 117).—The following is a copy of the entry on the Court books of the Worshipful Company of Masons of his admission to the freedom of the Company:—

"At Guildhall, 17th March, 1714.

"This day George Twitney was admitted into the freedom of this Company by redemption pursuant to an order of the Court of Lord Mayor and Aldermen bearing date the 15th instant."

A MERCER IN LUDGATE STREET.

CHENEY FAMILY (4th S. xi. 95).—I could give some information about them, but would like to communicate directly with J.

R. WHITE, JUN.

5, Anglesea Street, Cork.

THE MISSES HORNER'S "WALKS IN FLORENCE" (4th S. xi. 238).—The authoresses in question cite the notes, by Count Luigi Paperini, to the romance of *Marietta de Ricci*, by A. Ademollo, as their authority for the statement that the differing forms of the battlements of Florentine towers indicated the political proclivities of the owners. Count Paperini's authority is first rate. The differing forms of these battlements may be observed in nearly all ancient views of Florence. The swallow-tailed merlons have an Oriental character, those with horizontal tops are entirely Gothic. This goes to support the observation indicated by W. M. M.

O.

POLARITY OF THE MAGNET (4th S. xi. 216).—The discoverer is not known, and the exact date of the discovery is also matter of doubt. It was known in Europe about the middle of the thirteenth century. The Chinese are said to have been acquainted with it much earlier, but no reliance can be placed upon their data. The variation in the

needle was discovered about the middle of the sixteenth century.

WILLIAM BLOOD.

Liverpool.

"Although a knowledge of the attracting power of the loadstone, or of naturally magnetic iron, appears to have existed from time immemorial among the nations of the West, yet it is a well-established and very remarkable historical fact, that the knowledge of the directive power of a magnetic needle, resulting from its relation to the magnetism of the earth, was possessed exclusively by a people occupying the eastern extremity of Asia, the Chinese. More than a thousand years before our era, at the obscurely known epoch of Codrus and the return of the Heraclides to the Peloponnesus, the Chinese already employed magnetic cars, on which the figure of a man, whose movable outstretched arm pointed always to the south, guided them on their way across the vast grassy plains of Tartary; and in the third century of our era, at least 700 years before the introduction of the compass in the European seas, Chinese vessels navigated the Indian Ocean with needles pointing to the south."—Alex. von Humboldt's *Cosmos*, vol. i. p. 169, fourth edition, Sabine's translation.

This may not be strictly, but it is approximately correct. Whether, as the Chinese annals make out, these people were acquainted with the polarity of the magnet needle B.C. 2600, it is certain they were using the compass-needle, unattached to the card, as they do to this day, ages before it was in use in European waters. The history of the progress of the knowledge of magnetism, like that of many arts and sciences, is very obscure and uncertain.

W. H. R.

SANGLIER ROUGE, OR ROUGE SANGLIER (4th S. xi. 215).—In *Nobiliana, Curiosités Nobiliaires et Héraldiques*, by Alp. Chassant (Aubry Edit., Rue Dauphine, 16, Paris, where many other works on "Nobles et Vilains" are to be met with), I find, with regard to the heraldic signification of colours: "Le Rouge ou de Gueule, ainsi qu'ils blasonnent, est une marque *d'ire* et de *vengeance*, à cause qu'il appartient à *Mars* le furieux."

P. A. L.

LUTHER (4th S. xi. 238).—Many years ago, when visiting Hardwicke Hall, I remember the housekeeper pointing out a large glass cup, which bore the inscription mentioned by W., and which she gravely said was an old German sacramental cup. It was German, but certainly neither old nor sacramental. Where did W. learn that the couplet was attributed to Luther? CCC.XI.

WESTON, EARL OF PORTLAND (4th S. xi. 237).—Arms—*or*, an eagle regardant *sable*; crest—an eagle rising and regardant *sable*, beaked and membered *or*; motto—"Craignez honte." The second title was Lord Weston, of Neyland.

J. WOODWARD.

ROBERTSON'S SERMONS (4th S. xi. 237).—I asked for the quotation, "The poisoned springs of life," &c., in "N. & Q." between six and seven years ago, but it has never been verified. Robertson quotes the lines in his sermon on the *Irreparable*

Past, as well as in that on the *Loneliness of Christ*, as mentioned by H. W. JONATHAN BOUCHIER.

"POEMS," 1768 (4th S. xi. 237).—The volume of poems described by MR. BINGHAM is, I believe, by the late F. N. C. Mundy, Esq., of Markeaton Hall, near Derby, the author of *Needwood Forest*, and *The Fall of Needwood*, two privately printed poems descriptive of Needwood Forest, in Staffordshire.

EDWIN COOLING, JUN.
42, St. Mary's Gate, Derby.

CISTERCIAN ABBEYS (4th S. xi. 237).—Abernethy was the ancient seat of the kings of the Picts, situate on the Tay. Its Bishop's See was removed to St. Andrews, by Pope Sixtus IV., in 1471.

J. R. ROBINSON.

"COLPHEG" (4th S. xi. 211).—This surely must be an adaptation of the Latin word *colaphus* (derived from the Greek), signifying a blow with the fist, and probably a slap with the open hand.

H. T. RILEY.

HAYDON'S PICTURES (4th S. xi. 76, 158, 203, 222, 246, 262).—Though D. puts his question to MR. HAYDON, perhaps it may not be out of place for me to say that about twelve years ago I saw the picture "Christ entering Jerusalem," in the Roman Catholic Cathedral in Cincinnati, Ohio, where it had been for many years before, and where I am pretty sure it is now. The marks of the fire by which it had been damaged were on it, but the heads of Voltaire (as a scoffing scribe) and of Wordsworth (as a devout disciple) were well preserved, and full of character.

MONCURE D. CONWAY.

HORSTIUS: PARADISUS ANIMÆ (4th S. xi. 255).—V. H. inquires whether I can give any information respecting the imprint of this work: "Printed for I. Sharrock, Walton, 1771." I think it extremely improbable that Walton-on-the-Hill, near Liverpool, is meant. It was at that time, though the seat of the parish church, a mere rural hamlet. There was no printer in Liverpool named Sharrock at that period. It must, however, be noticed, that the imprint is not *by* but *for* I. Sharrock. He is therefore the publisher or issuer of the volume, not the printer. It would not be difficult to ascertain what Vicar Apostolic of that date bore the initials F. A. If he was vicar of the Northern district, the volume would probably be issued either at Walton-on-the-Hill or Walton-le-Dale. If of the Southern, the locale might be Walton-on-Thames.

J. A. PICTON.

Sandyknowe, Wavertree.

"BALD-BORN" (4th S. xi. 137, 245).—The question whether what I read "bald-born" might not be read "base-born," was gone into by me at the time I examined the Bromsgrove register, for a

friend who was with me suggested—without, however, looking at the register—that the epithet was probably "base-born." I, therefore, took the opportunity of comparing the last two letters of the first word with undoubted specimens of *l* and *d*, and of long *s* and inverted *e*, as written in the register, and the conclusion I came to was that the word was indubitably "bald." There is no resemblance whatever between an *l* and a long *s*, for the *l* does not come down below the line, while the long *s* reaches as far below the line as it does above it. An inverted *e* is, I allow, like a *d* as it was then made, that is, like a written German *d* of the present time, but the inverted *e* is very readily distinguished, as it is much smaller than the *d*, and does not rise nearly so high above the line.*

But, independently of these considerations, was it likely that, when the word "bastard" was, as I showed in my last note, in such constant use in the register, any one should have gone out of his way to describe two children as "base-born"? MR. WILMSHURST should at least show that the, to my mind, somewhat poetical epithet "base-born" has been used in parish registers, and has been found in them to interchange with the more vulgar and downright "bastard."

F. CHANCE.

Sydenham Hill.

PALINDROMES (4th S. xi. 33, 198).—The only performance of this kind I ever knew before is the line by Taylor, the Water Poet:

"Lewd did I live, evil I did dwell."

The late Lord Glenelg's title was often noticed in this way.

LYTTELTON.

I copy the following from the Abbé Pascal's *Dictionnaire de Liturgie* (Migne) s. v. *Bénitier*:—

"On voyait autrefois dans l'église abbatiale de Saint-Mesmin, à deux lieues d'Orléans, un bénitier de marbre, autour duquel était gravée cette inscription:

ΝΙΨΟΝ ΑΝΟΜΗΜΑΤΑ ΜΗ ΜΟΝΑΝ ΟΨΙΝ.

On avait reproduit cette merveilleuse inscription, sur un bénitier placé autrefois, dit-on, dans l'église des Petits-Pères, aujourd'hui Notre-Dame-des-Victoires, à Paris. . . . Nous avons vu ce bénitier dans la Musée d'Orléans."

Will W. F. H. favour us with particulars regarding the three cases he has mentioned? What are the two churches in England to which he refers? Are the fonts new or old? By old, I mean of pre-Reformation date. And, if old, were they meant for baptismal or for holy-water fonts? Are there any cases in which ἀνόμημα is read, not the plural ἀνομήματα? Jeremy Taylor gives the singular (*Great Exemplar*, Discourse vi., pt. i., sect. 17). I think the palindrome is extant in a church near

* I made at the time in my note-book as exact an imitation of the word in question as I was able, and also of the long *s* and inverted *e* as found in the register, and these imitations I have before me whilst writing this note.

Paris; possibly, though, my memory plays me false.
M. R.

The line quoted by W. F. H. is more exactly cited by Bp. Jer. Taylor, as *νῖνον ἀνόμημα*, &c., *Of Baptism*, part i. s. ix. § 17. As it is not verified in Eden's edition of Taylor, vol. ii. p. 235, Lond. 1850, the authority for it is not easily to be discovered. It is commonly said to have been on a font, not on a fountain, at Constantinople. Could W. F. H. give an authority, such as Procopius, *De Æd. Justin.*, would have been, if he had mentioned it? I do not mean any book in which it occurs at secondhand.

ED. MARSHALL.

St. Leonards on Sea.

THE "SEVEN SENSES" (4th S. xi. 155, 220.)—This is an astrological expression. It was supposed by these theorists that there are seven planets, and that the "inward holy body" of man is compounded of these seven properties under their respective influences. The seven properties are fire, earth, water, air, mist, flowers, and the south-wind, which communicate to man the seven senses, viz., animation, feeling, speech, taste, sight, hearing, and smelling. Common sense is not one of the seven senses, but is the sense common to all the five "doors of knowledge," or the point where they are supposed to meet. This point, according to astrology, is the seat of the soul, where it judges what is presented by the five senses, and decides the mode of action.

E. COBHAM BREWER.

Lavant, Chichester.

ST. SIMON AND ST. JUDE'S DAY (4th S. x. 520; xi. 61.)—I can give A. S. no information as to the popular superstition about which he has enquired in connexion with this day. He may, however, like to know what is said of the 28th October at Florence. I will mention two proverbs:—

"A San Simone il ventaglio si ripone;"

and,—

"Per San Simone la nespola si ripone."

For 1st November there is the saying:—

"A Ognissanti, manicotto e guanti."

W. D. B.

THE VOWEL COMBINATION EO (4th S. xi. 138, 202.)—I have more than once heard persons, from the neighbourhood of Worsley, Eccles, and Pendlebury, in South Lancashire, use *hoo* for both he and she, and I have been informed, that such usage is not uncommon, but I have not met with it anywhere else. I last heard it two or three years since in a case of wifebeating, from the Eccles district, when a man said:—

"Aw seed 'oo coom whoam verra il droonk, an' o'oo axed 'im weer 'oo'd bin, an' set agate o' co'-in' 'im o' roads, an', a little at after, aw seed 'oo puncin' 'er."

H. T. C.

If C. P. F. will ask any person speaking the Lancashire dialect some question which requires the use of *she* in answer, he will find that the synonym is *hoo*, pronounced similarly to the pronoun *who*. Does not this throw some light on the sound anciently given to *heo*?

HERMENTRUDE.

MILTON'S STATUETTE (4th S. xi. 17, 80, 166.)—DR. RIMBAULT'S observations on his interesting statuette remind me that next year exactly two centuries will have elapsed since the death of Milton. Are not Englishmen sufficiently patriotic and generous to do for Milton what the Germans did for Schiller and Goethe,—to place in some conspicuous position a statue of England's great poet, and inaugurate it with a fitting ceremony?

RALPH N. JAMES.

Ashford, Kent.

REGAL YEARS (4th S. xi. 69, 124, 187.)—A full account of the regal years of the English sovereigns, with the various discrepancies which from time to time have occurred in the date from which those years are reckoned, is to be found in Sir Harris Nicolas's *Chronology of History*, pp. 272—323, vol. xlv. of Lardner's *Cabinet Cyclopaedia*, ed. 1833. ARTHUR M. RENDELL.
Coston Rectory, Melton Mowbray.

ENGLISH DIALECTS (4th S. xi. 132, 199.)—Many more, beside myself, will thank MR. RAYNER for his interesting note on Yorkshire dialects. It is utterly impossible for any collector of provincialisms, living in the country, far away from society and libraries, to know what has been published on the subject on which he is most deeply interested. As Mr. Way noticed in his edition of the *Promptorium Parvulorum*, Smith's Catalogue, though very useful, is still far behind the time. And this remark is of course far truer now than when it was written. If any one would bring out a Catalogue of all books in any way referring to or illustrating our English dialects, he would most assuredly do a work of real service. But it should be well done, and bring our knowledge down to the present date.

In the mean time, let every one follow MR. RAYNER'S excellent example, and contribute his quota of information. In this way, a mass of valuable knowledge would soon be collected in "N. & Q.," available for the compiler as I had indicated. As a first contribution I would remind your Somersetshire correspondent, who, I rejoice to hear, is working at a Somersetshire glossary, that two or three years since, immediately after the publication of the new edition of Jennings's *Somersetshire Dialect*, there appeared in "The Belles Lettres" section of the *Westminster Review*, a criticism on the book, giving the titles of some works on the dialect of the county, of which no notice had been taken. Living far away from any

library, I am unable to state the number of the *Review*, but this reference will be sufficient. I trust others will now follow MR. RAYNER'S example, and that before long we shall hear what has been done and is still doing in various counties by local literary societies and local magazines towards preserving some record of our fast-fading provincialisms, in many ways so interesting and so beautiful. I trust my appeal may not be in vain. H. M.

I have no doubt there are many collections of Provincialisms in MS. throughout the country, which, for want of sufficient public interest, will probably remain on the shelves of their possessors, as the time does not appear to have arrived for the establishment of an English Dialect Society.

I have a glossary of Nottinghamshire words prepared for the press, the first I believe, and this will most probably remain in MS. unless, say, about fifty gentlemen would wish to possess a copy at five shillings each (payable on delivery); if so, that number shall be printed. ROBERT WHITE.
Workshop.

ILLUSTRATIONS TO ROGERS'S POEMS: L. CLENNELL (4th S. xi. 117, 202.)—The discrepancies between the South Kensington authorities and the words on the title-page of Rogers's *Poems*, 1812 (as instanced by CRESCENT), may easily be cleared up. I transcribe the following from Jackson's *History of Wood Engraving*, edit. of 1861, p. 524:—

"The illustrations to an edition of Rogers's *Poems*, 1812, engraved from pen-and-ink drawings by Thomas Stothard, R.A., may be fairly ranked among the best of the wood-cuts engraved by Clennell. They are executed with the feeling of an artist, and are admirable representations of the original drawings. Stothard himself was much pleased with them; but he thought that when wood engravers attempted to express more than a copy of a pen-and-ink drawing, and introduced a variety of tints in the manner of copper-plate engravings, they exceeded the legitimate boundaries of the art. A hundred wood-cuts by Bewick, Nesbit, Clennell, and Thompson, might, however, be produced to show that this opinion was not well founded."

A note on the same page informs us that "Several additional cuts of the same kind, engraved with no less ability by J. Thompson, were inserted in a subsequent edition." The wood engravings of John Thompson rank among the finest specimens of modern art.

EDWARD F. RIMBAULT.

JOHN SEYMOUR AND SIR JOHN NEWTON (4th S. xi. 191, 245.)—Referring to documents before me, one of which is a copy of marriage articles betwixt Sir John Newton (second baronet) and Colonel Seymour, dated 1698, about to marry Hester Newton, his daughter, I have reason to differ from W. E. B. as to her mother, Hester, being one of the many daughters, not a "daughter-in-law," of Mary Eyre, the wife of the second baronet. This Newton pedigree has for many years been worked out by

me, and if W. E. B. will communicate with me direct, we may be able to assist one another.

H. T. ELLACOMBE.

Clyst St. George, Devon.

N. POCOCK (4th S. xi. 237.)—He was a well known painter, or rather his works are well known; he was one of the founders of the Society of Painters in Water Colours, and contributed to the first Exhibition of that Society in 1805. He was born in 1765, and died in 1825. A picture of his is in the Sheepshanks Collection, South Kensington, No. 439. There were likewise I. Pocock, a frequent contributor to the Exhibitions of the Royal Academy in the early part of this century, and W. T. Pocock, associated with the Society of Painters in Water Colours. N. Pocock painted shipping principally. Without seeing "J. H. S.'s" picture, it would be difficult to decide to which of the three Pockocks it owes its existence. O.

TENNYSON (4th S. xi. 238.)—"All the swine were sows," quoted by MR. HILTON from *The Princess*, cannot at least be an "instance of Mr. Tennyson's extreme carefulness and accuracy." *Swine*, though used generically for *pigs*, is the plural of *sow*, as *kine* is of *cow*. The sentence, therefore, is equivalent to saying—All the sows were sows. CCC.XI.

THE BLAKISTON FAMILY (4th S. x. 329, 398, 479; xi. 27, 207.)—Noble, in his *History of the Regicides*, maintains that a mistake has been made in so apparently simple a matter as the identity of one of the king's judges. He asserts that it was Joseph Blakiston, not John, as every other authority has alleged it to be, who gained the unenviable notoriety of sitting in the High Court, and zealously aiding in that extreme measure. This is a question on which, perhaps, an appeal might be made to the late learned editor of "N. & Q.," who commenced vol. x. of the present series with such an interesting account of the trial. MR. THOMS has printed the name of John Blakiston throughout, and in the printed journals of the House of Commons, and lists of Members of Parliament, Willis Brown's, Oldfield's, &c., the christian name of the member for Newcastle is always given as John. It is to the widow and children of John Blakiston that the dotation of 3,500*l.* in 1649 is said to have been assigned. And in Brand's *History of Newcastle*, it is Mrs. Blakiston, widow of John Blakiston, from whom the sheriff is said to have taken her property after the Restoration. But Noble asserts that John Blakiston was employed by Cromwell in 1657.

Perhaps some mistake has arisen from the similarity of the initial letters of the brothers' christian names. Both were probably tools of the party who brought the dread sentence on the king, and the widow of either might be rewarded for the zealous aid in so dangerous a duty of both brothers.

Without judging between the parties of that excited period, I cannot think Mr. PEACOCK quite justified in his opinion of the candour of the Long or Rump Parliament, after the various exclusions of independent members. Believers in any degree in Cromwell, can hardly think his language at its dismissal was utterly false. Nor is it likely that the picture in Sir Robert Howard's Committee was wholly a caricature. It was one of the jests of the time, generally a good test of sound opinion, to compare the rowers on the Thames to Parliament men, because they looked one way and pulled another. The Parliament which, in the name of a republic, created Cromwell and Fairfax peers, and raised several earls, as Essex, Northumberland, and Warwick, to the rank of dukes, could hardly be a model of republican sincerity. (See Parry's *Parliaments*, &c., Nov. 29, 1644.)

Noble's work may be untrustworthy, but he accuses Blakiston of making his position in Parliament his excuse for not accounting for a large sum of charity funds which had come into his hands as trustee. Noble appears to attribute the subserviency he showed to the independents to this weakness. Even in the journals of the House of Commons, large grants of money to the member for Newcastle are set down as having been bestowed during his lifetime. E. CUNINGHAME.

APPLICATION OF STEAM TO NAVIGATION (4th S. xi. 169, 240.)—J. A. P. says we are indebted to George Stephenson for the practical employment of the locomotive. What is the meaning or truth of this? Surely George Stephenson was only one of several, Braithwaite and Ericson to wit, who were indebted to Richard Trevithick. C.

PECULIARITY IN WRITING, 1722 (4th S. xi. 56, 160.)—I have never seen a curve over the letter *v*, or over any letter other than *u*. W. M. Edinburgh.

RUDDOCK (4th S. xi. 216.)—This was the old English name of the robin, or redbreast; and gold coin was probably so called from its redness, when alloyed with copper more especially. A half sovereign, some thirty years ago, was not uncommonly known as a "goldfinch."

H. T. RILEY.

"COCK OF THE WALK" (4th S. xi. 211.)—The place in which game cocks were trained, used to be called the walk, and the term "cock of the walk" was applied to the stoutest and most successful combatant. Aldershot. PRET.

KILLIGREW FAMILY (4th S. xi. 57, 104, 224.)—I have a work entitled *Recherches Curieuses d'Antiquité*, par M. Spon, bearing the signature of T. C. Killigrew, whose initials, T. C. K., are mentioned in the above note, p. 224. In the frontispiece of this volume, engraved at Lyons, 1683, by

Ogier, are three persons taking notes on ancient monuments, two youngsters and a middle-aged man, whose profile is evidently that of William, Prince of Orange, the future William III.

P. A. L.

C. W. KOLBE (4th S. xi. 238.)—He was, I am told, a modern German etcher. I recently purchased some of his works in an old print shop in London, Love's, Bunhill Row. Kolbe's animals, as well as his forest scenes, are very spirited in execution. GEORGE R. JESSE.

Henbury, Cheshire.

CROMWELL AND CHARLES I. (4th S. xi. 238.)—The only authority which I have met with for the incident represented in Delaroche's picture, is contained in a note of divers stories, written by Mr. Symonds, in an octavo MS. No. 991, in the British Museum:—

"How Cromwell, with one Bowtelle of Suffolk, would see the King's corpse after he was beheaded; and opened the coffin himself with Bowtelle's sword."

CALCUTTENSIS.

"CHUM" (4th S. xi. 133, 219.)—The passages in Gawen Douglas's *Virgil* where *Chymnis* appears are Books viii. 366, 455, and x. 117; the words in the original being *tectum limen*.

R. S. K.

Hull.

BRONZE, TIN, AMBER, &c. (4th S. xi. 115, 180, 227.)—Amber is a very pretty vegetable product, and is therefore largely distributed as an article of commerce over every part of Europe, but whether the specimens sent to the London Exhibition were forwarded thither on account of their having been found *in situ*, in a rough state, in a land not previously known to produce amber, or on account of the artistic skill shown in the carving, I cannot say, having been absent from England during the whole of the Exhibition Year.

That specimens of rough amber should be found on the Norfolk coast is perfectly natural. Anyone who has seen the mass of minerals and vegetables covering the surface of a large glacier, will at once understand how the gigantic glaciers of Scandinavia, which we know floated vast numbers of boulders to our Eastern shores, should also have conveyed thither the seeds of the now extinct species of pine which produces amber. That the *Leisure Hour* mentions the fact of a piece of amber (rough?) having been found in the gravel of Hyde Park, seems to indicate the rarity of such findings in Southern England. Now fully admitting that, in saying that "amber is nowhere found save on the shores of the Baltic," I erred, still I am satisfied that the southern shores of the Baltic were the rich mine whence the Greeks five centuries B.C., and the Romans during the first two centuries of the Empire, drew their very

large supplies of the article, including pieces of four and a half pounds English in weight.

A few years ago, a dear friend, equally celebrated as an archaeologist and geologist, begged me to translate for him a Swedish pamphlet, which had been forwarded to him, on the amber trade carried on between northern and southern Europe in the olden time. I found the little work exceedingly interesting; so much so, that I intended forwarding my version of it to one of our popular periodicals, but my intention shared the proverbial fate of so many of its kindred. My learned friend is, alas! no more, and both the Swedish original and my translation of it have disappeared; otherwise, I should have been happy to beg A. S.'s acceptance of one, or both of them, convinced that he would have found the information they contained on the early amber traffic complete, and therefore valuable. The exact title of the pamphlet has escaped my memory.

Risely, Beds.

OUTIS.

MISS ANN WALLACE (4th S. xi. 192, 240.)—The writer in the *Glasgow Herald* errs in his assertion that Lieutenant General Sir James Maxwell Wallace "was chosen to lay the foundation-stone of the Wallace Monument on the Abbey Craig, Stirling." The foundation-stone of the monument was laid on the 24th June, 1861, by the late Duke of Athole, as Grand Master Mason of Scotland. Sir James Wallace was present on the occasion, and led the procession as Grand Marshal. He was mounted on a fine charger supplied to him for the occasion by Mr. Stirling, of Keir, now Sir William Stirling Maxwell Bart. Sir James contributed a one hundred pound Bank note as his subscription; his sister Lady Cunningham Fairlie had previously given a similar sum.

Snowdown Villa, Lewisham, Kent.

CHARLES ROGERS.

SIR WALTER SCOTT AND MISS STUART (4th S. xi. 176, 242.)—There is a fine portrait of Miss Stuart, the admired of Scott, and never forgotten, in Fettercairn House, the features showing much stately and intellectual beauty. I may mention that there is another most interesting family portrait among the treasures at Fettercairn, that of the Lord Pitligo, who was "out" in 1715 and 1745, "the brave old Scottish Cavalier, all of the olden time," who joined the Prince at Holyrood, immediately before the battle of Preston, with a following of sixty Aberdeenshire lairds and their belongings, and whose marvellous hair-breadth escapes from the Hanoverian troopers, who scoured the country after Culloden, are so graphically told by his collateral descendant, the late Lord Medwyn, in his *Life of Lord Pitligo*.

The Parsonage, Deer, N.B.

A. R.

TANNING THE SKIN OF CRIMINALS (4th S. xi. 138.)—I enclose an extract from a local paper bearing on this matter.

"Bury St. Edmunds public library contains a volume which, as a curiosity, rivals the copy of the *Constitution of the French Republic of 1794*, on sale in Paris. It is an account of the life, trial, and execution of one Corder, who forty years ago murdered a young woman named Martin at Red Barn; and is bound in the skin of the murderer, which was tanned by a surgeon, who also prepared the man's skeleton for the West Suffolk Hospital."

I should be glad to hear more particularly of this copy of *Constitution of the French Republic*.

EGAR.

In 1846, or the year following, I saw a large roll of human skin, said, I think, to have been that of Thurtell, executed in 1824 for the murder of Weare. It certainly had belonged either to Thurtell, or to Arthur Thistlewood, the Cato Street conspirator. The skin had been admirably tanned, and looked and felt like very superior buckskin.

The then owner was, I believe, a Fellow of Jesus College, Oxford, who has since married, and I often wonder to what domestic use the skin has been turned.

G. M. T.

I have in my possession a specimen of the skin of Cadwallader, who was executed at Hereford in 1816, for the murder of his wife at Leominster.

J. P.

"WANT" AS A NAME FOR THE MOLE (4th S. xi. 36, 81, 145, 185, 227.)—Want is a common name for the mole in Devonshire and Cornwall. Bell, in his *History of British Quadrupeds*, thinks it was "probably introduced by the Danes, 'wand' being the old Danish, and 'Vond' still the Norwegian name for the animal." (p. 107.)

Spenser uses *Mouldwarp* (*Hymn in Honour of Love*, line 182), which Bell says is the ancient English name, and derived from the Anglo-Saxon *molde*=soil, and *worpan*=to throw or turn up.

WM. PENGELLY.

Torquay.

In the middle of the wood, the name of which I adopt as my signature, five rides meet in a circular centre. This is called by my rustic neighbours, "The five want way,"—possibly indicating five turnings, and therefore illustrating some of the meanings of the word which are quoted by Mr. Cox, p. 227.

Lemon (not the genial and lamented editor of *Punch*, but the reverend author of *English Etymology*) deals with the word, thus:—

"Want, mole; 'Sax, Vand; talpa; Ray—a mole."

SHERARDS.

BIBLIA SACRA, EARLY EDITIONS OF (4th S. xi. 216.)—The small folio Latin Bible printed by Quentel in 1527, and the octavo, of which at least fifteen editions were given by the two Thielman Kervers (father and son), and the widow of the father, between 1504 and 1551, are well known,

and will be found described in all the bibliographical works devoted to this class of books, while the edition of Quentel will be found noticed both in the more general bibliographical treatises, and in every work which refers to the subject of Latin Bibles. It is, indeed, an edition of no ordinary merit, whether as regards the woodcuts (which, though in your correspondent's opinion rude, are considered of great merit by those who have written upon wood engraving), or as regards the care and learning of the editor. The engravings are by A. von Worms (a notice of whom will be found in Bryan's *Dictionary of Painters and Engravers*), and the editor was Joannes Rudelius, afterwards syndic of Lubeck. It was reprinted in 1529, and the latter edition is the most sought for, though both are rare and of great merit. Masch (*Bibliotheca Sacra*, Part II. vol. iii. pp. 178-180) devotes three pages to these editions, which are also described in Brunet's *Manuel* (art. "Bibles Latines"), &c. Long (*Bib. Sacr.* 255), Panzer (v. vi.), and a long, though not entirely accurate notice of the second edition, is to be found in the first volume of the *Bibliotheca Susexiana*.

Thielman Kerver the elder appears to have printed the first edition of his octavo Bible in Gothic letters in 1508, and gave reimpressions of it in 1508 and 1514. He died in or before 1521, for in that year we find his widow, Yolande Bonhomme, named as one of the twenty-four printers then in Paris (Didot, *Essai sur la Typographie*). In 1526 she reprinted this edition of the Bible, "Ex officina viduæ spectabilis viri Thielmanni Kerver," and, in the same year, according to Masch (Part II. v. iii. p. 148), a reimpression appears to have been made without date, either by the widow or by Thielman Kerver the son, who about this time seems to have commenced the business of a printer on his own account. This latter seems to be the edition to which MR. FISHWICK refers. In 1534, two editions appeared, one by the widow, the other by the son. Again, in 1543, 1548, 1549, and 1551, editions appeared, "Ex officina libraria Yolande Bonhomme viduæ . . . Thielmanni Kerver." None of the editions printed by the Kervers are rare or sought after. They are all found described in Masch, Panzer (vols. vi. and vii.), and Maittaire (vols. ii. and iii.)

Manchester.

R. C. CHRISTIE.

I have two little Bibles which seem to be very like those mentioned by MR. FISHWICK. One is a small 8vo. in size, with a woodcut of St. Jerome on the title, which is printed in red and black. There is a line under the cut, "¶ Impressum Parisiis M.d.xviiij." It ends on verso AA (8), fo. cccclxxx. with a colophon which names John Prenel as the printer. A fresh series of signatures follow, ending on verso G (7) and containing an interpretation of Hebrew names and a rhyming history, printed in three columns, each containing fifty-six lines. The

body of the Bible is very prettily printed with woodcut capitals in great variety, fifty-eight lines in a column, and two columns in a page. There is a woodcut of the six days of creation opposite the first chapter of Genesis. Folio 304 is numbered 303, and there are similar errors in the signatures. The type is Gothic, but very plain. The other Bible is about the same size, and printed very similarly, the register running also in four and four blanks, and there being fifty-eight lines to a column. Thielman Kerver's device is on the title, but no date. The same device is on the verso of the last leaf with the colophon: "Parisiis. Ex edibus yoladæ bonhômæ viduæ spectabilis viri Thielmanni Keruer. 1534." This date is in Arabic numerals. At the end of the Apocalypse, which is followed on the next leaf by the Interpretations as usual, there is another colophon, which adds to the above quoted words, the name and address of Madame Kerver's shop: "Sub signo vnicornis in vico Sancti Jacobi ubi et venundatur. M.D.XXXIIII. Octauo idus Januarii." A woodcut of the creation of Adam faces the Epistle of Jerome, and another, of the stem of Jesse, faces S. Matthew i. This is a very pretty little book, and on better paper than the former. I have never seen any detailed account of these Parisian Bibles, but I fancy they are not uncommon. The Lyons Bibles and Testaments of Rovillius are much later. I had once a large 8vo. Testament which bore Kerver's small device, and the name of Yolande Bonhomme, Paris, 1531, probably the same as in the Bible of 1534. It had many cuts, some of them closely resembling those used by Rovillius a little later.

W. J. L.

ATEC ARCHITECTURE (4th S. xi. 195).—Consult Aglio's *Antiquities of Mexico*; also, Lord Kingsborough's *Antiquities of Mexico*. In vol. iv. there is a full account of the buildings and temples.

J. S. S.

Magd. Coll. Oxon.

STRAFFORD IN ARMOUR (4th S. xi. 94, 201).—At page 212 of Boutell's *Arms and Armour*, is "a portrait of such a cuirassier, armed with a wheel-lock carbine, as might have mounted guard at Whitehall, in the year that Charles II. was born." The upper part of the figure is fully equipped in plate armour, as well as the front of the thighs. In Whalley Church, Essex, is the full-length effigy of Sir Denner Strutt, 1641, clad in plate armour. This figure is represented at page 272 of Fairholt's *Costume in England* (2nd edit.). Brasses of men in armour of the first half of the seventeenth century are not uncommon; I have the rubbings of several. According to Haine's *Manual of Monumental Brasses*, the latest instances, of which the date is assured, are at Middleton, Lancashire, 1650; and at Hacombe, Devon, 1656.

J. CHARLES COX.

Hazelwood, Belper.

THE FAMILY NAME "SINNETT" (4th S. xi. 216.)—The name Sinnett, *i. q.* Sennett, Sennitt (and perhaps Senenitt), is doubtless the same as Sinnot, Synnot, and the ancient name Synath. There are also the French names Senet, Sinet, Sinnett. They may all be from O. Fr. *senneit*, which Roquefort renders "sage, prudent, expérimentée, ancien (*sen-satus*)"; or they may be derived from the name of a saint, as St. Senaitre (Senator); St. Seine (Se-quanus, Signus, Sigo); St. Senault (Signalus; from *sig-alt*, noble or generous in victory); most probably from the latter name.

R. S. CHARNOCK.

Gray's Inn.

P.S. The English name would also corrupt from St. Neot.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of Two Queens. I. Catherine of Aragon. II. Anne Boleyn. By William Hepworth Dixon. Vols. I. and II. (Hurst & Blackett.)

In these volumes we have a brilliant instalment towards a complete history, the brilliancy of which is often dimmed by dark shadows, and its joys and gloriousness marred by deep sins and deeper sorrows. Mr. Dixon tells the story of Catherine down to her coronation; but there is a long historical prologue to this moving story, and in this prologue the author takes an elaborate view of the condition of England from the time of the expulsion of the English from all the soil of France save the Marches of Calais. He shows how our power and prestige had fallen after that event, and draws a picturesque and painful contrast between the high position of England under Henry V., and its mean state under Henry VII. Most readers are aware of the greatness of the influence of Spain in England during the reign of the last-named king, but Mr. Dixon demonstrates that the influence was even greater than ordinary historical students could have hitherto suspected. The condition and the objects of Spain occupy some of the most sparkling pages of the preliminary chapters; and in these we see the Friends of Light succumbing, yet not altogether fruitlessly, beneath the power of the great enemies of Light and Truth. The indictment of the Church of Rome with respect to its guilt in these matters is not only carefully drawn up, but supported by crushing testimony. It is pleasant to read, however, of the true English spirit which prevailed among our ancestors when Rome would have made of our kings the humble lackeys of the Pope. These ancestors were very good Romanists, but, before and above that, they were Englishmen. Between the Pope and the King of Spain poor England, nevertheless, had a sorry time of it. That monarch's policy soared high and stooped low. When he whom all Scotland believed to be King Edward's son, but whom others called Perkin Warbeck, was obliged to leave that country, "it was Fernando's breath that drove him out." When the boy Earl of Warwick was murdered by Henry's order on the scaffold, "it was Fernando's axe that clove his neck." These acts and some others formed the clearing of the ground for Catherine's marriage with Henry's son. When these acts have been described, Mr. Dixon comes, towards the close of his first volume, fairly to the history of the first of his two Queens. The volume ends with the pomp and glory of the marriage of Catherine and Arthur. "No match of English prince

had ever seemed more pleasing to the popular heart; no marriage rite had ever been conducted with a higher pomp. When Deane pronounced a blessing on the bride and groom, the great cathedral seemed to sigh with the response—"Amen!" The second volume terminates with a wedding in private of the same bride with her first husband's brother, and with the magnificent crowning which followed. All between these two events is brilliant and base. The highest personages stoop to the most disgraceful acts; the holiest individuals lie like horse-coopers at a fair; intrigue, dissimulation, dishonesty abound. Henry VIII. himself, though not spotless, has, so to speak, the most wholesome atmosphere about him, and when he marries his brother's widow, we cannot help wishing him well. For the consequences which followed, no man was fully prepared. They will form the subject of Mr. Dixon's future volumes; and if he accomplishes his task with the pains and industry which mark every page of those now before us, the public will acknowledge his "Queens" as the most successful of all his labours.

Lancashire Legends, Traditions, Pageants, Sports, &c.

With an Appendix containing a rare Tract on the Lancashire Witches. By John Harland, F.S.A. and T. T. Wilkinson, F.R.A.S. (London, Routledge; Manchester, Gent.)

OF the two authors of this amusing and interesting volume we regret to say that one, Mr. Harland, has gone to his rest, after a life of indefatigable industry. He was almost a self-taught, altogether a self-made man. Born in Hull in 1806, Mr. Harland died in 1868. He was one of the noble army of workers. His work was a labour of love. He not only accomplished much in literature which illustrated old times, manners, and places, but he had designed much more when the shadow of the Inevitable Angel fell upon him. One sample of his quality has an Izaak Walton touch in it. Mr. Harland was a musician of no mean ability, and in the summer season, before the business of the day commenced, he was wont, with one or two of his friends, to go into the fields, "and with an ordinary hedge, tree, or bush for a music-stool, they would execute a duet or a trio of some favourite theme, and return home with a sharpened appetite for breakfast." This was a primitive worship of gladness and song, true thanksgiving in the Cathedral of Immensities. The volume is one to be warmly commended to all who take interest in a subject which has been very creditably treated by Mr. Wilkinson and his late colleague.

A Literal Translation of the Eclogues and Georgics of Virgil. Founded on the Notes and Text of Professor Conington's Second Edition. With a running Analysis. By H. Musgrave Wilkins, M.A. (Longmans & Co.)

MR. WILKINS has some smart criticism, by way of preface, on the late Prof. Conington's prose translation of the Georgics, which, despite the respectful and almost apologetic tone of the critic, will hardly please the late Professor's friends. But the sun shines nothing the less for our referring to its spots; and Mr. Wilkins in no degree disparages the late great scholar when he points out certain defects, few and far between, of the Professor's translations. Those of Mr. Wilkins are simple, yet not without elegance, and they must prove very useful to those otherwise guideless students, for whom Prof. Conington had the greatest respect.

WILFRID OF GALWAY has commenced a series of articles on the Religious Houses of England and Wales. His object is to give a sketch of every religious house in Eng-

land and Wales, with the cells of each, in Ireland and Scotland, and the mother houses of the alien priories in Normandy, Belgium, Aquitaine, and Italy; also an account of the founders and grantees of the houses, and an abstract of the charters. The work will be completed in four vols. 8vo. One thousand subscribers are required to enable him to bring out the first volume in October next. This first volume contains from the county of Bedfordshire to Gloucestershire.

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Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

E. H. SHIRLEY.—Pyx is clearly derived from πύξις, a box.

B.—The edition of Christopher Marlowe, by the Rev. Alexander Dyce, was published, in three volumes, by William Pickering, in 1850. The later edition, by Lieut.-Col. Cunningham, was published by J. Camden Hotten. Mr. Pickering put forth an edition of Marlowe in 1826, which has been often referred to as Mr. Dyce's, but the editor was Mr. George Robinson.

A. R.—See, in Notice to Correspondents, p. 247, under reference to H. N.

F. R.—The Indexes can be had of the publisher.

W. N.—The papers speak of Lady Acton, recently deceased, thus: "The Late Lady Acton.—The death was

announced yesterday of Lady Acton, the grandmother of Lord Acton, and widow of Sir John Francis Edward Acton, who was born A.D. 1736—137 years ago." This does not mean that Lady Acton had reached such an advanced age, but that she was the widow of a man who was born in 1736. She was Sir John's own brother's young daughter, and this marriage of May with December was "by dispensation of the Pope." Lady Acton survived her husband sixty-two years; and she outlived their three children, two sons and a daughter.

R. C.—The coincidence between the line in Shakspeare's Timon of Athens, Act iv. scene 3, and Ode xviii. of Anacreon, has often been remarked.

We agree with E. H. C. with reference to "The Omnibus," that the articles in "N. & Q.," 1st S. ii. 215; xi. 281, Chambers's Edinburgh Journal, No. 166, of 4th April, 1835, and Chambers's Book of Days, vol. ii. pp. 388, 389, contain all that can be written on this subject.

GORDON GYLL.—See p. 237.

ENQUIRER.—Does not the fact of the existence of Scotch and Irish Peers without seats in the House of Lords answer your question?

JOHN BURTON.—Anticipated.

R. N. JAMES.—Book returned, with thanks.

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A. DONALD (Muirkirk).—There is no difference whatever in weight in the cases referred to.

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LONDON, SATURDAY, APRIL 12, 1873.

CONTENTS. — N° 276.

NOTES:—P. A. L.—Bondmen in England, in 1575, A. D., 297—
A Bit of a Saga—Fly-Leaf Inscriptions, 300—Roasting Coffee
—Oliver Cromwell's Eldest Son—Coal: its exceptional price
—Cemetery and Wheeliecruse, 301—The Opal—“The
Christian Year”—Black Beetles and Borax—Pony—Flint
Tools—“Little more than Kin”—The Legend of Falkenstein
—Misprints, 302.

QUERIES:—William Craft—“Robin Hood Wind”—The
Cittern—“Harnesses”—Curious Coin—Army and Navy,
303—Family Pedigrees—Medallic—Sir William Wallace—
Catiwog: Hennagulph—Mortars—Old Ballad—The Speaker
of the House of Commons—“Fitzherbert's Book of Hus-
bandry”—Sir Humphry Davy—Portrait, 304—Family of
Flower, Wilts—John Esten, 1775—American Army—Jo-
hannes Quaglia de Parma—“To Hell the Building”—
“Picaroon”—Lay Impropratorship of Tithes—Hutchinson
Family—Vosper Family, 305.

REPLIES:—The De Quincis, Earls of Winton, 305—The
Order of the Garter—“A Light Heart and a Thin Pair of
Breeches,” 303—Burns's Works—Samuel Buck—Sir Thomas
Harvey, 309—“Distinct as the Billows”—Thomas Eliot—
“The Lady of Lyons”—Alderman Jeffreys, the Great Smoker,
310—Edward VI. and Bishop Latimer—Velteres, 311—
Richard Pynson—Sheriff's Pillars—William Miller—“My
days are in the yellow leaf”—“Like crowded forest trees
we stand,” 312—Palindromes, 313.

Notes on Books, &c.

P. A. L.—MR. PETER ANTHONY LABOUCHERE.

Our readers will learn, with regret, the loss of one of the many accomplished contributors to these columns. The news of this sad and unexpected event, which occurred on Friday, 28th March, has been communicated to us by the late MR. LABOUCHERE'S son, in a note, not intended for publication, but from which we feel authorized to take a few lines:—

“Paris, April 3rd, 1873,
24, Boulevard Malesherbes.

“... He died of congestion of the lungs. It has pleased the Lord to grant him ‘in this world knowledge of His truth,’ and, we now trust, ‘in the world to come life everlasting.’ You will find in the enclosed lines the expression of my dear father's feelings towards you; and I may add that they remained the same to the last, as, during his illness, he continued reading a few pages of your most valuable periodical.”

The following is a copy of the lines enclosed. They were written in anticipation of death, and they need no comment:—

“Château du Moncel,
“Jouy-en-Josas, Seine et Oise,
“November, 1872.

“Dear Mr. Editor,—When these lines come to hand, your old correspondent, P. A. L., will be no more. He traces with emotion this parting ‘farewell,’ thanking you with heartfelt gratitude for the great indulgence with which you so often have kindly admitted and inserted his observations in ‘N. & Q.’
P. A. LABOUCHERE.”

We are sure that the above communication will awaken the sympathies of all our readers. The late editor, MR. THOMS, to whom the words just quoted especially address themselves, will acutely feel the loss of an old “comrade,” who was a scholar and a gentleman. We share in that loss, having fully appreciated the value of the late MR. LABOUCHERE'S contributions; and we accept with grateful respect the kind offer of his son to give to “N. & Q.” some account of MR. P. A. LABOUCHERE'S life.
ED.

Notes.

BONDMEN IN ENGLAND IN 1575 A. D.

In my essay on “Bondman, the Name and the Class, with reference to the Ballad of ‘John de Reeve,’” in the *Percy Folio Ballads and Romances*, vol. ii. p. xxxiii–lxii, I traced the history of the passage of the free *bonde*, or peasant—the Saxon *ceort*, or *twihind*, with a Danish name—into the serf, or servile *bondman*, whose land and goods were his master's, who *passt* with the land like a tree, or a stone; and I gave a series of extracts on the condition of the bondman, concluding with Fitzherbert's declaration about 1520 A. D., that—

“In some places the bonde men continue as yet/ the whiche me semeth is the grettest inconyent that nowe is suffred by the lawe/ that is, to have any christen man bonden to another/ and to have the rule of his body/ landes and goodes/ that his wife, chyl dren, and seruauntes have laboured for all their life tyme/ to be so taken lyke as and it were extorcion or bribery.”

An able reviewer of my essay in the *Spectator* thought I had made too much of the grievance of bondage, and said—

“The monasteries in their latter days courted popularity by granting manumissions on easy terms. Accordingly, no rebellion of the sixteenth century has any measure of enfranchisement as its object.”

Since then I have printed in my *Ballads from MSS.*, i. 11–14, the principal documents in a suit by the Duchess of Buckingham in 1527 A. D., in which she obliged two of her late husband's bondmen to perform their old services, and pay her costs of suit. I have also shown (*Ib.*, p. 150), in answer to my reviewer, that Kett's rebels in Norfolk, in 1549, *did* demand that all men should be free,* that is, that bondage, or serfdom, should be abolished in England. And I wish now, in answer to my reviewer's first statement above, to call attention to the number of bondmen on the estates of Glastonbury Abbey, on the attainer of its abbot, Whiting, in Henry VIII.'s reign, † 1538 A. D.

The extant certificate of Henry's surveyors of the possessions of this abbey is the only full and complete one that I have been able to find among all the Monastery Surveys. The MS. is in the Bodleian. Hearne printed it in his *Peter Lang-*

* “We pray thatt all bonde men may be made free, for God made all free with his precious blode sheddingg.”

toft (or Robert of Brunne's Chronicle, Part II.), vol. ii. pp. 343-388; and Dugdale also printed it in his *Monasticon*; at least, it is in the edition by Cayley, Ellis, and Bandinel. The first entry about bondmen in Hearne is on p. 346:—

"BONDMEN.

"Also there are apperteyning unto the said Manor certayne men called *Bondemen*, whose Bodeys and Goodes are allwayes at the King's pleasure, as Lorde thereof, to the number of xiiij."

And so we go on; at p. 348, Bondmen (described as above), 15; on p. 349, Bondmen, 7; p. 350, Bondemen, "at the Kinges Hignes pleasure, in subjection and bondage, both bodyes and goodes," 2; on p. 351, Bondemen, "certayn servyle and bonde persones, to the Kinges pleasure in body and goodes," 22; on p. 352, "certayne Bondemen, dependyng both Bodye and Goodes upon the Kings pleasure," 1; p. 355, Bondemen, 1; p. 356, Bondemen, 17; p. 357, "Bondemen, beyng in [servytude both of Bodye and goodes, at the Kings pleasure," 7; p. 358, Bondmen, 11; p. 361, "certayne servyle and bonde persons at the Kinges pleasure in Bodye and Goodes, to the nombre of" 118; p. 370, Bondmen, 9; p. 372, "Bondemen whose Bodies and Goodes are allways at the Kinges Hignes pleasure," 6; p. 373, Bondemen, 2; p. 374, Bondemen, 2; p. 375, Bondemen, 2; p. 376, Bondemen, 1; p. 377, also 1; p. 378, also 1; p. 380, "Certayne Bondmen, whose Bodies and Goodes are at the Kinges Hignes pleasure, to the nombre of" 18; p. 384, Bondmen of Blood, 34; p. 385, Bondemen, 1.

The astounding result is, that in proportion to the able freemen ready to serve the King, on the abbey manors and land, the bondmen are as 1 to 5·31; 305 bondmen to 1,621 able freemen! No more striking comment on my reviewer's doctrine, that monasteries largely freed their bondmen on easy terms, can well be imagined.

Now, what I want to find out is, does this proportion represent the general state of things at the time of the Reformation, or anything like the general state? If it does, we must alter our notions considerably about society in those days. If it does not, why doesn't it? Is the fact as Mr. Riley puts it to me, that the monasteries were very generous in getting other people to free their bondmen, but held very fast to their own? Is it that lay landlords found it pay better to manumit their bondmen, allow some to go into towns and turn artizans, and then let their land to new free tenants, or the old free bondmen?

I do wish that some of the good workers for "N. & Q." would give up small literary points for a while, and turn to the great social problems of Early and Middle England, which historians (so-called) shirk, because they involve so much work, and give so little chance for fine writing and bubble-blowing. Engaged, as I am, otherwise,

time fails me for these social questions; but there must be many "N. & Q." men who could make the journal a great storehouse of facts for the History of the Poor that a new Eden must some day give us. The county history and the Record Office men I specially appeal to for help.

I have searcht in vain through the five volumes of Paper Surveys of Monasteries in the Record Office, and the incomplete copy of Dugdale that was in the Search Room, for any such full survey as that of Glastonbury Abbey, which that blessed old Hearne printed. Most of the surveys are quite short, and none mention bondmen, though other monasteries surely must have had them. Not a tenth of the Surveys, I suppose, is in the Record Office now. Where are the others? Who will search the Ministers' yearly accounts for entries as to bondmen? But I must pass on.

In the Patent Roll of the seventeenth year of Queen Elizabeth, part 2, membrane 39, is a grant which fairly astonish me. It is dated at Gorbunbury, on the 30th of June, 1575, when Shakspeare was between eleven and twelve, and recites first former Letters Patent of the 17th January, 1574-5, at Westminster, whereby the Queen granted to Sir Henry Lee, knight, as a reward for his services, all the fines or compositions that he could get out of any 200 of her bondmen and bondwomen he could find (not counting wives and children), for the manumission of themselves, their families, and lands. The new Letters Patent* then go on to make Sir Henry Lea a further grant of the fines, &c., from 100 more of the Queen's bondmen and bondwomen, exclusive of their families, as before. And all Sir Henry has to pay for this is 26s. (I think). If any of these poor folk refuse to pay or compound for their freedom, Sir Henry is empowered to seize their lands, &c., as his own, and turn them out of it. The Patent then recites that, whereas many bondmen have conveyed or given away their lands, to the Queen's damage and loss, &c., she empowers Sir Henry Lea to find out all such cases as he can; and the Queen then grants him, as his own, the lands so sold or given away, in whosoever hands it is, with full powers to recover it, and to get a regrant of it from the Exchequer, &c.

Has any reader ever realized this kind of thing as a feature of Shakspeare's England? Well, Sir Henry Lea evidently set to work to see what he could screw out of the 300 bondmen, as we find from the special inquisitions, which Mr. Bond has lately catalogued, and which he kindly showed me. I take one from Norfolk, in 18 Elizabeth, No. 1552. It is an inquisition held at "Westwalton in the

* On the back of skin 1 of this Pt. 2 of 117 Eliz. is a very interesting commission to 60 men, or from 60 to 3 of them, to examine and set free prisoners in Ludgate prison for debt, and ordering that debtors are not to be moved thence to the Fleet prison, &c., to die.

parties of marshland," 7th December, 18 Elizabeth (A.D. 1575). The jury find the following men and women bondmen in blood of the Queen's Manors of Terington and Walpole, or one of them:—

1. John Strote the younger, deceased, left 2 sons,—Robert, who has a daughter, Gilman; and George, who has 3 daughters (but he has little worth);—and 1 daughter, Kateryne, wife of Robt. Alcocke.

2. Thomas Hyrne, dead about 30 years, had 3 messuages, freehold; 1 containing 2 acres, in Galltree, now in the occupation of Wm. Hall, gentleman, and 1 tenement in a field called Curtesfee, also in Wm. Hall's occupation, and 1 messuage in Galltree aforesaid containing 10 perches, in the occupation of Richd. Brond (?): all 3 worth 20s. a year.

3. John Rawlen, of Walpole, is a bondman to the manor of Walpole, and "hathe issue Nicholas, Symon, and Robert: the saide John ys a verye pore man."

4. Thomas Rawlen, of Wysbiche, in the yle of Elye, is a bondman to the manor of Walpole, and "hathe yssue Peter, Andrew, and Katheryn, his daughter."

5. Henry Rawlen, of Westwalton, a bondman to the manor of Walpole, "and hath yssue Thomas and J[ohn]."

6. John Rawlen, of Walpole, "carpynter," a bondman, died without issue.

7. Peter Rawlen, late of Terington, "yssue John, now dwelling in Terington." John "hathe yssue, John and two daughters." John has a tenement and . . . acres, both free, of the yearly value of 20s. Also John had 4 acres of freehold land, now held by John Cocke (?), worth yearly 8s., "all whyche Rawlens aforesayde saye they haue a mannumysson."

8. John Byrde, late of Terington, deceased, had yssue William, Richard, and Thomas, and "Margarett hys daughter, and that the sayde John was a verye pore man" . . . (&c) is supposed to have had a manumission.

9. Rychard Goddard, of Terington . . . ys a verye pore man.

10. "The sayde Jurye sayeth that one Wyllyam Whyнке, late of Terington, in the countie aforesayde, was a bond man in blud to the manour of Terington, and had yssue Willzam, a pryest, and John now living in Terington; and William the pryest died three yeare past at london, and Mr. Watson, late Bysshop of lincoln, was executour by reporte. And John Whyнке aforesaide in Terington, hathe yssue Edmonde his eldest and dyvers [other sons]."

11. Henry Baldinge, deceased about 40 years, "yssue Richard," who "hathe yssue dyvers chyldren; and the sayde Richard hathe twentie and fower acres of free holde in Teryngton aforesayde, now in the tenure of one William (?) for the yearly rent of fower (?) pounds: also the saide "R. B." hathe one tenement in Westwalton, and thyrty acres of land free and Copee, once in the tenure of lawrence and Thomas Thompson, for the yearly rent of fower (?) poundes; and the sayde Rychard ys worth in goodes tenne poundes."

12. "Humfrey Lynghoke and William Lynghoke of Terington, John Lynghoke of Kynges lynne, dwelling wth one" (?), are bondmen to the manor of Terington.

13. George Lynghoke, "the sonne of one John Lynghoke, of Saynte Johns Ende, ys a bond man in blud, dwelling they know not where; but the saide George is seized (?) in his demeyne as of fee (?) of one tenement, and twentie acres of land free and copee, lyinge in Terington, in the tenure of one . . . worth yearly" 3l. 6s. 8d., "all whyche Lynghoke aforesaid saye they haue a mannumysson."

14. "The Jurye also sayeth that one William Lawson, Richard Lawson the elder, Richard Lawson the younger, and Vincent Lawson, the sonnes of Austen Lawson

deceased, was bondman in blud to the sayde manour of Terington/ Also the Jurye sayeth that one Roger Lawson, the sonne of John Lawson, now dwellinge in Terington aforesayde ys a bond man in blud to the manour of Terington aforesayde; all whyche lawsons saye they haue mannumyssons;

15. Also the sayde Jurye sayeth that one Thomas Pindar of Terington deceased, was a bond man in blud vnto the sayde manor of Terington, and had yssue twoe daughters, Alice and Katheryne, married to free men, and one William Pindar, a Shypwright dwellinge in Kynges lynne, whyche William Pindar was the sonne of the sayde Thomas Pindar, and ys lykewyse a bond man in blud.

16. And further the sayde Jurye sayeth that one William Knyght, deceased, was a bond man in blud to the manour of Terington aforesayde, and had yssue, Robert, now dwelling in Walpole in the sayde countie, whyche Robert hathe yssue arthure and James; and the sayde Robert hathe dyvers landes and tenementes bothe free and copee lyinge in walpole to the yerely value of fyue (?) merke, and (is) in goodes lyttle worth. And further the Jurye for thys tyme knoweth not anye other matter worthy of presentment, but doe yelde vppe thys for their present verdict. In wytnes whereof of they haue hereunto sette their handes and Seales the daye and yeare fyrst above wyrtten.

There are only two signatures of jurymen, the rest make marks, three with initials to them. (The reader will notice how in No. 10 one bondman-brother is a priest, while the other brother continues a peasant, thus illustrating both William's old complaint, in his *Vision*, about bondmen's bairns being priests and bishops, and Chaucer's Parson being the Ploughman's brother.)

Now we know that the Act for the abolition of bondage was not passt till Charles II.'s time. Alexander Craig said in 1609, in his *Poetical Recreations*, p. 4, "the goodes and children of the bondman belong to the master"; and Mr. E. Smirke has cited in 1 "N. & Q.," i. 139, from Norden's *Survey of certain Crown Manors*, the names of three Goringes, Thomas, William, and John, returned by a jury then as bondmen; but I think the grant, by Queen Elizabeth in 1575, that I have cited, will help to open men's eyes a little to the blessings of those good old times, to which some folk, fond of historical perspective, look back with such longing and satisfaction. These Letters Patent and the Inquisitions also may lead us to infer of how little worth Sir Thomas Smith's statement is, that there were no bondmen in England when he wrote his *De Republicâ Anglorum* in 1583. This book has a high character, but Prof. Brewer tells me he has always doubted its value. Both the Letters Patent of the 17th of January, and the 30th of June, 1575, are being copied for me, and I shall take the first opportunity that offers of printing them at length, with another of the Special Inquisitions that must have been held in pursuance of them, in a Text of one of my Societies. The documents are too long, I fear, for "N. & Q.," important though they are.

F. J. FURNIVAL.

A BIT OF A SAGA.

Ketil hight a man, who was called also, from his voice, Rumble; he dwelt in Snowlipdale, at Housesteads. Atli hight a man, who was brother of Ketil; he was called Atli grouts. These two owned a farm together, and were mickle men of wealth: they voyaged from time to time to other lands with chipping goods, and got themselves great store of riches. They were sons of Thidrandi. One spring Ketil got his ship ready in Reytha firth, for there it was laid up; and afterwards they sailed out to sea. They were long out, and towards autumn made Konunga hall, or Kingston, and laid up their ship there: and by-and-bye he bought himself a horse, and rode east to Yamtaland, with other eleven, to a man, who hight Vethorm. He was a mickle headman, and there was good friendship between him and Ketil. Vethorm was son of Ronald the son of Ketil of Raumariki. Vethorm had three brothers—one hight Grim, another Guthorm, and the third Ormar. All these brothers were mighty warriors, and in winters were with Vethorm, but in summers in roving. Ketil was there about winter with his men. With Vethorm were two women unknown: one of them did all the work there was to do; the other sat a-sewing, and she was the elder. The younger one wrought altogether well, but got no thanks for it. She was often a-greeting. On that Ketil pondered. There came a day when Ketil had been there a little while, that this woman went to the stream with clothes and washed, and afterwards she washed her head, and it was well found in hair, and fair to look on, and comely enough. Ketil took knowledge where she was, and went thither and spoke to her. "What woman art thou?" said he. "I am called Arneith," said she. "What is thy kin?" said Ketil. She answered, "I ettle that is no business of thine." Ketil asked again anxiously, and begged her to tell him. Then she said, with tears, "Osborn hight my father, and he had the name of Skerryblaze (a rock near Lindesness); he ruled over the Southern Isles (or Hebrides), and was Yarl there on the fall of Tryggvi. Afterwards Vethorm went a harrying thither with all his brethren and eight ships: they came at night to my father's dwelling, and burnt him in it, and all the churlfolk: but the women went out; and afterwards they flitted hither me and my mother, whose name is Sigrith, and they sold all the other women as slaves. Gothorm now is the headman of those islands." Hereupon the talk ended, and they went their ways. Another day Ketil talked with Vethorm, "Wilt thou sell me Arneith?" Vethorm answered, "Thou shalt take her for a half hundred of silver, for the sake of our friendship." Then Ketil offered money for her keep, "That thereby she shall not work." But Vethorm said he would find her in food and her other needs. That summer came home Vethorm's

brethren, Grim and Ormar; they had harried in Sweden this year. Their merchantship either of them owned, and they were laden with goods. They stayed the winter out with Vethorm. And in spring these brothers made ready their ship to go to Island, and they ettle that Ketil should sail with them. And when they were lying in the Vik, Arneith asked Ketil leave to go up on land with other women who were in the ship, and gather herself fruits. He gave her leave and bade her go quickly. So the women went ashore, and came under a bank, and it happened to rain much. Arneith cried, "Go to the ship, and bid Ketil come to me; for it ails me." So Ketil came to Arneith. She greeted him, and cried, "Here have I found coal=charcoal." They dug there in the sand, and found a chest full of silver, and thereupon went back to the ship. Then Ketil bade her flit to her friends with this money; but she chose to follow him. Afterwards they put to sea, and Ketil came in his ship to Reytha firth, and laid it up; and by-and-bye went home to Housesteads. He then bought land and an image house, or temple; and after that made a bridal for Arneith. So she was a very great lady.

O. COCKAYNE.

FLY-LEAF INSCRIPTIONS.

The following contemporary MS. prayer is written on the fly-leaf of a "vellum" copy of Gillet Hardouyn's *Heures à l'usage de Rome tout au long sans rien requérir novell*, Paris edition of Mar. 8, 1518, the book forming one of the (Sir George) Grey collection at Capetown, where, some years ago, I made my extract:—

"ORAISON.

"Tres doux seigneur Ihesus, Je prie que a moy pecheur donnes et Infundes la grant habondañ de ta charite a ce que ne desire chose charnelle ne te vienne. Mais que te ayme sur toutes choses et que mon ame refuse toute consalacion excepte la tienne. Escrives, sire, de ton doy en tables de mon cueur la memoire des choses que pour moy as souffert a ce que les aye sur toutes autres choses devant mes yeulx, et que en mon cueur soient doulttes (non seulement) en les pensant, mais anci ce en necessite selon ma pourete les souffrant de fait. Et non seulement de te prier de toutes mes forces, mais aussi que soye avec toy affiche en honte continueuelle, et content de estre condamne a mort tres amere en cas de necessite. Amen."

Of very different character is the baptismal inscription to be found hereunder, and which I discovered while at Savannah, U.S., in an old copy of the works of Ambroise Paré (the famous French physician), the edition being that of 1614:—

"Ce present liure appartient à Louis" (here some other name carefully blotted out) "Pigney, fils de Claude Pigney et de Philiberte Porcheret, fut Baptisé par M. Charles Ogier leur curé le Treizième mars mil six cens cinquante trois. Il eu pour Parin M." (word obliterated) "Nauetier de Molinot et Pour Maraine Dame francoise Guignault femme de M. Jacques Pigney de Molinot.

"Signé Ogier Prestre, Nauetier Parin et francoise Guignault maraine.

"Et a este confirme le d'" (name obliterated) "Pigny le 10^e Aout l'an mil six cens Soixante et Douze par Monseigneur Lesueque et Duc de langres en la ville de Dijon dans L'Eglise St. Jean et sest fait Donner nom Louis. Sil Plait a Dieu. Amen."
(Signed below in large characters) "LOUIS."

To the above French inscriptions, I beg to add a brace, in English, from copies of works in the Library at Charleston, South Carolina:—

1. *Memoirs of Thomas Hollis, Esq., F.R. and A.S.S.*, London, printed 1780, imp. 4to. In MS. on the fly-leaf of vol. 1 is recorded the following (in bold clear writing):—

"Mr. Brand Hollis* is desirous of the honour of depositing in the publick Library of Charleston the memoirs of his friend Thomas Hollis, who was a declared friend to America † and a Lover of its Rights and Liberty. June, 1792, London."

2. Act of George II. Anno Secundo 1727-8, entitled *An Act for establishing an Agreement with Seven of the Lords Proprietors of Carolina, for the surrender of their Title and Interest in that Province to His Majesty.*

The copy in question of the above-recited Act, a small 4to. bound in crimson morocco, ornamented with crowns and coronets, has on a fly-leaf, in MS. these lines:—

"To the Honourable the Assembly of His Majesty's Province of South Carolina.

"Thomas Lowndes most humbly presents this Act of Parliam', he being the Person that set on Foot and Negotiated the Treaty between the King's most Excellent Majesty, and the late Lords Proprietors, for the Purchasing their Interests in that (now) most flourishing Province."

CRESCENT.

Wimbledon.

ROASTING COFFEE.—During the campaign of France, in 1814, Napoleon arriving one day unawares in a country Presbytery, whilst the good curate was quietly turning his own coffee-mill, the Emperor asked him—"Que faites-vous donc là, L'Abbé? . . ." "Sire, je fais comme votre Majesté, je brûle les denrées coloniales!" Charlet made a capital lithograph of this incident.

P. A. L.

OLIVER CROMWELL'S ELDEST SON.—In his well-known and touching letter to Colonel Walton, on the death of a son at Marston Moor, Oliver Cromwell says:—

"Sir, you know my own trials this way; but the Lord supported me with this, that the Lord took him into the happiness we all pant for and live for."

Carlyle, in the third edition of his *Letters and Speeches of Cromwell*, says, in a note to this letter:—

* To whom the *Memoirs of Thomas Hollis* were dedicated by the compilers.

† Mr. Thomas Hollis was very benevolent in respect to Harvard College, and a firm friend to the American colonies, apparently long before any rupture took place between them and the mother country.

"In the 'Squire Papers' (*Fraser's Magazine*) is this passage: 'Meeting Cromwell again after some absence, just on the edge of Marston Moor, Squire says, I thought he looked sad and wearied, for he had had a sad loss: young Oliver got killed to death not long before, I heard; it was near Knaresborough; and thirty more got killed.'"

In a pamphlet just printed by James H. Fen- nell, 2, Mildmay Street, Ball's Pond, Islington, consisting of curious reprints from old originals, I find the following extract from a newspaper entitled the *Parliament Scout*, March 15-22, 1644:—

"Colonel Cromwell is gone with his powers from Burlington to Stony Stratford and Brickhill, and begins to increase in power: he hath lost his eldest son, who is dead of the small pox in Newport" (Newport Pagnell, I presume), "a civil young gentleman, and the joy of his father."

I hope some one interested in the memory of the Protector and his House, and more qualified than I, will take the trouble to compare and investigate these divergent accounts.

JEAN LE TROUVEUR.

COAL: ITS EXCEPTIONAL PRICE.—At the present time, when coals are quoted in London at forty-two shillings a ton delivered, and have been as high as fifty shillings, it is interesting to note what was the expenditure of one household in the year 1661. Anthony à Wood observes that amongst the modes of laying out, spending, and embezzling the money of Merton College, Oxford, of which Sir Thomas Clayton, Knt., had been recently appointed warden, one was—

"By burning in one yeare threescore pounds' worth of the choicest billet that could be had, not only in all his roomes, but in the kitchen among his servants, without any regard had to cole, which usually (to save charges) is burnt in kitchens and sometimes also in parlours" (p. 122, Bliss's Edition, 1848).

After making a large allowance, say of twenty-five, or even fifty per cent., for waste and extravagance, forty-five, or even thirty pounds per annum, seems a large expenditure for one household. I put the relative value of money at three times as great then; and as the warden's lodgings were small, as may be seen in Loggan's contemporary plate xv., fuel must have been a very expensive article. Ricks and piles of billets and faggots are shown in plates xxvii., xxviii. and xxix. of Loggan's *Oxonia Illustrata*. We certainly have had much more comfort from the use of coal than fell to the lot of our fathers and grandfathers, and apparently at a far cheaper rate than our ancestors of the time of Charles II.

DEO DUCE.

CEMETERY AND WHEELIECRUSE.—The word cemetery, which means a "sleeping-place," and thus beautifully represents the Christian's idea of the grave, has a curious equivalent in the Orkney word *wheeliecruse*. According to Jamieson (*Supplement*, 2 vols. 4to. 1825) some of the more intelligent of the inhabitants of the country say, that, in the old language, this term signifies "a place of

stopping or resting." And, indeed, their interpretation has great plausibility; for Icelandic *hvila* signifies quiescere, *hvila* lectus, cubile, *hvild* quies; and *kró-a* (pronounced *kroua*) signifies circumspire, included, that is, to *inclose* in the bed of death.

H. S. SKIPTON.

Exeter College, Oxford.

THE OPAL.—Jacob Grimm, D.R.A., says the opal was in high esteem among the Teutonic nations, and in mythic story this gem was said to be made by Wieland Smith out of children's eyes. O. C.

"THE CHRISTIAN YEAR."—A misprint occurs in the note to the poem for Wednesday before Easter, which I pointed out at the publisher's many years ago, but which I see is still perpetuated in the editions printed in the present year. For "Holy Living, chap. xi." read "Holy Living, chap. ii."

W. D. MACRAY.

BLACK BEETLES AND BORAX.—I think if the art of bookbinding, and the details thereof, were sought in our old books, it would be found that borax was the pigment anciently used for painting the edges of books, and producing that beautifully bright red which characterises them. Borax thus applied, and burnished with agate or dog-tooth, after the manner of the craft, is capable of bearing a rather high polish. However, taking it for granted that beetles will not abide where borax is about, I think it is not too much to presume that our old binders, the monks, who knew so well how to adapt the useful and adapt the ornamental, were well aware of the deterrent effect of borax, and used it accordingly. There was no doubt a secret beyond that of flour and water contained in the paste, which the monks, and their more modern craftsmen, used to preserve their books from the ravages of marauding insects.

F. N. G.

Worcester.

PONY.—Admiral Rous, in his recent letter to the Earl of Rosberry, states that the effect of the modern breeding of horses has been largely to raise their height. I think he writes (I have not the letter before me) that the height is raised from fifteen to sixteen hands. I note myself that a pony now-a-days is a far larger animal than he was forty or fifty years ago. Then an animal of about thirteen hands one inch (above which he was liable to duty) was called a pony; one above that height was termed a galloway; cobs, I think, were not so early as that time much spoken of; but now any thing up to fifteen hands is called a pony, and I recently saw an advertisement of a cob for sale of fifteen hands. We elderly gentlemen must try to keep pace, for we now have to mount as high horses as our fathers mounted, in their zenith.

DEO DUCE.

FLINT TOOLS.—An interesting notice of the use of flint in recent times, as a cutting implement,

occurs in the *Memoirs of Leonora Christina* (p. 191). On being imprisoned in the Old Castle of Copenhagen in 1663, she had been deprived of her scissors, and other cutting instruments, and in 1665 she wrote:—

"Christian had given me some pieces of flint, which are so sharp that I can cut fine linen with them by the thread. The pieces are still in my possession, and with this implement I executed various things."

W. C. TREVELYAN.

Wallington.

"LITTLE MORE THAN KIN."—There is, in the neighbourhood of Milnrow, a household consisting of only four members, but who bear the following relationship to each other, viz.:—Father and mother, sister and brother, uncle and aunt, nephew and niece, and two cousins. JAMES PEARSON.

Milnrow.

THE LEGEND OF FALKENSTEIN.—In *Make your Game*, by George A. Sala, the following passage occurs:—

"Flow on, past the 'Mouse' and the sequestered village of Velmich, and the enormous turret of Falkenstein, beneath which is a pit, descending far below the level of the Rhine; and below that, according to the traditions of the peasantry, a volcano from which at night, and from the summit of the round tower, leap ever-living flames. Into this pit the sacrilegious Seigneur of Falkenstein cast the Prior of Velmich, habited as he was in his sacerdotal vestments, with the great silver bell about his neck given by Winifred, Bishop of Mayence, in the eighth century. Huge stones were cast upon him, and the prior was seen no more on earth; but when Falkenstein's bitter hour was come, the silver bell made its voice heard, and knelled and knelled while he howled his wicked life away. And year by year, on every anniversary of the lord of Falkenstein's death, the fatal silver bell continues to ring."

This legend appears to me to form the foundation of the plot of *The Polish Jew* (dramatized in England under the title of *The Bells*).

J. J. B. M.

Edinburgh.

MISPRINTS.—Occasionally these accidental errors produce a very ludicrous effect, and convey a meaning widely different from that intended by the luckless author, whose obscure handwriting, it must be admitted, often leads to the blunder which he bemoans.

Some time ago I observed, in a list of charitable donations, that the contribution of a person named Lega Fletcher had been set down to "Ledger Stitcher"; and it is on record that upon the occasion of a certain public demonstration, the crowd enthusiastically welcomed a favourite orator, and rent the air with their "snouts"—possibly the compositor had heard at some period of the "swinish multitude," and fancied a connexion with the "vox populi."

Recently I have met with three instances of errors in print which may be worth recording. The first appeared in an article treating of adulter-

ation, and was thus given:—"The flower and bread were mixed with alum" (*Echo*, March 20). Another was found in a paragraph relating to the Metropolitan Cathedral, which stated that "seats would be reserved for the Committee for the declaration of St. Paul's" (*Times*, March 15). The third dubbed an eminent antiquary with the very inglorious title of "Rogue Croix," and that too in sober sadness, without the faintest taint of levity (*Oxford Catalogue of Books*, 1873).

One of the most curious instances of an erratum is mentioned in *Once a Week*, and is said to have occurred in the report of an inquest held on a man who died of excess in eating goose. By a typographical error the verdict was reported to have been "stuffocation"; but perhaps it may be doubted whether this can fairly be considered an inaccuracy under the circumstances of the case.

WM. UNDERHILL.

Kelly Street, Kentish Town.

Queries.

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

WILLIAM CRAFT.—I am desirous of obtaining some information relative to William Craft, a very clever enameller in the latter part of the last century. I am in possession of a very fine enamel plaque by him, oval in form, 15½ inches long by 13½ wide: subject, a landscape, with fancy pastoral figures in foreground; beautifully painted; execution perfect, and finish very delicate; colours varied, very rich, and good. He exhibited several paintings in enamel at the Royal Academy Exhibitions in 1774, 1775, 1776, 1777, 1778, 1780, and 1781. His works seem chiefly to have been fancy or allegorical subjects; but in 1781 he exhibited a portrait of one of the royal children, and Major André. In 1787 he painted a miniature of Lavinia, Countess of Spencer, and her son, signed and dated "W. H. Craft, 1787." This was exhibited at the Loan Collection of Miniatures at South Kensington. I should be glad to know if any others of his works are still known to exist, and any other particulars of him that may be known. He was most probably a brother of Thomas Craft, who was an artist at the Bow Porcelain Works, and painted the Bowl at the British Museum—till very lately the only authentic piece of Bow porcelain known to exist.

OCTAVIUS MORGAN.

10, Charles Street, St. James's.

"ROBIN HOOD WIND."—It is remarked that a thaw is often colder than a frost, or at any rate that we feel the cold more, especially when the thaw is accompanied, as it frequently is, by a

searching wind. This "thaw wind" is called in Cheshire by the strange name of "a Robin Hood wind"; and the reason given is that "Robin Hood could stand anything but a thaw wind." Whence arises this curious tradition?

ROBERT HOLLAND.

THE CITTERN.—Was the cittern, or old English guitar, in use during the early part of last century, identical with the mandolin; and if like the latter, was it struck by a plectrum instead of by the fingers?

H. M. G.

"HARNESSED."—Referring very lately to Exodus, chap. xiii. v. 18, "And the children of Israel went up harnessed out of the land of Egypt," a Scotch clergyman said this expression could not be very well explained, unless another word was substituted, and he suggested "rejoicing." He quoted the views of several commentators, and among others that it meant marched by "fives in rank," but an objection to this was the length of column would have been fifty miles (should have been ninety miles). My query is, does not "harnessed" mean "fully equipped," "apparelled," "with all their appurtenances"? Will one of your contributors kindly help me? Permit me to add that there were 600,000 men of the children of Israel, to whom we may safely add a third for children—these 800,000 divided into five for the number of a rank, and having a space of three feet only between each rank, would make the column extend fully ninety miles, and this exclusive of the "mixed multitude," "the flocks and the herds."

SETH WAIT.

CURIOUS COIN.—What ancient coin bears the device of a goose fighting with adders, and has it been figured and described in any work? The coin must be ancient, as it formed the principal article in a hoard found so long ago as 1460.

E. B.

ARMY AND NAVY.—Will some kind reader of "N. & Q." fish out for me the following information?

1. What was the naval rank obtained by Arthur Phillip, the first Governor of New South Wales, at the time of his death, on 31st August, 1814? The obituary notice in the *Naval Chronicle* says he was an Admiral of the Blue; that in the *Gentleman's Magazine* gives him a grade lower, viz., a Vice-Admiral of the Red.

2. What was the naval rank attained by William Bligh (of the "Bounty"), afterwards Governor of New South Wales, at the time of his death, on 12th December, 1817? The obituary notice in the *Naval Chronicle* says he was a Vice-Admiral, without specifying of which squadron.

3. When was the 102nd Regiment disbanded? This was a corps originally raised for military ser-

vice in the colony of New South Wales, and was called the New South Wales Corps; it was afterwards embodied as the 102nd Regiment. Its headquarters left Sydney in May, 1810; the regiment having been recalled in consequence of the part taken by its officers in the deposition of Governor Bligh, for which Johnstone, its lieutenant-colonel, was tried by court-martial and cashiered. J. B. Melbourne, Australia.

FAMILY PEDIGREES.—Thwenge (Yorkshire). Richard Hildyard married Jane, daughter and co-heiress of Marmaduke Thwenge, and by Burke she appears to bear Bruce, Fitzroger, Lizures, &c. (see *Tennyson*.) Where can I find a pedigree of Thwenge? Also I want pedigrees of—

Welby (Linc.).

Whichcote of Aswarby (Linc.).

Grant (crest, a demi-savage with a club).

Loxham (Lancashire), mentioned incidentally in *Gregon*, under a heading of Blundell.

Maclaren (Perthshire). G. G. HILDYARD.

Union Society, Cambridge.

[All communications to be sent direct to correspondent.]

MEDALLIC.—A medal, of which the following is a description, has lately come into my possession; perhaps some of the readers of "N. & Q." might be able to tell what it is. The medal, silver, rather larger than a shilling; obverse, a commanding, richly-draped, bearded figure, baptizing a smaller semi-nude one of Negro type, in the background a chariot with two horses and driver, at the side a tree, over the figures "Aus Wasser und Geist"; reverse, "Gehet hin und keheret alle Völker, und taufet sie in Namen des Vaters und des Sonnes und des Heiligen Geistes wer da glaubet und getauft wird der wird selig werden wer aber nicht glaubt der wird verdampt werden." The medal evidently represents the baptism of the Ethiopian by St. Philip. Can any one say for what purpose it was used? Though evidently worn from use, there never has been any way of suspending it. It must have been carried in a purse or the pocket.

CYWRM.

SIR WILLIAM WALLACE.—Information is sought in reference to an article inserted in the *Sun* newspaper, written about the year 1826, by the late Miss Jane Porter, authoress of *The Scottish Chiefs*, giving the history and description of an original painting of Sir William Wallace, the Scotch hero, which, about the same time, was exhibited at Bullock's Museum, London, and is now in my possession.

ROBERT BOND.

CATIOW: HENNAGULPH.—These curious names, not found in the appendix to Dr. Charnock's *Ludus Patronymicus*, have come under my notice in this neighbourhood. Catiwow is a journeyman brickmaker. Hennagulph is a policeman. The latter tells me he is a Kentish man,

and that his family possess documents proving their descent for some centuries. Can any one suggest the origin of these uncommon names?

MAKROCHEIR.

Knowl Hill, Berks.

MORTARS.—I am much interested in the inscribed bronze and brass mortars which our ancestors were accustomed to use for pounding spices and drugs. Many of them have interesting floral, heraldic, and other ornaments upon them.

I shall be obliged to any one who will direct my attention to the existence of suchlike objects in any of our public collections, or who will point out to me engravings, or descriptions of similar things in any book, English or foreign.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

OLD BALLAD.—In Evans's *Old Ballads*, published 1810, there is a ballad on "Arden of Feversham," which the editor says is reprinted from an old black-letter copy. Can any of your readers inform me whether any such is still in existence, and can they also oblige by giving date of its publication?

C. S. F.

THE SPEAKER OF THE HOUSE OF COMMONS.—In Cobbett's *Parliamentary History*, vol. i. col. 898, I read—

"It had been the custom of these later Protestant Parliaments for the Speaker to compose a Prayer, to be read by him every morning during the Session. Accordingly, the present Speaker [Serjeant Yelverton] made and read the following;" &c.

When did this part of the Speaker's duty devolve upon a chaplain?

IGNORAMUS.

"FITZHERBERT'S BOOK OF HUSBANDRY."—I have a copy of this rare and interesting little book, entitled—

"The booke of Husbandry very profitable and necessarye for all maner of persons. Made first by the Author Fitzherbert, and now lately corrected and amended with divers additions put thereunto. Anno Domini, 1576. Imprinted at London by John Awdeley, dwelling in litle Britan Streete, without Aldersgate."

Can any of your readers inform me what are the dates of the earlier editions?

H. E. B.

SIR HUMPHRY DAVY.—I have heard the statement made that Sir Humphry Davy said, after witnessing the liquefaction of St. Januarius's blood, that it could not be accounted for by natural laws. Can any of your readers inform me where that statement is to be found?

E. S. T.

PORTRAIT.—I possess a finely painted old portrait of a lady, life size to knees, with landscape background. At her left hand is a table, bearing a violin and bow, also music book; she appears to be about removing the instrument, as if for the purpose of playing. The lady's costume is that of

the middle of last century, or rather later. As the violin is so unusual a musical instrument in female portraiture, I presume mine may represent some once celebrated lady performer upon it. Some of your kind readers experienced in such matters can, perhaps, speak of such a personage, or tell of a similar portrait, engraved or otherwise.

C. THOMPSON.

Aylsham, Norfolk.

FAMILY OF FLOWER, WILTSHIRE.—There appeared a notice in the *Guardian*, a few weeks ago, in which several Wiltshire names were mentioned as of French extraction, and among others the above was included. Can any one help me in discovering the grounds for the above assertion? If true, at what date did the family come to England? In what part of Wilts did they settle? Are any members still living in that county? Answers to these queries, with any notices of the genealogy, arms, &c., or any information as to where they could be obtained, will greatly oblige.

H. H. F.

[Communications, if prepaid, will be forwarded to our correspondent.]

JOHN ESTEN, 1775.—Can any one furnish me with information as to John Esten, Esq., who was, I believe, Chief Justice of the Bermuda Islands between the years 1775 and 1785; was he at any time governor of that colony; did one of his daughters marry a Colonel Hutchinson and leave a son, or grandson, who became Sir Frederick Hutchinson Hervey?

J. L. PEYTON.

Jersey.

AMERICAN ARMY.—In the Report for the year 1869, the United States Secretary of the Interior mentioned that the last surviving American soldier of the Revolutionary War died in that year; but that 888 widows of such soldiers still survive, and receive pensions. How many of these old women are now in existence?

Y. S. M.

JOHANNES QUAGLIA DE PARMA.—I have a rather curious MS. on paper called *Rosarium Opus Morale*, and purporting to be written by Johannes Quaglia de Parma, *ordinis fratrum minorum*. A modern MS. note, in Latin, on the fly-leaf, speaks of the book as a codex of the thirteenth century, unknown to bibliographers and perhaps autograph. Who was Johannes Quaglia; is anything known of him or his book?

W. A. S.

Newark.

"TO HELL THE BUILDING."—In what counties of England is to cover in with a roof "to hell the building," and where are thatchers or tilers styled "helliars"?

FRED. RULE.

Ashford, Kent.

"PICAROON."—What is the origin and what the derivation of this word? and wherein did Picaroons,

correctly speaking, differ from buccaneers and pirates?

D. HOSKYNs.

Bursledon.

LAY IMPROPRIATORSHIP OF TITHES.—In these days of public inquiry, would any of your numerous correspondents versed in church historical antiquities afford the valuable information as to the commencement of the alienation of tithes from the working clergy of the church, which appears to have prevailed during the last two centuries, and describe how so extraordinary a malappropriation was brought about—a system, to the inexperienced in such matters, presenting a simoniacal if not a sacrilegious aspect. It is said such appropriations descended by inheritance, and some of the Colleges at Oxford were known to have held tithes, which were subsequently sold to laymen, with so slender a title of right, that in some cases only about a year and a half's value of the annual receipt was paid for them, being purchased chiefly by sharp attorneys. How did it arise that the ecclesiastical law of the times was so lax as to permit of the alienation of funds set aside for religious teaching, and for keeping churches and cathedrals in repair? The persons who purchased those tithes could not themselves perform the duty; what then was the plea for the sale of them, and what was done with the money received as the equivalent?

J. B. P.

HUTCHINSON FAMILY.—Can any of your correspondents favour me with some particulars of this family, which was located about Knaresborough or Goldsborough, in Yorkshire? I should be particularly glad to learn if there be any, and if so, what connexion between the Hutchinsons of Yorkshire and the well known Colonel Hutchinson of the Civil Wars.

H. S. W.

VOSPER FAMILY.—I find from several deeds in my possession that the family of Vosper, formerly seated at Liskeard St. Bwryan and St. Neot, Cornwall, gave for their arms, "Or a cross moline sable." This coat was borne prior to 1620, and it would seem, from a tradition of the family, and on other grounds, the Vospers were of Jewish extraction, and, coming from Germany, settled in Cornwall, having an interest in extensive mining matters. The name does not occur in the *Ordinary of Arms* at the Herald's College, no doubt because of foreign extraction. Are there any families in Germany so bearing a similar name and arms?

LAMORNA.

Replies

THE DE QUINCIS, EARLS OF WINTON.

(4th S. x. 366, 455, 526; xi. 45, 138, 239.)

MR. FLAVELL EDMUNDS, in attempting to defend the indefensible, has only succeeded in promul-

gating fresh and serious errors. In his former note he derived Quinci from "the N. F. *quen*, a companion," and "*ey*, water or pool." I pointed out that there was no N. F. word *quen*, though there was a word *quens*; also that the French derivatives of the Latin *comes* never had the sense of "companion." MR. EDMUNDS replies, "Connétable is clearly *Comes Stabuli*, the companion of the king, who had charge of the stables." The fact is that *Comes Stabuli* means Count (or officer) of the Stable, like our Master of the Horse, and conveys no idea of companionship to the king. Lieutenants of the most distant provinces held the title of *Comes*, which as an official designation no more retained its prime sense of "companion" than our "marshal" now retains its prime sense of "groom of the horse." But, if MR. EDMUNDS doubts my Norman French, he had better consult the highest authority extant, M. Littré, in whose great work both the form and meaning of *quens* and *comte* are traced from century to century; he will there find no such form as *quen*, nor any such meaning as "companion." I also showed that, in identifying with this N. F. word our *quen*, he had confounded with *quens* the A. S. *cwen*. He now asserts, in the face of every philologist of the slightest repute, that "the Norman word" *quen* has no connexion with the A. S. *cwen*, and that "the Saxons had neither the word nor the dignity which we bestow on the king's wife." I always supposed *royne* to be the N. F. name for the king's wife; if the Normans introduced *quen* as well, he will of course accept the challenge I now give him, to quote *one* instance of its occurrence from any N. F. writer. He cites Thierry's *History of the Norman Conquest* to the effect that "the Normans introduced the word *quen*." He omits any reference, and, after two hours' hunting for this passage, I abandon the search in despair. If Thierry means what MR. EDMUNDS thinks, so much (as shall presently be shown) the worse for Thierry. But I have not the shadow of a doubt that in the *French* of Thierry the word is *reine*, "*regina*," and that Thierry only states that the Saxons did not allow to the king's wife either the dignity or name of *regina*. MR. EDMUNDS also argues that the Saxons could have had no word corresponding with *regina*, because, according to Asser's *Gesta Alfredi*, they (for "they" read "the West Saxons") refused "to recognize the king's wife as *regina*." His logic is quite beyond me; but, if he had read to the end of the paragraph in Asser, he would have seen that the West Saxons once *did* recognize the king's wife as *regina*, and, if he had read another page, he would have known why they ceased to do so. In every part of England, save Wessex, the king's wife was called *cwen*; the wives of the kings of Wessex once held the same title, but, in consequence of the crimes of Queen Eadburh, were reduced by law to the style of *Hlofdige*, lady. On turning to Fre-

man's *Old English History* for confirmation, I find (p. 94) the following, which completely corroborates my former note:—"Cwen, queen, is akin to the Greek γυνή, and at first simply meant woman, as *quean* is still used in Scotland. Thence it comes to mean wife, and specially the king's wife." MR. FREEMAN adds that, if he rightly remembers, the title *cwen* is in the reign of Æthelred occasionally given to the wife even of the West Saxon king. But MR. EDMUNDS asserts that the only passages of the *Anglo-Saxon Chronicle* in which *cwen* is applied to the king's wife were written after the Conquest. Well, I look to the text of the *Corpus MS.*, of which the portion previous to A. D. 892 is allowed to have been written before A. D. 900. I am there told, under the year 722, that "Æthelburg *cwen*" destroyed Taunton; under 737, that "Frithogith *cwen*" (and queen of *Wessex* too) went to Rome; under 888, that "Æthelswith *cwen*," Alfred's sister, died; let me add that the *Chronicle* up to 891 is supposed on good grounds (see Thorpe's Preface in the Master of the Rolls' series) to have been compiled by, or under the direction of, Alfred himself. Under the years 836, 855, the king's wife is also called his *cwen*. MR. EDMUNDS says he knows "no other Saxon writer who applies *cwen* as a title of honour." Let me tell him that King Alfred, in his translations of Orosius and Bede, invariably renders *regina* by *cwen*, whether a foreign or English queen is intended; and that the Lindisfarne and Rushworth versions of the Gospels (both tenth century, but distinct) translate *regina* (they are rendered from the Latin) by *cwen* in Matt. xii. 42, and Luke xi. 31. If he desires more proof, I will give it; at present I will only call his attention to his own *Names of Places* (p. 270, revised edition, 1872), where, though already confusing *cwen* and *quens*, he states that "Queen" is "E. Old English, commonly known as Anglo-Saxon," which he distinguishes from "N. F., Nor. Fr.," giving, moreover, among his examples, "Quen-don (Ess.), the queen's hill; Quin-ton (Glouc.), the queen's town;" both of which places held these names *before* the Conquest. So much for his consistency.

With regard to the latter part of the name Quinci, I observed that "*ey*, water or pool," was neither Anglo-Saxon nor Norman French, and I called for a citation from a single author. He replies that "the word *ey* needs no citation from a single author," being a word of the living speech of the people," and proceeds to show that it means—"water"? no—"pool"? no—but "island"! What I denied, and, repeating my challenge, still deny, is that it ever meant "water" or "pool." Finally, in the course of some wholly superfluous instruction respecting *ey*, an "island," he tells me that *ait* is contracted from *eyet* or *eyot*, "little island." I do not dispute it; but at p. 162 of his *Names of Places* I find "Ait. N. (Norse) from *aith*, a tongue

of land. Ex.: Many islands in the River Thames." So much once more for his consistency.

EDWARD B. NICHOLSON, B.A.
London Institution.

The marriage of Maud de St. Liz with one of the De Quincies has been a fruitful source of confusion. That there must have been some marriage of the sort is indicated by the lordship of Bradenham, co. Norfolk, being found in the possession of Maud, the daughter of Maud de St. Liz, wife of William de Albini Brito, and the fact that this lordship belonged formerly to Seher de Quincy. After reading the extracts from the *Cambuskenneth Chartulary*, as given by A. L. ("N. & Q.," 4th S. xi. 239), I am disposed to think that Seher de Quincy did marry Maud de St. Liz, and that he died soon after without issue male. There were apparently two De Quincies, who came over with William the Conqueror, Seher and Richard. Seher, who gave the charter to Dunmow Priory which mentions his son Seher, was no doubt the first of the line in this country, and Richard de Quincy, who witnessed the charter, from the relationship not being named, was probably his brother. According to Dugdale, Seher the first had two sons, Seher and Robert, and he confuses Seher the son with Seher the grandson, dismissing Robert with very few words. It is evident from the *Cambuskenneth* charters that Robert succeeded to the barony; and, as Seher was the eldest son, he must have either died during the lifetime of his father, or succeeded his father, and on his death without male issue have been succeeded by Robert, who had previously married Orabile, Countess of Mar. Seher, son of Robert, who died in 1219, is the one described by Dugdale as the son of Seher the first. He married Margaret, sister and co-heir of Robert fitz Parnell, Earl of Leicester, and with her acquired great possessions in England.

I think it most likely that it was the second Seher who married Maud, and had no children, and that after his death she remarried Robert fitz Richard de Tonnebrigge. Certainly it could not have been Seher the first who married her, as stated by Dugdale, for assuming him to have been only twenty-two years old at the Battle of Hastings, he would be born *circa* 1044. Maud was married to Robert fitz Richard in 1112, when she must have been quite a young woman, for she had numerous children by the marriage. Assuming her age to be twenty-four in 1112, she would be born *circa* 1088, and even assuming her to have been only sixteen years old when first married, it could not have been to Seher the first, who would then be about sixty years of age. She might, however, easily have been the wife of Seher the second. Whilst on this subject, allow me to point out that the William de Albini Brito who married Maud de St. Liz, daughter of Maud de St. Liz and Robert

fitz Richard, was the second of that name. In a charter to Thorney Abbey, William Brito the first mentions his wife Cecilia. In a charter of Simon de St. Liz, third Earl of Northampton, to Belvoir Priory, confirming the gift of lands at Waltham, co. Leicester, which his mother (Isabella) the Countess had given before (Harl. MSS.), occur the names of William de Albineio and Roger, his brother. William the first had no brother Roger, but William the second had, and a marginal note on this charter fixes this William as the one who married Maud de St. Liz, erroneously stated, however, as the daughter of Simon, Earl of Northampton. Another Maud de St. Liz puzzle occurs in this charter. The first witness is Richard de Luvetot, the second Matilda de Sancto Licio, his wife. I can only conjecture her to have been a daughter of Simon de St. Liz, brother of Simon, the second earl, and who had lands at Conington, co. Hunts, the head of the Conington line, ancestors of the Earls of Denbigh, who are Barons St. Liz in commemoration of the descent. I shall be glad if any one can say who this Maud de St. Liz, wife of Richard de Luvetot, was. J. H. M.

The notes of Dr. Joseph Robertson, to which reference is made by A. L., are confirmed by original charters of Saher, Earl of Winton, his wife, Margaret, and his son, Roger, preserved among the muniments of Magdalen College, Oxford. In these, Orabelle is mentioned as Saher's mother, and Roger de St. Andrew and Seher de St. Andrew as his nephews; his first-born son, *Robert*, and his wife are said to have been buried in the chapel of the Hospital at Brackley, Northamptonshire, or, at least, their hearts were there interred before the high altar; and a third son, John, is mentioned, as well as a daughter, Loretta or Lora, who was married to William de Valoignes.

The seals attached to these deeds are, many of them, very fine. They afford a correction of a statement made by Mr. J. G. Nichols in his paper on the seals of the Earls of Winton, in the *Archæological Institute's* Winchester volume, to the effect that Earl Roger, in assuming a coat of seven masles, entirely abandoned the arms of his father; for Saher is here found using not only a shield with a fess, and a label of seven points, but also a shield with *four* MASLES (with the motto, "In tuas manus, Domine, commendo spiritum meum"), and the same counter-seal as his son, of a knight fighting with a lion. The former seal appears to have been used by Saher before he became earl, and by the latter subsequently. The impressions of the beautiful seal of the Countess Margaret are very fine. W. D. MACRAY.

The Orabelle, Countess of Mar, who, according to A. L., was the mother of Seyer de Quincy, appears in *Douglas's Peerage of Scotland* as the wife

of Duncan, eighth Earl of Mar, the second brother of G., Earl of Mar. As, however, still according to Douglas, the eighth Earl of Mar did not succeed until after 1220, and as, according to the deed quoted by A. L., Orabella had died before 1219, it is evident that she must have been married to one of his two elder brothers, the sixth and seventh Earls of Mar. Again, as Seyer de Quincy had a son, Roger, before 1219, and this his second, he cannot by any possibility have been born before 1191, and probably was considerably older, which would lead us to suppose that Orabile, or Orabella, was married to Robert de Quinci first, and to the Earl of Mar (probably the sixth) afterwards, which is rendered still more probable by her estates descending to the De Quincis, and not to the ninth Earl of Mar, as would have been the case if she had married the eighth Earl of Mar, as Douglas states, and afterwards Robert de Quinci, as A. L. supposes.

H. L. O.

THE ORDER OF THE GARTER (4th S. xi. 237, 284).—Though P. A. L. has not miscalculated my willingness to help him, I fear he has overrated my ability. But I can help him to one fact, at any rate, in connexion with this subject, which is, that the collars were exchanged between Edward VI. and Henri II. King Edward writes in his diary (Cott. MS. *Nero*, c. x.), under date of May 21, 1551:—

“The Lord Marquis of Northampton [William Parr] appointed to deliver the Order [of the Garter, to Henri II.] and treat of a marriage between me and the Lady Elizabeth, his daughter. First, to have the dote 12,000 mark a year, and the dowry at least 800,000 crowns. The forfeiture 100,000 crowns at the most, if I performed not; and, paying this, to be delivered.”—(Fol. 30.)

And on the 16th of June, he adds, “I accepted thordre of Monseigneur Michel.”—(Fol. 31.) I do not see any intimation of the Garter having been conferred on the husband of Mary Tudor, or the brother of Henriette Marie, in the published Memoirs of those Princesses; but I have not time for more than a rapid glance at authorities. The most likely place to look in, as concerns Louis XIV., is the *Mémoires de Mdlle. Montpensier*; she is almost sure to record the event if it happened. Mézéray's *Histoire de France* might also be consulted with advantage. I should think it not at all improbable that Charles V. and Phillip II. were K.G. As respects the Kings of France, the following works might also help: Froissart, Monstrelet, Fabyan, Miss Freer's *Henry III. and Henry IV.*, *Lettres de Louis XII.*, Philippe de Commines, and possibly Dreux du Radier's *Mémoires des Reines et Régentes de France*.

I cannot answer the last query, whether the Order was bestowed on any foreigners other than crowned heads; but if I come across any further information on the points named, I will write again.

HERMENTRUDE.

Knights of the Garter nominated by James II. after his abdication. In regard to the Duc de Lauzun, whose pride in the Garter is noticed by Macaulay, it should be noted that he is not actually on the roll of the order, having been nominated by King James II. after his retirement to St. Germain-en-Laye. The nominal knights who were thus appointed were—1. Anthony Nompard de Caumont, Duc de Lauzun, who died Nov. 19, 1723, aged 90; 2. Richard Talbot, nominal Duke of Tyrconnel, who died at Limerick, Aug. 14, 1691; 3. James, Prince of Wales (the “Old Pretender”); 4. William Herbert, nominal Duke of Powis, who died June 2, 1695; and 5. James Drummond, nominal Duke of Melfort, Earl of Perth, who died May 11, 1716 (Moreri's *Dictionnaire*, voce *Jarretière*).

J. G. N.

“A LIGHT HEART AND A THIN PAIR OF BREECHES” (4th S. xi. 238).—Seeing the query of J., and having once before been asked to explain the allusion, in consequence of a reference to the “light heart and thin pair of breeches,” by Oliver Goldsmith, I transcribe the song from *The Merry Companion*, song 210, p. 175. The title-page of my copy is torn out, but I think the date is 1742:—

“How pleasant a sailor's life passes,
Who roams o'er the watery main,
No treasure he ever amasses,
But cheerfully spends all his gain.
We're strangers to party and faction,
To honour and honesty true,
And would not commit a base action
For power or profit in view.

CHORUS.—Then why should we quarrel for riches
Or any such glittering toys?
A light heart and a thin pair of breeches
Goes thorough the world, my brave boys.

The world is a beautiful garden
Enrich'd with the blessings of life,
The toiler with plenty rewarding,
Which plenty too often breeds strife.
When terrible tempests assail us,
And mountainous billows afright,
No grandeur or wealth can avail us,
But skilful industry steers right.

CHORUS.—Then why should, &c.
The courtier's more subject to dangers
Who rules at the helm of the State,
Than we, who to politics strangers,
Escape the snares laid for the great.
The various blessings of nature,
In various nations we try;
No mortals than us can be greater,
Who merrily live till we die.

CHORUS.—Then why should, &c.

W. CHAPPELL.

To my mind a healthy sentiment is here conveyed in homely, intelligible terms. The same thought is expressed in Goldsmith's familiar lines:

“Man wants but little here below,
Nor wants that little long;”—

which, not unnaturally, leads the mind to an injunction from a Higher Source. I can call to mind

only one other verse from the old song (which I should like to see entire). Its force will be felt by those who suffer from the attitude assumed by domestic servants in some parts of the country:—

“Then beware of those finical lasses,
And never by beauty be led;
For the girl that all other surpasses
Is one that can work for her bread.”

SIGMA.

As to the origin of this song I can say nothing, but I would suggest that it has had some celebrity conferred on it by the fact of honest Uncle Bowling quoting it (*Roderick Ransom*, chap. v.) when comforting poor Rory on his departure from his grand-sire's abode.

H. T. RILEY.

BURNS'S WORKS (4th S. xi. 116, 161).—Although I for one consider W. M.'s refutation of Mr. Roberts's emendation to be perfectly conclusive, it is as well, perhaps, to add to it Burns's own explanation of the word as given in the *Glossary* which he himself prepared for the 1787 edition of his poems:—

“Cloor, the hoof of a cow, sheep, &c.”

The word occurs twice in this one piece of the *Death and Dying Words of Poor Maillie*, and, as far as I can see, nowhere else in the entire volume, so that there can be no doubt that the poet had this particular use of it in his eye when he drew up the *Glossary*. On the other hand, when the actual word *clout* occurs, it is spelt as it would now be, and was then, on the northern as well as the southern side of Tweed:—

“And hing our fiddles up to sleep,
Like baby clouts a dryin.”

The fact is, that no poet, not even the greatest of poets, has been so *over-edited* as Burns has been; and among the greatest sinners in this way was one who ought to have known better, the late Robert Chambers. On turning to his edition, I find that in the very couplet which contains the word under dispute he has evidently considered that he understood Burns's meaning better than the poet himself:—

“And no to rin and wear his cloots
Like ither *menseless* graceless brutes.”

Burns interprets the word *menseless* to be “ill-bred, rude, impudent,” which Mr. Chambers utterly ignores, and inserts the word “senseless” as the true meaning in the margin; whereby he shows not only his disregard of his author, but his ignorance of the derivation of the word. Editors of this description have always been particularly acute in their detection of parallel passages, an amusing example of which I will take from the same work. Few similes have been more admired than the one in *Tam O'Shanter*, in which pleasures are said to be—

“Like poppies spread
You seize the flower, its bloom is shed;
Or like the snow-fall in the river,
A moment white, then melts for ever.”

But this idea has been anticipated, according to Mr. Chambers, by Ovid, who (in *Amor.* iii. 5) has—

“Candidior nivibus, tunc cum cadere recentes,
In liquidas nondum quas mora vertit aquas.”

A marvellous resemblance truly! The Roman poet is describing a white cow, so white that she is like snow before long lying (*mora*) has turned it into water. The Scotch poet is talking of the fleeting nature of pleasure, so fleeting that it may be likened to snow falling in a stream, where it vanishes the instant it touches the water. The idea of Burns has often been quoted for its originality as well as its beauty. It was certainly not anticipated in this passage of Ovid, but is, however, to be found in a poet with whose works he was yet more unlikely to be acquainted. In the second Sestiad of Christopher Marlowe's *Hero and Leander* is the following line:—

“Joy graven in sense like snow in water wastes.”

Here *graven* means *buried, entombed*; and *joy graven in sense* is, of course, *pleasure merely sensual*. CHITTELDROOG.

SAMUEL BUCK (2nd S. iii. 466, 515).—It is refreshing to look back occasionally through the older volumes of “N. & Q.” I have to-day had those for 1857 open on my table, and suddenly came upon the above-named query, which I am glad to be able, after sixteen years, to answer, if only out of gratitude to the querists, the Messrs. Cooper, of Cambridge.

Samuel Buck, Counsel to the University of Cambridge, was baptized at St. Peter's Church, Chester, on October 28, 1631, and was the eldest son of Samuel Buck (or Bucke) of that city, iron-monger. Samuel Buck the father was a Freemason of Chester city, and was, most probably, grandson of Mr. William Bucke of Chester, surgeon, who was admitted to the freedom of that city on the 9th of April, 1602.

Samuel Buck the younger was educated in the King's School at Chester, and on the 24th of May, 1650, was nominated by the Roundhead Corporation of that day as the Offley University Scholar, a distinction he held for rather more than five years. His identity with the Samuel Buck of the query is proved by the coincidence in date of his baptism with that preserved on his portrait by Sir Godfrey Kneller, referred to by your correspondent H. E. T., with whom I should be glad to communicate personally, if still practicable.

T. HUGHES, F.S.A.

Chester.

SIR THOMAS HARVEY (4th S. x. 412).—I cannot help S. H. A. H., at least for the moment, but I have sent his query to the *Navorscher* (Dutch “N. & Q.”). In case of a satisfactory reply, it will be republished in this journal.

I am preparing a rather voluminous biography

of the Duke of Monmouth,* whose Dutch expedition against James II. forms such an important and interesting part of our annals. It was in collecting materials for this history that I first read of Mrs. Harvey, the mother of the celebrated physician who discovered the circulation of the blood. Lucy Walters (or Barlow), Charles II.'s mistress, after giving birth to Monmouth in Rotterdam (April 9th, 1649),† lived at Schiedam, in the house of Mrs. Harvey. Has this lady anything to do with the Hervey family S. H. A. H. is writing about? I put the question, because your correspondent, Mr. Editor, does not seem to be quite sure as to the spelling of the name. In one article he writes "Harvey," in the other, "Hervey." H. TIEDEMAN.
Amsterdam.

"DISTINCT AS THE BILLOWS," &c. (4th S. x. 472.)—Jefferson Davis did not quote correctly. The words may be found in a song, entitled "Union," by the late General George P. Morris, the eminent American song-writer, and occur as a chorus, as follows:—

"From the land of groves that bore us
He's a traitor who would swerve!
By the flag now waving o'er us
We the compact will preserve!
Those who gained it and sustained it
Were unto each other true,
And the fable well is able
To instruct us what to do!
Take your harps from silent willows,
Shout the chorus of the free;
'States are all distinct as billows,
Union one—as is the sea!'"

BENSON J. LOSSING.

THOMAS ELIOT (4th S. xi. 238.)—In the parish church of Limpsfield, Surrey, is a small brass plate with the following inscription:—

"Here lyeth George Elyott Esquier and Groome of the Privie Chamber to y^e Queene, aged 62 yeares, who died the 15th of February, Anno Domini 1644."

The burial is thus recorded in the parish register: "1644. George Elyott Esq^r buried February the nineteenth."

Is it possible that this is the same person whom May (*History of the Parliament*) speaks of as Thomas Eliot? There was no family of the name of Eliot or Elliott seated at Limpsfield at that time. I believe George Eliot to have been a descendant of James Eliot, who, *temp.* Henry VIII.,

* Should any reader of "N. & Q." possess letters or documents concerning him not to be found in Macaulay and his predecessors, he will greatly oblige me by letting me have them for perusal. I shall take good care of them, and thankfully return them to the owners.

† This date, which is given by all biographies of Monmouth, cannot be verified on any church or other register at Rotterdam. Some of these registers commence later than 1649, and those that commence earlier do not contain any information on the subject. How is the exactness of the date to be otherwise ascertained?

married Ciceley, one of the daughters of Sir John Gresham, Kt., Lord Mayor of London 1547, and the purchaser of the Manor of Limpsfield in 1539. The Gresham family having a manor-house, and residing at Limpsfield in 1644, it is possible that George Eliot died at the house of his kinsman. There was a family of Eliot seated at Godalming, of whom a pedigree is given in Manning and Bray's *History of Surrey*, vol. i. 619; but I have not been able to connect George Eliot with this family. The name, however, is spelt in the same way.

GRANVILLE LEVESON GOWER.

"THE LADY OF LYONS" (4th S. xi. 177.)—J. H. ought to have referred to the play before writing his note. Bulwer Lytton makes no secret of its origin, but says in his Preface, dated Feb. 26, 1828:—

"An indistinct recollection of the very pretty little tale, called *The Bellows-Mender*, suggested the plot of this drama. The incidents are, however, greatly altered from those in the tale, and the characters entirely recast."

It is to be regretted that Bulwer made these changes, for the original story is much more striking and dramatic. The strange history of Perouon, the bellows-mender, is a tale of real life. I should like to know if there is any edition giving the dates, records of the trial, and other authentic details. I have only seen it in the form of a French chap-book. An abridgment of the story is given in *Chambers's Edinburgh Journal*, 1st S. ix. 42, Feb. 29, 1840. Q. Q.

Miss Helen Maria Williams was the author of a nursery tale called *Perouon; or, the Bellows-Mender*. It was the story of the *Lady of Lyons*. Miss Williams's tale must have been written late in the last century or very early in the present one. Moncrieff (whose real name was William Thomas) dramatized the story long before Bulwer (Lord Lytton) did so. Moncrieff's "domestic drama" was brought out at the Adelphi, and also at Sadler's Wells. It was very popular, and was a good acting play. I have no doubt that the story alluded to by J. H. was the little history of Miss H. M. Williams, whose name, I am quite certain, was on the title-page. I regret that I cannot name the publisher; but I have an idea that he was some one in St. Paul's Churchyard. The resemblance between the two dramas is too great to be accidental; and unless both dramatists copied the phraseology and incidents of Miss Williams's tale (which is very probable), Lord Lytton must be regarded as an imitator of Moncrieff. What is the origin of Miss Williams's story? That is the question. JAMES HENRY DIXON.

ALDERMAN JEFFREYS, THE GREAT SMOKER (4th S. xi. 216.)—There were two aldermen of the name of Jeffreys. Robert, alderman of Cordwainers' Ward, and Jeffrey, alderman of Portsoken.

Woolrych, in his *Life of Lord Jeffreys*, says of these two:—

“Although it does not seem to be agreed whether they were in any way related to him, there being assertions on both sides, one of them, a great smoker, took a vast fancy to his namesake. . . . this was probably Robert.”

Robert Jeffreys was born in 1613, and, being sheriff in 1674, was knighted, probably when the King accepted the freedom of the City; he was alderman in 1676, and mayor in 1680, and died in 1704, at the age of ninety. He was buried at St. Dionis Backchurch, where there is a stately monument to him and Lady Jeffreys. By his will, he left a large property to the Ironmongers' Company, who, in accordance with his bequest, erected, in 1713, the almshouses in Kingsland Road, then designated Jeffreys' Almshouse.

Alderman Jeffreys was a large importer of tobacco, and was a great loser in the fire of London, in 1666. Chamberlayne, in his *Present State of England*, states that Alderman Jeffreys had 20,000*l.* worth of tobacco destroyed in “the vast incendi.” It is by no means improbable that his designation of “the great smoker” was derived from this circumstance.

EDWARD SOLLY.

EDWARD VI. AND BISHOP LATIMER (4th S. xi. 237.)—In reference to the inquiry of the Rev. Mr. Tew regarding King Edward's supposed bounty to Latimer, and the assertion of the historian Lingard that the King gave the preacher twenty pounds as a reward for his first sermon, which money was secretly supplied by the Lord Admiral, I beg to refer him to my Biographical Memoir of the King, prefixed to the *Literary Remains of King Edward VI.*, printed for the Roxburgh Club, in 1857. At p. cxix of that volume there will be found a note of all the sums with which the King was supplied by the Lord Admiral, written by Edward himself (for the royal boy was required by his uncle, the Protector, to make such disclosure); followed by a note of the manner in which the same sums were disbursed, written by Fowler, the King's confidential servant. Among the latter there is no payment to Latimer, and only one sum of so large an amount as *xxli.*, and that given “to Mr. Cheke, at sundry tymes.” It may, I think, be positively concluded that Lingard's statement, that the King “gave to Latimer, as a reward for his first sermon, 20*l.*,” is unfounded, or rather founded upon misapprehension and confusion. The sum which Latimer received for his sermon before the King on Palme Sunday, March 25, 1548, was *xxs.*; but that was only the ordinary fee that had been paid to Bishop Ridley, Dr. Taylor, Dr. Redman, Thomas Becon (by the name of Theodore Basill), and Mr. Eyre, for their sermons at Court on the five previous Sundays of that Lent (*ibid.* pp. ciii–cv); the authority for which is the Account of the Treasurer of the Chamber, an original MS. recently presented to the British

Museum by Sir Walter C. Trevelyan, Bart. That twenty shillings was the sum paid as a matter of course. Latimer certainly never received any favour, directly or indirectly, from the Lord Admiral Seymour. He was particularly bitter towards his memory on several public occasions, as I have shown in the passages (partly afterwards suppressed, in later editions of his sermons) at p. cxxiii of the same memoir.

JOHN GOUGH NICHOLS.

VELTERES (4th S. xi. 236.)—*Veltro* is the Italian name of the greyhound, a small variety of which, from Italy, is frequently kept as a pet, being about the most graceful and elegant of the canine tribe. Readers of Dante will remember the passage:—

“Molti son gli animali, a cui s'ammoggia,
E pit saranno ancora, infin che 'l Veltro
Verrà, che la farà morir di doglia.”

Inferno, i. 100.

“To many an animal in wedlock vile
She fastens, and shall yet to many more,
Until that greyhound come, who shall destroy
Her with sharp pain.”

Cary's Translation.

J. A. PICTON.

“*Veltres* quos Langeran appellat.” Canute, *Const. de Foresta*. In Holinshed and Harrison's version, written “Welter Langeran.” Lewis, in his work on forests, translates it “vetterors.” The term is discussed in Ducange and Spelman. It seems to come, Vlitius says, from *velt*, a field or plain; and *racha*, a hound; or from *velt-jaghere*, a field-hunter; for these dogs ran by sight, not scent, and were consequently used more in the open country than in the woodlands. Cowell says that greyhounds in Germany are called *Velters*; in Italy, *Veltros*. Whitaker's *Whalley* suggests for *Langeran*, longsnout, from *grun*, *groom*, or *groin*, which, in Lancashire dialect, is a sharp snout. Charlemagne had officers called *Veltrarii*, “*qui Veltres custodiebant*.” Spelman. The word *veantrer*, *veotrar*, *ventrer*, *vautrer*, meaning dog-leader or huntsman, which occurs in old records, probably comes from hence. Cotgrave has *vaultre*, a mongrel hound for the wild boar or bear.

The name *vetterer* (see Markham and Bailey), which is found in the coursing laws of Queen Elizabeth's time subscribed by the Duke of Norfolk, means a dog-keeper who lets them loose in a chase, and it may have the same origin. “*Velteres*,” in Manwood's *Forest Lawes*, is taken from Canute's *Const. de Foresta*, and appears to signify there little greyhounds, pet dogs like the Italian, kept as playmates, and too small for the chase of deer. The reference in Ducange to the Monk of St. Gall seems to render this probable. See Dansey's learned and elaborate translation of *Arrian on Coursing*, Bohn, 1831.

Ramkundt appears to mean a sheep-dog, or ram-hound; and was necessary to those who pastured

sheep, swine, or cattle, in the forests. Sheep-dogs, till lately, were exempt from tax.

GEORGE R. JESSE.

Henbury, Cheshire.

The "little dogges" PELAGIUS refers to as mentioned in Manwood were no doubt the terrier and shepherd's,—perhaps the former. The veltor or langeran has somewhat altered in breed, and was longer in the snout some centuries since.

T. HELSBY.

RICHARD PYNSON (4th S. xi. 238).—In Dibdin's *Typographical Antiquities* there is noticed a device of Richard Pynson, which Herbert described as follows:—

"Very probably his own coat of arms, parted gyronny of eight points three cinquefoils on a fess engrailed between three eagles displayed, but none of the colours expressed. The crest is a demi bird, like those in the shield, but with a long snipe-like bill, holding the mulberry branch in its mouth."

This crest of a bird, always looking to the sinister side, and with an esquire's helmet, mantlet, wreath, &c., will be found in almost all Pynson's devices. It sometimes, however, differs in form, being a martlet volant, or, with wings closed, without the branch in its beak, and in one instance it is a large demi stork or heron displayed, with wings inverted, holding in its beak a large branch divided into two parts, with six thorny leaves in outline, and two black pines.

Bery, in his *Encyclopædia Heraldica*, gives several arms of Pynson; the following most resemble those on the device.

Gyronny of eight gules and sable; on a fesse between three eagles ar., as many cinquefoils of the first. Crest, a demi eagle displayed, holding in his beak a branch of pine-apples fructed or, leaved vert.

Gyronny of eight gu. and sa. on a fesse engrailed between three eagles displayed or, as many cinquefoils pierced azure.

(Middlesex), Gyronny of eight sa. and gu., a fesse engrailed ar., between three eagles displayed or.

These are also in Burke's *General Armory*.

The title Esquire was formally given to Pynson in a grant from Henry VIII., as follows:—"To Richard Pynson Esquire, our printer, four pounds annually, to be paid from the receipts of the exchequer during life," and he signs himself "Squier and prenter unto the Kynges noble grace," in the colophon of his *Statua*, &c. printed without a date.

There seem to have been several Pynsons, or Pinsons, in England about this time,—one Richard Pynson, gent., takes a lease of the Manor-House, Tottenham, with fields adjoining, &c.,—but it is doubtful whether any of these were connected with the printer who, in King Henry VII.'s patent of naturalization (Chapel of Rolls), is styled

"Richardum Pynson, in partibus normand. ori-bund."

Descriptions and fac-similes of some of his devices may be found in Dibdin's *Typographical Antiquities*, and Johnson's *Typographia*, &c.

May I ask the authority for the statement that Pynson printed the first Bible in England?

W. H. RYLANDS.

Warrington.

SHERIFF'S PILLARS (3rd S. xi. 137).—These are alluded to by Shakspeare:—

"He'll stand at your door like a sheriff's post."
Twelfth Night, Act i. scene 5.

Warburton has the following note:—

"It was the custom for that officer to have large posts set up at his door as an indication of his office, the original of which was, that the king's proclamations and other public acts might be affixed thereto."

J. MANUEL.

Newcastle-on-Tyne.

WILLIAM MILLER (4th S. x. 520).—The *Literary World*, of March 7th, announces that funds are being raised in Glasgow towards the erection of a monument in the Necropolis, to the memory of the late William Miller, the "Nursery Poet." Mr. Mossman, the sculptor, has received a commission to proceed with the work. F. A. EDWARDS.

"MY DAYS ARE IN THE YELLOW LEAF" (4th S. xi. 238).—The lines quoted by MR. SEALY are taken from the well-known and beautiful verses written at Missolonghi, June 22nd, 1824, by Lord Byron, on his thirty-sixth and last birthday. The following is a copy of the lines, as given in Mr. Murray's edition of Byron's *Works*, in 1851. It will be seen that this version differs considerably from MR. SEALY'S:—

"My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile!

* * * * *
Seek out—less often sought than found—
A soldier's grave, for thee the best;
Then look around and choose thy ground,
And take thy rest."

Byron's *Works*, vol. viii. pp. 358-60.

CUMEE O'LYNN.

These lines are part of the last ever written by Lord Byron, and a good while after he had ceased writing. For an account of the interesting circumstances in which they were written, see Moore's *Life*, ed. 1836; vi. 136.

LYTTELTON.

"LIKE CROWDED FOREST TREES WE STAND," &c. (4th S. xi. 238).—This is from Cowper, out of the mortuary verses composed for Samuel Cox, parish clerk of All Saints, Northampton, for the Bill of Mortality, 1787.

J. A. PICTON.

PALINDROMES (4th S. xi. 33, 198, 288.)—The palindrome, *νίψον ἀνομήματα μὴ μόναν ὄψιν*, referred to in your last number, occurs on the rim of a large silver dish used to hold rose-water on feast-days at Trinity College, Cambridge. This dish was given to the college by the second Villiers, Duke of Buckingham. W. H. T. Athenæum Club.

Miscellaneous.

NOTES ON BOOKS, ETC.

Eastertide. No. II. By the Rev. J. Newland Smith, M.A. (Longmans & Co.)

WITHOUT reference to Mr. Smith's objections to the old rule for regulating Eastertide, we come at once to his proposal for a new method of keeping this festival:—

"It matters little for the day; the essence of the commemoration is the realization of the event itself. This will probably be better secured by not resting too minutely on a matter of secondary importance; and, therefore, in accordance with this principle, it would be wise to take for fixing Easter the very simple but sufficient rule—'The second Sunday in April shall be Easter Sunday.' This would give Easter a range from April 8th to April 14th, and thus sufficiently recall the institution of the Passover, and best suit the requirements of sentiment and convenience. It would preclude the scandal of having St. Valentine's Day on Ash Wednesday, as last year, would give the best chance for favourable weather for the first legal holiday of the year, and the very best time, the real opening of summer, May 29th to June 4th, for the second."

The Cicerone; or, Art Guide to Painting in Italy. For the Use of Travellers. By Jacob Burckhardt. Edited by Dr. A. von Zahn. Translated from the German by Mrs. A. H. Clough. (Murray.)

ONE has a profound sense of pity for those poor creatures at exhibitions of pictures who are to be seen running about with slips of newspaper criticisms in their hands. These poor persons, destitute of ideas of their own, give themselves up body and soul to the judgment of others, and think that they are cognoscenti. Yearly they increase in ignorance, from which they cannot more easily escape than by studying this capital little handbook. It will be found as useful at home as abroad; for the art-teachings are amongst the most valuable passages in the volume.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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BRANDON'S PARISH CHURCHES. Vol. II. 1851.

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Notices to Correspondents.

A. B. G. AND OTHER CORRESPONDENTS will see that they have been anticipated.

F. B. (Kenilworth).—The Rev. Mackenzie C. Walcott, we have ascertained, is still of opinion that the face of Addison's statue in Westminster Abbey was taken from the portrait of Sir Andrew Fountain in Holland House. This picture is a duplicate of the one at Narford Hall

which was painted at Rome. Speaking of Addison's monument, Dean Stanley, in a note, p. 311, of the Memorials of Westminster Abbey, 3rd edit., says: "The face was copied by Westmacott from the portraits in the Kirkat Collection, and in Queen's College, Oxford."—You had better ask some picture dealer for the address.

A. R.—Back numbers may be had by application to the publisher.

C. E.—Apply to the Editor of the Builder.

J. A. B. (Alverton, Penzance).—We do not know to what former contributions our esteemed correspondent alludes.

"INCERTUS."—Do as Socrates did,—"offer a cock to Esculapius."

W. F. HOLCOMBE.—Be good enough to frame and forward your query in the terms in which you wish it to appear. The work thus described in the British Museum Catalogue must be the one you refer to: "Camden (William) the Antiquary. Devonshire Pedigrees, recorded in the Herald's Visitations of 1620; with additions from the Harleian MSS., and the printed collections of Westcott and Pole, by John Tuckett. In progress. London, [1859] 4to." The 2nd, 3rd, and 4th series may be had complete, bound in cloth, at 10s. 6d. per volume, on application to the publisher.

E. LEITH.—"Bow" (or "Le Bow") was added to distinguish the church in question from others dedicated to St. Mary. It was, of old, built upon Arches (or Bows), and hence the Court of Arches took its name, being sometimes here held, says Stow. You had better apply to the College itself for the information required.

PEARHAM.—The back numbers of "N. & Q." referred to can be obtained on application to the publisher.

J. M. (JAPAN. LEG.).—The chapter on Precedence, in Dod's Peerage, Baronetage, and Knightage, 1873, might probably prove useful.

S. R. TOWNSHEND MAYER.—For papers on the "Nine of Diamonds," &c., consult "N. & Q.," 1st S. i. 61, 90; iii. 22, 253, 433, 438.

A. C. B. (Glasgow).—We do not find that the subject ever was discussed.

CIDH (Ardwick).—Simnel Sunday is better known as Midlent, or Mothering Sunday, and was so called because large cakes, called Simnels, were made on this day. See "N. & Q.," 3rd S. iv. 291.

A. M. RENDELL.—Joseph Andrews was written by Henry Fielding. It professed to be the counterpart of Richardson's novel of Pamela—the history of her brother Joseph Andrews. The whole book is intended as a satire on Pamela. Nichols (Literary Anecdotes, iii. 371) says that the well-known character of Parson Adams was taken from a clergyman named Young.

AVONENSIS.—There are passages in Shakspeare which cannot be described otherwise than as "commonplace." For instance, "Pull off my boots!" is a passage in Shakspeare's King Lear, but no sensible person would quote it as a Shakspearian passage.

J. S. (Banff).—In type.

S. R. G.—Many thanks.

O. P. AND P. S.—It is true that the authorship of My Neighbour's Wife, is ascribed to the late Mr. Alfred Bunn; but such authorship was achieved in this fashion. He took the one famous Marchande de Goujons, ou Les Trois Bossus, a Vaudeville groivois, by M. Francis and Dartois, (1821), and crushing out of it all its wit, humour, gaiety, surprises, its dashing repartees, and its sparkling song, produced the vulgar caput mortuum, called My

Neighbour's Wife. *It was in this piece that Vernet, as "Eustache," sang the song he made so popular, C'est l'Amour.*

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CONTENTS. — N° 277.

NOTES:—On the Dates of "A Chaste Maid in Cheapside," "Northward Ho," and "The Northern Lass," 317—Place-Names, 319—A Literary Curiosity—Shakspeareana, 320—Christmas Gifts in Monasteries, 321—Wild Geese in Flight—Men and Manners in Paris in 1801—Teste di Ferro—St. James's Park—French Tragedy, 322.

QUERIES:—Legislation for Song-Birds—Pigot Family—Peter Pindar's Works—"Jarsent"—Paternoster Row, 323—Talleyrand on Napoleon—Sins of War—Forster's Life of Sir John Eliot—The Precedence of Bishops—"The Divine Thoughts of Cicero"—"Break" or "Brake"—"Piquet"—Maury, Julius Reuter, Juarez—Charles Knight—"The Village Maid"—Mrs. Attersoll—Reference Wanted—Cleopatra's Needle—Sachentage—"Hymns of the English Nonconformists"—SS. Philip and James, 324—Heraldic—St. Edmund—"In Memoriam"—Bromley's Catalogue of Engraved British Portraits, 325.

REPLIES:—Somerville Peerage, 325—The Singing Nightingale a Male Bird—Consecration of Churches, 326—Taprobane, 327—The Arms of Savoy—Capital Punishment for Theft, 328—Maitland of Gight—"The Man after God's own Heart"—P. Lafarque, M.D.—Goethe and Walter Scott, 329—Thirteen to Dinner—Military Enlistment in Germany—Metrical Riddle—"Not lost, but gone before"—Folliott—Stroude—Wentworth House, *not* Wentworth Castle—Parish Maps, 330—On Addressing Letters, &c.—The Angelus—N. Pocock—Epitaph on Evan Rees—"Intolerant only of Intolerance"—Skimmington—"Florilegii Magni" 331—Von Feinagle—"Hudibras"—Johnstones of Elshields, Dumfriesshire, 332—Alexander Anderson, the Engraver—Nicene Creed—Folk Lays—"Long Preston Peggy"—"Harvest-Baby"—Loftus Family, 333—Execution by Boiling—Rice ap Thomas—Island of "Wah-Wak"—Goldsmith's—"On Torno's Cliffs," &c.—"The Weakest goes to the Wall"—Mastiffs of Diu-lacres, 334.

Notes on Books, &c.

Notes.

ON THE DATES OF "A CHASTE MAID IN CHEAPSIDE," "NORTHWARD HO," AND "THE NORTHERN LASS."

1. A Chast Mayd in Cheape-side. A pleasant conceited comedy neuer before printed. As it hath bene often acted at the Swan on the Banke-side by the Lady Elizabeth her seruants. By Thomas Midelton Gent. London. . . . 1630.

How long these players continued to call themselves the Lady Elizabeth's servants after her marriage and departure from England, in 1613, is not, I believe, known. Certainly, they could not have so called themselves after 1619, when she became Queen of Bohemia. A more determinate limit before which the play must have been produced is given by the name of the theatre. Taylor, the Water-poet, writing in the first half of 1613 (Malone's *Sh.* Boswell, iii. 56, and Coll. *Ann. of St.*, iii. 319), says he had known three companies of players on the Bankside at once,—“to wit, the Globe, the Rose, and the Swan,”—and then complains that now, “all the players except the king's men [Globe] had left their usual residency on the Bankside, and played in Middlesex far remote from the Thames [and the watermen].” After this date there is no known mention of the Swan as a theatre, and when the Lady Elizabeth's servants returned to the Bankside, in 1614, the Globe having in the mean

time been burnt down, they re-opened the Hope, and there played Ben Jonson's *Bartholomew Fair*.

The other limit is to be found in the Easter of 1612. Howes, in his continuation of Stow, writes, between the dates of 13th January, and 16th October, 1612, to the following effect:—

“The last Sommer through want of rayne, both grasse and hay waxed scant in most shires of this Kingdome. [And there was great fear of dearth and starvation of cattle, and of the buying up of these by wealthy speculators for a rise.] . . . But it pleased Almighty God to send a milde open winter, and a forwarde spring. . . . Also the king in his prudent care for the better preventing of the great feared famine that might ensue by the dearth or murrayne of cattel to command his subiects in general, that all the time of Lent they should vterly abstaine from eating all manner of Butchers flesh, and that no Butcher should be suffered to kill flesh within London nor neere the cittie. [He then goes on to say that, much fear was expressed lest fish should thus become over dear, but that an abundant take coincided with the order, and continues]. . . . The lords of the privie councill incessantly sent word to the L. Maior and Sherifes to looke and search diligently that no flesh should be killed or solde within London and their liberties: in which seruice they vsed all diligece and strictnes, committing the offenders to the Goale, and gaue their meat to the prisoners. The iustices of Surrey and Middlesex vsed like care and diligece.”

If from this we turn to Act ii. scene 2, we find a humorous description of what is called “this Lent,” and its strictness. Allwit says that the “promoters” or detectives employed will grow fat with their self-appropriated seizures, and that—

“with what they earn

Their chins will hang like udders by Easter-eve.”

Then, to baffle them, he addresses them as—

“a stranger both unto the city

And to her carnal strictness,”

—who, scorning fish, is looking for a butcher thereabouts that kills close in some appleloft or coal-house, on which, says one promoter to his brother—

“This butcher shall kiss Newgate, less he turn up
The bottom of the pocket of his apron.”

Afterwards, a man with a basket under his cloak thus soliloquizes:—

“I have 'scaped well thus far, they say the knaves
Are wondrous hot and busy.”

And in the course of the scene other knaveries of this couple of beagles are exposed, till a trembling servant-maid over-reaches them, and leaves a new-born baby to their care.

It is true that the fasting act passed in the fifth year of Elizabeth was still on the statute book. But there is no evidence that this *Jejunium Cecilianum*, as it was called, if it were ever carried out with such strictness, was so carried out in James's reign, and indeed it is clear from the play, and from the king's proclamation, and the fears as to the dearth of fish, that Elizabeth's act was at that time little heeded, and “this Lent” an exceptional one.

2. North-ward Hoe. Sundry times Acted by the Children of Paules. By Thomas Decker and John Webster. . . . London 1607.

In Act ii. scene 2, Kate, speaking of her husband, says:—

“He ran away from me, like a base slave as he was, out of Yorkshire, and pretended he would go the Island voyage; since, I ne'er heard of him till within this fortnight. Can the world contemn me for entertaining a friend, that am used so like an infidel?”

And lower down, in proof of her greater honesty over other women she says,—

“Now I have held out four year.”

Dyce states in a note, that this Island voyage was that undertaken by Drake against Hispaniola, in 1585. Were there, however, nothing else, there is a passage further on in the play, which proves this to be an error. The mad bawd, in Act iv. scene 3, tells the visitors to the madhouse:—

“I was a dapper little rogue in Portugal voyage, not an inch broad at the heel, and yet thus high. I scorned I can tell you to be drunk on rain water then, sir, in those golden and silver days,” &c. &c.

Now, the Portugal voyage was in 1589, four years after the Hispaniola expedition. But in truth, and it is curious that Dyce should have forgotten it, “the Island voyage” was the distinctive and known name of the, in most respects, ill-fortuned expedition of Essex, Howard, and Raleigh, in 1597, the original intent of which was to take and hold Terceira, and the other islands of the Azore group. The four years, therefore, during which Mrs. Greenshield held out, added to June, or a little earlier in 1597, bring us to about June, 1601. It may be added, that the shortness and want of elaboration of the madhouse scene render it probable that it was written before that longer one in Dekker and Middleton's *Honest Whore* (Part I. Act v. scene 2), and this, as appears by Henslowe's Diary, was in hand in 1604.

3. The Northern Lasse, by Richard Brome acted at the Globe and Black-friars. London 1632.

The reference in the opening words of the play to the colonization of the Bermudas, shows that it was written after 1611, for the patent was not granted till 1612, nor any vessel despatched till 28th April in that year. The opening lines of Ben Jonson's commendatory verses bring us still farther, for he says:—

“I had you for a servant once, Dick Brome,
And you performed a servant's faithful parts.”

But in the induction to *Bartholomew Fair*, which was first performed in October, 1614, the stage-keeper is made to say: “I am looking lest the poet hear me, or his man Master Broome behind the arras.” And the lines following the above—

“Now you are got into a nearer room
Of Fellowship, professing my old Arts,”

bring us I think still farther, for they read as though Jonson was speaking of arts he had not

lately practised. Now, after 1616, when he brought out *The Devil is an Ass*, he gave up writing for the stage until 1625, when, probably through pressure of want, he returned to it, and about Shrovetide produced *The Staple of News*. Taking, therefore, for granted at present, that the limit on this side is 1624, a passage can now be produced which advances the other limit from 1616 to 1621. In Act ii. scene 2, Squelch says, “Let me be cropt and slit worse than a Parliamentary Delinquent for blaspheming the Blood-Royal.” Here, there can be no doubt that the reference is to the remarkable case of a Roman Catholic gentleman, Edward Floyd, who was above all others entitled to the name of a Parliamentary Delinquent, having been reported to have said, while a prisoner in the Fleet, that, “Prague was taken, and Goodman Palgrave and goodwife Palgrave had taken—to their heels.” The Commons, in their zeal for the Protestant cause and their own authority, took judicial functions on themselves, and, though they examined no witnesses on oath, and he denied the charge, sentenced him to pay a fine of one thousand pounds, to stand in the pillory in three different places, and to be carried from place to place on an unsaddled horse, with his face to the tail. The King thanked their zeal, but remonstrated against the act as illegal and in excess of their powers. The Commons at first persisted, and, as they had no particular love for James, it is pretty clear, that so much of this barbarous reverence for the blood-royal as was not fanatic Protestantism, was an attempt to usurp powers, which they had usurped a few weeks before and had to lay down. Afterwards, they allowed the adjudicature of the House of Lords, but not till after a conference and understanding with them, for the Lords, “to keep up a good understanding between the two Houses,” increased the fine to five thousand pounds, added to the pillory, whipping from the Fleet to Westminster Hall, degraded him from his rank, adjudged him infamous, and concluded by a sentence of imprisonment for life. At the intercession of Prince Charles, the whipping was remitted.

Leaving this authoritative exposition of that love which Christians should show towards a harmless enemy, we now come to the Spanish difficulties. In 1623, the Spanish match was broken off, the Earl of Bristol recalled from the Spanish Court and confined to his country house, while Philip began to prepare for war. In 1624, James asked and obtained money for the war, and the Parliament, modifying the stronger requests of the Lower House, took advantage of their grants and the times, to pray the king to enforce the penal statutes against the Roman Catholics. All missionaries were accordingly ordered to quit England, under penalty of death; the authorities were instructed to act vigorously, and the Lord Mayor

was admonished to arrest all persons who went to hear mass at the houses of the foreign ambassadors. Passages in the play agree with this time. Squelch disguises himself as a Spaniard, and is accordingly taken up by the revengeful constable, on no evidence, but merely as a *quasi*-suspected person, a thing only rendered probable or possible by the then temper of the times, while to the question of the Justice, "What news bring you, Master Constable?" the answer is, "Spanish news." Then the Justice, after a jeer at the general spareness of the Spaniards, says to Squelch, a stout, well-to-do usurer,—

"Sure you have had most of your breeding in this Country, the dyet whereof you like better than your own, which makes you linger here, after all your Countrymen, upon some uncouth plot."

And when he is introduced, and Luckless exclaims, "'Tis a Spaniard indeed," the constable replies, "An English Spaniard sir; and therefore, the verier knave," either meaning an Englishman of the Spanish faction, or hitting at Gondomar, the Spanish Ambassador, a man of goodly presence, who did linger in England, and would be held an Englishman at heart. But, perhaps the most decisive, is a reference to Middleton's *Game at Chess*, which, in 1624, was acted nine days in succession to crowded audiences, and then interdicted. In it, Gondomar is represented as "the Black Knight, the fistula of Europe," he being affected with that disease, and in *The Northern Lass*, the Justice says to the disguised Squelch:—

"You are a goodly man of outward parts, and except it were the Black Knight himself, or him with the fistula, the properest man I have seen of your Nation."

There appears, indeed, to be a distinction drawn here between the Black Knight and the other, but the Justice is a mis-speaking, mis-thinking fool, and it may be a sort of double description, or under cover of the Justice's folly, Brome may have meant to say,—except it were the Black Knight himself (the devil), or that other Black Knight, him with the fistula. A strengthening argument is the reference which Pate, when disguised as a doctor, makes to Lopez, Elizabeth's physician, who was hung in 1594, for receiving bribes from the Spanish Ministers in the Low Countries, to destroy her:—

"She knows my gown better than I do; for I have had but two hours acquaintance with him. 'Tis no longer since I hir'd it of the Hangman's merchant a Broker. It might ha' been Lopus Gown for ought I know."

Dekker calls him Lupus, and he is prominently noticed in the *Game at Chess*. Unless the enmity against the Spaniards had been revived, and their old ill-deeds raked up against them, he would hardly have been spoken of so long after date. Altogether, this evidence though not, perhaps, so precise as in *A Chaste Maid*, and *Northward Ho*, may be considered as probable in the highest degree, and it will be observed that both limits merge into the one year, 1624.

BRINSLEY NICHOLSON.

PLACE-NAMES.

Perhaps some of the readers of "N. & Q." will be able to throw light on the following curious series of place-names occurring in the north-east of Scotland. I give the various forms in which the names in question are found in old documents, such as charters, and also their present forms. Those marked with an asterisk indicate the local pronunciation.

Tur-ed,	-eth,	-ech,	-ef,	-ä,*	-ay*;	Turreff.
Mur	-ith,		-ef,	-ä,*	-ay*;	Murray, Moray.
Alv	-ath,	-ech,		-ä,*		Alvah (Avä*).
Fol				-ä,*		Meiklefolla.
Clov	-ethe,			-ä,*		Clova.
Il (or Hyl)			-ef,	-ä,*		Isla (river).
Ratr			-ef,		-ay*;	Ratray.
Ban-et,			-ef,			Banff (Banff*).
Ben-et,		-ech,*	-ef,			Bennet (surname).

Boyndyn, Boyndie*; Fyvin, Fyvie*; Banchoryn, Banchory*; Kinernyn, Kinerny*; &c.

No doubt the termination *ath* (other forms *et*, *ed*, *eth*, *ech*, *-ach*, *-auch*, *ä*) is in some of these cases the Celtic *ath* (in Gaelic pronounced *ä*), a *ford*, and very probably connected with Sansk. *va*, to go; Lat. *vadum*, a ford; Eng. *wade*, *wet*, *water*. But what is the origin, and what is the direction of the changes in articulation, *t*, *d*, *th*, *ch*, *f*, *ä*? Turreff is found in the form *Turuer-eth*. What is the meaning of *tur* or *turuer*? Moray is usually said to signify *upon* or *by the sea*, from the Celtic *mor*, or *mar*, the sea; but may it not be derived from *mor*, great, and *af*, water, or *ath*, ford? Alvah on the Deveron, Alva on the Forth, and Alford on the Al or Leochal, in Aberdeenshire, are, I presume, identical in signification, meaning *water-ford*, and are, indeed, in each case applied at a part of the river where there is a ford. *Al* or *alr*, water, is probably derived from an onomatopoeic root, of which the elements are *f* and *l*, either singly or in combination, suggested by the sound produced in the forcible expulsion of the breath, as in the articulation of *alf* or *flow*. This root, signifying to *flow*, *blow*; to *move as air* or *water*; *breath*, *spirit*, *water*, is perfectly Protean in its variations, appearing sometimes as *af*, *ab*, *ar*, *ave*, *a*, *o*; sometimes as *alf*, *elf*, *alb*, *lv*; and sometimes as *al*, *el*, *ol*, *oil*. Again, by transposition, *fl* for *lf*, another series is formed almost equally numerous. From this root we have many river names, Avon, Evan, Elvan, Allan, Alne, Elbe, Alpheus, &c.; *elf*, a spirit; Sansk. *allava*, Lat. *lavo*, Eng. *love*; Grk. *hals*, the sea: Lat. *alga*, sea-weed; and, query, Albion, Albin, Alpin (Great Britain), *i.e.* *Alb-in*, water-land, sea-land, island. Hence Albion would signify *The Island*; and this, I think, would be a more satisfactory explanation of the origin of the name than those derived from *albus*, white, or *alp*, a mountain. What is the meaning of *Fol* and *Clov*, in Folla-blackwater, Meiklefolla, Clova? *Ilef*, or *Hylef*, now *Isla*, the *s* being silent, is very difficult. Banff is found written Banet, Benef, Banef, and Boynef,

and this last form, which is rare, has given rise to the opinion that it is a derivative from Boyne, the name of that district of Banffshire which lies immediately to the west of the town of Banff. A parish in this district is known by the name of Boyndie, or Beendie; and Boyne, Boyndie, and Banff, are all supposed to be connected with each other; but may not Banff, situated on the Deveron, be from *ban*, white, and *ath*, a ford? Is the surname Bennet, Bennech, or Bennoch, derived from Banet, Banff? The name Hugo de Benef occurs.

What is the *in* in *Fyvin*, *Boyndyn*, &c. Is it the Celtic *inne*, a channel, or *inn*, *innis*, inch, pasture, pasture-land, territory, country, island? I believe that most, if not all, of the places in the names of which it occurs, are on or near some water, as Inverboyndyn, Inverquhentyn, Inveruryn, Forgin, Crumbarthyn, &c. Then there are the river Inn (Tyrol), and also the Inn in Fifeshire, giving rise to the famous mis-reading, "Inverin qui fuit Aberin." *Inne*, a channel, is also the final element in Avon, Evan, Elvan, &c. X. X.

A LITERARY CURIOSITY.

THE POETS' "ESSAY ON MAN."

What strange infatuation rules mankind,—*Chatterton*.
What different spheres to human bliss assigned;—*Rogers*.
To loftier things your finer pulses burn,—*Chas. Sprague*.
If man would but his finer nature learn;—*R. H. Dana*.
What several ways men to their calling have,—*Ben Jonson*.
And grasp at life though sinking to the grave.—*Falconer*.

Ask what is human life? the sage replies,—*Cowper*.
Wealth, pomp, and honour, are but empty toys;

We trudge, we travel, but from pain to pain,—*Quarles*.
Weak, timid landsmen on life's stormy main;—*Burns*.
We only toil who are the first of things,—*Tennyson*.
From labour health, from health contentment springs.

Fame runs before us as the morning star,—*Dryden*.
How little do we know that which we are;—*Byron*.
Let none then here his certain knowledge boast,

Of fleeting joys too certain to be lost;—*Waller*.
For over all there hangs a cloud of fear,—*Hood*.
All is but change and separation here.—*Steele*.

To smooth life's passage o'er its stormy way,

Sum up at night what thou hast done by day;—*Tom Dwiglt*.
Be rich in patience if thou in guides be poor;—*Dunbar*.
So many men do stoope to sight unsure;—*Geff. Whitney*.
Choose out the man to virtue best inclined,—*Rove*.
Throw envy, folly, prejudice behind;—*Langhorne*.
Defer not till to-morrow to be wise,—*Congreve*.
Wealth heap'd on wealth, nor truth, nor safety buys;

Remembrance worketh with her busy train,—*Goldsmith*.
Care draws on care, woe comforts woe again;—*Drayton*.
On high estates huge heaps of care attend,—*Webster*.
No joy so great but runneth to an end;—*Southwell*.
No hand applaud what honour sluns to hear,—*Thomson*.
Who casts off shame, should likewise cast off fear;

Grief haunts us down the precipice of years,

W. S. Lander.

Virtue alone no dissolution fears;—*Edw. Moore*.
Time loosely spent will not again be won,—*Rob. Greene*.
What shall I do to be for ever known?—*Cowley*.

But now the wane of life comes darkly on,
Joanna Baillie.

After a thousand mazes overgone;—*Keats*.
In this brief state of trouble and unrest,—*Bern. Barton*.
Man never is, but always to be blest;—*Pope*.
Time is the present hour, the past is fled,—*Marsden*.
O thou Futurity, our hope and dread;—*Elliot*.
How fading are the joys we dote upon,—*Blair*.
Lo! while I speak the present moment's gone.—*Oldham*.

O Thou Eternal Arbitrer of things,—*Akenside*.
How awful is the hour when conscience stings!

Conscience, stern arbitrer in every breast,—*J. A. Hillhouse*.
The fluttering wish on wing that will not rest.—*Mallet*.

This above all,—To thine ownself be true,—*Shakspeare*.
Learn to live well, that thou mayst die so too.

To those that list the world's gay scenes I leave,—*Spenser*.
Some ill we wish for, when we wish to live.—*Young*.

JAS. MONK.

SHAKSPEARIANA.

"Those springs
On chalice flowers that lies."

(4th S. xi. 152.)—Though we may suppose that the rhyme here influenced the grammar, it cannot be said that "Shakspeare sacrificed grammar to rhyme." COL. COLOMB will find that there was once a third person plural in *es*, that it was still occasionally employed by the Elizabethan writers, and sometimes by Shakspeare, without being demanded by the rhyme—*e.g.*, *Mer. of Ven.*, i. 3:

"Whose own hard dealings teaches."

J. H. I. OAKLEY.

Ventnor.

CONJECTURAL NOTES ON SHAKSPEARE AND OTHER WRITERS (4th S. xi. 210.)—F. J. V.'s notes are ingenious, but I cannot accept all of his derivations.

1. *Bisson*.—Surely this is no other than A.S. *bisen* = blind. Halliwell quotes from *Cursor Mundi*, MS. Coll. Trin. Cantab., f. 102:—

"Thei met a *bisen* mon tho,
And him thei duden nede
To take that on ende of that tre
To go the better spede."

It is often spelt *bisne*. Here are two instances from *Genesis* and *Exodus* (E.E.T.S.):—

"Lamech ledde long lif til ðan
ðat he wurð *bisne*, and haued a man
ðat ledde him ofte wudes ner
To scheten after ðe wilde der." (l. 472.)

"Quo made domme, and quo specande?
Quo made *bisne*, and quo lockende?" (l. 2822.)

That is, "Who made the dumb, and who the speaking? Who made the blind, and who the seeing?"

Another form is *bisme*. In *Nares* we have, from *Mirror for Magist.*, p. 478—

"It cost thee nought, they say it comes by kind,
As thou art *bisme*, so are thy actions blind."

Thus in *Coriolanus*, II. i. 58, the first and second folios read *beesome*, the third *beesom*, the fourth *besom*. Wedgwood gives the forms, "*Bisson*, *bisom*, *bisen*, *bizen*." In *The Owl and Nightingale*, l. 243 (Percy Soc.), the word is used seemingly as meaning "half-blind":—

"Bi daie thu art stare stare-blind,
That thu ne sichst ne bou ne rind;
A dai thu art blind other *bisne*."

With such instances I cannot accept the derivation from Fr. *besson*.

2. *Aroint*.—F. J. V.'s suggestion of *treinte-toi* is plausible; but I fear that Shakspeare commentators must still, as Nares says, confess their inferiority to the Cheshire cows, which understand at once the milkmaid's "Roit thee!" If we are to derive from the French, why not from *rogne* = a scab; and make "*Aroint thee!*" = Plague take thee! There would be thus a certain congruity between the *aroint* and the *ronyon* of the *Macbeth*-line (I. iii. 6). But Douce seems to me in the right direction when he connects *aroint* with A.S. *ryne*. In the *Lear*-line (III. iv. 149) the quartos read *arint*.

3. *Embossed*.—The various meanings of this term of venery always puzzle me. In "N. & Q." (4th S. i. 454) I made inquiry about its use by Chaucer and Shakspeare. F. J. V.'s suggestion seems very probable. Cotgrave has the phrase "*Aux derniers abbois*, at his last gasp; or, in a despairing condition; or, breathing his last; also, put to his last shifts, driven to use his last helps: a metaphor from hunting; wherein a stag is turned, *Rendre les abbois*, when weary of running, he turns upon the hounds, and holds them at, or puts them to, a bay."

The meaning of *embossed* in the Chaucer-line (*Boke of the Duchesse*, l. 353) still remains unclear to me. Can F. J. V. help me? I gave some quotations in my former note; I add here one or two more:—

"Then wer they al three on foot, and ever they saw
the hart afore them passing weary and *embushed*."—
Wright's *Malory*, i. 125, ed. 1866.

See also p. 44 of the same:—

"Like dastard Curres that, having at a bay,
The salvage beast *embost* in wearie chace."

Spenser, *F. Q.* III. i. 22.

"As a dismayed Deare in chace embost,
Forgetfull of his safety, hath his right way lost."
Ibid., III. xii. 17.

4. *Cock-a-hop*.—In Hotten's *Slang Dictionary* we have "*Cock-a-hop* = in high spirits." But I doubt whether the phrase in *Romeo and Juliet*, I. v. 79, "to set *cock-a-hop*," is other than the common proverb explained by Ray—"to take out the spigot and lay it upon the top of the barrel."

JOHN ADDIS.

Aroint.—I find in Littré's Dictionary the word *errené* given as an ancient synonyme of *éreiné*. If, therefore, my conjecture be right, the two English forms, *aroin* and *aroint*, will correspond to the two French forms, *errené* and *éreiné*.

Embost.—I may remark that this word, so far as I am aware, is only found as a past participle. Therefore, if a man said "the stag is *en abois*," that might easily be corrupted into "the stag is *en- or embois*," and when the derivation was forgotten a participial termination might be given to it, and it would become "the stag is *embost*." The elision of the *a* will cause no difficulty, as we find that also in the words "to bay," and "at bay."

Talents.—In the passage from *King Estmere* (*Percy's Reliques*, i. 55)—

"The talents of gold were on her head sette,
Hunge lowe down to her knee,"

I think, on reconsidering the matter, that the "talents of gold" were not golden ornaments, but the lady's golden tresses. Hair of this colour was especially admired by our ancestors, as appears from many instances in the old Romances, of which I will cite only one. Of the lady in *Libius Disconius*, who wins the prize of beauty, it is said:—

"The hair that was on her head,
As gold wyer it shone bright."

Percy's *Folio*, ii. 450, 944.

In the passage in *King Estmere*, the word *talent* will then be *tailande*, "something to be cut off," as *offrande* is "something to be offered."

Cock-a-hop.—I rather think the German word *Haufe*, L.G. *Hop* is to be taken, not in the sense of "crowd," but of "heap." *Cock-a-hop* will then be "cock of the dung-heap." I find that in Dutch the word is written *Hoop*. F. J. V.

CHRISTMAS GIFTS IN MONASTERIES.—In the accounts of Dame Agnes Merett, Cellarress of Syon Monastery, at Isleworth, in 29 Henry VIII., 1537-8 A.D. (*Record Office Roll*, T.G. 18, 232), I find entered among the "Foreigne Paymentes"—

"Reward to the *seruauntes* at Crystemas with their aprons, xxs. Reward to the Clerk of the Kechyn, xijjs. iiijd. Reward to the Bailly of the Husbandry, vis. viijd. Reward to the keeper of the Covent Garden, vjs. viijd. Reward to the Cokes at dyurse tymes, xijjs. iiijd."

The live stock of the monastery at Isleworth Dairy ("Istelworth dayree") is thus stated by the Cellarress:—

Catall.		Shepe.	
Bulles, ij.	} xxxvij.	Wedders,	} cxxij.
Keen, xx.		Ewes,	
Oxen, vi.		Lambes,	
Heyfers, iiij.			
Wayners, v.			
		Swyne.	
Boores, vj.	} lxiij.	Sowes, xij.	
Hogges, xxv.		Wayners, xxj.	

"Keen" should be noticed as showing the Middlesex pronunciation of "kine," cows, in 1537. Among the things the Cellaress sells are "v Barrelles of flottas, lxxs." (before "xxix dosen waching candill, ls.," and among the fruits she buys are "Figge doodes and Topnettes, ij.lb., xjs. ixd.") What are "flottas, doodes,* and Topnettes"?

F. J. FURNIVALL.

WILD GEESE IN FLIGHT.—Some time ago, while crossing the ferry at Runcorn, Cheshire, one of the passengers pointed to a flock of large birds flying in a disorderly way overhead, and called them "wild geese." A woman on board—from appearance a boatman's wife—after looking at the birds, turned to the speaker and said, "Nay, they are not wild geese, for they always fly in the shape of the letter ah," meaning the first letter of the alphabet. After hearing this we watched them very closely, and in a little while found the birds actually arranged in the shape indicated. One bird took the lead, and the rest—in single file—formed two diverging columns from the leader, representing the two side lines of the capital letter A. The lines were certainly of unequal length, but still the resemblance was there.

J. BOUGHEY.

Altrincham.

MEN AND MANNERS IN PARIS IN 1801.—The writer of the following letter was Lord Brome, who accompanied his father, the Marquis Cornwallis, to France, when peace was made between England and Bonaparte—then First Consul. It will be found to be a graphic and amusing picture of a state of manners, the very opposite, it may be said, in every respect, from what then prevailed in England:—

"Amiens, Dec. 12, 1801.

"The whole time I was in Paris, I was much in the same situation as a country booby who comes to London for the first time, running about the town gazing and staring at everything. . . . My time was really occupied almost totally by sights in the morning and society in the evening; by society I mean great dinners of 40 or 50 people, with the dress of mountebanks and manners of assassins. We had occasionally a mixture of ladies at these dinners, among whom the most conspicuous is Talleyrand's mistress, who is an old East Indian acquaintance of yours; her name is Gand; she is very like him, and he is like everything that is detestable.

"I had only one opportunity of seeing Bonaparte. . . . There is nothing, in my opinion, very striking in his appearance, except the state of fear and alarm he appears to be in, and which is certainly very unbecoming in a hero, but is very natural in his situation, which is undoubtedly very precarious.

"We went to see the opening of the Session of the Corps Législatif, and really no puppet-show could be more ridiculous. My father was received with military honours by the guard (for there is a guard everywhere to defend the liberties of the people), and after being introduced to some of the principal members, was ushered into the hall, where, after we had waited some time, the doors flew open, and the members entered, marching two

and two to military music. After they had taken their places, and the sentinels were stationed at the doors (inside of the hall), there came in a man dressed in a sort of mountebank dress, who, it was natural to imagine, was going to exhibit on the tight-rope, but who turned out to be our friend Citizen Chaptal, Minister of the Interior, who made them a speech requesting them to choose their President, and to proceed to business, which, when he had retired, they accordingly did; it consisted in the President reading two or three letters, one of which was from an artist, making them a present of an engraving of one of Bonaparte's victories, and another from some patriotic bookseller, begging their acceptance of an almanac. After this we retired, and, though the President was still reading, the guard turned out, and the band struck up, without the least regard to his dignity.

"I hope this specimen will allay any apprehensions you may have entertained of the contagion of French liberty; indeed, I believe Windham would find it difficult to discover any Jacobin principle in the Constitution, which is certainly the most despotic that ever existed in any country."

This letter is taken from a truly valuable work—Mr. Charles Ross's *Correspondence of Charles, First Marquis Cornwallis*, vol. iii. pp. 410, 411. (London, Murray, 1859.) Wm. B. MAC CABE.

TESTE DI FERRO.—

"When I hear these two words (liberty and property) in the mouth of a minute philosopher, I am put in mind of the *Teste di Ferro* at Rome. His Holiness, it seems, not having power to assign pensions on Spanish benefices to any but natives of Spain, always keeps at Rome two Spaniards, called *Teste di Ferro*, who have the name of all such pensions, but not the profit, which goes to Italians." —Bp. Berkeley's *Alciphron*, 234.

E. H. A.

ST. JAMES'S PARK.—As my friend, Mr. H. B. Wheatley, does not quote the following extract in his most amusing *Round about Piccadilly and Pall Mall*, though he mentions Henry's getting St. James's in 1531-2, your West-end readers may be glad to see the old Chronicler's words (A.D. 1532, 29 Henry VIII., 1531-2):—

"Ye haue hearde before, how the Kyng had purchased the Bysshop of Yorkes place, whiche was a fayre Bysshops house, but not meete for a Kyng: wherefore the Kyng purchased all the medowes about saynt James, and all the whole house of s. James, and there made a fayre mansion and a parke, and buylded many costly and commodious houses for great pleasure."—*Hall's Chronicle*, p. 786, reprint, 1809.

F. J. F.

FRENCH TRAGEDY.—The style of the best declaimers of French verse on the modern stage is precisely that prevailing two hundred years ago, in Scarron's time, if we may judge from the precepts in his *Roman Comique* (iii. 9):—

"La declamation des vers est plus difficile que vous ne pensez. Il faut observer la ponctuation des périodes, et ne faire pas paroître que ce soit de la Poésie, mais les prononcer comme si c'étoit de la Prose: et il ne faut pas les chanter, ny s'arrêter, à la moitié ny à la fin des vers; comme fait le vulgaire, ce qui a tres mauuaise grace: et il faut être bien assuré. En un mot il les faut animer par action."

* *Dod* is to cut, chop.

Whosoever has heard the gifted Rachel declaim Racine or Corneille has seen these hard requisitions met.

OUI.

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.]

LEGISLATION FOR SONG BIRDS.—Literary men are lovers of Nature. Many readers of "N. & Q." must take an interest in the protection of the beautiful creatures whose delightful strains charm the ear, soothe the heart, and refresh the mind of numerous workers. It is a matter for astonishment and regret that the recent Parliamentary Act for the safety of wild birds, between the 15th March and 1st August, does not include the lark, the thrush, and several of our most exquisite songsters of the woods and fields, which in some places are almost exterminated. The lark ought, above all other birds, to be jealously protected on all sides. The beautiful ideas—"joys for ever"—which this creature has given birth to in the souls of some of our greatest writers, are alone an ample claim for immunity from the cockney sportsman, vagabond bird-catcher, and sensual epicure.

It is said there are persons of a depraved taste who find enjoyment in eating larks, cooked and disguised by a variety of culinary devices. For my part, I should entertain about as much respect for a being of this idiosyncrasy as for a Feejee Islander who would devour a Jenny Lind!

The following quotations, from several of our most illustrious poets, may perhaps meet the eyes of persons who have influence enough to assist materially in amending the Act for the protection of our song-birds:—

" . . . Up springs the lark,
Shrill-voiced and loud,—the Messenger of Morn!
Ere yet the shadows fly he mounted sings
Amid the dawning clouds, and from their haunts
Calls up the tuneful nations. . . ."

"To hear the lark begin his flight,
And singing startle the dull night,
From his watch-tower in the skies,
Till the dappled dawn doth rise;
Then to come, in spite of sorrow,
And at my window bid good-morrow,
Through the sweet-briar or the vine,
Or the twisted eglantine."

" . . . And then my state
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate."

"It was the lark, the Herald of the Morn."

"Hark! Hark! The lark at heaven's gate sings,
And Phoebus' gins arise."

"Hail to the blithe Spirit!
Bird thou never wert,
That from heaven, or near it,
Pourest thy full heart."

Perhaps some of the contributors to "N. & Q." can oblige me with similar quotations relative to the "shrill gorged lark." Did Burns ever write on the bird?

Henbury, Cheshire.

GEORGE R. JESSE.

PIGOT FAMILY.—It is stated in a pedigree in Lipscombe's *History of Bucks*, and also in an illuminated pedigree in the British Museum, No. 1364, Harl. collection,—

"That George Pigot (son of Bartholomew and Juliana Pigot, of Ickford, and Aston Rowant, co. Oxon, descended from the Pigots of Little Horwood and Whaddon, co. Bucks), died in the Irish service, having issue by an Irish woman."

Can any of your readers tell me who were his children, and the name of his Irish wife? He was living about the year 1528.

W. JACKSON PIGOTT.

Dundrum, co. Down.

PETER PINDAR'S WORKS (DR. WALCOTT).—About the beginning of this century there came under my notice a thin octavo, having on the title-page the imprint of the fourth volume of *Pindar's Works*, but by whom published I have now no recollection. It contained the legendary tale of *Orson and Ellen*, and near the end thereof (when the marriage takes place) there is a long description of the universal joy on the occasion, with the names of all the birds and beasts joining therein; and amongst them it is said:—

"All looked as if they knew the affair,
And sportive were the lambs,
And dancing, full of life, the ewes
Made merry with the rams."

From the time above mentioned, I had not seen *Pindar's Works* till lately, when I happened to see a copy in four small volumes, said to be celebrated on the Continent by the name of *Elzevir*, London, published by J. W. Walker, Paternoster Row, and J. Harris, St. Paul's Church Yard, 1809.

In this copy the above quatrain does not appear; and it may be a query to know the reason why; or if it has been left out in any other copies that may have been published since that time. In reference to a catalogue, it appears that an edition, in four volumes, was published in 1816, but it does not say where.

PAX.

"JARSENT."—The rector of a parish in Lincolnshire heard this word used by some lads in his village, signifying a donkey. He made inquiries among the boys of his night-school, and found them all familiar with it, only some pronounced it *yarsent*. Is this term known, and whence derived?

E. L. BLENKINSOPP.

PATERNOSTER ROW.—At the sale of episcopal lands in 1647, "the Three Cocks, and part of the Brood Hen, in Paternoster Row," sold for 987l. 3s. 4d., to William Adames, John Helmes, Samuel Haward, and George Clarke. (*Collect. Top. et Gen.*, i. 7.) I am desirous to ascertain whether

this Samuel Haward be identical or not with Samuel Harwart, appointed "Scrutator" at Gravesend in 1660 (*Rot. Pat.* 12 Car. II.) or with Dr. Samuel Haworth, author of works published 1679-1683, and physician to James II. Are any of your correspondents acquainted with details which would throw light on the subject, or show the present site of the property in Paternoster Row? If so, will they oblige me by communicating
HERMENTRUDE.

TALLEYRAND ON NAPOLEON.—Dr. J. H. Newman says, "Talleyrand noted it as one of Napoleon's three great political mistakes, that he quarrelled with the Pope." What were the two other mistakes?

SINIEWS OF WAR.—Who first applied this term to money?
CYRIL.

FORSTER'S LIFE OF SIR JOHN ELIOT.—In vol. ii. p. 352, Mr. Forster says the house in Portsmouth in which the Duke of Buckingham was assassinated in 1628 belonged to a "gentleman named Mason." Is anything more known of this Mason? What was his christian name?
C. W. TUTTLE.

THE PRECEDENCE OF BISHOPS.—Is it historically true that—

"In the time of Charles II., the precedence of bishops was next after dukes, and the real meaning of the spiritual peers taking precedence of barons, as they now do, is that they had priority over the whole baronage, a term anciently equivalent to peerage?"—*Vide* the *Church Times*, of 28th March, 1873.

H. W.

"THE DIVINE THOUGHTS OF CICERO."—Can any of your numerous correspondents inform me where I can meet with a copy of *The Divine Thoughts of Cicero*, published, I think, by the Dodsleys?

It is a well-printed 12mo. volume, and consists of verses from the Holy Scriptures, placed side by side with passages from Cicero. The similarities are wonderful, sometimes even verbatim. I have repeatedly searched the British Museum Catalogue for it without success.
A READER.

"BREAK" OR "BRAKE"?—A few weeks ago I was startled, on reading in the *Times* an article headed "Railway-Brakes." I soon found it was no mere misprint, but that the writer intended to call the apparatus for breaking the force of a train a *brake*. We all know what a horse-breaker is, and what the carriage—the break—is which he uses to break-in his horses. So, a break-water, a breakfast, and a breaker—a wave that breaks on a shore or rock—are all names one can understand. Are we now to read at our *breakfast-table* about a ship being wrecked among *brakers* and *braking-up*?
JAYDEE.

PIQUET.—May you, in this fine old game, count a *trio* or *quatorze* in sevens, eights, or nines; also, can a *tierce* to a nine ever be "good"?
H. A. B.

MAURY, JULIUS REUTER, JUAREZ.—Where can I find details about them?

CHARLES KNIGHT.—Doubts have been expressed in the *Times* concerning the late Charles Knight's authorship of the *History of England*. Can any reader of "N. & Q." furnish fresh information about this subject?
H. TIEDEMAN.
Amsterdam.

"THE VILLAGE MAID."—Who is the authoress of this opera, in three acts, by a Young Lady, 1792, Svo. London, printed by W. Innes, 1, Gracechurch Street? Among the subscribers I find Mr. Wm. Brock, twenty copies; Jo. Carey, Esq., five copies; Earl of Lincoln, twenty copies; Countess of Lincoln, twenty copies.

MRS. ATTERSOLL.—She is author of *Peter the Cruel*, a tragedy, in five acts, 1818. Published at Angers, in France. Can you give me any information regarding her?
R. INGLIS.

REFERENCE WANTED.—

"The frogge seide to the harwe; cursid be so many lordis."—*Wiclif's Select English Works*, vol. ii. p. 280.

"Dogge lokes ofer towarde Lincolne, and litel sees theroff."—*Id.* vol. iii. p. 236.

Perhaps some of your correspondents can tell me to what these passages refer.
F. D. M.

CLEOPATRA'S NEEDLE.—Where can a translation of the hieroglyphic inscription be found?
GEO. ELLIS.

SACHENTAGE.—What was the Sachentage like, and how was it used? It is alluded to in the *Saxon Chronicle* as one of the tortures employed by the Norman barons in the reign of King Stephen.
ESBIAM.

"HYMNS OF THE ENGLISH NONCONFORMISTS."—The following appears as a note in an article on "Hymns of the English Nonconformists," *Sunday Magazine*, 1868, p. 431, by Isabella L. Bird:—

"About fifty years ago a University printer, who was a Dissenter, filled up the blank leaves at the end of the Prayer-Book with six hymns which he thought would be acceptable. The authorities did not interfere, and so they took their place."

Who was this Dissenting printer? In what year did these hymns first appear? Upon whose authority can the statement be substantiated?
JOHN JULIAN.

SS. PHILIP AND JAMES.—I see it stated in the *John Bull* (Feb. 1) that the bodies of these two saints have recently been discovered under the high altar of the basilica of the Twelve Apostles, at Rome, which is now undergoing repair. Will any of your correspondents tell us what the legend is

which connects these saints together, and accounts for the joint commemoration of them in one festival (May 1)?
E. H. A.

HERALDIC.—Will any reader of "N. & Q." tell me the arms of Luxemburg, and if they are impaled with those of the House of Nassau? Is there a national flag in Luxemburg, or is the Dutch Ensign only used?
W. M. M.

St. EDMUND.—I find a MS. of the Life and Miracles of St. Edmund, of the time of Abbot Anselm (1121-48) mentioned in the notes (p. 115) to Mr. Rokewode's edition of *Chronica Jocelini de Brakelonda*, printed by the Camden Society, 1840. It is said to contain a series of remarkable miniatures, and was formerly the property of the family of Parker of Browsholme, Yorkshire, and afterwards in the Towneley Library. It was sold to a bookseller at the Towneley sale. Where is this MS. now?
JOHN PIGGOT, Jun.

"IN MEMORIAM."—Can any one explain the true meaning of the twelfth line of the twenty-seventh sonnet in Tennyson's poem, viz.—

"Nor any want-begotten rest?"

E. A. C.

BROMLEY'S CATALOGUE OF ENGRAVED BRITISH PORTRAITS.—In Period ix., Class ix., 2nd subdivision, p. 438, is mentioned:—

"Sarah Gyles (or Giles in index), Daughter of James G., Enameller. . . Unique. Painted by W. Lawranson, engraved by B. Reading."

Can any one tell me anything of the original, the print, or the people themselves; and whether Giles was at all eminent as an enameller; or refer me to any work by which I might discover?

L. H. H.

Replies.

SOMERVILLE PEERAGE.

(4th S. xi. 157, 201, 257.)

Aubrey John, Lord Somerville in the Peerage of Scotland, died, without issue, on 28th August, 1870; since which date there has been no person in possession of the Dignity, nor has any Petition claiming it been presented to Her Majesty. The question of right has, however, been raised in an indirect form, as will be gathered from the following statement:—

By Disposition and Deed of Destination or Settlement, dated 23rd January 1857, and registered in the Books of Council and Session 12th November 1869, Kenelm, Lord Somerville, for the better preservation of his Family and memory, and for certain other weighty causes and considerations, gave, granted and disposed to The Honourable Hugh Somerville his eldest son, whom failing to the persons who should successively have right and succeed to the Title of Honour and Peerage of Somerville, whom failing to the heirs of the body of the said Honourable Hugh Somerville, whom failing to The Honourable

Frederick Noel Somerville his (the granter's) second son and the heirs of his body, whom failing to any other lawful son or sons who might be procreated of his (the granter's) body in the order of seniority and the heirs of their bodies respectively, whom failing to The Honourable Louisa Harriet Somerville his eldest daughter and the heirs of her body, whom failing to the other heirs mentioned in the Deed,—certain estates, lands and others, situated in the Counties of Roxburgh and Berwick, whereof the portion in the County of Roxburgh has latterly been known as the Pavilion Estate.

Kenelm, Lord Somerville, died in 1864, and was succeeded in his Title and in the said estates by his elder son Hugh, who was predeceased by his brother Frederick Noel without issue.

Hugh, Lord Somerville, died, without issue, in 1868, and upon his death the sons and issue of sons of Kenelm, Lord Somerville, failed. He was succeeded in his Title and in the said estates by his cousin Aubrey John, before mentioned.

Aubrey John, Lord Somerville, died, as already stated, without issue, on 28th August 1870.

On 24th January 1871, a Petition was presented to the Sheriff of Chancery by the said Louisa Harriet Somerville, eldest daughter of the said Kenelm, Lord Somerville, for Service as nearest and lawful heir of provision in special to the said Aubrey John, Lord Somerville, in the said estates.

On 3rd March 1871, a Petition was presented to the Sheriff of Chancery by The Reverend Alexander Neil Somerville, Minister of the Anderston Free Church in Glasgow, (claiming to be Lord Somerville), for Service as cousin in the ninth degree or thereby and nearest and lawful heir of provision in special to the said Aubrey John, Lord Somerville, in the said estates.

On 3rd May 1871, an amended Petition was presented to the Sheriff of Chancery by the said Louisa Harriet Somerville, for Service as nearest and lawful heir of provision in special to the said Aubrey John, who was described in the Petition as having 'assumed the Title of Honour and Peerage of Somerville,' in the said estates.

On 10th November 1871, a Petition was presented to the Sheriff of Chancery by Thomas Taylor Somerville, of Tipton County, State of Tennessee, United States of America, (claiming to be Lord Somerville), for Service as cousin in the twelfth degree or thereby and nearest and lawful heir of provision in special to the said Aubrey John, Lord Somerville, in the said estates.

On 8th January 1872, the Sheriff of Chancery, by direction of the Court of Session, served the said Honourable Louisa Harriet Somerville or Henry, wife of Charles Stuart Henry, of Aldershot in the County of Hants in England, Colonel in the Royal Horse Artillery, as nearest and lawful heir of provision in special to the Aubrey John, Lord Somerville, in the said estates.

The result of these proceedings is, that The Honourable Mrs. Henry has been found entitled to the estates under the destination contained in the Disposition and Deed of Destination or Settlement executed by her father, Kenelm, Lord Somerville, in which she is expressly called to the succession on the failure of the heirs previously called. Had any other competitor been able to show a right to 'the Title of Honour and Peerage of Somerville,' such competitor would have been found entitled to the estates under the prior branch of the destination; but in the circumstances it was unnecessary to consider whether Mrs. Henry had a right to the title or not. Mrs. Henry's right to the estates, under the Service, is liable to challenge at the instance of a nearer heir of provision,—that is to say, at the instance of any person having a right to 'the Title of Honour and Peerage of Somerville' (supposing Mrs. Henry not to have that right) for twenty

years from the date of the Service, after which period it becomes unassailable.

Independently of any question as to the estates, the Peccage itself will, of course, remain open.

W. M.

Edinburgh.

THE SINGING NIGHTINGALE A MALE BIRD.

(4th S. xi. 238.)

It is asked by Mr. A. C. HILTON, "Has the following instance of Mr. Tennyson's extreme carefulness and accuracy been hitherto noticed," in mentioning the *male* nightingale as the singer?

"The nightingale
Sang loud, as tho' he were the bird of day."

Gardener's Daughter.

I had noticed this in an article in *Sharpe's London Magazine* (when edited by Mrs. S. C. Hall), vol. ii., new series for 1854, p. 356; and again in the *London Figaro*, June 24, 1871, in a letter signed "Jug! jug! jug!" in reply to a correspondent who had defended Mr. Robert Buchanan for speaking of the female nightingale as the singer. Mr. A. C. HILTON correctly points out that Tennyson variously describes the nightingale singer as being male or female. In *The Palace of Art* it is the latter; but, in the *Recollections of the Arabian Nights*, he says:

"The living airs of middle night
Died round the Bulbul as he sung;
Not he; but something," &c.

Other poets, too, might be quoted as alternately representing the singing nightingale to be male and female. The late Mr. Julian Fane, for example, in at least two of his poems, makes the singer to be "she"; though, in the following lines, he makes both female and male to be singers:—

"The nightingale's sweet note is heard,
He sings and trills, nor waiteth long
Ere from the hazel copses nigh
His happy mate her happiest song
Attunes into a sweet reply."

I believe that Shakspeare, Milton, Chaucer, Petrarch, Shelley, Dryden, Bloomfield, Wordsworth, Scott, and other poets, who have adopted the classical story, invariably make the hen nightingale to be the singer; and I know of only one exception to this, in one of Shakspeare's sonnets:—

"As Philomel in summer's front doth sing,
And stops his pipe in growth of riper days."

But other poets have, with Tennyson, sometimes realized the fact that the male nightingale is the charming singer. In the famous defence of the nightingale by Coleridge, the poet speaks of—

"—his delicious notes,
As he were fearful that an April night
Would be too short for him to utter forth
His love-chant, and disburthen his full soul
Of all its music."

Byron, both in *The Giaour*, and also in an oft-quoted passage in *The Bride of Abydos*, makes the singing nightingale to be male. So does Shelley,

in the *Prometheus Unbound*, although in *Rosalind and Helen* he says:—

"Soon her strain
The nightingale began."

Moore makes the singer to be a male bird in the *Light of the Harem*, *Fire Worshippers*, and *Ballads*. Campbell, in his poem of *The Dead Eagle*, also makes the singer to be the male bird, although in his dramatic sketch, *Raffaello and Fornarina*, he speaks of the nightingale as being the "Queen of all music." Southey, in *Kalaba*, correctly writes of the bird—

"Singing a love-song to his brooding mate."

Mrs. Hemans describes him singing in "his hermitage of shade." Mrs. Butler (Fanny Kemble) in her poem, *Eastern Sunset*, also makes the male bird to be the singer. So does Philip James Bailey in his *Lovers*, and Cowper, who wrote of—

"A nightingale that all day long
Had cheered the village with his song."

Bird-dealers, as practical people, may be presumed to know whether the singing nightingale ought to be the king or the queen of song; and I, therefore, here quote the following genuine advertisement:—

"Nightingales in full song, the first arrival of this season only. These birds are not fed off beef and eggs, which is an offensive method; recipe for food given with the birds, which will enable lovers of the sweet song to introduce the king of songsters afresh as the most admirable chamber-bird. Price 10s. each; ditto, for turning out, 30s. per dozen."

Here, the singer is "the king" and not the queen.

CUTHBERT BEDE.

CONSECRATION OF CHURCHES (4th S. xi. 239.)—

It is very probable indeed that the custom of dedicating or consecrating Christian churches was borrowed from the Jews, possibly from the notable instance under Solomon; but it may safely be denied that "thereof cometh the custom that chyrches ben halowed." The *Story of the Holy Rood* is a mere monkish legend, and of no manner of weight in the way of authority. The first authentic notice we have of a dedication or consecration of a church, is that of the Church of the Holy Sepulchre, at Jerusalem, by the first Constantine, A.D. 335, an account of which is recorded in Eusebius's *Life of that Emperor (Vita Constant., c. 43)*.

The ceremonies used on that occasion, and for a long time afterwards, were, 1. An oration or sermon, consisting mainly of praise and thanksgiving to God, interspersed, on some occasions, with commendation of the founder, and of the church itself. (See Eusebius, lib. x. c. iv.) 2. The mystical service, or the offering, as it was called, the unbloody sacrifice to God, prayer for the peace of the world, the prosperity of the church, with a blessing upon the Emperor and his family. These consecrations were always attended with

great pomp and solemnity, the Emperor, if possible, being present, and as many bishops as could be got together. (*Vit. Const.*, c. 43. Socrat., lib. i. c. 27. Sozom., lib. ii. c. 26. Theodoret., lib. i. 31.)

As far as I am aware, it has never been the custom in England, or elsewhere, "to consecrate the altars only," or, as I presume your correspondent means, in lieu of the whole building. In fact, in the first ages, it was strictly prohibited that churches should be used for service, till after the ceremony of consecration; and for a breach of this order, on a pressing emergency, the great Athanasius, had to make an apology to the Emperor. (*Apol. i. ad Constant.*) Synesius, however, according to Bingham (*Orig. Eccles.*, vol. ii. 535, 8vo., 1843), seems to put the question beyond dispute; for, "against some who pretended that a certain place was consecrated, because it had been used for prayer and administration of the sacrament in a time of hostile invasion, he positively determines that such an use in time of necessity was no consecration; for otherwise, mountains and valleys and private houses would be churches."—(*Vid. Synes. Ep. lxxvii.*)

The Emperor Zeno seems to have been the first who converted Jewish synagogues into churches. In the *Chronicon Alexandrinum* (*An. 10, Zenonis*), it is said, Ἐποίησε τὴν συναγωγὴν αὐτῶν, τὴν ὄσταν εἰς τὸ καλούμενον Γαργαρίδην, εὐκτῆριον οἶκον μέγαν. Their synagogue in a place named Gargarida, he turned into a large Christian church.

EDMUND TEW, M.A.

It would seem from Burn's *Ecclesiastical Law*, that Euginus,* a Greek priest of Rome, who in 154 styled himself Pope, was the first person who decreed that churches should be consecrated.

In 816, it was ordained by a Provincial Synod of Canterbury, that when a church was built it should be consecrated by the proper Diocesan, who should take care that the patron Saint was depicted on the wall, or on a tablet, or on the altar. The practice, however, seems to have fallen into desuetude, and accordingly Otho, the Legate in England of Gregory the Ninth (1237-41), enforced it in one of his constitutions, requiring that all then existing churches should be consecrated within two years, and all churches thereafter to be built within the like period.

The particular form of consecration seems to have been left to the discretion of the person officiating, and Archbishop Laud gave grievous offence by the form which he adopted, in which he seems to have incorporated a kind of commination service with a highly ritualistic ceremony of dedication. The consequence was, that a form intended for general use was prepared by Convocation, in 1661. This, however, was not adopted, and fifty

years later the form now in use was agreed to by both Houses of Convocation. It did not receive the final sanction of the Royal assent, and it is in some sort a triumph of common sense over pedantry that no objection has ever been made to a service which is so useful and becoming, although apparently not strictly legal.

I believe there is no record of its ever having been the custom in England to consecrate the altars only, but there is a prevalent opinion (not contradicted by the Act of 30 & 31 Victoria, c. 133), that if the chancel is extended beyond its original lines, so that the altar stands upon ground not formerly within the walls, the church requires re-consecration.

As regards the practice of the Jews, so far as recorded in Scripture, it is clear that the Tabernacle and all its contents were consecrated as well as the altar, though the latter was termed "most holy." So also both the first and second Temples were included in the dedication to sacred purposes. True, they were afterwards profaned; but it is but another instance of history repeating itself, that irregularities similar to those which brought upon the second Temple the stigma of having been turned into a den of thieves, were in the times of our ancestors habitually committed in England. For in many places fairs (having their origin in the wakes, or feasts of the dedication) were held in churches and churchyards, until condemned and prohibited by various canons and Acts of Parliament. C. S.

TAPROBANE (4th S. xi. 113, 222).—The proof of early commercial intercourse between the Romans and Singhalese, founded on the discovery of coins, is by no means a solitary instance. Numerous examples of similar finds in Southern India can be adduced. In the second volume of the *Asiatic Researches*, mention is made of the discovery of a number of gold coins at Nellore, in 1789, two of which, a Hadrian and a Faustina, were in possession of the writer of the notice. In 1800, a pot full of gold coins, and in 1801, another of silver denarii, were found in different parts of the Coimbatore province. A third instance is mentioned by Colonel Mackenzie, as occurring in the same district, in 1806. In 1817, a silver coin of Augustus was found in excavating an old Kistvaen or pandu kuli, as they are there called, also in Coimbatore. After a heavy fall of rain in the monsoon of 1842, a pot containing 522 denarii of Augustus and Tiberius, with a few of Caligula and Claudius, was laid bare in the same district; and in 1840, a hoard was discovered near Sholapore, a few specimens only of which were secured, and proved to be aurei of Severus, Antoninus, Commodus, and Geta. I myself possess an aureus of Trajan found at Cuddapah, and a solidus of Zeno at Madura.

All these afford testimony of the frequent intercourse of Roman traders with the Indian Ocean,

* Query, Hyginus, A.D. 139.]

but still more decisive proof is supplied by the existence of great numbers of Roman coins, occurring with Chinese and Arabian pieces, along the Coromandel coast. The Roman specimens are chiefly oboli, much effaced, but among them I have found the epigraphs of Valentinian, Theodosius, and Eudocia. These are found after every high wind, not in one or two places, but at frequent intervals, indicating an extensive commerce between China and the Red Sea, of which the Coromandel coast seems to have been the emporium. The western traders must either have circumnavigated Ceylon, or come through the Paumbum passage, probably by the latter way, but in either case must have communicated freely with Ceylon. We know from Mohammedan writers that this commercial intercourse was continued by Arabian merchants from the eighth to the fourteenth centuries, and from these, and the narratives of the early Portuguese voyagers, hitherto little explored, valuable information concerning Ceylon may probably be gleaned. W. E.

Having looked through the principal Chronicles and Annals of Great Britain, the indexes to the Saxon Chronicle, works of King Alfred, &c., I can find no references to Ceylon; and if they occur in Irish or Welsh works, they would probably be derived from Roman sources: Latin being known to some, at least, of the monks in the early Irish Church. It is not very likely that the Irish would retain any knowledge of the Indian island, even if the tradition recorded by Keating of an event said to have occurred many hundred years B.C. were reliable; but like most of the traditions he records of the earliest settlers in Ireland, it is fabulous. (v. Thomas Wright's *Hist. of Ireland*, vol. i. c. 2, p. 7, note; and cf. Notes to the *Annals of Ireland*, by the *Four Masters*, ed. by Connellan, and M'Dermott, pp. 363-9.) Aristotle and, after him, Apuleius, and others, mention Taprobane and Ierne as large islands; and possibly from that circumstance, and from a tradition of the Phenicians having visited both, may have arisen a supposition of a connexion between the two. The notices of Ceylon by Anglo-Saxon or Latin Chroniclers are certainly not abundant; by Irish and Welsh annalists probably still more rare; and I should be inclined to trace them all to an acquaintance with the works of Aristotle, of Strabo, Pliny, Diodorus, and other Greek and Latin writers.

J. F. L., M.A.

THE ARMS OF SAVOY (3rd S. ix., x., xi.; 4th S. vi. 461; vii. 22, 104.)—At the last reference D. P., my old opponent in the controversy respecting the origin of the arms of Savoy, wisely deprecated the re-opening of a question which has had sufficiently full discussion, unless some new facts could be adduced on the one side or on the other. I have now to offer one more fact, not previously advanced,

in support of my assertion that the old story was a pure fable which declared that the arms of Savoy, gules, a cross argent, were originally those of the famous Order of St. John, and, with the motto FERT, were assumed by Amadeus the Great, in memory of a traditionary relief of Rhodes in the year 1310. I endeavoured to prove that both motto and arms had been borne by the princes of the house of Savoy in the previous generation and preceding century to that in which this mythical relief was said to have taken place; and that, consequently, they were not assumed by Amadeus the Great, and had not the origin traditionally assigned to them.

I cited monumental evidence to prove that the arms had been borne by the father and uncles of Amadeus; but D. P. suggested that this was of little force unless we knew at what date the tomb was erected, as the arms might have been a more recent addition. However, a few days ago, in turning over the Roll of Arms of the reign of Henry III., known as "Glover's Roll," I lighted on the following entry: "101. Piers de Sauvoye goules ung crois d'argent." Now the date of this roll is declared by Sir Harris Nicolas to be between 1245 and 1250; and we know that Piers or Peter of Savoy died in 1268; we have, therefore, contemporary and undeniable evidence that the arms, gules, a cross argent, were borne by Peter of Savoy, uncle of Amadeus, at least sixty years before the date of the traditionary relief of Rhodes, and before the performance of those mythical deeds of heroism which the Knights of St. John are said to have rewarded with the gift of their own arms.

Supposing the story of the relief of Rhodes to have in it any truth at all, it would be a singular way of rewarding heroism to "bestow" upon the hero the identical arms which his father, his uncle, and (as we may reasonably presume) he himself had previously borne.

The questions, whether the arms of Savoy are derived from those of Piedmont, or *vice versa*, and whether Menétrier, Guichenon, Monod, &c., are correct or incorrect in their statements upon these points, are altogether beside the matter of the Hospitallers' alleged grant, which is that which I originally controverted, and with which alone, at present, I desire to deal. J. WOODWARD.

St. Mary's Parsonage, Montrose, N.B.

CAPITAL PUNISHMENT FOR THEFT (4th S. xi. 156.)—What Bacon so emphatically calls "the rubrics of blood" were assailed by Sir Samuel Romilly in the session of 1810. He commenced with the 8th Eliz. c. 4, which made the stealing from the person a capital offence—pocket-picking to wit. The repeal was carried almost in silence, one solitary Irish member muttering "innovation." Thus encouraged, he attempted the repeal of the Statute of William which made a private theft in a shop to the amount of five shillings punishable with

death. This bill got through the House of Commons not without opposition, but was defeated in the Lords by a majority of thirty-one to eleven, and in the majority were to be found an archbishop and six bishops. Lord Chief Justice Ellenborough exclaimed against the bill as an innovation, declaring that he knew not when such speculations were to stop. Again, next year, in 1811, the bill carried through the Commons was rejected by the Lords, its rejection being led by three of the most eminent of the judges. Again, in 1813, Sir Samuel re-introduced his bill, carried it through the Commons, and lost it in the Lords, an Irish archbishop, on this occasion, displacing the English one, and five of the episcopal bench supporting him. Again, in 1816, the Commons passed, and the Lords, little being said, again refused the bill. In 1818, for the last time, he triumphed in the Commons, when death arrested him in his work. Another Act which Romilly endeavoured to repeal is that which made stealing in a dwelling-house to the amount of forty shillings a capital offence. This was in May, 1810. On his first attempt he failed in the Commons, defeated by a majority of two, a defeat, however, counterbalanced by the support of Canning, Wilberforce, and the Master of the Rolls, Sir William Grant, who said that "when the law and the practice were opposite to each other, one of them must be wrong, and he had no doubt it was the law." The act was repealed in the session following, more through its own iniquity than by Parliament. WILLIAM BLOOD.
Liverpool.

MAITLAND OF GIGHT (2nd S. xi. 249, 337).—I have had put into my hands a MS. endorsed, "The Genealogy of the Maitlands, Heritors of Auchencrive, from whom the family of Pittrichie are descended." It commences with Wm. Maitland, brother of the Laird of Gight, 1383, and ends with Major Arthur Forbes Maitland, date not given, but apparently about 1760. To any one interested in the family, or Scotch genealogy, I shall be happy to forward a copy. HARDRIC MORPHYN.

"THE MAN AFTER GOD'S OWN HEART" (4th S. xi. 204).—I am surprised to hear that there is any doubt of Peter Annet being the author of this book. MR. BATES is right as to both its first publication and application. The title runs, *The History of the Man after God's Heart*, 12mo. Printed by R. Freeman, 1761. On a fly-leaf in my copy, in a hand of the period, I read:—

"Upon the death of George II., Dr. S. Chandler and Mr. Palmer published two sermons preached on that occasion, in which they illustrated the character of His Majesty by comparing it to that of King David. This illustration provoked the anger of Mr. Peter Annett, who conceived the character of the King wantonly libelled by such comparison, and pretended that the injudicious parallels between K. David and K. George tended, in his opinion, so little to the honour of the latter, that he

could not refrain from attempting to defend the fame of so worthy a Prince against the inferences which might be drawn from such a comparison. With this view he (Annett) published this book."

Annet appears to have been the leading secularist of his day, and wrote much, some still reprinted. A. G.

P. LAFARGUE, M.D. (4th S. ix. 427).—MR. HOLDEN is right in his surmise respecting Dr. Lafargue. He was one of the French refugees driven out on the revocation of the Edict of Nantes. He became tutor to the Hon. Harry Grey—son of the then Earl of Stamford—and settled at Enville. In his old age he spent most of his time in visiting and instructing the poor of this place; and, not forgetting them at his death, he left 10*l.* by his will, and appointed the yearly increase of it to be laid out in books entitled *The Whole Duty of Man*, to be given by the minister to poor communicants of this parish for ever. The entry in the parish registers is as follows:—

"1711. Mr. Peter Lafargue, a French refugee, and late Tutor to the Hon. Harry Grey, was buried Aug. 19th."

The inscription on his tomb was nearly obliterated by time and exposure to the weather, but recently loving hands have recut the letters, so that the touching record may not be lost.

EDWIN BENNETT.

The School, Enville.

GOETHE and WALTER SCOTT (4th S. xi. 233).—In Eckermann's *Gespräche mit Goethe*, i. 191, M. T. will find the following:—

"Walter Scott benutze eine Scene meines Egmonds und er hatte ein Recht dazu, und weil es mit Verstand geschah, so ist er zu loben."

CHARLES EDWARD.

Parallel passages, apart from *plagiarisms*, have their origin in three ways:—

1. The same idea occurring independently to different persons.

2. The *unconscious* reproduction by one author of the ideas and words which he has met with in the works of another. This principally happens with very voluminous and rapid writers, who, like Sir Walter Scott, have read enormously and possess prodigious memories. In the pathetic chapter of *Old Mortality*, where old Alison recognizes Morton, he uses the exact words of Shakspeare, "The little dogs and all" (*King Lear*, Act iii. scene 6).

3. The settled plan of using and adapting the ideas and expressions of great authors. This was especially the practice of Gray, and every instance of it in his poetry has been noted and commented on by his editors. It was used by him with exquisite taste and judgment, and he often adds a fresh lustre to passages already celebrated for their beauty, as in—

"As dear to me as are the ruddy drops
That visit my sad heart."

Julius Cæsar, Act ii. scene I.

"Dear as the light that visits these sad eyes,
Dear as the ruddy drops that warm my heart."

The Bard, i. 3.

To my mind the chief interest in the collection and study of parallel passages is in their affording a key to what were the works and passages in the works of others which an author had most before him, and which have, therefore, had probably the strongest influence on his mind and style.

WILLIAM WICKHAM.

THIRTEEN TO DINNER (4th S. xi. 256).—I apprehend there is no doubt that this notion has reference to the Last Supper, at which thirteen were present. Some, I believe, have carried it to the extent of disliking that number at all times; but the commoner form limits it to Friday. Not that there is any ground of fact for this, for the Last Supper was on the fifth, not the sixth, day of the week.

Sailors are held somewhat superstitious, and I knew an eminent naval officer who, though I do not know that he acted on it earlier in life, actually would walk out of the room when the conjunction happened on a Friday, after the death of his wife and of his eldest daughter, both of which events were preceded by the said conjunction.

LYTTELTON.

C. T. W. will find much on this point in Brande's *Popular Antiquities*, vol. iii. pp. 264-5. This work might often be consulted with advantage by contributors to "N. & Q." The same superstition appears to be general in France (see De Chesnel, *Dict. des Superstitions*, p. 773, vol. xx. of Migne's *Troisième Encyclopédie Théologique*), where it is also connected with the Last Supper.

JAMES BRITTEN.

MILITARY ENLISTMENT IN GERMANY (4th S. xi. 255).—The armies in the Thirty Years' War were enlisted by voluntary agreement. DOYLL will find the whole subject fully treated of in the following work:—

"Forschungen auf der gebiete der neueren Geschichte. Herausgegeben von K. A. Müller. Zweite Lieferung. Das Söldnerwesen in den ersten Zeiten des 30en Krieges. Dresden und Leipzig, 1838."

SAMUEL R. GARDINER.

METRICAL RIDDLE (4th S. iii. 501, 604).—Halliwell, in his *Popular Rhymes, and Nursery Tales*, 1849, p. 135, gives the following as a counting-out rhyme,—it is a curious corruption of the refrains given at the above references:—

"Hytum, skytum
Perridi styxum
Perriwerrri pyxum
A bomun D."

W. F. (2)

"NOT LOST, BUT GONE BEFORE" (4th S. *passim*).—Compare:—

"Cogitemus ergo, Lucili carissime, citò nos eò perventuros, quo illum pervenisse maremus. Et fortasse (si modo sapientum vera fama est, recipitque nos locus aliquis) quem putamus perisse, premissus est."—Vid. L. Annæi Senecæ ad Lucilium Epist. lxiii. *Consolatoria super morte amicæ*, &c. Edit. a Justo Lipsio, fol. Antverpiæ, 1632, p. 491.

R. C.

Cork.

FOLLIOTT = STROUDE (4th S. xi. 97).—Perhaps the family Y. S. M. desires to trace is Strode, and not Stroude. A daughter of Thomas Strode of Stoke, married Sir John Foliot. There is a tolerably complete pedigree of that branch of the Strode family in Hutchins's *History of Dorset*, 3rd ed. ii. p. 130. EDWARD SOLLY.

WENTWORTH HOUSE, not WENTWORTH CASTLE (4th S. xi. 152).—MR. W. WRIGHT confounds two very distinct places, Wentworth House and Wentworth Castle, the former, three miles from Rotherham, and twelve from Barnsley, the seat of Earl Fitzwilliam, the latter three miles from Barnsley, the seat of Frederick Thomas William Vernon Wentworth, Esq. The fire which lately occurred, happily did little injury, and it was from this place that Mr. Wardman's letter was written. By "Lord Molton," in the last paragraph, is intended "Lord Malton," but Mr. Wardman's orthography is not of the first order.

The letter is curious as illustrating a local tradition respecting the rivalry between the first and second branches of the Earls of Strafford. There is a local tradition that when Thomas the third Earl, and the first of the second branch, was building Wentworth Castle, he caused to be inscribed on the foundation stone these lines:—

"Tommy of Malton, I'll let thee see
I can build as fine a house as thee."

Lord Malton, who was afterwards created Marquis of Rockingham, the father of the Prime Minister, had just rebuilt Wentworth Woodhouse, and changed the name to Wentworth House, which name it retained till the late Lord Fitzwilliam revived the old title, by which it was known in the time of the great Earl, who spake of it as "Old Woodhouse."

It is evident from the tone of Mr. Wardman's letter that he felt that a depreciatory remark about Lord Malton would not be unacceptable to his patron.

C. H.

Leeds.

PARISH MAPS (4th S. xi. 250).—Copies of the Tithe Apportionment maps are deposited in the several Diocesan Registries, and Mr. Cox ought to find at the Registry at Lichfield those which he wishes to consult.

Half-a-crown is the statutable fee for inspection of each map; but the ecclesiastical authorities are usually more liberal in regard to searches of

this kind than those public bodies which proverbially have no bowels.

The copies of the maps deposited with the parish officers ought, according to the Act, to be kept by the incumbents and churchwardens, and their successors in office, "with the public books, writings, and papers of the parish." C. S.

ON ADDRESSING LETTERS, &c. (4th S. xi. 230).—The most remarkable royal letter recently made public is from Victor Emanuel to King Amadeus, on his abdication of the throne of Spain. It commences, "Sire, my dear son." In every sentence Amadeus is addressed as "Your Majesty"; but it is concluded simply with the signature of Victor Emanuel. W. M. M.

THE ANGELUS (4th S. xi. 255).—Mr. Barker, in his *Wensleydale*, p. 42, remarks:—

"The bell which is still rung in some parishes at eight in the morning, at noon, and at five in the evening, though its origin is forgotten, and it now serves only to summon the labourers to and from their work, is, in reality, a relic of the Angelus."

The Rev. J. T. Fowler, also, in his clever paper, *Of Bells*, which appeared in No. 6 of the *Sacristy*, says:—

"The Angelus is, in fact, rung traditionally morning and evening in many English churches, though its meaning is forgotten; and it is called, for example, 'the seven o'clock bell' in the morning, and sometimes the 'curfew' in the evening."

SENNACHERIB.

At the retired village of Ardeley, near Baldock, in Hertfordshire, the custom of ringing the Angelus at six, twelve, and six, has been revived by the present vicar, who has held the living for thirty years. The bell of the parish church is tolled thrice, three times in succession, and then nine times.

W. R. TATE.

Derry Hill, Calne.

N. Pocock (4th S. xi. 237, 290).—This artist exhibited at the Royal Academy in 1782. He was well known, principally as a painter of sea-pieces, many of which (sea-fights, shipwrecks, &c.) were engraved, in a large size, about the end of last century. In a beautiful edition of Falconer's *Shipwreck*, published in 1804, are eight fine engravings, by Fittler, from designs by him, which, in Lowndes's *Bibliographers' Manual* (1834), are erroneously attributed to Westall; and in Clarke and M'Arthur's *Life of Lord Nelson* (1809) are six engravings, also by Fittler, from his designs. Several good specimens of Pocock's drawings, in water colours, both of marine and landscape subjects, may be seen in the British Museum and at South Kensington, to which institutions they were presented by W. C. TREVELYAN.

Wallington, Newcastle-on-Tyne.

EPITAPH ON EVAN REES (4th S. x. 243; xi. 121, 262).—The above epitaph, said to be by a "poet

incognito," is given in *Descriptive Excursions through South Wales and Monmouthshire*, by E. Donovan, London, 1805, vol. ii. p. 23, *et seq.* An English version, said to be freely imitated, is also there given.

In *Topographical and Historical Description of South Wales*, by Rev. T. Rees, one of the twenty-five volumes of *The Beauties of England and Wales*, p. 705, it is asserted as follows:—

"There is on a brass tablet a long Latin epitaph, said to have been composed by Bishop Atterbury on the death of a favourite huntsman of one of the Mansells, who was interred here towards the commencement of the last century. It is too long to be inserted in this place. A translation has been given in the *Antiquarian Repertory*."

In the *Topographical Dictionary of Wales*, by S. Lewis, *sub voce* Margam, the epitaph is said to be—

"By Dr. Freind, the eminent classical physician, and has been translated into English verse by the Rev. W. Bruce Knight, A.M., Chancellor of the Diocese and Incumbent of this Parish."

Probably the information with respect to that parish was forwarded by the said incumbent.

R. L. M.

"INTOLERANT ONLY OF INTOLERANCE" (4th S. vi. 275; xi. 221).—It seems not unlikely that this phrase may be found in John Locke's *Letters on Toleration*. H. T. RILEY.

"SKIMMINGTON," &c. (4th S. xi. 156, 225).—Sir Walter Scott, in a note appended to *The Fortunes of Nigel*, gives the following particulars regarding the "Skimmington." It will be seen that his account differs somewhat from that furnished by R. C. A. P.:—

"The Skimmington.—A species of triumphal procession in honour of female supremacy, when it rose to such a height as to attract the attention of the neighbourhood. It is described at full length in *Hudibras* (part ii. canto 2). As the procession passed on, those who attended it in an official capacity were wont to sweep the threshold of the houses in which Fame affirmed the mistresses to exercise paramount authority, which was given and received as a hint that their inmates might, in their turn, be made the subject of a similar ovation. The Skimmington, which in some degree resembled the proceeding of Mumbo Jumbo in an African village, has been long discontinued in England, apparently because female rule has become either milder or less frequent than among our ancestors." R. H. BLEASDALE.

"FLORILEGII MAGNI" (4th S. xi. 197, 245).—*"Are any copies to be found of this old book, published in 1632?"* In the British Museum, in the Bodleian, and in Chetham's Library, there are copies, the date of which is the same as that of the copy mentioned by Dr. Rix,—1624, *Florilegii Magni seu Polyanthæ Tomus Secundus Jani Gruteri*. This had been preceded by *Florilegium*, in 3 vols. 8vo. 1610–12, containing a large collection of proverbs of almost all nations, with notes. The folio was consequently called *Tomus Secundus*

or because it was a continuation of the *Polyanthea* of Langius.

It is in two volumes, the first concluding with liber x., the second with liber xx. :—

"The first *Polyanthea* was printed in the year 1512. It was written by the monk Dominicus Nanus Mirabellius. . . . The second was compiled by a bookseller of Cologne, named Maternus Cholinus, and published in 1585, [with additions from the collection of Bartholomæw, Amantius, and Franciscus Fortius]. The third, entitled *Polyanthea Nova*, is our Joseph Langius's work; it was printed at Geneva in the year 1600, at Lyons in 1604, at Frankfurt in 1607, and several times since. The fourth, entitled *Polyanthea Novissima* [1617, now before me] is divided into twenty books, and differs from the preceding only with regard to some additions which it contains. The fifth, with the title *Florilegium Novum, seu Polyanthea Floribus Novissimis Sparsa*, was published at Frankfurt in the year 1621. The new additions contained in this work are owing to the lucubrations of Franciscus Sylvius Insulanus."—Bayle. It appears, therefore, that there was no edition published in 1632. "Gruter drew up the third and fourth volumes of the *Polyanthea*, not yet published, which, when put in comparison with that of Langius, are like an ocean to some drops of water."—Flayder's *Life of Gruter*.

BIBLIOTHECAR. CHETHAM.

VON FEINAGLE (4th S. xi. 81, 182, 258.)—When I was at school, each boy in the sixth form had to repeat a hundred lines of Virgil by heart every Saturday morning. For two or three years I used to accomplish this task by the aid of Feinagle's squares and symbols. I do not think that they enabled me to learn much more quickly than I could have otherwise done: but they prevented the danger of omitting or transposing lines. It requires a little practice to become ready and expert in using them. J. C. RUST.

Pembroke College, Cambridge.

"HUDIBRAS" (4th S. x. 431; xi. 103, 205, 263.)—The 12mo. 1716 edition of *Hudibras*, mentioned by MR. RATCLIFFE, is well known, but it has no engravings. Hogarth's cuts did not appear until 1726, so that it is probable a set of these has been inserted in the copy cited by your correspondent. Lowndes, describing the edition of 1726, says:—"First edition, with Hogarth's cuts;" and he also notices it as being "the edition used by Dr. Johnson for quotation in his *Dictionary*." I have an edition in which the same cuts are used. "Printed for B. Moote, at the Middle Temple Gate in Fleet Street, 1732."

In an essay "on the Genius and Works of William Hogarth," prefixed to Baldwin's *Genuine Works of Hogarth*, is the following passage:—

"From 1723 to 1730 he [Hogarth] was employed upon designs and plates for a variety of publications, among which were thirteen folio prints in Aubrey de la Motraye's *Travels*; seven small ones for Apuleius in 1724; five frontispieces for Cassandra; seventeen cuts for a duodecimo edition of *Hudibras* in 1726, and a variety of others."

All the copies I have seen of Hogarth's *Hudibras* contain only twelve engravings. The seventeen

(sometimes eighteen) engravings, often called the "large set," were first published by "Phillip Overton, at the Golden Buck, over against St. Dunstan's Church." Were these engravings also used for the book published in the same year, or were there two different sets? It may be noticed that some of the cuts in the book are much larger than the page, and are consequently folding plates.

The following curious note is from *Anecdotes of William Hogarth, &c.*, edition 1833, p. 349:—

"The late Mr. W. Davies, bookseller, in the Strand, had, in 1816, twelve small pictures of scenes in *Hudibras*, by Leppie, a man under whom Hogarth is said to have studied; and the subjects so familiar to all as executed by Hogarth from *Hudibras* are so similar to these twelve pictures that Mr. Davies considered there could not be a doubt of Hogarth having copied them."

EDWARD F. RIMBAULT.

The illustrations to *Hudibras*, edit. 1716, referred to by MR. RATCLIFFE, are not by Hogarth, who was born in 1697 or 1698, but by an anonymous artist. They are copies from the plates originally prepared and published in the edition of 1710, of which latter plates copies were also published in another edition of 1710, probably a piracy of the previous edition of the same year. A second, or rather a third issue of copies of the same plates, appeared in 1720. Hogarth's designs did not appear until 1726. These are the quarto plates, with the publication line, "Printed and sold by P. Overton, near St. Dunstan's Church, in Fleetstreet," placed on the frontispiece. In an edition of the poems published in 1793, this publication line was erased and a new one substituted, being, "London, printed for Robt. Sayer, Map & Printseller, at No. 53, in Fleet Street." There was another edition, with Hogarth's designs, published in 1726, in Svo., some of the plates of which were used to illustrate the editions of 1732 and 1739. In 1732 copies of these, probably piracies, were issued with another edition of the poems. This was again done in 1739, thus running with the artist's own editions of these years. In J. Towneley's French translation of *Hudibras*, published in 1757, and re-issued in 1819, the letters "E. C." and "R. L." were, in the later publication, added at the head of the stocks in plate 6, also in plate 7 of the latter. All the engravings in editions of this poem which appeared after Hogarth's quarto were illustrated by means of his designs. Those who are acquainted with the history of what is known as "Hogarth's Act," securing something like copyright in engravings, will have no difficulty in accounting for the repeated piracies of his works. F. G. STEPHENS.

JOHNSTONES OF ELSHIESHIELDS, DUMFRIES-SHIRE (4th S. x. 432, 524.)—In my antiquarian researches I have met a reference to this family, which may be interesting to your correspondent B. R.:—

"Entry in the particular register of sasines in Dum-

fries, an Instrument of Sasine dated 16th April, 1636, in favour of Adam Johnstone, brother of Archibald Johnstone, of Elschieshiells, in the Templelands of Reid-hall, and also in the 40 shilling land occupied by Thomas Johnstone, called of Templand, all in the Stewertry of Annandale."

A still earlier notice of this family, in connexion with the Templelands of Dumfriesshire, is the following:—

"16th Nov., 1574. Sasine of John Johnstone of Elschieshiells, his heirs and assignees, of 6/8 land of the Templelands lying in the Barony of Amisfield, and parish of Traillat, by Wm Johnstone, baillie to James Sandilands Lord Torphichen."

In Stair's *Decisions of the Lords of Session*, 1674, July 23 (vol. ii. p. 280), he will find a dispute respecting these Templelands between Johnstoun of Elschieshiells, and a relative, Janet Johnstoun.

C. T. RAMAGE.

ALEXANDER ANDERSON, THE ENGRAVER (4th S. x. 372.)—The person alluded to as a copier of Bewick's *Book of Birds*, was Dr. Alexander Anderson, who died in January, 1870, at the age of almost ninety-five years. He copied Bewick's engravings with great accuracy. At that time, the method now known as "transferring" pictures to the block, was not then practised, and Anderson not only drew the pictures of Bewick upon the block, but engraved them in most remarkable facsimile. I was well acquainted with Anderson during the last thirty years of his life. He never illustrated any books originally published in England, but some of the numerous works which attest his skill may have been re-published there. There has been no other American engraver on wood named Anderson.

In the *London Art Journal*, September, 1858, may be found a sketch of Dr. Anderson's career, from the writer of this note. He continued to engrave until within a few months of his death. A memoir of him, prepared at the request of the New York Historical Society, by the writer of this note, has just been published by that Society. It contains impressions of Anderson's first and last engravings on wood, executed at periods seventy-six years apart.

BENSON J. LOSSING.

The Ridge, Dover Plains, N.Y.

NICENE CREED (4th S. xi. 36, 183.)—I cannot say that the reply with which I am favoured by Mr. TEW is at all satisfactory. He gives no authority from any Liturgy—Greek or Latin—for the omission of "Holy." He says the word is found in "most forms of the Creed" in pre-Reformation times. Will he mention one in which it is not found? The references given are, I venture to think, quite beside the mark. Of course the Church is often called "Catholic and Apostolic," without "Holy" being added, but is it so in any known liturgical form of the *Nicene Creed* except our own version? His two references to versions

at the opening of the Reformation I am unable to verify, but they will not meet the question. A more clear and satisfactory reply is very desirable, though I fear it is not to be obtained. Yet unless there is proof to the contrary, we must suppose that our reformers translated from the old service-books of the Church of England.

JOHN MACLEAN.

Hammersmith.

FOLK LAYS (4th S. xi. 213.)—At Looe, in East Cornwall, it was usual, forty years ago, and probably it is still, for labourers to "sing the long hundred—a song of numbers," when throwing ballast with shovels from a sand-barge into a ship. The object was said to be three-fold: to "keep time," *i.e.*, work simultaneously; to prevent any one from shirking his share of the work; and to cheer themselves for the labour, which was by no means light. A shovelfull of ballast was delivered by every man with each line of the song, which ran thus:—

"There goes one.

One there is gone.

Oh, rare one!

And many more to come

To make up the sum

Of the hundred so long.

There goes," &c., on to twenty.

The song, it will be seen, consisted of twenty six-line stanzas; hence, when it was completed, each man had thrown on board 120, *i.e.*, "a long hundred," shovelfulls of ballast. After a pause both the song and the ballasting were resumed, and so on to the end.

W. PENGELLY.

Torquay.

"LONG PRESTON PEGGY" (4th S. viii. ix., *passim*; xi. 62, 165.)—The additional verses of this old ditty were copied by me, as recited by an old woman near seventy years of age, at Ulverston, North Lancashire. I also copied, at the same time and place, a most interesting old ballad on "Lord Derwentwater," commencing:—

"The King wrote a letter to my Lord Derwentwater,
And sealed it with gold."

J. P. MORRIS.

17, Sutton Street, Tue Brook, Liverpool.

"HARVEST-BABY" (4th S. xi. 152, 225.)—Much interesting matter on this head will be found in Brande's *Popular Antiquities* (Bohn's ed.) ii. 20-25. But from this it would appear that the "maiden" is not synonymous with the "harvest-baby." At Perth "the last handful of corn reaped in the field was called the maiden"; and the harvest-feast "was called a maiden feast." The harvest-doll or baby represents Ceres rather than the B. V. M.

JAMES BRITTEN.

British Museum.

LOFTUS FAMILY (4th S. viii. 82, 155; xi. 18, 66, 107, 186.)—I find the name of "Will: de Lofthuses" mentioned at pp. 434, 441 of *Placita de quo Warranto*, temp. Edw. I.

Y. S. M.

EXECUTION BY BOILING (4th S. xi. 238).—By the 22 Henry VIII. cap. 9, it was enacted that—

“Wilful poisoning shall be adjudged high treason, and he offender therein shall be boiled to death.”

MABEL PEACOCK.

Bottesford Manor.

RICE AP THOMAS (4th S. xi. 196, 245).—Is the date of his death (p. 245, 1527) correct? Beltz, in his *List of the Knights*, has:—

“Ralph Nevil, 4th Earl of Westmoreland, elected 7th, installed 25th June, 1525 (in the place of) Sir Rhys ap Thomas Fitz-Urian, ob. after 2nd February, 1524-25.”

SAM. SHAW.

Andover.

ISLAND OF “WAH-WAK” (4th S. xi. 97, 142, 226).—See the “Story of Mugin of Khorassann,” whose wife, Zobeide, was a native of the Island of Waah-ch-Waah, in the *Arabian Nights Entertainment*, carefully revised and occasionally corrected from the Arabic; to which are added:—

“A Selection of New Tales now first translated from the Arabic originals, by Jonathan Scott, LL., Oxford. VI. Vols. London, 1811.”

GREYSTEIL.

GOLDSMITH’S “ON TORNØ’S CLIFFS,” &c. (4th S. viii. 358).—The line in Goldsmith’s poem, on which MR. BALSTON founds a query, is the following:—

“On Torno’s cliffs, or Pambamarca’s side.”

It may be as well to quote the two lines which come immediately after this one:—

“Whether where equinoctial fervours glow,
Or winter wraps the polar world in snow.”

MR. BALSTON says that he has not been able to find these names in any ordinary gazetteer. In a *Gazetteer of the World*, published in 1856 by A. Fullarton & Co., Edinburgh, I find the following notice of Pambamarca:—

“PAMBAMARCA or PIMBAMARCA, a lofty mountain of Ecuador, 20 m. N. of Quito, in S. lat. 0° 10', covered with perpetual snow. It was one of those chosen by the Academicians of Paris, who visited this kingdom to measure a degree on the equator.”

Torno is not so easily identified, but the locality meant is probably—

“TORNEA, a small but remarkable port of Russian Finland, at the N. extremity of the Gulf of Bothnia, in N. lat. 65° 50' 5", E. long. 24° 6' 15"; 1,735 versts from St. Petersburg, &c., &c. In 1736 and 1737 Tornea was honoured with a visit from Maupertuis and other French savans, who, in company with the Swedish astronomer, Celsius, made many observations to ascertain the exact figure of the earth, &c.”

The *Deserted Village* was published in the year 1769, and in 1774 appeared a *History of the Earth and Animated Nature*, by the same author, which had been some years in hand. In writing this *History*, Goldsmith will probably have consulted the best geographical works of the day, and in selecting names to mark the frozen regions of the

north, and the torrid clime of the equator, will have chosen places known to the world by the scientific observations made by the French savans at so comparatively recent a date.

EDGAR MACCULLOCH.

Guernsey.

“THE WEAKEST GOES TO THE WALL” (4th S. xi. 109, 184, 263).—It seems worth while to note, in connexion with this proverb, the phrase “to lie by the wall” = “to lie dead.”

“þer was sorwe, wo so it sawe!
Hwan þe children bi þe wawe
Leyen and sprauleden in þe blod.”

Havelok, l. 474, E. E. T. S.

MR. SKEAT says it is not obsolete. Gower (*Confessio*, vi. ed. Pauli, iii. p. 4) uses it of a drunkard:—

“And laith him drunke by the walle.”

JOHN ADDIS.

Whilst the meaning of this proverb is well understood (whatever difference of opinion there may be as to the origin of the saying), it is curious how directly contrary the idea is to that of taking the wall from another as a token of superiority in position or dignity, as evidenced by the following epigram I transcribe from memory, not knowing its author:—

“A saucy fellow meeting in y^e streets
A scholar, him thus insolently greets,
‘Base men to take y^e wall I ne'er permit.’
The scholar said ‘I do,’ and gave him it.”

I am not sure of the first line.

FREDERICK MANT.

Egham Vicarage.

Lovers of ballad literature will remember in *Captain Wedderburn* about “stock” and “wa’”; and how the strife ended by the weakest going “niest the wa’.”

SENNACHERIB.

MASTIFFS OF DIEULACRES (4th S. x. 439; xi. 242).—Henry, the Archdeacon, inquired after by PELAGIUS, is Henry of Huntingdon, the chronicler.

H. T. RILEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

Live Lights or Dead Lights: (Altar or Table). By Hargrave Jennings, in conjunction with Two Members of the Church of England. (Hodges)

APART from some antiquarian matter in this book, the authors had better have left their work alone; especially as they are not satisfied with their own method of proof. We recommend to them the application of the text, “Wait,” and a diligent reading of St. Paul, whose “Once and for all” they seem to have lost sight of.

Hamlet, Prince of Denmark. Edited by the Rev. Charles E. Moberly (Assistant Master of Rugby School). (Rivingtons.)

THIS is the fourth number of the Rugby series of Shakespeare’s plays. It was preceded by *As You Like It*,

Macbeth, and *Coriolanus*,—all edited by Rugby masters. The volumes are truly handy volumes, small but clear in type, and with notes, for the most part excellent, but perhaps a little over-abundant. We quote one, for the benefit of the general reader:—"A. i. S. l. *Révals*, companions. The word originates in Roman law, 'Si inter rivales, id est, qui per eundem rivum aquam ducunt sit contentio de aqua usu.' Hence we see the growth of the usual meaning." Originally, "rivals" were persons who had the right of drawing water from the same river or stream.

Ebrietas Encomium; or, the Praise of Drunkenness. (Pitman.)

THE first of a series of reprints on the drink question is a merry one enough. It is a reproduction, with fac-simile engraving, of the work of "Boniface Oinophilus," published in 1723. The book runs over with learning, and he must have been a sober though jolly scholar who wrote it in pleasantry. One item, among a thousand, fully explains the origin of "bumper" = *au bon père*, inasmuch as it introduces us to the individual. "Pope Boniface instituted indulgences for those who should drink a cup after grace, called St. Boniface's cup." Hence "*au bon père*" was a compliment to his memory. We would, however, remind the editor of the present edition that our Saxon Margaret Atheling, after she became Queen of Scotland, remarked, with sorrow, that Scottish gentlemen rose from the dinner-table without waiting for "grace," which was usually said by her chaplain, Turgot. She cured the rudeness by the promise of a cup of wine to every one who remained till after Turgot had returned thanks. We have only further to say that M'Nish's *Anatomy of Drunkenness* should be placed on the same shelf with this last century work.

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Notices to Correspondents.

H. J.—*The author of a Discourse on the Fishes eaten by our Saviour with his Disciples, after his Resurrection from the Dead, was Sir Thomas Brown.*

J. J. B. (Sandrock).—*The references have already been given.* See p. 291.

E. B. (Harvard University).—*The copying paper is made by Herr Weigle, Paradies-Apothek, Winkler Strass, Nürnberg.* See 4th S. ix. 19, 127, 291. *At the last reference will be found instructions for its use.*

E. H. A. ("Fly-leaf Inscriptions") is referred to "N. & Q.," 1st S. vii. 128. *The subject has been largely ventilated in our pages.*

F. W. S.—*Miss Fanshawe, and not Lord Byron, was the author of the lines to which our correspondent alludes.*

M. D.—*The Thumb-Bible was published, 1849, by Longman & Co. It was printed by Whittingham, and was a reprint of the third edition, 1693.*

A. C.—*Cowper's Task, i. 749.*

SHUTTLEWORTH.—*The Inauguration Lecture was printed in Dr. Daubeny's Fugitive Poems (p. 84). Parker & Co.*

C. S.—*It always gives us pleasure to hear from you.*

W. W. SKEAT.—*Forwarded.*

ANGLO-SCOTUS.—*Next week.*

H. RANDOLPH.—*Be good enough to re-write your paper on "Bald-born."*

BEARDE writes:—"Would any of your correspondents, knowing in old mottoes, give me a few suitable ones for beer jugs? As the jugs they are designed for are in Scotland, it would be no harm if the mottoes were in Scotch." Much will be found on this subject in 4th S. viii. 303, 357, 427, 460; ix. 20, 170, 250, 433.

G. L. S. (Bristol) will find a great deal of information with regard to the Tontine of 1789, in the 4th S. of "N. & Q.," vol. ix. 486; x. 12, 72, 151, 215.

ERRATA.—*In the note on "The Lady of Lyons," p. 310, the date "1828" is misprinted for "1838," and "Perouron" for "Perourou."*

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CONTENTS. — N° 273.

- NOTES:—The "Cesnola Collection and its Relation to Art History, 337—Actors who have Died on the Stage, 338—Parentage of the Poet Cowley, 340—Folk Lore—Derivations, 341—The Duke of Wellington—The Present and Future House of Commons—Piers Plowman's Hot Pies and Pigs—Study of French in England in the Fourteenth Century, 342.
- QUERIES:—Cardinal Neapoléon: St. Napoleon—The Colon (:): when was it first used?—Don Alphonse de Bourbon—Lord Hawley—Droll Play—Authors and Quotations wanted—General Gerunto, 343—Systasis of Crete—Samuel Bailey—Mugletonians—Portrait of Carolus Lawson, A.M.—The Dramatists of Holland—Andrew Marvell—Marginal Notes—Strype's Annals—Mrs. Mary Hooke, the wife of the Historian, 344—John Abernethy, 345.
- REPLIES:—"All the Swine were Sows," 345—Ascance, 346—Execution of Women by Burning—Tyburn—Porpoise Pigs, 347—Cromwell and Charles I.—Blakiston the Regicide—Sinews of War—The Skylark: Legislation for Song Birds—The Singing Nightingale a Male Bird—The Precedence of Bishops—Origin of the Highland Dress and Language—Luther—Old Ballad: Arden of Feversham, 348—Fish in the Sea of Galilee—Milton, Sonnet XXII.—Philological Bibliography—Unpublished Stanza of Burns—English Phrases and Etymologies.—*Ἀποκαλίψεις*—"Embossed"—Open-eyed Sleep, 349—Portuguese Literature—Thousand-leaved Grass—"Poor as Crowborough"—George Daniel's Works—Rowland Taylor—Clement Fisher—Lawrence Clarkson, 350—Early Criticisms of Bulwer—"I mad the Carles Lairds," &c.—"The Poems on Affairs of State"—The late Judge Maule—"Carr"—"You can and you can't"—Majesty—Ancient Mitrailleuse, 351—Euthanasia—Source of Story Wanted—"You can't get feathers," &c.—"The Weakest goes to the Wall," 352—"Caxton's Game and Playe of the Chesse"—"A whistling wife"—"I shine in the light of God"—Sangler Rouge—Lord Castlereagh, 353—"Evn in our Ashes," &c.—John Thelwall—Early Epigram—"Cynoper"—Arms granted in Error—Hanging in Chains, 354.
- Notes on Books, &c.

Notes.

THE CESNOLA COLLECTION AND ITS RELATION TO ART-HISTORY.

When the Hellenic account is considered of King Pelasgus being the first to teach his people to build rude huts, and to clothe themselves with skins, &c., it must be accepted as a proof of profound ignorance existing on the subject of the early history of the country; for the Pelasgian pottery and monuments demonstrate a far higher previous stage of civilization, which must have been totally unknown to the Hellenes, or they would not have resorted to the fable of the walls of Tiryns being built by the Cyclops. Therefore great convulsions, and a long period of benighted darkness and trouble, must have passed over the land, and a great struggle taken place, to cause the entire effacement of the memory of the builders of Mykenæ, and this previous to the advent of the Hellenes, or they would not have been reduced to rely on vague tradition, on which to base the fables they adopted to account for their emergence from barbarism.

A long period of time must have intervened between the construction and adornment of Mykenæ and the acquirement of the mastership of the country by the Hellenes, who must have been simply barbarous tribes on their arrival in Greece,

having no knowledge of a previous civilization there, which was so lost that they had to begin afresh. They were largely assisted in starting on their course by the trading propensities of the Phœnicians.

The civilization, therefore, which is represented by the ornamentation of Mykenæ and its coeval pottery has no connexion with the later civilization of the Hellenic Greeks; and although both were derived from the same source, they must not be confused. The portion of the Yavans (the Yavanas of the Hindus, the Javan of *Genesis*, ch. x.) who became the Greek Pelasgi must have received their earliest germs of art direct from the Egyptians while they were yet in Asia Minor, before their migration to Greece; while the Hellenic early notions of art were brought to them at a much later time, partly from the mainland of Asia, through the Islands, and partly through the enterprising spirit of the Phœnicians.

The strong Egyptian influence shown in both cases has led to much misconception on the subject; but we may infer from the remains of Pelasgian pottery that have reached us, and the character of the decoration of the entrance to the Mykenæ tomb, that it must have been received direct from the Egyptians at a much earlier period than history would warrant the assumption. And again, the element of the diverging scroll in the Ionic capital must have been given to them when the spiral ornament was so largely in vogue with the Egyptians, as this fashion so widely used by them on their scarab seals and amulets, and also ceiling decoration of their tombs, was altogether discontinued by them after the XII. dynasty.

The earliest intercourse of the Egyptians and Yavans would probably have taken place when the Egyptian caravans traversed Asia Minor to reach the Caucasus for tin; and these relations would again be renewed, after a considerable interval, in the time of the occupation of the country on the conquest of it by Thothmes III. Thus the features of Egyptian art to be found in the Pelasgic ornament of Mykenæ, and the same influence to be met with on early Hellenic pottery and art, are of, and were acquired at, distinct periods. In the case of the Pelasgi it was taken by them directly to Greece from Asia Minor; whereas, in the case of the Hellenes, although also acquired from Asia Minor, it was indirectly through the Islands. This may be inferred by studying the objects of early art from Camirus (Rhodes), which doubtless acquired its first faculty of making pottery from the mainland of Asia, before its spreading to Greece, for the use of the Hellenes when they became dominant there. The Greek elements of ornament, and figures even, on the Camirus pottery may be considered as earlier than similar details when found in Greece. The Egyptian features in the Rhodes art may be imitation of that acquired by

the early Yavans and transmitted to the Rhodians, or they may be derived from the Phœnicians, their co-settlers on the island, and no doubt many of the objects are really Egyptian, brought to the island by the Phœnicians.

We have spoken only of Egyptian art influence, because it was the only existing one in the time of the Pelasgi, but the same remarks apply also to the Assyrian art influence that was transmitted to Greece through the islands to the Hellenes. Their early art shows the time that elapsed before they could emancipate themselves from these influences, albeit they made such glorious use of the germs of ornament they received from the same sources.

Having seen the Cesnola Collection the day it was about to be packed for New York, and re-collecting the features of the vases that were sold on two previous occasions from the same Collection, it was apparent that the decoration of the pottery of Golgos (Cyprus) bore a distinct and different aspect to that found at Camirus. Hence it would appear that each island centre had its characteristics independent of the other; and possibly each city also of the several islands had its own peculiar school features. This being the case, it would seem that the art spread from the islands to Greece, and explains why the pottery of Camirus, Dali, and Golgos seem to be the prototypes from which the Hellenes started, and not that of the early Pelasgic class, which appears to have been as unknown to them as the ornamentation of the Atreus tomb, caused by a relapse to barbarism on the arrival of the Hellenes, or some other reason that eclipsed the former civilization of the Pelasgi which was probably reawakened by the Phœnicians coming to traffic with the Hellenes.

The remarks concerning the priority of the elements of Greek early art to be found on the pottery of Rhodes are equally applicable to that of other islands, as Crete, Cyprus, &c.; in each case the art passed to Greece with their separate traits, to be there elaborated into the wonderfully artistic whole which has been the guiding taste of so many other nations since under the name of Greek art.

E. G. J.

ACTORS WHO HAVE DIED ON THE STAGE.*

Allow me to furnish a supplementary note, adding to the names already given of actors who have died, or been stricken for death, upon the stage, the following:—

Miss Maria Linley, who expired at Bath, in September, 1784, while singing "I know that my Redeemer liveth." Some beautiful lines were written on the occasion by her sister, Elizabeth, who was the wife of Richard Brinsley Sheridan, the "Miss Linnet" of Foote's *Maid of Bath*, the St. Cecilia of Sir Joshua Reynolds, the sister-in-law of Richard

Tickell, author of *Anticipation*, and a most beautiful, amiable, and accomplished woman. She died in the thirty-eighth year of her age, of consumption, at Clifton, in June, 1792, and was interred in the Cathedral at Wells.

Samuel Foote, the English Aristophanes, as he has been termed, was seized with paralysis, in 1777, while acting in his own comedy, *The Devil upon Two Sticks*. He rallied, spent the summer at Brighton, and was ordered by his physicians to France. He arrived at Dover on his way, where he strolled into the inn kitchen, and for want of better amusement began to crack jokes with the cook. He chaffed her with being a great traveller, and said that he had heard upstairs that she had been several times "all over Greece" (grease); and upon the honest female repudiating the insinuation, with the assertion that she had never been ten miles from Dover in her born days, the wit rejoined, "Nay, nay, that *must* be a fib, for I've often seen you myself at *spit-head!*" But this was his last joke; for the very next morning he was seized with a shivering fit while at breakfast, and breathed his last in the course of the afternoon, October 21st, 1777. There can be little doubt that his fate was, to some extent, retributory. His design to bring the vices and follies of the notorious Duchess of Kingston upon the stage, in his *Trip to Calais*, had become known to that clever and unscrupulous lady. Hence the prohibitory mandate of the Lord Chamberlain against the piece in question, and the filthy insinuation of the Duchess upon the morals of the satirist. This was followed up by a public prosecution, which, though attended by failure, had an effect upon his health from which he never recovered.

Cummins, who fell dead upon the stage, June 20, 1817, while performing the part of Dumont (Shore) in Rowe's tragedy, *Jane Shore*, just as he had uttered the benedictory words at the close of the piece:—

"Be witness for me, ye celestial hosts,

Such mercy, and such pardon, as my soul

Accords to thee, and begs of Heaven to show thee,

May such befall me, at my latest hour."

The following anecdote may be taken for what it is worth:—

"Un jeune Auteur Dramatique Anglois offrit, il y a quelques tems, une Tragédie en cinq Actes de sa façon à un Directeur de Troupe. 'Ma tragédie est un chef-d'œuvre,' disoit modestement l'Auteur, 'et je répons qu'elle aura le plus brillant succès; car j'ai cherché à travailler dans le goût de ma Nation; & ma Pièce est si Tragique, que tous mes Acteurs meurent au troisième Acte.'—'Eh! quels sont donc les Acteurs des deux derniers Actes?' lui demanda le Directeur.—'Les ombres de ceux que j'ai tués au troisième,' répondit l'Auteur.'—*Anecdotes Angloises*, 1775.

Deaths, illnesses, and accidents upon the stage are not infrequent in the annals of French theatres. Mondory, the *chef* of the Marais company, was attacked by apoplexy, in 1636, while enacting the part

* See "N. & Q." 4th S. xi. 14, 63, 126.

of Hérode, in the *Mariamne* of Tristan l'Hermite. The tale goes that he died of this; but it seems pretty certain that, in 1637, he appeared once more, in *L'aveugle de Smyrne*, when, breaking down in the second act, he received a pension of 2,000 livres from the Cardinal for this manifestation of his disposition to please.

Brécourt, in 1685, broke a blood vessel while playing the part of *Timon*, in his comedy of that title, and died from the accident.

Baron père was playing *Diègue*, in the *Cid* of Corneille, when he wounded himself in the little toe with the point of a sword. Gangrene ensued; the actor would not submit to amputation, because he said a theatrical king could never maintain his dignity on a peg, and he chose death as the alternative.

Madame Champmeslé is said to have died from an illness which was caused by the length and arduousness of the part which she played, either in the *Médée* of Longepierre, or, which seems more probable, in the fourth representation of the *Oreste et Pylade*, of La Grange, 1697, when she was taken ill, and obliged to discontinue her exertions.

Lekain, who once dislocated his foot while performing in the fourth act of the *Briseis* of Poincnet de Sivry, is said, perhaps not altogether with truth, to have owed his death to his too great exertions in the *Vendôme* of Adélaïde Duguesclin. He was probably at the time under the influence of the disease which proved fatal.

To pass southwards to Italy:—

“Les comédiens du théâtre Saint-Luc avaient fait l'acquisition d'un excellent acteur appelé Angeleri, qui était de la ville de Milan, et qui avait un frère dans la robe, et des parents très-estimés dans la classe de la bourgeoisie. . . . Il cède enfin à la violence de son génie. Il s'expose au public; il joue, il est applaudi; il rentre dans la coulisse, et tombe mort dans l'instant.”—*Mémoires de Goldoni*, 2^e part.

In Germany:—Caroline Beck, an actress of considerable prowess, while acting in the *Emilia Galotti* of Lessing, fell heavily from the arms of Odoardo, striking her head against the ground with considerable force. She was carried off the stage, and died, ten days later, of an attack of apoplexy.

If to the actors who have died on the stage we add those who have been killed or wounded, the list would be a long one. History has not recorded, so far as I remember, the name of that unfortunate slave whom Roscius, on the Roman stage, entering too completely into the part of Atræus, slew with a blow of his sceptre; or of the actor who, playing Ulysses, had his head cloven by the pantomimist who, in acting *Ajax furens*, became as mad as his prototype. But many such casualties are presented with more details in the annals of the modern theatre. Such was the wound received by Baletti, who, enacting the part of Lelio, in *Camille Magicienne*, was shot in the thigh by one of his fellow actors, who took up by mistake a loaded blunder-

buss; that inflicted by our own Farquhar, as Guy-omar, in the *Indian Emperor* of Dryden, on one of his comrades, whom he almost killed by an unlucky blow with a sword; or the unfortunate poke in the eye with an unguarded foil which George Anne Bellamy gave the actor Lee, who was playing Axala in Rowe's *Tamerlane*, and which caused Chitty, better known as “Mr. Town,” the imperious dictator of the pit, to bid let fall the curtain on the scene of the disaster.

But without attempting to swell this latter list, or to make search among the spectators for the incidents of fatalities and casualties similar to those which have been recorded as happening to actors, I would fain claim a few lines more, in which to make mention of another species of disaster. I allude to that of which the frequent victims are those unfortunate half-children of Thespis, whose task it is to minister to an appetite, common, I suppose, to our nature, but which religion and civilization, one would think, should have, by this time, subdued to a greater extent. The exhibition of skill and daring in the abstract ought to be quite sufficient to engage our interest, without its being necessarily associated with the extreme probability of fatal or serious accident to the possessor of these qualities. It requires just the same dexterity to trundle a barrow along a tight-rope one foot above the ground, as one hundred; and with some inanimate burden therein, as with the wife or child of the performer. But the pleasure to the spectators is not the same; and thousands will watch, all a-flutter and breathless, the progression of some tinsel Blondin on his “bad eminence,” whose nineteenth century refinement would not permit them to witness the more apparent, but infinitely less harmful brutality of the prize-ring. It is surely time that something definite was done; and that authority, which will hardly allow an innocent platitude about freedom, or a laugh at some public character, should, once and for all, prevent these degrading and brutalizing exhibitions.

Another class of accidents arises from defects in, or failures of machinery, and this in spite of every reasonable precaution to prevent them. Suetonius, (*Nero*, cap. xii.) relates how, in the amphitheatre, the luckless wight who was simulating the flight of Icarus, fell to the ground, and besprinkled with his blood the imperial tyrant reclining in his *cubiculum*. In more modern times, Mdlle. Aubry, playing before the Empress Josephine at the Opera, fell from a *gloire*, and broke her arm. Her accident gained her a pension; but it is not recorded that a similar compensation was awarded to a ballet dancer, named Mdlle. Lebrun, who, in the same scene, fell from the chariot that was carrying her to Olympus, and broke her leg by the fall. It may be remembered, also, that Valmore, at a later period, had a terrible fall, in the part of Jupiter, in *Am-*

phitryon, but fortunately unattended with serious consequences.

Of the hundreds of such misadventures which have occurred on our native stage, a few have been recorded in a curious and interesting, if not altogether trustworthy, theatrical history. In his account of Ralph Elrington, the author says:—

“He was admired some years ago as a good executing Harlequin, Agility and Strength being two main Ingredients in the Composition of that motley Gentleman, where Heels are of more Use than the Head. In one of his Feats of Activity he was much hurt, and was in some Danger of breaking his Neck to please the Spectators, the Ears having little to do in such Entertainments; yet this unlucky Spring met with universal Applause.

“I remember a Tumbler in the Hay-market Theatre in London by such an Accident beat the Breath out of his Body, which raised such vociferous Applause, that lasted longer than the vent'rous Man's life, for he never breathed more. Indeed his Wife had this Comfort when the Truth was known, Pity succeeded to the Roar of Applause.

“Another Accident like this fell out in *Dr. Faustus*, a Pantomime Entertainment in Lincoln's-Inn-Fields Theatre, where a machine in the working broke, threw the mock Pierrot down headlong with such Force, that the poor Man broke a Plank on the Stage with his Fall and expired: Another was so sorely maimed, that he did not survive many Days; and a third, one of the softer Sex, broke her Thigh. But to prevent such Accidents for the future, those Persons are represented by inanimate Figures, so that if they break a Neck, a Leg, or an Arm, there needs no Surgeon.

“Another Accident of the same kind happened in Smock-Alley, which gave me much Concern, as having a Hand in the Contrivance. The late Mr. Morgan being to fly on the Back of a Witch, in the *Lancashire Witches*, thro' the Ignorance of the Workers in the Machinery, the Fly broke, and they both fell together, but thro' Providence they neither of them was much hurt; and such Care was taken afterwards, that no Accident of that kind could happen.”—*A General History of the Stage, &c.* Collected and Digested by W. R. Chetwood, Twenty Years Prompter to his Majesty's Company of Comedians at the Theatre Royal in Drury Lane, London, 1749, 8vo., p. 138.

“Providence” was presumably not so alert or kind in the unfortunate cases of Scott, the diver, the Female Blondin, and the Lion Queen; but I must now leave to some other pen the task of chronicling these and similar disasters in more modern times.

WILLIAM BATES.

Birmingham.

PARENTAGE OF THE POET COWLEY.

It is singular that so little is known, or ever was known, of the family of Abraham Cowley. All that is said, or ever was said, so far as I can ascertain, of his origin, even by his immediate biographers, is that he was “the posthumous son of a grocer,” and born in 1618, in Fleet Street, near, or on the corner of Chancery Lane. Some modern writers have even fixed upon the site of the present No. 192 in that street as the spot where his father sold tea and sugar, and where he

himself first saw the light. It is but fair to add, however, that they usually qualify this statement with the saving clause, “it is said.” In one instance, at least, the writer expresses his astonishment that the parish registers of St. Dunstan in the West, where he ought to have been baptized, do not contain the record of his baptism. To this I may add that they do not contain the record of his father's burial, although he should have been buried in that parish if the above statements were correct, nor any records whatever of the family at or about that period. Nowhere, that I can find, is the name of his father mentioned, or that of his mother, or, indeed, of any of his relations. His origin could scarcely be more mysterious if he had been a nameless foundling. Distinguished as he became, he was only “the son of a grocer and born in Fleet Street.”

Let us see if, after the lapse of more than 200 years, any light can be thrown upon his history.

Two facts appear to be established by various independent testimony, viz., that he was a posthumous son, and that he was born in 1618. On his monument, erected by the Duke of Buckingham, it is stated that he died in his forty-ninth year. He died at Chertsey, 28th July, 1667, and consequently his birth must have occurred after 28th July, 1618.

Now, there will be found among the wills in the Prerogative Court of Canterbury, one of Thomas Cowley, who described himself as a “Citizen and Stationer of London,” and of the parish of St. Michael-le-Querne. It was dated 24th July, 1618, and was proved 11th August following, by the relict Thomasine. In it occurs this passage:—

“Whereas God hath blessed me with six children, besides the child or children which my wife Thomasine now goeth withal, viz., Peter, Audrey, John, William, Katherine, and Thomas, I give to each, and to the child or children my wife now goeth withal, 140*l.* at the age of 21, or marriage,” &c.

The date of this will, and the fact that the poet was born after that date in the same year—admitting the improbability of similar circumstances occurring in another family of this somewhat uncommon name, at this precise period—seem to point conclusively to the testator as his father. But there is other evidence. This Thomas Cowley appointed as one of the overseers of his will, his brother-in-law Humphrey Clarke. Abraham Cowley, the poet, in his will, dated 18th Sept., 1665, and proved 31st Aug., 1667, made his brother Thomas his sole heir and executor, and, in the will of this Thomas Cowley, also of Chertsey, dated 20th May, and proved 1st Sept. 1669, the first direction is that the legacies given by his late dear brother Abraham Cowley in his last will, and not yet paid, be at once discharged. It is certain, therefore, that the poet and this last Thomas Cowley were brothers; and that the latter was a son of the first named

Thomas Cowley, who died in 1618, the fact that he bequeathed 200*l.* to the children of his cousin Humphrey Clarke affords, at least, probable evidence, which is strengthened by the fact that he also left 100*l.* to the Stationers' Company.

These facts will account for the absence of any notice of the family in the registers of St. Dunstan in the West. Thomas Cowley, the father, was probably buried at St. Michael-le-Querne, in which parish he lived and evidently died, and there also the posthumous son, Abraham, and the other children, were probably baptized. Unfortunately, the early registers of that parish are not in existence, so that no data can be derived from that source.

It is, of course, possible that the widow Cowley may have subsequently removed to Fleet Street, and engaged in trade as a grocer, but I can discover no evidence that either of the poet's parents was ever in that trade, at least, evidence that can or ought to outweigh the simple declarations in the will I have quoted.

The apprenticeship of Thomas Cowley, senior, does not appear in the Binding Books of the Stationers' Company, but he appears to be identical with a certain Thomas Coley, who was sworn and admitted a freeman of the company, 3rd September, 1599, and whose name subsequently occurs as that of a master whose apprentices became freemen.

I have not ascertained the fate of the rest of the family, but the two brothers, Thomas and Abraham, appear to have been the last survivors.

If the conclusions to which I have come be correct, it is something to be able to give the poet for the first time a tangible father, and one whose social rank, to say the least, was more positive than that of the mythical "grocer" of Fleet Street.

JOSEPH LEMUEL CHESTER.

FOLK LORE.

EAST ANGLIAN FOLK-LORE.—DOGS.—If a dog turns round three times, it is a sign a stranger will call that day.
H. C.

GREEK FOLK-LORE.—MOURNING.—At Smyrna, Greek and Armenian girls have their hair cut off short if a father or near relative dies. It is possible this, like many other customs of Asia Minor, may descend from inhabitants long before the Greeks.
HYDE CLARKE.

A Dorsetshire clergyman told me a short time ago of a very singular case of superstition which happened in his parish. An under-gardener in a gentleman's service did not appear one morning at his usual time; it turned out that he had been sitting up with a dying man, who, he believed, had bewitched him, in order that the moment the man died he might set his foot on his neck, and so break the spell.

A friend, a native of the south of Hampshire,

tells me that it is the belief of the peasantry in his part of the country, that it is very unlucky to give parsley. Last year his grandfather gave my friend's mother some, which she planted. The latter was telling her washerwoman of this, when the woman exclaimed, "Oh, ma'am, you have not taken the parsley? Then your father will die within the year." Unfortunately this prediction was verified, so, doubtless, the woman is more than ever convinced of the truth of her absurd superstition.

JONATHAN BOUCHIER.

BAPTISMAL SUPERSTITION.—What is the origin of the following superstition in Greece? While the father is alive, none of his sons is baptized with his name; thus a father and son never have at the same time the same christian name. But on the death of the father, it is customary for one of his sons (and this touches on the question of change of baptismal name, recently discussed in "N. & Q.") to adopt his name. The eldest son always bears the name of his paternal grandfather (a common custom in Scotland), even though the latter be alive. On the other hand, for the obvious reason of identification, an illegitimate son always takes the baptismal name of his father. I have heard that this practice arises from a belief that the father would die on giving to a son precisely his own name, and that the Greek church does not allow the variation by introduction of a second christian name. A rigid observance of such a rule, apart from the superstitious idea, would be of service to genealogists.
S.

HARVEST HOME.—I have heard the song "Then drink, boys, drink," at a harvest supper at Sawston, near Cambridge. Any one spilling the ale was liable to the penalty referred to in the song.

JOHN C. FRANCIS.

POP, OR POPE LADIES.—In St. Albans, and, I believe, in other towns in Hertfordshire, certain buns are made and sold under this name on the first day of each year. They have the rude outline of a female figure, and two currants serve for eyes. There is a tradition that they have some relation to the myth of Pope Joan, but nothing certain is known of their origin. Can any of your correspondents enlighten me on the subject?

RIDGWAY LLOYD.

St. Albans.

SUPERSTITION OF CHURCHING IN SOMERSET.—My grandmother used to say, that if a woman after childbirth crossed a cart or wheel rut before she was church'd, a man might shoot her, and he could not be punished for it. Is there any canon or rule for this, or is it peculiar to the county of Somerset?

RELIQUARY.

DERIVATIONS.—*Pedlar*.—From *pedem*, foot, came *pedules*, socks, a word which occurs in the *Rule of*

S. Benedictus; and thence *pedularius*, a socksman. In the Canons of 1571 (Sparrow's *Collection*, i. 236) it is laid down thus:—

“Non patientur ut quisquam ex circumforaneis istis tenuibus et sordidis mercatoribus, qui aciculas (pins) et ligulas (laces) et crepundia et res viles et minutas circumferunt ac distrahant, quos pedarios aut pedularios appellat, prophanat merces suas vel in cœmeteriis (churchyards) vel in porticibus ecclesiarum.”

Handsome, or rather, if the Muse of English spelling had not become lunatic, *handsom*.—The glossary on *Aldhelm de Virginitate*, which was first printed by Mone, has been re-edited from the MS. by Bouterwek. The execution is, for a German, meritorious; everything is corrected which was not down in the Saxon grammar which Bouterwek had committed to memory, and Mr. Thorpe is looked upon as an authority superior to the Saxon glossator himself. A full trust in mamma's infallibility is a delicious feature in a child, and in Bouterwek there must live some of that infantile simplicity. Among other matters (p. 444) occurs *integritatis* and *summysse*, which appears to be our *handsommes*, if I may dare to follow old patterns instead of tyrannous fashion. Bouterwek, who is a philolog and a kritiker, would alter to *andsundnes*; but *ansundnes*, from *an*, “oon,” one, is the usual word for *integritas*, and *andsommes* is probably only an easy careless pronunciation of that word. O. COCKAYNE.

THE DUKE OF WELLINGTON.—

“A tower

That stood foursquare to all the winds that blew.”

I do not doubt that this remarkable expression of the Poet-Laureate, to stamp the unyielding firmness of the man under every blast of heaven, is the suggestion of his own thoughtful nature; but we have to go away back upwards of two thousand years to reach the poet who first used the idea. It is in the fragments (Fr. 4 Schneidewin) of Simonides, who flourished probably about B.C. 690, that we first find the expression:—

Ἄνδρ' ἀγαθὸν μὲν ἀλάθεως γενέσθαι χαλεπὸν.
Χερσὶν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἀνευ
ψόγου τετυγμένον.

“To become a truly good man is difficult, square as to his hands and feet and mind, fashioned without fault.” Whether this idea appears in any other of the Greek poets I have not observed, but Plato embalms the thought in his *De Republ.* (vi. 12): ἀνδρα δὲ ἀρετῇ περιωμένον καὶ ὁμοιωμένον μέχρι τοῦ δυνατοῦ τέλειος ἔργου τε καὶ λόγου.—“As to the man who is, as thoroughly as can be, made square and consistent with virtue both in word and deed.” The firmness which the English poet so graphically describes is the same as we find in the *Meditations of the Emperor Antoninus* (iii. 5): ὀρθὸν οὖν εἶναι χρὴ οὐχὶ ὀρθούμενον.—“A man must stand erect by himself, not be kept erect by others.” There seems an

echo of the idea in an expression of Seneca (Ep. 98): *Fragilibus innititur, qui adventitio lætus est*—“He leans on a feeble reed, who takes pleasure on what is external to himself.”

C. T. RAMAGE.

THE PRESENT AND FUTURE HOUSE OF COMMONS.—As there are many who believe that the Ballot will considerably alter the social status of the Members of the House of Commons, the following particulars of the composition of the House before the Ballot came into operation may be of interest to the readers of “N. & Q.,” for the sake of comparison with the House returned at the next general election. The composition was as follows:—

Lawyers	129	Brewers	8
Sons of Peers	109	Engineers	8
Squires	109	Diplomatists	7
Army	106	Newspaper Proprietors	7
Merchants	98	Medical Men	6
Baronets	68	Peers	5
Sons of M.P.s	58	University Professors	5
Sons of Baronets	29	Farmers	2
Bankers	18	Dissenting Ministers	2
Knights	13	Architect	1
Sons of Knights	12	Accountant	1
Navy	9		

Amongst squires are included country gentlemen, and others not falling in any of the above designations. Many Members have, of course, several separate employments.

R. PASSINGHAM.

PIERS PLOWMAN'S HOT PIES AND PIGS.—In the Prologue to William's famous *Vision*, are the well-known lines:—

“Cokes and hire knaves—cryden ‘Hote pies, hote!
Goode geese and grys! Gowe, dyne, gowe!’”

By 1641 the geese seem to have disappeared as cheap articles of food, for in *Bartholomew Fair* (p. 6, readable reprint) we read—

“Yet better may a man fare (but at a dearer rate) in the pig-market, alias Pasty-nook, or Pye-corner, where pigs are all hours of the day on the stalls piping hot, and would cry (if they could speak), ‘Come, eat me!’”

F.

STUDY OF FRENCH IN ENGLAND IN THE FOURTEENTH CENTURY.—Readers of “N. & Q.” who are interested either in the history of education or manners in England and France, should get, through some seller of foreign books here, a most interesting and quaint little tract, *La Manière de Langage qui enseigne à parler et à écrire le François*, just edited by M. Paul Meyer, and published in a cheap form by F. Vieweg, Librairie A. Franck, Paris. This treatise, containing specimens of conversation in French, was written by an Englishman at Bury St. Edmonds, on May 29, 1396, and has been capitably edited by M. Meyer from the Harleian MS. 3988. The name of the scribe or author is Kirnyngton, and the tract is an ex-

cellent companion to the well-known one by Walter de Bibbesworth, edited by Mr. Thomas Wright.

F. J. F.

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.]

CARDINAL NEAPOLEON; ST. NAPOLEON.—I should be glad to learn further particulars of the Cardinal Neapoleon mentioned in the four accompanying extracts from Hardy's *Syllabus of Rymer's Fœdera*, vol. i. :—

a. "1288, May 1. The K. (Edw. I.) to Edmund, Earl of Cornwall, forwarding the petition of Matthew, Cardinal of St. Mary, for Neapoleon, canon of Lincoln.—'Burgum Regine.'"

b. "1307, Sept. 28. The K. (Edw. II.) asks the Treasurer of the Exchequer to pay the arrears of the pension of 50 marks due to Cardinal Neapoleon.—*Lincoln*."

c. "1309, Sept. 3. The K. (Edw. II.) regrets that he cannot consent to the appointment of Cardinal Neapoleon to a prebend in the Church of York.—*Langley*."

d. "1324, Oct. 22. The K. (Edw. II.) orders that no annoyance be offered to Neapoleon, Cardinal of S. Adrian, in regard to his prebend of Kynges Sutton, in the church of Lincoln.—*Tower of London*."

Also some authoritative information of the life and labours of St. Neapoleon, the patron saint of the Bonapartes.

SOUTHERNWOOD.

THE COLON (:): WHEN WAS IT FIRST USED?—Timperly (*Dict.*, p. 310) and Power (*Handy-Book*, p. 196) both state it was first used in 1550, in Bale's *Actes of English Notaries* (B. L.). This is incorrect. I find it frequently used in *The Offyce of Shyreffes*, &c., printed by William Middleton, in 1545. And since reading this work, I observe that Cotton, in his *Editions of the Bible* (2nd edit.), describing "Isaiah, by George Joye, 1531," states (pp. 307-8), "the stops are, the sloping line, colon, period, and note of interrogation." Possibly some of your erudite correspondents may be able to trace it still further back. This is a small matter, but it is well to be accurate even in small matters.

MEDWEIG.

DON ALPHONSE DE BOURBON.—I see by the papers that this brother of Don Carlos, now in command of the royal army in Spain, is accompanied by his wife. Will some of your readers kindly inform me whom he married, and when, and whether he has children?

CHARLES F. SMYTHE.

LORD HAWLEY.—Who and what was Francis Lord Hawley, of the time of Charles II. : was he an English, Scotch, or Irish peer? C.

DROLL PLAY.—Can any one inform me of a play before or during the reign of Charles II., wherein

Moses and Julius Cæsar are speakers in a dialogue as contemporaries?

A. B. G.

AUTHORS AND QUOTATIONS WANTED.—To whom does Balzac refer in the following extract from Meditation xxii. of his *Physiologie du Mariage*?—

"Les hommes des hautes sphères sociales, a dit un jeune auteur anglais, ne ressemblent jamais à ces petites gens qui ne sauraient perdre une fourchette sans sonner l'alarme dans tout le quartier."

From whom are the ensuing?—

1. "Death is a severe affliction on him who dies well-known to others, and unknown to himself."

2. "They eat, they drink, they sleep, they spend,
They go to church on Sunday;
And many are afraid of God,
But more of Mrs. Grundy."

3. "So tender
Dost but mind me of the sender."

4. "Good verse most good, and bad verse then runs better,
Received from absent friend by way of letter:
But what so sweet can labouring lays impart,
As one rude rhyme, warm from a friendly heart."

This last is the motto of a poetical letter of S. T. Coleridge.

NOREMAC.

Many thanks to the Editor, and to various correspondents, for their prompt and definite replies to some of my queries. Let me add to the list,—

Plautus :—"Homo homini lupus est."

What is the passage referred to by Cowper, in *The Task*, iv. 190?—

"O evenings worthy of the Gods! exclaim'd
The Sabine Bard."

Cowper writes to S. Rose, "When I wrote the line,

'God made the country, and man made the town.'

I had not the least recollection of that very similar one which you quote from Hawkins Browne." What is the line, and where to be found?

ACHE.

Who was the author of some lines of which the following are part?—

"He died of no distemper,
But fell like autumn fruit, that mellowed long,
E'en wondered at because it fell no sooner."

S. S. S.

Where does the following occur?—

"That great asset of woe."

H. LYON ANDERTON.

GENERAL GERUNTO.—In a note to the Centenary Edition of the "Waverley Novels" (*Guy Manner- ing*), relating to the game of High Jinks, the author says that another species of the same revel "was called Gerunto, from the name of the luckless general." Is this general a fictitious or an historical character? His name does not appear in any of the biographical dictionaries I have consulted.

ALPHA.

SYSTASIS OF CRETE.—Burke speaks in his *Reflections* of “the well-known systasis of Crete.” Bp. Watson says he tried in vain to discover to what Burke referred. What was it?

MR. SAMUEL BAILEY, OF SHEFFIELD, THE METAPHYSICIAN.—Where can I find the best account of his life? CYRIL.

MUGGLETONIANS.—The followers of Muggleton held their religious service at a public-house called the “Bull’s Head,” in Jewin Crescent, about the year 1820. Can any of your readers give me any information respecting this sect, more particularly upon the points as to whether they performed the marriage ceremony, and whether any registers of marriages or births were kept, if so, where are they to be found? R. H.

[References to works containing some particulars of Muggleton are given in “N. & Q.,” 1st S. v. 80, 236, 253; 3rd S. iii. 303, 400.]

PORTRAIT OF CAROLUS LAWSON, A.M.—I have a very fine line engraving, by Heath (W. M. Craig *delineavit*), of Carolus Lawson, A.M. :—

“Scholæ Mancuniensis Archididascalus, 1897,
Pietas Alumnorum.”

On the back of the frame is written :—

“Cari propinqui, cari liberi, cari parentes, sed omnes omnium caritates Archididascalus noster comprehendit.”—*Cicero* (Verbis quibusdam mutatis).

Who was this excellent gentleman, and in what way was he distinguished beyond the affectionate description above given? THOMAS WARNER.
Cirencester.

[See “N. & Q.,” 1st S. iii. 331.]

THE DRAMATISTS OF HOLLAND.—Can any of your readers give me the title of a work on the history of the Dutch Theatre, which would afford information regarding the dramatists of Holland, and those of their dramas which have been performed on the stage? R. INGLIS.

ANDREW MARVELL.—What is the meaning of those lines, in a satire of Marvell’s on the cutting of Sir John Coventry’s nose?—

“But was it not ungrateful
In Monmouth and in Carlo
To contrive a thing so hateful,
The sons of Mary and Barlo;

And since the kind world dispensed with their mothers,
Might they not well have spared the noses of others?”

Who is Carlo, and who is Mary? Barlow, of course, is the mother of Monmouth, and Carlo might have been a bastard of Charles named Charles, but that he had no mistress named Mary, except Mary Davis, by whom he had no child before 1673, and that was a daughter. Charles, Duke of Richmond, the king’s son by the Duchess of Portsmouth, was called Don Carlos when a child: he was born in 1672. The cutting of Sir John Coventry’s nose at Monmouth’s instigation was in 1670.

C.

MARGINAL NOTES.—In Langhorne’s *Life of Plutarch*, prefixed to his translation of *The Lives*, is the following :—

“Notes in the time of Plutarch were not in use. Marginal writing was a thing unknown.”

I find there is no mention of the earliest use of marginal writing in *Curiosities of Literature*. Can any of the readers of “N. & Q.” supply some hints on this subject? It would be interesting and useful to all, and especially to G. LAURENCE GOMME.
Mayland Road, Shepherds Bush.

STRYPE’S “ANNALS.”—In Strype’s *Annals*, vol. iii. part 1, 1586, is an extract from the Diary of Serjeant Fleetwood, Recorder of London, forwarded to the Lord Treasurer :—

“Your good lordship peradventure may marvel, why we have had so few dealings in criminal causes at this our late sessions. The reason is this. We have in prison here in Newgate the most principal thieves of this realm. We lack none but Mannering; who doth daily gather into his society lewd persons, who commit in all parts of the realm most dangerous robberies. I hear that the genn, or ingen is in your lordships custody. The want whereof is a great stay to many robberies.”

Can any of your readers give any information as to this Mannering, and the kind of “ingen” here alluded to? GEORGE MENSSELL.
Penzance.

MRS. MARY HOOKE, THE WIFE OF THE HISTORIAN.—Can any one give me this lady’s maiden name, and tell me where she was buried? I suspect she was sister to the second or third wife of Dr. Conyers Middleton, as the lady who survived him left a legacy, in 1760, to her sister, Mrs. Mary Hooke, and made her and her nephew, John Powell, her residuary legatees. Mrs. Hooke was not buried with her husband at Hedsor, and was probably separated from him, as he left his favourite daughter all he possessed, excepting a few small legacies,—one to his “wife Mary Hooke.” They were probably married in Dublin, as two of their sons, Thomas and Lucius Joseph, were born there in 1712 and 1715. Sir Walter Scott referred to her when relating the following curious ghost story to Moore, which is recorded in the latter’s *Diary*—“it being as well,” as Sir Walter said, “to have some *real* person to fix one’s story on.” It was to the following effect. Mrs. Hooke, the wife of the historian, had been acquainted with a foreign lady at Bath, and the two resolved to live together when they returned to London. But one day, when Mrs. Hooke was paying a visit to her friend, she met a foreign officer on the stairs, and remarked to her friend the next day that she had had a visitor. To her surprise, however, the lady denied it. On a subsequent visit, Mrs. Hooke, having entered her friend’s dressing-room by mistake, saw this same officer stretched on a sofa, and then thought it high time to remonstrate with the lady, who, on hearing a description of the gentle-

man, fainted. These suspicious circumstances determined Mrs. Hooke to give up the lady's acquaintance gradually, who soon afterwards prepared to return to London. Mrs. Hooke, seeing a miniature fall from a portmanteau, which the maid-servant was packing up during her mistress's absence, picked it up, and, on opening it, saw it was a portrait of the very person she had seen on these two occasions; and, on asking the servant if she knew who the gentleman was, she at once said that it was the picture of her mistress's late husband, who had died a short time before they left Germany.

A few weeks after her lady friend left Bath, Mrs. Hooke heard that she had been arrested for the murder of her husband.

NOEL HOOKE ROBINSON.

6, Great Queen Street, Westminster.

JOHN ABERNETHY, F.R.S.—Where was this distinguished surgeon born? I notice in one or two biographical dictionaries, it is stated that he was a native of Scotland or Ireland; surely, with a little diligent research, his birthplace may be traced out. The origin of the biscuit bearing his name is as follows. On taking his rounds westward, it was his custom to take luncheon at a baker's, opposite Coutts's bank in the Strand, kept by John Caldwell. One day, after partaking of the ordinary "Captains" biscuits, he suggested to the shop-keeper that it would be a great improvement if in making them he added a little sugar and some caraway seeds. The baker took the hint, and from that day "Abernethy Biscuits" got their name and their fame.

W. WRIGHT.

[Both Abernethy in Scotland, and Derry in Ireland, claim the honour of having been the place of Abernethy's birth. Consult *Genl. Mag.*, vol. ci. (i.), p. 644, and *Athenæum*, 1853, 1183.]

Replies.

TENNYSON: "ALL THE SWINE WERE SOWS."

(4th S. xi. 238, 290.)

The sex of the pigs and the nightingales seems to be brought forward as a test of our Laureate's carefulness and accuracy in the observation of nature. CCC.X.I. makes merry with the passage—

"All the swine were sows,"

as equivalent to saying "All the sows were sows;" *swine* being, according to him, though used generically for pigs, the plural of *sow*, as *kine* is of *cow*."

This point may be worth a little inquiry, as throwing some light on the early forms of our language.

CCC.X.I. appears to have consulted Dr. Richardson's *Dictionary*, in which the same statement is made as follows:—

"A. S. *kine* is the plural we have adopted for *cowen*; analogy seems to point to *sowen* as the origin of *swine* by dropping the *o* in pronunciation."

All that this proves is that a very painstaking lexicographer may be but an indifferent philologist. The fact is, there is in Anglo-Saxon no such a word as *kine*. Cow in A. S. is *cū*, plural *cy*, both which forms the Scotch vernacular has preserved to the present day in *coo* and *kyc*. The word *kine* does not appear in English until the time of Chaucer, who introduces the *n* apparently for the sake of euphony:—

"Three large sowes had she, and no mo,
Three *kine*, and eke a sheep that highte malle."
Nonnes Preestes Tale.

In the works of Robert de Brunne (1327-1338), and of the earlier writers the plural of *cow* is *kic*.

Johnson supposed *swine* to be the plural of some old word, but he did not venture to connect it with *sow*. Richardson's notion is countenanced by Liddell and Scott (*Gr. Eng. Lex.* sub voc. $\sigma\upsilon\varsigma$, $\delta\varsigma$); in the remark appended, "Lat. *sus*, Germ. *sau*, our *sow*, of which *swine* is strictly the plural"; Liddell and Scott are excellent authorities within their own domain, but in dealing with Teutonic inflexions they are out of their element.

Now there is not the slightest authority for the assertion that *swine* is the plural of *sow*. There is undoubtedly a connexion between the two words, but it is of quite a different nature; as I will now endeavour to show.

The original Aryan root is found in the Sanskrit *sū*, to bear, to produce; *sūkara*, the fruitful animal, from the large number of the sow's litter. Hence it is found in all the Aryan tongues: Gr. $\sigma\upsilon\varsigma$, $\delta\varsigma$, Lat. *sus*, which are primarily masculine. In the early Teutonic dialects it is found in the form *suu* and *sau*, which signified both male and female.

In forming generic terms the early Teutonic dialects adopted the termination *-ein*, which gave to the original noun a more general signification. Thus from *guma*, a man, was formed *gumēin*, mankind, Ger., *gemein*, public or general; from *quen*, a woman, *quēin*, womanly; from *fadar*, father, *fadrēin*, fatherhood. So from *suu* was formed *swein* or *swyn*, A. S.; Ger., *schwein*; Norse, *svin*; Goth, *svein*; which first signified the porcine race in general, but was also applied to a male pig, as the original term *su* or *sow* became restricted to the female.*

The miracle of the casting out of the devils, in the New Testament, reads in part thus:—

"There was there nye vnto the mountayns a greate heerd of *swyne* fedinge."—*Tyndale, S. Mark*, v. 11.

"Wasuh than yainar hairda *swēine* haldana at thamma fairgunya."—*Gothic Version*.

"Thar wæs embe thone munt mycel *swy'na* heord lœswigende."—*A. S. Version*.

Does CCC.X.I. imagine that the translators wished to convey the notion that the pigs were all sows?

* See Graff, *Althochdeutsches Sprachschatz*, vol. vi. 880. Grimm, *Deutsche Grammatik*, iii. 338, note.

A. S. *swyn* or *swin* is not a plural form. It is a singular noun, making its genitive in *es*, and its plural in the regular inflexions.

In the A. S. version of the Gospels we have, St. Luke viii. 32, the genitive plural, "mycel heorde *swyna*"; in St. Matt. vii. 8, the dative plural, "toforan *cowrum swynon*."

That swine cannot be the plural of *sow* will appear from another reason. The A. S. of *sow* is *sug* or *sugu*, which in both forms belongs to the first declension, making the plural of the former *sugas*, and of the latter *sugu*. It must not be forgotten that our own tongue was originally a highly inflexional language. The inflexions have undoubtedly worn away to a great extent, but it is not left to chance or arbitrary whim to manufacture imaginary terminations. By no process can *swine* by any Anglo-Saxon scholar be adopted as the plural of *sow*. Our Poet Laureate was therefore strictly *en règle* in explaining that the princess's herd of swine were sows, otherwise it would have been a reasonable inference that they were of both sexes.

J. A. PICTON.

Sandyknowe, Wavertree.

CCC.XI. has trusted to erroneous information. *Sow*, in Ælfred's English, was written *sugu* and glosses *scrofa*, which is, *a sow in farrow*. *Sugu* is feminine, as appears by the *Pastorall*, cap. liv., "Sio *sugu*." But *swine*, *swin* = Germ. Schwein = Low G. Swijn, is neuter, and is good for any member of the pig breed. *Sugu*, Hollandish Zeug, fem., has been misread neuter in some books, for want of the original authorities.

Cow, more truly *coo*, *cū*, makes its plural *cȳ* (*ky*) of which several examples occur in the *Codex Diplomaticus*, and its declension is analogous to that of *mūs*, *mȳs*, *mouse*, *mice*; *lūs*, *lȳs*, *louse*, *lice*. In all these cases we sound *u* as *ow*, in obedience to fashion.

M. P. L.

It seems hard that Tennyson should be accused of an error, on the ground that "*swine* is the plural of *sow*"; an assertion of which no proof is offered. In English it is certainly not the case; the A. S. *swin* was a collective neuter noun, commonly used as a plural; but it could also be used as a singular. See the example in Bosworth's *Dictionary*, in which *swines* is used as the genitive singular, meaning of a pig; the gen. pl. was *swina*, as in *swina heord*, a herd of swine. Another example of the singular is in *Swines-hæfed*, now *Swineshead*, in Huntingdonshire; whilst the adjective *swinen*, like the modern *swinish*, is derived from *swine* as distinct from *sow*. In German, the sing. is *Schwein*, and the pl. *Schweine*; cf. also the Dutch *zwijn*, Icel. *svin*, &c. But *sow* is the A. S. *sugu*, which is not even of the same gender with *swine*, being a feminine noun, like the G. *sau*, and Icel. *sy'r*. The plural of *sugu* would be *suga*; in German the plural has two forms, *säue* and *sauen*. I may here

also correct the singular error in a new grammar edited by Dr. Smith, viz., that *kine* is contracted from *cowen*, for which eccentric form no authority is cited. The A. S. *cū*, a cow, made its plural in the form *cȳ*, by vowel-change; the Old Eng. *kin* was formed from *cȳ* by adding the plural ending *-en*, whence *ky-en* or *kin*; the final *-e* is a modern addition.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

ASCANCE (4th S. xi. 251)—It may be doubted whether *ascawns*, or *ascawnces*, in the passages quoted by MR. FURNIVALL, is identical with the ordinary *ascance*, askew. It seems to me that in all these passages the word is used so exactly in the same sense as to identify it with the Swedish *quanswis*, Dutch *quansis*, *quansuys*, German *quantsweise*, *gewandswis* (Henneberg), translated in the dictionaries per speciem, lusorie, simulate, quasi vero, quasi, pour faire semblant, comme si. "Dat deit he alle man *quantswies*": he does that only for a pretence. Compare this with the passage from the *Summoner's Tale*, where the Limitour writes the names of those who gave him money in his tablets:—

"*Ascawnce* that he wolde for them preyre";

i.e., on the pretence that he would do so. So in the *Pardoner and Tapster*, l. 361:—

"And al *ascawnce* [printed *astawnce*] she lovid hym wele, she toke hym by the swere,

As though she had lerned cury Favel of some old frere."
She made show of loving him.

The origin of this *quanswis*, or *quantsweise*, has been much discussed with little result. *Quant*, in Dutch, is used in the sense of a wag, a rogue. *Vor quant* (Hanover), for fun, for appearance. *Verquanten*, to make pretence, to conceal—Frisch. *Quânteln*, *quäntern* (Bremen), to make pretence, to trifle.

H. WEDGWOOD.

Though MR. WEDGWOOD'S derivation from Palsgrave's "*a scanche*, de travers, en lorgnant," seems right, yet the English meaning of *ascance* is, I think, mostly Boccaccio's "*quasi diceste*." Probably this is a secondary meaning; but perhaps something may still be said for Tyrwhitt's derivation. In the following passages *ascance* has not the sense of "*aslant*" at all:—

"And al a *stauce* she lovid hym wele, she toke hym by the swere." (*a stauce* for *ascance*).

(*Tale of Beryn*, l. 361, *Percy Soc.*)

"Zelmane (keeping a countenance *ascances* she understood him not) told him," &c.

(*Arcadia*, b. ii. ed. 1629, p. 162.)

This meaning of "*as if*" "*as if to say*," suits all the passages quoted by MR. FURNIVALL.

On the other hand, the line in the quartos of *Hamlet* (*Cambridge Shakespeare*, Act iv. scene 7, l. 168)—

"There is a willow grows *ascaunt* the brook," gives us the meaning of "*aslant*"; to which word

ascant is changed in the folios. So too in Euphues's *Golden Legacie* (Collier's *Shakespeare's Lib.* p. 15):—

"At this question Rosader, turning his head *ascance*, and bending his brows," &c.

Another word used curiously by Chaucer may be fitly noticed here. In the contradictory description of Fortune (*Boke of Duchesse*, l. 622), he says of her:—

"That *baggeth* foule, and loketh faire."

In *The Romaunt of the Rose* (l. 292) the adverb *baggyngly* is used:—

"I saugh Envie in that peynting,
Hadde a wonderful loking;
For she ne lokide but a-wrie,
Or overthart, alle *baggyngly*."

This adverb, says Tyrwhitt, "seems to be the translation of *en lorgnoyant*." Cotgrave translates *lorgnant* "leering, looking askance, or askew, at."

Baggen means of course "to swell," then "to swell with disdain," and so, I suppose, "to look askew at."

JOHN ADDIS.

EXECUTION OF WOMEN, BY BURNING, FOR PETTY TREASON (4th S. xi. 174, 222).—The last execution of this kind took place before the debtors' door at Newgate on March 18th, 1789. Nine persons were executed on that day, and among them a woman named Christian Murphy, *alias* Bowman, who, with Hugh Murphy, had been convicted of coining:—

"The woman for coining was brought out after the rest were turned off, and fixed to a stake and burnt, being first strangled by the stool being taken from under her."—*Annual Register* for 1789. *Chron.*, p. 203.

This execution is described by an eye-witness in "N. & Q." 1st S. ii. 260.

It will be observed that the strangling was public, not private. Hanging was substituted for burning by 30 Geo. III. c. 48. Blackstone says in reference to executions of this kind:—

"But the humanity of the English nation has authorized, by a tacit consent, an almost general mitigation of such part of these judgements as savour of torture or cruelty: a sledge or hurdle being usually allowed to such traitors as are condemned to be drawn; and there being very few instances (and those accidental or by negligence) of any person's being embowelled or burned till previously deprived of sensation by strangling."—Blackstone's *Comm.* iv. 29.

Blackstone is, perhaps, referring to his own time. There is abundant proof that persons were taken down from the gibbet to be disembowelled before they were dead; and, indeed, one of my own ancestors is recorded to have quoted a verse from Scripture while undergoing this frightful torment. The same may be said as regards burning alive. Yet Blackstone was a careful writer, and does not verbally limit the "mitigation" to recent times.

J. H. B.

The mode of execution in England of women for coining and husband murder in the last century is a

hideous subject, but seems to have attraction for lovers of horror, judging from the numerous, and inconsistent, notices of it which I have read in your columns. I believe the truth to be that they were not deliberately "burnt alive," although this was the tenor of the sentence, adhered to by the lawyers with the same rigour with which they retained those shadowy entities, John Doe and Richard Roe. They were despatched first generally by strangling with a collar at the stake, unless this mercy was purposely withheld by the executioner, as reported in the case of Katherine Hayes, the murderess. I find an instance, which makes one shudder, in the *London Magazine* for 1733:—

"Eliz. Wright," coiner, "was put up in the cart with the other prisoners, and joined in the prayers, and, when the prayers were over, begged hard to be hanged with them. She was afterwards fastened to a stake set up on purpose, and burnt to ashes, but was dead before the flames touched her, the executioner having first thrown down the stool on which she stood from under her feet, and given her several blows on the breast."

JEAN LE TROUVEUR.

[Very much on this subject will be found in the previous volumes of "N. & Q." We suggest reference to our Indexes.]

TYBURN (4th S. xi. 98, 140, 164, 206).—Those who are interested in the literature and archaeology of the gallows, especially that one which was erected at Tyburn, will find much curious matter on this subject in *Catalogue of Satirical Prints in the British Museum*, vol. i. 1870, printed by order of the Trustees. See "Rome's A B C," No. 179; "Lambeth Faire," No. 219; "A Discovery of Jesuits Trumpery," No. 230; "The last Will and Testament of Richard Brandon, Esquire," No. 760; "The Confession of Richard Brandon," No. 761; "A Dialogue," &c., No. 762; and others. In these entries are a large number of references to books, tracts, and prints in the British Museum, which still further illustrate the subject. That the gallows at Tyburn stood on a little hill, "a small eminence," according to DR. RIMBAULT's quotation from Smith's *History of Marylebone*, may be illustrated, if not needing to be confirmed, by means of a sketch of this gallows on the frontispiece of a Dutch tract, one of the series for which Romeyn de Hooghe drew etchings, entitled *Æsopus in Europa*, 1701-2. This etching, although it comprises many structures and other things huddled together, after the fashion of Romeyn de Hooghe, may be taken to represent the gallows with sufficient fidelity for this purpose.

F. G. STEPHENS.

PORPOISE-PIGS (4th S. xi. 138, 199).—A Dutch gentleman informs me that in Holland a troop of porpoises is popularly called the *farmer and his pigs*; and a lady born at Swansea, and long resident there, states that that town is commonly believed to take its name from the adjacent bay

which, from the frequent visits of porpoises, was termed *Swine-sea* = *Swansea*. It cannot be necessary to add that, whether correct or not, this derivation recognizes the swine-like character of the porpoise.

Johnson (see eighth edition of his *Dictionary*, Dublin, 1798) defines each of the words *Porpoise* and *Porpus* as "the sea-hog," and derives them from *porc poisson* Fr.; and, after citing a passage from Drayton to show that *porpice* was used by him as the plural, quotes the following from Locke:

"Amphibious animals link the terrestrial and aquatick together; seals live at land and at sea, and porpoises have the warm blood and entrails of a hog."

This is, perhaps, the passage referred to by QUIVIS. W.M. PENGELLY.
Torquay.

CROMWELL and CHARLES I. (4th S. xi. 238, 291.)—It is very probable that Paul Delaroché took the idea of his well-known picture of Cromwell viewing the body of Charles I. from a passage in an author of his own country, the Père d'Orléans, who says:—

"On dit que Cromvel voulut voir son corps, & que s'étant fait ouvrir la biere dans laquelle on l'avoit porté de dessus l'échaffaud dans Withal, il leva la tête & la regarda, sans être effrayé d'un spectacle qui lui reprochoit tant de crimes."—P. 452, tome iii., *Histoire des Revolutions d'Angleterre*, 8vo., Paris, 1724.

This statement, however, seems to rest upon very little contemporary authority; but Dr. George Bates, the physician to Charles I., states that—

"Cromwel, that he might to the full glut his traitorous eyes with that Spectacle, having opened the Coffin wherein the Body was carried from the Scaffold into the Palace, curiously viewed it, and with his fingers severed the head from the shoulders, as we have been informed by Eye-witnesses."—P. 158, *Elenchus Motuum Nuperorum in Anglia*, 8vo., London, 1685.

HENRY W. HENFREY, F.R.H.S.
75, Victoria Street, S.W.

BLAKISTON THE REGICIDE (4th S. xi. 290).—There can be no dispute as to the christian name of Blakiston the regicide. I have looked again at the original warrant, and if Blakiston had been endowed with the gift of prophecy, and in anticipation of this inquiry had taken extra pains to prevent any mistake as to who he was, he could not have written his name JOHN more distinctly.

WILLIAM J. THOMS.

SINEWS OF WAR (4th S. xi. 324).—In a remarkable book, entitled *An Advertisement to the Subjects of Scotland*, Aberdeen, Ruban, 1627, the bellicose author, Peter Hay, is severe upon the Protestant states and monarchies for not holding in check the ambition of Spain, which he attributes to their poverty, remarking that—

"Bion the Philosopher sayde that Money was the Nerue of Action, and of all the Effayres of Men."

Drawing attention thereto by the marginal note, "Money the Nerue of Warre." A. G.

This term for money was used in Beaumont and Fletcher's *Fair Maid*, Act i. scene 2.

CUTHBERT BEDE.

[See "N. & Q.," 2nd S. ix. 103, 228, 374; x. 317; 3rd S. iii. 144, 438.]

THE SKYLARK: LEGISLATION FOR SONG BIRDS (4th S. xi. 323).—MR. JESSE asks, Did Burns ever write on the skylark? I answer, in one of the most exquisite bits of an altogether exquisite poem, viz., "To a Mountain Daisy on turning one down with the plough, in April, 1786," is this stanza:—

"Alas! it's no thy neebor sweet,
The bonnie Lark, companion meet!
Bending thee 'mang the dewy weat!
Wi' spreckl'd breast,
When upward-springing, blythe to greet
The purpling East."

His songs have various incidental allusions also.

THE SINGING NIGHTINGALE A MALE BIRD (4th S. xi. 238, 326).—Richard Crashaw, in his glorious and, for word-painting, marvellous transfusion rather than translation of Strada, entitled *Musick's Duell*, designates the singing nightingale as a female, e. g.—

"The sweet inhabitant of each glad tree
Their Muse, their Syren—harmelesse Syren she!
There stood she listning, and did entertaime
The musick's soft report, and mold the same
In her owne murmures."

And so throughout.

ALEXANDER B. GROSART.

Blackburn.

THE PRECEDENCE OF BISHOPS (4th S. xi. 324.)—See the Statute, 31 H. VIII., c. 10.

A. P. S.

ORIGIN OF THE HIGHLAND DRESS AND LANGUAGE (4th S. xi. 276).—If the North American Indians discovered "a surprising resemblance in the manner of their dress and the great similitude of their language" to Lord John Murray's Regiment of Highlanders in 1756, it is not surprising that it was found difficult to persuade the inhabitants of Bordeaux, when the British army entered that city in 1814, that the Highlanders were not "les sauvages Américaines." D. W.

Chichester.

LUTHER (4th S. xi. 238, 287).—Your correspondents will find the couplet quoted, the "Catechistical Cup" mentioned, and authorities on the subject of Luther's social habits referred to in the 40th chapter of Moore's *Travels of an Irish Gentleman in search of a Religion*. H. D. C.

OLD BALLAD: ARDEN OF FEVERSHAM (4th S. xi. 304).—A copy will be found in the Roxburgh Collection of Ballads, Brit. Mus. vol. iii. p. 156. Evans created a difficulty for others as to identifying the source from which he derived it, by changing the first word, so that the index to the ballads will not serve. Instead of "Ah! me," as

in Evans, it begins "Ay me, vile wretch! that ever I was born." C. S. F. asks also the date of the publication. As it was printed for a stationer, "C. W." (Cuthbert Wright), the date of the copy ranges from about 1613 to 1633.

WM. CHAPPELL.

FISH IN THE SEA OF GALILEE (4th S. xi. 216, 286.)—The most abundant are *Chromis Nilotica* and *Clarias macracanthus*, the bream and sheat-fish, identical with the common species of the Nile, a fact remarked on by Josephus (*Bell. Jud.* III. x. 8). See Tristram's *Natural History of the Bible*, a book that should be in the hands of all interested in the subject.

J. T. F.

Hatfield Hall, Durham.

The quaint letter on this subject by Sir Thomas Browne (not Brain), is among the *Miscellany Tracts* in Works by Wilkin, vol. iv. pp. 179-181. (4 vols. 8vo. 1831.)

A. B. GROSART.

MILTON, SONNET XXII. (4th S. ix. 445; x. 76, 153.)—In Chettle's *Kind-Hart's Dreame* is another instance of the questioned phrase, and from it, as from the Shakspeare quotation, it is clear that it merely means about so many years past:—

"What say you to a merrie knave that for this two years day hath not been talkt of."

So speaks Tarleton's *Ghost* in 1592, as near as may be gathered, and the allusion is, in all probability, to the now unknown first edition of his jests.

B. NICHOLSON.

PHILOLOGICAL BIBLIOGRAPHY (4th S. xi. 249.)—The promotion of comparative philology by a *Philological Bibliography*, as suggested by MR. AXON, is a useful project. I fear, however, that comparative philology, except in a very limited sense, and linguistics are not sufficiently favoured by the societies referred to, and that their funds, exhausted by rents and establishment expenses, can afford little aid. In the enumeration of linguistic encyclopædists I miss the name of Dr. Latham, who is now far advanced with a *Dictionary of Languages*, which will go some way to meet the want pointed out, and to which some of us have furnished contributions, and to which all are invited. The best means of promoting the cause would be the constitution of a Society for Comparative Philology and Linguistics, as proposed by myself and the late G. Tradescant Lay in 1846, in the prospectus of a *Philological Society*. There is a proposition for a section of Comparative Philology in the Anthropological Institute, such as was decreed by the late Ethnological Society, but the number of members of the Institute available is few.

HYDE CLARKE.

32, St. George's Square, S.W.

UNPUBLISHED STANZA OF BURNS (4th S. iii. 281, 396; xi. 226, 263.)—MR. COOK inquires what authority I have for placing the verse beginning—

"For O she was a canty quean,"

last instead of second, as it usually appears. I found from Mrs. Ewart that it was always sung in that arrangement by her sister, Mrs. Lawson; but how far she is correct in this must be decided by a reference, if it can be discovered, to the original of Mrs. Grant, of Carron, if she be the authoress. In regard to the author of *Roy's Wife of Alvalloch*, MR. COOK will find the question mooted in "N. & Q." (p. 25). Since my note to which MR. COOK refers was written, he will find that I had continued to examine the question as to the publication of the stanza. If he will refer to "N. & Q." (4th S. v. 547) he will see that I am satisfied that the stanza had already appeared in print. The question now arises, when did it first appear, and as to that point I can give no information.

C. T. RAMAGE.

ENGLISH PHRASES AND ETYMOLOGIES (4th S. xi. 109.)—In Cheshire, *tor* is in common use as a defective verb. Thus we say, "he is *toring* on at it," meaning "he is persevering" at any difficult task. The prefix *mis* is found in the Cheshire dialect in the word *mislest* for *moolest*.

ROBERT HOLLAND.

Ἀποκάλυψις (4th S. xi. 136.)—According to Liddell and Scott, the noun is to be found in Plutarch, and the verb in Plato (Poet., 352 A), Xenophon, Diodorus (17, 62), and the *Vita Homeri*.

The verb is frequently used in the LXX., e.g., *Dan.* ii. 19, 1 *Sam.* iii. 7, 21.

C. DAVIS.

"EMBOSSSED" (4th S. xi. 210.)—Where this word is used in connexion with hunting is it not always derived from *boscum*? Generally, it would then denote an animal occupying a woodland covert, and so Milton employs it:—

"Like that self-begotten bird
In the Arabian woods *imbost*."

But in a hunter's mouth it would naturally come to mean the position of a quarry which had taken to covert, and so enabled the chase to come up with him, and if not to surround him, at all events to make pretty sure of their game. Hence it would be metaphorically applied to a man who is driven into a corner, as we should say, like Parolles and Falstaff in the passages quoted by F. J. V.

C. G. PROWETT.

Temple.

OPEN-EYED SLEEP (4th S. xi. 235.)—The lines in Prologue to *Canterbury Tales* (l. 10)—

"And smale fowles maken melodie,
That slepen al the night with open yhe,"

are explained by the next line:—

"So priketh hem nature in here corages."

Compare description of the *Squyer* (l. 98):—

"So hote he lovede, that by nightertale
He sleep no more than doth a nightyngale."

JOHN ADDIS.

PORTUGUESE LITERATURE (4th S. xi. 236.)—Is there any English translation of *Naufrageo di Sepulveda*, by Cortereal? I suppose the large number of translations of Portuguese works at the end of the seventeenth and beginning of the eighteenth century was from an interest caused by the Queen of Charles II.

Is there any recent Portuguese and English Dictionary? I often cannot find words used by Branco and other modern authors in the old lexicons of Vieyra, Fonseca, &c.? W. M. M.

THOUSAND-LEAVED GRASS (4th S. xi. 275.)—I have little doubt that this is the Yarrow (*Achillea millefolium*), which is called milfoyle by Gerarde, Thousand-leaf by Culpeper, and at the present day in Cheshire; and is known in the Eastern Border district as Hundred-leaved grass, and Thousand-leaved clover. It was formerly in great repute as a vulnerary, and a decoction was used in ague and other diseases. See Parkinson, *Theatrum Botanicum*, p. 696; and, for its use at the present day, Pratt's *Flowering Plants of Great Britain*, ii. 151-2 (the 3 vol. edition), also "N. & Q." 4th S. x. 24.

JAMES BRITTON.

Brit. Museum.

"POOR AS CROWBOROUGH" (4th S. xi. 238.)—My grandfather, born 1786, was an East Sussex yeoman, and, in speaking of land, would often use the proverb, "as poor as Crowborough Common." The soil is of the iron sand formation, hence its sterility. See Dr. Mantell's *Illustrations of the Geology of Sussex*, 1822, p. 25; Lower's *History of Sussex*, 1870, vol. i. p. 125. JNO. A. FOWLER.
Brighton.

GEORGE DANIEL'S WORKS (4th S. xi. 280.)—*Love's Last Labour not Lost*. B. M. Pickering, 1863. My copy has MS. notes inside—"scarce, only 250 copies printed." E. B.
High Holborn, W.C.

ROWLAND TAYLOR (4th S. xi. 281.)—Consult Foxe's *Acts and Monuments*, ed. Townsend, vol. vi. p. 676 *et seq.* HERMENTRUDE.

Where can any account of the descendants of Rowland Taylor be found? The account of them in Heber's *Life of Jeremy Taylor* is very short and unsatisfactory. M. P.

CLEMENT FISHER (4th S. xi. 281.)—Probably the eldest son of Sir Robert Fisher, Bart., of Packington, co. Warwick. Clement Fisher succeeded his father to the baronetcy, and died in 1689. See "Pedigree of the Families of Biddulph, Byre and Fisher," in Wilmot's *Life of Bishop Hough*, 4to. 1812, p. 142. J. R. B.

LAWRENCE CLARKSON (4th S. xi. 278.)—The British Museum contains some publications by Lawrence Clarkson. From one of them, *Truth released from Prison to its former Liberty*, 12mo,

1646, 26 pp. (unpaged), we learn that he was a Preston man. The publication in question is in reality a sermon upon 1 Kings xviii. 17. The *Epistle Dedicatory* is addressed to the "Mayor, Aldermen and Inhabitants of Preston," and the writer speaks of himself as their "townesman."

Thomas Edwards, in the *Gangrana*, 1646, mentions (p. 72, of the second paging) that Lawr. Clarkson "lived about Suffolk and Norfolk." He was an Anabaptist, and baptized as such, "according to his own relation in print [*Margin, Pilgrim. of Saints*], on the 6th of November, 1644; and from that day to the 24th of January did labour in season and out of season," &c. He was apprehended and imprisoned at Berry (Bury St. Edmunds). He recanted on the 10th July, and was discharged on the 15th July (1645). He became a Seeker, in proof of which Edwards quotes his pamphlet put out "about six weeks ago," called *The Pilgrimage of Saints, by Church cast out, in Christ found, seeking Truth*.

At p. 18 (first paging) of the *Gangrana* Edwards quotes this pamphlet as containing examples of "errours vented, even of the grossest sort in print."

The "Blasphemous Book" called *The Single Eye*, mentioned by Mr. PEACOCK, was ordered, on the 27th September, 1650, to be burned by the hangman, and its author was imprisoned in the House of Correction for a month.

There are two other fanatical writers who bear names similar to the preceding. One of these is Bessie Clarkstone. Lowndes mentions the *Conflict in Conscience of a deare Christian, named Bessie Clarkstone, in the Parish of Lanerk, which she lay vnder three Yeare and an half*. Edinb. 12mo. 1631. This I have not seen. Will any one tell me what her tenets were? They seem to have enlisted in her favour a party of adherents which endured for nearly a century, since Allan Ramsay, in his *Epistle to Mr. James Arbuckle of Belfast, dated Edinburgh, January, 1719*, in giving "a short swatch" of his creed, among other strange sects which he repudiates, "to follow method negatively," enumerates "Bess Clarksonian." The note to the Glasgow Edition of Ramsay's *Poems*, 1770, simply says "Bessy Clarkson a Lanerkshire woman." *Vide* the history of her life and principles.

The other is Laurence Claxton (b. about 1617, d. 1667). He held a small benefice in the Church of England, but he became imbued with Ranter sentiments, and in 1658 he resigned his living, having been converted from his Ranter principles by Reeve and Muggleton, of whose community he became a distinguished though somewhat overbearing member. I once thought that Lawrence Clarkson and Laurence Claxton were one and the same person, but fuller information has shown that though the men were contemporaries, the period of

Clarkson's fanaticism was anterior to that of Claxton's. The latter was never prosecuted or imprisoned for his tenets. Will any one add to my knowledge of Claxton, by telling me where he was born, and what living he held? His friends were chiefly in Cambridgeshire.

V. H.

EARLY CRITICISMS OF BULWER (4th S. xi. 73, 282).—The severity of criticism with which the earlier works of Bulwer were visited did not always proceed from a feeling of "rancour"; and readers of by no means squeamish tastes concurred to a greater or less extent in the conscientious judgment of Mr. Wilberforce as recorded in his Diary:—

"Looked at Pelham—most flippant, wicked, unfeeling delineations of life—to read such scenes without being shocked must be injurious. I am sorry—read it. For very shame I would not have it read to me."—*Life of Wilberforce*, by his Sons, vol. v. 291.

H. D. C.

"I MAD THE CARLES LAIRDS," &c. (4th S. xi. 156, 201).—I have always understood that it was Queen Elizabeth who refused the title of "ladies" to bishops' wives. I recollect an anecdote, which I quote from memory, never having seen it in print, illustrative of this opinion:—The Queen dined with the Archbishop of the day (Parker, I presume), and was hospitably received. When Her Majesty was taking her leave, it became a matter of interest with certain parties to know what title she would give to her hostess. She spoke thus: "Lady! cannot call you, 'mistress' I will not call you, but, by whatever name I may call you, I thank you for my good cheer."

FREDERICK W. MANT.

Egham Vicarage.

"THE POEMS ON AFFAIRS OF STATE" (4th S. xi. 1, 244).—I have one part, the third, of the edition of 1689; it is a thin quarto of four sheets, and is entitled:—

"The third part of the Collection of Poems on Affairs of State; containing Esquire Marvel's further instructions to a painter, and the late Lord Rochester's farewell. London, printed in the year 1689." Title and thirty pages.

It contains, besides the two poems mentioned on the title, "Lines to the King," and in Marvel's "Instructions" are included forty-eight lines, which in later editions formed part of the poem on the death of Douglas.

On comparing Marvel's poem with the copy of the same in the *New Collection* of 1705, I observe that it has been corrected in so careless a manner that in many instances Marvel's meaning is wholly destroyed. Let me give one illustration. Speaking of Sergeant Charlton, who was first Judge of the Council of Wales, and Chief Justice of Chester, whom Wood mentions (i. 872) as a great friend to the Church of England, Marvel says, edit. 1689, line 181:—

"C—n advances next, whose coife dos awe
The miter troop, and with his looks gives law."

Now, in the "corrected" *New Collection* of 1705 these lines are printed:—

"Charlton advances next (whose wife does awe
The mitted troop) and with his looks gives law."

The conversion of coife into wife is one of those strange blunders which often give a good deal of trouble, for the reader might well be led to inquire what had Sir Job Charlton's *wife* to do with the bishops?

EDWARD SOLLY.

THE LATE JUDGE MAULE (4th S. xi. 32, 82, 205, 258).—If, as I suppose, Mr. Justice Maule was a serjeant-at-law, there would be no anomaly in the open helmet which appears above his arms in the hall of Lincoln's Inn, although he were not knighted. Serjeants-at-law have long claimed to be of knightly rank, and entitled to the knightly helmet.

J. WOODWARD.

"CARR" (4th S. xi. 110, 259).—Is it possible that "Carex" = Sedge, a swamp-loving plant, can have anything to do with this word as used in the sense of "a moist or boggy place"?

W. J. BERNHARD SMITH.

"YOU CAN, AND YOU CAN'T": CALVINISM DEFINED (4th S. xi. 14, 260).—Your correspondent, in his remarks on "Crazy Dow," says:—

"It is in *Dow's Chain* that the four lines defining Calvinism appear. The four lines compose the whole of the definition."

In L. D.'s *Reflections on the Love of God, &c.*, Eng. Edition, he states it thus, in five lines (p. 30):

"You can and you can't—You shall and you shan't—
You will and you won't—And you will be damned if you do—
And you will be damned if you don't."

NECNE.

MAJESTY (4th S. xi. 133, 200, 261).—Cardinal Ottobonus addresses Pope Alexander III. as "Your Majesty" in a letter written to him between 1160 and 1170.

W. D. MACRAY.

Was not the title of His Most Christian Majesty conferred upon Henry VIII. by Pope Julius II. in 1513? Though he does not appear to have ever used it in his own style, is it not true that he was often so addressed by foreign potentates and by his own subjects? See the *Chronology of History*, by Sir Harris Nicolas, K.C.M.G. London, 1838 (p. 376).

H. L. L. G.

ANCIENT MITRAILLEUSE (4th S. xi. 150, 173, 225, 262).—In Clarendon's *History of the Great Rebellion*, p. 522, it is stated that at the Battle of Copredy Bridge, 1644, the Cavaliers captured "two barricadoes of wood, which were drawn upon wheels, and in each seven small brass and leather cannons, charged with case." In India I have frequently seen guns of small calibre linked together in the way mentioned by V. E. R.

H. W. L. HIME, Capt. R.A.

"FORTUNABLE" (4th S. xi. 271, *note*).—I do not clearly understand the meaning of "*fortunable*" in the *Annary*.

Cotgrave (1673) has Fr. "*fortunable* = disastrous, unfortunate."

I append some rather unusual forms of the word. Halliwell gives from *Hardyng's Chronicle*, f. 12:—

"He wanne the felde in batell *fortunous*."

Ogilvie's *Imperial Dictionary* says it is a Chaucerian word, but I fail to remember an instance of it. Chaucer has (*Troyl. and Crys.* iv. l. 716):—

"I, woful wrech and *infortuned* wight."

Spenser (*F. Q.* VI. ix. stanza 30) has:—

"Sith each unto himselfe his life may *fortunize*."

JOHN ADDIS.

EUTHANASIA (4th S. xi. 276).—It is only fair to say that the author of the pamphlet upon Euthanasia never claimed novelty for the idea which he was the first to put into its present form. He expressly refers to the passage of More, quoted by J. B. P. But the idea, of course, is Plato's, and was very frequently put into practice by the Romans of the Empire. In Pliny's *Letters* he has recorded several instances which occurred among his own friends, and in his remarks has anticipated most of the arguments of the late discussion. To my thinking, the most painful and repulsive part of the agitation upon the subject is the singular favour which the proposition appears to find in the eyes of the ladies. But probably they mean only to imitate the example of the lady of Como who has been immortalized by Pliny. This admirable woman, married to a man afflicted with a painful and incurable disease, earnestly counselled him to die. She did not send for the family doctor and a jury of the neighbours, and decorously shut herself up in the drawing-room, but, to use Pliny's words, in the excellent translation of Messrs. Church and Brodribb, was "his companion in death, nay, more, his guide, his example, and the constraining cause of the deed." She lashed herself to her husband with strong cords, and together they jumped into the Lake of Como, and so perished.

C. ELLIOT BROWNE.

SOURCE OF STORY WANTED (4th S. xi. 282).—

"Avant l'affaire

Le Roi, l'Ane, ou moy nous mourrons."

La Fontaine's Fable of *Le Charlatan*.

H. D. C.

I know not if I can refer T. W. C. to the "original source of this story," but I can refer him back so far as Henry VIII., if the *State Papers* bear me out in the quotation which follows.—I know not whence transcribed. In a letter from Paget to Petre, urging the Government to accept the "Terms of Peace" offered by France in 1546, he writes:—

"I remember President Scory's tale to me at my last

being with the Emperor; of one, that being condemned to die by a certain King, which had an Ass wherein he had great felicity, the man offered (to save his life) that within twelve months he could make the King's Ass to speak. Whereunto the King accorded. And being said unto the man by a friend of his—'What! It is impossible!' 'Hold thy peace,' said he: 'Car le Roi mourera; ou l'Asne mourera; ou l'Asne parlera; ou je mourera' (*sic*); signifying that in Time many Things are altered. And so, ere the time of Payment come, either we shall make so (?) new Bargain to keep Boulogne; or the French King for want of keeping his Covenant, shall forfeit it; or the King should die, and his Son not so much desire the Recovery of it: or some other thing will chance in the mean time."—*State Papers*, vol. x. p. 139.

QUIVIS.

"YOU CAN'T GET FEATHERS OFF A FROG" (4th S. x. 521; xi. 63).—Another French proverb is "Il en estoit chargé comme un crapaud de plumes." He was little burdened; nothing troubled withal.—*Cotgrave*, s. v. "crapaud." B. NICHOLSON.

"THE WEAKEST GOES TO THE WALL" (4th S. xi. 109, 184, 263, 334).—MR. HAIG says that "tenir le haut du pavé" is exactly translated by the Scottish "to keep the cantle o' the causey," or "the crown o' the causey," and no doubt there is a very exact *verbal* correspondence. But the explanation which he gives of the Scottish expressions is exactly the reverse of that given by Littré, s. v. *pavé*. Littré says:—

"Le haut du pavé, la partie du pavé qui est du côté des murailles, parcequ' autrefois les rues étaient pavées en chaussée fendue, c'est-à-dire, avec le ruisseau au milieu."

From this we see that in France, at any rate, the street was sunk in the middle and raised at the sides; * whilst MR. HAIG tells us that in Scotland the street was raised in the middle and sunk at the sides, where the gutters were, there being one central gutter in France, and two lateral ones in Scotland. In England, the streets were, I expect, made upon the same plan as in France, for "to take the wall of one" would have been of no advantage if the one who took the wall was at the lowest part of the street and exposed to the chance of falling into the gutter. But surely, even in Scotland, the gutters cannot have run close under the walls, † doors, and shop windows; there must have been some interval, and this interval must have sloped upwards to the walls and have formed a kind of foot pavement, of which the part next the wall would be the *haut du pavé*, and the best. ‡

* I certainly have seen such streets abroad, and, if I mistake not, in Paris, many years ago.

† MR. HAIG seems to imply this when he says that the weakest would "be thrust to the wall and into the gutter too."

‡ And the English streets may very well have been made in this way. In Trumpington Street, Cambridge, there are two lateral gutters remarkable for their width, and the clearness of the stream of water which runs down them; and as they are connected with Hobson's

As the French word *chaussée** (from *calx*, heel or lime†) is never used in France or Germany excepting of country roads, it is probable that in Scotland also *causey* (which is the same word) was used of a country road before it came to signify a street, and if so, I would ask whether the Scotch expressions quoted by MR. HAIG may not have come into use when *causey* was used of country roads only?

F. CHANCE.

Sydenham Hill.

"CAXTON'S GAME AND PLAYE OF THE CHESSE" (4th S. xi. 235.)—According to Mr. Blades, *The Recuyell of the Histories of Troy* was probably printed at Bruges by Colard Mansion, Caxton finding the money and helping, as a learner, in the printing (Blades's *Caxton*, i. 60). In the Epilogue to Book III. Caxton himself states—

"Therefore I have practysed & lerned at my grete charge and dispense to ordeyn this said book in prynte after the maner & forme as ye may here see," &c. (*Ibid.*, p. 134.)

This, though not printed in England, was the first book printed in English. Mr. Blades dates its issue in 1474. The issue of the Chess-book he dates in 1475, and holds it also to have been printed at Bruges (p. 60).

The *Exposicio Sancti Jeronimi*, &c., "printed at Oxford in the year 1468," is noted in Harts-horne's *Book Rarities in Cambridge* (p. 47). He says of it—

"A book of extreme rarity: only five other copies are known to exist; those in the Bodleian, the King's, the Earl of Pembroke's, All Souls', and Earl Spencer's libraries. Of this book Mr. Singer has written a very able account, which fully establishes the fact of its having been printed in the sister university."

JOHN ADDIS.

"A WHISTLING WIFE" (4th S. xi. 282.)—Only a year ago a sailor friend of mine, and humane as sailors *used to be*, killed a very goodly hen I had given him, because she had suddenly "crowed three times right on end," and he was told that such a hen would bring all the roost to trouble. As to the "Whistling Wife," whistling is a *masculine* accomplishment; very few women *can* whistle, any more than they can *fling* a stone; and the possession of either quality would augur a troubled household, and a hen-pecked husband. QUIVIS.

conduit, and are evidently of no recent date (I never saw any like them anywhere else), it is probable that they date from the construction of the conduit in 1614. They are now separated from the houses by the width of the foot pavement, and I apprehend that they never did run close under the walls of the houses.

* A *chaussée* is, properly speaking, a raised road which runs across low or marshy ground; and I see that Johnson defines *causeway* (which is the same word, and ought to be written as the Scotch write it, *causey*) as "a way raised and paved, a way raised above the rest of the ground."

† Diez derives it from the meaning *lime* or *chalk*, and Littre from the meaning *heel*, through the low Lat. verb *calcicare* = the Fr. *fouler*, *presser*.

Is it not "Poule qui chante et femme qui siffle, portent malheur dans une maison"?

HERMENTRUDE.

See Hazlitt's *Proverbs*, p. 37. It seems to come from the French, "Une poule qui chante le coq, et une fille qui siffle, portent malheur dans la maison." The readings are various, the second line sometimes running—

"Will call the old gentleman out of his den," and sometimes—

"Are neither fit for God nor men."

Howell (1625-6) quotes—

"La maison est misérable et méchante
Où la poule plus haut que le Coq chant."

Translating—

"That house doth every day more wretched grow
Where the hen louder than the cock doth crow."

Another French proverb runs—

"La poule ne doit pas chanter devant le coq."

And Cotgrave gives another, which couples women and hens in a rather different sense—

"Par trop trotter la poule et la femme se perdent facilement."

JOHN ADDIS.

"I SHINE IN THE LIGHT OF GOD" (4th S. x. 294, 363, 380.)—This hymn was written by Rev. Luzerne M. Rae, Professor in the American Asylum for Deaf Mutes, at Hartford, Conn., on the occasion of the death of Mrs. Mary E. Van Lennep, wife of Rev. Henry J. Van Lennep, American missionary in Turkey. She was daughter of Rev. Dr. Hawes of Hartford, who preached a sermon on her death in Hartford, December 9, 1844, one of his texts being "I shall be satisfied when I awake with thy likeness," Psalm xvii. 15. Mr. Rae, then editor of the *Religious Herald*, a newspaper published at Hartford, inserted the poem in the issue of that paper of December 18, 1844, stating that it was suggested by the sermon of Dr. Hawes. It was afterward published in a Memoir of Mrs. Mary E. Van Lennep, by her Mother (Hartford, 1847, 12mo.), and subsequently republished by Mr. Rae, in a small collection of his poems.

W. N. Y.

New York.

SANGLIER ROUGE (4th S. xi. 215, 287.)—

"I am Rouge Sanglier, the officer at arms of William de la Marck, by the Grace of God, and the election of the Chapter, Prince Bishop of Liege."—*Quentin Durward*, c. 33.

W. G.

LORD CASTLEREAGH (4th S. xi. 277.)—In Lady Brownlow's *Reminiscences of a Septuagenarian*, the anecdote alluded to by MR. RANDOLPH is thus told:—

"When at Paris Lord Castlereagh was almost the only person of mark *non décoré*, the generality being covered both on the right and left with stars. Some one observed this, when another foreigner said, *Ma foi, c'est bien distingué.*"

This is under date 1814, during the assemblage of the "allied powers" at Paris, where Lady Brownlow was herself the guest of her uncle, Lord Castlereagh. This agrees with the story as MR. RANDOLPH has heard it, and differs materially (though with slight verbal alterations) from Lord Granville's version, which seems to be a good story spoiled.
G. R.

"EV'N IN OUR ASHES," &c. (4th S. x. 343, 418, 505.)—D'Israeli, in his *Curiosities of Literature* (Routledge's ed. 1866, p. 212), traces the idea to the following line of Chaucer:—

"Yet in our Ashen cold is Fire yreken."
The Reve's Prologue, l. 28.
J. H. T. OAKLEY.

2, Gothic Cottage, Ventnor.

JOHN THELWALL (4th S. xi. 76, 145, 187.)—A year or two before his death (which occurred at Bath in 1834), I heard Mr. Thelwall lecture in the Town Hall at Uxbridge. The lecture was on elocutionary matters in general, but specially on Parliamentary orators. His recollections of his contemporaries were lively and interesting. He gave imitations of the manner of Fox, Pitt, and others, and quotations from their speeches, with great spirit, and, it is said, with wonderful verisimilitude. He was then nearly seventy years old, and, though attenuated, was vigorous and animated; and those who listened to him delightedly, little dreamed how near he was to the close of his eventful life.
J. W. DALBY.

Richmond, S.W.

EARLY EPIGRAM (4th S. xi. 277.)—MR. RULE does not give his authority for the statement that the epigram was written by Sir Thomas Wyatt. In Bell's edition of the *Poems of Surrey and Others*, 1854, it is placed amongst the productions of "Uncertain Authors," but a note states:—

"Warton thinks it probable that Sir Thomas More, 'one of the best jokers of that age,' may have written these lines, which he considers the first printed epigram in our language."

H. P. D.

"CYNOPER" (4th S. xi. 56, 160.)—This term, expressive of colour, it appears, is found in Drummond of Hawthornden, Ben Jonson's *Alchemist*, and (spelt sinaper) in the Fabric Rolls of York Minster. You have given your opinion that it is the equivalent of mineral cinnabar. Last year, in a leading article in the *Architect*, it was stated that all red pigments, such as red lead, cinnabar, dragon's-blood, and vermilion, turn black on exposure to light. But one pigment, called sinopia, a brown oxide of iron, was alone not obnoxious to such failure.

The cinnabar, dragon's-blood, and vermilion of commerce are, I believe, various compounds of mercury, and, if so, not identical with sinopia,

which is described as an oxide of iron. I applied to the *Architect* and to many dealers in paints, and failed to discover anything further. Now, as on a wet day I do a little in wall-decorations, I should be glad to learn if sinopia is a pigment or a figment.
B. R. C.

ARMS GRANTED IN ERROR (4th S. xi. 175, 244.)—I am inclined to believe that a man could not officially dispense with a quartering, although given in error, until a reduction of the same were obtained from the College of Arms.* The formality seems to be necessary, on the same principle as the reversal of a sentence in a criminal case. The grantee has, of himself, no authority; and to set up his own judgment, *proprio motu*, in such a case, would be an offence against the authorities, who alone can relieve him of his incubus. There are many analogous cases, not only in Law, but in Genealogy, where, after the most convincing proofs of error, that error is perpetuated. To go farther, we find the same in history. Certain standard untruths will never be discarded.
S.

HANGING IN CHAINS (4th S. x. 382, 459, 525; xi. 83, 124.)—Mr. J. Fitzjames Stephen, in his *General View of the Criminal Law of England*, 1863, quotes the following passage from Hollinshed's *Description of England*, pp. 184-5:—

"In wilful murder done upon pretended (premeditated) malice, or in anie notable robbery" the criminal "is either *hanged alive in chains* near the place where the fact was committed, or else, upon compassion taken, *first strangled with a rope*, and so continueth till his bones come to nothing. Where wilful manslaughter is perpetrated, besides hanging, the offender hath his right hand commonly stricken off."

WILLIAM WICKHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Lecture on the Character and Writings of William Paley, D.D. Delivered to the Young Men's Christian Association. By Lord Neaves, LL.D. (Blackwood & Sons.)

LORD NEAVES'S lecture, simple in language and clear in detail, leaves Paley pretty well where he has ever been found. The lecturer thinks Paley a good rather than a great man, and a good divine, who might have been still better. In parts of Paley's works relating to morals and questions of casuistry, Lord Neaves speaks of Paley's views as lax and questionable. He is, naturally, sorry that Paley stole the illustration of the argument of design from the supposed finding of a watch, which the finder must infer had a maker, from Neuwentynt, without acknowledgment; but Lord Neaves thinks, charitably, there was some inadvertency in it! On the strange fact that no German writer has noticed Paley, Lord Neaves says, epigrammatically, "The fact is, that Paley was too intelligible for any German to understand him."

* There is the curious instance of the O'Shee family using, in error, a quartering instead of their proper paternal coat.

Plautus and Terence. By the Rev. W. Lucas Collins, M.A. (Blackwood & Sons.)

THE Series of *Ancient Classics for English Readers* has now reached its sixteenth quarterly volume. Nine of these have illustrated Greek authors, for the benefit of readers unacquainted with the originals; seven have done the same with Latin writers, and Tacitus and Lucian are to follow. Mr. Collins has written a lively article, divided into chapters, on the two great writers of Latin comedy. His work of illustration and explanation, of criticism and of narrative, is ably and popularly carried out. Mr. Collins acknowledges the aid he has derived from M. Guizot's *Menandre* and Dunlop's *History of Roman Literature*. In referring to the unintelligible passage in the *Penulus*, which has been supposed to be Carthaginian, or variations of Hebrew, Chinese, Persian, or Coptic, Mr. Collins says:—"The vocalization of some of the words bears no slight resemblance to Welsh." Modern philologists, however, are perhaps nearer the mark, in considering the passage "a mere unmeaning jargon, invented by Plautus for the occasion;" with which opinion Mr. Collins is inclined to agree.

A School Manual of English Grammar. With Copious Exercises. By William Smith, D.C.L., &c., and Theophilus D. Hall, M.A. (Murray.)

A Primary English Grammar for Elementary Schools. With Exercises and Questions. By Theophilus D. Hall, M.A. (Murray.)

If any one will take the trouble to compare an old Lindley Murray of his boyhood with the first of the above two grammars, he will at once see the immense progress made in the method of teaching English to the uninitiated. The *School Manual* is admirable for its simplicity and clearness, two qualities conspicuous for their absence from the old Quaker's hand-book of English. The examples form in themselves a book of beautiful quotations; and the "Prosody" will give delight even to the general reader. The *Primary English Grammar* is as the first sound rung of a ladder by which to reach the loftiest heights of the English language illustrated in the *Manual*.

DEATH OF SIR WILLIAM TITE, C.B.; M.P.; F.R.S., &c.—Art and Literature have lost a liberal patron, and those who enjoyed his intimacy a warm and earnest friend, in Sir William Tite, who died on Sunday last, at Torquay, where he had been residing for some time for the benefit of his health. His long life had been an active and useful one. The Royal Exchange will long remain a monument of his professional eminence as an architect; and his liberality to St. Thomas's Hospital, the City of London School, and many similar institutions, is, in like manner, a witness to the good use he made of his ample fortune. Sir William Tite was for many years President of the Institute of British Architects; was on several occasions nominated a Vice-President of the Society of Antiquaries; and, on the death of the Marquess Camden, in 1866, was elected President of the Camden Society. He signalized his accession to this last office by presenting to the members the interesting *Diary of John Manningham*, admirably edited for him by his friend, the late Mr. John Bruce, F.S.A. His lamented death occasions another gap in our roll of contributors, and in many circles, literary, social, and commercial,—a void that will long be felt.

MR. JOHN E. BAILEY, of Stretford, Manchester, has in course of preparation a biography of Dr. Thomas Fuller, the author of the *Worthies of England*. It is stated that great additions will be made to former biographies, and mistakes corrected, whilst a complete list of Fuller's works will for the first time be given.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MÉMOIRES Authentiques et Véritables de Madame la Comtesse de Lamotte, née de Luz de Saint-Remy de Valois, écrit par Elle-même. Paris, Recoulet, 1846, 2 vols. in-8.

Wanted by Capt. *Daubensy*, Junior U.S. Club, Charles Street, S.W.

DIBDIN'S DEFEAMERON. 3 vols.

HUNTER'S DONCASTER. 2 vols. folio.

THOROTON'S HISTORY OF NOTTINGHAMSHIRE. Folio.

Wanted by Mr. T. Beet, 15, Conduit Street, Bond Street, W.

SECRET HISTORY OF THE REIGNS OF KING CHARLES II. AND KING JAMES II. Folio, 1690.

Wanted by W. D. Christie, 32, Dorset Square, N.W.

Notices to Correspondents.

NOREMAC:—

"Quo semel est imbuta recens, servabit odorem Testa diu." Horace, *Epist.*, i. 2, 69.
"Black as the bird," &c.

Marlowe's *Jew of Malta*, act ii. sc. 1.

J. F.—We believe there is not the slightest foundation for the rumour.

R. H. SLOCOMBE.—All we can say is that, so long ago as the time of the Saxons, there was a church at Stepney dedicated to All Saints. It does not appear when the church changed its name by being dedicated to St. Dunstan.

E. KEYSSELL.—Among the Ancients, the Seven Wonders of the World were the Egyptian Pyramids, the Mausoleum erected by Artemisia, the Temple of Diana at Ephesus, the Walls and Hanging Gardens of Babylon, the Colossus at Rhodes, the Statue of Jupiter Olympus, and the Pharos or Watch-Tower at Alexandria.

A. (Hull).—In *Bulter's Lives of the Saints*, St. Valentine is merely styled "Priest and Martyr."

W. ANDREWS.—The following is the epitaph on the tombstone of the well-known Daniel Lambert:—"In remembrance of that prodigy in nature, Daniel Lambert, a native of Leicester, who was possessed of an excellent and convivial mind, and in personal greatness he had no competitor. He measured three feet one inch round the leg; nine feet four inches round the body; and weighed 52 stone 11lb. (14lb. to the stone). He departed this life on the 21st of June, 1809, aged 39 years. As a testimony of respect, this stone is erected by his friends in Leicester."

NAMREG.—We know of no such work as that required. You had better apply to the authorities at Scotland Yard.

W. M. (Edinburgh).—We shall be glad to insert the quotations in "N. & Q.," if you do not object.

HARDIE MORPHY.—Mr. C. Elphinstone Dalrymple, Kinellar Lodge, Blackburn, Aberdeen, will feel greatly obliged if you will let him see "the genealogy of the Maitlands."

MOTHER SHIPTON'S PROPHECIES (4th S. x. 450, 502; xi. 60).—Mr. Charles Hindley, of Brighton, in a letter to us, has made a clean breast of having fabricated the Prophecy quoted at page 450 of our last volume, with some ten others included in his reprint of a chap-book version, published in 1862.

W. CRAIG.—An account of Beeston Castle, built by Ranulph, Earl of Chester, will be found in Ormerod's Cheshire, ii. p. 8.

CLERICUS.—We can add nothing more to what has already appeared in our columns.

W. A. CLARKE and G. J. ARMYTAGE.—Next week.

ENQUIRER.—No.

T. W. C. (Danesfort).—Please repeat.

C. NEWMAN.—A cross was erected at Newark, as at Northampton, Waltham, Charing Cross, &c., to mark one

of the resting-places of the corpse of Queen Eleanor. That at Newark bears the inscription "Repaired and ornamented 1778, at the expense of Charles Mellisk, Esq., Recorder."

NOTICE.

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.

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

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LONDON, SATURDAY, MAY 3, 1873.

CONTENTS. — N° 279.

NOTES:—Poems by Roscoe, the Biographer of the Medici—Early Provincial Newspapers, 357—Pulpit and Reading-Desk, 368—Form of admitting Converts into the Church of Rome—Shakespeareana, 359—The late Marquis of Hertford's Pictures, 360—Pope Boniface VIII.—Word-Lore—Lucian—Cause and Effect—Love-Names, 361—Oliver Cromwell's Palace—Crochet-Work—Chinoiserie—Southern Cross—Field-Lore, 362.

QUERIES:—The City of London and the Surveys of the Monasteries, &c., in Henry the Eighth's time—Women in Church, 363—Gammer Gurton—Grimston of Newick—Cutlass—Sir Peter Pett—"The Trimmer"—"The Professor's Wife"—Deaf and Dumb Literature—"Memorie of the Somervilles"—Borough of New Woodstock—Cruz Roisic—Portrait, 1796—Prince Charles Edward—Miss Cuthbertson—Who was Bridget Porter? 364—The 62nd Regt.: "The Siege of Carrickfergus"—A Crooked Sixpence—Charles II. and the Blacksmith's Wife—James Thomson, Dramatist, 365—Poems—Lander—Henry Brougham—Balzac—Buckingham Barony, 366.

REPLIES:—Oliver Cromwell, Junr., 366—"Want"—Bondmen in England in 1575, A.D., 367—The De Quincis, Earls of Winton, 368—Shakespeare and Owen Glyndwr—Palindromes, 369—Ruddock—Cistercian Abbeys—"Muffes"—"Zur Dietetik der Seele"—Family of Flower, Wilts—Stepney Church, 370—Parentage of the Poet Cowley—Authors and Quotations Wanted—Sales by Inch of Candle—Turner's Liber Studiorum—"Hollis Memoirs," 371—Pope—William of Wykeham—"Bald-Born"—The "Seven Senses"—Exist: Subsist—The Blakiston Family, 372—Horstius: Paradisus Animæ—Tanning Human Skin—Miss Ann Wallace—"Much" in the sense of "Great"—Thomas Townley, 373—Andrew Marvell—Funerals and Highways—Sir Thomas Harvey—Lay Impropriatorship of Tithes, 374.

Notes on Books, &c.

Notes.

POEMS BY ROSCOE, THE BIOGRAPHER OF THE MEDICI.

With Mr. Roscoe I was personally acquainted; and it is gratifying to me to remember that I was regarded with friendly feelings by so eminent and excellent a man. When I first shared his hospitality he lived in a goodly mansion, surrounded by beautiful scenery; he had a valuable collection of works of art and literature; an increasing fame; apparently ample wealth; and royalty and nobility were amongst his guests or correspondents. There was soon a fearful change. The sea burst into his coal-mines; Chatmoss, which, at great cost, he was attempting to cultivate, could only be made useful, and for very different purposes, by the genius of George Stephenson; and the monetary changes which followed the victory at Waterloo were ruinous to a bank in which he was the principal partner. But he had still the high position he had achieved as a writer and philanthropist; he had the affectionate esteem of many friends; and, in 1853, there was celebrated, in the great commercial capital of the North, the centenary of his birth.

Amongst other honours paid to his memory was the publication of his collected poems;* and,

* Henry Young, publisher, Liverpool.

as such men as Mr. Picton, Mr. Mayer, and Mr. Boardman, appear to have assisted in their preparation,* it might have been expected that little or nothing would have been overlooked. It is to be regretted that it was otherwise. Several pieces, and some of the most interesting, were omitted. In a small volume, under the title of *The British Poetical Miscellany*, published by Sikes & Smart, of Huddersfield, are "The Address spoken on the Death of Mr. Palmer," "An Elegy to Pity" ("Anon.," but known as by Roscoe), and "Lines to the Memory of a Deceased Friend."

In the Life prefixed to Hazlitt's edition of the *Lorenzo* (Bogue, 1846), there is a sonnet written while its author was preparing materials for *Leo X.*

To an annual, published under the title of *The Winter's Wreath*, 1828 to 1832 (George Smith, and Whittaker), he contributed the following: "As when the Sun in Clouds descends," "Letter writing," "Sonnet to John Wilson," "Verses to —," "Parting," "Lines to a Friend," and two very beautiful songs: all overlooked.

There is also in print (though omitted in the collection) more than one version of "Lines to the late Dr. Rush of Philadelphia" (one of the signers of the Declaration of Independence) on receiving from him a piece of the elm-tree under which William Penn made his treaty with the Indians, of which I had the pleasure of being the bearer. The lines may be found in the notes to *America*, an epistle in verse, and I have somewhere seen a poem on Holkham.

When I brought these omissions under the notice of the publisher of the centenary edition, he much regretted them, and requested my co-operation should there be a second edition; but it has not yet been called for. My motive for mentioning them at present is this: whatever may have been the degree of popularity of Mr. Roscoe's poems, and of some of them it has been considerable, it is quite certain that if hereafter the taste and talent for poetry should so far revive as to justify the publication of another "Collection of the British Poets," the poems of Roscoe, from his position as a classic historian, must be included; and any information respecting them will certainly be looked for in the pages to which I offer my present contribution.

W. M. T.

EARLY PROVINCIAL NEWSPAPERS.

The third and concluding volume of Mr. Grant's *The Newspaper Press* has appeared. In the compilation of a work of such magnitude, mistakes could hardly be avoided, and the object in pointing out some of its errors and omissions is to enable the author to make the necessary emendations in subsequent editions.

In the third volume, Mr. Grant has endeavoured

* Preface, p. vii.

to name all English provincial journals published before 1750; but two Kentish papers, brought out in the first half of the eighteenth century, are unmentioned by him.

The *Kentish Post*, or *Canterbury News Letter*, was commenced in January, 1717, and published twice a week till July, 1768. The earliest copy known to be in existence is "No. DXXX, From Wednesday March 20 to Saturday March 23, 1722/3."

The *Maidstone Mercury* was commenced in 1724/5, the first number bearing the date, "March 4, 1724/5," but I cannot state the duration of its existence. Mr. Grant says:—

"In 1717, the *Kentish Gazette* was established and still has a vigorous life."—P. 198. "The *Kentish Gazette* conducted on Conservative principles, was established as far back in the last century as the year 1717. I should like much to have seen one of the earliest copies of the *Kentish Gazette* printed and published in so small a town as Canterbury."—P. 212.

It is not possible for Mr. Grant to see any copies of the *Kentish Gazette* prior to 1768, for the simple reason that the paper was not in existence. The *Kentish Gazette*, or *Canterbury Advertiser*, was commenced by a printer named Simmons, and "No. 1" is dated "From April 30 to May 4, 1768." The *Kentish Post*, or *Canterbury News Letter*, was then in the hands of a printer named Kirby, and it soon became evident that the ancient city did not require two papers. The two printers, after some negotiation, entered into partnership, and it was decided to discontinue the *Kentish Post*. On July 20, 1768, one paper only appeared, the *Kentish Gazette*, or *Canterbury Chronicle*. The second title was subsequently dropped, as "No. 272, for Saturday, Dec. 29, 1770, to Tuesday, Jan. 1, 1771," bears but one designation.

The following statement appears in the work:—

"It may seem strange, but I cannot find a single existing Kentish journal which made its appearance in the long interval of 40 years from 1792 to 1832."—P. 215-6.

But the author refutes this statement:—

"The oldest paper (published at Dover) is the *Dover Chronicle* and *Kent and Sussex Advertiser*, which can trace its birth as far back as 1825."—P. 209.

The author has omitted to mention the *Kentish Express*, the most important paper in the county. It was commenced in 1855, at Ashford, by Mr. Henry Igglesden, and at the present time has a circulation of 18,000 copies weekly. Another extract says:—

"As far as I have been able to learn, its (Bath) earliest newspaper, and the first in the county of Somerset, was *Keene's Bath Journal*. It was begun in 1742, which is exactly 130 years ago. That journal still exists, but has for a long time ignored the name of 'Keene' and contents itself with the title of the *Bath Journal*. This is logical, because though started by a Mr. Keene 130 years since, it is not now, nor has for a long time, been the property of any one bearing that name."—P. 247.

The paper alluded to in the foregoing paragraph,

is still called *Keene's Bath Journal*, and at the present time it is "Printed and published by James Keene." Another extract says:—

"In addition to *Keene's Bath Journal*, begun in 1742, there are the *Bath Chronicle*, set on foot in 1757, the *Bath Express* and *County Herald*, established in 1792."—P. 248.

The facts connected with the origin of the *Bath Chronicle* are as follows. A weekly paper called the *Bath Advertiser* was commenced by a printer named Stephen Martin, in October, 1755, and this journal was continued for five years, 264 numbers in all being printed. In October, 1760, the day of publication was altered from Saturday to Thursday, and the title of the paper was changed to the *Bath Chronicle*, or *Universal Register*. Another variation of the title afterwards took place, as the copy of "Thursday, September 15, 1763," is called *Martin's Bath Chronicle*.

If Mr. Grant would like to see copies of the papers mentioned in the foregoing notes, I should have much pleasure in showing them to him.

WILLIAM RAYNER.

34, Harrington Street, Hampstead Road.

PULPIT AND READING-DESK.

In Bp. Cosin's *Correspondence*, vol. i. p. 140, n. (Surtees Soc., vol. lii.), the editor speaks of Cosin's arrangement of the pulpit and desk in Brancepeth Church, as reminding one of George Herbert's arrangement at Leighton Ecclesia, where the reading pew and pulpit were a little distant from one another, and of equal height, for he would often say—

"They should neither have a precedence or priority of the other; but that prayer and preaching, being equally useful, might agree like brethren, and have an equal honour and estimation."—(Walton's *Life of George Herbert*.)

The same view was taken by many of the early "Evangelicals," and carried out in their new churches. In Trinity Church, Ripon, and St. James's, Bradford, for instance, and I feel sure in many other churches, I have seen a pair of towering structures, one on either side of the arch of the quasi-chancel, both exactly alike, and facing west, from one of which the sermon, and from the other the prayers and lessons, were preached to the congregation. Most of these have been altered during the last few years, as people have come to understand that the prayers are addressed to God, and not to the people. Cosin's arrangement, however, was not so bad as that just described, as his desk, although in structure a pulpit, was nearly in the middle of the church, and faced south.

The following notes were taken by me on the spot, Sept. 3rd, 1863, and show that in this case the pulpit and desk were not exactly alike:—
"Pulpit. Oak square tub, with elaborate debased sound-board and canopy; faces due north; back

against united responds of transept arch and south aisle; panelled.—Desk. Exactly opposite, facing south, and of similar character, with sound-board, &c., but not so high, or so much ornamented. Just below each is a little box († clerk's desk), in which it would be hardly possible to sit, still less kneel.*

These were probably erected soon after Cosin's coming to Brancepeth as rector, in 1626. It is interesting to compare his agreement (1st Sept. 1664) with Abraham Smyth of Durham:—

"Artificially to make the praying deske before the middle south colume in Auckland Chappell; the floor from the pavement to be twenty inches high, . . . with a close tennett under the sayd pannells for the chapelle clarke to sit and kneele before it. . . . And the like in all the particulars to be placed against the opposit collome for a preaching deske."—Raine's *Auckland Castle*, 88, 89; Cosin's *Corresp.*, Surtees Soc., vol. iv. 377.

These two structures still remain substantially as they were when left by Cosin,* but the "close tennetts" have been removed, and in the place of each a miserere seat has been fastened on, in the raised position, so as to show the carving, a shield with two scythe-blades in saltire, for Bp. Van Mildert, who made considerable alterations in 1828. The following is from the agreement with "John Baptist Van Eersell, of the City of Durham, painter":—

"Fourthly, he shall make in the pannells over the praying deske at the south pillar these words in large gold letters, IN FIDE FIRMA: and in the same place over the preaching deske oppositt to it in blew, and gold letters, alike, IN DOCTRINA SANA: for which he shall have 12s."—*Corresp.*, p. 372.

These panels remain, but the bishop seems to have changed his mind about the inscriptions, which are, "In Prece Assidua," "In Doctrina Assidua," in letters of gold on faded ground of "blew," evidently Van Eersell's work.

J. T. F.

Hatfield Hall, Durham.

FORM OF ADMITTING CONVERTS INTO THE CHURCH OF ROME.

It is commonly thought that every Protestant wishing to join the Church of Rome is required as a *sine quâ non* to make a profession of faith in the words of the Creed of Pope Pius IV.; but from a pamphlet by the Rev. E. S. Foulkes, formerly a Fellow of Jesus College, Oxford, entitled "One more Return from Captivity, or my Submission to the Catholic Church Vindicated and Explained (London, Burns & Lambert, 1855)," it appears that this is not the invariable practice in all countries. Mr. Foulkes, who seems to have become

a Roman Catholic in France, after stating that that event occurred on the Feast of the Purification, ends as follows:—

"I professed my faith in the Apostles' Creed: was addressed in the most affecting manner on the privileges of Church-membership: abjured schism in words that seemed specially chosen for me: then, conditionally baptized and absolved, was admitted* to 'my first Communion,' in the Catholic Church. Oh! the ineffable bliss of that hour!

"I append a translation of the form of abjuring schism: a simple layman, by the way, would have been required to do no more than profess his belief in the Apostles' Creed:—

"I, N, having come to a full knowledge of the snare of division in which I was held, after long and constant reflection, have of my own free will and inclination, by the grace of God preventing me, returned to the unity of the Apostolic See. But in order that it may not be thought that it is not my own unfeigned determination that has brought me back, I promise under pain of my privileges and bond of anathema, and I engage to you, my Lord Bishop, and, through you, to Blessed Peter, Prince of the Apostles, and to our most holy Father and Lord in Christ, Pope N. and his successors, that I will never, at the instigation of any one, or in any manner, return to the schism, from which, by the grace of our Redeemer, I have been rescued: but that I will always, and under all circumstances, adhere to the unity of the Catholic Church, and the Communion of the Roman Pontiff. Wherefore I swear by God Almighty, and His Holy Gospels, that I will remain immovable in the unity and Communion aforesaid. And should it ever happen (which God forbid) that I should, for any pretext or argument's sake, separate from this unity, and incur the crime of perjury, may I fall under the sentence of eternal condemnation, and have my portion with the author of schism in the next world. So help me God, and these His Holy Gospels."†

I conjecture that the origin of this form of abjuration is traceable to the fierce conflicts in France between the Roman Catholics and Huguenot Protestants. H.

SHAKSPEARIANA.

"LET THE GALLED JADE WINCE" (4th S. xi. 192).—Lyly furnishes another example of this expression in his *Mother Bombye*, Act i. scene 2—"Prisius, you bite and whine, wring me on the withers, and yet winch yourself." But was it not rather a common saying? Latimer, in his *Sermon on the Ploughers* (Arber's Reprint, p. 23), says—"If they be rubbed on the gale, they wil wince"; and Sir Thomas More, in *Utopia*, "Hit on the gaulle so fret, so fume and chafed at it." We also find it amongst the proverbs in Camden's *Remaines*—"Touch a gauld horse on the backe and he will kicke."

* "For the following reason: had I been duly baptized as a child, then the absolution would have taken effect; but had I not been baptized previously, then the absolution would have been superfluous and null."

† Taken from the Roman Pontifical. See *Statuta Synod. Rupell.* A.D. 1851, p. 166; *Comp.* p. 77. *Rupellæ*, 8vo. 1852.

* They are shown on a small scale in Billings's *Durham County*, opp. p. 16. They are now against the last columns eastward (not counting the responds against the east wall), and face obliquely N.W. and S.W., as placed in 1828.

THE MOUTH OF DEATH.—

"So, now prosperity begins to mellow
And drop into the rotten mouth of death."

This passage, and another in Act iii. scene 7,

"The royal tree hath left us royal fruit
Which, mellowed by the stealing hours of time,"

seem to me to have been inspired by a passage in Marlowe's *Tamburlaine*, Part I. :—

"The princely Persian diadem
Shall overweigh his weary witless head,
And fall like mellow'd fruit with shakes of death."
Act ii. scene 1.

Again, in *Macbeth*, we find the same thought, where Malcolm exclaims—

"Macbeth is ripe for shaking."
TH. MACGRATH.

"LOVE'S SWEET BAIT."—Shakspeare speaks of "love's sweet bait."

Chorus.

"Now Romeo is beloved and loves again,
Alike bewitched by the charm of looks,
But to his foe supposed he must complain,
And she steal love's sweet bait from fearful hooks :
Being held a foe, he may not have access
To breathe such vows as lovers use to swear ;
And she as much in love, her means much less
To meet her new-beloved any where :
But passion lends them power, time means, to meet,
Tempering extremities with extreme sweet."

Romeo and Juliet, Act i. scene 5.

And Lyly of the "sweet bait of love" :—

"Knowest thou not that fish caught with medicines,
and women gotten with witchcraft, are never wholesome? No, no, the Foxes wiles shall never enter into ye Lyons head, nor Medeas charmes into Philautus heart. I, but I have heard that extremities are to be used, where the meane will not serve, and that as in love ther is no measure of grieffe, so there should be no ende of guile, of two mischiefs, the least is to be chosen, and therefore I think it better to poyson hir with the *sweet bait of love*, then to spoile myselfe with the bitter sting of death."—*Euphues*.

And in these passages Shakspeare and Lyly use the words mean and extremity.

"HATEFUL LOVE."—

"ÆNE. We know each other well.

DIO. We do ; and long to know each other worse.

PAR. This is the most despitelful gentle greeting,
The noblest *hateful love* that e'er I heard of."

Troilus and Cressida, Act iv. scene 1.

"Nothing is more *hateful* than love."—*Euphues*.

"CLERKLY DONE."—

"VAL. As you enjoind me, I have writ your letter
Unto the secret nameless friend of yours ;
Which I was much unwilling to proceed in
But for my duty to your ladyship.

SIL. I thank you, gentle servant : 'tis very *clerkly done*."
Two Gentlemen of Verona, Act ii. scene 1.

"The great Princes, and Popes, and Sultans would one salute and greet an other sometime in friendship and sport, and sometime in earnest and enmitie by ryming verses, and nothing seemed *clerkly done*, but must be done in ryme."—*The Arte of English Poesie*. Puttenham.

"LACK'D AND LOST."—

"FRIAR. She dying, as it must be so maintain'd,
Upon the instant that she was accused,
Shall be lamented, pitied and excused
Of every hearer : for it so falls out
That what we have we prize not to the worth
Whiles we enjoy it, but being *lack'd* and lost,
Why, then we rack the value, then we find
The virtue that possession would not show us
Whiles it was ours."

Much Ado about Nothing, Act iv. scene 1.

Shakspeare may have written these verses remembering the following passage in Ascham, where the same thought appears :—

"PHI. Well Toxophile is it not younge for you to rayle vpon Musike, excepte you mocke me to ? but to say the truth I neuer thought my selfe these kindes of musicke fit for learninge, but that whyche I sayde was rather to proue you, than to defende the matter. But yet as I woulde haue this sorte of musicke decaye amonge scholers, euen so do I wysse from the bottome of my heart, that the laudable custome of Englande to teache chyl dren their plainesong and priksong, were not so decayed throughout all the realme as it is. Whiche thing howe profitable it was for all sortes of men, those kneue not so well than whiche had it most, as they do nowe whiche *lacke* it moste. And therefore it is true that Teucer sayeth in Sophocles.

'Seldome at all good thinges be knowne how good to be
Before a man suche thinges do misse out of his handes.'
Toxophilus.

The word "lack" is used in both passages.

"THE LAW NOT I CONDEMNS."—

"ANGELO. Be you content, fair maid,
It is the law, not I condemn your brother."

Measure for Measure, Act ii. scene 2.

Shakspeare may here, and also in *Henry VIII.*, Act i. scene 2—

"KING. Things done well,
And with a care, exempt themselves from fear ;
Things done without example, in their issue
Are to be fear'd. Have you a precedent
Of this commission ? I believe, not any.
We must not rend our subjects from our laws,
And stick them in our will."

allude to the law of England.

"Neither have judges," says Coke, "power to judge according to that which they think fit, but that which out of the laws they know to be right and consonant to law. *Judex bonus nihil ex arbitrio suo faciat, nec proposito domesticæ voluntatis sed juxta leges et jura pronunciet.*"—*Co. Rep.*

Angelo says besides :—

"There be my kinsman, brother or my son,
It should be thus with him : he must die to-morrow."
And according to another maxim of the law of England :—

"*Justitia non novit patrem nec matrem, solam veritatem spectat justitia.*"—*I. Bulstrode*, 199.

W. L. RUSHTON.

THE LATE MARQUIS OF HERTFORD'S PICTURES.
—Sir Richard Wallace having so generously lent the pictures belonging formerly to the Marquis of Hertford to the Bethnal Green Museum,

puts me in mind of an anecdote I once heard respecting one of them, which I think is worth recording. The Marquis employed a skilful person to visit the Continent to purchase the best pictures on sale, and gave him particular instructions to look out for one which he much desired to possess, almost at any cost, describing it very minutely. The collector, of course, was not known to be in the Marquis's service. After having hunted every gallery and auction-room on the Continent without success, the collector returned, and the Marquis was much disappointed. The following year the collector was again requested to continue his search; and at Paris he met with a Jew picture-dealer, to whom he described the picture, who at once said that he knew the picture well, but added that it would be impossible for anyone to purchase it, as he had sold it to the rich Marquis of Hertford, who would never part with such a fine specimen of the master! On his return to London the collector searched among the Marquis's gallery, and found this identical picture with its face to the wall. I tell the story as it was told unto me.

N. H. R.

POPE BONIFACE VIII.—Mr. Swinburne has addressed the Pope in a very energetic sonnet, which ends thus:—

"Pius the Ninth, Judas the second come
Where Boniface, out of the filth and flame,
Barks for thy advent in the clefts of Hell."*

Examiner, March 29, 1873.

The Pope stuck in the mud with his head downwards is Nicolo III., who mistakes Dante for Boniface, and says he has arrived sooner than he was expected. There is no poetical and only doubtful historical authority for placing Boniface in hell. Vellutello in his *Commentary* says:—

"E fu adempiuta la propheta di Celestino, il qual disse, che egli entrerebbe nel pontificato come volpe, viverebbe come leone, e morebbe come cane."

Others notice his impudent death; but the *Biographie Générale* (T. vi. p. 591) says:—

"Muratori oppose à ces temoinages et à celui de Ferrato l'attestation du Cardinal de St. Georges, temoin oculaire, qu'il prononça la forme Catholique et mourut en paix. On sait, que Dante, son contemporain, après l'avoir severement jugé à l'occasion de sa guerre contre les Colonne, l'assis dans son Purgatoire."

This is inaccurate. Dante puts into the mouth of Hugh Capet, speaking of the invasion of Italy by the French, and their treatment of Boniface:—

"Veggio in Alagna entrar lo fiordaliso,
E nel vicario suo Cristo esser catto:
Veggiolo un' altra volta esser deriso,
Veggio rinnovellar l' aceto e 'l fele,
E tra vivi ladroni essere anciso."

Purgatorio, xx. 86—91.

In the conflict of authorities as to the death of Boniface, and as Dante certainly does not assign

him a place in hell, I think he is entitled to the benefit of the doubt.

FITZHOPIKINS.

WORD-LORE.—*Curmudgeon*.—Doctors differ as to the etymology of this word. Dr. Johnson, if he does not derive it from, says, "It is a vicious manner of pronouncing *cœur mechant*." Dr. Ash, in his dictionary, certainly derives it from *cœur*, unknown, *mechant*, correspondent, a translation for which he is justly censured by Dr. Brewer. He says in his *Dictionary of Phrase and Fable*, p. 202, second edition—"Curmudgeon is Saxon *ceolmodigan*, churlish-minded." So it may truly be said that doctors differ.

Again, as to the etymology of *scrupulous*, which Dr. Brewer says (p. 799) "means literally having a stone in one's shoe. Those who have a stone in their shoe *halt*, and those who doubt, *halt* between two opinions!" Dr. Brewer derives the word from the Latin "*scrupulus* = gravel, a small stone." Now, although none of our lexicographers give Dr. Brewer's meaning to the word, Dr. Johnson and Bailey give *scrupulosus* = full of little gravel stone, as the word's etymology. I cannot find in *Ainsworth* the meaning Dr. Brewer attaches to *scrupulus*.

FREDK. RULE.

LUCIAN.—There is perhaps none of the ancients who has written so like a modern, and in such accordance with the spirit of modern times, as Lucian; there is none who would be more generally appreciated at the present day; and yet there is no writer of equal eminence who is so little generally known. In an article on Lucian, some weeks ago, in the *Saturday Review*, the writer justly deplored the want of a good English translation. This want makes it all the more desirable that Lucian should be included in Mr. Collins's admirable series of "Ancient Classics for English Readers." Besides the wit and humour, the delicious irony, the clear good sense, the charming style, the inimitable ease and flow of his dialogue, how many subjects of interest are connected with Lucian! As for instance his relations to Paganism, to Christianity, to his own times, to Art, to Erasmus and the Reformation, and to our own Humourists. A brief reference to the effect of Lucian upon Erasmus, Holbein, and "the Renaissance epoch" occurs in Dr. Woltmann's elaborate work on *Holbein and his Time*, pp. 203-9, 266, of Miss Bunnnett's translation, published last year.

Q. Q.

CAUSE AND EFFECT.—"Rabelais wrote, for every effect—*il y a une cause*" (article on "The Loss of the Atlantic," *Standard*, April 5, 1873). So important a quotation ought to be verified. I fancy that I have read something very much to the same purpose in some author who wrote before him.

FITZHOPIKINS.

* Dante, *Inferno*, xix. 53.

LOVE-NAMES.—I have observed in certain novels

this term applied to the nonsensical names often given to children, and the following might lead to the whimsical inference that they are sometimes intuitive. I know a father who, on meeting a very near relative for the first time, discovered that, by an odd coincidence, the latter had precisely the same love-names for her children* which he had invented for his own. S.

OLIVER CROMWELL'S PALACE.—In reading in a volume of the *Leeds Mercury* for the year 1817, Saturday, May 10, I met with the following paragraph on this subject, which, perhaps, may be worth preservation in the pages of "N. & Q.":—

"This place of residence, to which so much importance is attached in the pages of English history, was burnt to the ground on Wednesday, the 17th ult., in Clerkenwell Close, London. The fire commenced at the 'Usurper's House,' which, after having undergone a variety of transformations, had at last become the humble dwelling of a picture-frame maker. It was in this house the death warrant of King Charles I. was signed by Cromwell."

SIMEON RAYNER.

Pudsey.

CROCHET-WORK.—It is useful to put on record the dates of inventions and introductions. I do not know when this most unintelligent way of "killing time" was first introduced into England; from the following passage it would seem not to have been known here in 1854. I quote from Bayle St. John's *Purple Tints of Paris*, published in that year:—

"Young ladies [in France], among other things, are taught a thing called crochet-work, which, I am afraid, will some day be introduced amongst us. As a warning to mothers, I will describe it. It is the art of seeming to be employed for a long time, and of producing a result of the least possible value: it is an invention by which young girls, fancying they are doing something useful and elegant, are induced to fritter away all the hours they might devote to improving their minds and making themselves agreeable companions. I believe it was first found out, in a moment of inspiration, by a stupid man, who was afraid of having a wife cleverer than himself. He learned—whether from above or below, I cannot tell—that by this means fine healthy, intelligent maidens could be reduced to a state bordering on idiocy."—Vol. ii. pp. 123, 124.

A. O. V. P.

CHINOISERIE.—On the 19th February last the *Times* special correspondent in Paris wrote:—

"The whole of the proceedings on both sides they designate by the name of *Chinoiseries*: but it is rather an unfair reflection upon China, where politics are conducted in a much more simple and practical manner."

The word is no new one. In September, 1844, I heard the late Lord Clyde, then Brigadier Campbell, commanding the field force in Chusan, quote the word as having been used to him by a French missionary, in reference to some little deceit on the

* It was also a curious coincidence that in these two families the only two children (one in each) who died, had identical love-names. Such accidents often originate, no doubt, silly superstitions.

part of the Chinese authorities. This was at his own table, and he and Sir John Davis, to whom the remark was more directly made, admitted the reverend father's expression to be new to them.

W. T. M.

Shinfield Grove.

SOUTHERN CROSS: when first seen sailing to Trinidad.—The following is an extract from a private letter:—

"Feb. 15, latitude 22° 54', long. 55° 28' (noon): at P.M. 11 h. 50 m., saw the Southern Cross for the first time. This was the only commission you gave to me and I execute it as a matter of business."

T. F.

FIELD-LORE.—NEW DOMESDAY SURVEY.—I would call your attention to what appears to me to be a very valuable addition to the new Domesday Book—that the names of the fields should be given as well as the ownership; by this means you would have a complete list of "field-lore."

How much the names of fields at the present time teach I need not enumerate; through how many changes of ownership they have retained their names deeds will show; whilst how much interesting folk-lore they reveal their very names will testify.

I am aware in many cases their names are merely descriptive of their size, situation, or present ownership; but in some their names show their origin remains long hid under the surface of the soil; in some, ownership long since severed; in some, of an historical event ages past, which the name has perhaps alone localized; and in a few other cases even lead to the discovery of some hard contested fight being brought to light.

As an instance of a commercial value of names being perpetuated, I was interested in an action of ejectment, where the main point on which the case hung was the name given to the particular piece of land, and which name turned the tide in the plaintiff's favour.

I may also add that in less than a year I have met with two lots of property described by the same name for more than two hundred years; and in one deed of 1830, property was described by certain monastic descriptions, and as formerly belonging "to the lately dissolved priory of Saint Robert, near Knaresbro'."

The houses often are known at the present day by the names of former owners, whose descendants have long ceased residing in the particular locality in which the houses are situate, and by the name alone inquiries may be directed to the spot. I hope I have not trespassed further than necessary to point out what a good opportunity the new Domesday would afford of ascertaining the field-lore of the land (which the original Domesday and monastic terriers generally give), and trust some of your more influential subscribers will, if not too late, interest themselves in such a valuable addition

to be made to the survey, which would so greatly add to the folk-lore and language of this country.

W. E. F.

Aldershot.

Queries.

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

THE CITY OF LONDON AND THE SURVEYS OF THE MONASTERIES, &c., IN HENRY THE EIGHTH'S TIME.

Can any of your City readers tell me whether the Paper Surveys on the dissolution of the Monasteries, &c., at and after the Reformation, have been printed or used for the illustration of the City history? If not, they surely ought to be.

In vol. 397 of the Paper Surveys in the Record Office is (on leaves 146-153) an account of all the rents, &c., of the Deanery of St. Martin's, in the city of London, from 29th September, 1544, to Michs., 1545 (35-36 Henry VIII).^{*} First come the "Tenementes *withyn* the Sowthe gate of sent martyns *withyn* the sentory (= sanctuary) yn the lytyll Cowrte"; and among them are

"Hewe payne for A tenement next that [held by Wm. Rogers, powchemaker with ij lytell Shoppes over Agaynste that said tenement *with* the sellar called þ^e dongeon sellar, be þ^e quarter xvjs. viijd.; per annum iijli. vjs. viijd. Albart gouertson, Goldsmythe, for a tenement next þat, for þ^e quarter xiijs. iiijd.; per annum, liijs. iiijd. Phepe Violet, Goldsmyth, for a tenement next that, for the quarter xvjs. per annum iijli."

Next come the "Chambers Apon the Stayers yn the same Courte": then the "Shoppes *within* the same courte," and among these

"Myghell Story, bokebynder, for ij Chamber, one beneth, another above, lyyinge next the bell alley dore on the este parte; for the quarter ijs. ijd.; per annum viijs. viijd."

Then come the

"Chambers *withyn* the bell Alley yn the lytyll cowrte. . . . Harman Cremar, powchemaker, for a chamber over that [rented by John Burryo], for the quarter iijs. iiijd.; per annum xvjs. iiijd.; Fraunces Wood, powchemaker, for a chamber next to the drawght [= privy], for the quarter xiijd.; per annum, iijs. iiijd."

Then the

"Tenementes *withyn* the Denys [= Dean's] cowrte. . . . William Selbe, Sentorye man, for a chamber over the gate called the denys gate, for the quarter iijjs. ijd. per annum xvjs. viijd."

Then

^{*} In the same volume are returns of the rents of St. Paul's Cathedral, Sion (Elsyng Spittel), St. Leonard's Priory at Stratford at Bowe, and Kilburn.

"Tenementes on the Este syde of sent martyns lane"; "Tenementes in the iiij Dove alley *withyn* the sentuary yn sent martyns lane. . . . Mother marget, surgeon, for a tenement next þat [let to Garat Clowter], for the quarter vs.; per annum xxs. . . . Ye Van Dowbelett, blake smythe, for þ^e howse next that [let to Mathew tewe], the quarter vjs.; per annum xxiijs. The chamber over the draight in þe allye, for the quarter ijs. ijd.; per annum viijs. viijd. Johan frenshman, for a nother chamber over the drawght, for the quarter iijjs. iiijd.; per annum xiijs. Henrye garratson, Cordener, for the bere howse yn the same allye; for the quarter xvjs. vjd.; per annum iijli. ijs. James Cremar at the sygne of the rede lyon, and Harye Wase at þ^e sygne of the Crystoffer, Garrat Crull at the sygne of the mayden hed, with all the hole Alley Called the Crystoffer Alley yn sent martyns lane *withen* the Sentorye In the handys of Wyllyam Tylsworth, goldesmythe, dwelling yn the Chepe-syde; for the quarter xxxvijs. vjd. paid; [per annum] viijli. xs."—

And so on.

Among the later entries—I haven't time to copy more—are

"William Breyn, Costardmonger, for a tenement at lambartes hill; for the quarter vs.; per annum xxs. . . . Of therle of Northumberland for certayne tenementes set and beyng *withyn* the sentorye in Sent Martyns lane due to be paid yerely at þ^e feste of S. myghell ix."

At the end are

"Rentes of Aysse . . . Of the prior of þ^e hospitall of our ladye *withowte* byshop gate, for a tenement in the parishe of S. myghell in þ^e querne, due at the feaste aforesaid [of S. myghell], per annum xiijs. iiijd."

Lastly "Pensyons," and

"Of Nycolas talbote, Farmar of the parsonage of Sent botufle *withowte* aldersgate, payable at the feaste of Ester yn the yere aforesayd, per annum xviiijli., where-of Resceuyde xiiijli." &c.

That "Mother marget, surgeon," the woman goldsmith, the foreign traders, &c., all illustrate London life. Some rich City man ought to print these documents, or at least to have them copied for the new Guildhall Library. When are the City magnates going to have Mr. Riley's *Memorials of London Life* continued? F. J. FURNIVALL.

WOMEN IN CHURCH.—In the church of S. Nicholas, Abingdon, which is an old one, it is the custom for the men and women, in the nave, to sit apart, the women occupying the south and the men the north side. This was spoken of to me, during a recent visit, as a custom of immemorial usage. I should be glad to hear of any other instances of the separation of the sexes in church, where there is good reason to believe the custom is an ancient one. When introduced of late years, it has been customary, I believe, to assign the north side to the women. JOHN LEVERETT.

Balsall Heath.

GAMMER GURTON.—I have a book containing a number of old nursery rhymes, such as *Little Jack Horner, Sing a Song of Sixpence*, &c., to which are affixed the name Gammer Gurton. Is it known who this worthy was? I presume it is a *nom de plume*.

W. A. CLARKE.

GRIMSTON OF NESWICK.—Robert or Richard Grimston of Neswick, co. York (I am not sure which was his christian name), married Elizabeth Garforth, born in 1751, daughter of the Rev. Edmund Garforth, who died 6th Feb. 1751. I am anxious to know who were the father and mother of the above Robert or Richard Grimston, and shall also be glad of any further information of the dates of their birth, death, marriage, &c.

G. J. ARMYTAGE.

Clifton, Brighouse.

CUTLASS.—I have a small cutlass that was given me five and thirty years ago by the late Colonel Wellard, of Eastbourne. It was presented to his grandfather by a Dutch Admiral, whose ship had been wrecked off Beachy Head, and to whom the Colonel had shown hospitality. It is silver hilted, and has inscribed twice on each side of the blade (which is only sixteen inches and a half long) the word SAHAGVM. Can any one enlighten me as to the meaning of that word, or suggest to me any means by which, at this distance of time, I may be able to discover who the said Dutch Admiral was? I can only guess widely at the probable date of his shipwreck, and so put it at 150 years ago.

E. STANSFIELD.

Rustington.

SIR PETER PETT.—I should be glad of information about Sir Peter Pett, editor of *Memoirs of the Earl of Anglesey* (1693), Advocate General for Ireland, also author of a folio work, *The Happy Future State of England*, 1688. He is, I presume, not the same as Sir Peter Pett, Commissioner of the Navy in the early part of Charles II.'s reign.

C.

"THE TRIMMER."—Can any one inform me if there was any reason why this well-known political pamphlet should have been so often transcribed in MS.? I have a copy, beautifully written, dated 1688; and, only a few weeks ago, a fine copy, apparently in the same handwriting, was sold at Sotheby's. I shall be glad to hear of the destination of the latter copy.

F. M. S.

"THE PROFESSOR'S WIFE," &c.—Three very touching and charming stories, evidently from the same pen, appeared some years ago in Chambers's *Edinburgh Journal*. I should much like to know the writer's name and other works. No. 1 is entitled *Our New Organist*, and appeared in 2nd S. x. 101, Aug. 14, 1858; No. 2, *The Professor's Wife*, appeared in May, 1860, vol. xiii. pp. 309–

326; No. 3, *Right or Wrong*, appeared in December, 1860, vol. xiv. p. 347.

Q. Q.

DEAF AND DUMB LITERATURE.—Is there any record of attempts to instruct the deaf and dumb, or were there any writers on the subject between St. John of Beverley (674–721), who taught a deaf and dumb youth to read, and Rodolph Agricola (1443–1485), who mentions a deaf mute who had learned to write?

J. S.

"MEMOIRE OF THE SOMERVILLES."—Can any of your correspondents say where and in whose possession the original MS. of the *Memorie of the Somervilles*, written 1679, and edited by Sir W. Scott, 1815, is now to be found?

J. E. S.

BOROUGH OF NEW WOODSTOCK.—I am compiling a Parliamentary History of this half-disfranchised borough. Can any reader of "N. & Q." give me any information as to William Thornton, who was returned M.P. for Woodstock in 1812, with Sir Henry Watkin Dashwood as his colleague; and of John Gladstone, who obtained a similar position in 1820, with James Haughton Langston, afterwards M.P. for the city of Oxford, as a colleague? My researches are restricted to the present century.

WILLIAM WING.

Steeple Aston, Oxford.

CRUX ROISIE.—Where is "Crux Roisia," also called "C. Roesiae"?

RIDGWAY LLOYD.

St. Albans.

PORTRAIT, 1796.—Would some of your readers inform me who is the subject of the painting by J. Opie, an exquisite engraving of which, by William Sharp, is in my possession? It is supplemented with the coat of arms, bearing the motto, "Arma Virumque," and the date 1796 below the same. The initials "E. L." are disposed on either side. I should be glad to have the shield described *more heraldico*.

HEN. KEN.

PRINCE CHARLES EDWARD.—What authentic portraits are there of this prince, and where are they? Who painted his portrait now, or late, in the Château de Serrant, near Angers? It was given by the prince to the ancestor of Count Walsh, the proprietor, who commanded the vessel which conveyed the prince from Nantes to Scotland, in the year 1745. Is it a miniature?

CHR. COOKE.

MISS CUTHBERTSON.—In "N. & Q." 2nd S. ii., the authorship of *Santo Sebastiano*, &c., is ascribed to this lady. I should feel extremely obliged for information respecting her.

M. L.

WHO WAS BRIDGET PORTER?—I should be much obliged if any reader can tell me where a pedigree of the family of Endymion Porter, the celebrated Groom of the Bedchamber to Charles

L., is to be found. Perhaps, however, some one can still more directly help me to the information which I seek, by saying whether any son, or brother, or other member of Endymion Porter's family, was married to a lady whose christian name was Bridget, and who may have been the writer of a letter in the month of August, 1641. I have a copy of a letter of that date so signed (Bridget Porter), in which the writer mentions her three children, and refers to her husband, who was then living, in terms which might suggest that he had recently been connected with the King's Northern Army, then in course of being disbanded, in which it is well known Endymion (whose wife's name appears to have been Olivia or Olive) had in the spring and summer of 1641 a high command. The original letter is sealed with a seal of arms, on which, as far as I remember three horse-shoes (or perhaps three bells) on a bend, were engraven.

EFFKAYELL.

[For the pedigree of the family of Endymion Porter, see Harl. MS. 1543, p. 696. In *Collectanea Topog. et Genealog.*, vii. 279, are many extracts from the registers of Weston-under-Edge, including several Porters and Overburys. Consult "N. & Q.," 3rd S. v. 177; ix. 352.]

THE 62ND REGT.: "THE SIEGE OF CARRICKFERGUS."—In the month of May, 1865, at Aldershot, new colours were presented to the 62nd Regt. Lieut.-General Knollys gave an address on the occasion to the Regiment, in which he glanced at its principal exploits from the time of its formation in 1758. In alluding to the affair of Feb. 1760, when a small detachment of the 62nd, which formed the garrison of Carrickfergus Castle, had to surrender to the French under M. Thurot, after a gallant resistance, General Knollys, after naming the officers of the 62nd who were present—Col. Jennings, Major Bland, Capt. Ellis (Hercules), and Lieut. Hall (Benjamin), together with Lord Wallingford—is reported to have said—

"The inhabitants of Belfast presented cups afterwards to those officers, especially to Lieut. Hall. Those cups must be somewhere, and I hope that some lover of his regiment will take means to find out in what part of the world they are in existence."

M'Skimin, in his *History of Carrickfergus*, states that,—

"The Weavers' Guild, Carrickfergus, returned their public thanks to Lieut. Benjamin Hall, for his personal bravery, and presented him with the freedom of their guild in an elegant silver box."

The silver box and the cups are very probably still in existence; and if any of them be known to any of the readers of "N. & Q.," perhaps they would communicate the fact, along with a copy of the inscriptions, which, no doubt, these objects bear. I am collecting particulars concerning this French invasion of Ireland, and would feel grateful for any scraps of information about it, or about its hero, M. Thurot, which have not already been pub-

lished in a readily accessible form. M'Skimin states that, in 1764, a play was published in Belfast, entitled *The Siege of Carrickfergus*. I would be glad to see a copy of this play, or to be told where I could examine one. Has any light from French sources ever been thrown on the subject of this expedition, its fitting out, conduct, and subsequent failure? W. H. PATTERSON.

Belfast.

A CROOKED SIXPENCE.—What is the history of the luck supposed to be connected with a crooked sixpence? M. W. B.

CHARLES II. AND THE BLACKSMITH'S WIFE.—In the collection of letters between M. de St. Evremond and Mr. Waller, London, 12mo., 1770, there is a very graphic account of a conversation between Charles II. and Sir Thomas —, Bart., referring to what passed, in 1651, at Boscobel. After the Baronet has informed the King that a certain blacksmith's wife has sworn a child to his majesty, the narrative proceeds (p. 113):—

"The King.—I am glad of it; I do remember that I met a woman, when I went a wood-cutting with farmer Penderell.

"Sir Thomas.—A rosy complexion, please your Majesty!

"The King.—No matter! What is become of the woman and her child?

"Sir Thomas.—She is well taken care of, please your Majesty! The churchwardens are my tenants, and I order them to allow her an upper sheet.

"The King.—Fye! fye!

"Sir Thomas.—Please your Majesty I was near losing my election by it."

What is meant by the expression "allow an upper sheet"? Is it any local term signifying a parish allowance, or is it a misprint, and ought it to read an "upper seat," to indicate that the churchwardens treated her as a lady of consideration, and gave her a seat of honour accordingly?

EDWARD SOLLY.

JAMES THOMSON, DRAMATIST.—Can you give me any biographical particulars regarding James Thomson, a London dramatist, whose pieces were produced on the stage about fifty years ago? I wish to ascertain whether he was a native of Scotland, and (if he is not alive) the date of his death. Mr. Thomson was assistant private secretary for charities to his Royal Highness the Duke of Kent. He published, about 1822, *De Courci*, a poetic tale, and other poems, among which are several poetic addresses for meetings of the Highland Society and Caledonian Asylum. He also wrote a requiem to the memory of Burns, at request of Committee of Commemoration Festival, 5th June, 1819. His dramatic productions are *A Cure for Romance*, an operatic farce, London, 1819, performed at the Opera House, Sept., 1819; *Mr. Tibbs*, a farce, about 1822; *An Uncle too Many*, a farce, published about the same time, &c.

R. INGLIS.

POEMS.—It was usual to find the following poems in school collections several years ago: the one was attributed to Garrick, and commenced, "Thou soft-flowing Avon by thy silver stream," the other, "Around the fire one winter night the farmer's rosy children sat." Can any of your readers state where either or both can be readily obtained?

M. K. J.

Edinburgh.

LANDOR.—In her biographical sketch of Landor, Miss Martineau mentions his "picture of the English officer shot at the Pyramids." What does this refer to?

RAVENSBOURNE.

HENRY BROUGHAM.—Very little seems to be known of Henry Brougham, the Chancellor's grandfather, who succeeded to the estates in Westmoreland and Cumberland, in 1756, on the death of his elder brother, John Brougham. Where did he live previously, and who was the Rev. W. Freeman, D.D., whose daughter Mary he seems to have married? She survived her husband many years, and, if I remember rightly, is mentioned with great respect in the autobiography of her grandson.

E. H. ADAMSON.

St. Alban's Vicarage, Felling-on-Tyne.

BALZAC.—What did Balzac mean when he said, talking to W. de Lenz touching typographical errors in his works, "Mon cher ami, j'ai laissé une fortune dans les *errata*," De Lenz adds, "Il m'eût été difficile d'en suivre l'exemple?"

C. A. W.
Mayfair.

BUCKENHAM BARONY.—In Milles's *Catalogue of Honour*, 1610, William de Albeney the younger is mentioned as being Lord and Baron of Buckenham Castle in Norfolk. He married Queen Adeliza, the widow of Hen. I.; he died in 1176. Later on, another William de Albeney is mentioned as Lord of Buckenham; he died, unmarried, in 1221; his sister and co-heir, Maud, married Robert de Tatesal ("a Noble Baron in Lincolnshire"), "to whom she brought the castle of Buckenham for her portion, part of her brother's inheritance." Neither in Nicolas or Courthope, or Banks's *Ext. Peerage*, is this barony mentioned. Query, was there ever such a one?

D. C. E.

South Bersted, Bognor.

Replies.

OLIVER CROMWELL, JUNIOR.

(4th S. xi. 301.)

I hope I shall not be classed as an admirer of the "Great Protector" because I attempt to answer the question respecting this gentleman. As all the world knows, Oliver Cromwell married Elizabeth Bourchier in August, 1620. He and his wife went to reside at Huntingdon immediately after the marriage, and in the parish register of the church of St. John Baptist, in that town, there is

found, under the year 1621, the following entry, "Robert the son of Oliver Cromwell, Esquire, bapt. the xij. of October." Nothing whatever is known of the fate of this boy; it has been surmised that he died while absent from home, for no record of his burial is found in Huntingdon. Four months later, in Feb., 1622, we find the entry, "Oliver the son of Oliver Cromwell, gent., bapt. the vj. of February." Considering the prominent part played by the father, and that the young Oliver himself lived to manhood and held a commission in the Parliamentary army, it is astonishing how little is known of his history. The fact that his maternal grandfather had a residence at Felsted in Essex, then famous for its free Grammar School, in all probability determined his parents to send him there for his education. When the Civil War broke out he must have been about nineteen, and no doubt his father's interest soon obtained for him a commission. In 1643 we find him, with a troop of kindred spirits, doing a world of mischief in Peterborough Cathedral, breaking the stained glass windows in the choir, destroying the monuments and tombs in the nave, and burning priceless manuscripts in the Chapter-house. A Mr. Hustin (all honour to him) was fortunate enough to find a soldier whose cupidity was even stronger than his fanaticism, and he succeeded in redeeming from his hands a valuable manuscript, for the sum of ten shillings, and further he prevailed upon the trooper to give him the following quaintly worded pass for the book he had rescued:—

"I pray let this scripture book alone, for he hath paid me for it; and therefore I would desire you to let it alone, by me Henry Topclyffe souldier under captain Cromwell, Colonel Cromwell's son, therefore I pray let it alone. Henry Topclyffe, April 22, 1643."

The battle of Marston Moor took place in 1644, and the person killed there was Cromwell's nephew, the son of Colonel Walton. When Cromwell says, in his letter to his brother-in-law, "Sir, you know my own trials in this way," I do not think he could have been speaking of the death of his own son Oliver, because I believe that that event did not take place until some years later. I have no faith whatever in the "Squire Papers." My reasons for believing that "young Oliver" was not "killed to death" near Knaresborough are the following; in 1647 we find Lilburne complaining bitterly that Cromwell was providing too liberally for his own family in the army, and, amongst others, he specially names the general's *two* sons, "one," says Lilburne, "a captain of the Life-Guard, the other a captain of a troop of horse in Colonel Harrison's regiment, both raw and unexperienced soldiers." Now the captain of the Life-Guard was unquestionably Henry Cromwell, and as Richard was not destined for the army but for the bar, and never held any commission at all until long after his father had been proclaimed Protector

I think that the captain in Colonel Harrison's troop, spoken of by Lilburne, in 1647, must have been no other than Oliver Cromwell, the eldest surviving son of the general. In July, 1648, an engagement took place near Appleby, between Colonel Harrison's troops and the Scots, in which, Bulstrode Whitelocke says, "Colonel Harrison himself was wounded and Captain Cromwell slain." Perhaps someone else will be able to throw further light upon the life and fate of Oliver Cromwell, junior.

C. FAULKE-WATLING.

The note from the *Parliament Scout* is one of much interest, and suggests a further inquiry as to the death at Newport, in 1644, of Cromwell's eldest son, Robert, at the age of twenty-two, who was believed by Noble to have died some years previously at school.

The extract from the "Squire Papers" must refer to Cromwell's second son, Oliver, whom Lilburne mentions in 1647, as a captain in Harrison's regiment, and whose death is recorded by Whitelocke under date 24th July, 1648:—

"That the enemy followed them, but Colonel Harrison gave some check to them, and was wounded, and Captain Cromwell slain."—P. 318.

The expression, "just on the edge of Marston Moor," would not fix the time of Squire's meeting as shortly after the fight at Marston, 3rd July, 1644, though there too, Cromwell, having been wounded, might well look sad and wearied, but probably referred to meeting him there about August, 1648, when he had taken the town of Pomfret, and was pressing on to join Lambert and give battle to the forces of Hamilton and Langdale. He had ordered Lambert not to hazard an engagement till he joined him, and it was whilst waiting for Cromwell and endeavouring to keep the Scotch army at bay that Captain Oliver Cromwell was killed.

At the time of the supposed death of Robert Cromwell from small-pox, at Newport, Colonel Cromwell, his father, had recently been appointed Governor of Ely, with powers to raise money for the support of the troops there throughout the isle. It would be desirable to search the burial registers, if existing, not only of Newport Pagnel, but also at Newport, near Saffron Walden.

EDWARD SOLLY.

"WANT" (4th S. xi. 36, 81, 145, 185, 227, 292.)—The word *went*, in the sense of a *way*, has been amply discussed already; see, in particular, my note on it in "N. & Q.," 3rd S. xii. 384. The variation *want* is interesting, because a similar form is found in the Middle High German *wanda*, which also means a *way*, from the same root as our *wend* and *wind*. From the same notion of *winding* or wrapping round comes also the G. *gewand*, a garment. Hence the real origin also of the F. *gant*, a glove. Brachet correctly derives

gant from the Low Lat. *wantus*, a glove, which is really a Teutonic word, and preserved in the Old Swed. *wante*, a glove, and the modern Swed. *vante*, with the same signification; but he omits to give the original meaning, which is simply arrived at by remembering that the most ready way of extemporizing a glove is to wind something round the hand. Hence the Fr. *gant* is nothing but the G. *gewand* over again, applied to a covering for the hand instead of a covering for the body. But what the word *want* means as applied to the *mole*, is not so clear. No one has yet observed the very material circumstance that the full form is *wand-wurpe*, where *-wurpe* answers to *-warp* in *mowdiwarp* or *molwarp*, *i. e.*, mould-turner, of which *mole* is a corrupted form; much as we find *mill* used for *mould* in Gower's *Confessio Amantis*. Now *wand-wurpe* must mean the thrower or turner up of something, and that something *may*, perhaps, be a *want* or way; if so, then the sense is *track-turner*, which is not unlikely, though of course but a guess. It is also possible that *-wurpe* may have been an ignorant addition, giving the word the sense of *turn-turner*, for *turner*. The reference of *want* to the Danish *vond* is really of no help whatever, because the English form is clearly the older of the two. It would be found of great service to philologists to remember, once for all, the general principle, that, next to the Mæso-Gothic, the Old English commonly preserves the oldest Teutonic forms. This principle is continually being left out of sight. If we could but receive the doctrine that, in a large number of cases, where the Mæso-Gothic forms have been lost, our own native tongue has preserved the oldest Teutonic forms on record, that it frequently ranks next to the Sanskrit, above the Greek, and even above the Latin, we should be none the worse philologists for being thus patriotic. In half the number of cases where English words are said to be *derived*, they are not really derived, but cognate; and when we compare the cognate forms in various languages, we frequently find the English form coming nearest to the theoretical Indo-European one.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

BOND MEN IN ENGLAND IN 1575 A.D. (4th S. xi. 297.)—As a sign of the feeling, even of reformers in England in Henry VIII.'s time, on the subject of bondage and slavery, Mr. C. E. Maurice reminds me that Sir Thomas More allowed slaves in his *Utopia* (Book ii. § 6). These slaves were of three classes: 1. Those condemned for crime; 2. Men condemned to death in foreign countries, and either redeemed for a small sum, or got for nothing by merchants—both these classes being kept at perpetual labour, and always chained; 3. Some of the poorer sort in the neighbouring countries who offered of their own accord to come and serve the

Utopians; these were used as well as poor Utopians, and allowed to go back to their own country, not empty-handed, if, as fell out but seldom, they wish to leave Utopia. As to the action of the Church, Mr. Maurice also refers to the "Canons enacted under K. Edgar" (reigned 959-75 A.D.) in Dunstan's time, Thorpe's *Anglo-Saxon Laws*, ii. 282, in which a penitent who has the ability, is enjoined to build a church and bridges, and help the poor, and also "let him free his own slaves, and redeem to freedom their slaves from other men" (*freoge his ðgena þeðwan & ðlêse æt oðrum mannum heora þeðwan tō freðte*). I regret to say that in my former article I did some injustice to Sir Thomas Smith's *Commonwealth of England* (written in Latin, 28th March, 1565). It says in chap. x. "Of Bondage and Bondmen":—

"All those kind of Bondmen bee called in our Law villains in grosse, as ye would say, immediately bond to the person and his heires. Another they had (as appeareth in Justinian's time) which they called *adscripitiij glebae*, or *agri censiti*. These were not bond to the person, but to the Manour or place, and did follow him who had the Manour; [and] in our Law are called Villaines regardants, for because they bee as members, or belonging to the Manour or place. Neither of the one sort nor of the other haue we any number in England. And of the first I never knew any in the Realme in my time. Of the second, so few there be, that it is not almost worth the speaking; but our Law doth acknowledge them in both those sorts."—P. 123, ed. 1621.

F. J. FURNIVALL.

An extract from Burton's *Description of Leicester-shire*, published in 1622, may throw some light upon this subject. The topographer, in alluding to Houghton, a village in the Hundred of Gartree, says:—

"In 11 Edward I., Nicholas Malore of Draughton, in the county of Northampton, gave his capital messuage, and four yard-lands in this town, to Roger Malore, his brother, and also John, the son of Sampson, his villain, with all his offerings, goods, and chattels, and an house, which the said John held in Villainage. . . . This tenure of Villainage is now [1622] almost quite extinct throughout the land, and many great families may be found, whose lineal ancestors were Villains, who, by their surnames, might easily be challenged; but I do not chuse to lay any imputation or disparagement upon any man. The last case that I find in print, concerning the claim of a Villain, is in M., 9 and 10 Elizabeth, Dyer, 166, b., where one Butler, lord of the manor of Badinannton in Gloucestershire, claimed one Crouch for his Villain, appendant to the said manor, and made an entry upon certain lands in Somersetshire, bought by Crouch; and, upon answer made by Crouch, an *ejectione firme* was brought in the Queen's Bench; and, upon the evidence, this doubt was moved, seeing that for the space of sixty years passed, no seizure was made of the body, or claim made by the Lord, whether now he might make seizure; but it was held by the opinion of the Court, that the Lord could make no seizure, and this in favour of liberty."

JAYTEE.

It may interest Mr. FURNIVALL to know that at Ditchley, co. Oxon, still exist the patents to which he refers, viz., 17 Jan. 17 Eliz., a patent under the

seal of the Duchy of Lancaster dated 5th Jan., 1575, and a patent also under the seal of the Duchy of Lancaster touching an inquisition at Norwich, dated 5th June, 1577, Westminster. The sum mentioned as a fee is 26s. 8d.; the services for which these patents were granted were, service on the Scotch border, 1558-9, and service at the Siege of Edinburgh, 1573, where Sir H. Lea commanded a battery, though a volunteer on the occasion.

H. DILLON.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. 366, 455, 526; xi. 45, 138, 239, 305.)—The communications of J. H. M., A. L., and MR. MACRAY, all very interesting, throw much light on the subject of inquiry. If Maud de Senlis (so MR. FREEMAN spells this surname) had male issue by her first husband, Seher de Quinci, this fully accounts for the high position of the family in Scotland. For, apart from the predilection of David I. for noble Normans to civilize his barbarous subjects, this prince was the step-father of Maud, and his only son, Henry, who died before his father, was therefore her half-brother.

As clearly shown by A. L., the first Seher de Quinci was not the father of the second of the name. The grant by Earl Seher to the Canons of St. Andrews for the souls of (*inter alios*) his father Robert, and mother Orabile, is proof positive to the contrary. But MR. J. GOUGH NICHOLS was doubtless not aware of this intervening Robert, when he stated that Maud de Senlis was mother of the first earl. And though the first Seher de Quinci must, in all likelihood, have been dead long before A.D. 1134, in which year his wife's second husband, Robert de Clare, died, according to J. H. M. (unless she was divorced from Seher, which we are not entitled to assume), there was no impossibility in his being the father of Earl Seher, though the latter lived till 1219, when Roger, his second son, became the second Earl of Winton. Mr. Seton (*Scottish Heraldry*, p. 193) gives 1170 as the date of a grant by Earl Seher to the Abbey of Holyrood. This is ten years earlier than the first appearance of "Nes the son of William, and his daughter Orabile," as benefactors to the Canons of St. Andrews, mentioned by A. L. But in these early charters an approximation only can be made to the true date, and the grant of the Earl to Holyrood may possibly be placed too early. A. L. does not say if the annotations of Joseph Robertson to the *Antiquities of Aberdeen and Banffshires* are in MS. or print, but from the accuracy of that eminent scholar in the archæology of his native county, they are no doubt thoroughly reliable. Mr. Seton (p. 194, note) mentions that the lands of Falsyde and Tranent were originally granted by William the Lyon [his first cousin?] to the father (Robert) of the first Earl of Winchester, for which he appears to give the authority of Chal-

mers (*Caledonia* ii. 432, 523). These estates were afterwards forfeited in the wars of the Succession, and conferred by Robert the Bruce on his nephew, Alexander de Seton. As already mentioned, the wyvern or dragon, which forms the crest on the beautiful and unique* seal of Roger de Quinci, the second Earl, and Constable of Scotland, became the cognizance of the Setons; who also, at a subsequent period, obtained a revival of the ancient and renowned title of Winton, the unbroken descent of which can be traced from the *Gwent* of the Briton and *Venta* of his Roman conqueror.

The whole subject of the early connexion of the De Quincis with Scotland is deeply interesting, and seems not to have been thoroughly investigated. MR. NICHOLS attributes a Gascon origin to the family. The masle which figures in their shield is said to be a species of flint peculiar to Brittany. It is not common in Scotland as an armorial bearing, but appears in the shields of some Fifeshire families—the Beatons, the Tralls, and Spenses—perhaps a mark of vassalage to the De Quincis, as great territorial magnates in the east of Fife. Besides the benefactions of the family to the Canons of St. Andrews mentioned by A. L., the records of the Abbeys of Lindores and Balmerino in that county exhibit grants by Roger the second Earl of Winton, in their favour. The “G. Earl of Mar” mentioned by A. L. may either have been “Gillocherus” or “Gilechrist,” probably the latter. The holders of this, the oldest earldom in Scotland, seem to have retained their Celtic Christian names down to the time of Earl Gratinay (or Gartnait), the brother-in-law of Robert the Bruce.

ANGLO-SCOTUS.

SHAKESPEARE AND OWEN GLYNDWR (4th S. xi. 152, 225).—There is, I think, rather more in the supposition that Owen Glyndwr was born at Trefgarn than the theory of a rock-lion couchant, though the actual place of his birth is still, I believe, an unsettled question.

Thomas, who compiled *Memoirs of Owen Glendwr*, on the authority “of a MS. of the late Rev. Mr. Pugh, of Ty-gwyn, Denbighshire,” states that Owen Glyndwr was born at Trefgarn, in Penbroke-shire. Trefgarn, it would seem, was the residence of Glyndwr’s maternal grandfather, and it is not improbable that his mother lived there (Parry’s *Cambrian Plutarch*, p. 233, note). Parry himself was of the opinion that Owen was born either at Glyndyfrdwy, in Merionethshire, or Sycharth, in Denbighshire. Hollinshed gravely relates that:—

* MR. MACRAY’S information (p. 307 *ante*), which is quite new, that Earl Seher previously used this counter seal—the knight and the lion rampant—deprives this epithet of its force, and, perhaps, lessens the probability of MR. NICHOLS’S suggestion, that the lion was emblematic of Scotland. The motto is a very early instance, indeed, only one or two being known in the twelfth century (Seton, p. 243).

“Strange wonders happened at the nativity of this man; for the same night that he was born, all his father’s horses in the stable were found to stand in blood up to their bellies.”

Shakspeare has embodied some of the popular superstitions connected with this event, in the following well-known passage:—

“At my birth

The front of heaven was full of fiery shapes,
The goats ran from the mountains, and the herds
Were strangely clamorous in the frighted fields.
These signs have marked me extraordinary,
And all the courses of my life do show
I am not in the roll of common men.”

The words which I have italicised would suggest the idea that Shakspeare, when penning the above passage, had in his “mind’s eye” a wilder district than the undulating meadows of Pembroke-shire; this happens to be exactly in accord with the character of the country in the vicinity of Sycharth or Glyndyfrdwy. Goats, it may be said, were indigenous to the wild slopes of the Berwyn range of mountains, and, if not at the present moment, might recently have been found among the chattels of the mountain farmers of North Wales.

PERMAIN.

PALINDROMES (4th S. xi. 33, 198, 288, 313).—They who take pleasure in these ingenious trifles will do well to refer to an article “On Palindromes,” in the *New Monthly Magazine* for 1821 (vol. ii. p. 170), when it was edited by Campbell. In addition to examples already quoted in these pages, are others, including a specimen of a most remarkable modern Greek poem of 455 lines, every one of which is a literal palindrome. The specimen by Taylor, the Water-Poet, quoted by Lord Lyttelton (p. 288), is therein mentioned as the only English palindrome line that is known:—

“At least, James Harris, who had deeply studied our language, could discover no more; and that one is only procured by a quaintness of spelling in one word, and the substitution of a figure for another—

‘Levrd did I live & evil I did dwell.’

“Our own observation confirms the difficulty of composing them in our own language, which this rarity implies. We have frequently laboured at arrangements of words which would form an English palindrome line, but always unsuccessfully, which surprised us, as we have in English so many palindrome words.”

Other specimens of palindromes, in Latin and Greek, are given in the *New Monthly Magazine*, Sept. and Oct., 1821, pp. 460, 519. Lord Lyttelton says that “the late Lord Glenelg’s title was often noticed in this way.” A very good example of this appeared in *Once a Week*, Feb. 13, 1869:—

1. Of a noted giant I am the name,
And backwards or forwards I’m just the same.
2. Of a dull uniformity I am the name,
And backwards or forwards I’m just the same.
3. Of the light of a countenance I am the name,
And backwards or forwards I’m just the same.
4. Of the sun’s mid-journey I am the name,
And backwards or forwards I’m just the same.

5. Of the mother of mankind I am the name,
And backwards or forwards I'm just the same.
6. Of a fair young Mary I was the name,
And backwards or forwards I'm just the same.
7. Of what compels silence I am the name,
And backwards or forwards I'm just the same.
These initials combine; you will find they frame
Of a son of Britain the noble name,
A peer and statesman of fairest fame,
And backwards or forwards 'tis still the same."

The seven words are Gog, Level, Eye, Noon, Eve, Lepel, Gag; the initials, either way, making
Glenelg. CUTHBERT BEDE.

RUDDOCK (4th S. xi. 216, 291.)—As an illustration of this being the old name of the robin, allow me to quote the following beautiful passage from Shakspeare:—

"Thou shalt not lack

The flower that's like thy face, pale primrose; nor
The azure harebell, like thy veins; no, nor
The leaf of eglantine, whom not to slander,
Out-sweetened not thy breath: the *ruddock* would
With charitable bill, (O bill, sore-shaming
Those rich-left heirs, that let their fathers lie
Without a monument!) bring thee all this;
Yea and furred moss besides, when flowers are none,
To winter-ground thy corse."

Cymbeline, Act iv. scene 2.

Drayton mentions this office of the robin covering the dead with leaves in his poem *The Owl*:—

"Covering with moss the dead's unclosed eye,
The little red-breast teacheth charity."

And again, in the old ballad of *The Children in the Wood*, it is thus alluded to:—

"No burial these pretty babes
Of any man receives,
Till robin red-breast painfully
Did cover them with leaves."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CISTERCIAN ABBEYS (4th S. xi. 237, 288.)—Abernethy (as Brechin) had an early college of *Culdees*; both places retain their round towers. St. Andrews, to which the see was translated in the ninth century, was made *metropolitan*, c. 1471 (lib. Bull, pp. 36, 100). I may add that Messrs. Virtue have in the press, far advanced, a complete *Scoti-Monasticon*, embracing cathedrals, conventual houses, colleges, and hospitals, with Fasti and lists of the parishes of "the Ancient Church of Scotland."

Let me recommend Bishop Forbes's *Kalendar* to your correspondent, W. W. B. (p. 279); and the admirable work of Mr. J. J. Bond, of the Public Record Office, to MR. RENDELL (p. 289).

MACKENZIE E. C. WALCOTT.

MR. ROBINSON does not say where he got the particulars he communicates; certainly from no work of any authority. I find, indeed, in an Encyclopædia of the first rank, the statement that Abernethy "continued long to be the see of an archbishop, which was afterwards transferred to

St. Andrews"; but it is the nature of writers in such works to repeat exploded errors in history. Abernethy may once have been the residence of a bishop, but it is well ascertained that Forteviot was the seat of the Pictish kings. The ecclesiastical primacy was transferred successively from Iona to Dunkeld, and thence to St. Andrews, the latter event about A.D. 905. What Pope Sixtus IV. did in 1472 (not 1471) was to erect St. Andrews into an archbishopric, the first erection of the sort in Scotland. That ancient city was an episcopal see several centuries before its primatial dignity was changed to metropolitan, and all the other Scottish sees made subject to it. I may refer to Dr. Grub's *Ecclesiastical History of Scotland*, vol. i. pp. 132, 167, 376.

NORVAL CLYNE.

Aberdeen.

"MUFFES" (4th S. xi. 254.)—"Muffes" is still a recognized Dutch term for the "High Germans." I observe it in a satirical print by Romeyn de Hooghe, 1690, entitled *Holland Hollende Koe*, 1690, No. 1250 in the British Museum Collection of Satirical Prints. Here the English and Germans, "Muffes," are represented by three gentlemen, who are milking coins from the udder of "Holland's Galloping Cow." The print is a satire on certain high-handed proceedings of William Bentinck, Earl of Portland, William III.'s Vice-Stattholder in Holland. The term in question occurs twice in this satire. F. G. STEPHENS.

ZUR DIETETIK DER SEELE (4th S. xi. 177.)—There is an English translation of this book. It was published in London by Churchill, the medical publisher, in 1852, in 12mo., under the title of *The Diætics of the Soul*, by Ernest von Feuchtersleben.

WILLIAM BATES.

Birmingham.

FAMILY OF FLOWER, WILTSHIRE (4th S. xi. 305.)—I give in "N. & Q." the little information within my reach. I am writing without books. The coat of the Wiltshire Flowers is sable, a unicorn statant argent, and, on a chief of the second, three pink or carnation flowers full blown, stalked and leaved ppr.

I have these arms before me, for a lady of the name married to "John Mainwaring," whose coat is argent, two bars gules; but I do not know the history of the match. The plate of arms appears to be of the early part of this century, if not the end of the last.

D. P.

Stuart's Lodge, Malvern Wells.

STEPNEY CHURCH (4th S. xi. 355.)—This church occupies the site of one of the earliest of the Christian temples erected in this country; the present structure is believed to have been built about the reign of Henry VI. or Edward IV. Matthew Paris says that Stepney Church was rebuilt by St. Dunstan in the year 952, and the old Chronicle records

that the church which St. Dunstan replaced was dedicated to All Saints, and that the new church which St. Dunstan erected was, after that holy prelate's death and canonization (A.D. 988), rededicated to him; hence its present name of St. Dunstan's, a title which it has borne for nearly nine hundred years.
J. YEOWELL.

PARENTAGE OF THE POET COWLEY (4th S. xi. 340.)—Your correspondent would have saved himself trouble if he had referred to Peter Cunningham's edition of Johnson's *Lives of the Poets*, where, at vol. i. p. 3, he will find a note which will convince him that his discoveries regarding the parentage of Cowley were long ago anticipated.
F. CUNNINGHAM.

AUTHORS AND QUOTATIONS WANTED (4th S. xi. 343.)—1. "Death," &c. This is a translation of the following lines from Seneca:—

"Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi."

Thyest. Act ii. line 401.

They are cited by Jeremy Taylor, *Holy Dying*, ch. v. sect. iii. vol. iii. p. 410, Eden's edition.

ED. MARSHALL.

They are quoted in Bacon's eleventh *Essay*.

P. J. F. G.

"Of no distemper, of no blast he died,
But fell like autumn fruit, that mellowed long;
E'en wondered at, because he dropt no sooner."

See *Oedip.*, in Bysshe's *Art of English Poetry*, p. 90, Lond., 1710.
ED. MARSHALL.

"O evenings worthy of the Gods," &c.

Hor. Sat. II. vi. 65.

"O noctes cœnæque Deùm," &c.

LYTTELTON.

"They eat, and drink, and scheme, and plod,
And go to church on Sunday;
And many are afraid of God,
And more of Mrs. Grundy."

These lines are in a poem by Frederick Locker, entitled "The Jester's Plea" (*London Lyrics*, 1870.)
JONATHAN BOUCHIER.

"Lupus est homo homini."

The quotation is from Plautus, *Asin.* ii. 4, 88.

The line inquired after, by Cowper, is from *The Fire-side, a Pastoral Soliloquy* (v. 16), and runs thus:—

"The town is Man's world, but this (his country life) is of God."

(See J. Hawkins Browne's *Poems*, ed. 1768, p. 125.)

The poem in question is a quasi-parody on Horace's second *Epode*.
P. J. F. GANTILLON.

[To many other writers of replies, we offer our best thanks.]

SALES BY INCH OF CANDLE (4th S. xi. 276.)—The following, from Pepsy's *Diary*, is worth noting: "November 6th, 1660. . . . To our office, where we met all, for the sale of two ships by an inch of candle (the first time that ever I saw any of this kind), where I observed how they do invite one another, and at last how they all do cry, and we have much to do to tell who did cry last. The ships were the Indian, sold for 1,300*l.*, and the Half-moone, sold for 830*l.*"

JOHN ADDIS.

TURNER'S LIBER STUDIORUM (4th S. xi. 275.)—The future will be indebted to Mr. J. A. PICTON for his prevision in respect to a probable want of knowledge of the results of the late extraordinary sale of prints and etchings after and by Turner. But I think our descendants will hardly be so badly off as MR. PICTON fears. Independently of Messrs. Christie, Manson & Wood's Catalogues, which are faithfully preserved, and very courteously made accessible to inquirers, the *Athenæum* journal gave a long, elaborate, and complete report of the sale in question (No. 2371). MR. PICTON will be sorry to learn that his information respecting this remarkable sale, one of the most important on record, is incorrect in several respects. The plates of the *Liber* can hardly be said to have lain "concealed in the house in Queen Anne Street"; every one knew the "remainder" of the *Liber* was not sold off; nobody believed that Turner had destroyed this "remainder"; the number of impressions, not "plates," which came to light, large as it was, was smaller than experts expected; the "plates," *i.e.*, the steel and copper-plates themselves, from which several of the etchings and prints were taken, were sold at this time. The "entire sale" occupied, not "two days," but five days, and is to be followed by three days' sale more. The first day's sale, and earlier portions of the second day's sale, so far from being the least interesting part of the whole, comprised really the gist of the affair. Several of the prices quoted by Mr. PICTON are not correct. The names of the purchasers, being mostly those of dealers, who rapidly disperse their prizes, are of little or no consequence. However all this may be, let us take comfort, when Messrs. Christie, Manson & Woods have dissolved partnership for ever,—the house is now considerably more than a century old,—and our fellow-labourer, the *Athenæum*, is not to be had for love nor money, there is every reason to hope that the auctioneers' marked catalogue of this sale will, as ere now thousands have done, find a refuge in the British Museum.

F. G. STEPHENS.

"HOLLIS MEMOIRS" (4th S. xi. 301.)—Thomas Hollis, the "friend of Liberty," who died 1st Jan., 1774, left his property to his old friend Mr. Thomas Brand, who thereon took the name of Hollis. The *Memoirs* were prepared and published, at his request, by Archdeacon Blackburne, in 1780, and "a copy was presented to all the more respectable

libraries at home and abroad, and gratuitously deposited on the shelves of a very great number of individual friends—the friends of Liberty.” Mr. Hollis had by will left Archdeacon Blackburne a legacy of 500*l.*, and, on the publication of the *Memoirs*, he was presented with 1,000*l.* by Mr. Brand. Mr. Hollis’s love for our American brethren was derived from the generous spirit and example of some of his immediate ancestors, who had for many years had business transactions, as well as most kindly intercourse, with the American colonies. I think his first gift to any of their public institutions was in 1754, to the college at Princeton, New Jersey. It was his great-uncle, whose name was also Thomas Hollis, and who died 21st Jan., 1730/1, that gave 5,000*l.* to Harvard College, in New England. In a minute passed at Boston by the Council, 2nd April, 1731, and approved by the House of Representatives, he is mentioned as the “late Thomas Hollis, Esq., of London, who has merited highly of this government and People.”

EDWARD SOLLY.

POPE (4th S. xi. 277).—As to Pope’s gluttony, I would note the following evidence. Speaking of Pope, Lord Bathurst says, in a letter to Mrs. Howard:—

“You do well to reprove him about his intemperance, for he makes himself sick every meal at your most moderate and plain table in England. Yesterday I had a piece of salmon just caught out of the Severn, and a fresh pike that was brought me from the other side of your house out of the Thames. He ate as much as he could of both and insisted upon his moderation, because he made his dinner upon one dish.”—*Suffolk Correspondence*, ed. 1824, vol. ii. p. 81.

Dr. King (*Anecdotes of His own Times*, ed. 1818, p. 12) tells a story of Pope being at dinner with the Earl of Burlington and being ill, and of a large glass of cherry brandy being set before him which he drank. Dr. King adds:—

“Pope’s frame of body did not promise long life; but he certainly hastened his death by feeding much on high-seasoned dishes, and drinking spirits.”

S. W. T.

WILLIAM OF WYKEHAM (4th S. x. 313).—Many years ago I endeavoured to trace the kinship of Archbishop Loftus to William of Wykeham, but was unable to do so. I do not think that any proof of the relationship exists. However, I remember seeing a sketch prepared by the late Sir William Betham, showing the kinship of some of the descendants of the Archbishop’s fourth son, Sir Thomas Loftus. I am not certain of the descent, but I believe it was by the marriage of a descendant of Sir Anthony Browne. If I copied it, as I think I did, I have lost the sketch. I am descended from Sir Dudley Loftus, elder brother of Sir Thomas, and was not, therefore, so much interested in the matter as if I had been of the kin. In the search, however, I accidentally discovered my

children’s descent from a brother of Archbishop Chichele, the founder of All Souls’ College.

Y. S. M.

“BALD-BORN”: “BASE-BORN” (4th S. xi. 137, 245, 288).—In Burn’s *Parish Registers*, the following will be found on page 84:—

“Cheshunt, July, 1560. John Carpenter, or Jeffrey, or the son of the people, *base born* of Jane Carpenter, *bap^d*.”

“Eltham. John W. . . , a *base born* infant, buried December 4, 1778.”

“Lambeth, 1688. Joseph, the *base born* son of Ann Funny, *bap.* Oct. 18, 1699.”

H. FISHWICK.

Rochdale.

The expression “base-born” is not unfrequent in parish registers in Sussex, and may be seen in the same register with the coarser term, “bastard.” One example is before me. Parish register of Newick:—

“1584. June 12th. Was baptised Robert Smith, son of —, the child being base-born, and the mother did bring the child to the church herself.”

D. W.

Chichester.

THE “SEVEN SENSES” (4th S. xi. 155, 220, 289.)

—It is curious that in the early Dialogues the number of the constituents of which man is formed varies considerably. In *The Dialogue of Saturne and Salomone*, and in *The Master of Oxford’s Catechism*, they are eight. In *The Wyse Chylde of Thre Yere Old* (Wynkyn de Worde) they are six.

JOHN ADDIS.

EXIST: SUBSIST (4th S. xi. 156, 286).—I trust my brother F.R.H.S. will not think me un-courteous if I dispose of his remark by pointing out that I spoke of *Paradise Lost*, not of Milton’s Works.

To C. A. W., for whose opinion I have great respect, I must reply by admitting that “Subsist” is to be found in *Paradise Lost*. Nevertheless, I will venture to observe that “subsist” appears to be usually employed to intimate simply a prolonged state of existence; whereas, in the passage I cited, it seems to mark a cause of activity passing directly from the fortune to the disposition, and not to be equivalent to such expressions as “sustained by,” “supported by.” Perhaps for that very reason it was more appropriate.

RALPH N. JAMES.

Asford, Kent.

THE BLAKISTON FAMILY (4th S. x. 329, 398, 479; xi. 27, 207, 290).—Would Mr. E. CUNINGHAME kindly refer me to the roll and membrane of the *Patent Rolls* on which I may see the instruments by which the Parliament, “in the name of a republic, created Cromwell and Fairfax peers, and raised several earls, as Essex, Northumberland, and Warwick, to the rank of dukes”? I am extremely

anxious to inspect the original documents, as I never heard of this strange transaction before, and the reference your correspondent gives (Parry's *Parliaments, &c.*, Nov. 29, 1644) is evidently wrong, or at all events my copy of the book contains no ground for the statement. I of course know that, in 1645, the Commons resolved "that his Majesty be desired . . . to grant and confer" the honours above mentioned; but I was, until I read your correspondent's note, utterly unaware that they had, a twelvemonth before, assumed to themselves the power of granting peerages in defiance of the royal authority.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

HORSTIUS: PARADISUS ANIME (4th S. xi. 255, 288).—I have a copy of the first edition of the book, but the title is worded somewhat differently, thus:—

"The Paradise of the Soul of a true Christian, made not only pleasant but fruitful; and abounding with variety of pious thoughts and affections. Composed in Latin by the learned Horstius. And now translated into English for the benefit of English Catholics, by T. M. London, Printed in the year MDCXX."

It contains the Roman and the English calendars, on opposite pages, for every month; an introduction in pp. xi., and the work itself in pp. 570, besides index, but no mention of F. A. V-A.

E. STANSFIELD.

Rustington.

There can be no doubt that the Vicar Apostolic who approved of the translation by T. M. of this book was Francis Petre, who was consecrated Bishop of America *in partibus infidelium*, 27th July, 1750.

EDWARD PEACOCK.

TANNING HUMAN SKIN (4th S. xi. 138, 292).—The following is from a review by Mr. Hayward, Q.C., of "*Causeuses d'un Curieux: Variétés d'Histoire et d'Art; Tirées d'un Cabinet d'Autographes et de Dessins.*" Par F. Feuillet de Conches," Paris, 1862-1864:—

"Not content with emptying the tombs, the heroes and heroines of the Reign of Terror danced among them: rivalling or outdoing the patrons and patronesses of the *Bal des Victimes*. Over the entrance to a cemetery was a scroll: *Bal du Zéphyr*; and once on a time the patroness stood at the door distributing copies of the *Rights of Man*, bound in human skin supplied to the binder by the executioner. M. Villenave possessed one of these copies. What would not an English collector give for one? What would not the drum made out of Ziska's skin fetch at Christie's, should it accidentally turn up!"—*Biographical and Critical Essays*, vol. ii. 1873. (Reprinted from the *Edinburgh Review*, October, 1866.)

SPARKS H. WILLIAMS, F.R.H.S.

Kensington Crescent, W.

MISS ANN WALLACE (4th S. xi. 192, 240, 292).—The following is a correct extract from the Register of Births, Barony Parish, Glasgow:—

"John Wallas of Nilstonside, Esqr., and Janet Colquhoun his spouse had their 3d and his eighth child. Born 1st, Bapts. 10th July, named Ann. Wits. Sir James Maxwell of Pollock and Dinnigil Brown, Merch. in Glasgow."

He had been previously married, but whether once, twice, or oftener, this entry does not show. By former marriage or marriages his issue were five.

SETH WAIT.

"MUCH" IN THE SENSE OF "GREAT" (4th S. xi. 176, 220, 261).—There is a good instance in the Prologue to *The Canterbury Tales*, l. 494:—

"But he ne lafte not for reyne ne thondur,
In siknesse ne in meschief to visite
The ferrest in his parische, moche or lite."

Chaucer also uses a substantive *mochel*=greatness, magnitude:—

"A wonder welfarynge knyght
(By the maner me thoughte soo)
Of good mochel, and dryght yonge therto,"
Boke of Duchesse, l. 454.

"And which eyen my lady hadde!
Debonaire, goode, glade, and sadde,
Symple, of good mochel, noght to wyde."
Ibid. l. 860.

I may as well notice here the use of "*great*" = sum:—

"— but this was the *grete*
Of hir answere."
Boke of Duchesse, l. 1241.

See also Prologue to *Legende of Good Women*, l. 574, and *Leg. of Lucrece*, l. 14.

Small, for "a small bribe," occurs in Hazlitt's *Early Pop. Poetry*, iv. 298. Compare "mickle of money" (p. 304).

Certain, for "a certain number," is not unusual in Chaucer:—

"Of ech of these of ounces a *certayn*."
Prot. of Chavounes Yeman, l. 223.

See also *Miller's Tale*, l. 7.

JOHN ADDIS.

THOMAS TOWNLEY (4th S. x. 412; xi. 23).—I have just discovered amongst my notes that Joshua Paul and Mehitable Saunders were not married in 1678. The marriage licence bears date 26th of November, 1679.

The settlement on their daughter's marriage with Mr. Townley bears date the 25th of September, 1701.

Sir Alexander Staples *m.* Abigail Townley in St. Mary's Church, Dublin; their marriage licence is dated 1st of September, 1735.

Mr. Thomas Townley Dawson *m.* Joanna Saunders in St. Thomas's Church, Dublin; marriage licence dated 20th of November, 1759.

Hannah Maria Townley *m.*, 6th of June, 1731, *Chappell Dawson, Esq.*

Your correspondent may be glad to have these further particulars.

Y. S. M.

ANDREW MARVELL (4th S. xi. 344.)—It was not Charles, Duke of Richmond, but Charles, Earl of Plymouth (Charles II.'s son by Catharine Peg), who was known as Don Carlos, or Carlo, as it appears below the engraving of him by Smith. The assault on Sir John Coventry occurred, according to Hume, in 1671, not 1670, as stated.

CHARLES WYLIE.

FUNERALS AND HIGHWAYS (4th S. xi. 213, 285.)—It is a popular belief in Cheshire also, that the carrying a corpse to the churchyard along a road renders the way a public one. The opinion is, I think, erroneous. Erroneous or not, however, it will hardly protect the pleasant and ancient foot-paths of old England from the landowners, who, in many parts of the kingdom, are unlawfully usurping these rural byeways, to the serious inconvenience and injury of the agricultural labourers and the lovers of nature. Apropos of this, what is the precise meaning of "hent" in the *Winter's Tale*? Does it signify to jump over, or to vault, with one or both hands placed on the upper bar?

"Jog-on, jog-on, the foot-path way,
And merrily hent the stile-a :
A merry heart goes all the day,
Your sad tires in a mile-a."

GEORGE R. JESSE.

Henbury, Cheshire.

The belief that the carrying of a corpse over a private footpath or bye-road legalizes the same as a public highway prevails also in Glamorganshire. An instance thereof came under the observation of the undersigned last month. It being suggested that the body of an infant, three months old, should be carried by the way of an ancient foot-path, across some fields to the church, the grandfather of the child refused to do so, though the journey to the grave-yard would have been thereby much shortened.

R. & M.

SIR THOMAS HARVEY (4th S. x. 412; xi. 309.)—Will you allow me to thank Mr. TIEDEMAN? Harvey, the physician, was not, I believe, connected with the Harvey family I mentioned. In the seventeenth century the name seems to have been passing from its old form, Harvey, to the present form, Hervey, so that both forms occur about that time.

The Mrs. Harvey, whose picture by Vandyke I enquired after, was living at Utrecht in 1695, and died (probably there) in 1700. She does not seem to have been buried in England. The engraving of her picture has "W. Hollar, fecit Antwerpiae, 1646." Being the daughter of Lord Harvey, of Kidbrooke, co. Kent, she is sometimes styled "Lady Harvey."

S. H. A. H.

LAY IMPROPRIATIONSHIP OF TITHES (4th S. xi. 305.)—I do not pretend to go into the learning of this question, which, I believe, may be found in

such books as *Prideaux on Tithes*, *Kennett on Improvements*, and others; but I apprehend J. B. P. much mis-states it when he says Lay Impropriation has prevailed only for the last two centuries; and that a sufficient popular explanation may be given as follows.

Tithes, in early times, were given quite as much to corporate or quasi-corporate bodies, such as colleges and monasteries, as to individuals—perhaps more. They were responsible for the spiritual care of the districts where those tithes accrued, which they discharged, often badly enough, by sending ministers with a scanty pittance to do their duty, themselves keeping the tithes.

These ministers, in the course of time, became almost, if not quite, always, resident, and came to be called Vicars—a name essentially indicative of an ancient and radical evil: of shirking of duty and putting it on others, and grasping of revenue without attending to the correlative duty. It is true that in several instances the lesser or vicarial tithes, given to the working clergy, have happened to become valuable, and sometimes more valuable than the great tithes: but this is the less frequent case, and was never the case at first.

Every ancient Vicarage in England, I believe, indicates an ancient ecclesiastical corruption. When the monasteries were abolished, all their revenues passed into the hands of the Crown—sometimes out of those of the Pope, who had also unjustly abstracted part of them from the bodies to whom they belonged. And it is well known that Cranmer, and all the better-minded of the Reformers, wished them to be re-distributed on a better system, for spiritual and educational purposes, and for real work.

But the secular and avaricious spirit prevailed, and the sovereigns of those days and their profligate ministers, such as the Duke of Somerset, in the great majority of cases, kept them in their own hands, or squandered them on unworthy favourites and others. And, in the course of time, these ecclesiastical endowments came to be regarded as simple property, and passed from hand to hand by purchase or otherwise, with no obligation effectively adhering to them as it ought to have done.

The whole thing is radically an abuse, though from its immense magnitude it can hardly be dealt with. A worthy Society exists for the redemption and restitution of Tithes, which can do about as much as other drops in buckets. LYTTTELTON.

In reply to J. B. P., I may state that my researches have led me to the conviction that the gift of tithes was the voluntary act of individuals, and not the joint act of the State. The parish was the bounds of the estate, the owner built the church and endowed it, reserving the right of nomination. Continuous efforts were made by ecclesiastical

bodies, either corporations sole or aggregate, to obtain the right of nomination. The Bishops obtained many by gift or bequest. Cathedral authorities obtained others, the religious orders got others, and collegiate foundations others. Many of the monastic orders, and some of the colleges which thus became the rectors, performed the duties vicariously, and the tithes were divided into rectorial and vicarial, or greater and lesser tithes. The religious body or college took the former, and the vicar the latter. When Henry VII., Henry VIII., and Elizabeth suppressed the abbeys, they seized upon the rectorial tithes and gave them to laymen, hence arose lay impropiators. The Duke of Devonshire thus receives two-thirds of the tithes of sixteen parishes in the county Waterford, and remains in possession of a larger income from church property than that of the former Bishop of the Diocese of Waterford and Lismore.

JOSEPH FISHER.

Waterford.

Miscellaneous.

NOTES ON BOOKS, ETC.

Poor Relief in Different Parts of Europe: being a Selection of Essays translated from the German work edited by Emminghaus, of Berlin. Revised by C. B. Eastwick, C.B., M.P. (Stanford.)

At a moment like the present, when the great social question, What are we to do with our poor? occupies so much of public attention, this little volume will be welcome to many readers. It consists of a series of the most important papers, detailing the various systems of Poor Relief which prevail in various parts of Europe, to be found in the well-known work of Emminghaus, of Berlin; and English philanthropists and students of social science are under no small obligations to Mr. Bosanquet, the Secretary of the Charity Organization Society, for suggesting the translation, and to the translator for the obvious care and fidelity with which that task has been accomplished.

The Story of the Domus Dei of Portsmouth, commonly called the Royal Garrison Church. By H. F. Wright, M.A., Chaplain to the Forces. (Parker & Co.)

STRANGERS in Portsmouth often complain of the dullness (and some, in bad weather, of the dirtiness) of that garrison town. Henceforth, they will have no ground of complaint. After they have inspected what may be called Portsmouth afloat, the shipping in the harbour, let them take Archdeacon Wright's book in their hand, and go with that enlightened friend and guide to the Garrison Church; let them, subsequent to inspection, return to their home or their inn, and read the Archdeacon's interesting history of the church, looking now and then at the numerous illustrations, and they will find that they have received both pleasure and instruction. The old hospital and church, refuges of bodies and souls, dates from the earliest years of the thirteenth century. They underwent many severe visitations, and the chapel would have disappeared after the hospital, had not liberal souls come to the rescue. The very reverend author has told his tale with judgment and ability. The reader will be surprised to find how much of personal and national history is included in a couple of hundred of very pleasant pages.

The Quarterly Review. No. 268. April, 1873. (Murray.) LITERATURE, travels, art, science, biography, politics, and economy political and social, form the pleasant and useful variety which distinguishes the new number of the *Quarterly*. The Central-Asian question is thoroughly discussed. It ends with the remark that, lately, three Italian gentlemen on the staff of a college at Naples were found by an Englishman, who needed the aid of one of them, to be perfectly acquainted with Russian. The *Quarterly* urges the necessity of making the study of the Russian language a particular feature in the examinations for the Indian Civil Service, and recommends the same stimulus with regard to Afghan and Oriental Turkish. In a review of Lord Lytton, or, as people justly prefer saying, Bulwer's life and works, he is declared to have been, in his later years, "not only the foremost novelist, but the most eminent living writer in English literature." The review of George Eliot's *Middlemarch* implies nearly as much with respect to the author of that work. The leading article, "On the State of English Painting," would be more valuable if it did not suggest the idea that personal feeling has prompted portions of it. The whole number is eminently readable.

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THE FORTNIGHTLY REVIEW. October, 1872.

Wanted by J. F. Elwin, 7, Redcross Street, Bristol.

Notices to Correspondents.

KENNEDY M'N.—Any contribution forwarded will be carefully considered.

INQUIRER is advised to address his query to any of the theological reviewers, or religious newspapers. It would there produce columns of replies, distinguished by infinite variety of opinion.

J. H. O.—Mr. Charles Knight had many fellow-labourers in the Pictorial History of England, but he was responsible for the whole work, as its editor.

F. G. S.—Such an idea never entered our mind. If we can safely eliminate but one or two lines from each contribution, we can then give room to half-a-dozen additional contributors.

F. R. writes anent the nightingale,—“Shakspeare, in the Rape of Lucrece, l. 1142, et seq., makes the bird a night warbler, only. His words are:—

‘And for, poor bird, thou sing'st not in the day,
As shaming any eye should thee behold,’ &c.”

F. R. calls attention to CUTHBERT BEDE'S misquotation of Shakspeare, p. 326, in “N. & Q.” “I have looked,” he says, “into four editions of Shakspeare (the Cambridge amongst them), and in all I find the line is (Sonnet 102):—

‘And stops her (not his) pipe,’

The error is the greater, because the quotation is intended to exemplify an exception.

[The quarto has “his pipe,” the MS. having, perhaps, had “her,” as Mr. Dyce suggests, who adds, “and the modern editors retain it (his pipe) in spite of what follows, ‘her mournful hymns,’ ‘like her.’” F. R., however, shows that some modern editors have not followed suit.]

LUCY N.—On reflection, our correspondent will surely thank us for not inserting her letter on flagellation in ladies' schools.

T. F. W.—The song, "Jolly good ale, and old," occurs in the comedy, Gammer Gurton's Needle, first acted in 1566, in Christ College, Cambridge. The author of the comedy was J. S., M.A.—John Still, afterwards Bishop of Bath and Wells, who is supposed to be also the writer of the song, though doubt has been thrown on this alleged authorship. The song, though in praise of ale, was a temperance song, written when spirits were beginning to claim and win popular favour.

A STAGE MANAGER is referred to the Era Almanacks for the information which he seeks. With regard to one part of his note, we reply, that the late Mr. Barclay was, we believe, the last representative of the chief grave-digger, in Hamlet, who went through the buffoonery, dear to the galleries, of pulling off a dozen or more of waistcoats, before setting to work. This "business" is still observed in France, but more appropriately in a farce, Molière's Précieuses Ridicules. When the lackey, who has assumed the style of Vicomte du Jodelet, is ordered by his master to strip off his finery, he diverts himself of about as many pouppoints and just as corps as the Hamlet Grave-digger used of waistcoats. Last week, at the Comédie Française, the proceeding caused as much laughter as when it was first acted, at the Théâtre du Petit Bourbon, in 1659.

J. MANUEL.—Macclesfield.

THOMAS BIRD.—"Why will ye die while ye have sage in your gardens?" This is an English version of the old line—

"Cur moriatur homo, cui salvia crescit in horto."

See 1st S. x. 327, 454.

FITZHOPEKINS.—With pleasure.

NOTICE.

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LONDON, SATURDAY, MAY 10, 1873.

CONTENTS. — N° 280.

NOTES:—The late William Hazlitt and R. H. Horne, 377—The Earliest Mention of Shakespeare, 378—The Manners of the Cumberland Peasantry, 379—Ere Grégoire, 380—Alexander Gill, Milton's Tutor, and Drayton's "Polyolbion"—"Olive, Princess of Cumberland"—Corrections for the "Ayenbite," "Old English Homilies," and "Seint Marherete"—Customs at Marriages and Funerals in Holland, 381—Theatrical Reminiscences, 382.

QUERIES:—The Cruise of "The Duke and Duchess," 382—Zwolle—The Size of Hands—"The World runs on Wheels"—"Sos Kistur Prey a Pellengro Grye"—Palimpsest Brasses at S. Mawgan in Pyder, Cornwall—Madame de Genlis—Anonymous American Plays, 383—"There let him lay"—"Halse"—Military Medal—Authors Wanted—Princess Charlotte—Cauliflowery Club—Heraldic—"Insense," 384.

REPLIES:—Samuel Bailey of Sheffield, 384—English Dialects, 385—On the Dates of "A Chaste Maid," &c.—Harnessed, 386—Junius, 387—N. Pocock—SS. Phillip and James—Army and Navy—"In Memoriam"—Picaroon, 388—"Peter Pindar's Works, by John Walcott, M.D."—Talleyrand on Napoleon—"Lord Derwentwater"—"The Northern Lass"—Thomas Cowley—Lord Hawley, 389—Sir Peter Pett—The Beaumont Cross, Newark—Balzac—John Abernethy, F.R.S.—"Robin Hood Wind"—Expressions of the Affections in Man and Animals—Sachentage, 390—"Embossor"—Wild Geese in Flight—Painting, 391—Black Beetles and Borax—Luxemburg Arms—"Beauty"—"To Hell a Building," 392—"The Lady of Lyons"—The Order of the Garter—Portrait of Carolus Lawson, M.A.—Samuel Buck, 393—Andrew Marvell—George T wittey—"Jarsent"—Reference Wanted—"Sessions and Sizes," or "Luddy Fuddy"—"All the swine were sows"—"A Whistling Wife"—Mugletonians—"Ballad of Squire Tempest"—Men and Manners in Paris in 1801, 394—Palindromes, 395.

Notes on Books, &c.

Notes.

THE LATE WILLIAM HAZLITT AND R. H. HORNE.

Mr. W. Carew Hazlitt, in his *Memoirs of William Hazlitt* (2 vols., Bentley, 1867), thus opens his remarks "Introductory":—

"Charles Lamb once commenced an epic poem in blank verse, beginning—

Hail, Mackery End!—

and there he stopped. Mr. R. H. Horne, author of several pieces of striking merit and originality in dramatic literature, was to have undertaken a memoir of Mr. Hazlitt, but got no farther than 'Man is a stone!' My father at the time (it is thirty years ago) took the liberty of disapproving of the poem, and Mr. Horne threw up his, I believe, self-imposed task."

There is something dramatic in this sudden rolling in of a stone, in the abrupt protest which extinguishes the "self-imposed task," and in the *exit* of Mr. Horne, apparently in a huff. But—

"Underneath this stone doth lie"

Something like a mystery.

"Thirty years" previous to the publication of Mr. Carew Hazlitt's work would carry us back to 1837, and in 1836 his father published the *Literary Remains of the late William Hazlitt* (2 vols., Saunders & Otley). In the course of Mr. Hazlitt's "biographical sketch" of his father, he says, "I shall here do

myself the pleasure of extracting from an article in the *Monthly Repository*,* a passage bearing on this part of my subject,"—the miniature portrait of William Hazlitt painted by his brother John, an engraving from which is given in Mr. Carew Hazlitt's first volume. William was then thirteen years of age, and the portrait justifies the remark that "the mild intelligence of the countenance bears a marked resemblance to those of the children in some of Correggio's pictures, and was a faithful indication of the mind within,"—and which appears to me extremely beautiful. It is as follows:—

"The most pure and perfect state of human existence, the most ethereal in mind, being fresh from the creative hand; the most enthusiastic and benevolent of heart, being yet uncontaminated by the outer world and all its bitter disappointments, the sweetest and yet the most pathetic, were it only from the extreme sense of beauty, is the early youth of genius. Alone in the acuteness of its general sensibility,—unsympathized with in its peculiar view of nature; its heart without utterance, and its intellect a mine penetrated by the warmth of the dawning sun, but unopened by its meridian beams,—the child of genius wanders forth into the fields and woods, an embodied imagination; an elemental being yearning for operation, but knowing not its mission. A powerful destiny heaves for development in its bosom; it feels the prophetic waves surging to and fro; but all is indistinct and vast: covered, spell-bound, aimless and rife with sighs. It has little retrospection, and that little of no importance; its heart and soul are in the future, a glorified dream. Memory, with all its melancholy pleasures and countless pains, is for the old; but youth is a vision of the islands of the blest; it tells its own fairy-tale to itself, and is at once the hero and the inventor. It revels in the radiance of years to come, nor ever dreams that the little daisy on the lawn, so smilingly beheld, or so tenderly gathered from its green bed, shall make the whole heart with all the past, when it meets the eye some years hence. If this be more or less the case with youth in general, it is so in a pre-eminent degree with the youth of genius. At this early period of the life of such a being, impressions of moral and physical beauty exist in ecstatic sensation rather than in sentiment: a practical feeling and instinct, not a theory or rule of right. Conscious only of its ever-working sensibility, and dim aspirations, boundless as dim,—utterly unconscious of its talent, powers, or means of realizing its feelings,—the child of genius yearns with a deep sense of the divinity of imperishable creation, with hopes that sweep high over the dull earth and all its revolving graves; and lost in beatific abstraction, it has a positive foretaste of immortality.

"Such we may affirm—if the reader will add the intensity of comprehension which pierces beneath the deepest roots of the heart, and to which all words are but the earth-like signs, the finger-marks of mortality pointing to the profound elements of human nature,—such was the early youth of William Hazlitt."

This was the language of Mr. R. H. Horne in 1836; and this (not to dwell on other improbabilities) seems to me to dispose of the fiction of the "stone," and the "self-imposed task."

J. W. DALBY.

Richmond, S.W.

* By the author of the *Exposition of the False Medium*, &c.

THE EARLIEST MENTION OF SHAKSPEARE.

As far as I am aware, the earliest direct mention of Shakspeare occurs in the very singular work, entitled—

“Polimanteia, or the Meanes to Judge of the Fall of a Commonwealth, whereunto is added a letter from England to her three daughters, Cambridge, Oxford, Innes of Court, and to the rest of her inhabitants,”

printed at Cambridge in 1595; but I do not think that the manner of the allusion has ever received the attention it deserves. The notice is entirely marginal, and occurs by the side of a portion of the text containing a laboured eulogy upon Daniel’s “courte-deare-verse.” As there is no mention of Shakspeare or his works in the text, I will only ask you to print the marginal notes exactly as they stand in the book:—

Sig. R. 3.

All praise
worthy.

Lucrecia

Sweet Shakspeare.

Eloquēt
Gaveston.Wanton
Adonis.Watson’s
heyre.So well gra-
ced Antho-
nic deser-
veth immor-
tall praise
from the hād
of that di-
vine Lady
who like Co-
rinna contē-
ding with
Pindarus
was oft vi-
ctorious.

Sig. R. 4.

The author has just before been celebrating the triumph of the Elizabethan poets over Ariosto and Tasso in Italy, and Bellay and Ronsard in France, mentioning in the text as their English rival “Divine Spenser,” but amplifying it in a marginal note to “M. Alablaster, Spenser, and others.” The interesting question at once occurs, who was meant by “Watson’s heir?” I take it for granted that “All praiseworthy” does not refer to Lucretia, but is to be read in connexion with the names of the writers before mentioned, so that there is no absolute presumption that all the notes relate to Shakspeare, and we are besides met by the difficulty of the interposition of “Eloquent Gaveston” between the two undoubted references to Shakspeare’s poems. If these words refer to Drayton’s poem of *Piers Gaveston*, licensed and probably printed in 1593, there is an end of the continuity, but Drayton had been mentioned before by name opposite a notice of the Oxford writers, which renders it at least unlikely that he would be introduced again here. Marlow’s *Edward II.* had been entered upon the Stationers’ books in 1593, but as the writer is dealing only with living authors, we cannot suppose this to be alluded to, unless, indeed, he ascribed it to Shakspeare.

Assuming that an enigmatical epithet like “Watson’s heir” would not be used to introduce a poet previously unmentioned, it follows that the phrase must refer to one of the three writers,—Shakspeare, Drayton, or Daniel, the last being the one mentioned in the text, and whose tragedy of *Cleopatra* is evidently referred to in the next note. At first sight it appears very improbable that Shakspeare would be characterized as the inheritor of Watson’s somewhat pedantic muse; but, on the other hand, there is a fire and vigour in Watson’s poetry which makes it still more improbable that the epithet could be applied to the very cool and chaste devotees of Delia and Idea. But the interesting point remains. Watson’s last published (posthumous) work, the *Tears of Fancie*, 1593, like Shakspeare’s *Venus and Adonis*, dealt with “love disdained,” but literary heirship surely refers rather to manner or style than subject. Watson’s special reputation was that of a writer of sonnets, and as a sonnet writer—the English Petrarch as he was called—he is always mentioned by his contemporaries. If, therefore, it is Shakspeare who is here spoken of as “Watson’s heir,” there appears to be at least some ground for inferring that he had acquired a reputation for his sonnets, three years before the notice by Meres in 1598. It is, perhaps, just worth mentioning that Meres’s epithet for the sonnets, “sugred,” is that by which Nash (in Green’s *Menaphon*, 1589) characterizes Watson’s *Amyntas*, but the use of the word was then not uncommon.

I was inclined at one time to believe that the allusion might be to Alexander Fraunce, whose name, in consequence of his translation of the *Amyntas*, had been coupled with Watson’s by Spenser in the mention of—

“Amyntas’ wretched fate
To whom sweet poets’ verse hath given endless date.”
Fairy Queen, b. iii. c. 6.

But the objections to Daniel and Drayton seem to apply with even more force to the maker of the hexameters.

It would be a futile speculation to endeavour to trace the train of association which induced the author of the *Polimanteia* to introduce these singular references in the midst of a warm panegyric upon Daniel. We may safely regard them, however, as of considerable value in enabling us to estimate the position of Shakspeare at this early time. Daniel was undoubtedly the favourite poet of Court and fashion; but pressing him hardly in the rivalry of the small Elizabethan world, and claiming a place in any survey of the poetry of the day, were several of a younger band, and the foremost of these was the author of *Venus and Adonis* and *Lucrece*. As the former poem was only published two years before, it is evident that Shakspeare had no reason to find fault with the world’s appreciation of his first efforts.

The manner of the notice is very singular. It must be remembered that the letter in which the allusions occur is supposed to be addressed by England to her daughters, "Cambridge, Oxford, and Inns of Court." Was Shakspeare relegated to the outside because he was an outsider,—not one of the University pens, among whom a kind of *esprit de corps* had recently begun to show itself,—or was the allusion an afterthought, introduced, perhaps, into the proof and occasioned by the publication of *Lucrece* (1594) ?

It would be interesting to know something about the author of this book. From his dedication to the Earl of Essex he was no doubt, like Shakspeare, a member of the Essex and Southampton *clientèle*, and the familiar mention of "Sweet Shakspeare" would seem to imply personal intimacy with the poet. Campion is also mentioned and the same epithet applied to him, but he is "Sweet Master Campion." The author seems to have got into disgrace by writing some rather loose poetry, which, however, he excuses in the preface to this book :—

"I never yet in the least syllable of the so tearmed loosest line, meant either to modestie, pietie, chastitie, time, the muses, or kindness, to do wrong; neither should the surmised object of my muses song, or the dearest object that object hath, suspect in me but the least shadow of supposed injurie; for I neither meant to make loose poetrie on true historie, or thought that wise courtesie would be so suspicious to misdeeme him whose thoughts long since were devoted to graver studies, from whence taking leisure my penne grew passionate and my idle papers scattered unawares flew abroad (I protest) not to offend any."

They were probably printed, as in another part of his work he speaks bitterly of "the greedy printers," and of poetry "made prostitute" by them. As a further hint towards identification, it may be mentioned that, in quoting the predictions of a German writer, he promises to refute them "in my booke of Periods." The dedicatory matter is signed W. C., and in the Bodleian Catalogue (1843) the work is assigned to William Clarke. In the *Athene Cantabrigienses* (1858) the book is given to William Clerke, to whom is also attributed *The Triall of Bastardie*, London, 1594, but in neither case is there any authority given for the authorship.

I may mention that a long transcript from the *Polimanteia* is given in the *British Bibliographer*, vol. i., but it is not to be depended upon for the purpose of this microscopic criticism, as the entire passage—the marginal notes especially—is very incorrectly printed.

C. ELLIOT BROWNE.

THE MANNERS OF THE CUMBERLAND PEASANTRY.

I have been much struck, on reading Anderson's *Cumberland Ballads*, by the extraordinary coarseness of the manners of the northern, or at least of

the Cumberland peasantry, and this not hundreds of years ago, but within the lifetime of people still living. Were it not that the author of these ballads was a native of the county, who knew his countrymen thoroughly, one would be inclined to regard some of the scenes he paints as gross caricatures. His songs are, however, very popular with the Cumberland rural population; they must, therefore, be true to (Cumberland) nature, or they would not be such general favourites.

I am using no figure of speech, but am speaking the simple truth, when I say that some of the scenes the poet depicts might (allowing, of course, for the absence of cannibalism and the presence of clothes) have occurred amongst the rudest savages. If any Cumberland man, jealous for the honour of his native county, doubts this, I ask him to read the *Worton Wedding* and the *Colbeck Wedding*, and if he is candid he must, I think, own that the coarseness of the scenes depicted in these songs could not possibly be exceeded. I have culled a few flowers from these two songs, or rather ballads, and truly they make a pleasing nosegay! It is said that one half of the world does not know how the other half lives; and I much doubt if many of the southern readers of "N. & Q." know how their fellow-creatures, the "bold peasantry" of Cumberland, live.

The *Worton Wedding* seems to have been celebrated, as weddings usually are in all classes of society, by a large gathering of the bride and bridegroom's friends, and in the very first verse the poet informs us that "priest and clerk and aw gat drunk"; so the Scriptural saying, "as with the people so with the priest," was on this occasion literally exemplified. A free fight appears to have been a special feature of the entertainment, because, also in the first verse, we are informed that "the Thursby chaps they fit (fought) the best"; but however great was their prowess in this respect, they did not in the matter of drinking come up to the "Worton weavers," who, in honour, perhaps, of belonging to the bride's parish, "drank the maist" (most). What would Lady Clara Vere de Vere and the Earl of Broadacres think if the grave dean or rector who had performed their marriage-service in the morning, were in the evening, in conjunction with the parish clerk, to get very drunk, and lose his Sunday wig in a scrimmage, which further on we read happened to the unfortunate Worton clergyman? Although a general fight was going on all the evening amongst the wedding guests, there were two or three what I may call private fights; for instance, the clogger and the tailor of the village had one on their own account, the result being that "puir Snip gat twa black e'en." As for the worthy clergyman (who, luckily for himself, did not live in the days of Cromwell's *Triers*), no sooner were the people out of church than he "roared out" his

intention of "having ere night a hearty bout," and this promise he literally fulfilled. It is a characteristic trait that the poet tells of these proceedings on the part of the divine in the most natural manner; it never seems to strike him that it is not altogether consistent with the character of a minister of the Gospel to conduct himself in this disorderly manner.

As the evening advances the fighting grows still more "fast and furious," and the blows which these stalwart Cumbrians deal each other are worthy of Thor's hammer, or Friar Tuck's fist, which made Cœur de Lion's ear sing again, as we read in *Ivanhoe*. The following lines are enough to take one's breath away:—

"But Cursty, souple gammerstang,
Ned Wulson brong his lug a whang,
An' owre he flew, the peats amang,
An' greaned (groaned) as he wad dee."

Again:—

"Neist Windy Wull, o' Wample seyde,
He licked them aw, baith girt an' smaw,
He flang them east, he flang them west,
An' blaidy pates they gat."

Nor are the Cumberland lasses much behind their sweethearts in the noble art of self-defence; witness the following episode:—

"The kiss went round; but Sally Slee,
When Trummel cleekt her on his knee,
She dunched and punched; cried, 'Fuil let be!
Then strack him owre the jaw."

But the most singular part of the affair is that after these tremendous blows (any one of which would be enough to knock the very life out of us degenerate Londoners), they all part on perfectly friendly terms, and "hope to meet neist (next) day"!

However, such tremendous deeds of *derring-do* cannot be carried on upon empty stomachs, so in the course of the evening the good folks have supper, and I can only say of their manner of eating and drinking that, as honest Slender says, "it passed." So intensely piggyish is it that a village belle present, a lisping young lady, without any hesitation declares that it is "grievouth work to eat like *thwine*," and her strictures are fully deserved. And here, as well as in the *Codbeck Wedding*, it is very curious to note how the ancient moss-trooping Border habits of "rugging and riving" come out on occasion. The Cumberland peasantry are a very hospitable race, and not being so miserably poor as their southern brethren, they have wherewith to be hospitable, and there is a vast but coarse profusion of victuals on the table; but although there is enough and to spare for every one, they even fight with each other for their food, at least if I rightly understand the lines:—

"Tween lug and lagging, oh what fun
To see them girn and eat."

The following lines, however, in the *Codbeck Wedding*, leave no doubt on the subject:—

"Now aw cut and cleekt frae their neebors,
'Twas even down thump, pull and haul,
Joe Heed gat a geuse aw thegither,
And off he crap into the faul."

The bride herself, who, one might think, on such an occasion would have set an example of moderation, is so infected by the general spirit that she eats until she is disgustingly sick.

When the good folks dance, their dancing is no whit superior to that of Robinson Crusoe's savages. One guest leaps as high as the ceiling or cross-beam, another plunges about until he falls and breaks his shin; and, by way of showing their gratitude to the fiddler for his services, they break his fiddlestick. This functionary was doubly unfortunate, because earlier in the evening the stamping and rampaging seem to have been so outrageous that the "bacon fleck," *i.e.*, the fitch of bacon, falls from its hook on to the poor fiddler's back, on which the poet naively remarks that "Blind Stag, the fiddler, gat a whack," which he did indeed!

Now does not all this make an agreeable picture of the manners of a section of the English peasantry about the date of Waterloo? I do not know if a free fight is still considered an indispensable part of a Cumberland peasant's evening party, but I can vouch for the truth of the following anecdote. Some relations of my own, living in a remote village in the north of Cumberland, some little time ago gave a large party to a number of their friends and relatives. Their man-servant (a genuine specimen of the Cumberland peasantry), in talking about it afterwards to one of the family, described it as "a varra quiet and peaceable do." It seemed as though he was surprised that *any* party should go off without a few broken heads!

JONATHAN BOUCHIER.

PÈRE GRÉGOIRE.—The Café de Suède has lost one of its celebrities. The little old gentleman who took his *absinthe* there, every evening at 5 o'clock, will no longer ask for that stimulant. Montmartre possesses her Père Grégoire only within her cemetery.

The once well-known individual so called belongs to history. His especial vocation, for years, was to invent smart sayings for individuals, which were duly printed to their credit in the papers which paid Grégoire for his services. He was the author of nearly all the witty sayings of Rossini. If Auber was before the public as host or artist, he was sure to have some *jeu d'esprit* put to his account by clever Grégoire, who also furnished dying heroes with "last words" which they never uttered; and made dull men of the Second Empire seem brilliant by the witty repartees he ascribed to them. Occasionally Père Grégoire made a mistake—when he invented *bons mots* for wits who could make better for themselves. Towards the close of his life, Grégoire's facility left him. He, who had started

in life as a poet, with his *Cailloux et Perles*, found his "copy" declined by editors, and he died in poverty. The man who was the real father of the "good things" of duller men deserves this brief record. Father Grégoire belonged to a branch of French literature which had, in its day, various exponents, from Talleyrand, who made Louis XVIII. believe that, on His Majesty's first return to Paris, the happy king had exclaimed, "Il n'y a qu'un Français de plus!" down to Balzac's Rastagnac (*Le Père Goriot*), who, in gratitude to a tailor who had trusted him, "fit la fortune de cet homme, par un de ces mots auxquels il excella plus tard. 'Je lui connais,' disait il, 'deux pantalons, qui ont fait faire des mariages de vingt mille livres de rente!'"

ED.

ALEXANDER GILL, MILTON'S TUTOR, AND DRAYTON'S "POLYOLBION."—In one of the most charming books in the English language, Thomas Warton's edition of Milton's *Minor Poems* (London, 2nd edit. 1791, p. 419), it is stated that Alexander Gill gave (amongst other books) a copy of Drayton's *Polyolbion* to the Library of Trinity College, Oxford, which possessed a special poetical motto in his (Gill's) handwriting. In examining this volume, I find it was the gift of Nathaniel, not Alexander Gill; and moreover there is no motto. I was disappointed, as I hoped to find some illustrations of Drayton. I may mention that in the Library of Brasenose College is the finest copy of the *Polyolbion* that I have ever seen. The same college possesses a very large copy of Drayton's *Poems*, 1619, with Ben Jonson's autograph and motto, "tanquam explorator." The public may like to learn that my new and complete edition of the *Works of Michael Drayton* (now in the press) is dedicated by permission to H.R.H. the Prince of Wales.

RICHARD HOOPER.

"OLIVE, PRINCESS OF CUMBERLAND."—I think that the following paragraph, from the *Times* of the 29th of April, ought to be preserved in the columns of "N. & Q.":—

"AN ECCENTRIC CHARACTER.—There has lately passed away, almost unnoticed and unknown, a man whose name was more than once prominently before the public, Mr. Ryves, the husband of the lady who, not so very long ago, preferred a claim to Royal honours, as being the daughter of 'Olive, Princess of Cumberland and Duchess of Lancaster.' Mr. Ryves, who for the last thirty years or so had been separated from his wife by a decree of the old Ecclesiastical Court, came of a good old county family, long connected by the ties of property with Dorsetshire—the Ryveses, of Shroton and Rayston; and by his wife, 'the Royal claimant,' he had five children, two sons and three daughters. It will be remembered that Mrs. Lavinia Jeannetta Horton Ryves died about a year ago in Queen's Crescent, Camden Town, and her husband has not long survived her. It was contended by old Mrs. Ryves that her mother, 'the Princess Olive,' was the legitimate issue of one of the Royal Dukes in the last century, and that she had been created 'Duchess of Lan-

caster' by King George III., but her claim was finally rejected by the courts of law only a few years ago."

Z.

[We shall hope to hear both from Mr. JESSE and Mr. THOMAS on this subject.]

CORRECTIONS FOR THE "AYENBITE," "OLD ENGLISH HOMILIES," AND "SEINT MARHERETE" (Early English Text Society).—In the *Ayenbite of Inwyt*, edited by Dr. Richard Morris, we read, p. 116:—

"þet non vondinge him ne moþe refye ne rocky."

And in the Glossary *refye* is explained by "move, shake," on the authority of A.S. *reafian* (reave, *spoliare*).

Not to mention that A.S. *reafian* would form *reavie* in the *Ayenbite* (see my *Dictionary of the Old English Language*, p. 398), what connexion is there between "reave," despoil; and move, shake?

Now the case simply is, that this *refye* is a mistake for *resye*, which, indeed, means move, shake, and really occurs in the book, p. 23. See my *Dictionary*, p. 279, in voce *hrusien*.

In the passage,

"He tuhte & spuhte þet folc to cristes cwale."

Old English Homilies, ed. by R. Morris, 1st series, p. 123, *spuhte* is translated by "beguiled," on what authority is not stated; it is obviously = *sputte*, and seems to mean pushed, urged (see my *Dictionary*, p. 462).

"Spel & leow," *ibid.*, p. 153, translated by "idle stories and lies," is a mistake for *leop*, easily made, because the O.E. characters þ (þorn) and p (pén) look very much alike (see my *Dictionary*, p. 313, in voce *leod* (*cantus, carmen*); and p. 453, i.v. *spel*).

"To crenchenut spire," *Seinte Marherete*, edited by the Rev. T. O. Cockayne, p. 9, is translated in the Glossary by "to crane out" (the meaning of which I must confess I do not understand), on comparing it with Germ. *kranich* (a crane). Now the reading of the Bodleian MS., "crenge wið," shows that the true reading is *crenche mit*; then, if we look about for the modern English word, we find *cringe*, older *crinch*, the original meaning of which seems to have been equal to Germ. *krenken* (*krancken*), crank, curve, wind, which excellently suits our purpose.

"Ich leade ham iþe (read i þe) leinen," *ibid.*, p. 14. "Leinen, lins, pools," Glossary, p. 105, is a mistake for *leiven, palus* (see my *Dictionary*, p. 302, sub voce *lafe*.)

These notes have been written in order to promote the knowledge of Old English, not with a design of complaining of editors who, by their labours, have rendered great services to English philology.

F. H. STRATMANN.

Krefeld.

CUSTOMS AT MARRIAGES AND FUNERALS IN HOLLAND.—Among curious Dutch customs the fol-

lowing seem worthy of being recorded in "N. & Q." It is usual, when a young man wishes to pay his addresses, for him to send his father to the lady's house to arrange preliminaries with her father, and, if the two can come to an agreement about the dowry and settlements, "permission to visit" is granted to the swain. This is called the *aces vragen*. If the youth should be accepted by the lady, the engagement is announced in the local paper, and then there is a betrothal feast. A week before the marriage the couple send to each friend a small bottle of sweet wine, poetically called "bride's tears" (*bruidstranen*), and a box of bonbons (*bruidzuiker*). The reception of these is an invitation to the wedding, which is usually both civil and ecclesiastical, and is celebrated on an extravagant, and often ruinous, scale.

The preliminaries are varied in some parts. For instance, a friend of mine in Dordrecht had, in 1867, to submit to the following ceremonies before he was considered fully engaged. After the *aces vragen*, the lady's father invited the gentleman's family to be introduced to his friends; the second father in a similar way introduced his son's friends; and this was followed by a reception at each of the houses, at which the young couple presided. When all this was satisfactorily gone through, the engagement was announced in the paper, and the couple returned all the calls.

Some families keep up an old custom known as *palmknoopen* (palm-knots). On the day before the wedding, while the host and hostess are busy preparing for the feast, some aged lady relative, assisted by the children, decorates the whole house with wreaths and festoons of flowers, and prepares chaplets for the bride and bridesmaids to wear on the morrow.

Another curious custom is observed at a funeral, and may perhaps be considered to be a feeble imitation of the Eastern usage of employing paid mourners. When a death takes place the undertakers, or *aansprekers*, are sent round to the houses of such friends as live in the neighbourhood. They are attired in cocked hats, from which hang streamers of crape, dress-coats, knee-breeches and stockings, and with buckled shoes. The principal *aanspreker* announces to the person who opens each door that Mijnheer A., who lived in B. Street, died at such a date, and at such an hour, and in most instances particulars of the disease are also added. The other *aansprekers* meanwhile stand in the road, and in their midst is the *huilebalk*, or professional "blubberer." His dress is much the same as that of the others, but he wears a kind of wide-awake with an immense brim, and also a long-tailed coat. When the announcement of the death is concluded, this individual begins to howl and cry, and, if properly paid, real tears roll down his cheeks. The *huilebalk*, or some one in a similar costume, finally drives the hearse. The *aansprekers*

may be seen in all Dutch towns, but the *huilebalk* is almost a thing of the past, and is now only employed in remote villages. J. C. CLOUGH.

Tiverton.

THEATRICAL REMINISCENCES.—

"How comes it, then, that these performances are accepted and relished by the public? Simply, it is to be feared, because the modern public is far enough removed from good acting to have forgotten all about it, and to be no longer aware what it is. We no longer possess a standard. A score of years ago, when the stage in England, for the first time in the history of any civilized people, lost its hold upon the educated public, and when the drama withdrew itself from the sisterhood of arts, the influence of good acting was still felt. Farren, Keeley, Robson, Wright, and Leigh Murray, were still acting, and Macready had not entirely quitted the stage. A young player could recall such men as Kean, Charles Kemble, Liston, Harley, Young, and a man need not be old to have seen John Kemble, Mrs. Siddons, Munden, Downton, Terry, Blanchard, Emery, or even Macklin, whose first appearance was made in the theatre in Lincoln's Inn Fields."—*Athenæum*, April 12, 1872.

The above is from an article on "The Drama." Entirely approving the opinions therein expressed, I differ on an estimate of time. Even twenty years ago it is hardly probable that any one remembered Macklin's acting. Having for some years retired from the stage, he re-appeared on the 20th Nov., 1788, as Sir Pertinax Maccyophant, but his memory failed and he broke down. He tried again, on May 7, 1789, and again failed; the part was finished by Ryder.

Twenty years ago a middle-aged actor might have seen all the rest, but could scarcely profit by his recollections of Mrs. Siddons and John Kemble. I know from dates and events that I saw the former, but have not any traces of her in my memory; those of the latter, and his unapproachable greatness, seem as fresh as if made last week, though I had not reached my full growth when he retired from the stage in June, 1817, after playing Coriolanus. In after life I became acquainted with eight or nine men who were present on that occasion. All are dead but myself and one more who retains a vivid impression of Mrs. Siddons. FITZHOPKINS.

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.]

THE CRUISE OF "THE DUKE AND DUCHESS."—There is in my house a large Spanish cedar chest, about which I wish to gain more information. It is stated to have been captured by the captain of a privateer in a large Spanish galleon.

The name of the privateer was "The Duke and Duchess," and she is stated to have been fitted out by a member of my family. The front of the

chest is incised, divided into three compartments. The centre contains a large tree with two figures in armour,—one armed with a sword, fighting a lion, which he holds by the mane; the other figure in mortal combat with a monster with wings. The right-hand compartment has a fountain with two lions at the base. The left-hand one also has a fountain with birds drinking, and a large serpent twining up a tree. The length of the chest is 6 ft. 8 in.; its breadth, 2 ft. 4 in.; height, 2 ft. 2 in. It was filled with many objects of interest, of which a few are still in our possession, including a model of the Holy Sepulchre, a fine crucifix in ebony and ivory, an ivory carving of the Nativity, and a number of beads and other relics, which would seem to show that it belonged to some ecclesiastical dignity of the Romish Church.

In his cruise, Captain Woodes Rogers is said to have touched at the Island of Juan Fernandes, where he took on board Alexander Selkirk, the prototype of Robinson Crusoe. *The Cruise of the Duke and Duchess* was published at the time—I believe at Bristol. Could any of your correspondents tell me whether any copy of this work remains, and where it could be seen?

EDWD. F. JOHNSON.

Hinton Blewett, near Bristol.

ZWOLLE.—In one of the amusing Colloquies of Erasmus, the *Conflictus Thalie et Barbariei*, Zwolle is mentioned as being under the peculiar protection of this Dutch Goddess of Dulness, Barbaries, as being her *gymnasium*. Can any of your readers give me any references which will explain why this town, above all others, should have been thought worthy of such an honour?

A. L. MAYHEW.

Stratford-on-Avon.

THE SIZE OF HANDS.—In several ancient swords, as well as in modern ones of foreign manufacture, Indian and Turkish scimitars and daggers, as may be seen in the Kensington Museum (in Mr. Taylor's collection of Indian objects), and also in the Geological and British Museums, the hilts are remarkably small, so much so that an Englishman of average size could hardly grasp such weapons firmly. Did the ancients place the thumb and forefinger outside the guard, or were their hands, and are those of Eastern nations generally, smaller, on the average, than those of Western European nations of the present day?

FILMA.

"THE WORLD RUNNES ON WHEELS."—In *The Amorous Songs, Sonets, and Elegies*, of Alexander Craige, 1606, we have this phrase in one of the dedications (Hunterian Club reprint, p. 14). John Taylor, the Water-Poet, in 1623, published a tract with a kindred title, from which it might be inferred that the phrase became then proverbial. When was it first used?

S.

"SOS KISTUR PREY A PELLENGRO GRYE."—Can any of your readers give me a translation of this

sentence of Rommany; or of any of the following words, *vassavie, apoplie, soves, dueno*? I should be glad if any one, acquainted with the Gypsy Language, would tell me in what books a good account of it can be found; or if any grammar or dictionary exists. Perhaps some one interested in the subject would write to me direct.

D. F. RANKING.

Albert College, Framlingham, Suffolk.

PALIMPSEST BRASSES AT S. MAWGAN IN PYDER, CORNWALL.—There were formerly in S. Mawgan Church several fragments of foreign brasses, which were made use of when the monument to Jane Arundell was engraved, about 1580. The palimpsest character of these brasses was unknown until they became loose early in the present century, when they were removed, as C. S. Gilbert has recorded in his *History of Cornwall*, to the adjacent Lanherne Nunnery. My enquiries there, however, have been unsuccessful, and I have been unable to trace the present whereabouts of the plates. There were four foreign designs, or rather portions of them, two at the back of the effigy, and two at the back of a rectangular plate which bore an acrostic. The object of the present query is more particularly to ask whether any of the readers of "N. & Q." possess rubbings of these palimpsest brasses, or are aware of any collection where such could be examined. I should feel very much obliged to any one who would happen to have these Mawgan rubbings, if he would communicate direct with me, as I am desirous of making accurate drawings of the same.

E. H. W. DUNKIN.

Kidbrooke Park Road, Blackheath.

MADAME DE GENLIS.—In looking at the well-known photograph from the alto-relievo of Christ on the Cross with the two malefactors, I found that a friend had attached at the back of the frame the following lines, &c., said to have been written by Madame de Genlis on a wall in one of the Convents of Paris, believed to have the virtue of driving away robbers.

Was Madame de Genlis the authoress of these lines? Are they still on the walls of the convent, and where is the authority for Dismas and Gesmas as applied to the two malefactors?—

Madame de Genlis, 1820.

Imparibus meritis pendent tria corpora ramis,
Dismas et Gesmas,—media est Divina Potestas.
Alta petit Dismas:—infelix infima Gesmas:
Nos et res nostras conservet Summa Potestas!
Hos versus dicas, ne tu furto tua perdas.

THOMAS WARNER.

Cirencester.

ANONYMOUS AMERICAN PLAYS.—Who are the authors of—

1. *The Magician and the Holy Alliance*; or, *the Spirit of the Book*, a melo-drama, 28 pp. (Anon.), 16mo. Philadelphia (1821?). This seems to be a political squib.

2. *Nature and Philosophy*, a play. Printed 1830. Written by "a Virginian."
 3. *Walter Raymond*, a tragedy, by a Lady of New York, performed at Broadway Theatre, 21st Dec., 1849.
 4. *Clarissa Harlowe*, a drama, by a Lady of New York, performed at New York, 16th June, 1856.
 5. *Parlour Tableaux and Amateur Theatricals*. Boston, 1867, pp. 352. Tilton, publisher.
 6. *The Two Crowns*, a drama, in one act, for young ladies. 1871, Baltimore. R. ENGLIS.

"THERE LET HIM LAY."—Would any of your readers kindly give me a reference to the publication where Mr. Browning's criticism on the above phrase occurs? (See 4th S. xi. 152.) T. W. C.

"HALSE."—What is the meaning of this word as appended to the name of a town or village?
 EDMUND TEW, M.A.

MILITARY MEDAL.—Where can I find a *drawing or description* of the medal presented by General Picton to Ensign Widdrington, of the 12th regiment, of which the General was Colonel, in approbation of his services during the memorable siege of Gibraltar?
 J. W. FLEMING.
 Brighton.

AUTHORS WANTED.—

"On parent knees, a naked new-born child,
 Fearful thou wept when all around thee smiled;
 So live, that when thou seekest thy last sleep,
 Thou then shalt smile when all around thee weep."
 N. H. R.

"I live for those who love me,
 Those who are kind to me,
 For the Heaven that smiles above me,
 And the good that I can do."

By whom is the above? H. L.

"THE PAINTER OF SEVILLE."—Who is the author of this poem?
 S. H.
 Bury.

Who are the authors of these lines?—

"In battle lopped away,—with half their limbs,
 Beg bitter bread through realms their valour saved,
 They plough the wintry waste,—and reap despair."

"Oft have I listened, and stood still,
 As it rose softened up the hill;
 And deemed it the lament of men,
 Who languished for their native glen."

GEORGE R. JESSE.

"Just in the prime of life, those golden days
 When the mind ripens ere the form decays."

The authorship of these lines was inquired after in "N. & Q." several years ago, by another correspondent, but they have not yet been verified. Can any new reader verify them?

JONATHAN BOUCHIER.

"Her lover died,
 And she wept a song o'er his grave."

T.

PRINCESS CHARLOTTE.—I have a portrait of the Princess Charlotte by J. Opie, signed, and dated 1799. Has this portrait been engraved, and, if so, by whom?

CAULIFLOWER CLUB.—Can any of your readers give information of this Club, which used to meet last century in the vicinity of Paternoster Row, London?
 SCRUTATOR.

HERALDIC.—Gules, on an inescutcheon within an orle of martlets, argent, a cross of the first. Crest, on a ducal coronet, or, a martlet. I find in different visitations the above arms are given to the following names. Chydocke, of York and Northumberland; Chaydocke, Essex; Chedyocke, alias Cheydocke, of Cambridge; Chaddock of Cornwall and Lancashire. Will any one inform me who first bore the above arms, and do the above names allude to the same family, or branches of the same, or where I can find an account of the family of Chaddock from the earliest times? I have seen Corry's *History of Lancashire*.

RICHARD F. CHATTOCK.

Ridge Barnet, Herts.

"INSENSE."—The Hon. R. Curzon, in his work *Visits to Monasteries in the Levant*, remarks—

"That in the early ages of the Christian Church few people could read, and the walls of the churches, covered with frescoes, served as books to *insense* the minds of the unlearned with the histories and doctrines of the faith," &c.

Is this a word in general use? F. N. G.
 Worcester.

Replies.

SAMUEL BAILEY OF SHEFFIELD.

(4th S. xi. 344.)

A sketch of his life appeared in the *Sheffield Independent* at the time of his death, two or three years ago. Although his works extend to eighteen separate publications, ranging from 1821 to 1863, he is not even named by Lowndes; nor does his name appear in the Biographical division of Knight's *English Cyclopaedia*. Allibone gives an imperfect list of his works up to 1852. One would have thought that Lowndes and other bibliographers must have been cognisant of the high opinion expressed by Sir James Mackintosh with reference to his first work, *Essays on the Formation and Publication of Opinions*, 1821; and of the review of his *Essays on the Pursuit of Truth, &c.*, 1829, in the *Westminster Review*, No. 22, Nov., 1829, from the pen of James Mill, in which the following remarks occur:—

"If a man could be offered the paternity of any comparatively modern book that he chose, he would not hazard much by deciding that, next after the *Wealth of Nations*, he would request to be honoured with a relationship to the *Essays on the Formation and Publication of Opinions*. . . . A book so *totus teres atque rotundus*, so

finished in its parts, and so perfect in their union. . . . Like one of the great statues of antiquity, it might have been broken into fragments, and each separated limb would have pointed to the existence of some interesting whole, of which the value might be surmised from the beauty of the specimen."

A notice of his works appeared in the *British Controversialist and Literary Magazine* for July, 1868 (Houlston & Wright, London), but the author of the paper does not seem to have been aware of two unacknowledged productions by Bailey—*Letters of an Egyptian Kafir on a Visit to England in search of a Religion, enforcing some Neglected Views regarding the Duty of Theological Inquiry, and the Morality of Human Interference with it*, 1839; and a poem, entitled *Maro, or Poetic Irritability*, 1846. Not long since Mr. J. D. Leader read a paper, in connexion with the latter work, to the Sheffield Literary and Philosophical Society, bearing the title, *Samuel Bailey as a Poet*. Of the first-named work the whole impression was destroyed by fire, except about fifty copies. Blanco White declared that the author of this work had drawn a picture which he (Blanco White) might with perfect accuracy have made a part of his own biography. Under the veil of questioning the authenticity of the *Koran* and the religion of Mahomet, the writer shrewdly argues against a passive and unquestioning acquiescence in a blind and traditionary belief in theological dogmas taught by parents, nurses, preceptors and priests of all sects and denominations. Mr. Bailey, I believe, once became a candidate for the representation of Sheffield, but was unsuccessful. He was one of the directors of a Sheffield bank, and assiduous in his attention to its interests. He was a bachelor, and very methodical in the management of his time, rising punctually at six o'clock summer and winter. He has been called "the Bentham of Hallamshire." A gentleman who knew him, and who was thoroughly capable of appreciating him, has remarked that there were many points of resemblance in intellect and character between him and Turgot, the celebrated French economist and financier. To show the wide range of his studies, I may state that his latest production was *One On the Received Text of Shakespeare's Dramatic Writings, and its Improvement*, 1863.

If the Editor of "N. & Q." considers that a list of Mr. Bailey's works would be of interest to its readers I shall be glad to furnish one, having all the volumes and pamphlets written by him in my possession. I am told that he has left a quantity of manuscript matter. A uniform edition of his writings, including a selection from his MSS., would be a fitting memorial of this admirable thinker and manly advocate of the right and duty of free inquiry.

ALEXR. IRELAND.

Inglewood, Bowdon, Cheshire.

[We shall be very glad to have the list of works.]

ENGLISH DIALECTS.

(4th S. xi. 132, 199, 289.)

It certainly would be a good plan to make a new list of books in the English dialects, as supplementary to that published some years ago by Mr. Smith. Instead, however, of sending occasional notes to "N. & Q." about such works, how much better it would be if some one would undertake to receive *all* such notes, with a view to their publication in "N. & Q.," when a considerable number of them, enough to fill a page at least, has been accumulated! If the Editor approves, this may easily be done; and, failing any one else, I am ready to undertake the work of receiving and arranging the titles of the works in question.* What is wanted is that we should have the correct titles, the authors' names (when known), the date and place of publication, &c. A very brief description of the drift of each book would be very useful, but all wandering talk and irrelevant remarks would, of course, be rigidly suppressed. The best way of collecting titles is to adhere *strictly* to the *indispensable* rule, that everything must be written lengthways—on *one* side only of *half-a-sheet* of *note-paper* of the ordinary size. I subjoin a title as a specimen:—

"Laycock, Samuel. *Lancashire Songs*. London: Simpkin and Marshall, 1866; pp. i.-vi., 1-77. Contains 20 Songs, in various metres, in a Lancashire dialect."

If we can also, in the same way, accumulate a list of all works in MS. upon this subject, it will be a great gain: as also a list of workers who really understand the subject. All this must be done before a complete provincial glossary can be made. Some years ago, when this subject was discussed, Mr. Ellis very properly insisted that some uniform spelling, such as Glossic or Palaeotype, should be employed; but, the result was that the whole scheme fell through. Palaeotype is not likely to be understood by those who have made no special and careful study of it; and, if employed *incorrectly*, is worse than useless. The only practical plan seems to be for each word-collector to use his own method of recording sounds (for which he should certainly employ Glossic, if he can, or most of the Glossic symbols, or at least give an account of his own system of spelling according to the pronunciation given by Walker or Webster), and then the Glossic or Palaeotype spelling can be inserted afterwards, between brackets, by some one who understands it. The following rules ought also to be strictly observed by word-collectors:—

1. Avoid etymology; leave it to those who have made it a special study. Strive rather to record the *words themselves*, with their meanings; add

[* We highly approve of our valued correspondent's suggestion, and gladly accept his kind offer. All communications, therefore, on this subject should be addressed to the Rev. W. W. Skeat, Cintra Terrace, Cambridge.]

also scraps of *real* (not invented) talk, which illustrate the occasional uses of the words.

2. Put down *everything* that is not in standard English. To miss a word current in Shropshire, *because it is also used in Herefordshire*, is an utter mistake; indeed, many good lists have been ruined in this way. Words can always be *struck out*, but they are hard to *put in*. Accordingly, the locality of every word should be noted, without stopping to ascertain if it is *peculiar* to that locality. Other rules can be supplied to those who apply for them.

WALTER W. SKEAT.

Contra Terrace, Cambridge.

P.S.—Since the above letter was first written, so much encouragement has been received from many interested in the subject, that it has been found practicable at once to set on foot a new society for the purpose of preserving and printing (under proper revision) lists of provincial words. The name of the society is the English Dialect Society; the subscription is *half-a-guinea* only per annum; and the Treasurer is the Rev. J. W. Cartmell, Christ's College, Cambridge; the Secretary is myself. Names of subscribers will be thankfully received; and a circular containing further information will be supplied to all who apply for one.

W. W. S.

ON THE DATES OF "A CHASTE MAID," &c. (4th S. xi. 317.)—In the concluding paragraph of MR. B. NICHOLSON'S notes on this subject are references to the Spanish Ambassador in England, Count Gondomar, and a remark, "Unless the enmity against the Spaniards had been revived, and their old ill-deeds raked up against them, he would hardly have been spoken of so long after date." If MR. NICHOLSON has any doubts as to the intensity of the anti-Spanish feeling in England at the period in question, c. 1620, let him turn to *Vox Populi*, the first and second parts, by Thomas Scott, of Utrecht (Brit. Mus. Library, 1103, e. 122). A still more stringent proof of the bitterness of this feeling may be studied in the print, "Invented by Samuel Ward, preacher of Ipswich. Imprinted at Amsterdam, Anno 1621," which is styled, "1588. *Deo Trin-ri Britannie*," etc. Gondomar himself judged this publication, which no one need believe was printed at Amsterdam, to have had so important an effect on the public mind that he remonstrated and complained to the Lords of the Privy Council, who sent for Ward to London, and remitted him to the custody of the messenger; Ward thereupon protested his innocence, petitioned the Council, and afterwards the King. He was ultimately released from the effects of this accusation, only, at a later period, to fall into the clutches of Laud and Bishop Wren. Ward's print was published in 1621, and copied, at least, once at that period, again in 1689, and again so long after as 1740. Parts of it were repeated in Samuel Clark's

Full and True Narrative of those Two Never to be Forgotten Deliverances (from the Spanish Armada and the Gunpowder Plot), 1671, and in Bishop George Carleton's *A Thankfull Remembrance*, &c., 1624.

It may be worth considering whether "An English Spaniard, Sir," or "An Englishman of the Spanish faction," as your correspondent suggests, was not Lord Cottington, Lord High Treasurer, &c., who was styled "the English Count Espagnolized," in Dirk Stoop's broadside, *Magna Britannia Divisa*, 1642; and "De Engelsch Gespaniolezeerde Favorit" in *Den Conincklijcken Morgen-Wecker*, or *The Kingly Cocks*, c. 1636. These broadsides are in the British Museum collection of Satirical Prints, and respectively numbered 133 and 143.

I do not understand in what sense MR. NICHOLSON refers to Gondomar as one "who would be held an Englishman at heart." That the famous ambassador could be considered such in his own country is, of course, simply out of the question; nor is it much more likely that such an opinion could be held of him by any party in England.

F. G. STEPHENS.

"HARNESSED" (4th S. xi. 303.)—Your correspondent should at once buy the Bible Word-book, by Eastwood and Wright, where he would find excellent explanations of *harness*, *harnessed*, and, indeed, all unusual words in the Authorized Version.

Harness means *armour* in Old English generally, as well as in 1 Kings, xx. 11, xxii. 34; 2 Chron. xviii. 33, ix. 24; Ps. lxxviii. 9 (Prayer-Book Version). The note on *Harnessed* I quote entire:—

"Harnessed, pp. (Ex. xiii. 18). Armed; the marginal reading is 'five in a rank,' from a doubt as to which of two similar roots the Hebrew word belonged. The meaning in the text is still preferred; the same Hebrew word being translated *armed* in Josh. i. 14; iv. 12; Judges vii. 11, with the same marginal reading in two cases. In 1 Maccab. iv. 7, *harnessed* is applied to a camp, the Greek being *πεθωρακισμένην*, provided with a *breast-work* (θώραξ).

"And at their commyng hym-selfe with the duke of Buckingham stode, *harnessed* in olde euil fauoured briganders;" Hall's *Chron.* Edw. V. fol. 15 b."

I add, that the word occurs in Chaucer's Prologue, l. 114, where a dagger is said to be "harnesed wel," i. e., well equipped with fittings, &c. Another quotation for *harneys* in the sense of breast-plate or body-armour will be found in Lydgate's "Storie of Thebes," part ii. l. 1176, printed in my *Specimens of English from The Crede to the Shepherd's Calendar*. WALTER W. SKEAT.

Contra Terrace, Cambridge.

The adult male population is ordinarily estimated at one-fifth of the gross population. Therefore if there were 600,000 *men* of the Children of Israel, the total number, including wives and children,

would be 3,000,000, and not 800,000, as stated by
SETH WAIT.
 Waterford.

JOSEPH FISHER.

SETH WAIT is undoubtedly right in his interpretation of the word *harnessed*; but whether that is a correct translation of the original Hebrew, I leave to the commentators. "By five in a rank" is the marginal reading of our present Version. The *Wycliffite Versions* have armed for *harnessed*. *Harnessed* for armed is of common use, witness Shakespeare—"harnessed masque" (*K. John*, v. ii. 132). Wedgwood explains *harness* to mean habiliment, furniture. Cotgrave has "harnois de gueule," victuals, mouth-armour, belly-furniture. In *The Prose Merlin* (E. E. T. S.), *harneys* is used for "the baggage, the camp" (see pp. 600, 662). Chaucer uses the word in a special sense (*Prolog. of Wyf of Bath*, l. 136); a sense not uncommon (see Hazlitt's *Early Popular Poetry*, iii. 53, 72). Floris gives this full interpretation of Italian *arnese*, "all manner of harness, equipage, munition, furniture, or tackling, for sea or land; wearing cloths, also an engine or device."

JOHN ADDIS.

The original word is probably translated *harnessed*, on the authority of some of the ancient versions which make it equivalent to *armati* or *accincti*; but it is equally probable that it is derived from the Hebrew word for "five," and hence means "divided into fives," and then "organized," or perhaps "arranged in five divisions," and some such organization must have existed when we consider the rapidity with which the host was led forth.

ARTHUR M. RENDELL.

Bishop Patrick, the most exhaustive writer I am acquainted with on the Pentateuch, has a note on this passage, which, I think, will supply the best answer that can be given to this inquiry.

EDMUND TEW, M.A.

JUNIUS (4th S. xi. 130, 178, 202, 243.)—I send you a few memoranda on this subject. Want of time prevents me from attempting to weave them into "one harmonious whole,"—to borrow a phrase from the Secretary for War,—but they may, perhaps, serve as hints for some other inquirer with more leisure for investigation than myself:—

Communications from Junius to Woodfall while Francis was out of town.—I proceed to refer to other instances, in addition to the two which I gave in No. 268 of "N. & Q." In a letter to his wife, dated "Salisbury, Tuesday morning, May 29, 1770," Francis writes, "We arrived here on Sunday evening in good health and spirits." Another letter shows us who the "we" were, for, writing to Macrabe, under the date of "London, June 12, 1770," Francis says, "I have been a tour through Wiltshire, and as far as Bath, on horseback, and

in company with Tilman." Taking into consideration the state of the roads at that time,—the probability that Francis and his friend would not overwork the horses on which they depended for their tour,—and, for their own sakes, would avoid "making a toil of pleasure," I think we may reasonably conclude that the ride to Salisbury, eighty-one miles, occupied three days. If so, Francis started from London on the 25th, but letter 39 of *Junius* is dated "28 May, 1770."

It appears, from a letter to Macrabe, dated "Margate, July 1, 1770," that Francis was on that day at Margate with his wife. On the "9th of July" Francis writes to his wife at Margate a letter from "London," in which he says:—

"Mr. Wombell, whom I luckily saw *last night* at the coffee-house, promised to deliver you a note to-day, by which you will have had the *earliest account of my arrival*. I travelled fast," &c.

I think the fair construction to be put upon this passage is that Francis left Margate on the day previous to that on which it was written, namely, the 8th; that he arrived in London after post hour; but seeing a friend at the coffee-house, who was going to Margate next morning, induced him to be the bearer of a note to Mrs. Francis, which she would receive on the 9th, thus anticipating by a day the intelligence of his arrival at home; for his letter, posted on the 9th, would not leave London by the mail until nine o'clock on the evening of that day. Here, again, dates make against the Franciscan theory, for there are two miscellaneous letters, dated July 7, 1770,—Francis then being at Margate,—one signed "Q in the Corner," and the other "A Labourer in the same Cause."

In a letter dated "Bath, December 23, 1770, Sunday," Francis informs his wife of his recent arrival in that city, but there is nothing in the letter to enable us to fix the precise date of his arrival. He writes, "We all lodge together in a very comfortable, I might say an elegant house. Upon the whole it promises to be a very agreeable expedition." There is nothing in this letter to indicate a speedy return to town on the part of the writer. Its tone would seem to imply a fortnight's stay, at least; and there is some evidence that the "expedition" filled up that space of time. In a letter from Dr. Francis to his son (evidently written after receiving one from the latter, announcing his safe arrival in London), dated "Bath, January 9, 1771," the Doctor writes, "Thanks for your journey, your own health, and that of your family. Your good news from Mr. Rob—n I shall expect with impatience, for all my spirits *went to town on Sunday*." The Sunday preceding the date of this letter was the 6th of the month, and on that day Dr. Francis's "spirits went to town" with his son. But on the *second* of January, while Francis and his companions were "very comfortable" at Bath, Junius wrote a private letter to Woodfall, the contents of

which show that he had just received a note from Woodfall, and that he anticipated Woodfall would send him another to "the same place." This is Junius's note:—

"January 2, 1771.

"Sir,—I have received your mysterious epistle. I dare say a letter may safely be left at the same place, but you may change the direction to Mr. John Fretley. You need not advertise it.

"Yours,
"C."

Francis, in a letter dated "War Office, March 30, 1771," writes to Major Baggs, "I have had a dangerous fever, and am still very ill with a sore throat." This serious illness had not set in on the 6th of the month, for on that day Francis wrote a long letter to Macrabie, which contains no allusion to it; but although Francis had gone through a dangerous fever between the 6th and the 30th of March, and was still "very ill" at the latter date, "with a bad sore throat," Junius had been more fortunate, for on the 25th of March (having on the 6th written Miscellaneous Letter, No. 91) he, indefatigable as ever, wrote Miscellaneous Letter, 92, and four days later, namely, the 29th of March, he wrote Miscellaneous Letter 93.

Here I must pause for the present; but I may hereafter send some further notes,—if, indeed, you care to be troubled with them,—in disproof of the claim set up for Francis. In proportion as the ground is cleared of pretenders, the chances of discovering Junius—remote as they seem to be—are increased.

C. ROSS.

N. Pocock (4th S. xi. 237, 290, 331).—Nicholas Pocock was captain of merchant ships trading between Bristol and South Carolina. He was in the service of Richard Champion, of Bristol, the well-known American merchant. He commanded the "Lloyd," which sailed from Bristol the 19th of June, 1767, taking with him Richard Champion's brother-in-law, Abraham Lloyd.

These facts, and many more relating to Pocock, will be found in the able, accurate, and exceedingly interesting work just issued by Hugh Owen, F.S.A., "*Two Centuries of Ceramic Art in Bristol*," with a Biography of Richard Champion, Letters of Edmund Burke, &c. Mr. Owen says:—

"Captain Pocock's talent for drawing was in constant exercise when at sea, and six columns of journal, fair copied and illustrated, with charming drawings in indian-ink of the principal incident of each day, are now in the possession of Champion's grandsons."

This notice of Captain Pocock is accompanied by a fac-simile of a page of the journal containing a beautiful copy of one of his drawings, showing the situation of his ship in a storm. FRANCIS FRY.

Cotham, Bristol.

SS. PHILIP AND JAMES (4th S. xi. 324).—

"The only reason that can be suggested for coupling together St. Philip and St. James is that, by thus doing, the manner in which our Lord sent forth His Apostles,

two and two, is illustrated. St. Simon and St. Jude, St. Peter and St. Paul" (in the Roman Church), "St. Barnabas and St. Bartholomew" (in the Eastern Church), "are parallel instances."—*Blunt's Annotated Book of Common Prayer.*

C. DAVIS.

ARMY AND NAVY (4th S. xi. 303).—The naval rank of Arthur Phillip, the first Governor of New South Wales, at the time of his death was an Admiral of the Blue; and that of William Bligh (of the "Bounty") was a Vice-Admiral of the Blue.

R. THORBURN.

Admiralty, Whitehall.

"IN MEMORIAM" (4th S. xi. 325).—"Want-begotten rest" is not a very happy phrase; but the sense of it is illustrated by Gray's *Elegy*, from "Perhaps" to "their way," and particularly by the two lines:—

"Chill penury repress'd their noble rage,
And froze the genial current of their soul."

"Rest" means apathy and inaction, and that enforced (begotten) by "want," by poverty, and absence of means and opportunity.

Tennyson's object is the general praise of action and feeling, even (see the last stanza) when the feeling is all in retrospect; and the words above cited—"noble rage"—are repeated in the first stanza.

LYTTELTON.

The meaning is "rest which comes from lack of emotion." The poet envies not the bird that never knew freedom, the beast that never felt conscience, the man that never loved. The unrest of regret is better than the rest of emotional defect. Memory with its pains is better than the anaesthesia of a blank past.

"'Tis better to have loved and lost
Than never to have loved at all."

JOHN ADDIS.

It is one characteristic of hearts of the princely order to be always aspiring: "not as though I had already attained" is their constant admission; and, ever conscious of this unsatisfied yearning (want) within, they cannot be at rest—in the sense of quiescence; but the heart that is dead to such aspirations lies lapped in "a want-begotten rest."

Such rest, cries the poet, I envy not, any more than the slavish tameness of the captive, the insensibility of the brute, and loveless selfishness in man.

NECNE.

"PICARON" (4th S. xi. 305).—A Picaroon, or Pickaroon, is one who is guilty of the crime of *pickery*, or theft, *i.e.*, "*pick*ing and stealing." Wedgwood, who gives this derivation in the second edition of his dictionary, compares the Spanish *picaro*, a knave or rogue, the Italian *picore*, to play the rogue, and the French *picorer*, to forage.

J. CHARLES COX.

Hazelwood, Belper.

It is from the Spanish *picaro*=a rogue. It is

applied to land-thieves as well as water-thieves, but always (it appears to me) to thieves of a petty kind. Marauding soldiers, wreckers, pick-pockets come under the appellation. *Picaroons*, as water-thieves, I think would be those lesser gangs of pirates who haunt the coasts, as opposed to those who rob on the high seas.

JOHN ADDIS.

"PETER PINDAR'S WORKS, BY JOHN WALCOTT, M.D." (4th S. xi. 323).—A copy of Pindar's Works, in 5 vols. 8vo., was published in 1801, by J. Cundel, Ivy Lane, for J. Walker, 44, Paternoster Row, and in this copy the quatrain in *Orson and Ellen*, referred to by PAX, runs thus:—

"And lo! as though they knew th' affair,
All frisky was (*sic*) the lambs;
And dancing, full of life, the ewes
Made merry with the rams."

The four-volume edition, 8vo., was published in 1796, for J. Walker, 44, Paternoster Row, and does not contain the tale of *Orson and Ellen*.

C. GATEHOUSE.

The lines quoted by PAX do not appear in "*The Poetical Works of Peter Pindar, Esq.*, complete in two volumes. London, T. Allman, 1837." The following epigram is said to have been written by Peter Pindar, on a blank leaf of Paine's *Age of Reason*. I have failed to find it in any edition of his works I have yet seen:—

"Tommy Paine wrote this book to prove that the Bible
Was an old woman's dream of fancies most idle;
That Solomon's proverbs were made by lost livers;
That prophets were fellows who sung semiquavers;
That religion and miracles all were a jest,
And the *Devil in Torment* a tale of the priest.
Though Beelzebub's absence from hell I'll maintain,
Yet we all must allow that the *Devil's in Paine*."

J. P. MORRIS.

17, Sutton Street, Tue Brook, Liverpool.

I have a copy of this book, published in 1816, by J. Walker and Edwards, of Paternoster Row, in four volumes, with eight illustrations. In this edition the stanza quoted by PAX does not occur.

T. C. S. WOOLLEY.

S. Collingham, Newark.

TALLEYRAND ON NAPOLEON (4th S. xi. 324).—The additional mistakes as defined by Talleyrand were, 1st, the execution of the Duc D'Enghien, and 2nd, the war in Spain.

J. A. HALL.

"LORD DERWENTWATER" (4th S. xi. 333).—MR. MORRIS will find this ballad (or rather "Complaint") in Evans's *Old Ballads*, and in the *Jacobite Relics or Minstrelsy*, published by Griffin & Co., Glasgow. It has been frequently printed. It originally appeared in *The Town and Country Magazine*. The three concluding verses are clumsy and unpoetical additions—very much after the fashion of the "copy of verses" which, in general, is the finale to a "last dying speech and confession."

JAMES HENRY DIXON.

"THE NORTHERN LASS" (4th S. xi. 317).—In the passage cited by MR. NICHOLSON, p. 319, "Except it were the Black Knight himself, or him with the fistula," may it not be that the word *or* is used not disjunctively or differentially, but in an explanatory sense, equivalent to *otherwise* = *that is to say*?

CCC.XI.%,

THOMAS COWLEY (4th S. xi. 340).—It may, perhaps, be interesting to COLONEL CHESTER to know that "Th. Cowley" is named as one of the Commissioners for the town of St. Alban's in the Act of 1656 for an "Assessment upon England at the rate of sixty thousand pounds for the month for three months."—See Scobell, *Acts and Ordinances*, ii. 408.

A person named Colley, no christian name given, was arrested on or about the 12th of April, 1655, on suspicion of having "an hand in the late plot."—*Perf. Proc. of State Affairs*, April 12-19, 1655, as quoted in *Cromwelliana*, p. 152.

There was a John Colley, a soldier in Captain Groves's troop in Colonel Whally's regiment, 14th May, 1649. See *Declaration . . . of Colonel Whally and all the officers and soldiers of his regiment*. 4to. 1648, p. 8.

The Journals of the House of Commons for May 7, 1642, contain the following entry:—

"A letter from Lord Deyncourt, Mr. Woodroofe, Mr. Ashenurst, and Mr. Clerke, justices of the peace for the county of Derby, and directed by Mr. Speaker, was read; as also the examination of two witnesses, against James Cowley of Brampton, accused for speaking of very dangerous words, was read; and it is ordered that Mr. Allestree do write his letter and return thanks to the Lord Deyncourt, and the rest aforesaid for their care herein; and that the said Cowley be speedily proceeded against according to law."—Vol. ii. p. 563.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LORD HAWLEY (4th S. xi. 343).—A. Wood (*Fasti Oxon.*, vol. ii. col. 704, ed. 1692) has:—"Francis Lord Hawley, one of the Gentlemen of the Bed-chamber to James Duke of York, died 22nd of Dec., 1684, aged 76, or thereabouts," and questions whether he was nearly related to a Captain Hawley previously mentioned.

ED. MARSHALL.

Sandford St. Martin, Oxford.

He hailed from Buckland House, in the county of Somerset, and, according to Burke (*Extinct and Dormant Baronetcies*), was descended from Francis Hawley, Esq., M.P. for Corfe Castle in Dorsetshire, temp. Elizabeth. His great grandson, Francis, third Lord Hawley, was Lieutenant-Governor of Antigua, and died without issue in 1772, when both the honours expired.

R. M.

"Francis Hawly, Lord Hawly of Donamore." This is an extract from *A True and Perfect Catalogue of the Nobility of Ireland*, published by Sir William Dugdale, Knt., Garter Principal King of Arms. London, 1682.

A. C.

Sir Francis Hawley, of Buckland House, in the county of Somerset, was descended from an English family of considerable antiquity. In 1642 he raised a troop of horse, at his own expense, for the service of Charles I., who, in recognition of his loyalty, created him a baronet in 1643, and in 1646 advanced him to the dignity of an Irish peer, by the title of Lord Hawley of Donamore, in the county of Meath. He was member for St. Michael's in 1671, and held the appointment of Gentleman of the Bed-chamber to the Duke of York in 1673. He died in 1684, at the age of seventy-six, and was succeeded by his grandson Francis. The title became extinct at the death of the third Lord Hawley, whose christian name was also Francis.

Arms, vert, a saltire engrailed argent.

Crest, an Indian goat's head holding a three-leaved sprig of holly ppr.

Motto, "Suivez moi." C. FAULKE-WATLING.

SIR PETER PETT (4th S. xi. 364.)—He appears to have been one of the Commissioners of the Navy, and afterwards knighted by the Duke of Ormond, when Lord Lieutenant of Ireland. His ancestors had been eminent ship-builders at Deptford for several generations, and had served their respective sovereigns with credit and success. During the reign of Charles II. there were three others of the same name and family in the civil service of the Navy: Phineas Pett, clerk of the Cheque at Chatham (120*l.* per annum); Phineas Pett, jun., assistant to the Master Shipwright at Chatham (70*l.*); Christopher Pett, Master Shipwright at Woolwich (103*l.* 8*s.* 4*d.*); so that Dr. Fuller might well observe that the mystery of shipwrights for some descents hath been preserved successively in families, "of which the Petts of Chatham are of singular regard."—*Worthies of England*. There is an interesting history of this ship-building family in the *Archæologia*, vol. xii. J. Y.

THE BEAUMOND CROSS, NEWARK (4th S. xi. 355.)—This cross is erroneously classed amongst the crosses erected by Edward I. to commemorate the resting-places of the corpse of his queen, whilst being conveyed from Hardeby to London. The cross bears an inscription, a portion of which informs us that that erection was made "in the reign of Edward IV."

J. P. BRISCOE, F.R.H.S.

Free Library, Nottingham.

BALZAC (4th S. xi. 366.)—Balzac's allusion refers to the enormous sums he had to pay to his printers for corrections. "Sa collaboration aux journaux," says M. Léon Gozlan (*Balzac en pantoufles*), "lui était beaucoup mieux payée; mais comme, par traité, il était obligé de supporter ses propres frais de corrections,—corrections babyloniennes! frais cyclopéens!—les bénéfices venus de ce côté, quoique

plus amples, se trouvaient, à fin de compte, singulièrement limés, amincis et transparents."

"Les corrections du livre" (Balzac's novel, *Tierette*) "dépassèrent le prix de vente, de trois ou quatre cents francs. . . . Certes, il était difficile que Balzac payât ses dettes avec un pareil système."—*Eugène de Mirecourt*.

GUSTAVE MASSON.

Harrow.

JOHN ABERNETHY, F.R.S. (4th S. xi. 345.)—My father, John Abernethy, was born in London, in the parish of St. Stephen's, Coleman Street, on the 3rd of April, 1764. The Abernethy family, in their origin, were possibly Scotch, and formed one of those numerous inter-migrations between Scotland and the north of Ireland, which, after lapse of time, frequently render it difficult to trace the original stock. A—.

"ROBIN HOOD WIND" (4th S. xi. 303.)—The "thaw-wind" is a S.E. wind, and although higher in temperature than a wind blowing directly from the east, its dampness is certainly more prejudicial to health, and it is also often more boisterous and penetrating. M. D.

I introduced this subject to your readers three years ago (see 4th S. v. 59). It is an every-day saying in Lancashire, and appears to me to require no explanation, as the wind alluded to is unquestionably the most penetrating wind which blows, and if Robin Hood ever lived *in the flesh*, it is very probable that he made the remark attributed to him.

H. FISHWICK.

EXPRESSION OF THE AFFECTIONS IN MAN AND ANIMALS (4th S. xi. 251.)—It may be worth while to recall an earlier record of contortion of the eyebrows than King Athelstane's by about 1,000 years. Cicero twits Piso with doing so, and Lord Bacon quotes the passage in his essay "Of Seeming Wise." C. W. M.

SACHTENTAGE (4th S. xi. 324.)—ESBIAM does not give a precise reference to page and edition, but I have little doubt he is quoting from the *Anglo-Saxon Chronicle* for the year 1137 (Ed. Thorpe, Master of Rolls Series, i. 382, ii. 231; Giles's Trans., Bohn's Antiq. Lib., 503). The word does not occur in this place as given in Thorpe's imprint from the *Laudian MS.*, 636. The passage runs as follows:—

"In mani þe castles wæron lof & grim. þ wæron *rachentes*. þ twa oðer ðre men hadden onoh to bæron onne. þat was swa maced. þ is festned to an beam. & diden an scœp iren abuton þa mannes þrote & his hals. þ he ne myhte nowiderwardes ne sitten. ne lien. ne slepen. oc bæron al þ iren."

A side-note suggests that "lof" should be read *lād*. There can be little doubt that the text here given, faithfully represents the original manuscript.

Dr. Giles, however, translating, as we must assume, from a corrupt imprint, renders the passage:—

“There were hateful and grim things called *Sachentege* in many of the castles, and which two or three men had enough to do to carry. The *Sachentege* was made thus: it was fastened to a beam, having a sharp iron to go round a man's throat and neck, so that he might no ways sit, nor lie, nor sleep, but that he must bear all the iron.”

By printing *Sachentege* with a capital letter it is evident that Dr. Giles understood by the word some instrument of torture so-named. The word in its true form, *rachentege*, has, I apprehend, no such meaning, but is simply *Racateage*, *Raccenta*, or *Racentea*, a chain, badly spelt.

Mr. Thorpe believes *rachentege* to mean a neck-bond (A.S. *Hraca*, *Raca*, the throat), and consequently translates as follows:—

“In many of the castles were [instruments called] a ‘lad and grim,’ these were neck-bonds, of which two or three men had enough to bear one. It was so made, that is [it was] fastened to a beam; and they put a sharp iron about the man's throat and his neck, so that he could not in any direction sit, or lie, or sleep, but must bear all that iron.”

It is proper to mention that the Rev. Joseph Bosworth, in his *Compendious Anglo-Saxon and English Dictionary*, gives “*Sachen-tege*, an instrument of torture, by which persons were induced to confess.” The authority on which the word is inserted is *Lye's Dict. Sax. & Goth. Lat.*

EDWARD PEACOCK.

Bottesford Manor, Brigg.

“EMBOSSER” (4th S. xi. 321).—This word is, I believe, still in use as a French nautical expression. It means “fixer contre le vent ou le courant; présenter sa batterie en parlant d'un vaisseau.” I take it to be equivalent to our “headed”; or in speaking of a stag, “brought to bay by being headed.”

RALPH N. JAMES.

Ashford, Kent.

Is not “to emboss” derived from the French reflective verb *s'emboucher*—to discharge, run out, or open, at the mouth? J. L. W.

WILD GEESE IN FLIGHT (4th S. xi. 322).—For “wild geese” ought we not to read “wild ducks”? The former, instead of flying in the shape of the letter A, fly as though linked together in a chain; and hence is derived the fowler's term, “a skein of geese.” It is true that they often alter the figure and change their leaders. But it is to the wild ducks that should be ascribed that peculiar flight that is shaped like the letter V (not the letter A). “A team” of wild ducks, after they have risen in the air from their “padding” on the water,—for such are the fen-fowlers' terms,—rise to a considerable height, and divide into two long lines in the shape of a V. I have somewhere seen it described as the “wedge-like flight”; I think in *Crabbe's Poems*, but I cannot lay my finger on the passage.

But I remember that Mr. Folkard, in his book on *The Wild Fowler*, compared this V or wedge-like flight of the wild duck to the shape of North and South America as seen on the map.

CUTHBERT BEDE.

Had the old woman said a wedge, or the letters V or L, she would have been much nearer the truth, for wild geese and ducks do not in their flight throw out a connecting line to form the letter A. Moreover, the peculiarity of this wedge is, that one side is invariably shorter than the other. Sr.

PAINTING (4th S. xi. 281).—This painting undoubtedly represents a supposed incident in the life of Oliver Cromwell, his attempted assassination by a young lady when in procession to the City to dine at the Guildhall on the 8th of February, 1653-4. I say *supposed*, because I do not find it mentioned in the best lives of Cromwell, nor by Whitelocke. The state dinner with the Lord Mayor and the procession are, however, described by the latter writer and by many others; but the story illustrated by this picture I have only met with in the Abbé Ragueneau's *Histoire d'Oliver Cromwell*, 12mo., 1691, pp. 278-281, and in Gregorio Leti's *Vita di Oliviero Cromwell*, 2 vols. 8vo., Amsterdam, 1692, which appears to be an Italian translation of Ragueneau. Facing page 340 is an engraved portrait of the lady. The whole story is too long to give here, but I will slightly abridge it:

A young lady, “*Lucretia Grenwil*,” aged only twenty-five years, resolved to shoot Cromwell with a pistol while on his way to the City, in revenge for the death of her lover, “*François frère du Duc de Buckingham*,” whom Cromwell killed with his own hand at the Battle of “*Saint Neds*.” Having practised against a portrait of Cromwell, and kept her purpose a secret from every one:—

“*Elle se mit, avec plusieurs Dames magnifiquement habillées comme elle, à un Balcon qui étoit au premier étage de la maison où elle demouroit. & duquel on pouvoit voir fort commodément, & de bien près, toute la Marche.*”

“*Elle y parut, dès le commencement, avec un air inquiet & agité que les Dames qui l'accompagnoient, attribuerent au chagrin qu'elle avoit toujours fait paroître depuis la mort de son Amant; & elles n'en découvrirent la véritable cause, que lors que Cromwell vint à passer vis à vis de leur Balcon; car alors cette courageuse fille ayant pris le pistolet qu'elle tenoit caché dans ses habits, elle le banda, & le tira contre le Protecteur; ce qui se fit en si peu de temps, qu'il n'y eut que la Dame qui étoit tout auprès d'elle qui s'en aperçut; & cette Dame l'ayant heurtée d'un mouvement que la frayeur luy fit faire, le coup gauchit heureusement pour Cromwell, & alla frapper le Cheval de Henri son fils qui étoit à côté de luy.*”

“*Au bruit que fit le pistolet, Cromwell s'arrêta tout court, & avec luy toute la Marche; Et ayant tourné les yeux vers le lieu d'où le coup avoit esté tiré, il y vit plusieurs femmes à genoux qui toutes crioient misericorde, hormis une seule qui se tenant debout, le pistolet à la main, luy dit,*” &c.—*Ragueneau*, p. 280.

This is the moment chosen for the picture; but G. B. B. will see that he has mistaken Henry Cromwell for a cavalier, otherwise his description coincides so exactly with the above story, that there can be no doubt of its subject.

It would be interesting to know the artist's name and probable date of the painting.

HENRY W. HENFREY, F.R.H.S.

75, Victoria Street, S.W.

P.S.—Since writing the above, I find that the Battle of "Saint Neds" is St. Neot's, and that, although Francis, the Duke of Buckingham's brother, was killed in this action, it was certainly not by Cromwell's hand, for the latter was at this time besieging Pembroke, 5th of July, 1648. See Carlyle's *Letters and Speeches of Oliver Cromwell*, edit. 1871, ii. 12, and Whitlocke's *Memorials*, edit. 1732, pp. 317-18.

This fact goes a long way against the authenticity of the story, depriving the action, as it does, of its sole motive.

H. W. H.

BLACK BEETLES AND BORAX (4th S. xi. 302.)—Surely F. N. G. has confounded borax, which is borate of soda and a soluble salt, with cinnabar, which is native sulphuret of mercury and a red pigment. I am of opinion that borax is as poisonous to black beetles as parsley, according to the old fable, is fatal to parrots! The careful custody of old books has had more to do with the preservation of certain precious volumes than any supposed use of a chemical agent in the paste used by the bookbinders.

U. O.—N.

F. N. G. may not be aware that cockroaches were unknown in England in the time of the monks who used borax in their book-binding.

P.

What does F. N. G. mean by speaking of borax as a "pigment," and in stating that it "was anciently used for painting the edges of books, and producing that beautifully bright red which characterizes them"? If he intends to convey what his words import, it requires no great knowledge of chemistry to tell him that borax, which is a transparent colourless crystal, is not a "pigment," and that *per se* it is impossible to produce a colour of any kind. I imagine he must mean that a solution of it was used as a sort of glaze prior to burnishing the previously reddened edges of the paper; or else as a menstruum for the pigment or pigments employed.

MEDWEIG.

LUXEMBURG ARMS (4th S. xi. 325.)—The arms of the Grand Duchy of Luxemburg are: Arg. five bars az. over all a lion ramp. gule crowned or.

They are not impaled or quartered, either with the personal arms of the House of Nassau-Orange, or with those of the kingdom of the Netherlands. I believe that the Dutch ensign does not fly in the Grand Duchy. The connexion between the king-

dom of the Netherlands and the Grand Duchy is a personal, not a political one.

The House of Nassau-Orange received Luxemburg in 1815, as a compensation for its renunciation of the hereditary possessions of Nassau, Dillenburg, Siegen, &c. A portion was ceded to Belgium in 1830.

JOHN WOODWARD.

Montrose.

Edward IV. bore for Luxemburg the following: Quarterly, 1st and 4th gu. and étoile arg. 2nd and 3rd. France ancient: while the arms on the present issue of Luxemburg postage-stamps are—Barry arg. and az. a lion rampant gu. crowned or.

HIRONDELLE.

"BEAUTY" (4th S. x. 470, 530.)—It has been suggested that the word found its way into our language from the name of a château given by her royal lover to Agnes Sorel. The following passage from *Feudal Castles of France, Western Provinces*, is interesting in relation to this matter, although it would be much more so if the authoress had given her authorities:—

"He [the King] gave her the Comté de Penthievre in Brittany, the seigneuries of La Roche-Servièrre and of Issodon, in Berri; to these he added the Château de Beauté, on the banks of the Marne, in Champagne, on the plea that as his Agnes was already the 'Dame de Beauté' *de facto*, it was fitting she should be so likewise *de jure*; and by this title was she henceforth known. This poetical retreat was built by Charles V. in the midst of the Bois de Vincennes, upon the banks of the Marne."—p. 108.

A poetical description of it by Eustache Deschamps is quoted by the authoress, but, though curious, it is too long to reproduce here.

K. P. D. E.

"TO HELL A BUILDING" (4th S. xi. 305.)—The verb *hell* is more often spelt *hèle* in Old English, being the A. S. *helan*, to cover, hide, cognate with the Latin *celare*, and therefore identical with the last syllable in *con-ceal*. It was once so common that we may expect to find it in many parts of England still. Thus, Halliwell gives *hèle* as a Devonshire word, with the sense of to roof or slate, to earth up potatoes, cover anything up; *hellier*, a thatcher or tiler, he marks as West of England; *hilling*, a covering, occurs in the Chester Plays. He also cites *hull*, a covering, shell, and *hullings*, husks, but without assigning their locality. The verb *hyllen*, to cover, is in the *Promptorium Parvulorum*, which is Norfolk. With the spelling *hèle*, it is used by John of Trevisa, a Cornishman. *Hull*, a shell, is in Atkinson's *Cleveland Glossary*, which is Yorkshire. The verb was used also by Barbour and Gawain Douglas. It must have been once in common use in almost every district from Cornwall to Scotland, and probably survives locally in many counties. This can only be ascertained by consulting all the various extant county glossaries.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

In Devonshire, the man who covers a roof with slates or tiles is called a *hellier*, and the work is called *healing*, and the roof is said to be *healed*.

H. T. E.

To *hill* is used in Lancashire sometimes for to cover over, as to *hill* a person up in bed-clothes, but I never heard it applied to a building particularly.

P. P.

S. Pegge, in his Supplement to Grose's *Provincial Glossary*, gives "Heal, to cover. Berks. A *bed-healing*, a cover-lid. North. Healer, a slater or tyler. West."

I do not find either word in Forby; but I have frequently heard the verb to *heal*, or *hale*, used in this neighbourhood, in the sense of to cover up;—especially of covering newly-made bricks with straw, to protect them from the weather before they are burned.

ACHE.

N. Walsham, Norfolk.

"THE LADY OF LYONS" (4th S. xi. 177, 310.)—It will be seen that, while the plot of *Perourou*, or the *Bellows Mender*, resembles closely that of the drama, there is considerable difference between the leading incidents. The gardener's son is a bellows-mender, and Aurora, the heroine, the daughter of a picture-dealer. Ten engravers of Lyons become rivals for her affections, but are reunited by her contumelious treatment of one of them, in the common desire of punishing her pride. The imposture, of which the bellows-maker becomes the agent, is concocted, and succeeds. *Perourou* and Aurora marry, and cohabit for a fortnight. An explanation then takes place, and the outraged bride separates from her husband. A divorce is not pressed for, as this would illegitimize the expected offspring; and Aurora takes shelter in a convent. *Perourou* goes to Paris with money supplied by the ten engravers; makes a fortune by successful speculations; and returns in great style to Lyons. He repairs to the convent, and has an interview with his wife. Their child, now five years old, pleads his cause with her, and a reconciliation takes place. The pair return to Paris, but having also acquired a property near to Lyons, occasionally visit their native city. Here, some time afterwards, the happy wife gives a grand entertainment; and, having invited the ten engravers, takes her revenge upon them by publicly thanking them for the happiness of which they have been the unintended promoters.

I have given this brief account of the story, as it may not be easy to obtain the old number of *Chambers*, or the French original. It is interesting also to note the artistic skill of the dramatist, who has modified or altered incidents to suit his purpose, and so shed the glamour of poetry over a trite plot, as to make it essentially his own.

WILLIAM BATES.

Birmingham.

DR. DIXON errs in stating that the story of *Perourou*; or, the *Bellows Mender* had been dramatized by Moncrieff "long before Bulwer (Lord Lytton) did so." The *Lady of Lyons*, by Bulwer, was first produced at Drury Lane Theatre, Feb. 15, 1838, while *Perourou*, the *Bellows Mender*; or, the *Beauty of Lyons*, by Moncrieff, was first produced at Sadler's Wells Theatre, Feb. 7, 1842. My desire to show that Bulwer was not an "imitator of Moncrieff" must be my excuse for troubling you with this note.

WILLIAM TEGG.

THE ORDER OF THE GARTER (4th S. xi. 237, 284, 308.)—The following notes are from an old book, from the library of Charles Caesar, in my possession, entitled, "*A Display of Heraldry, to which is added a Treatise of Honour, Military and Civil*," by John Guillim, late Pursuivant at Arms. London, 1679":—

"Of this Order there hath been no less than eight Emperors, seven Kings of Portugal, two Kings of Scots before the Union, five Kings of Denmark, three of Naples, one of Poland, and two of Sueden, besides many Foreign Sovereign Princes of Italy, Germany, etc."

G. LAURENCE GOMME.

PORTRAIT OF CAROLUS LAWSON, M.A. (4th S. xi. 344.)—There can be no doubt that this Charles Lawson was the head master of Manchester Grammar School, whom De Quincey commemorates in his *Confessions of an English Opium Eater* (*De Quincey's Works*, Author's edition, vol. i. pp. 33–41). He appears to have been an accomplished scholar, in deacon's orders, and of recluse habits, whose two crosses in life had been the final prostration of the Jacobite cause, to which he was attached, and his having been jilted by a cruel fair one in 1752. In introducing the mention of him, De Quincey calls him expressly the 'archididas-calus' of the school, and further on he explains the spur to the "pietas alumnorum" which was the motive cause of the portrait, in the fact, that, though he enjoyed thoroughly the strictures of Horace on "plagosus Orbilius," during the years of De Quincey's acquaintance with the school, there was no appeal to the sense of bodily pain for the enforcement of discipline. And this, though there was at that epoch no agitation on the subject.

JAMES DAVIES.

SAMUEL BUCK (2nd S. iii. 466, 515; 4th S. xi. 309.)—The following extract is taken from some old family papers:—

"Thomas Maguire, of Ballyhaise, co. Cavan, married Littitia Phair, of Kilmore, in same county (she died March 21st, 1812, aged 72), April 6th, 1763. He died 9th Feb., 1798, aged 54 years, and with other issue he left a daughter.

"Martha Maguire, born 13th July, 1765, who married Thomas Buck, Esq., of county Cavan; both went to America Monday, 28th April, 1828."

If your correspondent is collecting particulars relative to the family, the foregoing may be of use.

WM. JACKSON PIGOTT.

Dundrum, co. Down.

ANDREW MARVELL (4th S. xi. 344, 374).—MR. WYLIE is right in saying that Don Carlos, or Carlo, was Charles II.'s natural son by Catharine Peg, but not right in his assertion that the attack on Sir John Coventry was in 1671, and not in 1670. The difference is slight, but the attack was in the night of December 20, 1670. See *Commons' Journals* of January 9, 1670/1.

W. D. CHRISTIE.

It was Charles II. who ordered the cutting of Sir John Coventry's nose. He gave the order to Monmouth, who in turn delegated it to others.

M. V.

Froome Selwood.

GEORGE TWITTEY (4th S. xi. 117, 287).—From what part of the country is the personal name "Twitney" derived? C.

"JARSENT" (4th S. xi. 323).—Halliwell gives *Jazzup* as a Lincolnshire name for "a donkey," and again *Yavney-box* as Derbyshire for the same. *Yavney* or *Yavnyups* he gives as Lincolnshire for "a stupid fellow." JOHN ADDIS.

REFERENCE WANTED (4th S. xi. 324).—Has Wickli's "Dogge lokes ofer towarde Lincolne" any connexion with the proverb "To look over one as the devil looked over Lincoln"? See Hazlitt's *Proverbs*, p. 423, or Bohn's *Ray*, p. 189. John Heywood has:—

"Than wold ye looke ouer me, with stomoke swolne,
Like as the diuel lookt ouer Lincolne."

Dialogue, Pt. II. chap. ix. Spenser Soc. p. 75.

JOHN ADDIS.

"SESSIONS AND SIZES" OR "LUDDY FUDDY" (4th S. x. 430, 455).—This slang song was introduced in the *Apprentice's Opera*, acted about thirty years ago, at the Surrey Theatre. It was sung by the late Mr. Sam Vale, who personated the "idle apprentice." The song commences:—

"As I was going up the Strand
Luddy fuddy, ah poor Luddy!
The beaks they nab'd me out of hand,
Luddy I O, Luddy I O!"

In the same opera Mr. Vale sang another ditty, of which I only remember a part of the chorus:—

"She is a buxom dame!

She lives in Cranbourn alley, and Sally is her name."

It was sung to the air of *The Manchester Angel*, and the *Di Majores* of the theatre joined in the chorus!

I remember a fragment of another slang song, said to have been actually written by a poor unfortunate in St. Giles's. It had considerable merit and even poetry about it, for flowers are found amongst the vilest of weeds. The song was

found in MS. in the pocket of a young thief. It was given, in full, by the reporters; but I have only the first verse:—

"A cross cove waits in the streets for me,
And I'm a poor girl of a low degree:
If I were rich, as I am poor,
My love shouldn't prig in the streets no more."

Can any one supply the other verses?

STEPHEN JACKSON.

"ALL THE SWINE WERE SOWS" (4th S. xi. 238, 290, 345).—I hope I may be allowed, first, to apologize to the Poet-Laureate for assuming that he had fallen into a blunder in this matter; and secondly, to express my thanks to your contributors for castigating so gently my blunder, which, otherwise, I can hardly regret having made, as having been the means of producing so much valuable information on the subject. CCC.XI.

"A WHISTLING WIFE," &c. (4th S. xi. 282, 353).—Another proverb on the subject:—

"Ill fares the hapless family that shows
A cock that's silent, and a hen that crows."

A. S.

MUGGLETONIANS (4th S. xi. 344).—This body met at the "Bull's Head," Jewin Crescent, from 1818 to 1825. They have never departed from the ordinary requirements of the law of the land in regard to marriages. They have no marriage ceremony of their own, nor have they any ceremony of baptism; consequently no registers of these ceremonies are to be looked for among their archives. Respecting a very curious, though very limited register of births, relating to members of the Muggletonian community between the years 1779 and 1790, I shall be happy to privately furnish R. H. with any information which he may desire, if you will kindly forward his letter to me. The *Transactions of the Liverpool Literary and Philosophical Society* for the years 1868-9 and 1869-70 contain a full account of the history and principles of the Muggletonians.

V.H.I.L.I.C.I.V.

"BALLAD OF SQUIRE TEMPEST" (4th S. x. 65).—In a note on *Beak* this ballad is alluded to. What is it? Where is it to be found? Has it any connexion with the old Catholic family of Tempest, of Broughton, co. York?

STEPHEN JACKSON.

MEN AND MANNERS IN PARIS IN 1801 (4th S. xi. 322).—Some interesting notes on the French capital at this date are to be found in—

"A Rough Sketch of Modern Paris; or, Letters on Society, Manners, Public Curiosities, and Amusements in that Capital, written during the last two months of 1801, and the first five of 1802." (Johnson, London, 1803.)

Can any one tell me who was the author of this work? I find in it the names of the months written with a small letter and not with a capital; and it is the same with qualitative adjectives, e.g.,

"an english gentleman," "french society," &c. Was this at all customary at the time, or is it a peculiarity of the writer?
B.

PALINDROMES (4th S. xi. 33, 198, 288, 313, 369.)
—"The Water-Poet" was evidently pleased with his palindromic production; and thus introduces it at the end of his *Nest of Epigrams*:—

"This line is the same backward as it is forward, and I will give any man five shillings apiece for as many as they can make in English:—

'Lewd did I liue, & euil did I dwel.'

—(All the Workes of Iohn Taylor, The Water Poet, Being 63 in number, Collected into one volume, By the Author, with sundry new Additions, Corrected, Reuised, and newly Imprinted, 1630.)

Dr. Johnson mentions one:—

"Subi dura a rudibus."

And Dr. J. G. Flügel gives—

"Roma tibi subito motibus ibit amor."

SPARKS H. WILLIAMS, F.R.H.S.

Kensington Terrace, W.

Miscellaneous.

NOTES ON BOOKS, ETC.

Life, Journals, and Letters of Henry Alford, D.D., late Dean of Canterbury. Edited by his Widow. (Rivington.)

THERE is no quality wanting in this volume to render it attractive and useful to every class of reader, in whatever direction his tastes may turn. Born in 1810, Dean Alford died in 1871, not of over-work, of which no man dies, but of anxieties attending labour. At the age of twenty-four, after distinguishing himself at Cambridge, he married a cousin on a college living of 110*l.* a year, and lived upon it for eighteen years. He came thence to Quebec Chapel, where "Fashion" used to worship, and there was a ceaseless rustling of silks with a continuous odour of Eau-de-Cologne. A good proof of the incumbent's good sense is seen in the fact that when he became Dean of Canterbury he declined to receive a testimonial from the Quebec congregation. There has been no biography of late years which has given us greater gratification than this of one who was pre-eminently a true Christian gentleman.

Monuments of Early Christian Art: Sculptures and Catacomb Paintings. Illustrative Notes collected in order to promote the reproduction of remains of Art belonging to the Early Centuries of the Christian Era. By J. W. Appell, Ph.D. (Chapman & Hall.)

In addition to the above words, Dr. Appell's title-page bears the notice "Under Revision." This implies that the volume may not be perfect, but it certainly seems to have gone as near to being so as care could make it. The reader now possesses, for the first time, notices of early Christian sculptures on both sides of the Alps, and of the more curious Catacomb paintings. The whole reflects great credit on the editor, who does not fail to record that the marble statue of the Good Shepherd, his first illustration, is of such superior workmanship as to authorize a doubt whether it belongs to the period to which it is assigned.

The Clergy Directory and Parish Guide. (T. Bosworth.) It is hardly necessary to repeat that this well-known directory gives an alphabetical list of the clergy of the Church of England, with their degree and university, order and date of ordination, benefice, and date of induc-

tion; also a list of benefices, with the populations, annual value, and patrons; an almanack, and new and old tables of lessons. It is corrected down to March, and includes the Lent ordinations of 1873. As far as we have tested it, we find it accurate in every instance but one. "Holden, Henry Augustus, M.A. Ox." This reverend gentleman died, at an advanced age, above two years ago.

The Trust and The Remittance. Two Love Stories, in Metred Prose. By Mary Cowden Clarke. (Grant & Co.) THE name of Cowden Clarke is ever welcome. It has long been distinguished in literature. On the present occasion the author has furnished two romantic old world love-stories which cannot fail to reach and to stir many a gentle heart. The dedication to these two pure stories of affection is as follows:—"To the Lover-Husband of eighty-five, these love-stories are dedicated by the Lover-Wife of sixty-seven."

BOOKS AND ODD VOLUMES

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SKETCHES BY BOZ.

ORMEROD'S HISTORY OF CHESHIRE. 3 vols.

AUBREY'S HISTORY OF SURREY. 5 vols.

Wanted by *Mr. T. Beet*, 15, Conduit Street, Bond Street, W.

HISTORY OF ESSX. By a Gentleman. Chelmsford, 1770-82. Vol. II.

Wanted by *Rev. Ed. Marshall*, Sandford St. Martin, Oxford.

Notices to Correspondents.

QUESTOR asks if we are aware that Campbell's lines (Pleasures of Hope, 374-5):

"What though my winged hours of bliss have been

Like angel-visits, few and far between,"

seem to be copied from Blair (The Grave, P. 11, lines 588-9:—

"— in visits

Like those of angels short and far between."

We reply in the affirmative, as to the resemblance, and we have further to remark that Blair was anticipated by Norris, who died in 1711, when Blair was twelve years old.

"How fading are the joys we dote upon!

Like apparitions seen and gone;

But those which soonest take their flight

Are the most exquisite and strong,

Like angels' visits, short and bright;

Mortality's too weak to bear them long."

The above is from The Parting. The poems of this Wiltshire bard, Platonic philosopher, and mystic divine, would well bear reprinting.

W. B. (Edgbaston).—We shall be glad to hear from our correspondent on the subject proposed.

D. JONES.—The best advice we can give you is, to apply to a dealer in autographs; or to advertise your miscellaneous collection as being for sale.

NUMA.—The Easter egg is simply an emblem of creation, or, according to some authorities, of resurrection.

Q. (Oxford).—Some interesting papers on the Judge's Black Cap appeared in "N. & Q." 2nd S. viii. 130, 193, 238, 406; ix. 132, 253, 335, 405, 454; x. 37, 97.

H. A. KENNEDY.—*Captain Cuttle*. See "N. & Q.," 1st S. xi. 432.

GRISSEY.—*The Successful Pyrate*. *This play was by Charles Johnson. It was supposed to be complimentary to the notorious Captain Avery (Avaragus in the play), who swept the seas, and married the Great Mogul's daughter! Dennis was right in vehemently protesting that such an apotheosis of a successful villain was a disgrace to the stage. It came out at Drury Lane in 1712, Booth playing the Pirate.*

PHILOGYNE.—*The paper on the head-dress and costume generally of ladies of the present day is unsuitable. P. is recommended to believe of every lady, what Propertius thought of Sulpicia:—*

"Seu solvit crines, fuis decet esse capillis;
Seu comsit, comitis est veneranda comis.
Urit, seu Tyria voluit procedere pallā;
Urit, seu niveā candida veste venit."

L.—*The verdict "Not Proven," in Scottish Courts, renders the accused liable to be tried again, if fresh evidence in support of the charge has been obtained.*

LUCY N.'s query should be addressed to Mr. Sala. *If he consents and the lady is willing, we can print the correspondence.*

E. T. (Patching).—*Your paper will appear.*

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

THE QUARTERLY REVIEW, No. 268, is JUST PUBLISHED.

Contents.

- I. STATE OF ENGLISH PAINTING.
 - II. MIDDLEMARCH.
 - III. RAILWAYS and the STATE.
 - IV. AUTUMNS on the SPEY.
 - V. MONTALEMBERT.
 - VI. GREEK at the UNIVERSITIES.
 - VII. LORD LYTON.
 - VIII. CENTRAL ASIA.
 - IX. THE DEFEAT of the MINISTRY.
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SOTHEBY, WILKINSON & HODGE, Auctioneers of Literary Property and Works illustrative of the Fine Arts, will SELL by AUCTION, at their House, No. 33, Wellington Street, Strand, W.C., on TUESDAY, May 13, and Following Day, at 1 o'clock precisely, THE LIBRARY of a Gentleman, deceased, comprising numerous valuable Publications respecting the Pretenders and the 1715 and 1745 Rebelions—Scarce Editions of the Writings of Pope, Swift, Wilkes, Junius, &c., and of Controversial Works arising therefrom; also, an extensive and valuable Collection of Political, Poetical, and Miscellaneous Pamphlets—Rare Historical Works relating to England, Scotland, and Ireland, including a large paper copy of the important but rigidly suppressed List of Claims entered at Chichester House—Heath's Chronicle of the late Lutetian War, with all the Plates, &c., several important Biographies; and a few curious Manuscripts, amongst which 82 pages by P. Haznes Bailey, Osorio, by S. T. Coleridge, Poems by A. Cowley, Poems by W. Lodington, &c. May be viewed two days prior, and Catalogues had; if by post, on receipt of two stamps.

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LONDON, SATURDAY, MAY 17, 1873.

CONTENTS. — N^o 231.

NOTES:—Death of King Oswald, 397.—Or: The: Sov.—Thomson's "Seasons," 398.—Mr. P. A. Labouchere ("P. A. L."), 399.—Robert Copland, Printer—Parallel Passages—Shakspeare—Dean Ramsay's Reminiscences, 401.—Inscriptions—"Man is born unto trouble," &c.,—Hearn's "Robert of Gloucester" and Coleridge's "Glossarial Index"—Secular Education—"Conse-crete"—"Trunks"—Captain Francis Montague Smith, 402.

QUERIES:—Theological Dictionary, 402.—De Roussell—Napoleon I.—Ralph Montague, 1668.—The Surname "Spurrell"—Dick Baronetcy—Armorial—"Inscriptions Antiquæ"—John Ford, the Dramatist—Rood Queries—Title Wanted of a Psalmody, 403.—Raymond Gaches, 1666—Blanche Parry—Chaucer's "Boke of the Duchesse"—"The Transylvanian Anatomie," 404.

REPLIES:—Bondmen in England in A. D. 1575, 404.—Impropration of Tithes, 405.—English Dialect Society, 406.—Tennyson's Ode on the Death of the Duke of Wellington—"Uncle Mamouc"—Sir Peter Pett—Haydon's Pictures—Curmudgeon: Scrupulous, 408.—Bessie Clarkson—Don Alphonso de Bourbon—Andrew Marvell—Gammer Gurton—The Colon, 409.—Νίψον ἀνομήματα—Piquet—Juarez—Authors Wanted, 410.—Mrs. M. Holford and Miss Holford, 411—"Pope Ladies"—Nicene Creed, 412—"I mad the Carles Lairds," &c.—"Bald-Born"—Hanging in Chains, 413.—New Domesday Survey—Lord Castlereagh—Prince Charles Edward—Villiers of Brooksby, 414.—Buckenham Barony—Bridget Porter—"Dengue"—"Sahagym," 415.

Notes on Books, &c.

Notes.

DEATH OF KING OSWALD.

It is not soon that any new information recovered from the records of the past comes into a shape sufficiently popular to reach the notice of ordinary historians, if compilers ever deserve that honoured name. Seven years ago enough was published from Ælfrie's Life of Oswald, king and saint and martyr, to reconcile all disputes, ascertain all doubts, and solace conflicting claims as to the spot where Oswald fell. Winwic, in Lancashire, has always rightly claimed to be the village next the "Maserfeld," where he was overwhelmed by the united forces of Mercians, Welsh, and Angles. Its name is from Winn, *struggle*, and Wic, *dwelling*. Similarly the stream near which the victor Penda lost his life was called Winwæd, whether a reach or bight of the Air seems not so very certain, for that river, the name of which is akin to that of the Yare at Yarmouth, and some others enumerated by Mr. Brewer, was written by the Saxons Yr (yr); but we have at least Win, *struggle*, and Wæd, *water*. On the church at Winwic, under the wall-plate, an inscription runs, a copy of which, evidently more correct than that which appears in Gough's *Camden*, vol. iii. p. 128, has been furnished me by a learned friend:—

"Hic locus Oswalde quondam placuit tibi valde.
Qui Northymbrorum fueras rex nuncque polorum
Regna tenes; prato passus Mercede vocat."

This Mercede is Ashton, in Makerfield—so, not Maserfield. At Winwic is also a pure spring, unimpaired by rains, to which people come from even a hundred miles distance for cure of their eyes, and sometimes they derive much benefit, which is set down to the merits of the saint, just as in Buda's time.

Penda cut from the king's body his head, both hands, and right arm; carried them off into the midst of Mercia, and set them up, first them to a tree, as a proof positive of his success. This tree was called Oswald's Tree, and by the Welsh, Croes Oswald, *cruc Oswaldi*; and the town takes its name from the tree. Near Oswestry is an ancient fortress called, according to Hartshorne, Hên Dinas, *old fort*, a work entirely formidable to sword and spearman; it has three high aggers rising one above another, like the work at Old Sarum; such that a well sized elm will have its roots in a foss and its head even with the top of an agger. It was probably constructed to stay the progress of the Romans up the Severn valley. A plan of it is in Gough's *Camden*, but useless to aid a conception of the fierce aspect of the fortress. It seems very likely that this old fort might be occupied by Penda, when he brought his trophies to hang from the tree in the plain below it.

Oswy, brother and successor of King Oswald, was nettled at the exposure of the hands, arm, and head, and resolved to attempt, by-and-bye, after lapse of a year, a recovery of them. He gathered round him a trusty band, rode from Lancashire to Oswestry through Penda's dominions, at hazard of his own life, and fetched away the remains. On all pressing occasions the Saxons covered the ground rapidly on horseback. Thus when Harold Hardrada, after ravaging Cleveland and capturing Scarborough, sailed up the Ouse, and appeared before York, he was encountered by a great force on horseback, led by Harold, son of Godwine. This king had received intelligence, and come up from the south with a celerity astonishing to our modern War Department. Indeed, in the harrying wars of the Danes, both the invading Here and the native Fyrd provided itself with horses, as frequently mentioned in the Chronicle, for quicker movement, and even the legal hue and cry was mounted. So that Oswy headed a practised troop, and his ride was one of those honourable adventures delightful to a noble youth.

The body of Oswald left upon the field at Winwic was sought and discovered by his relatives, and deposited at Bardney, whence in A. D. 910 the reliques were removed to St. Oswald's, Gloucester.

The head was laid by Oswy in the graveyard of the church at Lindisfarne, and the "arms" in a silver shrine in the church of St. Peter at Bam-

borough, then "*regia civitas*." Hand and arms were afterwards placed in the coffin of St. Cuthberht at Durham.

So the separation of the portions fixt to the tree at Oswestry, from the rest of the body left on the field at Winwic, makes all the details of the history clear.

The *os* in Oswald, Oswy should be pronounced with vowel long. O. COCKAYNE.

OR : THE : SOV.

This fragment seems not unworthy to find a place with "Keip on this syde" (4th S. viii. 206). The following account of it is extracted from the *History and Antiquities of Eynesbury and St. Neots*, by George Cornelius Gorham (London, 1824), of Brampford Speke celebrity:—

"Jesus' Chapel (so called from having been erected by a company called 'The Guild or Fraternity of Jesus'—*Gorham*, p. 144, Appx.), in the parish church of St. Neots, Hunts, contains the fragments of a mural tablet, on which (above an escutcheon charged with a crown) are the above characters; about the year 1745 there was an inscription also under the shield. A strange opinion has been adopted, that this fragment has some reference to St. Neot. It is instructive as well as amusing to observe by what gentle transitions, from unintentional error to bold speculation, a favourite theory may be plausibly supported. The *crown* on the shield was supposed to denote the royal birth of the saint (as brother of King Alfred, according to some), the R was inaccurately copied as a B, and the punctuation was omitted as being immaterial. Thus, instead of OR : THE : SOV, the antiquary was presented with OBTHESOV as the materials upon which his ingenuity might work. The learned but fanciful Mr. Whitaker [*Life of St. Neot*], having asked no further indulgence than the change of a single letter, O into A, ventured on the following restoration:—

OB THE SAVRUM *in celo*

Coronam tradidit fratri suo juniore;

an inscription which was supposed to be the counterpart of a legend—

'Hic coronam tradidit frī suo juniore'

[Black letter in *Gorham*], in one of the windows in the church of St. Neot, Cornwall. His imagination then perceived in this fragment 'a pedestal to a chest' enveloping the relics of St. Neot; which he believed to have been the shrine of the saint mentioned in John de Tinnmouth.

Another conjecture (quoted in some MS. papers of the Rev. Mr. Forster of Boconnoc), not less ridiculous, states that this tablet commemorated the munificence of a royal benefactor:—

OB THESAVRUM *huic ecclesie donatum.*

These ridiculously ingenious speculations have been wasted upon the ordinary Catholic legend—

Of: your: charite: pray: FOR: THE: SOVI: of: . . .

The *Crown* was doubtless the armorial achievement of the person for whom this monument was made, and who probably was the founder of Jesus' Chapel.—*Gorham*, pp. 161-3.

Mr. Gorham's work is almost exhaustive of the antiquities of the two places of St. Neots, Hunts, and of St. Neot, Cornwall, as well as of the life of

the saint so called, and deserves to be better known than I suppose it to be. The registers of St. Neots, Hunts, seem well worth the attention of archæologists, since they extend back to about A.D. 1530. The following are specimens of the extracts given:—

"Chylderne Kyrsenyd in the xxxvij yere of ourē Souferande Lorde Kyngge Harre the VIIIth."

"Mvne gatheryd at ovre Soufferade Lorde the Kynges covmānde for the deff . . . ce of the Grette Tovrke in hys Rayne the xxxiiij yere. The fyrste Sunday of Augvste the v day of that monyth the yere of ovre Lorde God xvthxluii gatheryd by the Chyrche Wardyns in the pryche Chyrch :

Fyrst of the Cvrat j^d
John Bovrton ij^d
&c., &c." *Gorham*, p. 114.

The work also contains mediæval lives of St. Neot, and a homily in Anglo-Saxon upon him, printed from a MS. in the British Museum.

W. B.

THOMSON'S "SEASONS."

There was lately presented to the Kelso Museum "the chair of James Thomson, the author of the *Seasons*, in which he sat while composing his immortal poem." I quote from the Report of the last quarterly meeting of the Tweedside Antiquarian Society, which goes on to say:—

"As Thomson was more directly associated with this immediate district than any other of the great Border poets, the authentication of his own 'study chair' is of peculiar interest."

The chair was given to the museum by Miss Ker of Gathshaw, in the possession of whose family it had remained for generations. There can be little doubt, perhaps, that the chair was Thomson's "study chair"; but whether it was that in which he sat while writing the *Seasons* is open to question. It is well known that "Winter," the portion of the *Seasons* which first appeared, was not written until after the poet's arrival in London in 1725, and all the evidence we have, goes to prove that it was composed at East Barnet, where Thomson was tutor to Lord Binning's eldest son, afterwards seventh Earl of Haddington. Of the place where "Summer" (the next in order) was written I can find no trace, as prior to its publication Thomson had left Watts's Academy in Little Tower Street, where he was a tutor, and taken up his residence in some part of London not mentioned in any biography I have perused. "Spring" was written at Marlborough in Wiltshire, the county seat of the Countess of Hertford, to whom the poem was dedicated. "Autumn" was first printed in the complete edition of the *Seasons*, but where Thomson lived while preparing his work for the press I do not know. In 1736, six years after the complete poem appeared, Thomson went to reside in Kew Lane, near Richmond, and after his death his house was bought by the Hon. Mrs. Buscawen, who replaced the poet's favourite seat in a retired part of the garden, and on his bust, which was

fixed on a pediment of the seat, inscribed the following sentence :—

“Here Thomson sung
The Seasons and their change.”

The “study chair” in the Kelso Museum has, at least, as good a claim to this honour as the seat at Richmond. There is an anecdote connected with the chair which may help to identify it with the poet of the *Seasons*. It is related, that on one occasion, while sleeping in his arm-chair in front of the fire, Thomson fell forward and narrowly escaped being severely burnt. His chair caught fire, but the flames were extinguished before much damage was done. The chair in the Museum bears marks of having been slightly burnt. I am informed that this anecdote appears in some published life of the poet, but I have as yet failed to find it. Perhaps some of your readers may be able to give the reference, which would be extremely interesting to those who claim for the chair a peculiar value.

While on the subject of Thomson and his *Seasons*, I may be allowed to say that there appears to be some confusion with regard to the dates of the early editions of the poem. In “N. & Q.” (4th S. iii. 260), DR. TUPPER, who contributed a note headed “Thomson’s Musidora as first told,” stated that the first edition of the *Seasons* was “Millar, 1738,” in which the bathers in the Musidora episode were three in number. MR. KEIGHTLEY, again (4th S. iii. 586), says that in the first edition of “Summer” there were two bathers, Amoret and Saccharissa. I have never seen the first edition of “Summer,” which was published by itself in 1727, but I should be very doubtful of there being any difference between the bathing scene there and that which appeared in the first complete edition of the *Seasons*, a copy of which I possess, and which is dated 1730. There is no publisher’s name, but it was probably Millan, who bought several pieces from Thomson in 1729, and sold them to Andrew Millar in 1738. In this edition there are three bathers, Musidora, Amoret, and Saccharissa, and the scene is represented in an engraving forming the frontispiece to “Summer.” A curious circumstance is that the illustrator seems to have put four bathers into his picture; but some previous possessor of my copy, whose love of the unities was greater than his love of art, has cut out one of the nude figures, and it is only from the appearance of a “slender foot” that I conjecture the artist must have depicted a quartet of nymphs. Lord Lyttelton, who has the same edition, could inform us whether such is the case or not. As showing that Thomson did not always improve when he corrected, take the following lines in the famous episode under notice :—

“Nor Paris panted stronger when as id
The rival goddesses the veil divine
Cast unconfin’d and gave him all their charms.”

Nothing could be more appropriate than this allusion

to Paris when Damon was gazing upon three fair damsels; but does it not lose all its point and half its beauty when retained in the standard text (expanded to four lines), although two of the goddesses have been ruthlessly sacrificed?

W. B. Cook.

Kelso, Roxburghshire.

MR. P. A. LABOUCHERE (“P. A. L.”).

Mr. Peter Anthony Labouchere was born at Nantz, on the 27th of November, 1807.

He was the son of Anthony M. Labouchere, a merchant, and of Cathinka Knütztzon, of Dröntheim (Norway). The Labouchere family, of French origin, emigrated at the time of the last religious persecutions in the eighteenth century; some of its members settled in Holland, others in England, and one branch only, after a certain time, returned to its fatherland.

Young Labouchere was brought up with his elder brother at Rödelheim, near Frankfurt-on-the-Main, and at Liverpool. He consequently acquired a complete knowledge of the German and English languages.

The valuable directions and parental affection of his uncle and godfather, Mr. P. C. Labouchere,* he ever gratefully acknowledged by showing himself worthy of such a tutor.

Having entered business, he made, in 1827, a most interesting voyage to the United States, as secretary of his excellent friend, Mr. Joshua Bates, and in 1832 (as super-cargo on one of his brother’s ships) to China whence he brought back a good many drawings and sketches.

On his way home he stopped at St. Helena, to visit the Emperor’s tomb and former residence at Longwood. He resided for awhile at Antwerp, then went to Rome, two places where he could admire and study the splendid works of art. About that time he became acquainted with Paul Delaroché, who not only was his master for several years, but remained to the last his intimate and most appreciated friend.

P. A. Labouchere married, in 1839, Miss Natalie Mallet, the daughter of Madame Jules Mallet, whose memory as propagator of infant schools and other charitable institutions is justly blessed in France.

Often have I heard my dear father express his gratitude for the perfect happiness which he ever enjoyed since his marriage.

In 1846, Mr. Labouchere exhibited his picture of *The Translation of the Bible*, which attracted the attention of the King of Holland, and became his property. The author received an order (the *Lion Néerlandais*) which is seldom bestowed on foreigners.

* The father of the late Lord Taunton (Henry Labouchere) and of the late Mr. John Labouchere.

The same year he accompanied his cousin, Count de Salvandy, Minister of Public Instruction, through a most interesting journey to Algeria and Spain, on the occasion of the wedding, at Algiers, of Marshal Bugeaud's daughter. He, as a painter, found there many scenes to sketch, and also made several good copies from the old masters in the museums of Spain.

In 1848, during the eventful days of the Revolution, Mr. Labouchere was often on duty in the National Guard. On the 15th of May, when the Assembly was invaded by the mob, he was among the first brave citizens who entered the hall and expelled the insurgents. In June, he had to fight for several days, and the next year (13th June, 1849) he escorted, as a staff-officer, General Changarnier, who, on the Boulevards, made a vigorous charge on the rioters; he was sincerely devoted to the gallant general.

The disasters of 1870 overtook Mr. Labouchere and his family when residing in the Valley of Jouy, near Versailles, and this peaceful country soon became one of the chief quarters of the German army surrounding Paris. During five months our village had a garrison of 4,000 men, and was to provide fuel, candles, vehicles, wine and food, for the staff, &c.

My dear father, being able to speak German to the officers, often obtained some alleviation for the suffering and exhausted population. His was a noble task, and our *unbidden guests* themselves acknowledged it. Hardly had the Prussians left us when the time of the Commune began in Paris, and we soon witnessed, from the terrace of Meudon, the dreadful fire destroying so many public buildings, among which, *we then thought*, the Louvre itself, with its art treasures, might be numbered!

Having so deeply mourned over our national calamities, Mr. Labouchere highly esteemed M. Thiers's patriotic policy; he was much comforted and rejoiced at the news that a treaty had been signed for the early withdrawal of the foreign troops from the French territory.

On the 19th of March my dear father fell ill, and his weakness at once caused great anxiety. His daughter and son-in-law were called from the country, and were present with us when, on Friday, the 28th, the precious soul was removed from this to everlasting life!

How should I express our bereavement?—An earnest conscience, enlightened by the Gospel, a warm heart, an open intellect, a meek and cheerful character,—all who knew him will acknowledge this as a true likeness of my father's moral features. Having travelled and read much, he had gathered much general information, and ever took a lively interest in all that was fine and good. His constant wish was to render service; he did it many times most obligingly and unassumingly; in several

instances he was even so fortunate as to become a *peace-maker*.

A great number of friends met on Sunday, March 30th, to attend the funeral service performed by the Rev. Pastor Dhombres, who a few days later wrote the following:—

"The Reformed Church of Paris laments the loss of Mr. P. A. Labouchere, a distinguished painter, a faithful Christian, a man of most elevated, refined and amiable character. He had illustrated the principal scenes of the Reformation, and his talent was inspired by a deep religious feeling, and enlightened by conscientious historical studies. His earthly career had a peaceful end, attended with the blessings of Christian faith and hope."

PRINCIPAL PICTURES EXHIBITED BY P. A. L. (1843-69.)

1843. The Elector of Saxony, Frederick the Wise, relating a dream to his brother, Duke John, and to his Chancellor.

1844. Charles V., Henry VIII., and Wolsey in London. Henry of Saxony. Marino Saluto.

1846. Luther, Melancthon, Pomeranus, and Cruciger translating the Bible. (This picture belonged to the late King of Holland's collection, and is now the property of Mr. W. Wilson, of Bank-Nock, Glasgow.)

1847. Cardinal Richelieu and Father Joseph.

1850. A *Colloque* at Geneva, presided over by Calvin, 1549. (Also belongs to Mr. W. Wilson.)

1855. Luther burning the Pope's Bull at Wittemberg, 1520. Erasmus in the House of Sir Thomas More, the Chancellor of Henry VIII. Charles V., Ferdinand, Moritz of Saxony, and the Duke of Alba at the Battle of Mühlberg, 1547.

1857. Luther at the Diet of Worms, 1521.

1859. A *Huaguenot* (his own likeness).

1861. The Translation of the Bible (in water colours).

1863. Luther Praying. M. Guizot's portrait.

1864. A Scene of the War in the Cevennes (Jean Cavalier), 1703.

1865. Luther's Family in Prayer. Lucas Cranach painting the Portrait of Luther, who is composing his *Choral* at Wittemberg. (Belonged to Lord Taunton.)

1866. Death of Luther at Eisleben in 1546. (Belongs to the Grand Duke of Saxe-Weimar.) Charles V., his son Philip, and Cardinal Granvelle conferring together at Bruges.

1867. Jeanne d'Albret bringing her young son, Henry of Navarre, to the Prince of Condé's Camp near La Rochelle, in 1568.

1869. Olympia Morata at Ferrara. Several portraits and a choice collection of water colours.

LINES

Written at the age of thirteen by Henry Labouchere* on the question being put whether foresight contributed to happiness:—

If with an astrologic eye
We could in stars our fate descry,
Could see a parent's final day,
And knowing could prolong his stay;
Sure foresight would be perfect bliss,
And who would wish for more than this!

But if we should foresee in vain,
It would inflict but double pain
To see a friend approach the tomb,
Unable to avert his doom;
Sure foresight would be far from bliss,
And who would wish for such as this!

A. ALFRED LABOUCHERE.

* The late Lord Taunton.

ROBERT COPLAND, PRINTER.—In a volume of rare theological tracts, printed by Wynkyn de Worde (except one by Caxton), in the British Museum, C. 25 c./1-8,—containing: 1. A book of John Gerson, which has lost its first leaves, and begins with A.ij.; 2. Scala perfectionis (31 May, 1530); 3. The Martiloge in englyshe after the vse of the chyrche of salisbury/ and as it is redde in Syon/ with addicyons (by Rychard Whytford preest and professed broder of Syon: 15 Febr. 1526); 4. Prayers in English and Latin, printed by Caxton for Elizabeth, queen of Henry VII. and Margaret his mother; 5. The myrrour of the chyrche, by saynt Austyn of Abyndon (1527 A.D.); 6. The xij profytes of tribulacyon (28 May, 1530); 7. The doctrynnal of dethe (1532 A.D.),—are some verses by Robert Copland at the beginning and end of the fifth tract, which he must have translated or written, "The myrrour of the chyrche." As the old printer and verse-writer deserves well of all students of Tudor times for his famous *Hye way to the Spyttel Houe*, which gives such a capital sketch of London ne'er-do-weels in Henry VIII.'s time, I copy his Myrrour verses here:—

"PETYCYON OF R. COPLANDE THE PRYNTER.

"Eternall grace of iij. in one substance
Be now my guyde/ in this my besynesse
Vnto thy laude/ this lytell worke tauauzce
For to erecte/ in goostly holynesse
The myndes of suche/ as lye in ydlenesse
And vs endue/ with goodnesse from above
Suche werkes to vse/ as may purchase thy loue.

Almyghty fader/ whose power dooth extende
In euery worlde/ by thy strength duyne
Whiche with the sone/ and holy goost doost sende
All vertues grete/ thy name to illumyne
Thou graunt vs grace/ our hertes so to inclyne*
Within this boke/ some goostlynesse to proue
Suche werkes to vse/ as may purchase thy loue.

O sone of god/ of wysdom sounge and welle
That with the fader/ and blyssed holy goost
Our myndes doost nourishe/ with wytte spyrituell
With goostly reason/ lete our braynes be embost
And with suche luyunge/ as shall please the moost
Lernynge this boke/ our thoughtes do not remoue
Suche werkes to vse/ as may purchase thy loue.†

O holy goost/ of goodnesse souerayne
With fader and sone/ reynnyng eternally
Of thy grete bounte/ cause vs for to attayne
To goodstly luyunge/ whiche lyeue thus wretchedly
We vs submytte/ vnder the custody
Of thy two wynges/ O thou moost godly doue
Suche werkes to vse/ as may purchase thy loue.
A M E N."

At the end of the book, above Wynkyn de Worde's sun and stars, W.C., &c., are these lines:—

"LENGUOY OF ROBERT COPLANDE THE PRYNTER.

"Almyghty lorde/ o blyssed holy goost
Whiche dyde enflame/ with vertue from on hye
Thy chosen screruantes/ y^e day of penzhecost
To preche thy worde/ here vnyuersally

* Orig. *inchyne*.

† Orig. *lyue*.

This lytell boke/ of maners ryght goostly
Thou wytt fyndende/ endued with thy grace
In vertues the readers so to occupye
Auoydinge vyce/ in heuen to haue a place.
A M E N."

F. J. FURNIVALL.

PARALLEL PASSAGES.—

I.

"A thing of beauty is a joy for ever."

Keats's *Endymion*, l. 1.

"But no enjoyment can be transitory; the impression which it leaves is permanent."—Carlyle's *Wilhelm Meister*, Book V. chap. x.

II.

"A man is not strong who takes convulsion fits; though six men cannot hold him then. He that can walk under the heaviest weight without staggering, he is the strong man."—Carlyle's *Lectures on Heroes*, v. p. 323, ed. 1858.

"... la continuité des petits devoirs toujours bien remplis ne demandoit pas moins de force que les actions héroïques."—Rousseau's *Confessions*, Livre iii.

III.

"I will take some savage woman, she shall rear my dusky race."

Tennyson's *Locksley Hall*.

"And then had taken me some mountain girl

. . . . that might
. . . . have borne at her big breasts
My large coarse issue."

B. and F.'s *Philaster*, iv. 2.

JOHN ADDIS.

SHAKESPEARE.—Shakespeare's use of the precious jewel in the toad's head is too well known to require citation. Another instance of its use is to be found in Alexander Craige's *Amorose Songes, Sonets, and Elegies*, 1606 (Hunterian Club reprint, p. 119):

"The fowlest Toads haue fairest Stons in store."

S.

DEAN RAMSAY'S REMINISCENCES.—Dean Ramsay, in his Preface (p. xvii) to the twenty-first edition of his admirable *Reminiscences of Scottish Life and Character* (Edin., 1872), repeats an old story of a Scottish piper. I will give it exactly in the Dean's own words:—

"A Scottish piper was passing through a deep forest. In the evening he sat down to take his supper. He had hardly begun, when a number of hungry wolves, prowling about for food, collected round him. In self-defence, the poor man began to throw pieces of his victuals to them, which they greedily devoured. When he had disposed of all, in a fit of despair he took his pipes and began to play. The unusual sound terrified the wolves, which, one and all, took to their heels and scampered off in every direction. On observing which, Sandy quietly remarked, 'Od, an I kenned ye liket the pipes sae weel, I'd a gien ye a spring *afore* supper.'"

The same story is substantially told by Samuel Rowlands in his *Night-Raven*, 1620, in the piece entitled "Terrible News for Tabor and Pipe" (Hunterian Club reprint, p. 12). In the latter case it is a solitary bear. After having eaten what was

thrown to him, the bear took again to scraping at the tree-root, when the poor fellow in the branches—but I may quote here the words of the writer:—

“Oh now (quoth he) I haue no hope at all,
The tree begins to shake, and I must fall,
Adeu my friends this Beare will me deuouer,
Yet as a farewell at my dying hower,
Euen in dispiht of *Paris-garden* foes
Ile haue a fit, as hard as this world goes,
And so betakes him, to his Pipe and Tabor,
And doth them both, so sound and braue belabor,
The Beare amazed from his scratching runs
As if at's breech had bin a peale of guns,
Which when the Taborer with ioy did see,
Well Beare (he said) if this your humor be,
Would I had knowne to vse the charming feate,
You should haue daunc'd, before you had my meate.”

S.

INSCRIPTIONS.—Former volumes of “N. & Q.” contain a goodly collection of inscriptions. Please add the following to the number. I quote from *Feudal Castles of France, Western Provinces*, 8vo., 1869:—

“In the midst of the forest of Loches are to be seen the last remains of the Carthusian monastery of Liget, founded in 1176 by Henry II., King of England and Comte d'Anjou, in expiation of the murder of Thomas-à-Becket. Over the entrance doors were inscribed these two lines, recording the cause of its foundation, and the name of the founder:—

“Anglorum Henricus rex, Tomæ cæde cruentus
Ligeticus fundat Cartusiae monachos.”—P. 94.

K. P. D. E.

“MAN IS BORN UNTO TROUBLE, AS THE SPARKS FLY UPWARDS.”—It is probable that this common quotation has its origin in a mistranslation. *Sparks*, translated literally, would be “sons of flame,” or “lightning,” meaning, doubtless, as Gesenius explains, ravenous birds flying with the rapidity of lightning. So the LXX and most of the ancient versions. The Vulgate gives the sense pithily: “Homo nascitur ad laborem, et avis ad volatum.”—*Job*, v. 7.

A. L. MAYHEW.

Stratford-on-Avon.

[Dr. Conquest, in his *Holy Bible* (People's Edition), has the following emendation of this passage:—

“For man is not born to trouble,
As the sparks fly upwards.”]

HEARNE'S “ROBERT OF GLOUCESTER” AND COLERIDGE'S “GLOSSARIAL INDEX.”—In the latter book, strike out “Matresche, *sb.*=elegant, well-dressed,” with its reference to *Robert of Gloucester*. The truth is this: Hearne wrote “matresche” for “in a tresche,” *i.e.*, “in a dance.” See Roquefort, *Gloss.* s. v., and compare Ital. *tresca*. The same word is written *treche* in the description of Stonehenge (p. 145), where “þe treche of geandes” is merely the *chorea gigantum* of Geoffroy.

W. ALDIS WRIGHT.

SECULAR EDUCATION.—It has been customary to note the origin of new phrases and new *vocabula*

in “N. & Q.”; and, therefore, it may be thought not inappropriate to insert the following passage from a speech made at Manchester, by the Bishop of that city, on the 14th of April last:—

“Though something more than whispers were heard from famous towns in the Midland Counties—the birth-place of strange theories—which would have overthrown our existing system of schools, though certain whispers were heard from Birmingham about *desecularizing* education—the word *unsectarian* having not then hardened, to use the phrase of Dr. Riggs, into *SECULAR*, as it had hardened since—certainly the great hope of the nation was that the education of the people might still be carried on on a religious basis, but some new maxims had come into vogue, and an extensive and troublesome conscience had appeared upon the scene.”—*Times*, April 15, 1873.

J. G. N.

“CONSE-CREATE” FOR CONSE-CRATE: “TRUNKS” FOR TRUMPS IN CARD-PLAYING.—In the West Riding of Yorkshire, among the labouring classes, we nearly always hear of a church being about to be *conse-created*, or of its *conse-creation*. Does this strange mistake obtain elsewhere?

In this neighbourhood, too, among the same classes, *trunks* for *trumps* is in general use. At all events, card-playing, so much practised in public-house parlours here at Christmas, is much embellished with “what are *trunks*,” &c., to the great amusement of those who hear the question for the first time.

R. W. DIXON.

Seaton-Carew, Co. Durham.

CAPTAIN FRANCIS MONTAGUE SMITH.—Captain Francis Montague Smith, R.A., who was a frequent contributor to your columns as “F. M. S.” on *Scottish Heraldic and Family Antiquities*, died on the 10th ult., at the early age of thirty-eight, of diabetes, contracted about two years ago. He was a son of the late Rev. Dr. George Smith, one of the ministers of Edinburgh, and leaves a widow and five children.

There is a note by him (p. 364), inserted since his death, asking a question regarding *The Trimmer*.

JOSEPH BAIN.

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.]

THEOLOGICAL DICTIONARY.—Who was the author of a work entitled *The Youth's Spelling, Pronouncing and Explanatory Theological Dictionary of the New Testament*. . . . London: printed and published for the author by W. Booth, Duke Street, Manchester Square. . . . 1818, 12° xxxvi, 409? The introduction is signed “E. D.” and is dated from Egleston, January 5th, 1814. The author

appears to have been a clergyman, and the work took him, no doubt, some years to compile. I do not find it in Lowndes nor in the *London Catalogue*. I have looked under each of the five principal words of the title under which it might be catalogued.

OLPHAR HAMST.

Henry Road, New Barnet.

DE ROUSSELL.—I have under my care at present an extremely ancient Guipure Stomacher, purporting to be a "Bib" of Mary Queen of Scots; it has been for centuries in the very old family of Lawrie of Maxwellton, who received it at a remote period from "Mrs. De Roussell." Can any of your readers throw any light on the history of this lady?

A. R. G.

NAPOLEON I.—Can you, or any of your readers, tell me where to find the original of the maxim ascribed to Napoleon, that "in war the moral force is to the physical force as three to one"?

E. A. H.

RALPH MONTAGUE, 1668.—I possess the original instructions of Ralph Montague, Esq., accredited as Envoy to the Court of France, dated Feb. 22, 1668/9, copies of his Correspondence, dated from that year up to April, 1672, and a warrant for his arrest and committal to the Tower, for returning to England without leave, and for holding secret correspondence with the Papal Nuncio whilst residing at Paris. This last document is without date. Can any of your readers supply this, and any information as to what became of Mr. Montague thereupon, and his subsequent history?

A. M.

THE SURNAME "SPURRELL."—I should be glad to know the etymology of this name, which is found in the Eastern, and occasionally in the Midland Counties. A reference to any families of the last century bearing the name would be acceptable.

J. R.

DICK BARONETCY.—In the *Morning Advertiser* of 28th Feb. appeared an article on an aged baronet, Sir Charles Dick. His case is a very sad one, but I need not occupy your pages with the appeal made on his behalf. I wish, however, to inquire whether there is really such a title in existence, and if I cannot find it in Sir B. Burke's *Peerage and Baronetage*. Perhaps it is an apocryphal title, like Read, Payne, and others which I need not particularize. Or, on the other hand, is Sir Charles really the representative (and, as stated, the only surviving one) of an ancient family? His case, it appears, is to be brought before Parliament by Mr. Gregory, M.P. for East Sussex.

Y. S. M.

ARMORIAL.—Will some one of your readers be kind enough to inform a widow, who is not an heiress, whether she is entitled to use any arms?

The family of her deceased husband object to her using his arms; are they justified in so doing?

WIDOW.

"INSCRIPTIONES ANTIQUÆ."—I have a folio volume with the above lettering on the back. There is no title or letter-press, the book being a series of copper-plates. At the foot of most of them is "Flores dirig. Marin delin. Rivera sculp." On the fly-leaf is written "Rev. Mr. Conybeare, Mr. Ellis's, B. Museum," and in pencil below that, "The whole is a forgery auctore P. E." Where can I find any information respecting this work?

A. H. BATES.

Edgbaston.

JOHN FORD, THE DRAMATIST.—A lady in Banff has in her possession a volume (441 pages, 8vo.), very curious in itself, entitled, "*The English Secretorie* or Method of Writing of Epistles and Letters, &c., by Angel Day"; but rendered more interesting by certain inscriptions in the handwriting of the seventeenth century scattered through the book. The most important of these is one on the title-page, "Johne Ford Middle Tempil 15 July 1641." It is probable that this was the dramatist, who was also designated of the Middle Temple, and who is supposed to have died shortly after the publication of his last work in 1639. Other inscriptions or scribblings are, "Edward forde 1672"; "Edward and Williams book of Compliments* amen 1673"; "Edward and Williams Book amen 1674" (repeated thrice in different parts of the book); "1674 Edward Forde and William Forde yr."; "Edward and William Forde." Edward and William were, I presume, grandsons of John, the original proprietor of the book. Is anything known of the family of the dramatist? Is "amen" a mere boyish adjunct, or is it connected with Amen Corner?

X. X.

ROOD QUERIES.—What is the date of the destruction of the Boxley Rood of Grace, at St. Paul's Cross in 1535? Hasted, in his *Kent*, gives Feb. 24, Milman, *Annals of St. Paul's*, Nov. 24. When was the Rood of Northen erected in the north transept of St. Paul's? For what was it celebrated? I shall be glad of any particulars respecting the roods of Bermondsey, Boston, Calne, Dovercourt, Beccles, Winchester, Witney, and "Crostewyte." The last is mentioned in the early sixteenth-century will of Alice Cooke of Horsted (*Norfolk Archaeology*, vi. 277). When were the portions of the True Cross deposited at Redburn (qy. Redburn Abbey, Wilts?) and Ludlow? JOHN PIGGOT.

TITLE WANTED OF AN ANCIENT BOOK OF PSALMODY. It is a small 4to. of 136 pp., eight of which at the beginning with the title are lost. The version

* This word is doubtful, the pen having been run twice through it so as to render it almost illegible.

of the Psalms is much more uncouth than Sternhold and Hopkins, *ex. gr.*, a verse of the Old Hundredth:—

“With raized voice, and cheerful grace
Approach, ye Nations all, our King:
On bended knees present his face
With hymn of bliss which Angels sing;
For know Hee formed vs (God, not wee)
His flock, his folk, yea sons to bee.”

It has eleven tunes in score, one more probably being lost. These are arranged in separate parts: “Treble, Base, Meane, Covntertenor, Tenor, Lute.”

The sheets are stitched in a vellum wrapper, which (itself a curious relic) is a deed *temp.* 1 Car. I. Information is requested by S. W.

RAYMOND GACHES, 1666.—I possess a finely painted old portrait, with inscription in the corner of it:—

“Raymond Gaches,
An. Æt. 46.
1666.”

And at back the following:—

“Raymond Gaches, apud Parisienses, Minister.
Ætatis Ann. 46/48 pingebatur. Mortuus est 1668.”

Can you tell me if he is known in history, or in any way celebrated? F. B.
Castle Rest, Kenilworth.

BLANCHE PARRY.—A very beautiful engraving has lately been published at Hereford. It well deserves the notice of collectors. It is a drawing of the monument erected to the memory of Mrs. Blanche Parry in Dulas church. It is reported that Mrs. Blanche Parry was buried there; but that is not true; she was buried in St. Margaret's, Westminster, according to her own request, as appears in these words of her will—“My body to be buried in the parish church of Saint Margarets within the City of Westminster near unto my nephew John Vahan.” This desire of hers was strictly attended to, as appears from a monumental portrait of her in that church. I should be glad to have a photograph of this portrait if I could discover any photographer willing to copy it. But this puts me in mind of asking if any one of your readers is aware of the existence of any painting of Mrs. Blanche Parry, and where it is? P.

[No one seems to know the present whereabouts of the monument referred to in St. Margaret's Church. Much on the subject of Blanche Parry has already appeared in “N. & Q.” See 4th S. x. 48, 191, 239, 299, 458.]

CHAUCER'S “BOKE OF THE DUCHESS.”—What is the meaning of *asterte* in the following passage?—

“Ne I wolde have wrahtthed hir trewely.
For wostow why? she was lady
Of the body; she hadde the herte,
And who hath that may not *astert*.”

Morris's *Aldine* Ed. I. 1153.

The usual meaning of *astert* is to start away, to escape; as in *The Knight's Tale*, l. 737:—

“Chese which thou wilt, for thou schalt not *asterte*.”

See, also, *Man of Lawes Tale*, ll. 339, 377. More rarely *astert* means to release, as in *The Freres Tale*, l. 16:—

“And smale tythers thay were fouly schent,
If eny persoun wold upon hem pleyne,
Ther might *astert* him no pecunial peyne.”

In Spenser's *Shepheard's Calender*, November, we have—

“No daunger there the shepheard can *astert*.”

And *astert* is glossed “befall unawares.” None of these senses seem to suit the passage about which I ask. Notwithstanding this *astert*, however, the sentiment is tolerably clear. It is illustrated by two passages in *The Romaunt of the Rose*:—

“For of the body he is fulle lord,
That hath the herte in his tresour.”

(l. 2084).

“For evere the body must be ladde
After the herte; in wele and woo,
Of force togidre they must goo.”

(l. 1794).

The word *dismal* has lately been discussed here. Chaucer's use of it as a substantive (*B. of Duchesse*, l. 1205) is rather puzzling. I quote with considerable hesitation a suggestion which I have made in the margin of my Chaucer, namely, that it comes from Fr. *desmaillure*—literally, the breaking of the links of chain-armor; metaphorically, disarray, confusion. Such meaning suits the context:—

“I trowe it was in the *dismalle*,
That was the woundes of Egipte;
For many a word I overskipte
In my tale for pure fere.”

JOHN ADDIS.

“THE TRANSYLVANIAN ANATOMIE.”—Can any one tell me in what number and in what magazine this tale is to be found? I read it about thirty years ago, and fancy it was in *Bentley's Magazine*. H. D.

Replies.

BOND MEN IN ENGLAND IN A.D. 1575.

(4th S. xi. 297, 367.)

MR. FURNIVALL has made no reference to the Anglo-Saxon servile class, called *theowas*. This class of persons continued into Norman times, and are then called *naifs*, or *nativi*, according as the French or the Latin language is used. See *LL. Will. I.* c. xxx. It is to these persons, not to the *ceorlas*, that the bondmen of the later days of England and the present labourers owe their blood.

The document published by MR. FURNIVALL is a very important contribution to social history, but it only proves a specific, not a general fact, in the same manner as the survey of the estates of Glastonbury Abbey proves another specific fact. The one document shows that bondmen remained upon royal manors, as the other illustrates how bondmen remained upon church manors.

Both categories of land are just the places where we should expect to find such men at the latest date. For the crown and the church, being corporations, would not willingly do any act in derogation of the rights of their successors for whom they were trustees.

But such considerations did not apply to the manors of the nobility and gentry. Upon their manors, the common opinion is that bondmen had disappeared long before A.D. 1575, and there is nothing in Mr. FURNIVALL'S very interesting communication that goes to weaken this belief. It would seem that the very formalities of the law which had been contrived to aid the lord of a fugitive bondman to recover his property had the contrary effect.

The writer (who?) of a series of articles in the *Law Magazine*, on the "Rights, Disabilities, and Usages of the Ancient English Peasantry" (vol. xii. pp. 38, 39), says:—

"The law was on the side of freedom. A leaper, or landloper, as a fugitive was called, could rarely be recovered in a summary manner. If he chose to deny his bondage, the writ of *neifty* did not give the sheriff authority to seize him, the question of his condition had to stand over until the assizes, or had to be argued in the Court of Common Pleas. The writ of *neifty* (Fitzherbert's *Natura Brevium*, 177-182) could only be used by a lord, who had inherited the villain, and was not allowed to a purchaser, or to one who had but an estate for life, or for a term of years, in the villain. The claimant was required to produce two persons at least to acknowledge themselves the villains of the claimant, and to declare the fugitive to be of their blood. The claimant was baulked if he could not find these vouchers. On the other side, the weapon of defence was a writ of *Homine replegiando*, or a writ of *Libertate probanda*. The former was not unlike the writ of Habeas Corpus, but Mr. Hargrave has shown that, owing to peculiarities in the system of pleading, the writ of *Homine replegiando* served a fugitive better than the writ of Habeas Corpus would have done. The fugitive often found a safe asylum in London, or in some other privileged town; and even up in the country there were favoured precincts out of which he could not be torn after an undisturbed residence of a year and a day.

"It seems impossible to determine the extent of pure villenage—to settle the proportion of pure villeins in the general population at any given time; we can merely say that they were very numerous in some neighbourhoods, and that there were few or none in other parts at the end of the thirteenth century. Even at the end of the fifteenth century we hear of bondmen, and meet with deeds of emancipation, when villenage had become almost a nominal thing. It died naturally and was not put out of existence, and was believed to be alive long after its end."

Shakspeare, we can now see, by Mr. FURNIVALL'S communication, could have known some of these bondmen in the flesh, and that knowledge, not confined to himself, would give force and appreciation to his expression in *Hamlet*, "Oh! what a rogue and peasant slave am I." H. C. C.

IMPROPRIATION OF TITHES.

(4th S. xi. 305, 374.)

The alienation of tithes to secular persons and uses is an abuse of great antiquity, and is by no means characteristic "of the last two centuries." It was in full vigour in the time of Charlemagne, and resisted all his efforts to suppress. Council after Council dealt with it, but to little, if any better purpose. In the third Lateran, held A.D. 1179, under Pope Alexander III., we find, in the 14th Canon, this fierce denunciation of it:—

"Prohibemus etiam ne laici decimas cum animarum suarum periculo detinentes, in alios laicos possint in aliquo modo transferre. Si quis vero receperit, et ecclesie non tradiderit, Christiana sepultura privetur."

"We forbid lay persons to have possession of tithes, or to dispose of them to other lay persons, at the peril of their souls. And if any person shall receive them, and not make them over to the Church, he shall be deprived of Christian burial."

The root of the abuse is not difficult of search. It lay in the peculiar character of the times—times wherein luxury, lawlessness, rapine, and might against right, may almost be pronounced the order of the day. Nor were they who benefited *most* the greatest culprits. The clergy themselves were the chief offenders, at all events, the superior clergy. For as Canon Robertson justly remarks (*History of the Christian Church*, vol. ii. pp. 528, 529):—

"The bishops, as their state became greater, found themselves obliged to keep a host of expensive retainers. Knights, or persons of higher rank, who were attached to the households, of the great prelates—often by way of disarming their hostility—were very highly paid for their services; the freemen, whom the bishops contributed towards the national force, or whom they hired to fight their feuds, were costly, and, as the prelates found themselves considered at the national musters in proportion to the number of their followers, they often, for the sake of supporting their dignity, led more than the required number with them. According to the system of the age, all these adherents were paid by fiefs, which were either provided out of the estates of the Church, or by assigning them the tithes of certain lands. Such fiefs in general became hereditary, and thus the episcopal revenues were consumed by the expense of establishments which it was impossible to get rid of."

So things went on, from bad to worse—popes and princes, prelates and nobles, conspiring alike to aggravate the mischief, till the time of the greatest delinquent of them all, the arch-spoliator, Henry VIII., when the flood-gates were thrown wide open, and sacrilege, and simony, and plunder, rolled their devastating waves throughout the length and breadth of the land. What was the consequence is too well known to need description. The power that could alienate, could not be powerless to legalize the alienation. Whence, however unjustly, in the first instance, such property might have been acquired, the *present* holders, not without show of reason, and on the strength of *prescriptive* right at least, may claim it as having "descended to them by inheritance." Nay, more

than this, for by legislative enactment, "Lay impropriatorship of tithes" is as absolutely the *fee-simple* of the owner, as is any other freehold property whatever, and is as fully at his disposal.

"The plea for the sale" of such property, should the vendor be disposed to give one, would, I suppose, be that he *chose* to sell it, and what he would do with the money would be, most likely, to put it into his pocket, or to invest it in some other way.

The cases of the "Colleges at Oxford" are new to me, and, while not doubting for one moment that your correspondent has stated them to the best of his knowledge and belief, I venture to doubt their accuracy, and think they must be the result of some error or misapprehension. "Sharp attorneys" are not usually the persons to purchase property with defective titles.

EDMUND TEW, M.A., F.R.Hist.S.

The abuse of Impropriation originated with the dissolution of the monasteries in temp. Henry VIII. For several centuries previously to that time any lay person possessing an advowson might, with the licence of the king, appropriate it to a bishop, dean and chapter, or religious house, and these, being spiritual persons capable of serving the cure, in virtue of such appropriation became parsons of the benefice, and by assigning out of the fruits and profits a fitting stipend might, with the consent of the ordinary, appoint a vicar to perform the ministerial duties; but if the religious house became dissolved, or the appropriator ceased to be a spiritual person, the appropriation became annulled. Consequently, upon the dissolution of the monasteries, according to Common Law all the appropriations would have been dissolved and the advowsons would have vested in the heirs of the original grantors, had not the statute of 31st Henry VIII. rendered the king's patentees, though laymen, capable of holding parsonages appropriate, which we now call impropriations.

JOHN MACLEAN.

Hammersmith.

J. B. P. will find his inquiries answered by referring to Bishop Kennett's *Parochial Antiquities*, where the subject is treated of at length.

WILLIAM WING.

Steeple Aston, Oxford.

ENGLISH DIALECT SOCIETY.

(4th S. xi. 132, 199, 289, 385.)

The announcement of the establishment of this Society in the last number of "N. & Q." was so short that I may, perhaps, be allowed to say a little more about it. The Society has been much strengthened and, indeed, fairly set afloat by the accession of many who are already members of the London Philological Society and of the Early English Text Society, and of others who under-

stand their work, and are willing to add contributions. Upwards of forty subscribers gave in their names before any public announcement of its existence had been made. Perhaps I may be allowed to repeat here that the yearly subscription of half-a-guinea entitles each subscriber (who has paid) to one copy of all the publications which will be issued during the year. As this is the first year of existence, these can hardly appear till November or December. The Treasurer is the Rev. J. W. Cartmell, Christ's College, Cambridge, and the Hon. Secretary is myself; the publishers are Messrs. Trübner & Co.

The objects of the Society are: to bring workers in this field together by providing a common centre and means of record; to reprint scarce and short old glossaries, and various manuscript collections of words, under proper revision; and to accumulate material for the future publication of a complete Provincial Dictionary, combining all that is known concerning the subject and that is worth preserving.

The first thing to be done is to make a complete Bibliographical List of all books relating to dialects, on a plan similar to that of Mr. J. R. Smith's list, published in 1839. This will be divided into six parts, viz. England, Scotland, Wales, Ireland, America, and Slang. Contributions to this are earnestly solicited, especially cuttings from booksellers' or sale catalogues; though it may be remembered that the books mentioned in Mr. Smith's list or in the Introduction to Mr. Halliwell's Dictionary are well known. The list for Scotland begins with the year 1707 (see Murray's *Dialect of the Southern Counties of Scotland*, p. 74), and that for England with 1839, the older books being known. For a good specimen of a bibliographical list, see that by Mr. Axon for Lancashire. The literature of the Scottish Lowlands and of the six northern counties of England demands special attention, as it is rather voluminous.

The work is already taken in hand, and the first result is that the following counties seem to be entirely unrepresented, in any *special* manner, either by literature or by glossaries:—

Buckinghamshire.	Hertfordshire.
Huntingdonshire.	Monmouthshire.
Oxfordshire.	Rutland.
Surrey.	Worcestershire.

If any one can inform me of anything relating to these counties, I shall be glad to receive the information. I hope soon to put out a list of the counties which are represented but slightly.

I append the following queries.

1. Mr. Smith says, in 1839, "a glossary of Warwickshire words is preparing for the press by the Rev. R. Garnett, of the British Museum." Did it ever appear? If so, what is the correct description of it, and what is the date of it?

2. Mr. Smith also says, "Jas. Broughton, Esq., of Sutton Coldfield, in Warwickshire, has a glossary of this county ready for the press." Did it appear?

3. Among the publications of the "Manks Society" is one entitled "Harrison's *Mona Miscellany*, a collection of Proverbs, Sayings, Ballads, Customs, &c., peculiar to the Isle of Man, 8vo. 1869." Are these proverbs, &c., in Manx or in English? In English, probably; if so, what other such books are there?

It will be a great kindness if, as the Editor has already suggested, the replies to these and similar queries can be sent *directly* to myself.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

TENNYSON'S ODE ON THE DEATH OF THE DUKE OF WELLINGTON (4th S. xi. 342.)—DR. RAMAGE appears to think that the Poet-Laureate did not borrow his epithet "four square" from the fragment of Simonides which he quotes. Perhaps he will change his mind when he compares an admired and often quoted passage of the same Ode—beginning "Not once or twice in our old island story, the path of duty was the way to glory," and describing the "toil of heart and knees and hands" which it takes to scale "the toppling crags of duty"—with the 15th fragment of the same Simonides:—

ἔστι τις λόγος τῶν Ἀρετῶν ναίειν
δυσαμβάτοις ἐπὶ πέτραις, νῦν δέ
μιν θοῶν χώρων ἄγνοιον ἀμφεπέειν.
οὐδὲ πάντων βλεφάρους θνατῶν ἔσποτος,
ὃ μὴ δακέθωμος ἰδρῶς ἐνδοθεν
μόλη, ἴκη τ' ἐς ἄκρον ἀνδρείας.

Gaisford, *Poeta Minores Graeci*.

The parallels are to be found, of course, in the first, second, fifth, and sixth lines. "Toil of heart and knees and hands" is surely borrowed from the second verse of these, which DR. RAMAGE has quoted. I cannot doubt that Mr. Tennyson had bathed his Muse in Simonides before he wrote his Ode.

JAMES DAVIES, M.A.

"UNCLE MAMOUÇ" (2nd S. x. 190.)—*El tio gil Mamúco*, Madrid, 1789, 8vo., pp. 371, is a rather servile imitation of *Don Quixote*. The hero, Gil Mamúco, is a village doctor (*curandero*), who, finding his practice small, opened a shop for the sale of drugs, grocery, and sundries. His family consisted of an old sister, a young niece, and a servant, Blas, whose industry in making up articles for the shop was the main support of the establishment. He was a pleasant, worthy fellow, and hoped to marry the niece. Gil Mamúco was liked by his neighbours, and familiarly called *El tio Gil*. He was idle and loquacious, spending his time in gossiping, fishing, and reading romances and old newspapers. At the age of fifty, having heard

that a neighbour had discovered the Philosopher's Stone, he shut himself up to study books of magic and alchemy, and a manuscript entitled *Mirabilia Magna de Natura*, which he had bought of a soldier. The neighbour's gold proved to be only copper, and Gil gave up that delusion, but soon fell into another. He received a letter from a relative in Madrid, in which it was mentioned that a nobleman, returned from Peru (*perulero*), had promised two great prizes, the first of a million dollars, to him, who, by going among various peoples, should make the greatest number of men industrious and able to grow rich without damage to their health; and the second prize of six houses at the Court to him who should induce the greater number to study profitable sciences, and to speak substantially, naturally, and truly. The winners, if single, were to marry noble ladies. The hope of these prizes upset what sanity was left, and El Tio resolved to profit by his studies and make a progress to the court, teaching and converting on his way. He knew many great secrets, especially the use of the herb *marna* (?), and had a pair of spectacles which enabled him to see things as they were, and not as they appeared to others. He persuaded Blas, who, though shrewd, was somewhat credulous, to accompany him. He sold two cottages, and bought a lean mule for himself and an ass for Blas. As in *Don Quixote*, a worthy clergyman (*religioso*) tries to bring him to reason; Malaquin, a magician, is envious and puts difficulties in his way, the sister and niece try to detain him, and he and Blas depart secretly.

On their way, El Tio holds discourses with Blas, and delivers lectures to travellers whom they meet and to audiences when they can be drawn together. El Tio, when not on his hobbies, talks sensibly, and has some very judicious opinions on health, dress, manners, and the management of children. Blas carries a large book, in which the names of disciples are entered, and sometimes El Tio uses his sword to enforce subscription. Like *Don Quixote* and Sancho, they get into difficulties, are beaten and subjected to buffooneries, which are extravagant without being laughable. They come to a ruined fortress, which El Tio, having put on his spectacles, declares to be a palace, and seeing a white goat, takes it for a beautiful princess in love with him. The story then turns upon his amatory delusions, and becomes very heavy reading. After another beating, they arrive at a village, and are lodged at a weaver's, where El Tio waits for letters from his princess, talks much nonsense mixed with sense to the family, and passes the night in a cellar, into which he has fallen while pursuing some supposed enemies. He is puzzled by a manufactory of plaster statues at the next house, and at night goes with Blas to explore the garden. He finds statues which he treats as men, and after a lecture invites them to come down and acknowledge them-

selves his disciples. As they do not move, he pulls one down and begins to destroy others. The workmen, aroused by the noise, attack the strangers and beat them. The Alcalde arrives, orders their hands to be tied, and sends them to the gaol.

Here, the story abruptly stops. There is no indication in the title-page that it is a first volume, and at the end is a short list of errata. Probably, a continuation was intended. My copy, which I lately found on a book-stall, is in Spanish binding, and lettered "Gil Mamúco" only, from which I infer that when it was bound no continuation had appeared. Should any reader of "N. & Q." know more on the subject, I shall be glad to hear it.

The style is good, but rather troublesome to read, from the number of words of unusual occurrence, which, though in the dictionaries, I had not met with before, such as names of herbs, insects, and utensils. There are also some which I could not find. I suppose a fair Latin scholar reading the *Georgics* for the first time would be obliged to use a dictionary. *El Tio* is a poor imitation of *Don Quixote*, but I think it as good as *El Quixote de la Cantabria*, which I noticed in "N. & Q.," 3rd S. i. 71.

U. U. Club.

H. B. C.

SIR PETER PETT (4th S. xi. 364, 390).—Wood (*Fasti Oxon.* vol. ii. p. 744) has:—

"1648. July 4. Bach. of Arts. Peter Pett, of Sydney Coll. He was soon after made Fellow of All Souls Coll., became a great virtuoso, and at length a Kt. and a writer, and therefore he is hereafter to be numbered among the writers with honour."

The edition by Dr. Bliss has, no doubt, some additional notice. The reference above is from 1st ed., 1692.

ED. MARSHALL.

I have a pedigree of the Petts of Harwich, Deptford and Chatham, from which I make the following extract:—

"Sir Peter Pett of the Strand, London, Knighted in Ireland by James, Duke of Ormond: bapt. at Deptford, Oct. 31, 1630: sometime Fellow of All Souls, Coilege, Oxford: Advocate General for Ireland. Will dated July 5, 1685: proved June, 1699, Regd. Prerog. C. Cant. Pett 100. Died unmarried: buried at S. Martin's in the Fields."

This Sir Peter was son of Peter Pett of Deptford, Esq., and brother of Sir Phineas Pett, commissioner of the Navy.

S. A.

The Vicarage, Turnham Green.

I believe that J. Y. is wrong in treating Commissioner Pett and Sir Peter Pett, Irish Advocate General, as one and the same person. Lord Braybrooke, in his note to *Pepys's Diary* (i. 79, ed. 1848), treats them as one and the same, and so does the Index to this edition of *Pepys*. *Pepys* never calls Peter Pett the Commissioner Sir Peter Pett. Sir Peter was a lawyer, not a shipbuilder, which the Commissioner was. Knight, in his *Life of Dean Colet*, gives an account of Sir Peter, and describes him as an University man and a lawyer,

and probably son of Peter, shipbuilder. There are some very interesting letters of Dr. Peter Pett to Archbishop Bramhall, 1661-2, printed in the Rawdon Papers: in one of these he asks the Archbishop's intercession in his favour with the Duke of Ormond. Roger North, in his *Life of the Lord Keeper Guilford*, describes Sir Peter Pett as having been in early life a fellow-preacher with Hugh Peters. The date of his knighthood, received from the Duke of Ormond, would be to be found.

W. D. CHRISTIE.

HAYDON'S PICTURES (4th S. xi. 76, 158, 203, 222, 246, 262, 288).—I am enabled, by the kindness of Mr. J. B. Lippincott, of Philadelphia, the well-known publisher, to reply to the query of D. as to the present abiding-place of my father's picture of *Christ's Entry into Jerusalem*. It is, as far as can be ascertained, still in the Cathedral at Cincinnati, Ohio, where it was seen by Mr. Moncreu D. Conway twelve years since. Mr. Lippincott has forwarded to me a copy of *Lippincott's Magazine* for March, 1872, to the following passage in which, with remarkable courtesy, he has specially called my attention:—

"Haydon's enormous canvas was rescued in a state of considerable injury; it was afterward bought from the depositor for a trifle, restored, and placed at the Cathedral in Cincinnati, which it still adorns or encumbers."

FRANK SCOTT HAYDON.

Merton, Surrey.

"CURMUUDGEON": "SCRUPULOUS" (4th S. xi. 361).—Ash's blunder, arising from the fact that Johnson's etymology, *cœur méchant*, was suggested by "an unknown correspondent," is one of the best jokes in the history of letters. Mr. Wedgwood plausibly derives from *corn-mudgin*, a dealer in grain, quoting Holland's *Livy* as an authority.

Ainsworth gives "Scrupulus [a scrupus]: (1) a little hard stone falling sometimes into a man's shoe, &c. (2) A doubt, &c." MAKROCHEIR.

In reply to MR. RULE, who seems to doubt the interpretation I have attached to the Latin word *scrupulus*, I beg to say that my Ainsworth's *Dictionary*, which is edited by the Rev. B. W. Beatson, Fellow of Pembroke, and revised by Wm. Ellis, of King's Coll., Aberdeen, a reprint of the famous folio of MDCCCLII. gives "Scrupulus the *dim.* of *scrupus* [a little sharp stone] (1) *A little hard stone falling sometimes into a man's shoe, and troubling him in travelling; (2) a doubt, difficulty, trouble.*" I do not know what Ainsworth MR. RULE consulted, but I assure him that the one referred to above is by far the best published.

In regard to *curmudgeon*, "churlminded" seems to me to fit the meaning far better than "bad-hearted." *Coerl*, a churl, and *mod* (the noun), with *modian* or *modigan* (the verb), are words known to every Saxon scholar.

E. COBHAM BREWER.

Lavant, Chichester.

BESSIE CLARKSON (4th S. xi. 350).—V. H. seeks further information about Bessie Clarkson, and the *Conflict of Conscience* which relates her case. This religious chap-book, drawn up by W. Levingston, the Presbyterian minister, was extensively circulated on its first appearance in 1631, and long after, but has become so scarce that it is now only found in a restricted reprint of pp. 44 by Webster, Edin. 1820, a copy of which is before me. The conference between her and her pastor exhibits the infatuated Bessie in the light of a female Spira, without the apostate's remorse, writhing and raving under the "wrath of an angrie and of a crabbed God"; the poor fanatical creature, although yearning for *spiritual grace*, believing herself in a state of reprobation; she cannot get a grip of God; he comes daily in wrath to her; it would, she says, be heaven to her to be one of his, to have one drop of grace from his finger end; "I would faine seek God, but I feele many stops and letts, and my prayers are dung backe." To the minister she says, "I know your tales and tydings, but cannot find them true; alace that ever I came into the world. I am not booked, I am not baptized with the right baptism, and cannot finde the fruite of it. I am not written in the book of life." The book is throughout full of such ravings and such spiritual combatting as the minister finds in the Scriptures, but the victim of ultra-Calvinism seems to have died without the expressed assurance of her election, for which she had such cravings.

This tract furnished the wits of the period and the prelatie party with a butt to point their satirical shafts, and we find Sam. Colvil, Allan Ramsay, and the compilers of *Scottish Presbyterian Eloquence Display'd*, indulging their flings at the rigid Presbyterian guides, whose austerity could bring about such fanaticism as these Clarksonian tenets indicate. The last work named thus characterizes *The Conflict of Conscience*:—

"There is a common printed pamphlett, compos'd and published by a Presbyterian Preacher, concerning one Bessie Clarkson, a woman that liv'd at Lanerick, who was three years in despair, or to speak in their Cant, under exercise. Whosoever reads that pamphlett will find that the poor woman's Distemper proceeded only from their indiscreet preaching, representing God as a sour, severe, and unmerciful Being."

J. O.

DON ALPHONSO DE BOURBON (4th S. xi. 343).—Alfonso de Borbon of Austria married Doña Maria de las Nieves, daughter of Don Miguel de Braganza, Pretender to the Portuguese throne.

J. S. UDAL.

Junior Athenæum Club.

ANDREW MARVELL (4th S. xi. 344, 374, 394).—Permit me to refer, under the head Andrew Marvell, to MR. EDWARD SOLLY'S note, headed "The Poems on Affairs of State," at p. 351 of this volume. His emendation of *coife* for *wife*, in Marvell's *Last*

Instructions to a Painter, is excellent. I do not know if the British Museum contains the edition of the poem from which MR. SOLLY has obtained this unquestionable correction. But it occurs to me that the same edition might supply other corrections of passages, which, as usually printed, are obscure or faulty.

Lines 313, 314 are thus printed by the Rev. Mr. Grosart:—

"The seamen's clamours to three ends they use,
To cheat they pay, feign want, the House accuse."

They pay cannot be right, it must surely be *their pay*.

A list of the various readings of MR. SOLLY'S edition would be of value. W. D. CHRISTIE.

GAMMER GURTON (4th S. xi. 364).—No doubt the book was so named in honour of Bishop Still's renowned *Gammer Gurton*, who lost her "needle" and found herself and it alike made famous thereby. Well worthy was the grandame of the small honour, as all will agree who have read the racy old comedy. ALEXANDER B. GROSART.

The book MR. CLARKE inquires about is no doubt this:—

"Gammer Gurton's Garland or the nursery Parnassus, a Choice Collection of pretty songs and verses for the amusement of all little good children who can neither read nor run." 12mo. pp. 46, Triphook, 1810.

This is in four parts, the first and second published by Joseph Ritson, in 1784, the entire of his nursery-lore again reprinted at Glasgow as late as 1866. MR. CLARKE will know which of these he has got. A. G.

THE COLON (4th S. xi. 343).—According to Scaliger we are indebted for the introduction of this point to the Manutii, the learned Venetian printers of the fifteenth century:—

"Virgule et Cola nostra etiam tempestate inventa a Manutio, cum antiquis prorsus incognita fuerint."

Scaligerana, p. 4.

The Manutii, certainly, increased the number of signs in use before their epoch, and first employed them in accordance with a systematic principle. Modern punctuation as a science may thus be said to originate with them, while its invention is generally attributed to Aristophanes, a grammarian of Alexandria, of the third century, to whom is also ascribed the introduction of the Greek accents. The colon, the semi-colon, and various other signs, are found freely in MSS. of the eighth, ninth, and tenth century, and, perhaps, earlier; but used in an arbitrary and confused manner. This may be seen from an example given by Astle in plate xx. of his erudite work, *On the Origin and Progress of Writing* (1803, 4to.); and is further illustrated by the Rev. W. Gunn, B.D., in a long note to his edition of the *Historia Brittonum*, attributed to Nennius, and printed from a MS. of the tenth century by Mark the Hermit (1819, 8vo., *Preface*, p. 7). See also a

long note, with many references in Hermannus Hugo, Soc. Jes., *De Prima Scribendi Origine et Universa Rei Literariae Antiquitate* (Traj. ad Rhen., 1738, 8vo., page 251). By the word "cola," in the passage cited above, Scaliger probably meant *semi-colons* to be understood, as this was the sign actually introduced by Manutius. The Rev. T. Hartwell Horne says:—

"No points were used by the ancient printers, except the colon and period or full-point: after some time the oblique stroke, thus /, was introduced; until Aldus Manutius, in the close of the fifteenth century, among other improvements which he bestowed on the art of printing, corrected and enlarged the punctuation. He gave a better shape to the comma, added the semi-colon, and assigned to the former points more proper places. The notes of interrogation and of admiration were not introduced till many years after."—*Introd. to Study of Bibliography*, 1814, vol. i. p. 238.

Stower, in his *Printers' Grammar* (1808, p. 79), has a similar statement; and Hansard transcribes it *verbatim* in his *Typographia* (1825, p. 433).

Birmingham.

WILLIAM BATES.

Νίψον ἀνομήματα (4th S. xi. 198, 288, 313).—MR. EDEN has obliged me by a reference to the recognized authority for the statement respecting this line, which I transcribe as likely to be of interest to the readers of "N. & Q." Grelot observes in his description of the Church of St. Sophia at Constantinople:—

"Entre ces deux colonnes cerclées il y a de part et d'autre deux grosses jarres, urnes ou pots de marbre armez de leurs petites cauelles ou robinets. On les emplit tous les matins de l'eau de la cisterne qui est sous l'Eglise, d'où on la tire par une petite ouverture marquée F, garnie de son couvercle de bronze. Si ces deux grosses urnes ne sont pas anciennnes, on peut dire au moins qu'elles sont en la place de celles qui y estoient du tems des Empereurs Grecs, elles servoient d'*agiasma* ou de sanctification aux Chrétiens qui venoient dans cette Eglise. L'histoire observe qu'il y avoit quelque grand vase plein d'eau où les fideles se lavoient ordinairement le visage, ou tout au moins les yeux, pour leur montrer qu'ils devoient estre extrêmement purifiez pour se presenter devant la Majesté d'un Dieu que les Anges n'osent envisager. Ces vases estoient comme les eau-benitiers des Eglises Catholiques; et l'on remarque mesme qu'il y avoit écrit au dessus en lettres d'or ce beau vers Grec rétrograde:

ΝΙΨΟΝ ΑΝΟΜΗΜΑΤΑ ΚΑΙ ΜΗ ΜΟΝΑΝ ΟΨΙΝ.
Netoye tes pechez, et non ta seule vue.

"Mais aujourd'huy ils ne servent plus qu'à boire. Les Turcs les plus devots demeurent fort long-tems et s'échauffent souvents dans leurs prieres," &c.—*Relation Nouvelle d'un Voyage de Constantinople*, &c., p. 197, Par. 1681.

The sentence preceding the line is thus translated in a contemporary version:—

"Which vessel seems to be represented by the Holy-Water-vessels in the Roman Catholic Church, as having written over it in a fair golden character this Greek verse," &c.—Translation by J. Philips, p. 132. Lond. 1683.

The account is not altogether free from confusion. There is a view to which the letter F. refers.

ED. MARSHALL.

Sandford St. Martin, Oxford.

I regret not to have been able to answer earlier the queries of M. R. and of MR. MARSHALL as to this palindrome.

I have now *exact* information from the two churches to which I referred (Flitwick and North Crawley), and it is unsatisfactory in that the inscription is in each case on a *modern* support to a font, *not* on the font itself. In each case the word is *ανομήματα*. Jeremy Taylor has the word in the singular in his great *Exemplar*.

I cannot give any original authority as to the existence of the inscription at Constantinople. I read of it as being on a *laver* in the Mosque of Sancta Sophia at Constantinople in Wilson's *Account of a Mission to Greece and the Ionian Islands*, but on afterwards visiting the Mosque (Justinian's famed church) I was not able to find either *laver*, font, or inscription.

One correspondent, by the way, tells me that the palindrome is Gregory Nazianzen's, but gives no reference.

W. F. HOBSON.

PIQUET (4th S. xi. 324).—No *trio* or *quatorze* can be marked in cards below the *ten*. I have once or twice marked a *tierce* to the nine—called a *tierce minor*—when no other tierce existed in my adversary's hand; in no other case, indeed, could it be *good*. I should advise H. A. B. to purchase Van Tenac's *Traité du Jeu de Piquet*. I bought it last year in Paris for half-a-franc. Passard, 7, Rue des Grands-Augustins, is the publisher.

E. E. STREET.

JUAREZ (4th S. xi. 324).—A short outline of this man is to be found (figuring as he does on the stamps) in an article upon "Mexico and its Stamps," in the *Philatelist* for August, 1867, p. 129. If desired I would make a copy.

JNO. A. FOWLER.

Franklin Road, Brighton.

AUTHORS WANTED (4th S. xi. 384).—These lines are from the Persian, by Sir William Jones. They should run—

"On parent knees, a naked new-born child,
Weeping thou sat'st while all around thee smiled;
So live, that sinking in thy last long sleep,
Calm thou may'st smile, while all around thee weep."

S. H. W.

The lines are quoted by the late Archbishop Whately as an instance of "Perfect Antithesis without Period," in his treatise on *Rhetoric*, page 210. He says they are from the Arabic, by Sir W. Jones.

HENRY USBORNE.

This is an Arabian epigram by an unknown author. The translation is by Sir William Jones, but is not accurately given by N. H. R.

H. P. D.

These lines are from the Persian of Hafiz.

M. T.

From the Persian of Sadi. J. P. B.

As an illustration of crying at the time of birth, let me add the following passage from the *Apocrypha* :—

"And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice I uttered was crying, as all others do."—*Wisdom*, c. vii. v. 3.

The epigram alluded to by N. H. R. is thus rendered into Latin verse in the *Sabrine Corolla* (edition 1859), by Thomas Williamson Peile, D.D., late Head Master of Repton School :—

Νεογόνον Βρέφος.

"Parvulus in gremio matris, modo natus inopsque,
Tu lacrimas, at sunt omnia læta tuis.
Sic vivas, puer, ut, placida cum morte recumbas,
Omnia læta tibi sint, lacrimæque tuis."—P. 214.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The above is a stanza quoted in *Souvenirs de la Marquise de Créquy* :—

"Quand vos yeux en naissant, s'ouvraient à la lumière
Chacun vous souriait, mon fils, et vous pleuriez,
Vivez si bien, qu'un jour à votre dernière heure
Chacun verse des pleurs et qu'on vous voie sourire."
I. 121, ed. 1840.

S. D. S.

"On parent knees," &c., are from the Malay. To the above is added the following note in an album of my father's :—

"Well said by a heathen—To live as a Christian, consult the Divine Oracles—2 *Tim.* iii. 15, 16, 17; more particularly *Gal.* ii. 20, *Matt.* v. throughout, *Tit.* ii. 11, 12 v."

R. C. R.

"There let him lay."

Mr. Browning's criticism may be found in section 67 of *Fifine at the Fair*, 1st ed., 1872, pp. 80-82. He also denounces and quotes the "Address to the Ocean," in *Prince Hohensteil*.

SPARKS H. WILLIAMS.

"In battle lopp'd away," &c.

The lines are from Young's *Night Thoughts*, Night I. l. 252. As your correspondent has misplaced the last line he cites, and also misquotes it, I will give the passage entire :—

"There beings, deathless as their haughty lord,
Are hammer'd to the galling oar for life,
And plough the winter's wave, and reap despair.
Some for hard masters, broken under arms,
In battle lopp'd away, with half their limbs,
Beg bitter bread through realms their valour saved,
If so the tyrant or his minion doom."

FREDK. RULE.

The following lines are by the late Dr. Guthrie :—

"I live for those that love me,
For those that love me true;
For the heaven that smiles above me,
And waits my coming too.

For the cause that lacks assistance,
For the wrongs that need resistance,

For the future in the distance,
For the good that I can do."

H. L. will see that he has quoted the lines incorrectly. J. N. B.
Highbury Place.

If H. L. will refer to "N. & Q.," 2nd S. iv. 319, he will find the author's name (H. W. Pelzer) and other relative information. The lines, as known to me, are somewhat different to those supplied by your correspondent, but it is unnecessary to trouble you with them *in extenso*. I cannot but recollect the last occasion on which I heard them quoted by the late Dr. Guthrie (2nd Nov. 1860), and truly they are the very epitome of his life on earth. I say so *in memoriam*. J. MANUEL.

Newcastle-on-Tyne.

"Just in the zenith of those golden days
When the mind ripens ere the form decays,
The hand of fate untimely cut her thread,
And left the world to weep that virtue fled,
Its pride when living, and its grief when dead."

The above are the last of fifteen lines written by John Lord Hervey on his sister Elizabeth, who married Hon. Bussy Mansel, and died 1727. They are inscribed on her tombstone in Ickworth Church, Suffolk. In a letter to Lady Mary Wortley (Ld. H. Memoirs of Geo. II. Biographical notice LV.), 1737, Lord Hervey says, "I ever did, and believe ever shall, like woman best—

'Just in the noon of life—those golden days
When the mind ripens ere the form decays.'"

S. H. A. H.

"Around the fire one wintry night," &c.

(4th S. xi. 366) may be found in a collection called *Select Poetry for Children*, by Joseph Payne, and is there attributed to Aikin.

M. T.

Mrs. M. HOLFORD AND MISS HOLFORD (4th S. ix. 534; x. 94).—Mrs. Holford, *née* Margaret Wrench, was the wife of Allen Holford of Davenham, co. Ches., Esqre., the last heir male of the ancient family of Holford of Davenham, a branch of the Holfords of Holford and Vale Royal. Mrs. Holford was not only a woman of great personal attractions, but also endowed with considerable intellect. MR. INGLIS is correct as to her works, but she also wrote one or two now forgotten novels. She was an intimate friend of Miss Seward, the authoress.

Mr. Allen Holford died about the age of thirty-five, leaving his widow with four daughters, viz., 1. Margaret, who married, at a mature age, the Rev. Septimus Hodson, D.D., a prebend of Ripon; 2. Anna Maria, married to Joshua Walker, of Hendon Place, Middlesex, Esq., some time M.P. for Aldeburgh, in Suffolk; 3. Eliza, died unmarried; 4. Frances, who married Richard Clerc Hazelfoot, of Boreham, Essex. Mrs. Holford died about 1832. Her eldest daughter, Margaret, was a very remark-

able child, and would, at the early age of eight, take a volume of Shakespeare to bed, and request to be roused at dawn, in order that she might peruse it, so engrossed was she with it. She also frequently wrote very fair poetical effusions at a very early age, and her appetite for all kinds of literature was insatiable.

Miss Holford was the valued friend of Southey, Coleridge, Wordsworth, Savage Landor, Sotheby, and many other literary magnates. Mr. Landor was most anxious that she should reprint *Wallace*; or, *the Fight of Falkirk*, in 1845.

In addition to *Margaret of Anjou* and *Wallace*, Miss Holford published a novel, called *Warbeck of Wolfstein*, a volume of fugitive poems, and a Translation of *The Lives of Balboa and Pizarro*, from the Spanish. With the exception of the last, they were all written and published before her marriage.

Mrs. Hodson died at Sharrow Cottage, Dawlish, in September, 1852, deeply regretted, not only for her great social qualities and literary attainments, but also for her unbounded charity and generous sympathy with all the afflicted. Mr. Hodson died many years before his wife, and she was also preceded to the grave by two of her younger sisters, Miss Holford and Mrs. Hazelfoot. Mrs. Walker alone survived for some years, and was the only one of the four daughters and co-heirs of Allen Holford, of Davenham, who left issue. Davenham was sold immediately after Mr. Holford's demise, and OLPHAR HAMST will find the pedigree in Ormerod's *Cheshire*. J. O. S.

"POPE LADIES" (4th S. xi. 341).—When I lived at St. Alban's these buns were made and sold on Lady-Day in each year, and not on the 1st of January. The story which I was told was that a noble lady and her attendants were travelling on the road to St. Alban's (the great north road passes through this town) when they were benighted and lost their way. Lights in the Clock-Tower, at the top of the hill, enabled them at length to reach the monastery in safety, and the lady, in gratitude, gave a sum of money to provide an annual distribution, on Lady-Day, of cakes, in the shape of ladies, to the poor of the neighbourhood. As this bounty was distributed by the monks, the "Pope Ladies" probably thus acquired their name. I cannot vouch for the accuracy of the above story, but I only give it as it was told to me.

HENRY W. HENFREY, F.R.H.S.

Victoria Street, S.W.

NICENE CREED (4th S. xi. 36, 183, 333).—I am not surprised that my attempted explanation is not at all satisfactory to SIR JOHN MACLEAN, as it was far from satisfactory to myself. He will observe, however, that I wrote with great caution, and intended it to be taken for nothing more than it was worth. To do what I can, I have just turned to Sir A. I. Stephen's note (*Book of Com-*

mon Prayer, vol. ii. p. 1,149; *Eccl. Hist. Soc.*, 1850), which is—

"It will be observed that the Sealed Books do not contain the word 'Holy,' which is in the Latin version (ante, 1,147) before the words 'Catholic Church.' It has not occurred in this place in any of our Prayer-Books since the Missal, except in the Latin Prayer-Book of Elizabeth."

Since, therefore, we fail to get light from one so deeply learned in all liturgical matters, I am inclined to sympathize with SIR JOHN MACLEAN in his fear, that "a more clear and satisfactory reply, however desirable, is not to be obtained." It may, however, have arisen from the fact that our reformers seem to have had a singular repugnance to the use of the word, or why should they have omitted it in the heading of the "Acts"? Why did they not translate Πράξεις τῶν Ἁγίων Ἀποστόλων—the Acts of the Holy Apostles—instead of the *Acts of the Apostles*? Or why should we so often meet with *Paul's Church*, or *Paul's Cross*, instead of *St. Paul's Church*, or *St. Paul's Cross*? It may have been with them as it so often is, "Qui vitat Seyllam incidit Carybdim." EDMUND TEW, M.A.

I believe no reason can be assigned for the omission of the word "Holy" in the Nicene Creed. I have generally understood that the omission is purely a fault of the printer, which has been perpetuated. That it is a printer's omission is the opinion, so I have been told, of Canon Bright, of Oxford. Compare another printer's mistake, which is allowed to remain, by way of addition to the *Gloria in Excelsis*; the repetition of the prayer, "Thou that takest away the sins of the world, have mercy upon us." H. A. W.

If SIR JOHN MACLEAN will refer to the *Divine Liturgy of S. Mark*, p. 13, he will find that the word "Holy" is there omitted. I have not the original by me, but as I quote from Dr. Neale's translation, I cannot think there is likely to be a mistake. Scudamore, in his *Notitia Eucharistica*, p. 247, expresses his belief that the omission is one of many errors of the transcribers or the printers, although he at the same time refers to copies in which the word does not occur. In an edition of *The Canons of the First Four General Councils*, issued at Oxford in 1867, at pp. 34 and 35, I find that although ἁγίαν is expressed in the Greek form, it is entirely omitted by the translator on the opposite page; this is curious, and certainly seems to require some explanation. In the *Latin Prayer-Book* issued by Thomas Parsell, and printed by G. Bowyer at London in 1720, the word "Sanctam" is expressed. In Riddle's *Christian Antiquities*, p. 437, I find also ἁγίαν in the Greek form entirely omitted in the translation on the same page. Bingham, too, in his *Antiquities of the Christian Church*, evidently accepts the form

as it stands in our *Prayer-Book*, inasmuch as he notes that the only difference between our translation and the original form is the insertion of the "flicque."

W. H. B.

Clayton.

[In the *Prayer-Book* rendered into Greek, issued by Bagster, 1823, the word *ἀγιασ* is inserted. The *Liber Precum Publicarum Ec. Ang.* (Rivingtons, 1865), by Prof. Bright and Mr. Medd, has the words, "nam sanctam catholicam." "Sanctam," as we have before stated (p. 36), has been omitted in the subsequent edition.]

"I MAD THE CARLES LAIRDS," &c. (4th S. xi. 156, 201, 351).—The anecdote about Queen Elizabeth and Mrs. Parker is strangely misunderstood by Mr. MANT. At that time (as is conclusively proved by Strype) the marriages of the clergy were not held valid, and what Elizabeth said was this:—"Madam, I may not call you; mistress, I am loth to call you; but, however, I thank you for your good cheer": "madam" being the style of a married, "mistress" of an unmarried woman. Mr. MANT will find this, and a great deal more about Mrs. Parker in a note to the tenth edition of Hallam's *Constitutional History*, vol. i. c. 4.

E. E. STREET.

[In the note referred to, Hallam says of Mrs. Parker:—"This lady is styled, in deeds made while her husband was Archbishop, *Parker* alias *Harleston*, which was her maiden name. And she dying before her husband, her brother is called her heir-at-law, though she left children. But the Archbishop procured letters of legitimation, in order to render them capable of inheritance."]

"BALD-BORN: "BASE-BORN" (4th S. xi. 137, 245, 288, 372).—MR. WILMSHURST is beyond all question right in his notion that the word in the Bromsgrove register is *base*, not *bald*. Handwritings vary—as do also the habits of registrars. This will account for the different forms of the letter *s*. There is a tall *f* like the printed letter which does not descend below the line, and the inverted *g* (*sic*) in the register of this parish, now before me, may easily be mistaken, if not looked at in juxtaposition with *ð* (*sic*) in the word "baptized." The differing habits of registrars account for the variations of "Bastard" and "Base-born."

DR. CHANCE adds, in his notice of Mr. WILMSHURST's suggestion, that he should "show at least that the epithet 'Base-born' has been used in parish registers." I can supply this omission. I have seen it in hundreds of instances in, I am afraid to say, how many parish registers; and have frequently used it myself when I have found it used before. It is, in fact, so common, that I venture to affirm that I never looked through old parish registers in which I have not found it; and invariably in the case of the children of single women. It would of course be absurd to suppose that only such children were born *bald*. I have also found the "interchange" according to the habits of different rectors, or vicars, or curates.

From the Register of Ringmore, before me, I extract the following examples:—

"1723. Ann, the base child of Elizabeth Skinner, was baptized August the 18th."

Here is the inverted *g* and the long *f* (*sic*). In 1726 the forms changed to *s* and *e*.

"1736. Ann, base child of Damaris Damerell, bap. Aug^t 29."

"1742. John, base son of Agnes Reeves, Bap. June 13."

"1744. Thomas, base born son of Agnes Scobell, Bap. Nov^r 4."

And "base-born" is used from that date to 1844, in thirty or forty instances. I think we may, therefore, dismiss the idea of baldness as an entry in baptismal registers. But I will add that, "*pace* Mr. Godfrey," I have seen quite as many children, legitimate or others, born without as with hair upon the head in my ministerial experience of forty years.

HERBERT RANDOLPH.

Ringmore.

I can easily meet Dr. CHANCE's call for an instance of the colloquial use of "base" for illegitimate birth. A few years ago, on the road to Coddington, Herefordshire, where I was anxious to see an alleged centenarian (who died in 1871, and whose case is mentioned vii. 320, 523, of the present series), I fell in with a labourer of the district, and we discussed this claim of John Jenkins. I demanded the evidence of the register, and here he admitted ~~by~~ the difficulty, as Jenkins was "a base child," and had not been baptized under the name he bore in after-life; but he cornered me by adducing the fact that the old man had a daughter, admitted to be over eighty, living with him. I declined to follow the fresh hare thus started, but I hope that Mr. THOMS has since hunted it down. Halliwell gives, "base-born, a bastard."

VINCENT S. LEAN.

HANGING IN CHAINS (4th S. x. 382, 459, 525; xi. 83, 124, 354).—MR. M'LAURIN (Lord Dreghorn), in the Introduction to his *Arguments and Decisions in Remarkable Cases before the High Court of Judiciary and other Supreme Courts in Scotland*, 4to., Edr., 1774, says, "The first instance of hanging in chains (*i. e.*, in Scotland) is in March, 1637, in the case of Macgregor, for theft, robbery, and slaughter;" and adds, in a note, "He was sentenced to be hanged in a chenzie on the gallolee till his corpse rot." As another example, reference may be made to the case of Philip Standsfield, who was found guilty of treason, the cursing of his father, and accession to his father's murder. He was sentenced to be taken on 15th February, 1688,—

"To the Mercat Cross of Edinburgh; and there, betwixt two and four o'clock in the afternoon, to be hanged on a gibbet till he be dead, and his tongue to be cut out and burnt upon a scaffold, and his right hand to be cut off and affixt on the East Port of Haddington, and his

Body to be carried to the Gallowlee betwixt Leith and Edinburgh, and there to be hanged in chains, and ordains his name, fame, memory and Honours to be extinct, his Arms to be riven forth and deleet out of Books of Arms," &c. (See the Tryal of Philip Standfield, son to Sir James Standfield of Newmilns, for the murder of his father, and other crimes libel'd against him. Fol. Edr., 1688).

D. M.

NEW DOMESDAY SURVEY (4th S. xi. 362.)—The suggestion of your Aldershot correspondent is worthy of grave attention. Many local names which at present exist are of immemorial antiquity, but the changes which now take place so rapidly, even in the most unprogressive districts, are effacing old landmarks, and making old names forgotten. There is also another reason, and a very foolish one it is, namely, the Fop's desire not to use any words that are not current in good society. For this vulgar reason alone I have frequently known good old Teutonic names of places cast aside and their places supplied by frightful new compounds such as our American cousins delight in.

If the new Domesday could contain a list of such names in each parish that are at present in being, it would be a great service, but something more is wanted. Why do not our local antiquarian societies take the matter up and publish a list of local names taken from surveys, records, and charters? A complete catalogue of this kind would be invaluable; but although such a thing may not be hoped for yet, every fragment of knowledge that is garnered is useful for itself, and as far as it goes throws light on the race, manners, and habits, of the people who lived before us.

People who do not associate with the peasantry are often not aware that nearly every natural object in our rural parishes has a name, and sometimes two or three. There is often a natural shyness on the part of villagers to mention them to people who are perversely called their betters, for the names have often to polite ears an uncouth sound, and they know from experience that persons who have had a boarding-school education commonly profess extreme contempt for what they are pleased to call "the wretched *patois* of the common people."

EDWARD PEACOCK.

LORD CASTLEREAGH (4th S. xi. 277, 353.)—It is not unamusing to notice what assertions may be made before competent persons and pass unnoticed. As MR. RANDOLPH says, Lord Granville induced the House of Lords to believe, from his example at Moscow, and that of Lord Castlereagh at Vienna, that English diplomatists are distinguished by being undecorated.

It is certainly true that at Moscow Lord Granville was undecorated, but if he attends another Russian Coronation or Congress, he will be found to be decorated with an order, that of the Garter, which now surpasses even the Golden Fleece as a distinction, and which needs not the augmentation

of any others. So far the example of Lord Granville, K.G., has lost its point.

Had any regular English diplomatist of the day attended the Congress of Vienna instead of Lord Castlereagh he would have been seen covered with as many orders as his foreign colleagues. Lord Castlereagh, as Foreign Minister, attended at Vienna, and was then undecorated. At that time he had a claim to two decorations, K.B. and K.P. As, however, he was in the line for the Garter, which he would have received had he lived to become Marquis of Londonderry, he did not accept an inferior decoration, being in the line for the chief illustration, any more than the man in the line for a peerage accepts, in a usual course, a knighthood or a baronetcy.

The historical arguments which were brought forward in support of the capricious court regulations of recent institution were very weak, and it is by no means creditable to the House of Lords that they passed without contest. H. C.

PRINCE CHARLES EDWARD (4th S. xi. 364.)—I have an apparently original portrait, probably French.

ED. MARSHALL.

Sandford St. Martin, Oxford.

There is an authentic miniature of the Prince in the family of the late Mr. W. H. Murray, for many years lessee and manager of the Theatre Royal, Edinburgh. It descended to Mr. Murray from his grandfather, Sir John Murray, of Broughton, who had it from the Prince, to whom he acted as secretary in the '45. I have understood it to be one of seven painted at Rome, and there seems fair reason to suppose that the portrait belonging to Count Walsh may be one of the other six, the present possessors of which it would be interesting to trace. The countenance is bright, animated and youthful. The coat is red, with a blue ribbon across the breast, and the hair is powdered.

C. W. M.

VILLIERS OF BROOKSBY (4th S. xi. 155, 220, 284.)—The widow of Sir George Villiers (2nd Bart.), to whose memory the monument, with Latin inscription, in Poslingford Church is dedicated, was Mary (not Penelope, as mentioned in the printed genealogies) 3rd daughter of Sir George Dynham of Burstall, otherwise Boarstall, Bucks., and of his wife Penelope, eldest daughter of Sir Richard Wenman, Kt., created Viscount Wenman of Tuam. In the Boarstall register of marriages is the following entry: "Sir George Villiers, Kt. and Bart. and Mary Dynham. 17th June, 1741." Here is a copy from the register at Poslingford—

"Buryalls. The Ladie Mary Vyllers, y^e relict of S^r. G. Vyllers of Goadby in Leinst: Barr^t died suddainly in London on y^e 14 of Nov^r and was interred at Poslingford on Tuesday the 23rd of y^e same month. An. Dom: 1699."

H. M. VANE.

74, Eaton Place.

BUCKENHAM BARONY (4th S. xi. 366).—The early barons were summoned by the names of their families, not of their lands, which accounts for D. C. E. being unable to find Buckenham in Courthope's work. In that author's observations on dignities, which form the introduction to the *Historic Peerage*, he says that "those who held of the king by grand sergeanty held their lands *per baroniam*, and were the king's barons"; and Buckenham was so held.

That castle, with Kenninghall and other manors, formed the "Butelaria," and was held by the Albinis by grand sergeanty, by the service of being butler to the king at his coronation. They appear in Courthope as barons by tenure, and afterwards as Earls of Arundel. Robert de Tatteshall (himself recorded as a baron by tenure) inherited Buckenham on the death, not of William, but of Hugh de Albinis, Earl of Arundel, in 1243. His son of the same name was a Parliamentary baron, being summoned by writ in 1295. Thomas de Cailly became heir of this family in 1306, and was summoned to Parliament by writ in 1309. John de Clifton, Courthope says, was found heir to Margaret de Cailly, and aged fifteen, in 1368; and he, as well as Constantine his son, had summons to Parliament. The latter, however, died in 1395, and neither his son John nor the Knyvets, who eventually inherited Buckenham as heirs to his daughter Elizabeth, were so summoned, though entitled to the Parliamentary Barony of Clifton, and coheirs to that of Cromwell. GORT.

BRIDGET PORTER (4th S. xi. 364).—If EFFKAYELL be correct in his impression that the arms of this lady exhibited a bend, it is scarcely likely that she was connected with the family of Endymion Porter, who bore the old coat of his ancestors, sable three bells argent, a canton ermine. Why these arms were conferred, and why a porter should "bear the bell," will appear from the following lines from Spenser's *Faerie Queen*:—

"Within the barbian a Porter sate,
Day and night duly keeping watch and ward;
Nor might nor word mote passe out of the gate
But in good order and with due regard.
Utters of secrets he from thence debarr'd;
Babblers of folly and blazers of crime.
His 'larum bell might lowd and wide be hard
When cause required, but never out of time,
Early and late it rung, at evening and at prime."
(B. 2, canto ix. stanza 25.)

WM. UNDERHILL,

Kelly Street, Kentish Town.

"DENGUE" (4th S. xi. 223).—I was under the impression that the origin of this name given to the fever now prevalent in India had been queried in "N. & Q.," but the only reference I can find to it is as above, where, in support of the Darwin theory, it is shown to have attacked the monkeys. However, I make this note, as I have been fre-

quently asked the derivation of the term, and have vainly passed on the question to more than one old Indian. But yesterday I came across a general officer of the Bengal Army who enlightened my ignorance. It seems that this peculiar kind of fever was first noticed among the troops at Aden, and known as Aden ague. By colloquial corruption the initial of each word was dropped, and thus was formed *Den gue*; from which explanation we get at once the meaning, the origin, and the pronunciation, which last, I should add, has been a stumbling-block to many. W. T. M.

Shinfield Grove.

"SAHAGVM" (4th S. xi. 364).—This word is probably derived from Sahagun, Spain (prov. Leon), so called from Saint Facundus, martyred there 17th Nov., 140. *Vide* "N. & Q.," 2nd S. ii. 172, 356, 417.

R. S. CHARNOCK.

Gray's Inn.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Plea for Livy: with Critical Notes on his First Book. For the Use of Students. By Thomas H. Dyer, LL.D. (Bell & Daldy.)

It cannot be asked of Livy, as it once was of Hercules, "Quis vituperavit?" From Pollio downwards, he has had his detractors,—with compensation in the praises of Tacitus and Pliny. If we have forgotten what was meant by his alleged offence of Pativinity, some modern editors do not forget to bring other charges against him. Dr. Dyer is a champion of the old "Pompeian," and a lover of the old editors who loved the historians of that Rome about which Dr. Dyer has himself written in sober and scholarly spirit. His *Plea for Livy* should be carefully read by students.

The Dialect of Cumberland. With a Chapter on its Place-Names. By Robert Ferguson. (Williams & Norgate.)

THIS is a valuable contribution to the collections of the folk-speech of Cumberland, in which the county is already so rich. The volume has the merit of being portable; and the printing is extremely creditable to the Carlisle Press of Messrs. Steele. In cases where the words do not explain themselves Mr. Ferguson supplies or suggests a meaning. One word, however, is too much even for him, "Cowt-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.

Herodotus. Books I. and II. With English Notes. By Henry G. Woods, M.A. (Rivingtons.)

THE "Catena Classicorum" has added two noble links to the chain which is being forged, so to speak, under the superintendence of the Rev. A. Holmes and the Rev. C. Bigg. The text is prefaced by a skilfully condensed biography of the great traveller and writer who was buried, in happy time for himself, in the market-place of Thurii. There are also three useful chapters on the style, dialect, and text of Herodotus. Nothing has been omitted to render the most agreeable of ancient writers capable of being enjoyed by those who address themselves to his pleasant pages.

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ANGLO-SCOTUS (Not Proven) writes—“*Baron Hume, the great criminal authority in Scotland, says that in substance this is a verdict of ‘Not Guilty,’ and is res judicata, barring another trial.*”—(2 Hume, 439.)

[*Baron Hume's statement shows that there had been some uncertainty on this question. At the trial in Edinburgh (1857) of Madeline Smith for poisoning L'Angelier, the verdict was ‘Not Proven’; and the press generally stated that the verdict did not necessarily prevent ulterior proceedings.*]

COULISSE will find in Boursault's *Esope à la Cour, the lines he has quoted:—*

“Qu'on me rend des honneurs qui ne sont pas pour moi,
Et que le trône enfin l'emporte sur le roi.”

It is worth noting, however, that these were lines which Boursault was compelled by the censorship to substitute for the last two lines in the following original passage, which it was supposed might offend Louis XIV.—

“Je m'aperçois, ou du moins je soupçonne,
Qu'on encense la place autant que la personne.
Que c'est au diadème un tribut que l'on rend,
Et que le roi qui règne est toujours le plus grand.”

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T. W. (Trin. Coll. Dublin).—*In Buckle's Miscellaneous and Posthumous Works the subject is alluded to. See vol. iii. pp. 544, 546. The book you refer to appeared in 1870.*

W. H. D. (Exeter).—*For articles on Cryptography, see ‘N. & Q.’, 4th S. vii. 153, 291, 377; viii. 317.*

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LONDON, SATURDAY, MAY 24, 1873.

CONTENTS. — No 282.

NOTES.—Comments on the Story of Arneith—Extract from my old MS. Note-Book, 417—Irish in Brittany.—The "Fitzgeralds" of Waterford, 418—Bibliography of Thomson's "Seasons"—Charles Knight, 419—Folk Lore, 420—Hastelerie—"Vita Uxoris Honestæ"—Stock Exchange Nicknames, 421—London Bills of Mortality, 1661-1673—Bulchin, Bulchyn—Zinc—Lines by W. R. Spencer, 422.

QUERIES.—Capt. Edw. Harlow and New England, 422—American Dramatists—"The Paulin calling you"—Remarks on the Peacage, by Lord Dover—MS. Poems by F. Atkins—Old Customs—Robert Hayson, 1673—Parochial Collections for St. Paul's Cathedral, 1632-7—Widows' Freebench—Mrs. C. J. Fox—Army Query—The Observance of Sunday—Princes of Monaco, 423—Sir Robert Walpole—"Majesty Misled"—A Tragedy—Municipal Corporations of England and Wales—Lapland English—Influenza: Bronchitis—Sale by "Mincing"—"More Worke for a Masse Priest," London, 1622, 4to.—"As you like it"—Jackson of Fork Hill, 424, Arms of the Early Kings of England—"Serving Wall"—"Memoirs of the Nobility," &c.—"Nice"—Cathedral Precedence at St. Paul's, 425.

REPLIES.—Junius, 425—Scottish Ancestors of the Empress Eugénie, 426—Somerville Peacage, 427—"Brake" or "Break"—Cauliflower Club, 428—Systasis of Crete—Paratage of the Poet Cowley, 429—Oliver Cromwell, Junr.—France, and Norris, and George Herbert—Destruction of Mr. Forrest's Shakspearian Collection—Charles Knight's Authorship of the "History of England," 430—Arms granted in Error—Strafford in Armour—"Gersuma"—The Colon (?)—Theological Dictionary, 431—Saint Marbarete "corrected"—Hennagulph—Thirteen to Dinner—"The Froge Seide," &c.—Poems by Roscoe, the Biographer of the Medici—"Halse"—Sos kistur prey, 432—"Thou soft-flowing Avon"—Madame de Genlis—Cynoper—Funerals and Highways—Coal: its exceptional price—"Exceptio probat regulam," 433—"Curmudgeon"—"Scrupulous"—The "Seven Senses"—"The Weakest goes to the Wall"—On the Dates of "A Chaste Maid," &c.—Thomson's "Seasons"—"Pedlar"—"Peter Pindar's Works," 434—"Picaroon"—Sachentage—Painting—"Harnessed"—Foliejon Park—Ruddock—The Cruise of the "Duke" and "Duchess," 435.

Notes.

COMMENTS ON THE STORY OF ARNEITH.

One of the chief points of interest in the relation of the death of Osborn or Asbjörn ("N. & Q.," p. 300) is, that it affords some approximate date for the occupation of the Western Isles by the Norsemen. In a popular, but often incorrect, *Old English History*, I have seen a map assuming to exhibit "Britain in the ninth and tenth centuries," where the Orkneys are assigned to the Picts. Both the Orkneyinga Saga and the Færeyinga Saga, in their opening lines, state that these groups of eylands were first made subject to a settled (Norse) government in the days of Harald the Fairhaired, who died in 936; and the Orkneyinga Saga further says that long before that, the Orkneys had been in the hands of Vikings, or Norse rovers, who obeyed no government whatever: so the bit of colour on the map will want alteration. The Norse records call our Pentland Firth the Petland Firth, a name taken from Pehmland, or land of the Picts, which tallies with the statements of other authorities, such as Beda, that the north of Scotland was given to the Picts, and Pentland is an existing memorial of that race to remind us of their position. The land of the Picts in the eleventh century was overrun, and became Sunderland and Kataness,

Caithness, with Scandinavian appellations in many places. Now, it was reasonable to expect that, in the four centuries before 1000 A.D., the same love of plunder which gave the Orkneys to the Norsemen would lead them also to the Hebrides, to harry the Celtic inhabitants and to eat their muttons. This is proved for the latter part of the period by the details given in the Droplaugarsona Saga. Another account, independent in its narration, is found in the Fornaldar Sögur (vol. ii. p. 156) as follows:—

"Veðrorm (so) son of Vemund the Old, was a powerful lord; he demanded Brynhild, daughter of Grim Shaggychin; she went with him; their son was Vemund, father of Veðrorm, who fled eastward to Yamtaland before king Harald (the Fairhaired), and there they cleared forest for habitations; his son was Hólmfast; and Veðrorm's sister hight Brynhild, her son was Grim, who was so called after Grim Shaggychin. Those kinsmen Grim and Hólmfast went westward aroving, and in the Hebrides they killed Yarl Asbjörn Skerryblaze, and they took as booty Olöf (a variation for Sigríð) his wife, and his daughter Arneið, and she fell to the lot of Hólmfast, and he sold her to Veðrorm his kinsman, and there she was handmaid till the time when Ketil Rumble took her and had her away to Island."

The events, therefore, relating to Asbjörn (Osborn) occurred in the generation next following Harald the Fairhaired, or in other words about the middle of the tenth century. Gislason, who edited the Droplaugarsona Saga, makes no allusion to the illustrative passage which I have cited, and says "On the fall of Tryggvi" refers either to the son of Harald the Fairhaired, also called Sigtrygg, or to his grandson, father of King Olaf. There is evidence to show that neither of these men could be here intended: for the present, it will suffice to say that Yarl Tryggvi here is of the time of Harald, not of a later generation, and that the expression, "Yarl over the eylands (Fashion! forgive) after the fall of Tryggvi," implies that Tryggvi was himself Yarl in the Hebrides. This story of Ketil (our Keddell) shows then that the western eylands of Scotland in the early part of the tenth century had Norse yarls for rulers, and it is to be assumed that, long before, the Celtic population, sparse and rude, had been swept away by the Vikings, so that when the Orkneys they should be mapped as Scandinavian.

O. COCKAYNE.

EXTRACT FROM MY OLD MS. NOTE-BOOK.

TIME HENRY VIII.

[BABYLONICA DOCTRINA.]

IANUS.

Tangere crura caue quum Luna videt aqu'sum.
insire tūc plantas : excelsas erigit turres.
Et si carpis tūc tardius ad Loca transis.

FEBRIUS VLGEO (sic) CLAMAT.

Pyscis habens Lunā, noli curare podagram.
carpe Viam tutus sit potio modo salubris.

MARTIUS ARUA COLIT.

Nil capiti noceas. Arias cū Luna refulget.
de vena minuas. et balnea tutius intrēs.
non tangas aures nec barbā radere debes.

APRILIS FLORIDA PRODIT.

Arbor plantetur cū Luna Taurus habetur.
non minuas famē edifices nec semina speres.
Et medicos caue, at cū ferro tangere collum.

ROS ET FLOS NEMOR* MAIO SŪT FOMES AMOR*.

Brachia nō minuas cū Lustrat Luna Gemellos
Vnguibz et manibz cū ferro cura negatur
nunqu portabis a promissore petitū.

DAT IUNIUS FENA (sic)*.

Pectus pulmo iecur in cancro nō minuatur.
Somnia falsa vides vtilis sit emptio rerum.
Potio sumatur. securus perge Viatur.

IULIO RESECATUR AUENA.†

Cor grauat et stomachū cū cernit Luna Leonē.
nō facies Vestes nec ad cōiunia [conuuiā] vadas
et nil ore vomas nec sumas tūc medicinā.

AUGUSTUS SPICAS.

Lunā virgo tenens vxorem ducere noli.
Viscera cū costis caues tractare cruorem.
Semen detur agro dubites intrare carinam.

SEPTEMBER COLLIGIT VUAS (vuas).

Libra Lunā tenens, nemo genitalia tangat.
Aut renas aut nates, nec iter carpere debes.
Extremā partem Libre cū Luna tenebit.

SEMINAT OCTOBER.

Scorpius augmentat morbos in parte pudenda.
Vulnera nō cures, caueas ascendere naues.
Et si capis iter timeas de morte ruinam.

SPOLIAT VIRGULTA NOEMBER.

Luna nocet femori, per partes motu sagitte
Vngues vel crines p^oteris p^oscindere tute.
de Vena minuas et balnea tutius intrēs.

QUERIT HABERE CIEŪ MACTANDO DECEMBER.

Capra nocet genibus ipsā cū Luna tenebit
inrat aqua nonam citius curabitur eger.
fundamentā Rūnt modicū tūc durat idipsum.

In some few instances the Latin of the above extract is at fault, even for "Babilonica doctrina"; it would, however, have been mere pedantry to direct attention to the halting words by signs and queries. The two marked (*sic*) seem to require explanation; of course *fena* is for *fenora*, but the spelling is strange. The MS. is written in the Old English character and in MS. hand; in some cases the letters are very carelessly made, and occasionally the colour of the ink has greatly faded. The difficulty of interpreting handwriting so far back as the reign of Henry VIII. can be known only to those who have opened such rolls as the Public Record Office contains.

Lavant, Chichester.

E. COBHAM BREWER.

* 17 die iunij Moyses confregit tabulas/ et eo die
Manassas erexit idolū in setā setosā. [Seta, i.e. Astarte].
† 9 die iulij vtraq; templi destructio est perpetrata.

IRISH IN BRITTANY.—THE "FITZGERALDS"
OF WATERFORD.

During a residence of ten years in the old Celtic province of Brittany, it was my good fortune to meet with some of the descendants of Irish officers and soldiers who had followed the fortunes to France of their sovereign James II. Most of these had become so completely French, that they could not speak one word either in English or Irish, and the names of a few were so "Frenchified," it was impossible to trace out the patronymic by which their ancestors were known in their natal country. An "O'Murphy" and a "Connell" were readily recognized, though they could carry on a conversation only in French or Breton.

There are other families of Irish descent, but they are the children of Irish women married to Frenchmen. One of these is a very able physician practising at Moncontour-en-Bretagne, in the Côtes du Nord, and possessing property in the neighbourhood of Saint-Malo, which he derives from his ancestor—an adherent of James II. and an officer of a ship of war, in the service of Louis XIV. and Louis XV. The name of this officer was "Fitzgerald"; and whilst I was in Moncontour, I had the opportunity of inspecting the Patents of his appointment as a Commander of a man-of-war, and of his nomination as a Chevalier of the Order of St. Esprit. In both he is described as "a scion of the noble race of Desmond."

The gentleman who is the descendant of this valiant "Fitzgerald" is Doctor Houdet of Moncontour-en-Bretagne; and it will be seen, by the following extract, he has lately discovered that his progenitor belonged to the co. Waterford; and if there be any male legitimate descendants in existence, it might be gratifying, if not advantageous to them, to know what is here stated:—

"Dernièrement, en faisant des recherches dans de vieux papiers, mis en caisse depuis plus d'un siècle, nous avons trouvé des titres très intéressants sur la famille Fitz-Gérald, autre que ceux que vous aviez lu ici. Il y a eu un vice-roi d'Irlande: ceux qui suivirent Jacques II. en France étaient du comté que vous habitez maintenant, Waterford. Nous avons les titres que leur donna Jacques II., ils sont en latin, d'autres en anglais. Nous avons aussi ceux que donna Louis XIV. pour leur donner droit aux avantages et prérogatives de la noblesse française; enfin quantité de pièces trop longues à détailler. S'il existe encore en Irlande des véritables Fitz-Gérald, M. Houdet et moi cédrons ces titres, à raison toutefois d'un avantage."

There is a probability that in the counties of Waterford or Kilkenny there may be relatives of Doctor Houdet of Moncontour, for I remember seeing, since my return to Ireland, a monument erected in honour of a "Fitzgerald, Baron of Brownsfort." This is to be found close to one of the most beautiful parts in Ireland—Woodstock, the seat of Colonel Tighe; and upon the manifold and diversified charms of which an enthusiastic poet composed these lines:—

"Adam lost Eden; but Woodstock's lord
Another Paradise to earth restored."

Should there be a "Fitzgerald" in Ireland who may wish for further particulars concerning his Breton ancestor, I would recommend him addressing himself direct to Monsieur or Madame Houdet, Moncontour-en-Bretagne, Côtes du Nord, France.
WM. B. MAC CABE.

BIBLIOGRAPHY OF THOMSON'S "SEASONS."

"N. & Q." is so often asked to give up its space to trifling questions regarding various editions of Thomson's *Seasons*, that it would be doing good service to your readers to obviate the necessity of this by preparing a complete catalogue of all that were published during the poet's lifetime. I have been a diligent collector myself, and commence the work by subjoining a list of such as I have been able to get together (and have now before me as I write), specifying the dates, sizes, publishers' names, and number of lines. I have no idea that my collection is complete. Indeed, if the title-page of my London octavo edition of *Winter*, 1726, is to be believed, I want both the second and third issues of that portion of the poem, and there are perhaps several others that have evaded my inquiries. I have collated all that I have got, on the plan of the editors of the Cambridge Shakspeare, and the result is exceedingly interesting.

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PERSONAL RECOLLECTIONS.—It is not very generally known, I believe, that for many years Mr. Knight was principal in the firm of C. Knight & Co., Poor-Law Publishers, of 90, Fleet Street (managed by his son, Mr. Barry C. H. Knight); and that he supplied Boards of Guardians with books and forms under the Poor Law Commission—he having done much, with Mr. Chadwick and Sir G. Cornwall Lewis, in promoting the passing of the Poor Law Amendment Act (7 & 8 Victoria, cap. 101), under the provisions of which the Poor Law—now the "Local Government"—Board at Gwydyr House was formed and its orders consolidated. Mr. Knight also started, some sixteen or eighteen years ago, *Knight's Official Advertiser*, now called the *Local Government Board Chronicle*, a monthly publication, well known and of great value to Poor Law officials throughout the kingdom. It was in connexion with Poor Law that I became acquainted with Mr. Knight, one of whose customers my father was. When he called on the latter at Gloucester, about ten or twelve years ago, I had the pleasure of seeing him, and was struck by his venerable appearance, vigour of mind, and activity of body. He was very enthusiastic about the Cathedral, and I called his attention to many alterations and so-called improvements in the old city, since the publication of his *Land We Live In*. We talked (in utter oblivion of the object of his visit—Poor Law!) of the old Roman Camp, which the city had been; then of the ever-memorable siege; and he astonished me by quoting a passage from one of the immortal freedom-breathing speeches of old John Dorney,—that veritable local Cicero,—giving me evidence of his extraordinarily retentive memory. I told him where he would find fragments of the city walls razed by Charles II., which he said he would look for. He deplored the proposed demolition of many quaint old nooks and carved gable ends,—now, alas! no longer existing,—and expressed the earnest hope (I shall never forget the brightening of his eye as he uttered the name*)

* I mention the brightening of his eye, because some

that Bishop Hooper's house, as it is called,—the house in which the brave old Bishop passed the night before his martyrdom,—would be preserved. Happily this house, though falling rapidly to decay, and used, I believe, as a common lodging-house, is little changed in external appearance since the dire days of its illustrious tenant. To that house Mr. Knight went from ours and thence to the Cathedral, where he met his daughter. When the second edition of his *Pictorial Shakspeare* appeared, I noticed the first part in the *Gloucester Journal* (a paper in which he was much interested, from its having been established by Robert Raikes, one of the founders of Sunday schools and the promoter of their universal adoption). Mr. Knight was so well pleased with what I had written that he sent me his *carte de visite*, with autograph attached, and wrote, in a beautifully firm and clear hand, in the fly-leaf of my volume, as follows:—

“At the request of Mr. S. R. T. Mayer that I should send him some lines to prefix to his edition of *Shakspeare*, I transcribe the following sublime passage from the *Merchant of Venice*. July 19, 1864. CHARLES KNIGHT.

“‘Sit, Jessica. Look how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb which thou beholdest
But in his motion like an angel sings
Still quiring to the young-eyed cherubim.
Such harmony is in immortal souls;
But whilst this muddy vesture of decay,
Doth grossly close it in, we cannot hear it.’”

My friends, Thornton and Walter Leigh Hunt, have kindly placed in my hands, from the papers of Leigh Hunt, two interesting and graceful letters from Charles Knight, of which, as they are worthy of record in “N. & Q.,” I subjoin *verbatim* copies:—

“Highgate, Dec. 7, 1841.

“Dear Hunt,

“I write these lines—1st, to thank you for your kind note; 2nd, to explain that having to send out my pamphlet to fifty friends, in a great hurry to save the post on Saturday night, I wrote ‘best compts.’ on all the copies; 3rd, that it was quite an omission that you have not had the *London*, and that you shall have it; and, 4th, that if you will come here to see us you shall find a translation of ‘compliments’ into as warm a welcome as belongs to old friendship.

Yours ever,

“CHARLES KNIGHT.

“I am grieved to hear you have been ill. Craik told us nothing of this. I was delighted with your Pepsy paper in the *Edinburgh*. Could you find time to give me some gossip for the *London*?”

“1, Augusta Terrace, Ramsgate,
10th August, 1847.

“My dear Hunt,

“Do not think me unmindful of your kindness in sending me your delightful books, with your most friendly inscriptions, because I did not write to you last week. I was much harassed by business, and I was far from well, so that I was glad to accept an invitation from my married daughter to come here last Saturday. Before I left home, however, I wrote your name, in two or three books which may be useful to you. The succeeding

few years subsequently I was sorry to learn from his son (I think) that Mr. Knight's eyesight was affected.

volumes of the *National Cyclopædia* shall be sent to you as they come out. I do not send these books by way of returning an obligation, for a publisher's gifts are very different from those of an author. I had bought several of the volumes which you have sent me; but your autograph renders the present copies priceless, and my children will cherish them when I am gone.

“I cannot flatter myself that the few words of honest opinion which I publicly expressed towards you had the slightest influence in promoting the recent act of justice—of compensation, I may call it, for injuries of other times. I have often thought that one of the pleasantest things of these our later years is to live in a condition of progress; and assuredly when this progress is indicated, as in your case, by consistency of thought and action, living down persecution and prejudice, and weaving to itself the cordial regards of the powerful in some attempt, however slight, to repair the ill deeds of power, we may well be hopeful that the days may come when intolerance and party bitterness shall be unknown. At any rate, it is a fine thing to know that the living generation, in cases of rare merit, feel it a duty to anticipate the sentence of posterity.

“God bless you, my dear Hunt, and may you long enjoy the pleasant thoughts and real comforts that belong to the ‘frosty but kindly’ winter of life.

“Your faithful friend,

“CHA. KNIGHT.”

The matters referred to in these letters are sufficiently obvious to render any explanation unnecessary. Charles Knight, it will be remembered by a few to whom the facts are known, was for some time Leigh Hunt's landlord, when the latter lived at “a sequestered corner of Old Brompton,”—also publisher and part proprietor of *Leigh Hunt's London Journal*. Mr. Knight lived to see and contribute to a perhaps still stronger evidence than the granting of the pension afforded,—that our age appreciates the fine mind, as displayed in the works, and the noble industry, endurance, independence, and consistency as displayed in the life of Leigh Hunt,—the inauguration of the memorial over his grave at Kensal Green, with the splendid and perfectly just tribute paid to the Poet and the Man in Lord Houghton's address, on that occasion, the effect of which will never be effaced from the minds of those who heard it. It is well to let the world know, when one can, how genius appreciates genius, by recording the details of the friendship of such men as Charles Knight and Leigh Hunt.

S. R. TOWNSHEND MAYER.

Richmond, Surrey, S.W.

FOLK LORE.

MAY SUPERSTITION.—Denham, in his *Proverbs and Popular Sayings*, gives the following rhyme:—

“If they would drink nettles in March,
And eat mugwort in May,
So many fine maidens
Wouldn't go to the clay.”

Upon which he remarks—“This is a piece of Scottish superstition; and, if I am informed truly,

there is in connexion with it either a fairy or witchcraft story.* There is a similar proverb:—

“He that would live for aye,
Must eat sage in May.”

REGINALD W. CORLASS.

29, Spring Street, Hull.

ST. NUN'S WELL.—

“A little trickling spring, which ever spends
Its crystal stream to slake the parched grass,
And wells for thirsty traveller that may pass
Along those hills where fair Trelawny sends
Her watery tribute to the winding Loor,
Rich mid green gloom of woods, so sweet and still,
The Fays found out. The fountain and the rill
Vested with virtues rare, and as their due,
For joy, good luck, and ever ready cure,
Claimed as an offering the votive pin
With solemn ceremony dropt therein.
Last saintly nun came by, a woman pure,
Mother of saints; here stayed; and o'er it built
These walls, fast crumbling, and its waters caught
In this rude font, with holy emblems wrought,
And full of holier virtues. Ne'er again be guilt
Like his who once, by impious greed made bold
(An ancient tale by country folk still told),
Dared draw the fount from out its hallowed place.
Lo! as an earnest of his punishment,
His oxen fell death-stricken in the wain;
And he, the wretch, reserved for later pain,
Halting and speechless from the hillside went.”

T. Q. C.

Cornwall.

A CHARM TO CURE ERYSIPELAS.—As the Rev. Rowland Webster, vicar of Kelloe, near Durham, was visiting an old man in his parish, paralytic and suffering from erysipelas, he was told by the old man's daughter that she was gradually, but certainly, charming away the erysipelas. After some hesitation, she was induced to disclose the charm, which she said she had used with success in other like cases. It consisted in the recitation of some verses to the patient, by a woman if the patient were a man, and *vice versa*, the proper time being immediately after rising in the morning, or going to bed at night. The charm was written on an old bit of paper, thus:—

“A Recet for the Ceroncepels.

“As our blessed Lady sat at her Bowery Dower*
With her Deer Daughter on her neck
Waiting on the Snock Snowls and the Wilfier
And the Ceroncepel coming in at the town end
By the name of the Lord I mediszen thee.”

The terms were thus explained by the charmer. *Ceroncepels*, erysipelas. *Snock Snowls*, blotches, heat-spots. *Wilfier*, crown-pieces-like, when the blotches run into each other. *Mediszen*, like “bedizen.” The woman was from Croxdale, an old Roman Catholic settlement, of a respectable family there, and married to a respectable farmer at Kelloe. “Wildfire” is a recognized term for erysipelas, or St. Anthony's fire. Can anyone throw further light

* The local pronunciation of door.

on this extraordinary jargon, whether as to antiquity, allusions, or meaning of terms? J. T. F.
Hatfield Hall, Durham.

OAK AND ASH.—Kentish people say of the trees coming into leaf—

“Oak, smoke;
Ash, squash”:

and believe that if the oak comes out first the summer will be hot; if the ash, that it will be wet. If this is true we may look forward to a hot summer, for the oak is much more forward than the ash.

J. C. J.

HASTELERE.—In the account of *Much or Great Dummo*, just published by W. T. Scott, Esq., at p. 44, in the “chargys of the Corperysty Feste” occurs “Itm. for the kocys and hastyllars.” This word has already been illustrated by Mr. Albert Way in the *Promptorium Parvulorum*, as related to Hastelettes in the *Liber Cure Cocorum*, and signifying roasters. He derives it from *Hasta* in the sense of spit; though *Ustulare* used for roast seems not less likely. Now, were Hastelelers *scullions*, *turnspits*, or skilled “artists” in gastronomic mysteries? M. P. L.

“VITA UXORIS HONESTE.”—A quaint little homily. I regret to have forgotten the date:—

“To lyve at home in houseweryve,
To order well my famlye,
To see they lyve not idillye,
To byngn upe Children vertuoslye,
To relyve poure foulkes willinglye,
This ys my care with modestye,
To leade my Lyfe in honestye,
Then serve we God duely i engage,
Not willing our owne Wil but just willing hys;
Obeying our Howsbands in what lawfull is,
Who housewelye taketh daily joy in thys,
Well may be called good Matron or Maistris.”

MAUREEN.

STOCK EXCHANGE NICKNAMES.—It would be well to preserve the following cutting in the pages of “N. & Q.” I have taken it from the *Stamford Mercury* of 18th April:—

“Long names are inconvenient in Stock Exchange dealings, and similarities between names are confusing. Securities with long names are consequently generally spoken of by some abbreviation or ‘nickname,’ and where two or more stocks have names with only some small difference between them, some feature or association in one of them often supplies a name by which they become known. The nicknames given in some instances are not a little ingenious. For example, Turkish Six per Cents. of 1865 are known as ‘Muttons,’ the loan being secured in part on the sheep-tax; Turkish Bonds of 1869 are known as ‘Cohens,’ having been brought out by the firm of that name; and, for a similar reason, French Six per Cents. are known as ‘Morgans.’ In several cases railway stocks are known by the name of some place on their respective lines, as ‘Dovers’ for South-Eastern, ‘Yorks’ for Great Northern, ‘Leeds’ for Lancashire and Yorkshire, ‘Berwicks’ for North-Eastern, and ‘Brums’ for ‘Birmingham’ for London and North-

Western. United States Five-Twenty Bonds were commonly called 'Greens,' from the fact of the first issue of these bonds, now paid off, being coloured green. English and Australian Copper Shares go by the name of 'Smelts,' and British Indian Extension Telegraph shares are called 'Singaporees.' The latest addition to these nicknames is that of 'Dogs,' which had been given to the Newfoundland Telegraph shares."—*Financier*.

K. P. D. E.

[In the above list should have been included "Floaters" = securities, such as Exchequer bills and other English stock, not funded.]

LONDON BILLS OF MORTALITY, 1661-1673.—The following may be usefully made known in the pages of "N. & Q." I copy it from Robert Clavell's *Catalogue of Books*, London, 1674-5:—

"An Account of all the Christnings and Burials taken from the General yearly Bills of Mortality Printed in London, for the several years undermentioned:—

An. Dom.	Christnings.	Burials.	Plague.
1661	8,855	19,771	20
1662	10,019	16,554	12
1663	10,292	15,356	9
1664	11,722	18,297	6
1665	9,967	97,336	68,596
1666	8,997	12,738	1,998
1667	10,936	15,842	35
1668	11,633	17,278	14
1669	12,355	19,432	3
1670	11,997	20,198	0
1671	12,510	15,729	5
1672	12,563	18,230	5
1673	11,895	17,504	5
Christned.		Buried.	
Males 74,646		Males 157,058	} Plague. 70,708"
Females 69,077		Females 147,177	
Sum total 143,723		Sum total 304,235	

M. D.

BULCHIN, BULCHYN.—This is known to me as a proper name. Its meaning did not strike me till I came on the following lines in Hearn's edition of the Second Part of Robert of Brunne's *Chronicle*, i. 174:—

"be hungre was so grete, & þe cold so stark. . . .
For ten mark men sold a litille bulchyn ;
Litille lesse men told a bouke (bulk, body less legs)
of a motoun."

This means a little "little, little bull" (ock, in), a tiny little calf. The romance of *Richard Coer de Lion*, whence the passage is taken, has

"For fourty pound men sold an oxe,
Though it were but tytyl woxe."

Weber, ii. 110.

Hearne glosses it wrongly as a bull's chine. Perhaps MR. ADDIS, or some such good word-noter, can match this double diminutive ending -chyn.

F. J. F.

ZINC.—It may be worth noting that this word is usually pronounced by the working people in Belfast as if it were a word of two syllables, thus, "ess-zinc," and in tradesmen's accounts I have seen it written so as to indicate this pronunciation, thus, "szinc."

W. H. P.

LINES BY W. R. SPENCER.—All your readers know the following lines, addressed by William R. Spencer to Lady Anne Hamilton:—

"Too late I staid, forgive the crime,
Unheeded flew the hours ;
How noiseless falls the foot of Time,
That only treads on flow'rs !

What eye with clear account remarks
The ebbing of his glass,
When all its sands are diamond sparks,
That dazzle as they pass ?

Ah ! who to sober measurement
Time's happy swiftness brings,
When birds of Paradise have lent
Their plumage for his wings !"

Perhaps this is the prettiest poem that Spencer ever wrote, and the first stanza is much the best (though some critics might object to *noiseless* for *noiselessly*). Now, this being the case, it seems to me that this first stanza should have been reserved for the last ; and it is curious that Spencer should not have felt that the poem, as he arranged it, grew flat and flatter as it went on, instead of improving, as he might have easily made it do, as thus:—

"Ah, who to sober measurement
Time's happy swiftness brings,
When birds of Paradise have lent
Their plumage for his wings !

And who with clear account remarks
The ebbing of his glass,
When all its sands are diamond sparks,
That dazzle as they pass ?

Too late I stay'd, forgive the crime,
Unheeded flew the hours ;
How noiseless falls the foot of Time,
That only treads on flow'rs !"

FREDERICK LOCKER.

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.]

CAPT. EDW. HARLOW AND NEW ENGLAND.—Capt. Harlow, or, as some wrote it, Harley, was one of the New England colonists of 1606-7. After 1608, and before 1614, he was sent out by the Earl of Southampton and some of the inhabitants of the Isle of Wight, to discover among other things whether Cape Cod was an island, and he brought home five Indians. Purchas, in a side-note to Smith's *Account of New England*, gives the year as 1611, and he is probably correct, though others, writing later, place it in 1608 and 1612. Unless there be some confusion in the accounts, he was again sent out by the same, in conjunction with Capt. Hobson, in 1614, and took two of the Indians back to America. I am acquainted with the short notice of the second, or 1611 voyage, given by Capt. John Smith, and quoted in Pur-

chas, Pinkerton, and others, but having searched in vain, I would be much obliged for a reference to the original account, or to any other notice besides Smith's, or, failing these, for the month and year dates on which he sailed and returned.

B. NICHOLSON.

AMERICAN DRAMATISTS.—Would any of your American readers favour me with biographical information regarding the following American dramatists, whose works are noticed in J. N. Ireland's *History of the New York Stage*, 2 vols. 4to. 1867, New York?—

1. Charles P. Clinch (formerly of the New York Custom House), author of *The Avenger's Vow*, a play, performed in 1824; also, *The Spy*, a play; *The Expelled Collegian*, a farce; *First of May in New York*, a farce; the last named performed 25th Feb., 1830.

2. Drs. Cooper and Gray, authors of *The Renegade*, a tragedy, performed at the Park Theatre, New York, 26th Sept., 1823.

3. Reuben Potter, author of *Phelles, King of Tyre*, a tragedy, performed several times at New York in June, 1825.

4. Micah Hawkins, of New York, author of *The Saw-mill*, an opera, performed at New York, 29th Nov., 1824.

5. C. W. Taylor, author of *The Water Witch*, a play, performed at the Bowery Theatre, New York, in or about 1831; also, *Uncle Tom's Cabin*, performed (in 1851 or 1852) at Purdy's Theatre, New York. Mr. Taylor who was a native of England, was for many years a performer on the New York stage. He appeared in America in 1819, and retired from the stage in 1860. Is he still living?

R. INGLIS.

"THE PAULIN CALLING YOU."—What is the meaning of this phrase, in the following passage?—

"Like those of the West Country, that after the Paulin hath cald them or they have seen a spirit, keep themselves dark 24 hours, so after I had plaid the spirit in hanting him in my 4 Letters confuted, he could by no means endure the light, nor durst venter himself abroad in the open air for many months after, for fear he should be fresh blasted by all men's scorn and derision."—T. Nash. *Have with you to Saffron Walden*, 1596. Collier's Reprint (about the middle).

VINCENT S. LEAN.

REMARKS ON THE PEERAGE, by LORD DOVER.—In the *Pictorial History of England*, iii. 70, some statements are quoted from *Remarks on the Origin and Honours of the British Peerage* by the late Lord Dover. I wish to be informed where these Remarks are to be found at length. They are not mentioned among the titles of Lord Dover's works in Bohn's edition of Lowndes's *Bibliographers' Manual*, p. 732.

J. G. N.

MS. POEMS BY F. ATKINS.—In Thorpe's *Catalogue of Manuscripts*, for 1844, was a collection of

MS. Poems by Francis Atkins, made in the seventeenth century. A note of its present locality would greatly oblige.

J. O. P.

OLD CUSTOMS.—Are there any peculiar customs in the Manors of Balsall and Knowle (Warwickshire) relative to the inheritance of landed property?

S. S.

ROBERT HAYSON, 1673.—Can any of your correspondents inform me of what parish he was rector in 1673?

E.

PAROCHIAL COLLECTIONS FOR ST. PAUL'S CATHEDRAL, 1633-7.—Can any of your readers, who have access to ancient parish account books, cite instances of parochial collections towards a fund for completing old St. Paul's in 1633-7, when the sum of 101,330*l.*, was thus obtained?

M. D. T. N.

WIDOWS' FREEBENCH.—Some few years ago, an engraving was given me, entitled *The Custom of Riding the Black Ram*, published June 1st, 1785. There is no name attached to it. The ceremony depicted is well set out in the *Spectator*, for Nov. 1st and 22nd, 1714 (Nos. 614 and 623).

The engraving I have above alluded to represents the Court of the Manor. In the foreground is a widow, astride backwards upon a black ram, with one hand grasping his horns and the other his tail. The judge or steward is seated upon a sort of throne, in a full-bottomed wig; and at a table below appear several persons in wigs (counsel?). All seem to be heartily enjoying the fun, and the faces are quite Hogarthian in grotesqueness of expression. In the background another ram is bolting away, having deposited his fair burden on the ground. I should be much obliged if any of your readers could tell me anything about this plate, and by whom executed. I would further ask, when was the last instance of this ceremony having been gone through?

J. S. UDAL.

Inner Temple.

MRS. C. J. FOX.—Is any published account extant of Mrs. Armitage's early life, and the origin of Fox's connexion with her?

CYRIL.

ARMY QUERY.—How were the English Regiments in Holland dressed between the years 1673 and 1685? Is there a picture, representing the uniform, extant?

ROYAL ROBBEY.

THE OBSERVANCE OF SUNDAY.—On voudrait connaître les dates et les titres des Actes anciens ou récents du Parlement anglais relatifs à l'observation du repos du Dimanche.

A. W. T.

Waterford Road, Fulham, S.W.

PRINCES OF MONACO.—I shall be obliged for information respecting the Marquis de Cagnes, who in 1842 protested against the infeudation and investiture of Mentone and Roccabruna, granted

by King Charles Albert to Florestan, prince of Monaco. I am desirous of learning at what period the Marquises of Cagnes branched off from the main Grimaldi stem; and whether the Marquis (Charles Philippe) de Cagnes, who claimed the representation of the family as heir male at the date above mentioned, is still living, or has left male issue.

J. WOODWARD.

Montrose.

SIR ROBERT WALPOLE.—In the *Memoirs of the Margravine of Anspach* (Lady Craven), a singular statement is made, to the effect that she was informed by Mr. Pitt that Sir Robert Walpole, first Earl of Orford, refused the sum of 60,000*l.*, which was privately offered him, to save the life of the Earl of Derwentwater. Notwithstanding the accusations of Walpole's enemies, that he plundered the public, I think it rather remarkable that the attempt to bribe him was made, and I doubt its truth. Who was the person referred to by Mr. Pitt as having sought to corrupt one of the most prudent, steady, and vigilant of England's prime ministers?

YELVERTON HOWE PEYTON.

Augusta, co. Virginia.

"MAJESTY MISLED," A TRAGEDY.—I should be glad to know who was the author of the tragedy printed 1734, under the title:—

"Majesty Misled; or the overthrow of *evil ministers*, as intended to be acted at one of the theatres, but was refused for CERTAIN REASONS. Printed and sold by J. Dörner."

May I at the same time ask if the quaint letter in *Common Sense* for June 5, 1737, on the bill for regulating the stage, in which it is suggested, that the powers proposed to be given to the Lord C—n should be vested in a Committee of Maids of Honour and Bishops, was not written by Lord Chesterfield? It is not mentioned as such in his life and works, nor is it amongst those indicated by Lady Hervey to Horace Walpole (*Works*, i. 537), yet it is very much in his style.

EDWARD SOLLY.

MUNICIPAL CORPORATIONS OF ENGLAND AND WALES.—Where shall I be able to find a list of these as they existed before the passing of the Municipal Reform Act?

K. P. D. E.

LAPLAND ENGLISH.—In a catalogue of books printed at Oxford between 1672 and 1682, among the folios, is *The History of Lapland English*. What was Lapland English?

R. N. J.

INFLUENZA: BRONCHITIS.—In Foote's play of *The Lame Lover*, Sir Luke Limp, orders "Joe to run to Alderman Inkle's in Threadneedle Street," to say that he is sorry he can't wait upon him, but, that he has been "confined to bed two days with the new Influenza." From this passage, I suppose that the word "Influenza" was then a novelty, and that it is not much above a century old. I would

ask,—Can an exact date be given to the introduction of the terms "Influenza" and "Bronchitis"? I imagine the latter to have been new in 1851 (or, perhaps, 1850). I was a contributor to *The Month*, edited by Albert Smith, published in the second half-year of 1851. The whole of the illustrations were by John Leech, who did me the honour to copy a few of my own designs. One of these (p. 440, December, 1851) represented a "Scene from the last new fashionable complaint of the month:—Bronchitis." From the conversation of the two young ladies there depicted, it would seem as though "Bronchitis" was then a new term for an old complaint.

CUTHBERT BEDE.

SALE BY "MINCING."—In the collection of Auction Catalogues in the British Museum is one marked 1402. g. 1/74. The title is—

"A curious collection of Paintings and Limnings of the most famous, ancient and modern masters in Europe will be exposed to sale by way of Mincing (a method of sale not hitherto used in England)."

The catalogue is not dated, but it occurs in such a position in the volume as to make it probable that it was issued in 1690 or 1691. I am anxious for an explanation of the *mincing* way of selling.

A. O. V. P.

"MORE WORKE FOR A MASSE PRIEST," London, 1622, 4to.—Is it known who was the author? At the end of the preface the following lines occur:—

"Go, little booke, make speed apply the season,
Propound thy quæres with vndanted cheare
Bid learned Priests and Cardinals speak reason.*
The vulgar dare not read, but make them heare,
Yea giue a challenge to the triple Crowne,
Bid them reply, or cast their bucklers downe." E.W.

A. H. BATES.

Edgbaston.

"AS YOU LIKE IT."—In Act iii. scene 2, Rosalind, describing to Orlando the symptoms of a lover, says:—

"A beard neglected, which you have not:—but I pardon you for that, for, simply, your having *in* beard is a younger brother's revenue."

The same text is printed by Collier, Singer, and Dyce. The word in *italic* is the one to which I would draw attention. Should we not read "Your having *no* beard is a younger brother's revenue"?

S.

JACKSON OF FORK HILL.—In Sir Bernard Burke's *General Armory*, I find a baronet of the name of Jackson, of Fork Hill, co. Armagh, Ireland, and Beach Hill, Surrey, who bore for arms, gules, a fesse between three shovellers, tufted on the head and breast, ar., each charged with a trefoil, slipped, vert. Crest, a shoveller, as in the arms. Supporters, two lions proper. Mottoes: over the crest, "Innocentiæ securus," and under the arms, "Malo

mori quam fœdari." I wish to know where I can find a pedigree of this family, and the reason of their bearing supporters to the arms. There was a family who resided at a place called Clonbullock. Could they have been derived from the same family?

JOSEPH JACKSON, JUN.

Preston, Lancashire.

ARMS OF THE EARLY KINGS OF ENGLAND.—

What are the arms ascribed to the Saxon and Danish kings of England from Egbert, A.D. 827, to Harold II., A.D. 1066? I remember seeing engravings of them in an old illustrated *History of England* when a boy, but I quite forget who was the author of this work. Of course I know the arms of St. Edward the Confessor. I shall be greatly obliged to any correspondent who can give me information on this subject.

H. H. F.

"SERVEING WALL."—In a book of accounts, dated 1690, belonging to me, occurs the following; "What it hath cost me in putting down old house and serveing wall." Can any of your correspondents tell me what is a "serveing wall"?

HONRESFELD.

"MEMOIRS of the Nobility, Gentry, and of Thule, or the Island of Love, being a secret History of their Amours, Artifices, and Intrigues. London, 1744. 12mo. 2 vols." "A copy is in the British Museum, with MS. notes by W. Cole."—Lowndes. Who was the author of the above work, and of what nature are the notes by Cole?

T.

"NICE."—I should be gratified for information respecting the etymology and history of this word, especially with reference to where and how it came to mean "agreeable to eat."

G. H.

CATHEDRAL PRECEDENCE AT ST. PAUL'S.—Will Dr. Sparrow Simpson be good enough to tell us whether it be true that the Archdeacon of London has precedence, in St. Paul's Cathedral, over the other Canons Residentiary—whether, in fact, he ranks next to the Dean in the Chapter? It is generally understood that, in cathedrals of the Old Foundation, the stall indicated was occupied by the Precentor. A paper on this subject would be most interesting to very many besides

A. E.

Replies.

JUNIUS.

(4th S. xi. 130, 178, 202, 243, 387.)

MR. C. ROSS fancies that he has discovered certain "*Communications from Junius to Woodfall while Francis was out of town*" (or ill), in addition to the two which he gave in No. 268 of "N. & Q." Those two cases seem to me to have been sufficiently explained by MR. HERMAN MERIVALE and myself; but the present difficulties are still more

easily disposed of. They arise mainly from ignorance or forgetfulness of the facts (among the A B C of the Junian controversy) that Dr. Mason Good, in editing Woodfall's edition of Junius, attributed to that writer most of the "Miscellaneous Letters," and added most of the dates to the genuine "Private Letters" without any authority whatever. I take Mr. Ross's four cases in their order.

1. The Junius Letter, No. 39, is dated "28 May, 1770," and it seems, from a letter of Francis to his wife, that he (Francis) was at Salisbury on the evening of the 27th, having ridden down from London.

Answer. The date is that of *publication*. The letters appeared in the *Public Advertiser* of Monday, May 28. It had been announced on Saturday morning, May 26, "Junius on Monday." If, as Mr. Ross thinks, Francis must have started on his ride to Salisbury not later than Friday, the 25th, then (if he was Junius) he sent his letter to Woodfall before he left London.

2. Two Miscellaneous Letters, one signed "Q in the Corner," and the other "A Labourer in the same Cause," appeared in the *Public Advertiser* of July 7, 1770, on which day there is reason to believe that Francis was at Margate with his wife.

Answer. There is *no* reason to believe that the letters in question were written by Junius.

3. There is a Private Letter, dated January 2, 1771 (in Woodfall's edition), on which day there is every reason to believe that Francis was at Bath with his father.

Answer. The Private Letter was an *undated* note. The date was added by Dr. Mason Good, *why*, it is impossible to say.

4. Francis had gone through a dangerous fever between the 6th and 30th of March, 1771, and was still very ill at the latter date; whereas Junius had "written" (published) three Miscellaneous Letters on the 6th, 25th, and 29th respectively.

Answer. As "Vindex" was certainly Junius, the Miscellaneous Letter of the 6th, with that signature, will pass muster, but it forms no difficulty, especially as it consists of only a few lines. The other two, signed, one "An Englishman, and Enemy to the Cabinet therefore," the other "G. W.," have no pretensions whatever to Junian rank. During this illness of Francis Junius was silent.

As I am "on my legs," I should like to add a word of comment upon a note by the leader of the anti-Franciscan party, in No. 271 of "N. & Q." In that note MR. HAYWARD suggests reasons for thinking that Francis was still on his "grand tour" when the letter to Horne (Junius, Letter LIV.) appeared, and when the Private Letter, No. 37, was sent. This is a much better point than the imaginary difficulty raised by MR. ROSS about the *composition* of the Junius letter during the tour. There *is* a certain difficulty in supposing it to have been posted from the country, and the

private note may be assumed to have been sent or posted in London. But surely it is reasonable to believe, with MR. MERIVALE, that Francis may have reached London in sufficient time to convey to Woodfall both the Junius MS. and the note, seeing that the former was not published until Tuesday, the 13th, and that he had promised to be with his wife (at Fulham) on Sunday evening? The date also of the letter to Horne, which is "August 10" in the *Public Advertiser*, sufficiently tallies with this supposition. The Private Letter, absurdly dated by Dr. Good "August 13," is, as usual, without date. All this goes, no doubt, on the assumption that when Francis wrote to Major Baggs, on Tuesday, the 20th, that he and his friends had returned "last Monday," he meant Monday, the 12th. To suppose that he meant "yesterday" would be putting a very forced and improbable construction on the expression.

C. P. F.

SCOTTISH ANCESTORS OF THE EMPRESS
EUGÉNIE.

(4th S. xi. 89, 200.)

I stated in a former paper (p. 89), that Alexander Kirkpatrick got a part of Kirkmichael Barony as reward for taking prisoner the ninth and last Earl of Douglas in 1483. Godscroft says that he got the fifty pound land of Kirkmichael; but I have procured a copy of the charter under the Great Seal (B. xi. 80), by James III., dated 2nd October, 1484, so that we are able to see the precise lands that the ancestor of the Empress Eugénie obtained. They are—

"Tot. et integ. terr. ville de Kirkmichell cum le Plewlands; tot. et integ. terr. de Molin. Raahill, Crunzeantoune, Monygep, cum pert. jac. in bar. de Kirkmichell inf. vic. de Drumfreis; tot. et integ. terr. de Drifeholme, Bekhous, villam de Drivisdale, Torwood, Bellhill, Beltone, et Quawis cum pert. jac. in Senescallatn Vallis Annandie infra vic. de Drumfreis; tot. et integ. terr. de Lochbirgeame et octodecim librat. terrar. de Dvns cum pert. jac. in domin. Marchie infra vic de Berwic."

It is stated in the charter that these lands are granted on the forfeiture of William, formerly Lord Creichtoun, and his brother, Gawin. Most of these lands can still be traced, and are now in the possession of J. J. Hope Johnstone, Esq., of Annandale. Where the *Ville* de Kirkmichael and *Plewlands* were I cannot discover, but I see that the Barony of Kirkmichael stretched into the old parish of Garrel (Garwald), and Alexander Kirkpatrick's portion seems to have lain chiefly in Garrel, in the churchyard of which it will be recollected that the tombstones of several members of the family are still to be seen. Raahill (Rae-hills) is now the seat of Mr. Johnstone, and is valued, with its park and holm-farm, at 920*l.*; and in the valuation roll of 1671 I observe Crunzier-toun mentioned, which has dropped out of later

rolls, no doubt being included in the *cumulo* of Rae-hills. Molin, and Upper and Nether Minygap are valued at 600*l.* All these lands are now in the parish of Johnstone.

Looking back into the history of these lands, I find (Robertson's *Index*, 47) that Adam de Johnstone had a charter from David II. (1329—1370) of the lands of Crunantoun (the Crunzeantoune of 1484), Molyn, Monykipper (now Minygap), and Rahill, in the Barony of Kirkmichael. Of these lands there seems to have been a constant change of proprietors, for in 1477 we find Gavin Crichton, brother of William Lord Crichton, has a charter of these same lands from his said brother, and now again they are forfeited, and come into the possession of Alexander Kirkpatrick. But this is not all their vicissitudes, for I find a charter under the Great Seal to Patrick Hepburn, Earl Bothwell and third Lord Halys, dated 13th of October, 1488, only four years after Alexander Kirkpatrick had got them from James III., granting to Lord Halys—
"Over Kirkmichael, Nether Kirkmichael, le Rahill, Molynnis, Monygap et Crumzanitoun, et generaliter omnes alias terras ad dict. dom. et bar. de Drivisdale et Kirkmichael pertinenes."

I would ask whether Alexander Kirkpatrick lost these lands so soon after he had obtained them? The Kirkpatricks certainly continued to be connected with the barony at least one hundred years after the charter to Lord Halys, but where were they settled, and what lands did they possess? In my paper on the ancestors of the Empress Eugénie, I showed that some of them were called of "Knock," another of "Glenkiln," another of "Lambfoot"; now all these lands are still known, and all are in the Barony of Kirkmichael.

I find so early as the 28th of August, 1472, Henry de Kyrkepatricke, of Knock, is witness to a charter of Sir Edward de Crechton, of Sanchar, to his son Edward, of the lands of Kirkpatrick in Glencairn. Here then we have these Kirkpatricks settled in the Barony of Kirkmichael before Alexander de Kyrkepatricke got his grant from James III., and it is by no means unreasonable to suppose that this Alexander might be of the Kirkmichael branch rather than the Kylosbern. Besides this the Kirkpatricks possessed at this early period the whole Barony of Ross, which consisted of the following lands in the parish of Kirkmichael, as is shown by a charter of 1573, in Drumlanrig muniment room, viz:—

"Knock, Auchenskeoch, Meikleholm, Cumrue, Dalfibil, and the two Garrels with the Mills and other pertinenes, making 48 lib. O.E."

These charters show, as I mentioned in my former paper, that the Barony of Ross belonged to the Kirkpatricks towards the end of the fifteenth century.

In 1546 I find an Andrew Kirkpatrick, of Kirkmichael, mentioned in connexion with the 10*l.* land

of Caltoun, while two years afterwards (1548) William Kirkpatrick, of Kirkmichael, is summoned, with others, before Parliament. Then, 9th of June, 1575, there is a charter confirming Margaret Charteris, spouse of Alexander Kirkpatrick, of Kirkmichael, in an annual rent of the lands of Kirkmichael. We have then, 13th of April, 1621, a return of William Kirkpatrick, of Kirkmichael, heir to Sir Alexander Kirkpatrick, of Kirkmichael, his father, and 1st of October, 1629 (*Gen. Inq.*), William Kirkpatrick, of Kirkmichael, as heir to his great-grandfather, William Kirkpatrick, of Kirkmichael. It was this William who seems to have sold about this time the lands of Kirkmichael to Sir John Charteris, of Amisfield, as we find them disposed of by Sir John, in 1636, to John Earl of Wigton, and from this nobleman they passed, in 1659, to James Johnstone, Earl of Hartfell, and with the descendant of this nobleman, Mr. J. J. Johnstone, of Annandale, they now rest.

From these old charters, retours, and general inquisitions, I make out the following pedigree of the Kirkpatricks, of Kirkmichael, and it will be observed that it does away in a great measure with the loss of the links, to which I referred in my former paper:—

William Kirkpatrick (1648)
 |
 Alexander Kirkpatrick = Margt Charteris (1575)
 |
 William Kirkpatrick (1621)
 |
 William Kirkpatrick (1629)
 |
 George of Knock
 |
 Thomas of Knock, &c.

In regard to Alexander, of 1483, I stated that he was the second son of Sir Roger Kirkpatrick, of Kylosbern, as this is the present belief of the Kirkpatrick family, but I am by no means satisfied that it was so. Godscroft certainly says that he was son of the Laird of Closeburn, and this, I suspect, is the only proof that can be produced. I can neither refute this statement, nor give any additional proof that it was so. I am inclined, however, to believe that Alexander is more likely to have been a younger son of the Kirkmichael branch, but how this branch is connected with the main stem I am, as yet, unable to say. The Kirkpatricks were certainly in Kirkmichael parish before Alexander got his grant from James III., in 1484, and continued there long after his portion of the barony passed from the family. There was certainly an Alexander Kirkpatrick in Kirkmichael so early as about 1520, as I find the following charter noted by Mr. Hunter-Arundell, to whose manuscripts I have so often referred:—

“Cart. conf. Kath. filie Alex. Kirkp. de Kirkmichell. Mil. inter ipsam et Gul. Johnston de Elshieschiels procreat., &c. Terr. de Elshieschiels et Esbie. Ann. Mai 20, 1530.”

This is likely enough to be the Alexander of the charter of James III., but it does not prove that he was the son of the Kylosbern de Kyrkepatricks.

I have collected some particulars respecting the Kirkpatricks of the Barony of Ross, which is now included in the Queensberry property of the Duke of Buccleuch, and, with your permission, I shall return to the subject in a subsequent paper.

C. T. RAMAGE.

SOMERVILLE PEERAGE (4th S. xi. 157, 201, 257, 325.)—It seems consistent with equity that the eldest daughter of Kenelm, the seventeenth Lord Somerville, has been served heir to the estates. That lady is undoubtedly eldest heir-of-line of the family, and has surely a better claim to represent it than persons in the remote position of ninth and twelfth cousins, like the “Free Kirk” minister and his American congener.

The Sheriff of Chancery has evidently found some flaw in the links of the chain by which these gentlemen sought to enter the ranks of the Scottish Peerage. And no wonder; for one must have gone back almost three centuries, and the other nearly four, to find the offshoot of their respective branches. However, they have still nearly twenty years to amend their evidence.

But it is by no means so certain that the Hon. Mrs. Henry is not the *legal* representative, having a right to “the Title of Honour and Peerage of Somerville”; and the amendment in that lady’s Petition of Service, to the effect that her cousin Aubrey John, the nineteenth lord, had “assumed” the title, rather points to a belief on the part of her advisers, that she, and not her cousin, should have succeeded her brother Hugh, the eighteenth lord, as Baroness Somerville. Two great Scottish lawyers, Lord Hailes and John Riddell, have shown that most, if not all, of the ancient Peerages of that country went to heirs-general, which term includes heirs-female. Two of these, the Baronies of Gray and Sempill, are now actually held by ladies. Mr. Riddell (*Peerage Law*, p. 185) gives an account of the remarkable instance of the Barony of Abernethy of Saltoun, which, on the death, about 1670, of the last Lord Abernethy s. p., was secured by Alexander Fraser of Philorth (a female descendant only), ancestor of the present Lord Saltoun, and, that in spite of the existence of known cadets, the Abernethies of Auchincloch, who, as heirs-male, discontinued the bordure on their shield, and, as the Lyon Register shows, afterwards carried the principal arms of the Lords Abernethy. And though after the Union the law, under the direction of the Lords’ Committee of Privileges, did not always conform to the old Scottish practice, yet the case of James Somerville of Drum, direct ancestor of the male line which has just failed, may perhaps afford a precedent for his

descendant, the Hon. Mrs. Henry. In 1723, this nobleman obtained the recognition of his title, as descended from Hugh Somerville, who was the immediate younger brother of Gilbert, Lord Somerville, who died in 1618, leaving only two daughters. Somerville of Drum, in his Petition, grounded his claim on the fact that those two daughters had failed, whereby the title and honour descended to the heirs of Hugh their uncle, and, as Riddell points out (pp. 351-2), the finding of the Lords' Committee does not impeach this doctrine that these two ladies might, as heirs-general, have taken the title. Their father, Lord Gilbert, by wasteful living and lawsuits, had so impoverished himself that he was obliged to sell his Barony of Carnwath, in 1602, to John, Earl of Mar, and after his death, in 1618, the title lay dormant, from the misfortunes of the family, for a hundred years, as described in the "Memoire," which was written by Somerville of Drum. It is, therefore, to be hoped that, as Mrs. Henry has the estates, she may obtain the Title and Honour as well, and take her place among the Scottish Nobility with Baronesses Gray and Sempill. This will also have the happy effect of putting an end to further expense and exertion on behalf of the Scottish and Transatlantic ninth and twelfth cousins, and leave these gentlemen to follow their proper avocations undisturbed by dim visions of a Peerage.

ANGLO-SCOTUS.

"BRAKE" OR "BREAK" (4th S. xi. 324.)—The spelling *brake*, to distinguish the substantive from the verb, is nothing new, and is the usual form; I find it in all the dictionaries I have just now at hand. Weale's *Dictionary of Terms* gives *Brake*; so does Mahn's Webster, with ten meanings for the word. The spelling was no doubt suggested by the Old Eng. *brake*, a machine for dressing hemp, which (as well as the French verb *braquer*) may be found in Cotgrave's French Dictionary. The oldest instance of *brake* as a sb. is in the C text of *Piers the Plowman*; all the MSS. I have consulted agree in so spelling it. There is also another *brake*, meaning *fern*, which occurs in the *Promptorium Parvulorum*, &c. Of course English spelling is conventional merely, but when we find *Brake*, *Brake-wheel*, in books like Weale's *Dictionary of Terms* and the *English Cyclopædia*, it is hardly worth while to be astonished at it.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

The technical word Brake is correctly used to designate the contrivance employed to stop a railway train. One meaning of the old noun substantive Brake was "a sharp bit or snuffe for horses." It is quite distinct from the preterit *to brake*, broke or brake, and also from the noun substantive *break*, "fracture or being broken."

We break our fast in the morning, we see the waves break on the shore, and we may break our

journey on the railway; in the latter case the train is stopped by the use of the brake. The same distinction is shown in the use of the brake in dressing flax; thus, old writers say, when a man begins to brake the flax stems, he must be careful not to break the fibre. Tredgold, in his treatise on Railroads, London, 1825, gives a full account of the use of the *Brake-wheel* as applied to locomotives.

EDWARD SOLLY.

CAULIFLOWER CLUB (4th S. xi. 384.)—This society consisted of a number of respectable London tradesmen, chiefly booksellers, who, under the style of "The Free and Easy Counsellors under the Cauliflower," were wont of an evening to enjoy each other's society over a pipe of Oronooko, a bowl of "Tabby's punch," or a tankard of "Whitbread's Entire." Their place of meeting was the "Three Pigeons," in Butcher Hall Lane, now King Edward Street, Newgate Street; and the fantastic name of their association was either derived from, or suggested, the huge cauliflower, painted on the ceiling of the room which they occupied, after the fashion of the mystic rose of the Rosierucians, and which was by no means intended to symbolize silence, but the frothy head on the gallon of porter, which was expected to be paid for by each member, as he sat under it on his initiation. The permanent secretary of the society was Mr. Christopher Brown, a well-known London character of a hundred years ago. This worthy commenced life as an apprentice to Richard Baldwin, the bookseller, and passed thence into the service of the Longmans, with whom he remained till advanced age compelled his retirement. He was a great friend of Thomas Evans, of Paternoster Row, a passage in whose paper, the *Morning Chronicle*, led to the bout at fisticuffs between him and Goldsmith, in which the bibliopole had the best of it. Brown regularly assisted Evans on "Magazine nights," and other occasions, and was held in such esteem by him, that on his (Evans's) death, July 2, 1803, he left him the bulk of his fortune; providing also by his will that he himself might be buried without coffin or shroud, and that the whole of his funeral expenses should not exceed forty shillings. Thomas Brown, the son of Christopher, was also in Longmans' house, of which he subsequently became a partner, transmitting his name to posterity as one of the "long firm." Christopher Brown, the worthy secretary to the Cauliflower Club, died at a very advanced age, and greatly respected, on January 6, 1807. A characteristic portrait of him, "copied from the original of Johannes Eckstein," and respectfully dedicated by the artist to "The Free and Easy Counsellors under the Cauliflower," will be found in a little book entitled, "*Tavern Anecdotes, and Reminiscences of the Origin of Signs, Clubs, Coffee-Houses, Streets, City Companies,*

Wards, &c., intended as a lounge-book for Londoners and their country cousins. By one of the Old School. London, 1825, 12mo."—where is also given some account of him, as well as of the Cauliflower fraternity. This volume, published anonymously, was written by William West, a well-known character in the "Row," who has reproduced both portrait and text in his bungling *rifacimento*, entitled *Fifty Years' Recollections of an Old Bookseller, &c.* Cork, 1835, 8vo. (pp. 52).

Johannes Eckstein was a native of Prussia, who had settled in this country as a portrait-painter. He flourished about eighty years ago, and was as well known in Birmingham as London. He painted Brown's portrait in 1794; and two years previously had produced his locally celebrated picture of the *Twelve Apostles*, the Jacobin comptotators at "French's Coffee-house" in this town, of which he was a frequenter, and of which mention has been made in a former number of "N. & Q." (4th S. v. 68).

WILLIAM BATES.

Birmingham.

SYSTASIS OF CRETE (4th S. xi. 344).—In Smith's *Dictionary of Greek and Roman Antiquities* will be found, under the article "Cosmi," p. 293, a description of this "well-known" political constitution, derived from Aristot. *Polit.*, lib. II. c. vii.

The following summary may be acceptable. The *σύστασις* of Crete was an aristocracy consisting of three component bodies,—(1) The Kosmoi; (2) The Gerousia; (3) The Ekklesia.

(1.) The Kosmoi were ten in number, chosen from certain houses probably of purer Doric or Achaian descent than their neighbours. The first in rank was called proto-Kosmos, and (as was the case with the Archon Eponymos at Athens) gave his name to the year. In war they acted as generals, and in the conduct of home affairs exercised a joint authority with the Gerousia. They held office for one year—"quam diu se bene gesserint"—being liable to deposition at any time within that period.

(2.) The Gerousia, or Boule, consisted of thirty ex-Kosmoi, who held office for life, and decided all matters that were brought before them on their own authority, without reference to any fixed legal code, if any such existed.

(3.) The Ekklesia, or democratic element, seems to have exercised no function of government except ratifying, as a matter of course, the decrees of the Gerousia and Kosmoi, much after the fashion of the Parliament of Paris in days of old.

H. B. PURTON.

Wobley.

By this term Burke probably refers to what Plutarch says was called *Syncretism* (περι φιλαδ. s. xix.). He states that the different cities of Crete were frequently at feud one with another, but if they were threatened by any foreign foe

they united and stood together (συνίσταντο). And this they called *syncretism* (καὶ τοῦτο ἦν ὁ καλούμενος ὑπ' αὐτῶν συγκρητισμός). CCC.XI.

Without knowing the context in Burke, a conjecture must be a little vague, but it is possible that for *sysstasis* we should read *sysstices*. He may thus have Anglicised, as others have, the Greek *ουσσίσια*.

ETONENSIS.

PARENTAGE OF THE POET COWLEY (4th S. xi. 340, 371).—Far be it from me to detract from the credit due to the late Mr. Peter Cunningham for the footnote to which his namesake has so courteously called my attention. I confess at once my entire ignorance of the fact that this note existed.

It is but fair that Mr. Peter Cunningham's note should be reproduced. It is *verbatim* as follows:—

"Johnson's account of Cowley's parentage is entirely erroneous. It is, however, still the received account and is derived principally from Aubrey. Abraham Cowley was the posthumous son of Thomas Cowley, Citizen and Stationer, and of the parish of St. Michael at Querne, a church [*sic*] in Cheapside, destroyed in the Great Fire, and not rebuilt. His father, died in August, 1618, and by Will, dated 24th July in that year, left 140*l.* apiece to his six children, Peter, Andrew, John, William, Katherine, and Thomas, 'and the child or children which my wife now goeth withal.' He leaves his wife his full and sole executrix. Those who remember Cowley's exquisite *Chronicle* will be glad to learn that his mother's Christian name was 'Thomasine,' and that of his only sister, 'Katherine.'"

There can be no doubt that Mr. Cunningham saw the will of Thomas Cowley; but I submit, to those who understand the science of Genealogy, that there is nothing in this will, by itself, to justify him in asserting that the testator was the father of the poet; and it is not improbable that his bold assertion, on the strength of the will alone, without presenting any other corroborative testimony, induced subsequent writers, even if they saw it, to reject it as not sufficiently proven.

I should, therefore, not have "saved myself trouble" if I had seen this note; because it is alone my further researches which give that will any positive genealogical value. I have yet to learn that the mere dictum of Mr. Peter Cunningham establishes any fact, and I suggest that my subsequent investigations, the results of which appear in my first article, confirm what he certainly did put forth as a mere dictum, and to claim that I have now given respectable publicity to an interesting fact, of which, until now, no one except himself has even pretended to be cognizant.

It is proper to add that Mr. Peter Cunningham misread the will in one particular, and was thus led into an error in the concluding lines of his note. Cowley had no brother *Andrew*, but did have a second sister, *Audrey*, who was the second child of his parents. To those interested in genealogy the correction of such an error is important, and there is no mistaking the orthography

of the name in the will, either in the copy or the original.

JOSEPH LEMUEL CHESTER.

OLIVER CROMWELL, JUNIOR (4th S. xi. 301, 366.)—Will MR. SOLLY be good enough to tell us what the manuscript was which Mr. Hustin rescued, and for which Henry Topclyffe gave the quaint pass which he prints? Do the manuscript and pass yet exist? GRIME.

As a contribution to the history and life of Oliver Cromwell, Junior, I beg to forward to "N. & Q." a copy of the contents of a letter written by him from Peterborough.

The original is in my possession.

"Worthie Sir,

"I am sorry that I should have such an occasion to write to Norwich concerning those which say they came from that noble Cittie, which hath furnished our armies (I can speak by experience) with Godly men, but indeed I suppose them rather spurious offspring of some ignoble place. Sir, thus it is that among many honest men some knaves have been admitted into my troope, which coming with expectation of some base ends, being frustrated of them and finding that this cause did not nourish their expectations have to the dishonor of God, my discredit and their own infamie disserted the cause and me their Captayne, therefore Sir, looke upon them as dishonorers of God's cause, and high displeasers of my father, my selfe and the whole regiment, in breife I would desire you to make them severer examples by takinge & returninge the armes & horses of all that have not a Tickett under my hand & to clapp them upp into prison & inflicting of such punishment as you shall think fitt, especially I desire you would deale severly with one Robert Waffe & Symon Scafe. Pray Sir cause to returne speedily all that had libertie from me to go to their freinds. And likewise, I desire you would secure a good horse from some of your malignants to mount one of my souldiers John Manyng now at Norwich, who was lately taken prisoner by the Enemy, & by that means destitute & pray doe me the favour to mount such men as this bearer Richard Waddelow my Clerke shall procure and so I rest

Yours to command

OLIVER CROMWELL.

From my quarters at
Peterborough 15th of
August 1643.

To the right Worpⁿ &
worthie freind
Samuell Smythe Esq^r
Steward of the
City for Norwich
these."

HEDWORTH JOLLIFFE.

Charlton, Radstock, Bath.

FRAUNCE, AND NORRIS, AND GEORGE HERBERT (4th S. xi. 378.)—The interesting communication of MR. BROWNE (p. 378) on an early notice of Shakspeare incidentally names FRAUNCE as "Alexander" Fraunce. His christian name was "Abraham." Norris's *Poems* have been recently reprinted in the Miscellanies of the Fuller Worthies' Library (vol. iii.), with notices of many more "thefts" from the "sweet Singer," inclusive of Blair and Campbell's. Norris suggests Herbert, and it may be well to note that in the *Leisure*

Hour for the present month I print six new English poems by George Herbert; that in the June number will appear "Various Readings and Additions" to his already-published poems; and, in the July one, specimens of upwards of fifty Latin poems in the autograph of Herbert, and, except two, hitherto unpublished and untranslated, all part of my fresh materials for a complete and adequate annotated collection of George Herbert's poetry in integrity, to form the closing volume of the Fuller Worthies' Library.

ALEXANDER B. GROSART.

St. George's, Blackburn, Lancashire.

DESTRUCTION OF MR. FORREST'S SHAKSPEARIAN COLLECTION (4th S. xi. 174.)—The condensed extract from an American paper, relating to the Forrest Library at Philadelphia, is so inaccurate, that I ask insertion for the following extract from the letter of an American addressed to myself, under date Jan. 28th last:—

"You will have read in the papers of the death of our Ed. Forrest. It was terribly sudden. He was dressing, tying his cravat probably, and reading *Hamlet* at the same time, when he dropped dead. He had accumulated a large fortune, a million dollars probably, and with his noble library and art-collections he had devised and founded an Institution for a Home for decayed and worn-out Actors. He had collected a splendid Shakspeare Library, valued at 25,000 dollars at least, which was in a separate wing of his house in Philadelphia. On the 16th instant this building took fire from a defective flue, and the whole library was totally consumed! There was an insurance on it of 10,000 dollars only. Among the valuable books burnt was a fine, perfect, large copy of the 1623 folio, which he valued at several thousand dollars. He bought it, I believe, for 375 dollars, several years ago, at Mr. Burton's (the celebrated comedian) sale, in New York. The only book saved was the volume of Halliwell's folio, which he was reading when he died, and which was in another part of the building. Mr. Furness was asked to appraise the ruins of what had been books for the Insurance Co.; and when he went up he found the agent in great glee, saying they had found the valuable first folio. On inspection, however, it proved to be only Mr. Staunton's photo-lithograph. After grubbing among the ashes and water and smoke, they did, however, find the remains of the old vol., burnt off all round three or four inches, and nothing left but the *core*. So there is one 1623 fol. less in the world, as well as one Halliwell folio ed. less."

I deem this account well worth preservation in "N. & Q."

Athenæum Club.

JABEZ.

CHARLES KNIGHT'S AUTHORSHIP OF THE "HISTORY OF ENGLAND" (4th S. xi. 324.)—The "doubts" which MR. H. TIEDEMAN says "have been expressed in the *Times* concerning the late Charles Knight's authorship of the *History of England*," but which had escaped my notice, could only have arisen from the confusion of two wholly distinct and dissimilar works, the *Pictorial History of England*, which, as may be read on the title-page, was written chiefly by Prof. Craik and Mr. Charles Macfarlane, and of which Mr. Knight

was the publisher; and the "*Popular History of England*," by Charles Knight," which was published by Messrs. Bradbury & Evans.

An account of the origin and composition of the *Popular History* is given in chapter xiii. (vol. iii. pp. 276-85) of Mr. Knight's *Passages of a Working Life*; and, as though to anticipate any such "doubts" as seem to have been lately expressed, he wrote in the Postscript to the *Popular History* (vol. viii. p. 564), "With the exception of three chapters, the *Popular History* has been wholly written by myself." These three chapters (ch. xxix. of vol. v., ch. iv. of vol. vii., and ch. viii. of vol. viii.), relating to a special subject, the History of Art in England, I wrote; and, to prevent all further misconception, I may now state that I was acquainted with the work at every stage of its progress, from its initiation to its completion, discussed beforehand with the author the treatment of many parts, saw much of it in MS., and occasionally looked through the proof-sheets, and I can have no possible doubt as to its authorship. From beginning to end it was, with the trifling exception stated, the work of Charles Knight, and of Charles Knight alone.

JAMES THORNE, F.S.A.

11, Fortess Terrace, N.W.

[Many of our readers will remember that a somewhat similar charge with respect to Mr. Knight's *English Cyclopædia* was formerly made, and that Mr. Thorne was authorized by that gentleman to refute it. See "N. & Q.," 3rd S. x. 438.]

ARMS GRANTED IN ERROR (4th S. xi. 175, 244, 354).—SIR JOHN MACLEAN states what are exactly my own views. The case I suggested is not supposititious. Many years ago a properly certified pedigree of a relative of mine described his grandmother as descended from an elder branch of an ancient family; and amongst the quarterings to which he was thereby officially declared entitled, there were several which that lady was supposed to have inherited from a very remote ancestor, who was living in 1362, and which quarterings are very probably borne at this day by his real descendants. In the course of the inquiries which I made, long afterwards, to verify the descent, I discovered that the pedigree was erroneous, and that the lady's descent could only be traced through another and, as may be supposed, a very remote branch, to the common ancestor of both branches of the family. The quarterings in question have consequently ceased to be used by such of my relatives as are aware of the circumstances.

SIR JOHN MACLEAN states that no one has the power to alienate his family arms; in reference to this I prefer giving another heading for the index.

Y. S. M.

STRAFFORD IN ARMOUR (4th S. xi. 94, 201, 293).—Since writing my previous note on the question of the wearing of armour in the seventeenth cen-

tury, I have found (whilst searching the Wolley MS. in the British Museum for another purpose) the following interesting reference to the subject. Thomas Levinge, of Parwich, Derbyshire, in his will, dated 15th of January, 1639, says:—

"Item. I give unto my sonne all my books, such of my apparell as is fitt for him to weare, and my armour, only the armor to remaine in my house as heire loomes unlesse it shall please God that there shall be occasion to use any of it in the defence of the Kingdome."

J. CHARLES COX.

Hazelwood, Belper.

"GERSUMA" (4th S. xi. 11, 81, 164).—It occurred to me on seeing MR. CUTBILL'S communication (p. 11) that this word was to be found in use at a later date than that which he assigned, but I could not, at the time, remember any actual instance. Within the last few days I have met with it (employed in its usual sense of a ready-money payment on the purchase of property) in documents dated 1304 and 1317; and I have little doubt but that its use may be traced still lower.

W. D. MACRAY.

THE COLON (:) (4th S. xi. 343, 409).—It is strange that Timperley, or any one possessing the smallest acquaintance with early typography, should not know that the colon was in use many years before 1550. The colon and full-point were both used, not only by Caxton, Machlinia, and all the printers in England before the end of the fifteenth century, but even long before their time, by the very first printers on the Continent. This fact appears to confirm in some measure the statement (Hansard, *Typographia*, p. 433) that the colon and full-point were the first points invented, although a fac-simile from the *Psalterium*, printed by Schöffer in 1457, exhibits in the space of seven lines no less than six unmistakable commas* (Falkenstein, *Geschichte der Buchdruckerkunst*, p. 124). The colon may be seen in Pfister's Latin Bible (1456-1460), and earlier still in the *Biblia Pauperum*, if the fac-similes given by Falkenstein from these works are to be relied on. The earliest colons I can answer for from personal observation are in a book printed at Bruges by Colard Mansion, from whom Caxton probably learned the art of printing.

FRED. NORGATE.

Henrietta Street, Covent Garden.

THEOLOGICAL DICTIONARY (4th S. xi. 402).—This book was written by Emerson Dowson, a thoughtful and learned man. He was a school-master, but not a clergyman, to the best of my recollection. A copy of his book, with the same number of pages as that mentioned by your correspondent, which was given to me by his nephew many years ago, bears date 1818.

H. T. RILEY.

* Lozenge-shaped full-points, with well-developed tails.

SEINT MARHARETE "CORRECTED" (4th S. xi. 381).—HERR STRATMANN has favoured your readers with some remarks, on which I shall shortly ask judgment against him. The MS. over the letter *i* has a stroke, *i*, equivalent in purport to our dot; so that *mit* is not in the MS., and crenchen ut must stand: any English teacher will explain *crane out*. The Bodleian text is not parallel, but worse. Again, the MS. makes a legible difference between *u* and *n*, so that Leinen is written and nothing else. Mr. Morton had so read it in the *Ancren Riwle*. Lastly, the MS. gives *ipe*, the preposition co-alescing, and there is no need to deteriorate by a modernism.

OSWALD COCKAYNE.

"HENNAGULPH" (4th S. xi. 304).—This I take to be a corruption of the personal name Ingulf, which also gives us the Welsh patronymic Bengough, *i. e.* Ap. Ingulph. VINCENT S. LEAN.

THIRTEEN TO DINNER (4th S. xi. 256, 330).—The Germans derive this superstition from the Northern Mythology. I give you an authority:—

"Wahrscheinlich hat dieser Glaube in dem Mythus seinen Grund, dass von den 13 Göttern, die ursprünglich unerschliesslich des Loki in Walhall tagten, einer sterben musste, nämlich Baldr."—*Die Urreligion des Deutschen Volkes in Hessischen Sitten, Sagen, &c.*, von E. Mühlhause, Cassell, 1860, p. 203.

VINCENT S. LEAN.

"THE FROGGE SEIDE," &c. (4th S. xi. 324).—This proverb is familiar to me in the form, "O'er many masters, as the paddock said to the harrow." The reference is to the number of the spikes that successively pass over the frog. J. H. I. OAKLEY.

POEMS BY ROSCOE, THE BIOGRAPHER OF THE MEDICI (4th S. xi. 357).—There are other omissions in the centenary edition of Roscoe's collected poems besides those which have been already noticed. The following may be especially mentioned. Prefixed to his translation of the *Balia of Tansillo* (3rd ed., 1804) is a sonnet addressed to Mrs. Roscoe; and, at the close of the volume, there is an "Inscription"; both of them amongst his most beautiful verses. In the *Memories of some Contemporary Poets* (Longman, 1868), are two omitted pieces, said to be taken from *Poems for Youth*, edited by one of his daughters, where there may possibly be others that he has written; and in the *Winter's Wreath* for 1829 is a very fine sonnet to the *Camellia Japonica*. It may be remembered that it was in the volume of the same work for 1828 that first appeared Lord Macaulay's splendid translation of "Filicai's Ode on the Deliverance of Vienna."

As probably the oldest now living of Mr. Roscoe's contemporaries, I am glad to have been able to show the omissions which, in a collection made where he had lived and been honoured, seem unaccountable.

W. M. T.

"HALSE" (4th S. xi. 384).—Halse means Hazel in the west of Somersetshire. It is sometimes applied to the so-called "Wych-hazel," the tree more properly called "Wych-elm," that is, an elm used in making "whyches," or chests, but is rightly the name of the nut-bush. Several villages near Halse are also named after trees, as oak, ash, thorn, &c. At a time when that district was forest it is probable that, as in Denmark, a cross was set up at certain well-known trees for celebrating the services of the church. Halse is formed from Hazel by a transposition of the letters *s* and *l*, a change that, with the letter *r*, is normal and universal; as *e.g.*, *red ribbons* become *urd urbans*, *run Rich* (or Dick) *hurn Urch*, &c.

R. A. PRIOR.

Halse House, near Taunton.

"SOS KISTUR PREY A PELLENGRO GRYE" (4th S. xi. 383).—The first word of this sentence of "Romanes" I have never met with amongst English gipsies. The word *sos* is also unknown, as far as my experience goes, in the foreign vocabularies of the Gipsy Language, with the exception of the vocabulary of Spanish gipsy given by Borrow in *The Gipsies in Spain*; there I find it "sos, pron. rel., who, that, que." I am inclined to think that in this instance *sos* might have been originally noted in error for *jos*, a word in common use amongst English gipsies, from *jaw*, to go; and the expression, "Kei he a jossen?" (Where are you going?) is an example: *gel, jal, jol* are also used to mean "to go." The sentence taken as "Jos kistur prey a pellengro grye," in the English gipsy vernacular, means, "Going to ride on a broken-kneed horse." The words *prey* and *aprey* are in common use amongst English gipsies, meaning upon, on, up. The term *pellengro grye* is the only one I know in the English gipsy used to signify a broken-kneed horse. As, for example, a gipsy lately told me that another gipsy had "kined a pellengro grye and bickened it apoply," that is, he had bought a broken-kneed horse and sold it again. From the word *kistur*, to ride, comes the gipsy word *kistermengro*, a jockey.

With regard to the meaning of the words *vassavie*, *apoplie*, *soves*, and *dueno*, the first was probably noted in error for *vasavo*, which is an English gipsy word for bad, wicked. The word *woffedo* is still more commonly used by some English gipsies for bad, wicked. *Apoplie* is merely another way of spelling *apoply*, again. *Soves* means sleep, from the gipsy word *sove*, to sleep. *Dueno* is probably noted in error for *dummo*, meaning the back of a person: I do not know any gipsy word *dueno*. *Dumo* is also given by Paspatis as Turkish-gipsy for back; as, for example, "Peló opré pe duméste," "He fell on his back." *Dummo* is the Norwegian gipsy for "back." In a new work I have written, to be published by Messrs. Henry S. King & Co., 65, Cornhill, entitled *Tent*

Life with English Gipsies in Norway, a comparison will be given showing that the English gipsies and Norwegian "Fantefolket" speak the same language.

HUBERT SMITH.

"THOU SOFT-FLOWING AVON," &c. (4th S. xi. 366).—This poem was written by David Garrick for the Shakspeare Festival at Stratford-upon-Avon in 1769, and set to music by Dr. Arne.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MADAME DE GENLIS (4th S. xi. 383).—Were I a good common-placer, which I regret to say I am not, I could give more than sufficient proof that the Good Thief was in the Middle Ages known by the name of Dismas, and that this name was pronounced Dimas, not Dismas, by the French. All that I can do is to refer MR. WARNER to Geoffry of Vendôme's sermon, *De Latrone Salvato in Cruce* (Miquis's *Patrologia*, vol. clvii. col. 276), where these words occur:—

"Petrus latrone longe excelsior . . . uterque bonus valde. . . Nos autem et beatum Petrum præcipuum apolorum et principem, et illum gloriosum confessorem et martyrem, *Dimam nomine*, diligenter oremus," &c.

I have a theory that Dismas is the origin of our "dismal," as Magdalene of "maudlin." M. R.

"CYNOPER" (4th S. xi. 56, 160, 354).—Bailey brackets cinoper and cinnabar, and gives the meaning: Vermilion; a mineral consisting of mercury and sulphur. In another place he spells it sinoper, and gives a more extended meaning: either native cinnabar (which is impure vermilion), or the factitious cinnabar (which is pure vermilion). Other dictionaries give somewhat similar spellings and meanings.

So far, it appears tolerably clear that these words, whichever way spelt, mean the same thing.

With reference to "Sinopia," I have never before met with the term. As a word it is doubtless a "figment," but if, as stated, it is applied to a brown ferruginous compound, it is evidently intended to represent a "pigment." Mercury has been robbed for Mars, and plain sinoper converted into euphonious sinopia. This appears to mean an oxide of iron; and when it is carefully prepared in a particular way, as for jewellers' rouge, &c., it is a very beautiful rich dark brown red, and will stand well.

That cinnabar or vermilion turns black by exposure to light, I believe to be an error. Brande (*Manual of Chemistry*, vol. i. p. 994), who is no mean authority, distinctly states that it does not.

Dragon's blood is not a compound of mercury, as supposed by B. R. C., but a vegetable substance—a resin which exudes from the *Dracena Draco* and other trees growing in the tropics. It is a colour that does not stand well, but possesses the advantage of being soluble in spirit and naphtha.

MEDWEIG.

"Sinopis, a red stone commonly called sinoper or ruddle."—*Ainsworth*.

"Sinopis inventa est primum in Ponto, inde nomen a Sinope urbe."—*Pliny*. MAKROCHEIR.

FUNERALS AND HIGHWAYS (4th S. xi. 213, 285, 374).—It is sixty-nine years since, but I remember well that my father having taken in a small piece of Kingshill Common, part of Wycomb Heath, in the parish of Hitchenden (now Hughenden), Bucks, lying between the forecourt of his house and the public road, the bearers and other attendants on a funeral, passing from a neighbouring cottage to the church, laid the coffin on the ground, and, after levelling the ditches and banks of the intack, carried the corpse along the ancient boundary of the common, close to our gates and pales. We, the children, looked on with some feelings of awe, but my father and his labourers did not appear. After a few days the gaps in the fences were closed, and no further attempt was, I believe, made to establish and perpetuate a right of footpath.

R. R.

COAL: ITS EXCEPTIONAL PRICE (4th S. xi. 301.)—The highest price for best Sunderland or Hartlepool Wallsend coals in the parish of Brighton during the late scarcity (!) was attained Feb. 13th, 1873, when they were quoted at 56s. nett cash per ton, screened. High as that price seems, it was far surpassed here in 1814, when they were charged at ship's sides at the rate of 96s. per ton, exclusive of metage, shooting, cartage, and town dues. By the Act of 1810, all coals brought into the parish of Brighton are charged with a duty of half-a-crown per ton, from which the outlying portions and suburbs are exempted. The money so raised is supposed to be expended in the erection and maintenance of the "groynes," or sea-defences. I append a copy of a bill showing the enormous fluctuation of prices within a short time, and the consequent rise in the price of labour for "metage and shooting." A chaldron was equivalent to a ton and a quarter:—

"Mr. Grasman

To M. Baxter

		£.	s.	d.	
1813					
Dec. 7 th	To 1 chald ⁿ of coals at 80 ^s	. . . . .	4	0	0
	metage and shooting	. . . . .	0	1	8
1814					
Jan'y 3 ^d	To 1 chald ⁿ of coals at 72 ^s	. . . . .	3	12	0
	metage and shooting	. . . . .	0	1	8
	27 To 1 chald ⁿ of Ditto at 120 ^s	. . . . .	6	0	0
	metage and shooting	. . . . .	0	3	8
					13 19 0

Received the contents (*sic*)

Feb. 15th 1814.

M. Baxter."

JNO. A. FOWLER.

Franklin Road, Brighton.

"EXCEPTIO PROBAT REGULAM" (4th S. xi. 153, 197, 258).—At the second reference MR. SKEAT

has said nearly all that need be said on this saying. For myself, I believe that its proper meaning is, "an (alleged) exception put the (professedly universal) rule to its probation." The following remarks are in point:—

"The maxim, *Exceptio probat regulam*, implies that the 'exception' is fundamentally regular, though apparently irregular. For example, the congress of spermcell and germcell is, as a rule, necessary to the procreation of animals. Parthenogenesis is the exception. But if parthenogenesis can be shown to fulfil the conditions of ordinary generation . . . we may say that 'the exception proves the rule.' Again, viviparous generation may be called, but very inaccurately, an exception to the rule of oviparous generation. If so, we may say that here 'the exception proves the rule,' because it is practically certain that in both forms of generation there is an *ovum*. This is the only legitimate use of the maxim. But in its commoner use it is a sheer truism. If we know that the fact or event (the state or the change) is an *exception* to rule, we know that the theory is the *rule*, and we may refer the exception to an accidental or intermittent cause."—Ingleby's *Introduction to Metaphysics*, 1869, p. 116.

JABEZ.

Athenæum Club.

"CURMUDGEON": "SCRUPULOUS" (4th S. xi. 361, 408).—I extract the following from the *Dictionarium Septem Linguarum* (Patavii, 1772) of the learned monk, "Ambrose of Calepium":—

"Scrupulus i. m. *scrupolo*, *pietruzza*, . . . proprie est lapillus brevis, et asper, qualis est, qui in calceo latens nos lædit, presusque dolorem creat, dim. a *scrupus*. Translate sumitur pro sollicitudine, dubitatione, difficultate, molestia. . . . Cic. pro R. Am. c. 2. Hunc sibi ex animo scrupulum, qui se diem, noctesque stimulat ac pungit, ut evellatis, postulat."

He gives in the *Supplement* the equivalent of *scrupus*, "saxum asperum, et difficile attractatu," and adds some very curious references.

HERBERT RANDOLPH.

THE "SEVEN SENSES" (4th S. xi. 155, 220, 289, 372).—It has been suggested, and I believe in "N. & Q." that *Ecclesiasticus* xvii. 5, is the passage which taught man to speak of his "seven senses."

"They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof."

ST. SWITHIN.

"THE WEAKEST GOES TO THE WALL" (4th S. xi. 109, 184, 263, 334, 352).—The position of the children "bi the wave," referred to by MR. ADDIS, was, I take it, their natural one, as that of security. So it was with the weaker sex in classic times as well as in later days (see "N. & Q.," 3rd S. x. 48).

The *sponda interior lecti*, or *pluteus*, was reserved for the lady, and it may be, I think, conclusively shown that this was usually to the right hand. Montaigne, liv. I. chap. xlix., distinctly alleges that the Roman ladies lay "du costé de la ruelle"; but it is not at all clear from the context whether

he refers to this custom as one which was continued or discarded in his day. J. ELIOT HODGKIN.
West Derby.

ON THE DATES OF "A CHASTE MAID," &c. (4th S. xi. 317, 386).—There can be no doubt that MR. STEPHENS is correct in what he writes as to the irritation felt in England against the Spaniards about 1620. As Sir Toby Matthews was mixed up in the plots of that time, perhaps MR. STEPHENS will be able to throw some light upon a passage in a letter written by Cardinal Benbivoglio at Paris on the 19th May, 1620, to Sir Toby, who was then at Brussels. After saying that he has not received any news from Sir Toby for some time, the Cardinal writes:—

"Auzi posso dire d'essermi trasformato con l'animo nella persona sua propria in questi ultimi tempi. A questo modo passai con V. S. in Inghilterra; fui in Londra: corsi i pericoli del giuramento; ne riportai con lei poi una gloriosa Vittoria, e con lei al fine, tornai in Fiandra: e mi trouvo hora con l'animo in sua compagnia pur similmente in Brusselles."

What was the "giuramento" to which the Cardinal alludes? RALPH N. JAMES.
Ashford, Kent.

THOMSON'S "SEASONS" (4th S. xi. 398).—I have a copy of the same edition of the *Seasons* as MR. COOK. In the engraving of Summer there are four bathers; the nearest, seated on the bank with the feet touching the water: the next, standing ankle-deep in the attitude of "the statue that enchants the world": a third, swimming towards the second with the lower limbs immersed: a fourth, behind No. 2, unveiling herself under a tree, and partly concealed by No. 1. Damon is gazing at them from the opposite bank, within a few yards of them, and by no means "latent." My copy has the following interesting entry in the fly-leaf: "Jac^{us} Thomson Alex^{ander} Pope Dono dedit, mense Junio, 1730." C. R. MANNING.
Diss Rectory, Norfolk.

"PEDLAR" (4th S. xi. 341).—MR. COCKAYNE, quoting the Canons of 1571 (Sparrow's *Collection*, i. 236), says, "from *pedem*, foot, came *pedules*, socks . . . and thence *pedularius*, a socksman." His silent inference is that as *pedularius* is = pedlar, pedlar is = socksman, and is derived from *pedem*.

I submit that the more correct derivation is given in the *Promptorium Parvulorum*, ed. Way (Camden Society), and in Halliwell's *Archaic and Provincial Dictionary*, where pedlar is derived from *ped* or *pedde*, a provincial word for *basket*.

This derivation is also more distinctive, as that from *pedem* would make pedlars of all travellers on foot, tramps included. H. B. PURTON.
Weobley.

"PETER PINDAR'S WORKS" (4th S. xi. 323, 389).—In the 8vo. edition, in five volumes, of Dr. Wolcott's *Works*, published in 1812 by J. Walker and

others, the tale of *Orson and Ellen* is printed without the lines in question. H. P. D.

"PICARON" (4th S. xi. 305, 388.)—In a letter to Cecil, Raleigh says:—

"It became not the former fortune in which I once lived to go journeys of *picory*; and it suited ill with the offices of honour, which, by her Majesty's grace, I hold this day in England, to run from cape to cape and from place to place for the pillage of ordinary places."—*Vide Whitehead's Life and Times of Raleigh*, p. 92.

TH. MACGRATH.

SACHENTAGE (4th S. xi. 324, 390.)—At the Château de Loches, in France, there was, and probably still is, an iron collar about three inches wide and half an inch thick. This collar was fastened by a short heavy chain, at perhaps three feet from the floor, into the wall, and if the collar were placed round a man's neck he could only sleep by leaning his back against the wall, when seated, and bearing part of the chain on his shoulder. His sleep would, however, probably be very short; as, if the chain slipped off the shoulder, he would either be awakened or strangled. The collar was smooth inside; with the chain it must have weighed at least forty or fifty pounds.

RALPH N. JAMES.

Ashford, Kent.

PAINTING (4th S. xi. 281, 391.)—As the story of the attempted assassination of Cromwell, on his progress to the City on the 8th of February 1653-4, rests mainly, if not wholly, on the passage in Raguene's *Histoire d'Olivier Cromwel*, it may aid further inquiry as to the authenticity of the statement, to point out the source whence the Abbé derived it. He is not in general careful to quote distinctly his authorities, but in this case he is very careful to inform his readers that the account is taken from a MS. of the late Dr. Brosse of the faculty of Paris, who resided five years in England, and had collected his materials with the greatest care for publication; and in reference to this particular story M. Raguene observes:—

"Il déclare qu'il a été présent à l'action; il rapporte jusqu'aux moindres circonstances de cette Marche, jusqu'aux devises des Arcs de Triomphe qui furent dressés sur le passage de Cromwel; et il entre dans un détail qui ne peut avoir été connu que par un témoin oculaire."—(*Avertissement*, p. viii. 4to., 1691.)

M. Raguene adds, that he has never seen the circumstance mentioned in any of the London histories; but that when it is remembered that Dr. Brosse intended to publish this MS. with his own name, and as an eye-witness, it is hardly possible to discredit him, or to doubt his good faith.

EDWARD SOLLY.

"HARNESSED" (4th S. xi. 303, 386.)—In the *Jewish Reply* to Dr. Colenso, published by Trübner & Co. in 1865, will be found:—

"It is quite true that some have supposed that the word translated "harnessed," signifies "in rows of 50," or "in companies of 50"; but no one was ever so insane as to hint at the notion, that such a supposed arrangement necessitated the formation of a long, thin line of procession, 50 men abreast, and 22 miles long."

SETH WAIT will find *A Jewish Reply* worthy of attention.

RALPH N. JAMES.

Ashford, Kent.

FOLIEJON PARK (4th S. xi. 279.)—In Tighe and Davis's *Annals of Windsor*, Longman & Co., 1858, under the heading "Folyjon," will be found, at p. 53, some information as to "inclosures in," "sale of houses in," "value of the manor of," &c.

G. R. J.

RUDDOCK (4th S. xi. 216, 291, 370.)—The tale of the robin's piety in covering the dead is also to be found in a book little read, I take it, in the present day. In *The Renowned History of the Seven Champions of Christendom*, we are told that Sabra, after having stabbed the Earl of Coventry in defence of her chastity—

"Turned to the slaughtered Earl, whose face she found covered with moss, which added more grief unto her soul, for she greatly feared her murder was descried: but it fell not out as she mistrusted, for it is the nature and kind of the Robin Red-breast, and other birds, always to cover the face of any dead man, and those were they that bred this fear in the lady's heart."

W. J. BERNHARD SMITH.

Temple.

THE CRUISE OF THE "DUKE" AND "DUCHESS" (4th S. xi. 382.)—These were two ships fitted out at Bristol for a cruising voyage round the world, commanded by Captain Woodes Rogers and Captain Courtney. They left Kingroad, the 2nd of August, 1708, and sailed towards the South Sea, thence to the East Indies, and homeward by the Cape of Good Hope, and anchored in the Thames on the 14th of October, 1711. During the cruise they took several Spanish galleons, prizes; and the cedar chest mentioned by your correspondent was probably obtained in that way. An account of the voyage was published in 1712, and a second edition printed in 1718; a copy may doubtless be procured through a second-hand bookseller.

R. THORBURN.

Admiralty.

Miscellaneous.

NOTES ON BOOKS, ETC.

Human Longevity; its Facts and its Fictions. Including an Inquiry into some of the more Remarkable Instances, and Suggestions for Testing Reputed Cases. Illustrated by Examples. By William J. Thoms, F.S.A., Deputy-Librarian, House of Lords. (Murray.)

WHEN our readers see by whom this book is written, and learn that much of it has been drawn from the columns of "N. & Q.," they will forgive us if we should

"Be to its virtues very kind,
And to its faults a little blind";

—but we will do Mr. Thoms the justice to believe that the course we propose to adopt, of confining ourselves to an analysis of its scope and contents, will be quite as satisfactory to him. After quoting Coleridge's remark, that the dwarf sees farther than the giant when he has the giant's shoulder to mount on, Mr. Thoms well remarks that he has the advantage of being mounted on the shoulders of two most able men, in the late Sir George Cornwall Lewis and Mr. Dilke; but whether he has seen farther or deeper than either of his distinguished predecessors, he has been able, from our advanced knowledge, to treat the subject more exhaustively. After some observations as to the origin of the present state of public opinion with regard to longevity—the views taken of it by medical men—on the limits of human life as viewed by physiologists and by the Civil Law, Mr. Thoms insists on what is too often forgotten, viz., that those who bring forward statements of abnormal longevity are bound to furnish proofs of their truth, and not call upon those who doubt them to undertake that most difficult of tasks, to prove a negative. Mr. Thoms proceeds to examine the various species of evidence usually adduced on behalf of centenarians, namely, baptismal registers, monumental inscriptions, the recollections of old people and the number of their descendants, and then, from personal experience, insists on the very great caution with which these statements are severally to be received. He next examines and disproves (at least, to his own satisfaction) the improbable, to say the least, ages attributed to Jenkins, Parr, and the old Countess of Desmond, and, that his readers may judge how far his conclusions are well founded, he prints in the Appendix every scrap of evidence (including the Water-Poet's *Life of Old Parr*) on which their reputation for longevity is based. The results of Mr. Thoms's examination of upwards of twenty cases of alleged centenarianism which proved to be unfounded, four which were clearly established, and a like number which he leaves to the verdict of the reader, close a volume which must have involved very considerable labour, and in which, for the first time, the important question of the Age of man, as to its duration, has been treated from a common-sense point of view—as one of evidence, and one, therefore, which deserves what the author clearly desires—the earnest attention of all lovers of truth.

MR. JOHN EGLINGTON BAILEY has in the press a biography of Dr. Thomas Fuller, the author of *The Worthies of England*. Mr. Bailey's work will contain important additions to the facts of Fuller's life.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE RIGHTS OF ANIMALS, AND MAN'S OBLIGATION TO TREAT THEM WITH HUMANITY. By William Drummond, D.D. John Mawer, London, 1838.

FRASER'S RIGHTS OF INSTINCT.

Wanted by *George R. Jesse*, Henbury, Macclesfield, Cheshire.

OCEAN HIGHWAYS. Vol. I., or Parts from April, 1871, to March, 1872.

Wanted by *J. Roberts*, 12, Bond Street, Leeds.

BRITISH FRUITS. By John Lindley, 3 vols. Bohn, 1841.

ENGLISH BOTANY. By J. Sowerby, 1807, in 12 volumes. Only vols. 3, 5, and 6, wanted.

PLANT FORM: a Series of Sketches from Nature. By F. Edward Holme. Day & Sons, 1868.

Wanted by *Mr Milne*, Castle Park, Lancaster.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

C. I.—"Etiam perire ruina!" vide *Lucan*, lib. ix. 969.

MR. G. R. JESSE returns his sincere thanks for the replies and information received through the Post-Office from many persons in answer to his question relative to *Burns and the Lark*.

HAINAULT.—In the matter of *Scape-Goats*, we believe that there are three, thus recorded: The Domestic Scape-Goat, the cat; the Religious Scape-Goat, the Devil; the Universal or Everybody's Scape-Goat, Nobody.

General John Burgoyne was not the illegitimate son of Lord Bingley. His father (John, second son of the third baronet, Sir John Burgoyne of Sutton) married Anna Maria Burneston, and the soldier and dramatist was the sole issue of that union. Walpole invented or repeated the calumny as to Burgoyne's alleged illegitimacy. Writing to Mason, Oct. 5, 1771, he says, "Burgoyne the Pompous is a natural son of Lord Bingley, who put him into the entail of the estate, but when young Lane came of age, the entail was cut off." Walpole speaks of Burgoyne being "a fortunate gamester," but adds, "Janius was thought unjust, as he was never supposed to do more than play very well."

A. A. L.—The papers have been addressed as required.

E. C. B.—"Vox et preterea nihil." See "N. & Q.," 1st S. i. 247, 387, 419, 421. "Addito salis grano" occurs in *Pliny*, Lib. xxiii. 77, 3. On the general question, see "N. & Q.," 1st S. iii. 88, 153, 253.

A. M.—Chameleon Redivivus; or, Nathaniel's Character Revers'd. A Satire written by George Buchanan against the Laird of Lidingtone, was reprinted in 1741 at Edinburgh, and is in the British Museum.

ECLAIREUR.—"While away the time," must be the correct form. *Dr. Latham*, in his edition of *Johnson*, gives another reference—from *Brage*, on the Parables, vol. i. p. 17, 1724.

SENEX.—See *Milner's History of Winchester*, vol. ii. 171, 172.

Q. Q.—You had better apply to the publisher.

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W. C.

LONDON, SATURDAY, MAY 31, 1873.

CONTENTS. — N° 283.

NOTES:—Whitsun.—Dr. Johnson at Gwaenynog, 437—John Keats, 438—William Brown Hoekley, and "Pandurang Hari," 439—Pens: Quill and Steel—Avellaneda's Quixote and Gaspar Scioppius, 440—Egham Villans of Chertsey Abbey, A.D. 1332—3—Hodiernal English, 441—Old Jewish Ceremonial in California—Lord Lyndhurst's Plagiarism—The Times in 1815—A Remedy, 442.

QUERIES:—A Few Queries to Society—Luther's Commentaries—Gaol Fever—The Ashbourn Portrait of Shakespeare—"Ireland in Past Times"—The Four Monarchs of Eloquence—Heraldic—Cornelius Van Herz, 443—Thomas Crumwell—A Author Wanted—Diaries and Sermons, A. D. 1611—1615—Campbell Family—"Long Ago"—Rev. Alexr. Thompson—Calli Faedias: Pædo Trophiae—Oaths: how taken in 1356—Euclid, 444—The Sage Senator, 445.

REPLIES:—The De Quincis, Earls of Winton, 445—Ugo Foscolo, 447—Impropriation of Tithes, 448—Form of Admitting Converts into the Church of Rome—St. Paul's Cathedral: Precedence of the Archdeacon, 449—Ralph Montague, 1668—Parentage of the Poet Cowley—Madame de Genlis, 450—"On Parent Knees"—"Inscriptions Antiquæ"—"O'Hara in 1798"—A Nightingale Note—Fitzherbert's "Book of Husbandry"—Mortars—Early Provincial Newspapers—The Size of Hands, 451—Paley and the Watch—Sundial Inscriptions—Raymond Gaches—Ancient Book of Psalmody—"Pulling hard against the stream," 452—"Othave I listened"—"La Vierge aux Candelabres"—The Scottish Ancestors of the Empress Eugénie—"Never look a gift horse in the mouth," 453—John Abernethy, F.R.S.—"Man is born unto trouble"—Nowell and Noel Families—"Elding"—Burials in Gardens, 454—Shakspeare: Cymbeline, Act i. Sc. 2—Burns's Works—Parallel Passages—"Skimmington"—The Singing Nightingale, 455.

Notes on Books, &c.

Notes.

WHITSUN.

The earliest known instance of the expression "Whitsun" is found under A.D. 1067, in that copy of the Saxon Chronicle which is printed from *MS. Cott. Tiberius. B. iv.* Mr. Earle has omitted to index the place, probably from technical reasons; but on page 205 of his edition may be read, "Hwitan Sunnan dæg. Ealdred, archbishop, halowed Mathild to queen at Westminster on Hwitan Sunnan dæg" (Whitsunday). From this it is plain that we are not to look away from home for the origin of the word; but the question remains, is it Day of White Sun or White Sunday that is meant by the expression? *Hwitan* is the definite form of the adjective *hwit*, that is, it means The White; but it may grammatically be in concord with *sunnan*, a feminine word, or with *dæg*, a masculine word; the termination is occupied altogether with definiteness, and does not vary for gender. Popular grammars do not indulge us in remarks as to the appearance of an adjective in the definite form without article or pronoun; but the idiom has been brought into notice before now, and examples are not rare. Thus, in *Codex Diplomaticus*, 1337, to *Wulfweard the white* is *Wulfweard* Hwitan; 1302, *Brihtric the red* is *Brihtric* reada. In fact, a speculation opens itself, whether

all cases except the plural genitive did not end in *-an*, and whether that *-an* be not an affix definitive, not requiring a foregoing article: such a conjecture would derive support from the suffix article of the Islandic, identical with the *En* of the MSS., the *Hinn* of the dictionaries and grammars, called "The Article."

"Sunnan dæg" is not exactly a compound—that is, as *Sæternes dæg*, *Saturnus day*, is not a compound, but Saturday is; so *Sunnan dæg*, *suns day*, is not a compound proper, which would be *Sunndæg*, like *Sunnstede*. *Hwitan*, then, is capable of being taken either way—*albi solis dies*, or *albus solis dies*.

But from parochial accounts have been produced instances in which Whitsun Monday and Whitsun Tuesday take the place of our Whitmonday, Whittuesday. So in Heylin's *Edward VI.*, at pp. 75, 135, "Whitsun Munday."

Here it is evident that white sun, *albi solis*, was in the mind of the speakers using this name: and an explanation I have seen in Roman Catholic books of Hours, that the numerous newly baptized wore white that day, has no place; the solution being already suspicious, since the newly baptized were for the most part infants, except in national or apostolical conversions. We must, therefore, consider whether we can find any festival of The White Sun to assist us in understanding the history of the word. Hartshorne, in *Salopia Antiqua*, p. 179, tells how a wake is annually held on Palm-Sunday on Pontesford hill under pretence of seeking for the Golden Arrow. Prebendary Scarth, in his *Aqua Solis* (*so*: his marbles have *Sulis*), p. 45, says, on Palm Sunday people go upon the tops of hills at sunrise. In rural districts it is *de rigueur* amongst the young women that they appear on Whitsunday in bright summer dresses. It appears possible, therefore, that a heathen, but religious, custom prevailed in spring of asking for a white clear summer sun, and that Whitsun Day took its name from this observance. In the *Saga* (c. 115) of Saint Olaf, who overthrew heathendom in Norway, we are expressly told that it was the custom to hold a feast in autumn welcoming the winter, a second at mid-winter, and a third in summer. Since the feasts of the church are movable, a fluctuation between Palm Sunday and Whitsunday should prove no stumbling-stone to this explanation. In the Latin translation the words "ut æstati gratulentur" are not read in the Islandic, but are supplied from the words relating to winter; if they truly represent the heathen feeling, it was a welcoming the summer sun which was intended, not a prayer. C*****.

DR. JOHNSON AT GWAENYNNOG.

One of the loveliest rambles in the pleasant Vale of Clwyd is that from Denbigh to Gwaenynog.

This place is interesting not only as the ancient home of the Myddeltons, but from its association with Dr. Johnson. Going past the ruins of Denbigh Castle, along country lanes glowing with roses, the road lies beneath "the trees o'erarching green," between which we catch occasional glimpses of the blue sky, from whence the sunshine is pouring down. To left and right are long stretches of woodland inexpressibly refreshing to those more familiar with "endless lines of dreary streets, and the multitudes hurrying to and fro." Having walked above a mile, we come to a plain looking cottage, having over its door a slab bearing the following inscription:—

"Around this peaceful cot, this humble shed,
If health, if confidence, if virtue tread,
Though no proud column grace the gaudy door,
Where sculptured elegance parades it o'er;
Nor pomp without, nor pageantry within,
Nor splendid show, nor ornament is seen,
The swain shall look with pity on the great,
Nor barter quiet for a king's estate.—1768."

A little further, and not far from the banks of the Clwyd, is a monument, which is enclosed by railings, and consists of a tall Grecian urn surmounting a square pedestal. The inscription on one side sets forth that—

"This spot was often dignified by the presence of Samuel Johnson, LL.D., whose moral writings, exactly conformable to the precepts of Christianity, give ardour to virtue, and confidence to truth."

Johnson's monument is locally known as *Beddy Ci* (*the grave of the dog*). The tradition is that the urn marks the place where a dog belonging to Dr. Johnson is buried; the cottage was his place of study; and the verses over its door "were composed by the learned lexicographer." This last statement also appears in some of the Guides. All this is very mythical. The only time when Johnson was at Gwaenynog was during his tour through North Wales in company with his hospitable friends the Thrales. He notes in his diary under date Aug. 29th, 1774, "We came to Mr. Myddelton's, of Gwaenynog, to the first place, as my mistress [Mrs. Thrale] observed, where we have been welcome." Mrs. Thrale seems to have expected a warmer reception from her relatives than she received. In another entry Dr. Johnson says, "We came to the house of Mr. Myddelton (on Monday), where we staid to September 6, and were very kindly entertained. *How we spent our time I am not very able to tell.* We saw the wood, which is diversified and romantic." Mrs. Thrale remarks on this cynical observation, "However this may have been, he was both happy and amused during his stay at Gwaenynog and Mr. Myddelton was flattered by the honour of his visit." When Mr. Myddelton proposed, in 1777, to erect the memorial near the banks of the rivulet, "where Johnson delighted to stand and recite verses," the honour was very little to the great man's taste. "Mr. Myddelton's erection of

an urn," he wrote to Mrs. Thrale, "looks like an intention to bury me alive: I would as willingly see my friend, however benevolent and hospitable, quietly inurned. Let him think for the present of some more acceptable monument."

Considering that Johnson only arrived at Gwaenynog on the 29th of August, and left on the 6th of September, nine days in all, two of them broken by the arrival and departure, and one, the Sunday, partly spent in Denbigh, the notion of the monument seems rather a stretch of hero-worship, and the statement upon it, that the spot was "often" haunted by Johnson, requires a little qualification. The country people have innocently added their share to the story, until one unfamiliar with Johnson's biography might easily think he was resident for some time in this neighbourhood. The date attached to the verses shows that they are not Johnson's, and as an admirer of his poetry, I cannot regret that this is the case.

A painter in search of a subject might choose many less pleasing than that of the "mistress," Mr. Thrale, little Queeny, and Mr. Myddelton, listening to the sonorous recitation of Dr. Johnson, undisturbed save by the rippling river, and the summer breezes rustling through the green woodlands of Gwaenynog. WILLIAM E. A. AXON.

4, Victoria Terrace, Rusholme.

JOHN KEATS.

Some recent papers in "N. & Q.," in which Pope is represented as having been more of a sacrificer to Bacchus than I, for one, imagined, have recalled to recollection a similar charge against the glorious young author of *Endymion*. I would fain hope that there was as little ground for the one accusation as for the other. According to Dr. Samuel Johnson, Pope erred rather on the side of eating than of drinking:—

"He was too indulgent to his appetite: he loved meat highly seasoned and of strong taste; and at the intervals of the table, amused himself with biscuits and dry conserves. If he sat down to a variety of dishes, he would oppress his stomach with repletion; and though he seemed angry when a dram was offered him, did not forbear to drink it. . . . When he had two guests in his house, he would set at supper a single pint upon the table; and having himself taken two small glasses, would retire, and say, 'Gentlemen, I leave you to your wine.'"

This does not look like the conduct of an habitually excessive drinker; and Dr. Johnson well says:—

"That he loved too well to eat, is certain; but that his sensuality shortened his life will not be hastily concluded, when it is remembered that a conformation so irregular lasted six and fifty years, notwithstanding such pertinacious diligence of study and meditation."

In *Cassell's Magazine* for Saturday, February 10, 1872, appeared an article called "The Tangling of the Skein," in which it is stated that Keats, the poet, undermined his constitution by drink, and

that he used to shake cayenne pepper down his throat as far as he could reach, to stimulate his appetite for wine, and to give a zest to his iced claret. This fact, the writer says, is derived from "excellent authority."

This statement was naturally annoying and painful to the surviving friends of the poet, among whom are the Cowden Clarkes, the Olliers, and that attached friend and affectionate attendant of his death-bed, Mr. Severn. None of them, with one exception, had ever heard of such an imputation on the young poet; and surprise was followed by mutual inquiries in various directions. Mr. Cowden Clarke alone seems to have known that it was but the revival of an old scandal. I will do the writer in *Cassell's Magazine* the justice to conclude that he was not a constant reader of the *Atlantic Monthly*. If he had been, I cannot conceive that he would have condescended to a repetition of the miserable story. "The authority," it appears, "is the late B. R. Haydon, the painter, who mentions the alleged fact in his Diary. Haydon was an old friend of Keats, and always professed a great regard for his memory; yet his testimony should be received with caution, for he was a man of an impulsive, ill-ordered mind, and was very likely to magnify a wild freak, committed, perhaps, on a single occasion, into a deliberate habit." The friend from whose letter I quote the above passage, adds:—

"Keats's tutor, and intimate as well as faithful friend, Mr. Charles Cowden Clarke—who knew the poet from his boyhood until he left England for Italy, where he shortly died, and who happily survives—gave the statement a most unqualified contradiction in an article entitled 'Recollections of Keats,' published in the *Atlantic Monthly* for January, 1861 (p. 97). Mr. Cowden Clarke has recently repeated this refutation in private letters, and his authoritative denial of Haydon's assertion ought to receive publicity. The author of *Endymion* died of simple consumption—a malady which was in the family."

Were it not for unnecessarily lengthening this note, I could give extracts from letters to myself from Mr. Cowden Clarke, full of generous indignation, all tending to prove the stupidity and falsehood of the charge. JOHN WATSON DALBY.

Richmond, S.W.

WILLIAM BROWN HOCKLEY, AND "PANDURANG HARI."

I was much interested on taking up the *Hour* of the 17th March, 1873, by finding a review of an anonymous work which had several years ago baffled my endeavours to ascertain its author's name. The reviewer quotes the following observations from the new edition by Sir H. Bartle E. Frere:—

"Of the author, Mr. Hockley, I have been able to learn little beyond the fact that he belonged to the Bombay Civil Service, and served under the Com-

missioners in the Deccan and in the Judge's Court at Broach. He fell under a cloud and left the service, and of his subsequent career I have been able to trace nothing."

The editor of the *Hour* then says that—

"We have ourselves made some enquiries, but have learned nothing additional, except that his full name was William Brown Hockley, which we would recommend the publishers to place upon the title-page," and that he had returned to England in March, 1823, the date on which he ceased to belong to the Indian Civil Service."

Probably some of your readers here or in India may be able to help us with some information in the matter. The editor of the *Hour* supplies us with the christian names of Mr. Hockley, but unfortunately not with his authority. I have only the review, and therefore do not know whether Sir Bartle Frere quotes his authority for the name of the author being Hockley.

Whether the *Hour* is correct in its statement that *Pandurang Hari*, "after having its name registered in baptismal form at Stationers' Hall, was forthwith consigned to the limbo of oblivion," I am unable to say; at all events the author himself did not think so, for in the preface to *The Zenana* he says:—

"Returning to his native land, the author ventured to offer the public a sketch of Indian manners and habits in a former production, entitled *Pandurang Hari*. Gratified by the flattering reception that work has met with," &c.

A little before this, in the same work, he says:—

"The author of the following pages, shortly after his arrival in India, had the good fortune to be nominated to a civil appointment at an out station a considerable distance from the Presidency. Ere he could perform the duties required of him, to the satisfaction of his superiors, he found a thorough knowledge of the Persian and Hindustani languages indispensably necessary."

The author of *Pandurang Hari* wrote besides, *The Zenana*, 1827, *The English in India*, 1828, *The Vizier's Son*; or, *the Adventures of a Mogul*, 1831, and *The Memoirs of a Brahmin*; or, *the Fatal Jewels*, 1843.

No one of these works is anonymous; they are all pseudonymous; the chain is therefore complete; there can be no doubt that they are all by the same author. But I am not at all satisfied as to who is that author; for in the *London Catalogue of Books*, 1816-1851, which I have generally found to be correct, I find this entry "Memoirs of a Brahmin, by Capt. Ottley, 3 v. post 8vo." It is true that in the *English Catalogue* (1862) the author's name is not given under the entry of the "Memoirs," but this is compensated for by its being catalogued twice, once under "Ottley, Capt.," and again under "Memoirs," &c.

* I hope the publishers will not comply with any such recommendation, which to me is an abomination. I like to have books as the authors leave them, and if an author does not think fit to put his name on the title, what right has a publisher to meddle in the matter?

The authority of the *London Catalogue* is so good that, until some better information is obtained, we must consider the authorship of *Pandurang Hârî* doubtful.

The following anecdote relative to this book is well worth quotation:—

"It is related of this work, that the officials of a library, having an eye chiefly to obtain more space, set aside 3,000 volumes as unnecessary. A special committee appointed to examine them first reduced the number to 100, and, on consideration, to three. This was an obscure three volume novel no one knew anything about, by an anonymous author, and named *Pandurang Hârî*, but it turned out to be a most accurate and vivid picture of Mahratta life, and was at once locked away amongst the rare books possessed by the Society to which the library belonged."

OLPHAR HAMST.

9, Henry Road, N.

[Neither Hockley nor Otley is to be found in Alibone's *Dictionary of English and American Authors.*]

PENS: QUILL AND STEEL.

It is recorded of Dr. Warner, the theologian, that, aghast at the extravagance of a gentleman who invested the sum of six shillings capital in a whole hundred of quills all at once, he volunteered the statement that, although a voluminous writer, it had never cost him sixpence for the article in his life. The stationer marvelling at this, the doctor proceeded to declare that he wrote his *Ecclesiastical History*, folio, 2 vols., and his *Dissertation on the Book of Common Prayer*, a large folio,—both the first and the corrected copy,—all with one single pen; that it was an old one when he began, and was not worn out then that he had finished! This pen, we are assured, was begged from the economical scribe by a lady of rank, put into a gold case, and enshrined in her cabinet of curiosities.

Another author who proved the durability of the old quill pen was Philemon Holland, the Warwickshire schoolmaster and physician, who was wont to boast that he had performed his English version of Camden's *Britannia*, 1610, with one single pen, on which he wrote the following quatrain:—

"With one sole pen I wrote this book,
Made of a grey-goose quill;
A pen it was when it I took,
And a pen I leave it still."

Nevertheless, one would surmise that he must have worn down many a quill in the course of his multitudinous labours. He it was of whom it was said, when he came at last to translate the historian of the Cæsars:—

"Holland, with his translations so doth fill us,
He will not let Suetonius be Tranquillus."

Convenience and poetry are generally in indirect ratio; when the reed, whose conversion into the poet's pen had been so exquisitely sung by Menecrates, was supplanted by the goose-quill, the instrument lost in imagery and association what it

gained in utility. Still there was something left; but by-and-by came on the *ferrea ætas*,—the goose-quill gave way, in its turn, to the metal of Mars,—and the familiar implement must seek in abstraction, or personification, a garb to render it fit associate for the creatures of fancy. Just forty years ago the struggle for supremacy between quill and steel was at its height; a passage referring to which occurs in one of the letters of the Rev. E. Smedley, editor of the *Encyclopædia Metropolitana*, under date of April 10, 1833, and seems worthy of being placed on record. Writing to his friend, H. Hawkins, he says:—

"If such goose-quills as Philemon Holland sang were still in being, I would never look for swans, but the present race of cacklers is quite as degenerate as that of men; and I do not think either one or the other nowadays could successfully defend the Capitol. The process of nibbing and shaving is one which I always abominated, and for two years past I have taken refuge under the *Perryian* pens. The one with which I now write has been in use daily, and all day long, for more than a fortnight, and I consider that it still owes me quite as much work as it has already furnished. Every packet contains nine pens, and on an average two out of that number fail to suit my hand, but the remaining seven are faithful servants, and their cost price is two shillings. If you adopt them, you must at the same time employ their own ink. I have made numerous converts; among them is Mrs. Smedley, who writes quite as much as myself, having transcribed all my Huguenot history for the press, amid a good deal of other similar employment. My sisters, however, are still heretics, and I consider myself to be very honest in telling you so, because Anna writes the best, perhaps the only good hand, in our family."—*Poems by the late Rev. Edward Smedley, A.M., with a Selection from his Correspondence, and a Memoir of his Life*, London, 1837, 8vo., p. 397.

Nine pens for two shillings brings a single one to nearly threepence, in exchange for which sum an entire gross of steel pens can now be obtained, each one probably better than any of those lauded by the worthy writer!

The letters from which I transcribe the foregoing extract are the production of an elegant scholar, a pious Christian, and an amiable man. Their playful grace gives no indication of the physical distress and the mental anxiety under which they were written; and they leave us in doubt which to admire most, the ability of their writer, or the resigned and contented spirit in which he met the apparent evils which fell to his lot.

WILLIAM BATES.

Birmingham.

AVELLANEDA'S QUIXOTE AND GASPARD SCIOPPIUS.—In an article in the *Athenæum* of May 3, Mr. Rawdon Brown has been at some pains to show, and the attempt is made for the first time, that the spurious second book of *Don Quixote*, which goes under the name of *Avellaneda*, was, in fact, written by Gaspar Scöppe, or, as he wrote the name himself during the last forty years of his life, Sciooppius, of famous memory in grammatical, critical, his-

torical, and theological controversy. To superadd to his other literary titles that of novelist, as if we were to ascribe *Joseph Andrews* to Dr. Richard Bentley, I must confess appeared to me as extremely amusing. But before Mr. Rawdon Brown can even make out a *primâ facie* case, he must have some better evidence to give his theory colour or plausibility than of temporary residence at Madrid, or a pension from the Duke of Lerma. In which of all the hundred works in print which Scioppius published, and which Nicéron has recorded (vol. xxxv.), or of those remaining still in manuscript in the Laurentian Library at Florence, —I have transcripts of them, and a goodly array they form,—is there the slightest approximation in style, manner, subject, or character of writing, to the peculiar vein of the author of the spurious second part of *Don Quixote*? Scioppius wrote in German and in Latin; but what proof is there that he was sufficiently conversant with Spanish to enable him to write a pretty long book in that language? Scioppius's satire was grim and ferocious,—“Ardet, instat, aperte jugulat”: to cut up an adversary by writing a pleasant work of fiction was a mode of warfare which he would have looked upon with the supremest contempt. Indeed, for the lighter contemporary literature he had little toleration; and if he notices Barclay's *Argenis* or Strada's *Probusions*, it is merely to point out the errors in the Latinity. But, so far from it being now left to us to add to the number of his works, Scioppius himself has taken good care to furnish us at different times with lists of all his productions, whether they appeared under his own name or under anonymous or pseudonymous titles. There are many of these in his printed works, and others compiled near the close of his life, and existing in manuscript; but in none of them, I will venture to say, is this second part of *Don Quixote*, or any composition of a similar kind, included.

Neither are we left in the dark as to the reasons which induced Scioppius to visit Madrid in 1614, or his occupations when he was there. In his very interesting, and yet unpublished *Philotheca Scioppiana*, which is, in fact, a detailed autobiography of this extraordinary man, he gives a particular account of his residence at Madrid at that period, in which Digby's attempt to assassinate him, which he blazoned forth in his *Legatus Latro*, is not forgotten; but not a word is said about Cervantes or *Don Quixote*, or any literary work done to order for the Duke of Lerma. His errand to Spain was not literary, but he went on a confidential diplomatic mission, the funds being supplied by the Pope and his German patrons.

With every respect, therefore, to Mr. Rawdon Brown, the author of the spurious second part of *Don Quixote*, if not found already by Spanish bibliographers, is yet to seek. As for Scioppius, I can only regret that no biography of him, worthy

of the name, has yet appeared. Bayle, whose admirable Index hand leads us to so much that is curious in literature, has not forgotten him; but, unfortunately, Bayle, delightful skimmer as he is, never goes to the bottom of a subject; and the view which he has given us of the great scourge of scholars, kings, and Jesuits, “the staff of whose spear was like a weaver's beam,” is in many respects an imperfect, and in others an erroneous one.

JAS. CROSSLEY.

Cavendish Place, Manchester.

EGHAM VILLANS OF CHERTSEY ABBEY, A.D. 1332-3.—At the end of the fine big folio Cartulary of Chertsey Abbey in the Record Office, is a list of the Abbey villans in the sixth year of Edward III. From this, as an old Eghamite, I have copied the names of the villans holding land at Egham, Surrey. Some of these villans' names are still in the parish, as Lane, Hunt, Smith, West, King, Langham, Osmond; as well as some of their masters' names, as Webb, Bartholomew, Browne, &c. (the second column contains the masters' names, I suppose). So, in the next parish of Thorpe, the Goring and the Wellbeloved of 1332-3 are still to be found. The William and Clement “att Wik” among the masters, must have lived at Egham Wick, on the borders of Windsor Park. It will be seen that the rents of the holdings vary from 16³/₄d., Walter le Hunte's, to ¹/₄d., Roger att Hurst's. What is the meaning of m°, modo, here, where it is followed by an ablative case, I am not certain.

Egeham.

De Hugone le Kacche m°	Johanne Tannere pro I virgata	
	terre	xijd.
De Waltero in le lane m°	Ricardo Web	vjd. ob.
De Waltero le hunte m°	Attnete Exhurst	xvjd. ob. q°.
De Willelmo le Smyth m°	Willelmo Att Wek I Radulfo	
	Assheton	ixd.
De Matheo West m°	Clemente Att Wik	ijd. ob.
De Henrico le Kyng m°	Ricardo Heron	ijd. ob. q°.
De Roberto Aldewyne m°	Ricardo Web nuper Ade Sowndis	xd. ob. q°.
De Johanne de langham		
	m° Thoma Smyth	iiijd.
De Thoma Osmond m°	Johanne Blakwan nuper Thome	
	Hillere	ijs. iijd.
De Johanne Morecok m°	Johanne Bartilmew	ijs.
De Willelmo Shorye m°	Ricardo Herne	ijd. q°.
De Willelmo Att Asshe m°	Thoma Browne	iiijd. ob.
De Roberto Bynorth m°	Ricardo Pynnok	xvd. q°.
De Rogero att Hurst m°	Rogero Pynnok	q°.
	Summa villanorum de Egeham	xijs. xjd. ob. q°.

F. J. FURNIVALL.

HODIERNAL ENGLISH.—*Chap. I.* The most important element in fashionable composition is an apt choice of words. Printed literature has a dignity of its own, far more elevated than familiar chat, or even oratorical display. It is, therefore, necessary to employ only such words and phrases as carry with them their own recommendation for sonorous diapason fullness. For example, all ex-

pressions such as Place, Middle, must give way to their grander equivalents. Very properly Mr. A., a distinguished zoologist, has published a volume of a thousand pages, in which Place always gives way to Locality. Writers desirous of maintaining the due position of literature will, therefore, say, "An event takes locality," though that may never have been yet adventured. A courageous man will speak of Portland Locality, even if street nomenclature may be held by some to be an exception. When your son and heir is looking for a collect, observe, "He cannot find his locality." Similarly, "I have opened at the centre of the book"; "We never get hot weather till after the centre of the year"; "Steer out in the centre of the river." Quietude is a form lately invented, and suggests improvements: "Cannot you be Quietudinous?" "These organ-grinders will not permit us to rest Quietudinous."

Chap. II. Language, as matters run now all the world over, has dispensed with endings and terminations as much as possible, and grammar relies on the order in which words are placed, or rather localized. But one use of books is to make people think, and to give boards of education a scientific system to be painfully learnt. Hence, as we often hear, "I never remember to have seen a Mulligong," and as the Admiralty speaks of the "Vanishing angle of stability" instead of the Angle of vanishing stability, so, for the sake of the reader, words may be interserted in abnormal positions. The following is a pattern piece of modern style, sanctioned by the board of trade, and drawn by an eminent authority:—

"Tickets once nipped at the barriers and passengers admitted to the platforms will have to be delivered up to the company in event of the holders subsequently retiring from the platforms without travelling and cannot be recognized for readmission."

In transcribing this I fear capitals have been neglected; it may be supposed that Barriers, Platforms, Company, with their big initials, are in use to express the magnificence of the directors.

EX ANGLVO.

OLD JEWISH CEREMONIAL IN CALIFORNIA.—

"In the Mosaic law it is provided that if a man die having no children, his brother shall take the widow to wife. If he refuses, his sister-in-law shall 'come nigh unto him in the presence of the elders, and put his shoe from off his foot, and spit out before him, and shall come and say: Thus shall be done unto the man that will not build up his brother's house.' There are Jews who maintain that the ceremony must be performed, a marriage by a widow so circumstanced not being lawful until after a refusal by the deceased husband's brother. A case of this kind recently occurred in Oakland, Cal. Rebecca Gottman's husband died and left her childless and poor. She wanted to marry again, and her husband's brother, Moses Gottman, lived in Posen, Prussia. She worked hard, and managed to save money enough to buy a through ticket for Moses from Prussia to California, and sent it to him, requesting him to come to her, that the 'chalitz,' or the taking off of the shoe, might be per-

formed without delay. In due time Moses Gottman arrived in San Francisco, and about the same time Rabbi Messing, of that city, received a letter from the Rabbi in Posen, asking him to aid in performing the chalitz for Rebecca Gottman. Soon after the arrival of Moses in California, Mrs. Gottman went to Dr. Messing, and told him that she had promised herself, on the grave of her deceased husband, that she would go through the ceremony of the chalitz, and begged him not to refuse her. The Rabbi consented, and appointed a time for the ceremony. The synagogue of the congregation, Beth Israel, was crowded. The brother-in-law, a young man of twenty-eight, wore sandals of regular Turkish-Asiatic pattern. The law was fulfilled as laid down in the passage quoted. As soon as Rebecca had taken the sandal from Moses' foot, she said, 'And now thou art Halitz' (he from whose foot the shoe is taken), and Rabbi Messing concluded the proceeding by praying that such a ceremony might not again be requisite in his congregation for ever. The 'Halitz' has concluded to remain in this country, and become an American citizen, and his sister-in-law feels free to marry whomsoever she likes."—*From the Rochester (N. Y.) Democrat.*

LORD LYNDBURST'S PLAGIARISM.—Lord Campbell, in his *Life of Lord Lyndhurst* (p. 8), quotes some verses which master Copley, at the age of fourteen, gave to a young lady, and adds, "I suspect them to have been copied from a scrap-book, for he has never since been known to versify." They begin:—

"Thy fatal shafts unerring move,
I bow before thine altar, Love!"

Lord Campbell did not know that his countryman, Smollett, was their author, and that they occur (*Roderick Random*, chap. xl.) in an Ode to Celia, of which the above words begin the fourth stanza.

CYRIL.

THE TIMES IN 1815.—A day or two ago I found an odd volume of the *Critical Review*. It contained the number for February, 1815, and I was not a little amused while turning over its leaves, to come upon the following sentence regarding the *Times* newspaper. It is attached to an article on Pinkney's *Travels through the South of France*. The reviewer notices the slanderous way in which certain Englishmen were accustomed to speak of the French, in the following fashion: "We smile at the dirty little wretches who splutter about 'miserable Frenchmen.'" And to this passage is appended the following note:—

"Search the files of the vulgar print known (where it is known) by the name of the *Times*. The fellow who jobs it has thousands on his hands, with all his impudent boasting."—P. 190.

Though it is not stated so in clear terms, I assume that the *Times* had been speaking of "miserable Frenchmen," and thus brought down this crushing retort upon its head.

K. P. D. E.

A REMEDY.—In an old German *Kalender* (von C. H. Meisner), published at Vienna in the year 1820, I find the following bit of information, which,

if efficacious, would indeed be a blessing to the unfortunate wight troubled with the company of those sleep-destroying bed-fellows, "die Wanzen":—

"Wie die Wanzen aus dem Schlafzimmer zu vertreiben. Man bedenket sich dazu der blossen Knochen eines Pferdekopfs, und legt diese unter das Bette, worin man schläft, so verlieren sich alle Wanzen aus diesem Zimmer, ohne zu sterben."

Is this not a fatuity?
New Swindon.

THOMAS BEER.

Queries.

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

A FEW QUERIES TO SOCIETY.—Should we be able, if we tried, to announce in future the marriage of Mr. Henry Jenkins to Miss Elizabeth Tomkins without publishing also the highly-interesting facts that the bridegroom is known to his particular friends as (Harry), or that the bride is styled in her family circle (Lizzie)?

Should we be able, if we tried, to put a little more grammar into our advertisements, so as not to demand "a maid for an elderly lady who does not object to travel," or a cook who "must thoroughly understand her business, cleanliness essential, to rise early, and a member of the Church of England"?

Should we be able, if we tried, to write our letters in such a manner—our names and addresses in particular—that a few of our correspondents might have a chance of deciphering them?

Should we be able, if we tried, to pay sufficient respect to the definite article, not to say "out of window," "said fire," "Reverend John Jones"?—or to the preposition, by not forcing it to conclude our sentences when it does not "want to"?—or to the verb, by not cutting it short when "it don't" like it?—or to common sense, by not interlarding our sentences with "you know" when we are telling people what they don't know?

Should we be able, if we tried, "to learn to think"?

HERMENTRUDE.

LUTHER'S "COMMENTARIES."—In Luther's *Commentaries on the Galatians*, iv. 3, the following passage occurs: "Quare hic, si prudens es, longissime ableges Mosen balbum et blasum cum sua lege." It so stands in all the Latin editions I have been enabled to refer to. See pp. 373-4, tom. v., Witerbergæ edit., 1554, and p. 145, tom. ii., Irmscher, Erlangæ, 1844. The word *blasum* in the German editions is *blöde*. The Rev. S. Baring-Gould, in his lecture on *Luther and Justification*, renders the passage "that *blear-eyed* stammering Moses" (p. 9). He purports to quote from the Frankfort edition, 1543, f. 310. The Frankfort

edition is not in the British Museum, nor in the Oxford, nor Cambridge, Durham, Dublin, Zion College, and Lincoln's Inn Libraries. Neither Nutt nor Stewart has it. The edition exists, as it is referred to in *Bib. Theol.*, Walch, Jena, 1765, p. 699, vol. iv. Can any one give me the passage as it stands in the Frankfort edition?

C. H. COLLETTE

23, Lincoln's Inn Fields.

GAOL FEVER.—Before the days of John Howard, the bad internal economy of gaols frequently bred a very pestilential kind of fever, from which, when the criminals were brought into a crowded court for trial, the judges, justices, juries, and witnesses, were liable to be infected, and, on some occasions, a widely-spread and lamentable mortality ensued. Lord Bacon mentions this terrible retributive visitation in his *Natural History*, Cent. x., Nos. 914, 915. There was one great example at Exeter in the reign of Elizabeth, another at Croydon in the seventeenth century. I am desirous to collect historical particulars of both these, and of any others that have been recorded, and beg to be favoured with such as may be known to the readers of this query. It is such a subject as would have provoked the research of the late Mr. PETTIGREW, but if he published any remarks upon it, I have yet to be informed. JOHN GOUGH NICHOLS.

THE ASHBOURN PORTRAIT OF SHAKESPEARE.—Where can I purchase a print of the fine mezzotint of this portrait? A copy is at the birthplace, Stratford-upon-Avon, and it bears the words "Engraved for G. F. Storm, 9, Lavina Grove, Pentonville." A letter addressed there has been returned. Mrs. Noseda, too, is unable to help me.

JABEZ.

Athenæum Club.

"IRELAND IN PAST TIMES," &c.—Two 8vo. volumes, under the above title, were published anonymously in London, in 1826. I want the author's name. ABHBA.

THE FOUR MONARCHS OF ELOQUENCE.—Who were they? I presume Demosthenes, Cicero, and Sadi were three of them, but who was the fourth?

SANCY DIAMOND.—In 1867 this diamond was brought from Bombay to England by the firm of Forbes & Co. Can any of your readers trace its history since that date? E. C. B.

HERALDIC.—In the ancient rolls of arms one frequently meets with the "Baston." Was this, necessarily, the "Baton sinister," or, if not, how is its position on the escutcheon to be determined?

W. M. H. C.

CORNELIUS VAN HERZ, OR HERTZ, CIR. 1631.—Can any of your numerous readers inform me concerning this Dutch engraver? I possess what I look upon as a unique work of his. It is a large print,

4 ft. 3 in. by 2 ft. 3 in., and has evidently been larger. It represents Jerusalem at the time of our Blessed Lord's Crucifixion, and contains thousands (literally) of figures admirably executed. In one corner Calvary, in another the suicide of Judas, centre the Temple and palace adjoining, top the Ascension, Brook Cedron, and landscape of hills. I shall be glad to know whether a second copy exists of this print, and if so, where it is, and if it can be seen?

A READER.

THOMAS CRUMWELL.—Can any of your readers inform me whether he was the first Vicegerent or Vicar General, in things ecclesiastical, of an English sovereign, or whether there was any such office before the time of Henry VIII. ?—also, what is the best account of the suppression of the monasteries?

R. W. D.

AUTHOR WANTED of the following:—

“*De Morte.*”

“Mans life a Tragedy his mother's womb
(From which he enters) is y^e tiring roome.
This spacious earth y^e theatre And y^e stage
That country w^{ch} he lives in: passions, rage,
folly & vice are actors. The first cry
The prologue to y^e ensuing Tragedy.
The former act consisteth of dumb shewes:
The second, he to more perfection growes:
I' the third he is a man & doth beginn
To nurture vice, & act y^e deeds of sinn.
I' the forth declynes, I' y^e fift descaes clog
And trouble him: then Death's his epilogue.”

Taken from an old MS. book headed “Henricus Allington ejus liber, 1656. 12th April: An: Dom.”

D. C. E.

South Bersted, Bognor.

DIARIES AND SERMONS, A.D. 1611 TO 1615.—I should feel grateful to any readers of “N. & Q.” who, from published or unpublished diaries, or any other sources of information, could kindly furnish the name of the clergyman who preached on all or any of the following occasions:—

- 1611. Oct. 13. At St. Mary's, Cambridge.
- 1611. October. In the chapel of Jesus College.
- 1611. Christmas Day. At St. Mary's.
- 1613. October 14. At Paul's Cross, London.
- 1614. Sept. 25. At the election of the Lord Mayor, Sir Thomas Hayes, Draper.
- 1615. Wednesday, Easter. At the Spital.

It appears probable, but not certain, that the name will prove to be one of the following three: Holloway (or Holloway), Day, or Squire.

JOHN W. BONE, F.S.A.

26, Bedford Place, Russell Square.

CAMPBELL FAMILY.—Can any reader of “N. & Q.” give me the pedigree of the Campbells of Mount Campbell, co. Leitrim, Ireland, and tell me when they left Scotland? They bore the same arms as the Loudoun Campbells.

E. S. RUSSELL.

3, Carlton House Terrace.

“LONG AGO.”—Can any reader of “N. & Q.” inform me where I can procure a copy of a poem

bearing the above title? It appeared a number of years since, and refers to early childhood and the homes of youth. The production being very beautiful, I should like to know the author's name. There is a song entitled *Long Ago*, but that is not the composition I am in quest of.

CHARLES ROGERS.

Snowdoun Villa, Lewisham.

REV. ALEXANDER THOMPSON.—I shall feel much obliged for any information regarding the pedigree, date of birth, death, &c., of Alexander Thompson, who was a chaplain in the Royal Navy, I believe, and in that capacity served on board the vessel that took Napoleon to St. Helena. He was the son of Alexander Thompson and his wife Catherine Duncan. He had three sisters, 1. Janet (died unmarried), 2. Euphemia (died unmarried), 3. Janet, married James Simpson, of Pitelessie, Fifeshire, Scotland. The present General Sir John Bell, G.C.B., Colonel of the 4th Foot, was the chaplain's first cousin. Was Mr. Thompson entitled to bear arms? if so, what were they?

J. WAINHOUSE SIMPSON.

Jaffna, Ceylon.

“CALLI PAEDIAE: PAEDO TROPHIAE.”—Who was the author of these translations from the Abbot Quillet and Monsieur St. Marthe (printed for John Morphew, near Stationers' Hall, MDCCX.)? They are dedicated with much eulogy to Dr. Garth, but seem to me much better than anything Garth wrote.

MAKROCHEIR.

OATHS: HOW TAKEN IN 1356.—In the second article of the famous “Golden Bull,” it is enacted that, at the election of the King of the Romans:—

“Presently after mass all the Electors, or their Plenipotentiaries, shall draw near to the altar, where the mass has been before said, and there the *Spiritual* Princes Electors, having the *Gospel of St. John*, ‘*In the beginning was the word*,’ &c., laid open before them, shall reverently lay their hands on their breasts, and the *Temporal* Electors shall really touch the said *Gospel with their hands*; being all there present with their families, not armed, and then the Archbishop of Mentz shall present the same to them; and they, or the Plenipotentiaries of those that are absent, with him shall take the oath that follows.”

There not only is the Book opened at a particular page, but the spiritual and temporal electors take the oath with different formalities. Were they those then in general use? RALPH N. JAMES.
Ashford, Kent.

EUCLID.—Who was the “quaint editor of Euclid” referred to by Prof. de Morgan, in the Preface to his *Essay on Probabilities*, as having observed that “Algebra is the paradise of the mind, where it may enjoy the fruits of all its former labours, without the fatigue of thinking?”

ALEXANDER EWING.

Aldershot Camp.

THE SAGE SENATOR.—I have a 12mo. volume of 216 pages, whereof the title is:—

“The Sage Senator Delineated: or, a Discourse of The Qualifications, Endowments, Parts, external and internal, Office, Duty and Dignity of a Perfect Politician. With A Discourse of Kingdoms, Republics, and States-Popular. As Also, Of Kings and Princes: To which is annexed, *The New Models of Modern Policy.* By J. G. Gent. London, Printed by Jas. Cottril for Sam. Speed, at the signe of the Printing-Press in St. Paul’s Church-yard, 1660.”

The binding is stamped on the sides with the letters C. R. surmounted by a Crown. I should like to know: 1. The name of the author. 2. Whether the stamp on the binding indicates any connexion with the Royal Library. W. M.

Edinburgh.

Replies.

THE DE QUINCYS, EARLS OF WINTON

(4th S. x. 366, 455, 526; xi. 45, 138, 239, 305, 368.)

I am much surprised at the purely conjectural nature of the remarks made by J. H. M. on this subject at p. 307, and at the confusion of facts and inversion of dates he has mixed up together where he says:—

“I think it most likely that it was the second Seher who married Maud, and had no children, and that after his death she remarried Robert fitz Richard de Tonnebrige. Certainly it could not have been Seher the first who married her, as stated by Dugdale, for assuming him to have been only twenty-two years old at the Battle of Hastings, he would be born *circa* 1044. Maud was married to Robert fitz Richard in 1112, for she had numerous children by the marriage,” &c.

If others have treated the by no means scanty facts and materials of this portion of our history as J. H. M. has done, in the above, I do not much wonder that, as he says at the outset, “the marriage of Maud de St. Liz with one of the De Quincys has been a fruitful source of confusion”!

There is no evidence whatever that the first Saier de Quincy was at the Battle of Hastings. A. L., with becoming caution, only says (p. 239) that it appears from the Roll of Battle Abbey, quoted by MR. FLAVELL EDMUNDS, that the name Quincy occurs among the companions of the Conqueror. There is therefore not the slightest ground for challenging DUGDALE’S accuracy in this respect. Indeed the elements from which his accuracy may be established are remarkably copious, and without elaborating the subject with authorities, the following characteristic and circumstantial anecdote of the Conqueror, which may be found at greater length in the *History and Antiquities of Northamptonshire*, by Bridges, 1791, will, with other particulars hereafter referred to, set the whole matter very much at rest.

The Countess Judith was the Conqueror’s niece by Maud Countess of Albemarle, his uterine sister. The Conqueror married her, Judith, to Waltheof

son of Siward, Earl of Northumberland (the Siward of Shakspeare’s *Macbeth*), giving with her the Earldoms of Northampton and Huntingdon. By Waltheof Judith had issue three daughters. She conspired the death of Waltheof (of which we have an interesting account in another writer), and, being minded to marry again, the Conqueror offered her Simon de St. Liz, son of Ranulph le Rich, a noble Norman who was lame of one leg. The Countess rejecting him for his lameness; the Conqueror in a passion drove her from his presence, seized the Earldoms of Northampton and Huntingdon, and gave them to Simon de St. Liz, and, with them her eldest daughter Maud in marriage. Simon de St. Liz had issue by this Maud, Simon his eldest son, who succeeded as Earl of Northampton, Waltheof, Abbot of Melrose in Scotland, and two daughters. She survived her husband and was married a second time to David the brother and successor of Alexander King of Scotland, who by the favour of Henry I. had a grant of the Earldom of Huntingdon. Her eldest daughter Maud became the wife of Robert de Tonnebrige.

This last-mentioned marriage is that which J. H. M. says took place in 1112, and so regardless are his conjectures of ascertained dates that it was not for close upon a century after this marriage that the second Saier de Quincy was made Earl of Winchester. It was not then the second Saier de Quincy who married this Maud de St. Liz, who was the wife of Robert Fitz Richard de Tonnebrige. That is certain.

She was daughter of Simon de St. Liz the first, and married, first, Robert son of Richard Fitz Gislebert, progenitor of the ancient Earls of Clare, from whom the family of Fitz Walter descended, and to whom the lands of Little Dunmow (which at the time of the survey belonged to Ralph Baynard, brother of the Lady Jugla, who in 1104 founded the Priory of Dunmow) were given by Henry I. in consequence of William the grandson of Ralph Baynard being deprived of his barony and large estates for joining the king’s enemies. Maud St. Liz survived this Robert Fitz Gilbert, her first husband [or, as he is called, after the custom of his family, “Robert Fitz Richard, of Baynard’s Castle, London”—part, probably, of Ralph Baynard’s property. The prefix *Fitz* to the surname, as practised for some generations in this family, is merely used in the sense “son of,” showing that it did not originally or necessarily imply illegitimacy. This Robert, who was a fifth, but lawful son, was called Fitz Richard, after his father, Richard Fitz Gilbert de Tonnebrige, or of Tunbridge, who was a son of Gilbert; and his children, Fitz Robert; and, in the next generation, Fitz Walter from one of them, though all lawfully descended]; she married, secondly, Saier de Quincy the first, the grantor of the charter of donation t

Dunmow (mentioned by J. H. M.), in which he refers to his son the second Saier de Quincy in the following terms:—

“*Omnibus Sanctæ Matris ecclesiæ, filius Seherus de Quinci Salutem in Christo. Noverit universitas vestra, me dedisse et concessisse ecclesiæ de Dunmowe et canonicis ibidem Deo Servientibus pro salute animæ meæ et Saheri filii mei, et omnium antecessorum meorum, decem solidos in Villa de Bradenham in perpetuam elemosinam,*” &c.

The first Saier de Quincy's immediate interest in Dunmow is thus rendered intelligible enough.

This Maud St. Liz must have survived both her husbands; for Saher de Quinci and Matilda de St. Liz, his wife, granted to the Prior and Convent of Daventry, in Northamptonshire, *inter alia*, eight acres of their demesne lying next the lands given to the priory by Queen Matilda; and this grant is embodied in one which she afterwards gives in her widowhood for her own health, and the souls of her father and mother, her Lord, Robert Fitz Richard (her first husband), her children and friends, giving 40s. rent to purchase frocks and hoods for the monks, and directing wine for masses to be purchased out of her former donation (jointly made with her second husband, De Quinci), consisting, *inter alia*, of the eight acres of demesne near the lands which Queen Matilda, her mother, gave them (*Cott. MSS. Claud. D. xii. fo. 5b*). This settles the point that she was daughter of David I.'s queen.

Bridges further tells us in reference to the *first* (?) Saier de Quincy that—

“In the second year of Richard I. Saier de Quincy paid into the exchequer fifty marks for seisin of the Lordship of Buckby granted to him in the reign of Henry II. The successor of Saier was Saier his youngest son, who became Earl of Winchester by his marriage with Margaret youngest sister and co-heir of Robert Fitz Parnell Earl of Leicester.”—Vol. i. p. 545, *History and Antiquities of Northamptonshire*.

Why Bridges and others say that Saier de Quincy the second became Earl of Winchester by his marriage with Margaret Fitz Parnell I cannot understand, unless it be that by his marriage he acquired with her some lands connecting him with Winchester, for the Earldom of Winchester was never in her family. Saier de Quincy the second was one of the most formidable opponents of King John and one of the most powerful of the Magna Charta Barons, and the origin of the Earldom of Winchester was as follows, as we are informed by Milner, in his *History of Winchester*, vol. i. p. 236, &c.:—

“In 1208 King John granted the privileges of a corporation to Winchester.

“In 1215, to gratify one of his most potent Barons, formerly one of his bitterest enemies, Saier de Quincy, he created him Earl of Winchester.”

[Here, however, Milner is slightly out of date, as Saier de Quincy was made Earl of Winchester, *Cart. 13, March, 1206-7* (*Cott. MSS.*)]

These details synchronise the whole facts and dates, which the conjectures of J. H. M. would only inextricably confuse; but still there is one difficulty to which I must direct attention. The rise of the De Quincies in Scotland is explained by the fact that the first Saier de Quincy married Maud de St. Liz, daughter of David I.'s queen; but how comes it that the second Saier de Quincy, Earl of Winchester, between the years 1210 and 1219, as stated by your correspondent A. L., p. 239, quoting, as I understand, from the Chartulary of Cambuskenneth, or from that of St. Andrews, gives to the canons of St. Andrews “three Merks yearly from his Mill of Lochres for the souls of his grandfather and grandmother, of his father, Robert de Quinci, and of his mother Orabile?”

If Saier de Quincy be designated Earl of Winchester in the Chartulary, then the question is how came the names of his father and mother to be Robert and Orabile, as the above seems to read? It might be that Saier, Earl of Winchester, being a youngest son, as already stated, might have been the offspring of a second marriage of his father with Orabile, daughter of Nes, if such a marriage really took place; but that would not change his father's name from Saier to Robert. The discrepancy has been noticed before, as I find some of our chroniclers speak of the Earl of Winchester's father as “Saier, or, as some say, Robert.” But this is highly unsatisfactory, and suggests a recollating of the printed transcripts or references with the original documents. There cannot be any uncertainty as to who is granter of the Dunmow Charter, and who signs it as such, and equally little doubt as to who signs the grant to St. Andrews. The name, Orabile, or Arabella, was undoubtedly in the De Quincy family; as I find Saier de Quincy, Earl of Winchester had, by his wife Margaret Fitz Parnell, a daughter Orabella, wife of Sir Richard Harcourt. It is, however, hardly possible that Orabile, Countess of Mar, could have survived her husband and married a second time, Saier de Quincy the first, and that she could between 1171 and 1199—as mentioned by A. L., which is a very long range—have confirmed her grant of the Church of Leuchars to St. Andrews, either as the wife or the widow of the Earl of Mar, and also have become the mother of the Earl of Winchester. The question is as to the name Robert de Quincy in the grant to St. Andrews. The doubt expressed here as to the “Saier or Robert” originates entirely with the Scottish record. The title to the Lordship of Buckby and the charter to Dunmow leave no doubt as to the two Saiers, father and son.

There is one other suggestion: the first Saier de Quincy had a son, Robert (living 1194), elder brother of Saier, Earl of Winchester; and this Robert may have married the Dowager Countess of Mar, Orabile, and had a son named Saier, but

not Earl of Manchester. I find there are just data enough to indicate three Saiers de Quincey, three Simons St. Liz, and a trace of two Mauds St. Liz. If your other correspondents can contribute anything from the Scottish records to clear this up, I will gladly supply some further particulars here.

From these particulars it would appear that our present royal family is descended from Siward, Earl of Northumberland, the conqueror of Macbeth, and also from the progenitors of William the Conqueror through his uterine sister Maud, Countess of Albemarle; but if it be quite certain that Shakspeare wrote his *Macbeth* at the request of King James VI., the fact suggests, as James was a curious antiquary, that there must have existed some matrimonial alliance between Banquo and Siward. Was Siward married to a daughter of Banquo? If so, Macbeth's question, Act 4, scene i.,—

“Tell me so much) shall Banquo's issue ever
Reign in this Kingdom.”

and the answer of the Witches by the Apparition of the Eight Kings,—

“And yet the Eighth appears, who bears a glass
Which shews me many more.”

become intelligible as a question of history.

JAMES A. SMITH.

London.

MR. MACRAY of the Bodleian, will confer a real service on students of history, if he will communicate to “N. & Q.” an abstract of the original charters of Saher, Earl of Winton, to which he refers. He will, of course, add to his abstract the names of the witnesses, so that the dates of the charters may be precisely fixed. The muniments of Magdalen College are a sealed book to most of the readers of “N. & Q.,” and, therefore, an abstract by so competent a transcriber will be of real and permanent value.

TEWARS.

UGO FOSCOLO.

(4th S. viii. 107, 255.)

An inquiry was made in 1871 as follows: “In what part of Turnham Green did Ugo Foscolo reside, and is the name of the house known?” This was answered by the quotation of a passage from Faulkner's *History of Brentford, Ealing, and Chiswick*. If it is not now too late, I should be glad to add a few particulars to what has already appeared on this subject.

Faulkner says, Foscolo “resided in the next house to Dr. Collyer, late Bohemia House.” This statement is not exactly correct: the house in which Foscolo lived and died is that which has been so long occupied by Dr. Collyer. Bohemia House, situated on the northern side of the great road leading from London (through Turnham Green) to Kew and Brentford, and nearly

opposite to the lane leading to Chiswick, was formerly an inn of considerable size, known by the sign of “The King of Bohemia,” whose likeness appeared at full length on a sign-board. The house, being closed as an inn, was divided into three tenements, of which Dr. Collyer's house formed the centre. The western house of the three has been lately pulled down; but Dr. Collyer's house yet stands, being now the westernmost of two, which together form the remains of the inn. In this house, which may be known by its projecting windows, Foscolo resided for about two years; Dr. Collyer, being resident at the time at Oxford, was requested to allow Foscolo the use of his house; he complied with the request, and there Foscolo died in the autumn of the year 1827. I have Dr. Collyer's kind permission to state these particulars. Foscolo was buried in the churchyard of Chiswick, the parish in which he was living. It is well known that his body was removed to Italy in the year 1871, by the desire of the Italian Government, which sent over a commission for that purpose. The remains were disinterred in the presence of the Italian Minister at the Court of St. James's, who delivered an address at the grave. The coffin lay in a common earth-grave, and, when it was opened, the body was found in a state of complete preservation, and was identified without difficulty by Dr. Collyer and by Mr. Eydmann, a barber, who had frequently attended on the deceased; it was then replaced in its coffin, which was inclosed in a fresh case, and on June 12, 1871, was removed from Chiswick and was eventually re-interred in the church of La Santa Croce, at Florence. A new monument has been put up in Chiswick churchyard. The writings of Foscolo occupy a considerable space in the catalogue of the British Museum Library, where there is an excellent translation in verse of his poem, *The Sepulchres*, without date or title-page. There is a good article on him in the *English Cyclopædia*. See also Beattie's *Life of Campbell*, vol. ii.

The last notice of him that has appeared is, perhaps, that which occurs on p. 8, of the *Life and Letters of Bewick* the artist. Bewick describes Foscolo in no very flattering terms. He tells a story of an argument maintained between him and Wordsworth at a party assembled at the house of Haydon, the painter; Foscolo enforced his views in a very excited manner, holding his fist in Wordsworth's face, while Wordsworth remained all the time calm and unmoved. The description given by Bewick of the personal appearance of Foscolo exactly agrees with that which has been furnished me by the second of the two witnesses who identified his body in Chiswick churchyard. With regard to the public character of Foscolo, there was undoubtedly a certain nobility of mind and high disinterestedness which must be freely accorded to him; at the same time, inquiries as to

his private life, manners and habits had better not be pushed too far.

THE VICAR OF TURNHAM GREEN.

IMPROPRIATION OF TITHES (4th S. xi. 305, 374, 405).—The course adopted in the appropriation of churches may be illustrated from the instance of the church of Enstone, in Oxfordshire, the Papal Bull to effect which has lately been discovered among the deeds and charters which the care of the present librarian of the Bodleian has identified. It is the title to which the Dean and Chapter of Christ Church, Oxford, have to trace their possession of the valuable tithes of that parish. It is apparently of the date of Celestine V., A.D. 1294 (as to refer it to an earlier Pope of that name would make the interval between the papal grant and royal confirmation too long), and translated, is as follows:—

“Celestinus Bishop, servant of the servants of God, to the beloved sons, the Abbot and Convent of the Monastery of Wynecombe, of the Order of S. Benedict, in the diocese of Worcester, health and Apostolical benediction. From the help of our forethought it ought to ensue, that above all things, churches and ecclesiastical places should be preserved in a prosperous condition, and that wholesome provision should be made for the wants of spiritual persons residing in the same, that they may be enabled the more to have advantage therein. Whereas then, as it has been represented before us in your behalf, there resorts to your Monastery a great number of the poor, as well as of others of the faithful, to whom, according to the laudable custom aforesaid observed by me, you supply the necessaries of life, and whereas the said Monastery is in many ways burdened by divers grievous and heavy expenses, which it must of necessity undertake, and is held bound to divers creditors, on which account there are not sufficient means, as well for keeping up the accustomed hospitality therein, and dispensing alms in manner as has been wont, as for maintaining the fabric of the same Monastery; but there is from the premises an irremediable detriment imminent to the same, unless by the Apostolic See provision be herein made: We for the premises being desirous to provide for the supply of some relief, being moved by your entreaties, of our special favour, by our Apostolical authority, for ourselves and our successors, and by ourselves, assign and grant the church of Ennestan, in the diocese of Lincoln, the yearly revenues whereof are duly assessed at forty marks sterling, and you and no other have the right of patronage, and from which you receive five marks sterling as a payment annually, together with its rights and appurtenances, to the said Monastery for its own proper uses. So that on the cession of the Rector of the said church it shall be lawful for you to take possession of the rights and appurtenances of the church aforesaid, and apply the fruits, rents and revenues to the said uses, and retain the said church for the uses aforesaid, the assent of any of our ordinaries being in no way requisite for this, and to cause the services to be performed therein by a sufficient secular chaplain there residing, the right, however, of the same, our ordinaries, being in all things always preserved. To no one, therefore, whomsoever may it be lawful to infringe, or by a rash attempt to contradict, this page of our Apostolical grant and concession. But if any one shall presume, &c. At Poitou, iii nones of August [Aug. 3rd] in the second year of our Pontificate.”

Provided that the name of the Pope is rightly transcribed, which has been copied by an expert, this corrects the statement in Dugdale (*Cart. viii. Mon. ii. 314*), that Walter de Wykwane, Abbot of Winchcomb, “Ecclesiam de Enestam cum juribus suis per dominum Clementem Papam V. appropriari huic monasterio procuravit”; which would place the date of appropriation in 1306; unless the explanation may be taken to be, that a second papal grant was obtained. But Celestine V. resigned the Papacy some months before the date of the grant in August (see Sir T. D. Hardy’s *Syllabus of Rymer*, vol. i. p. 117), and never reached his second year, as he authorized the Cardinals to hold a fresh election, “pontificatus sui mense 6,” Platina *De Vit. Pont.*, p. 231, *Col. Agr.*, 1626; and Boniface VIII. was elected on Christmas Eve, 1294 (*ibid.*). There is certainly a difficulty as to the date, which would be most readily solved by supposing the grant to have been made by Clement V., and not by Celestine V., and placing it in 1306 instead of during his pontificate.

However, a permission for the appropriation from the king was obtained in 1309 (see Dugd. u. s. and *Kott. Orig. in Cur. Scac. Abbrev.*, vol. i. p. 163), which was always required. This is translated:—

“The King to all to whom, &c., greeting. Know ye that by a fine which our beloved in Christ the Abbot of Wynecombe has made with us we have granted and given licence for us and our heirs, as far as in us lies, to the aforesaid abbot and convent of the same place, that they may appropriate to themselves the church of Enestan, which is of their own proper patronage, and hold the same so appropriated to them and their successors for their own proper use for ever, without the let or hindrance of us, or our heirs, our justices, &c. In testimony, &c. Witness the King at Westminster, the 26th day of February.”

The abbot paid eleven marks for this grant. But he also had to pay a fine of one hundred shillings in the 23rd of Edward III., and a further sum of twenty pounds in the following year. See E. Marshall’s *Account of Church Enstone*, pp. 38, 21, Ox. 1868; also *Account of Iffley*, pp. 60 and 75, sqq. Ox. 1870, where the effect of appropriation, as affecting the status of the vicarage of that parish, is illustrated by some documents from the diocesan Registry.

In the *Taxatio Ecclesiastica P. Nicholai IV.*, A.D. 1291, p. 44, Lond. 1802, the entry of Enstone is:—

“Abbas de Wynechcombe habet in Ennestan in terris et redditibus: 13l. 14s. 6d.

“Idem habet ibidem in fructibus gregis et animalium, 4l.”

The patronage of the vicarage was granted, after the dissolution of the monasteries, to Sir Thomas Pope, from whom it has descended to the present Viscount Dillon, of Ditchley.—*Account*, u. s., p. 23.

ED. MARSHALL.

Sandford St. Martin, Oxford.

P.S.—The difference in date might also be

explained by supposing that the grant was made by an earlier Pope Celestine. The objection to this would be, that it would place so long a distance of time between the grant and the confirmation by the king, and would not agree with the "Carta" in Dugdale. It would also be an additional difficulty, that this early date would not agree with this statement as to the Church of Enstone, in the *Treatise P. Nic.*, u. s., which implies that it was not appropriated, but was independent. It is (p. 32):—

"Ecclesia de Ennestan deducta pensioe et porcione, 23l. 6s. 8d.

"Pensio Abbatis de Wynchcombe in eadem, 3l. 6s. 8d.

"Porcio ejusdem Abbatis in eadem, 2l."

This intimates that it was still a rectory.

FORM OF ADMITTING CONVERTS INTO THE CHURCH OF ROME (4th S. xi. 359).—I beg to append a document purporting to be the form of abjuration of heresy, or profession of faith, which bears the date of 1675, and was among the papers of M. de Lusancy, whose case came before a committee of the House of Commons in that year. Without raising any question as to the identity of what was required as an act of abjuration in 1675, and is exacted in 1873, it is not credible that the Church of Rome now requires no more "of a simple layman," as Mr. Foulkes says, than that he should "profess his belief in the Apostles' Creed," when the Papal pretensions are become more absolute and uncompromising than ever.

The perusal of the form of 1675 will supply abundant proof that Romanism is not so tender towards doubting consciences, as Mr. Foulkes's statement, published in your paper of 3rd May, may induce his readers to believe:—

"*Forme d'abjuration d'heresie, ou profession de foy.*

"Je — reconnais et confesse d'un cœur humble et repentant devant la Sainte Trinité et toute la cour céleste, et vous qui êtes ici présents temoins, que j'ay grièvement péché en adhérant aux hérétiques et croyant leurs erreurs et hérésies notamment celle de Luther et de Calvin, or maintenant, par la grace de Dieu étant remis au bon chemin, Je déteste et anathématise, les susdites hérésies, et tout (*sic*) autres sectes, croyant à la sainte Eglise Catholique Apostolique et Romaine, hors laquelle il n'y a point de salut, et faisant profession de tout ce qu'elle croit et professe, et particulièrement J'adore la très sainte Euchariste et saint sacrement de l'autel, auquel est contenu le vray corps de Jesus Christ avec son ame et divinité sous les espèces de pain et de vin, du plus J'invoque tous les saints de Paradis pour être mon secours par leur prières, sur tout la bien heureuse vierge Marie mère de Dieu. J'avoue qu'il y a sept sacrements par les quelles la grace nous est communiquées. Il y'a un purgatoire ou les ames sont purgées après cette vie, et reconnais notre saint Père Le Pape pour souverain pasteur de l'église universelle, successeur de Saint Pierre vicaire de Jesus Christ, Je promets de garder et de suivre inviolablement desormais jusqu'aux derniers soupirs de ma vie la foy que cette église catholique & romaine—colonne et appuy de la vérité tient et prêche; de procurer en tant qu'il peut dépendre de moy qu'elle soit tenue et observée inviolablement de tous ceux qui me seront soumis, ainsi je le jure

devant Dieu sur le saint Evangile que Je touche
Le jour du mois mil six cent
. en l'église nous devant mon
seigneur l'illusterrissime & révéréndissime Evêque de la
Rochelle avous reçu l'abjuration et profession de foy
catholique et Romaine de en conséquence
de laquelle abjuration et profession de foy nous luy avons
donné l'absolution et reçu à la participation du sacre-
ment de l'église catholique en présence de fait
et signé de nous en la dite eglise.

Tesmoins à ce appelés

les jours et an que dessus

Il faut marquer le nom l'age & le lieu de naissance de la personne qui fait abjuration, si elle et les tesmoins auront sceu signer ou non."

A. M.

ST. PAUL'S CATHEDRAL: PRECEDENCE OF THE ARCHDEACON (4th S. xi. 425).—Your correspondent, A. E., asks me a question, and, implicitly, challenges me to write a paper on the thesis which he proposes. I gladly answer the question, but I fear that I cannot, just now, find leisure to write a longer communication, although I admit that the subject is very interesting, and deserves careful discussion.

A. E. is quite correct in supposing that, in St. Paul's Cathedral, the Archdeacon of London has precedence over the other Canons, and that, in fact, he ranks next to the Dean in the Chapter. The ancient Statutes of the Cathedral are quite clear upon this point. Whilst the Dean occupied, as usual, the first stall on the south side of the Choir, the Archdeacon of London sat in the first stall on the north side (*Registrum Statutorum*. *S. Pauli*, pp. 23, 24). At Wells Cathedral, as at other churches of the Old Foundation, the first stall on the north side was occupied by the Precentor, as we learn from a transcript of the Statutes of that Cathedral preserved in the Library at Lambeth: "In introitu Chori a parte occidentali a dextris est stallum Decani, a sinistris Cantoris" (*Statute De Ordinatione Clericorum in Choro*).

In a privately printed volume which I have recently edited for the Dean and Chapter of St. Paul's Cathedral, entitled *Registrum Statutorum et Consuetudinum Ecclesie Cathedralis Sancti Pauli Londinensis* (pp. lviii. + 501, 4^o. London, 1873), I have made a few remarks upon this unusual precedence accorded to the Archdeacon of London, and have cited one or two illustrative passages from the *Regula S. Chrodegangi* (see *D'Achery, Spicilegium*, i. 565); but I have not been able to throw much light upon this obscure subject.

W. SPARROW SIMPSON.

It is a general rule of precedence in England that the Archdeacon is superior to a Canon or Prebendary in the Cathedral. Godolphin, in his *Repertorium Canonicum*, app. p. 6, Lond., 1680, has these remarks:—

"But the Canons and Prebendaries of the Church, being of what degree soever, are to give place, as being

inferiors to the Archdeacon, by reason of that power, office, and jurisdiction which he is intrusted with. . . . They are inferior in dignity, and ought to allow the superiority in all places."

In like manner Ayliffe says, in his *Parergon Juris Canonici Anglicani*, p. 95, Lond., 1726,—

" . . . An Archdeacon, who of common right within his own precinct is the next great person in point of dignity after the Bishop and his Chancellor, saving the right of the Dean, which belongs to him in the Cathedral Church."

ED. MARSHALL.

Sandford S. Martin, Oxford.

RALPH MONTAGUE, 1668 (4th S. xi. 403.)—The charge made against Ralph Montague, "for holding secret correspondence with the Papal Nuncio whilst residing at Paris," was the invention of the Earl of Danby. It was trumped up to obtain possession of certain letters respecting a peace to which the Government would consent, on the condition of 300,000*l.* yearly, for three years, being paid to the King of England. By causing the papers of Montague to be seized, Danby hoped to regain possession of these documents. The art of Montague, however, foiled his enemies, and Danby's letters, which were not among the papers seized, were read by the former to an indignant House, and ended in the impeachment of the earl.

Ralph Montague succeeded his father as Lord Montagu of Boughton in 1683; but the accession of James II., whose exclusion he had violently supported, drove him into temporary exile, at least for public life. He assisted in preparing the way for the Revolution, and was rewarded by the restoration of his office as Master of the Great Wardrobe, of which he had been deprived by James. King William further acknowledged his services by creating him Viscount Monthermer and Earl of Montagu in 1689. In 1705 he was created Marquis of Monthermer and Duke of Montagu. He was the builder of Montagu House, an edifice well remembered by many of us as occupying the site of the present British Museum. For some interesting particulars of the "Montagu Family" see vol. i. chap. xiv. of the Duke of Manchester's *Course and Society from Elizabeth to Anne*, 1864, 8vo. 2 vols. EDWARD F. RIMBAULT.

In the Comtesse de la Fayette's *Secret History*, translated by Ann Floyd, and named *Fatal Gallantry*, London, 1722, are several letters by Mr. Montague. Perhaps he had *spoken* his opinion of the death of Henrietta, and was sacrificed to appease the French Court after the death, in 1670, of the Abbé Montague, who had enjoyed the confidence of the royal families of England and France. Ralph Montague was, nevertheless, Master of the Great Wardrobe under Charles II., William and Mary, and, I believe, Anne. In William's reign he was created Earl; in Anne's, Duke of Montague. His first wife was Elizabeth, widow of the eleventh Earl of

Northumberland. By her he had issue. His second wife was Elizabeth, the widow of Monk. By her he had not any children. Ralph Montague died 9th March, 1708-9. His sister Elizabeth married Sir Henry Harvey, Kt., Ambassador at Constantinople. RALPH N. JAMES.

Ashford, Kent.

I have tried in vain to find any notice of the transaction contained in the undated document to which A. M. alludes. Macaulay speaks of Ralph Montague as a "faithless and shameless man." This is in connexion with his conduct towards the Treasurer Danby. Pepys mentions him much in the same way. The note in his *Diary* states that he was the eldest son of Edward, second Baron Montague of Boughton, created Duke of Montagu, and died 1709. Haydn says he was a Privy Councillor in 1689; Master of the Great Wardrobe of Charles II., William III., and Queen Anne. He was created Viscount Monthermer and Earl of Montagu April 1689, and Duke of Montagu April 1705. I have in my possession several papers signed Ralph Montagu, when Earl of Montagu, dated 1691-2. E. E.

PARENTAGE OF THE POET COWLEY (4th S. xi. 340, 371, 429.)—I dont quite understand some portion of COL. CHESTER's second communication. Johnson's *Memoir of Cowley* is the most celebrated of his "little prefaces," and Mr. Murray's reprint, in his *British Classics*, is generally regarded as the best edition of Johnson's *Lives*. When, on May 24, COL. CHESTER writes, "There is nothing in this will, by itself, to justify him in asserting that the testator was the father of the poet," he surely forgets having said, on April 26, "The date of this will, and the fact that the poet was born after that date in the same year, seem to point conclusively to the testator as his father." So also thought Peter Cunningham, but he is also careful to point out in the proper place, that the name of Thomas, as a brother of the poet, occurs in Abraham Cowley's own will, as well as in the assumed father's. As to COL. CHESTER's assertion that until now no one else has been "cognizant" of this interesting fact, I have only two books at hand in which it could have been possibly mentioned, and in both I find it distinctly recorded. The one is *Chambers's Cyclopaedia of English Literature*, which is used as a class-book in the Indian Civil Service Examinations; and the other is a cheap reprint of Johnson's *Lives*, published by Mr. Warne in 1871. I do not, of course, dispute the interesting nature of COL. CHESTER's collateral information. F. CUNNINGHAM.

MADAME DE GENLIS (4th S. xi. 383, 433.)—The earliest mention of the names of the two male-factors occurs in the Apocryphal *Gospel of Nicodemus*, otherwise called *The Acts of Pilate*; they

are there called *Dysmas* and *Gestas* (not *Gemas*). This Gospel is generally supposed to have been written in the fifth century, but Tischendorf assigns to it a much earlier date, and supposes that it is substantially the same which is referred to as a genuine document by Tertullian, and even before him, by Justin Martyr. Further information on this subject may be obtained from Mr. B. H. Cowper's Introduction to his edition of the *Apocryphal Gospels*. In another, and apparently much later composition, called *The Story of Joseph of Arimathea*, which will also be found in Mr. Cowper's book (pp. 420-431), the name of *Dysmas* is changed to *Demas*.
FR. NORGATE.

"ON PARENT KNEES," &c. (4th S. xi. 384, 410).—The original Arabic of these lines is given in a work called *Specimens of Arabian Poetry, from the Earliest Times to the Extinction of the Khalifat*, with some account of the authors, by J. D. Carlyle, Chancellor of Carlisle, and Professor of Arabic in the University of Cambridge. The translation appended is as follows:—

"To a Friend on his Birthday.

"When born, in tears we saw thee drowned,
While thine assembled friends around,
With smiles their joy confest;
So live, that at thy parting hour,
They may the flood of sorrow pour,
And thou in smiles be drest!"

And in a note Mr. Carlyle says,—

"The Persian verses, given in the *Asiatic Miscellany*, vol. ii. p. 374, seem to be a translation from our Arabian author."

LOUISA JULIA NORMAN.

"INSCRIPTIONES ANTIQUÆ" (4th S. xi. 403).—The full title of the book possessed by your correspondent is as follows:—

"Monumentos descubiertos en la antigua Iliberia, Illipula, ó Garnata, en virtud de reales ordenes de S. M. C. Por direccion del Dr. Dⁿ Juan de Flores Oddonz, prebendado de la 1^a iglesia cathedral y metropolitana de la ciudad de Granada."

The book is not dated; at the end are eight plates of alphabets. I do not know where a description of this particular volume may be found, but it appears to form part of a series of forgeries of ancient inscriptions, of which an account is given at the end of vol. i. of Antonio's *Bibl. Hisp. Vetus*, and which are mentioned in vol. vi. of Struve's *Bibl. Historica*.
W. D. MACRAY.

"O'HARA IN 1798" (4th S. xi. 135).—This was written by William Hamilton Maxwell, author of *Wild Sports of the West*.
L. C. K.

A NIGHTINGALE NOTE (4th S. xi. 253).—Visitors from near and far streamed, in 1871, to a secluded copse, named Paul Clough, at Haworth (the home of the Brontë family), to listen night after night to the sweet tones of Philomele.

There are, besides, various places in Craven known as the haunt of the nightingale.

CHARLES A. FEDERER.

FITZHERBERT'S "BOOK OF HUSBANDRY" (4th S. xi. 304).—According to Bohn's *Lowndes*, the editions of this book previous to that of 1576, are of the dates 1523, 1532, 1534, 1546, 1548, 1562, and 1568. Hazlitt says the author is *not* the great lawyer Sir Anthony Fitzherbert, to whom it has been commonly ascribed.
JOHN ADDIS.

MORTARS (4th S. xi. 304).—I have a curious bronze mortar, bell-mouthed in shape, with small handles, one at each side, like a vase. It is 5 inches high, and 5½ inches wide across the mouth. The sides are ornamented with a sort of arabesque design, and just below the rim, the following inscription runs round it:—

"Lof. Godt. Van. Al. A°. 1608."

I rescued it from the hands of the kitchen-maid, a few years ago, it having been used for domestic purposes in conjunction with a modern brass pestle.
A. H. BATES.

Edgbaston.

EARLY PROVINCIAL NEWSPAPERS (4th S. xi. 357).—Although so stated at the head of the paper, the *Bath Express and County Herald* was not, strictly speaking, commenced in 1792. The *Bath Express and Literary Observer* was first published October 6, 1855. The *Bath Herald* was started March 3, 1792, and was incorporated in 1862 with the *Bath Express*, which now dropt its second name, and became known as the *Bath Express, with which is incorporated the Bath Herald*. The proprietorship of this paper was changed in 1870, and the name was altered to the *Bath Express and County Herald*, the number for February 5 of that year being No. 1 of vol. i. of the new paper.
F. A. EDWARDS.

Bath.

THE SIZE OF HANDS (4th S. xi. 383).—

"The Hindis are well known to have their arms and legs longer in proportion than Europeans, and less muscular. It has been observed that when the sabres of Indian soldiers have been brought to England, the gripe has been too small for English hands."—Prichard, *Nat. Hist. of Man*, 4th edit., vol. i. p. 115.

"The handle is made after a very remarkable fashion, and the portion which forms the hilt is so small that it shows the size of the hand for which it was intended. This smallness of hilt is common to all Indian swords, which cannot be grasped by an ordinary English soldier. My own hand is a small one, but it is too large even for the heavy sabre or 'tulwar,' while the handle of the kookery looks as if the weapon were intended for a boy of six or seven years old. Indeed, the Ghoorkas are so small, that their hands, like all other Indian races, are very delicate, about the same size as those of an English boy of seven."—Wood, *Nat. Hist. of Man*, vol. ii. p. 759.

To the above I may add that I have looked through Forbes, Watson, and Kaye's *People of*

India, and cannot see in one instance a native holding a sword or dagger in any way different to that to which we are accustomed, and it does not seem reasonable that people would have held a sword in the act of fighting with any portion of the hand outside the guard.
Oxford. J. B. B.

The large and small races of India have, alike, small hands and feet. The tulwar (sword) of a stalwart Sikh, or Rajpoot (standing six feet), would be too small for use in the grasp of an ordinary European. At the same time, it ought to be observed that these Orientals slice rather than deliver their cuts, as we do; and therefore, the handle that would be serviceable for the former mode would be inconvenient for the latter. One had a good opportunity of observing this peculiarity of Oriental swords during the Sikh campaigns, where so many auxiliary races or tribes were engaged. This note on hands reminds me of a much more remarkable physiological fact, namely, that in those races of India of which the women are small, the men are disproportionately large, and *vice versa*; as, for instance, the Rajpûts, Sikhs, and Ghoorkas—the men of the two former being above the average height, and the women far under; while amongst the latter the men are very short, but the women are comparatively large and full proportioned.

Sp.

N.B. I never saw a negro with small hands or feet.

I have seen a long straight sword which was brought from India some forty years ago, having been found on a battle-field there. It was good steel, an Andrea Ferrara, and bore the name of that celebrated maker upon the blade, but the handle was very small, too much so for the hand of almost any Englishman. The weapon was stated to have belonged to a native chief who fell in action. Probably he discovered the excellence of the metal,—“the ice-brook’s temper,”—and new-handled the weapon for his own use.

GEORGE R. JESSE.

PALEY AND THE WATCH (4th S. xi. 354.)—In “Notes on Books,” &c., at the above reference, it is observed,—

“That Paley stole the illustration of the argument of design from the supposed finding of a watch, which the finder must infer had a maker, from Nieuwentyt, without acknowledgment.”

Perhaps it may be interesting to some, and worthy of a nook in the pages of “N. & Q.,” to record that the same illustration occurs in a Welsh work by the Rev. David Lewis, vicar of Cadoxton juxta Neath.

His book was printed at Carmarthen in 1725, and is called, *Golwg ar y Byd*, i.e., a survey of the world. Mr. Lewis, in his preface, acknowledges his obligations to Dr. Nieuwentyt and the Rev.

Mr. Derham. The watch illustration occurs at p. 4 of the said work, in the second division, which treats of the certainty of the existence of God.

R. & M.

SUN-DIAL INSCRIPTIONS (4th S. *passim*).—

“The following verse is carved on a sun-dial at the Church of St. Mary the Virgin, Collaton, Devon, the dial being of white marble, shaped as a cross:

“If on this dial fall a shade, the time redeem,

For lo, it passeth like a dream;

But if it all be blank, then mourn the loss

Of hours unblest by Shadows of the Cross.”

Manchester Herald.

The above inscription is modern. It is evidently suggested by one of Charles Wesley’s hymns, “Come let us anew.” N.

RAYMOND GACHES (4th S. xi. 404.)—There is an account of him in *La France Protestante, ou les Vies des Protestants Français*, &c., par E. & E. Haag, Paris, 1858. There is also a memoir of him contained in the collection of *Lives of Eminent French Protestants*, by John Quick, A.M., in manuscript, preserved in Dr. Williams’s Library, now at No. 8, Queen Square, Bloomsbury. I have a volume, *Seize Sermons sur divers Textes de l’Ecriture Sainte*, par Raimond Gaches, Pasteur d’Eglise Reformée de Paris, 779 pp. small 8vo. Genève 1660. This volume I shall be happy to lend to the querist. HENRY S. BAYNES.

23, Gloucester Street, Queen Square, W.C.

The Rev. Raymond Gaches, whose portrait is spoken of, was my great-great-grandfather, and the portrait was, at one time, in the possession of my great-uncle, the Rev. Daniel Gaches, Fellow of King’s Col., Camb., and, at his death, Rector of Wootton-Waven, Warwickshire. My grandfather, I believe (from tradition), gave some offence to the latter divine, and, as a consequence, the family plate and paintings were kept in the possession of his wife, who, having no family, probably allowed them to pass into hands where they were little cared for, and perhaps were eventually sold.

W. D. GACHES.

Mansion House, Peterborough.

ANCIENT BOOK OF PSALMODY (4th S. xi. 403.)—S. W.’s imperfect book is this:—

“Sacred Hymns consisting of Fifty Select Psalms of David and others, Paraphrastically turned into English Verse, and by Robert Tailor set to be sung in Five Parts, as also to the Viole and Lute, or Orph-arion. Published for the use of such as delight in the Exercise of Music in hir original honour.—An Hymn to God I leaf, pp. 136, and Table. London, P. Snodham, 1615.”

This rather scarce book is usually ascribed to Sir Edwin Sandys. A. G.

“PULLING HARD AGAINST THE STREAM” (4th S. xi. 215.)—I do not know why this is designated a “Somersetshire song.” The words are as follows:

"In the world I've gained my knowledge,
And for it have had to pay,
Though I never went to college,
Yet I've heard the poets say,
Life is like a mighty river,
Rolling on from day to day ;
Men are vessels launched upon it,
Sometimes wreck'd and cast away.

Chorus.

So then,
Do your best for one another,
Making life a pleasant dream ;
Help a worn and weary brother,
Pulling hard against the stream.

"Many a bright good-hearted fellow,
Many a noble-minded man,
Finds himself in shallow water,
Then assist him if you can ;
Some succeed at every turning,
Fortune favors ev'ry scheme,
Others, too, tho' more deserving,
Have to pull against the stream.

Chorus.

So then, &c.

"If the wind is in your favour,
And you've weather'd ev'ry squall,
Think of those who luckless labour,
Never get fair winds at all ;
Working hard, contented, willing,
Struggling thro' life ocean wide,
Not a friend and not a shilling,
Pulling hard against the tide.

Chorus.

So then, &c.

"Don't give way to foolish sorrow,
Let this keep you in good cheer,
Brighter days may come to-morrow,
If you try and persevere.
Darkest nights will have a morning,
Tho' the sky be overcast,
Longest lanes must have a turning,
And the tide will turn at last.

Chorus.

So then," &c.

EVERARD H. COLEMAN.

71, Brecknock Road.

"OFT HAVE I LISTENED," &c. (4th S. xi. 384).—
These lines will be found in Scott's *Marmion*,
canto iii. 9. J. R. B.

"LA VIERGE AUX CANDÉLABRES" (4th S. xi. 178, 222).—This picture, known also as the *Madonna de Candelabri*, is a celebrated painting by Raphael, in what is termed the "grand style" of the master. It was long one of the chief attractions of the Ducal Palace at Lucca, and, when the gallery of the duke was sold, was acquired by Mr. H. A. J. Munro, of London, as forming part of whose collection it is mentioned, and its merits discussed, by Dr. Waagen, in his *Art Treasures in England*, vol. ii. p. 32. As it is regarded as a "school-picture," or rather one of that class in which the hand of an assistant or pupil—notably Giulio Romano—is discoverable, it is generally, but improperly, omitted in an enumeration of the Madonnas of Raphael. I hardly think that it is mentioned by Vazari, Lanzi, or Duppa; but some allusion to, or description of it, will be found in the *Legends of the Madonna*, by Mrs. Jameson,

1852, p. 119, in the *Hand-Book of the History of Painting (Italy)*, by Dr. Franz Kugler, 1842, p. 290, and in *Raphael Santi, his Life and Works*, by Alfred, Baron von Wolzogen, 1866, p. 168.

WILLIAM BATES.

Birmingham.

THE SCOTTISH ANCESTORS OF THE EMPRESS EUGÉNIE (4th S. xi. 89, 200, 426).—In the year 1852-3 I was asked by William Sharpe, Esq., of Hoddam, to endeavour to trace out the connecting link of the Conheath family with the parent stem of the tree of the Kirkpatricks of Closeburn; and Mr. Sharpe gave me all the benefit of his learned brother's papers on the subject. I set to work to do so. I found embedded, feet deep in the soil, the grave-stone of William, last baron of Kirk-michael, Robert of Glenkiln's tombstone, and Thomas of Knocks', all in Garrel Kirkyard. By desire of my friend and relative the late Mrs. Proudfoot of Cragieburn, the then nearest descendant of the Kirkmichael family residing in that district, I had the stones set up, repaired, and painted; and they may be seen there to this day. The last child surviving of William of Conheath—Miss Jane Kirkpatrick of Nithbank by Dumfries—was then residing there; and from her I got a manuscript holograph list, by William Kirkpatrick, of his children born to him by Mary Wilson; and all my other information was equally valid and accurate. Yet Dr. RAMAGE doubts! It is the fact that this tree has been compiled since 1853—that Dr. RAMAGE resides within ten or twelve miles of this, the county town—that the tree has been reviewed very minutely in the whole of the county newspapers; in many of the newspapers, both in England, Ireland, and Scotland, these reviews of the tree were copied, detailing the descent, and yet we find that, twenty years after the existence of the tree, Dr. RAMAGE steps forward to assume, indirectly, its inaccuracy; and then he sends you a step-and-stairs, pen-and-ink drawing, of the descent of the Empress, which, in fact, is the word for word descent, as shown in the tree from Alexander, 1484; he who got the grant of the barony of Kirkmichael for the capture of James, ninth Earl of Douglas, at the battle of Burnswark, 1484.

The 116 years, that Dr. RAMAGE says elapsed from the date of the sale to Charteris and George's death, is not extraordinary; for it is said the sale took place about 1622, and George was an old man when he died; and Robert, the second son, was also an old man when he died.

J. CAMPBELL GRACIE.

Dumfries.

"NEVER LOOK A GIFT HORSE," &c. (4th S. xi. 154).—The quotation of this proverb from St. Jerome (born A.D. 342, died A.D. 420), which Mr. TEW gives, is the earliest trace of the idea that I

have seen under this precise form, but it appears in the following proverb of the Greek Paramiographists:—

Δῶρον δ' ὅτι δῶ τις, ἐπαίνει, "Whatever gift any one gives, praise." Among Latin proverbs it appears in this form: Nihil recusandum, quod donatur. The thoughtful, however, went a step further, and looked to the intention of the giver and not to the value of the gift. This is the feeling of Virgil (*Æn.* ii. 49) in the well-known expression:—

"Timeo Danaos et dona ferentes."

and of Seneca (*Thyest.* Act iii. 416):—

"Quum quod datur spectabis, et dantem aspice."

while Ovid (*Heroid.* xvii. 71) thinks also we ought to look at something more than the gift and consider the donor:—

"Sic acceptissima semper
Munera sunt, auctor quæ pretiosa facit."

It was the monks, probably, of the Middle Ages who thought that all was fish that came to their net, and who accepted anything that was presented to them, without caring to examine too curiously into the character of the gift. There is an old monkish rhyme that says:—

"Si quis det mannos, ne quære in dentibus annos."

The proverb got into the mouths of the French peasant at an early period, as we find it used in the thirteenth century:—

"Cheval donné ne doit-on en dens regarder."

The Germans say—

"Geschenchten Gault sieht man nicht ins Maul."

And I have little doubt that both the Italians and Spaniards have the proverb. Perhaps some of your correspondents can supply them.

C. T. RAMAGE.

JOHN ABERNETHY, F.R.S. (4th S. xi. 345, 390.)—The register of his baptism at St. Stephen's Church is as follows:—

"1765.
Abernethy { John, son of
 { John and Elizabeth,
 April 24."

Of Scottish origin, his ancestors were for at least three generations settled in the north of Ireland. His great-grandfather, the Rev. John Abernethy, Presbyterian Minister at Coleraine, was deputed by his brethren, in 1689, to present their congratulatory address to King William III.; his grandfather, Presbyterian Minister of Antrim, and subsequently of Wood Street, Dublin, was eminent as a preacher, and author, among other works, of *Discourses on the Being and Attributes of God*, which have passed through various editions, and are still read and admired.

Cork.

W. W.

"MAN IS BORN UNTO TROUBLE," &c. (4th S. xi. 402.)—The version of the LXX is ἄλλὰ ἄνθρωπος ἐν κόπῳ γεννᾶται, νεοσσοὶ δὲ γυπῶν

τὰ ὑψηλὰ πέτονται; and the literal rendering, "But man is born in labour, as the young vultures fly aloft." The passage in the Vulgate, given quite correctly, with the exception of the italics, St. Jerome glosses, "Id est, labor hominem movet, ut ab omnibus vitiis castigatus incedat": that is, Man labours so to become purified from all vice, that he may make progress (*in all virtue*). Just what St. Paul urges (2 Cor. vii. 1), "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The interlinear rendering of *Xantis Pagninus* is, "Quia homo ad laborem natus est, et filii prunæ elevabunt volatum"—"sons of flame"; just as MR. MAYHEW says, "*Sparks*, literally translated would be." In the margin we have "scintilla;" as a gloss or emendation of "*filii prunæ*."

On what basis Dr. Conquest rests his emendation, I cannot say; he seems anyhow dead at issue with the Hebrew, Greek, and Latin versions. The marginal rendering in our Bible is, "The sons of the burning coal lift up to fly," and seems to me preferable, as giving the exact meaning of *prunæ*.

EDMUND TEW, M.A.

NOWELL AND NOEL FAMILIES (4th S. v. 199; xi. 217.)—The proof of the identity of Robert Nowell, the testator of 1563, with Robert Nowell, the brother of the Deans of St. Paul and Lichfield, is the will itself on record at Doctors' Commons. In it he mentions his brothers by name. I agree with MR. GRAZEBROOK, that it is not easy to understand why the visitations should give the pedigree they do, if wrong, but I know no means of explaining away the assertions of the wills.

W. S. APPLETON.

Boston, U.S.A.

"ELDING" (4th S. xi. 175, 241.)—The following lines are taken from *Specimens of the Yorkshire Dialect*, &c., printed at Otley (London, Dean & Son), without date:—

"Tis to gie notidge, that Joanie Pickersgill yeats yewn to neit, to moarn at moarn, an to moarn at neit, an nea langer as lang as storm hods, cause he can git na mair eldin."

In plain English, the bellman of Ripon gives notice that John P. (the baker) heats his oven to-night, to-morrow morning, and to-morrow night, and no longer, as long as the snowstorm lasts, because he cannot get any more firewood.

CHARLES A. FEDERER.

BURIALS IN GARDENS (4th S. viii., ix., x. *passim*; xi. 105.)—The following passages may be interesting. I quote from Gostwick and Harrison's *Outlines of German Literature*:—

"Johann Georg Hamann . . . died in 1788, at the House of the Princess Galitzin, near Munster, and was buried in her garden, where a stone was erected to his memory."—P. 232.

"Theodor Körner . . . after serving bravely as an

adjutant in Lützow's corps of volunteers, Körner fell mortally wounded, in a skirmish which took place near Gadebusch, August 26, 1813, and he was buried under an oak at Wöbbelin, where there is a monument to his memory."—P. 427.

K. P. D. E.

SHAKSPEARE: CYMBELINE, ACT I. SC. 2 (4th S. viii. 123).—J. A. G., at the above reference, suggested that the true reading of a certain doubtful passage in *Cymbeline*, Act i. scene 2, should be—

"I never do him wrong
But he does buy my injuries: to be friends,
Pays dear for my offences."

This identical reading was suggested by me in a small volume of *Notes and Conjectural Emendations*, published in the beginning of 1870. I do not, however, for a moment suppose that this had anything to do with J. A. G.'s conjecture. I am pleased in believing that he arrived at it quite independently of my work, and, therefore, that I am not alone in my reading of the passage.

After all, it is a matter of very small moment whether A. or B. has the credit of correcting a blunder of Shakspeare's printers, so long as the true reading of Shakspeare's verse is restored—as in this case I believe it to be.

I was on my way to Australia when J. A. G.'s conjecture appeared in your journal, and it is only recently, on my return to England, that I have had the opportunity of reading up the back numbers of my "N. & Q." P. A. DANIEL.

BURNS'S WORKS (4th S. xi. 116, 161, 309).—Burns used the word *clootie* twice in his *Address to the Deil*—

"Oh thou! whatever title suit thee,
Auld Hornie, Satan, Nick, or Clootie,"

—from his having hoofs. CHITTELDRÖG is quite correct in saying that *menesless* means graceless. There is an old Scot's saying, "Ye've mair meat nor nense," you have more good feeding than good manners. It is also used in this sense by Sir David Lindsay. J. R. HAIG.

PARALLEL PASSAGES (4th S. x. *passim*; xi. 206.)—The passage from Pope, "Drink deep, or taste not"; that from Montaigne, "Il ne Pen fault pas arrouser, il Pen fault teindre"; and especially the translation of this,—“not merely giving the mind a slight tincture, but a thorough and perfect dye”;—may be collated with an expression used by Adr. Turnebus, in his *Testimonium* on George Buchanan:—

"Neminem existimo in Galliâ paulo humaniorem cui GEORGIUS BUCHANANUS non sit notus: non solum eximius poeta, verum etiam vir omni liberali eruditione non leviter tinctus, sed penitus imbutus."

WILLIAM BATES.

Birmingham.

"SKIMMINGTON" (4th S. xi. 156, 225, 331).—The only one I ever witnessed was in Bermondsey

about thirty years ago. It was to celebrate the infidelity of the wife of an operative tanner. A petticoat was carried in procession, but no effigy; the music was played! The crowd was so great that I could not get near enough to witness the whole of the affair. N.

THE SINGING NIGHTINGALE (4th S. xi. 238, 326, 348).—In the 1st chapter of Isaak Walton's *Complete Angler*, he through Auceps in his defence of hawking, gives the nightingale song bird as female, thus:—

"But the nightingale, another of my airy creatures, breathes such sweet, loud music out of her little instrumental throat, that it might make mankind to think miracles are not ceased."

G. A. DUKE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Monographs, Personal and Social. By Lord Houghton.

With Portraits. (Murray.)
AMONG the brilliant works of Meissonier, none can be said to have more attraction than those single figures, which seem to live and breathe, and which tell a whole history to all who can interpret the language of art. Monographs in literature are like these single, eloquent figures in art; and Lord Houghton, in the skill with which he conveys much in a few words, reminds us of Meissonier, with half-a-dozen inches of canvas full of meaning. Lord Houghton's most agreeable book contains eight monographs, of which one is devoted to a sketch of Lady Ashburton, the other to "The Berrys," where the figures are, of course, doubled. The "portraits of gentlemen" comprise Suleiman Pasha (Colonel Selves), Alexander von Humboldt, Cardinal Wiseman, Landor, Sidney Smith, and Heinrich Heine. Lord Houghton does not paint like Cosway or Angelica Kauffmann. He would not forget the pimple on the Protector's nose. The Landor is forcible, but not lovely. Sidney Smith looks a disreputable sort of person, with his irreverent jokes, even in church; and Lady Ashburton has the air of a fine, clever, and particularly disagreeable person. The most affecting portrait is that of poor Heine, whose body died so long before his wit. One of the best things he ever said, in his last days, has been overlooked by Lord Houghton. One day Heine languidly complained of being stupid. "How can that be?" asked a friend. "It is so," rejoined Heine; "Alexander West has just left me, and we have been exchanging ideas."

The Life of Lloyd, First Lord Kenyon, Lord Chief Justice of England. By the Hon. George T. Kenyon, M.A. (Longmans & Co.)

THE late Lord Campbell knew how to make his biographies readable, and he does not seem to have much cared as to their being trustworthy. His caricature of Lord Kenyon is, in the hands of the Chief Justice's descendant, restored to the character of a true portraiture. This "Life" is not only acceptable as a life of the renowned Welsh lawyer, but also as containing sketches of many of his contemporaries, men who have been distinguished within the memory of many now living. Kenyon's life extended from 1733 to 1802. His call to the Bar was in 1761, but well nigh twenty years elapsed before he made his mark, in leading, with Erskine, the defence of Lord George Gordon, in 1780. Within two years he became Attorney-

General, and in 1788 he succeeded Mansfield as Chief Justice of the King's Bench, and was created a peer. Mr. Kenyon allows that, though a fair Latin scholar, the Chief Justice was not always happy in his quotations. He showed, however, a most happy taste in the lines which he prefixed to the "rental" of the fine estate of which he became possessed:—

"Neque majorem feci ratione malâ rem,
Nec sum facturus vitio culpâve minorem."

This "Life" will be welcome to general readers as well as to law students. To the former, it will afford amusement; to the latter, a cheering proof that hope deferred is no warrant for despair.

The Personal Life of George Grote. Compiled from Family Documents, Private Memoranda, and Original Letters to and from various Friends. By Mrs. Grote. (Murray.)

THE biography of a husband by his wife may seem more than ordinarily exposed to the remark that love of the subject blinds the biographer. Mrs. Grote writes, however, with the utmost candour, and her narrative, sober history as it is, has much of the charm of romance. It shows how much a man may do, if he only well regulates his time. With unceasing business calls, Mr. Grote found leisure for politics and history, and he may be said to have written his great work, *The History of Greece*, out of an ardent desire to know more perfectly the history itself. Mr. Grote was one of the noblest in the noble army of workers; and his widow may be congratulated on having raised this permanent monument to his memory, showing, as it does, that the truest monument to such a husband is in the bosom of her who loved him best.

The Felon Sewe of Rokeby and the Freeres of Richmond. Edited by James Henry Dixon, LL.D., &c. (F. Pitman.)

A REPRINT of this metrical romance having long been a desideratum, Dr. Dixon has taken the matter in hand, and rendered his neat little edition complete by furnishing it with an introduction and notes. It appears that fill now the *Felon Sewe* (with one exception) could only be found in volumes where it is incorrectly given, and coupled with matter having no relation to it.

LAMBETH PALACE LIBRARY.—The grant for binding purposes, recently made by the Ecclesiastical Commissioners, is being expended on the thorough repair of the books and MSS. The valuable series of the Gibson, Carew, and Lambeth papers is now in serviceable condition, and the large collection of theological, political, and historical tracts is under repair. Students and historical scholars should remember that the Library is open every Monday, Wednesday, and Friday, from 10 a.m. to 3 p.m., and that the regulations for making extracts, or copying illuminated MSS., laid down by the Archbishop of Canterbury are as liberal as could be permitted.

BOOKS AND ODD VOLUMES

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Particulars of Price, &c. of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

E SATIRES OF BISHOP HALL.

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Wanted by Mr. Brookbank, The Bailey, Durham.

Notices to Correspondents.

REGIS.—The line quoted refers to the *Vavasours* of *Hazlewood*, near *Bramham*, *Yorkshire*: "They never married an heir, nor buried their wives." It is in *Fuller*;

but it is not now applicable. The late *Sir Edward Vavasour* married and buried *Marcia Lane Fox*. Except during a few years, temp. *Henry III.*, *Hazlewood* has been in the possession of the *Vavasours* since the Conquest. In the reign above named it is said to have been pledged to the Jews for 352l.

NEPHRITE could be best answered by any intelligent dealer in French novels.

H. T. E. is asked to send his Query in more legible writing.

X. Y. Z.—Not published. The edition was printed for private circulation.

A LAW STUDENT (Dublin) is quite correct in his surmise. The word belongs to American slang, and implies "bombastical."

LORD MINSHULL OF MINSHULL.—In our next number.

Y. S. M.—The dates are so manifestly wrong, that we cannot insert your paper as it now stands.

H. A. F. (Arthur's).—According to *Bohn's Handbook of Proverbs* it is a Spanish proverb: "He is handsome that handsome doth."

EDAX RERUM.—You had better apply to Mr. *Zaensdorff*, *Brydges Street*, *Covent Garden*, on the subject.

E. W. L. D. (Bath).—Next week.

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, JUNE 7, 1873.

CONTENTS. — N° 234.

NOTES:—Lord Minshull of Minshull, 457—Letter of Thomas Eyre to William Archer, 468—Misereres in the Chapel of Durham Castle, 459—Shakspeariana, 460—Arbitrary or Conventional Word Formation—Frisian Words—Ægir or Eagre—A Route—Travelling—Silver Threepence and Founpence: a Suggestion, 461—Gipsy Advertisement—Daylesford House, Worcestershire—Legitimate Titles, 462.

QUERIES:—Richard West, Lord Chancellor of Ireland, 462—Jehan Petit: Stuart Family—The Consecration of Dominic Varlet, Bishop of Babylon—Roman History—Dictionary of Sports—"The Edinburgh Review" and Lord Macaulay—The Stonor Papers, 463—Fine Arts—"Buonaparte's Character"—Goblin—Sir Francis Drake—Poem on Archery—The Royal Scottish Archers, 464—John Dolland—Robert Cook, 465.

REPLIES:—Junius, 465—Women in Church—"Insense," 466—"To Hell a Building," 467—Velteres—A Literary Curiosity—Maury, Julius, &c.—Babylonian Doctrina, 468—The Cittern—The Gloria in Excelsis—Pulpit and Reading Desk, 469—"The World runnes on wheels"—"Long Ago"—Gael Fever—Egham Villans of Chertsey Abbey—"Poems on Affairs of State," 470—The Arms of Luxemburg—SS. Philip and James—Ascance, 471—Sinews of War—Early Criticisms of Bulwer—Wild Fowl in Flight—George Daniel's Works—Early Epigram—Palindromes, 472—Tennyson's Ode on the Death of the Duke of Wellington—Quarles and the Origin of his "Emblems," 473—"Cock-a-Hoop"—Goldsmith's "On Torno's Cliffs," &c.—Bishop Latimer—"I live for thee," &c., 474—St. Paul's Cathedral: Precedence of the Archdeacon—Hanging in Chains—"A Whistling Wife"—"Brake" or "Break"—Charles Lawson, M.A., 475.

Notes on Books, &c.

Notes.

LORD MINSHULL OF MINSHULL.

The following may be of interest to the general readers of "N. & Q.," and I follow the precept of Captain Cuttle by making a note of it. Amongst a list of "Webster Family Papers," printed with a *Descriptive Catalogue of the "Moniments of Battle Abbey,"* in 1835, is the following:—

"Rt. Hon. Sir* Richard Minshull, of Bourton, co. Bucks., Knight, created by the late King Charles, Lord

* Both Sir H. Nicolas and Mr. W. Courthope, the former at p. 427, vol. ii. of *Synopsis of the Peerage*, the latter at p. 322 of *The Historic Peerage of England*, state that—"John Minshull is said by many, or some, writers to have been created Baron Minshull, of Minshull, co. Cheshire, in 1642, and it is stated that the title became extinct on his death. . . . Dugdale, however, takes no notice of such a peer. Banks, in his *Dormant and Extinct Peerage*, vol. iii. p. 517, "asserts that the said John Minshull left issue male, whose descendants in the male line are still existing," *i.e.* in 1809, when Mr. Serjeant Minshull, of Aston Clinton, co. Bucks., appears to have been considered the direct descendant. "The creation possibly did not extend beyond a verbal declaration. John Minshull was the youngest of his three sons; what issue he left does not appear by these papers. Richard Minshull, Esq., of Bourton, the eldest son, appears to have declined in fortune, survived his wife, and left an only daughter, his heir." In Berry's *Sussex Genealogies*, the following marriage occurs, which probably relates to a daughter of the above John Minshull,

Minshull, of Minshull, in Cheshire, and Viscount Minshull, of Lemster, in Herefordshire, and Richard Minshull, Esq., one of the sons of the said Sir Richard, &c., Indenture reciting that bearing date March 21, 1656, between him and his lady, Richard, Thomas, and John his three sons, and others; declares his consent that Richard, his son, may revoke, alter, and determine, any the uses or estates concerning any Manors or Lands, co. Bucks., saving such as are mentioned in a provisoe of that Deed, to be excepted; and accordingly doth revoke. Jan. 9, 1657."

Whilst on the subject of the Minshull family, I may as well note two or three other entries from the same collection of "Webster Family Papers." One as follows:—

"Sir Richard Minshull, of Bourton, Knight, created by the late King Charles, Lord Minshull of Minshull, in Cheshire, and Viscount Minshull, [of Lempster,] in Herefordshire, the Lady Elizabeth, his wife, Richard Minshull, Esq., one of the sons of the said Sir Richard, &c. Indenture of Release and Covenants to Thomas Stanley and Symon Neale, for the settlement of their Estate, upon the Marriage of Richard Minshull and Constance Enyon, one of the daughters and coheirs of Sir James Enyon, Bart., deceased, Jan. 16, 1657."

"Recites that the marr" was shortly to take place, the lady described as second da. and coh. of Sir Ja' Enyon of Flower, co. Northampton, Bart. deceased.' Her mother, Dame Jane, is a party to the Deed. The Trustees on the lady's part were Henry, E. of Kingston, Marquis of Dorchester; Hon. William Pierrepoint, Esq., bro. to the said Marquis; Hon. Rich. Spencer, of Orpington, co. Kent, Esq.; Sir Henry Puckering, otherwise Newton, of the Priory, nr. Warwick, Bart., &c."

Qu. ? Did this marriage ever take place, for although Constance Enyon was a subscribing party to this deed, her name is never mentioned again in connexion with the Minshull family.

Another entry is as follows:—

"Richard Minshull of Bourton, Esq., Assignment and Release to William Blount, of S. Giles in the Fields, Esq., of Lands in Devon, charged with the Payment of a Portion of Catharine his wife's Dowry. Dated Sept. 22, 1691, &c."

"In this assignment is recited, that in consequence of a marriage to be solemnized between the said Richard Minshull and Catharine, one of the daus. of Sir George Blount, of Soddington, co. Worcester, Bart., deceased, he, by indenture, dated Nov. 13, 1686, was to receive 3,500*l.* as her portion; part was paid down, the residue charged on the lands here released upon the payment of the same."

Another entry is as follows:—

"Richard Minshull, of Bourton, Bucks., Esq., and Mary his daughter, Lease for a year to Sir Francis Jernegan, Bart., of Cousey Hall, Norfolk; Sir Walter Kirkham Blount, Bart., of Soddington, co. Worcester; and Harry

p. 49: "Joseph Richardson, of Gray's Inn, barrister-at-law, born 14th July, 1689, ob. and was bu. at Dunsfold, co. Surrey, January 8, 1734. . . . In right of his wife he became seized of several considerable estates in the county of Sussex = Elizabeth, 2d da. and co-heir of John Minshull of Portslade, co. Sussex, by Barbara, his wife, da., and at length heir of William Westbrook, of East Ferring, in the same county, Esq., mar. at Guildhall-chapel, London, 7th of July, 1723, ob. 22d March, 1752, bu. at Ferring. M. I."

Tyrrell, Esq., of Thorneton, co. Bucks., of the whole of the Manor of Ongar Park, with all Farms, Lands, &c.; 'in fact, a sale to these parties.' April 2, 1700."

Another entry immediately after the above is as follows:—

"Richard Minshull, Conveyance of the aforesayd Lands to Sir Francis Jernegan, Bart., and others, for the sale of the same, for the discharge of his debts, and for pro-

Mary, da. of Sir Geo. Parkyns, by Mary, his wife, da. and h. of Edward Isham, Esq. (*vide* Hasted's Kent.)

Sir Richard Minshull, vel shull, of Bourton, co. Bucks, Bart., created Viscount Minshull of Leominster, co. Hereford, &c., by Car. I., ob. between and 1671.

vision for his da. Mary, his only child and heir. April 3, 1700."

I think the above is of general interest, for it appears to upset all that genealogists have hitherto written concerning the Barony of Minshull. If I might be allowed the space, I would suggest the following table of Pedigree from these "Webster Family Papers" and Berry's *Sussex Genealogies*:—

Constance Enyon, 2nd d. and coh. of Sir James Enyon of Flower, co. Northampton, Bt. Query, 1st wife.

Richard Minshull of Bourton, co. Bucks, Esq., living 1700, eldest son.

Catharine, d. of Sir George Blount, of Soddington, co. Worcester, Bart. Query, 2nd or only wife. M. probably in 1686.

Thomas Minshull, 2nd son, living 1657.

John Minshull (of Portslade, co. Sussex?) 3rd and youngest son, living 1657.

{ Barbara, d. and }
{ eventually h. of }
{ W. Westbrook of }
{ East Ferring, co. }
{ Sussex? } }

Mary Minshull, only da. and h., living 1700.

A daugh. and coh.

Elizabeth, 2nd da. and coh., ob. 22 Mar. 1752, bur. at Ferring, M. I. Married at Guildhall Chapel, London, 7th July, 1723.

Joseph Richardson of Gray's Inn, coh., ob. 22 Mar. 1752, bur. at Ferring, M. I. Surrey, Jan. 8, 1734 (See Whitaker's *History of Craven, co. York*, for a copious pedigree of this family.)

South Bersted, Bognor.

D. C. E.

LETTER OF THOMAS EYRE TO WILLIAM ARCHER.

In the same vol. of MSS. which contains the letter of Col. John Seymour to Sir John Newton, published *ante* (4th S. xi. 245), is one from Thomas Eyre to his brother William Archer, who (the latter) married Susannah Newton, one of the "pretty pledges" referred to in Govr. Seymour's letter. I now take the liberty of forwarding a copy of this also for publication. Aside from the curious commentary it affords upon the *modus operandi* in obtaining office in the days of Queen Anne, it brings into view some notable personages, and may not be uninteresting to the general reader.

These letters were presented to the Astor Library in 1852, by Mr. Halliwell of Avenue Lodge, Brixton Hill, near London. They were probably purchased by him at some autograph sale. It would be interesting to learn the history of their acquisition.

"Dear Sir,

"I take this occasion to write to you about a vacancy there is in one of the Surveyors of the Customs in America, a place there being more easily obtained yⁿ one here, tho it were but the eighth part of the value. If you think proper to write to my Lord Bollinbroke, and remind him of his promise, I will informe you of the nature of the thing; or it might be done more effectually

this way, if you would desire the favour of Dr. Chamberlain to carry me to my Lady Massam, & offer her a piece of Gold Plate, of 100 or 150 Guineas, it would answer the end. This is a thing, I believe, not very difficult to obtain, & a place of y^e nature y^e a person may make a handsome fortune in 7 or 8 years, and might be a means of putting me in a capacity to retaliate in some measure the great obligations I have rec^d from you. I would desire to have your opinion by the first post, & yⁿ I can informe you of some things y^e will be proper to insert in your letter to my Lord.

"I am sorry to remind you of the ill condition of my clothing, which I am afraid you have forgott. I wish I could any ways succeed in this affair y^e I might be no more burthensome to you. I am so assured (if I could procure this post) of getting a fortune in it, or dyeing in the Countrey, y^e it would be the last expense I shou^d put you to, if you did exert yourself in this affair. In^e sery to hear my sister is so very ill. With my humble service, I am,

Y^r. most affect^d
Br. & Humble Serv^t,
Tho. Eyre.

Thursday, 16th, 1713.

To William Archer, Esq^r
at Wellford, near
Newbury, In
Berkshire.

J. J. LALLING.

20, Nassau Street, New York, U.S.A.

MISERERES IN THE CHAPEL OF DURHAM CASTLE.

The following entry is printed in Raine's *Auckland Castle*, p. 69, as from the accounts of Bishop Tunstall:—

"1547-8. To Robert Champne, &c. 17 days in takyng downe of the stalles in the hye chappell and sortynge of them, and dyghtinge and dresynge of them, and helpynge to conveye them to Durram, 39s. 8d."

These are thought to be the stalls now in the chapel of Durham Castle. On the stall-end on the right as we enter are the arms of Bishop Ruthall, impaling those of the Bishopric, a mistake which, as Raine suggests, has probably arisen from the carver's having worked from a *matrix* of a seal, in which the dexter and sinister sides would be reversed. Oddly enough, this blundered coat has often been shown as one of the curiosities of the place, in order to illustrate Wolsey's arrogance in placing his own arms on the dexter side. Unfortunately, however, for the story, the arms are those of his predecessor, who occupied the see 1508-1523. The devices on the Misereres are these:—

SOUTH SIDE.

1. Man on horseback, in non-military dress, attacking a fine dragon with a spear. Parts broken away. At sides flowers.
2. A bear muzzled and chained—something behind the bear partly broken; ? a log of wood with a wheel to it. At sides foliage.
- 3, 4. Destroyed.
5. Bracket of foliage; rose on either side.
6. Eagle or vulture as if about to vulne itself. Roses at sides.
- 7-10. Destroyed.
11. Eagle-headed and winged creature with ox-like tail and body, and clawed feet. Roses at sides.

NORTH SIDE.

1. Man wheeling woman in barrow, she wielding a scourge in her right hand, and holding on to the barrow with her left; her head and shoulders broken off. The man has a short tunic and closely fitting cap.
2. Pig playing bagpipe—a young pig and a calf listening. Crumpled square Tudor leaf on either side.
- 3, 4. Seats destroyed.
5. Cloven footed beast, with long tail wrapped under hind leg and across haunch, ending in three tufts. Roses at sides.
6. Winged and long-eared dragon, with clawed feet. A human figure has been broken away, but a hand pushing a shield against the dragon's nose, and a bare foot broken off at the instep, remain. In background a cabbage-like tree. On either side a mask, one with tongue out.
7. Dragon turning round as if to attack a mermaid in a spiral shell. The mermaid's right arm is broken off, her left holds a comb. At sides, crumpled foliage.
8. All gone save a rose on either side.
9. Nondescript animal, with feet like mole. At sides, foliage with bell-shaped flower.
10. All gone save foliated side-ornaments.
11. Bracket of foliage. On either side a rose.

The present stall-work was all constructed within two or three years of the Restoration, under Bishop Cosin and Dean Granville, and the Misereres

possess special interest as being of this late date. The wood-work seems to have been done in imitation of that which had preceded it, and its general effect is good, though there are debased details. That Cosin made a point of having Misereres is evident from his agreement for joiners' work at Auckland Castle Chapel (1665):—

"Six chaires of wenscoate gross worke for to be placed on the insides of the skreene within Auckland Chappell, on the right and left hand, in the middle Ile, and to be made of the fashion of the chaires now in the Chappell at Durham Castle, adjoining to the skreene on the right hand going in, where my Lord uses to sit at prayers. The seates must be to turne up, with a little seate when turned up, and carving underneathe it."—Bp. Cosin's *Corresp.*, *Surttees Soc.*, vol. lv. p. 382.

Both the prototypes and the imitations still remain. The former are of pre-Reformation date, probably of Bishop Ruthall's time (1508-1523), his arms being carved on one of the bench-ends. The devices are mostly grotesque: one represents a man wheeling a woman in a barrow. At Auckland the devices are—*South side*, (1) Cosin's fret between two roses; (2) Eagle and foliage; (3) Fruit and foliage. *North side*, 1 and 3 as above; (2) Lion, foliage, and roses.

The eagle is represented as it was used by Cosin for a crest (perhaps in allusion to his Christian name, John), with wings extended and beak turned downward and sidewise, in no true heraldic position. This I will call "Cosin's Eagle." At Brancepeth, where Cosin was rector for some years previous to the Great Rebellion, there are some post-Reformation Misereres of very plain character, some being merely moulded brackets, and those under the returned stalls foliage. But these are thought to be Elizabethan. Ormsby's *Durham*, 183; Billings's *Durham*, 25.

With regard to the wood-work in Durham Cathedral we have ample evidence as to date. The Chapter Acts (20th Nov., 1660) provide for the stalls and seats in the Quire to be made in the spring of 1661. In the accounts of expenditure we have—"June 12, 1663. For finishing our Quire upon which we have many dayly at work," among other things in hand which it was thought would "amount unto 3000*l*."—"Pues for the gentlewomen of the Colledge and others of quality which frequent the Church." In the Injunctions made by Bishop Cosin in Sept., 1665, he orders "that the inscriptions over the Prebendaries' stalls be set up within one month," from which it appears that the stalls were then finished. This work is well shown in Billings's *Durham*, pl. li, in its original state, as it was in 1841, with four returned and eighteen other stalls on each side. Soon after this it was most grievously pulled to pieces. The organ-screen was destroyed in order to obtain a "vista," and such of the stall canopies as were not destroyed or made away with were put back under the arches, with pews for the "gentlewomen of the

college" behind them, the *postice* of the stalls disappearing altogether, and with them Bishop Cosin's inscriptions. These things were done with the best intentions by Dean Waddington; they are happily now being undone again, as far as possible, under the more enlightened administration of Dean Lake. The Misereres have fortunately never been interfered with, except that six of the stalls at each side have disappeared altogether. The devices on those now in the choir here follow:—

SOUTH SIDE.

- (Bishop's Stall) A lion coward.
 2. Triton blowing shell, foliage instead of fish part.
 3. Horse lying down.
 4. Man holding some globular mass to open mouth of monster.
 5. Winged boy with pomegranate and foliage.
 6. Human monster between two dragons.
 7. Human monster terminating in and surrounded by foliage.
 8. Child and fruit.
 9. Mermaid and dolphin.
 10. Squirrel with nut and fir-cone.
 11. Mermaid and mermaid; both have human hands, and legs ending in paddles.
 12. Boy ending in foliage, between two cornucopie.
 13. Squirrel, as in 10.
 14. Sea-monster and dolphin.
 15. Lion pursuing child (very spirited).
 16. A blank oval shield, with lions for supporters.

NORTH SIDE.

1. (Dean's stall) Cosin's eagle (very spirited).
 2. Monster, with body and feet of lion, head of eagle, tail like serpent ending in barbs, wings of dragon.
 3. Monster similar to 2.
 4. Dog-like monster.
 5. Like south side 12.
 6. Child diverging into foliage, which terminates in eagles' heads.
 7. Female monster, with hand in her open mouth, terminating in and surrounded by foliage.
 8. Ape with apple.
 9. Squirrel, like south side 10.
 10. Female and cornucopia.
 11. Peacock sitting, but "in his splendour."
 12. Female and cornucopia.
 13. Peacock as in 11.
 14. Mermaid and dolphin.
 15. Lion, with fine mane and prominent ribs (very spirited).
 16. Oval shield as before.

The *subscellæ* have seats to lift up, but no carvings. J. T. F.

Hatfield Hall, Durham.

SHAKSPEARIANA.

SHAKSPEARE AND BURNS.—A resemblance between Burns and Shakspeare has been sometimes remarked: permit me to mention some other analogous passages in the works of these poets which may not have been noticed before.

"Fond lovers' parting is sweet painful pleasure."

Burns.

Juliet, on parting from Romeo, says:—
 "Good night, good night, parting is such sweet sorrow,
 That I shall say good night till it be morrow."

"The rank is but the guinea stamp."—Burns.

This seems to have been suggested by Angelo's remark in *Measure for Measure*:—

"Let there be some more test made of my metal
 Before so noble and so great a figure
 Be stamped upon it."

"Thy favours are the silly wind
 That kisses ilka thing it meets."—Burns.

"The bawdy wind that kisses all it meets."—Othello.

"AS YOU LIKE IT" (4th S. xi. 424.)—Is not "having" in the passage quoted, a noun, meaning fortune, estate, possession? As a substantive the word is sometimes used by Shakspeare, e. g., in *Twelfth Night*, Act iii. scene 4, l. 379:—

—"my *having* is not much;

I'll make division of my present with you."

And in *As You Like It*, Act ii. scene 3, l. 61:—

"And having that (promotion) do choke their service up
 Even with the *having*."

If "having" in the passage quoted by your correspondent be read as a noun, the textual reading "having *in* beard" (or estate *in* beard) seems to be the correct one. FREDK. RULE.

The first folio reads *in*, which is changed to *no* in second, third, and fourth folios, according to S.'s suggestion. I have no doubt that *in* is the right reading. "Having" = possession. In *As You Like It*, Orlando has a *small* beard, as such a youth would have. That he really possesses some beard, see before (iii. 2, 193):—

"Ros. What manner of man? Is his head worth a hat, or his chin worth a beard?

Cel. Nay, he hath but a little beard.

Ros. Why, God will send more if the man will be thankful."

JOHN ADDIS.

"Having" is frequently used as a substantive in Elizabethan English. Thus, in *Macbeth*, Act i. scene 3, Banquo, addressing the weird sisters, says:—

"My noble partner

Ye greet with present hope and great prediction
 Of noble *having* and of royal hope";

—where "noble having" clearly means the acquisition of nobility. W. J. C.

If S. will consult Johnson, *in voce*, he will find "having" acknowledged for *n. s.*, with three distinct senses. The first, "Possession, estate, fortune," exemplified from Shakspeare's *Twelfth Night*. "*In* beard" humorously copies the technical phrase for the *kind* of property, *viz.*, in land, in ships, in money. EREM.

In C. Knight's edition there is this note to the passage: " '*Having in beard?*' So the original. The second edition reads '*having no beard.*' The meaning is, *your possession in beard*; having is a substantive." So that S.'s suggestion is not original, and has been disposed of. CCC.X.I.

ARBITRARY OR CONVENTIONAL WORD FORMATION.—I use this expression of words which are not formed regularly, either from a single root or by the legitimate use of two or more roots, but are made up by a wholly arbitrary co-adaptation of parts of different words, in a way so utterly irregular, that such a mode of word-formation is generally set down as impossible by the most eminent philologists and etymologists. Yet that words have been manufactured in this way there is undoubted proof. I myself showed (4th S. vii. 533) that the word *piffin* (dried pear) had been formed in this way from *biffin* (dried apple), by the very simple but eminently unscientific process of substituting *p*, the initial letter of *pear*, for the *b* of *biffin*; and, again, that a female christian name, *Gemma*, had, in one instance at least, indubitably been formed from *Jane Emma*, by reducing the *Jane* to *J*, and prefixing this *J* (subsequently changed into *G*) to the *Emma*.

A third example was furnished by Mr. KING (4th S. ix. 92) in the nickname *Boustrapa*, which was bestowed upon Napoleon III., and was made up out of the initial syllables, or parts of syllables, of the three words, *Boulogne*, *Strasbourg*, *Paris*.*

And a fourth example I find in Nares, who quotes several passages from English poets, in which Sir Philip Sidney is called *Philisides*, a name, as Nares tells us, "evidently formed from portions of the two names *Philip* and *Sidney*," and invented, it would seem, by Sir Philip himself.

May I hope to be furnished with other examples by contributors to "N. & Q.?" F. CHANCE.
Sydenham Hill.

FRISIAN WORDS.—*Gode*, *Laest*.—In an extract from the Old Frisian *Asega-bog*, quoted in R. G. Latham's *Handbook of the English Language*, p. 42, fifth edition, occurs the passage, "Theter allera monna ek ana sina eyna gode besitte unberavat," which Mr. Latham translates, "That of all men each one possess his own goods (house?) unrobbed." I beg to state in reference to it, that the word *gode* signifies *estate*, never *house*, and has the same signification at the present day, both in the Allemanic and in the Platt-deutsche dialect. It also appears with the same meaning in the modern German forms, *Rittergut*, *Bauerngut* = knight's estate, common farm.

On p. 43 of the same work the Middle Frisian passage, "Ljeaf, dat nim ik to myn laest," is translated with the unmeaning "Love, I take this to my *last*"; whereas the correct rendering is, "I take that to my *charge*," *i.e.*, upon myself.

CHARLES A. FEDERER.

ÆGIR OR EAGRE.—It is often asked why the tidal wave in the rivers Ouse and Trent is called

Ægir, or Eagre. I have learned since travelling in Norway last year that this term is nothing more than the name of Ægir, the Northern God of the Sea, applied, like Neptune, to the sea itself. See Preface to Anderson's *Tour in Norway*.

JOHN CHURCHILL SIKES.

Lichfield House, Anerley Park, Norwood.

A ROUÉ.—This designation was first applied to the libertines of the Court of the Regent Philippe d'Orléans, and is said to have originated in the observation of a drunkard who, when crossing the Place de Grève, in 1719, on hearing the imprecations of a man on the wheel, which he thought were addressed to him, called out to the criminal, "Allons, mon ami, ce n'est pas le tout d'être roué, il faut encore être honnête." From this the term came to be given to, and adopted by men who, although desperately wicked, were still polite.

R. N. J.

[Another version says that the friends of the Regent, Duke of Orleans, having asserted that they could go so far in showing their love, as to be roué to serve him, the Duke thenceforth called them his roués, and the public applied the name generally to libertines.]

TRAVELLING.—An extract from the *Cambrian News* shows the primitive method of locomotion in Wales in the year 1873:—

"Aberystwith is a celebrated watering place on the Welsh coast, where many improvements have been introduced, but it seems that there is still some difficulty in getting from that place to Aberayron, which is, in some respects, the chief town of the county. There the county business is transacted, and the quarter sessions are held; but, notwithstanding the progress of railways in the principality, the only conveyance between Aberystwith and Aberayron is a two-horse waggonette. First, second, and third class fares are booked by this primitive conveyance, and the following curious distinction is made between the passengers. First-class passengers are allowed to retain their seats throughout the journey; second-class have to get out and walk up the hills, which are both numerous and steep, after the fashion of Welsh hills; third-class have not only to get out at the steep places, but have to assist in pushing the vehicle up them. This arrangement works very well, but the pace is not great, and when magistrates have business at Aberayron, they are almost as uncertain when they will arrive at their destination as if there was a railway between the two towns."

EVERARD H. COLEMAN.

Brecknock Road, N.

SILVER THREEPENCE AND FOURPENCE: A SUGGESTION.—If the requirements of the currency of the country demand that the *threepenny* and *fourpenny* pieces should be continued in circulation, surely some more satisfactory difference might be made in them than at present exists between the two coins in question; this might be easily effected so that either could be recognized at a glance by daylight, or even in the dark, by feeling alone.

If the *threepence* had a *triangular* perforation made in the centre of it, and the *fourpence* a *square* perforation, a mere child could recognize the difference. The adoption would, as a matter of

* This nickname, and the same account of it, will also be found in the *Athenæum* of July 8, 1871, p. 44.

course, involve the removal of the head in the centre, and also the figure of Britannia; but one face of the coin might have the rose, shamrock, and thistle introduced, and the year; and the other face simply, "Victoria D.G. Britannia Reg. F.D.," and the year, or other device which might be thought more appropriate.

Independent of the readiness of recognition this plan would give, great facilities would arise to bankers as regards the counting of the respective pieces, as well as to parties engaged in business, in the payment of wages, &c. Many other advantages might easily be pointed out.

The silver taken from the coins by perforation would admit of their being made larger than they are at present, or thicker, as might be thought desirable, neither of which could in any way interfere with the sixpence. W. M. D. N.

Durham.

GIPSY ADVERTISEMENT.—The following advertisement in Romanes appeared in the *Times* supplement from Oct. 11th to 17th, 1872:—

"Mandi jins of Brit. W. Patsa mandi, te bitcha lav ki to shan. Opray minno lav, mandil kek pukka til tuti muks amandi. Tuti di's zec se welni poggado. Shom atrash tuti dad'l jal divio. Yov'l for-del sor. For miduvel's kom, muk lesti shoon choomani."

Here is my translation:—

"I know of Brit. W. Trust me, and send word where thou art. On my word, I'll not tell till thou testest me. Thy mother's heart is well nigh broken. I am afraid thy father will go mad. He'll forgive all. For God's sake let him hear something."

My translation of *divio* by *mad*, and *kom* by *sake*, is only guess work. Perhaps some reader can speak positively with regard to the meaning of these words. WM. R. DRENNAN.

DAYLESFORD HOUSE, WORCESTERSHIRE.—The following is from the *Times* of May 16:—

"THE HOME OF WARREN HASTINGS.—Yet another house rich in historical associations is about to pass under the auctioneer's hammer this summer: we refer to Daylesford House, Worcestershire, the favourite abode of Warren Hastings, a place to which he was the more attached as having belonged to a branch of the ennobled family of Hastings with which he claimed connexion, and who lived there as wealthy squires until ruined by the Civil War. John Hastings, of Daylesford, was a zealous Cavalier, who spent, as we are told, half his property in the cause of the King, and who purchased his own ransom by making over a large portion of the residue to Mr. Speaker Lenthall. In 1715 Daylesford was sold; but before the transfer a younger son of the House of Hastings was presented to the living of Daylesford. He was the grandfather of Warren Hastings, who was born in the village of Daylesford, and having been educated at the village school of his native parish, fondly cherished from childhood the hope of recovering the estate of his ancestors. Returning from India, he purchased Daylesford House, and thither he retired to die at the close of his chequered career, in the course of which he had more than once nurtured the hope that he might sit among the Peers of England as Lord Daylesford. As Macaulay tells us in his essay on Warren Hastings, the statesman passed his latter

years at Daylesford, 'dividing his attention between literature and his conservatories and menageries'; and it is at the east end of the chancel of Daylesford Church that the bones of Warren Hastings repose. The present house is of stone, and was built by Hastings; it stands on an eminence in the midst of a park comprising nearly 1,100 acres."

Z.

LEGITIMATE TITLES.—In a report of the recent grand meeting of Masonic Templars, in Willis's Rooms, I observed a confusion of rank and titles, which, to a certain extent, is of importance. I do not refer to persons, but offices; and in this view of the case, I think that the subject should not pass unnoticed; for the general public might be misled on seeing real dignitaries associated with pseudo-assistants, &c., even although (so to speak) dislocated.

Thus, in the report alluded to, we find "Garter" (principal King of Arms, and responsible for order and regularity in matters ceremonial and heraldic) styled "Grand Director of Ceremonies"; and following him (with others) we find "Messrs. C— and C—, Grand Pursuivant" and "Assistant Grand Pursuivant."

A man and his office may be dissociated, according to the opinion of the priest mentioned in Feuerbach's *Celebrated Trials*; but I question whether these Pursuivants, thus countenanced and marshalled by "Garter," under the stringent obligations of a sworn Masonic Templar, can be ignored "out of doors." Being acknowledged by the highest authority as veritable Pursuivants, they acquire a legal right to the title, provided the whole affair was not unconstitutional and illegal, as tending to the creation of spurious titles and the confusion of offices of state, with those purely esoteric and factitious. SP.

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.]

RICHARD WEST, LORD CHANCELLOR OF IRELAND.—I want sources of information regarding Richard West, who died in the year 1726, having held for a very brief period the Lord Chancellorship of Ireland? I am aware of what is said of him in Archbishop Boulter's *Letters* (Oxford, 1769-1770), and in Smyth's *Chronicle of the Law Officers of Ireland* (London, 1839). Has a biographical sketch appeared in any periodical, or in a separate form? More recently he has been mentioned by Mr. J. Roderick O'Flanagan, in his *Lives of the Lord Chancellors and Keepers of the Great Seal of Ireland*, vol. ii. pp. 38-45 (London, 1870), but not as minutely as I think desirable. Mr. O'Flanagan writes,—

"I have found considerable difficulty in tracing the life of Lord Chancellor West from the many meagre records of him that I have had access to."

Of what family was he a member? He was an Englishman; but was he in any way connected with the Wests of Braywick Lodge, Berks, as inferred in this publication?

"His death is very much lamented here [Dublin] by all, but especially by the lawyers, whose good-will and esteem he had entirely gained by his patience, civility, and great abilities."—(Boulter's Letters, vol. i. p. 105.)

Mrs. West was a daughter of Bishop Burnet. West was the author of *An Inquiry into the Manner of creating Peers* (2nd ed., London, 1719); but he had it not all to himself; for an anonymous pamphlet appeared a few years later, entitled, *Animadversions on the Enquiry into the Manner of creating Peers: with some Hints about Pyrating in Learning; in a Letter to Richard W—st, Esq.* (London, 1724). I have copies of the foregoing in my collection of pamphlets. He died, 3rd December, 1726, and three days after was buried (as Mr. O'Flanagan has not stated) at St. Anne's Church, Dublin. There is not any monumental inscription forthcoming, if, indeed, there ever was one connected with him; but in the parish register of burials there is this concise entry: "1726. Dec. 6, Richard West, Lord Chancellor." I may add that the numerous inscriptions in St. Anne's Church, and likewise those in the adjacent graveyard (which has been closed against interments within the last few years), have been very carefully transcribed.

ABHBA.

JEHAN PETIT: STUART FAMILY.—The following works, bound together in one volume, have recently passed into my hands:—

(a) "Diogenis laertii historiographi de philosophorum vita decemper q. sæcundi libri ad bene beateque viuendu, comotui. Jehan Petit. Venundantur parisius in vico diui Jacobi apud Leonem Argentum. (Laertii Diogenis vitæ & sententiæ eorum qui in philosophia probati fuerunt non antea Parisiis Impresse Finis Pro Ioanne Paruo In vico diui Jacobi Sub Leone Argenteo commorante)." Small 4to. 187 pages, no date.

(b) "Diodorus Siculus. Jehan Petit. Venduntur in vico sancti Jacobi Sub Leone Argenteo." Small 4to. 133 pages, no date.

(c) "Dionysius de situ orbis, Jehan Petit. Venales inueniuntur Parisus: In vico diui Jacobi apud signu leonis argetel. Impressum est hoc opusculum Parisiis per Magistrum Georgu Wolff & Thielmanum keruer. Anno dni. M.CCCC.XCIX. Vicesima secunda Mensis Iunii. Finis. Lans Deo." Small 4to. 32 pages.

Could any of your correspondents inform me who this *Jehan Petit* was, and the rank he takes among the early French printers? also whether the above are unique, as I am informed?

My copies evidently belonged for a considerable time to members of the Stuart family, for the names of "Magistri Jacobi Steuartt" and "Theophili Stuart," in early sixteenth century hands, and of "Davidis Steuart, 1776," appear pretty plenti-

fully scattered over the volume. Of what branch of the Stuarts are these signatures?

SOUTHERNWOOD.

THE CONSECRATION OF DOMINIC VARLET, BISHOP OF BABYLON.—Can any of your readers inform me of the date of the consecration, and the names of the consecrators of Dominic Varlet, Bishop *in partibus* of Babylon, who, in 1724, at Amsterdam, consecrated Cornelius Steenoven, Archbishop of Utrecht, and afterwards Steenoven's three immediate successors, and through whom alone the episcopal succession of the Church of Utrecht at the present day is derived? For what diocese or district had Varlet himself been raised to the Episcopate?

T. M. F.

Cambridge.

ROMAN HISTORY.—Which of the Roman Emperors, describing what life had been to himself, said—

"Invitus ingredior . . . perturbatus egredior."

And in what author is the sentence to be found?

E. W. L. D.

DICTIONARY OF SPORTS.—Who was the author of *A Dictionary of Sports, &c.*, by Harry Harewood of Springfield, in the county of York, Esq., Lond., Tegg, 1835? It is dedicated to John Nanney, of Belmont, in the county of Denbigh.

OLPHAR HAMST.

"THE EDINBURGH REVIEW" AND LORD MACAULAY.—Am I right in thinking that the following articles in the *Edinburgh Review* were written by Lord Macaulay? There can hardly be a doubt about some of them, *aut Macaulay aut diabolus*.

1825, Aug., New University of London. (This is by the same hand which wrote the article in Feb. 1826, which latter Crabb Robinson mentions as being Macaulay's production.)

1826, Feb., Thoughts on the Advancement of Academic Education in England. June, Hamilton's Method of Teaching (?).

1827, March, Major Moody's Reports on Negroes. June, Anti-Jacobin Review.

1828, Dec., Bentham's Rationale of Evidence.

1829, March, The Last of the Catholic Question. June, Sadler on Ireland.

1830, Jan., Sadler's Whitby Speech.

1832, April, Bulwer's Eugene Aram (?). July, Rossetti on Dante.

1833, Jan., Greek Banquets. *Ibid*, La Fayette. April, Hayward's Faust. July, Wright's Dante (?). Oct., Overton's Poetical Portraiture of the Church.

1834, April, Cary's Pindar.

1835, Jan., Carrington's Poems.

1836, April, Sir J. Walsh's Contemporary History. Oct., Mahon's History of England.

1837, April, Recent English Romances. *Ibid*, Prior's Goldsmith.

1839, Oct., Ministerial Plan of Education.

1842, July, Ignatius Loyola (?).

P. C.

THE STONOR PAPERS.—In *Fraser's Magazine* of January, 1873, these papers are mentioned.

Are they letters, or what form of papers, and where are they deposited? Any information respecting them will greatly oblige
E. P.

FINE ARTS.—In the Exhibition of Old Masters at Burlington House, this year, was a picture by Murillo, called *La Cuisine des Anges*; it was lent by R. Baxter, Esq. To what incident in legend or history does it refer? In the same Exhibition was a picture called *An Allegory*, by Jacopo Caracci, lent by the Duke of Hamilton. What explanation can be given of its meaning?

W. A.

"BUONAPARTE'S CHARACTER."—In the Churchwardens' Accounts for the parish of Hardwick, *alias* Colkethorpe (annexed as a chapelry to the parish of Ducklington, Oxon), there is the following entry under the year 1803:—"Sept. 26. For books of Buonaparty's Character, 6d." Can any correspondent inform me what these books were? I presume they were some little tracts calculated to intensify the popular hatred against the would-be invader, and that a patriotic churchwarden deemed that a sixpence out of the parochial funds was well spent in promoting their circulation. There is no similar entry in the account-book of the mother-parish, Ducklington.
W. D. MACRAY.

GOBLIN.—The editor of Milton's *English Poems*, in the Clarendon Press series, says that "Goblin" is the German "Kobold" (vol. i. p. 270). What is the authority for this? An historical, if not an etymological, origin for the word seems to be supplied by Orderic the Chronicler (Migne's *Patrologia*, vol. clxxxviii. 389 B), who, giving an account of a certain demon expelled from the temple of Diana at Evreux, says:—

"Adhuc in eadem urbe degit, et in variis frequenter formis apparens, neminem ledit. Hunc vulgus *Gobelinum* appellat, et . . . ab humana læsione coercitum usque hodie affirmat."

Orderic considers the word to have been an old one; may it not have come to us from Normandy?
M. R.

SIR FRANCIS DRAKE.—There is a tradition that Drake, of Ash, boxed the ears of Francis Drake, the great sea-captain, within the precincts of the Court, to reprove the insolence of the self-made man, who had been weak enough to assume the armorial bearings which were not his by birth. The story goes that Elizabeth, to punish Drake, of Ash, took the wivern from his coat of arms, and gave it as an addition, *only hung up by the heels*, to the crest of new armorial bearings granted to Francis Drake. Prince, in his *Worthies of Devon*, mentions, as a confirmation of the story,—

"And what is more, his crest is a ship on a globe, held by a cable rope, with a hand out of the clouds, *in the rigging* whereof is hung up by the heels a wivern with wings displayed."

The author of a Seaton guide-book says there is

a bird hung up by the heels on the reverse of a jewel given by Elizabeth to Francis Drake. Can any of your readers inform me whether the wivern ever appeared also in the crest?
SAILOR.

POEM ON ARCHERY.—Is this poem, from the Additional MS. 6318 (leaf 38), known to modern toxophilites?—

I.

"Come hither, ye lovers of sports in the field,
For to none of its pleasures will archery yield;
Attend, and I will not detain you too long
While some of its praises you read in a song;
And, I think, my good friends, I shall prove what I say,
That the pleasures of archery carry the day.

Then sons of the Bow,

I think e'er we go

That to wish it success e'ry glass shou'd o'erflow.

II.

The Hunter will hold up his Hand for the Chase,
The Jockey contend for the joys of the Race.
The Sportsman, surveying his dog and his gun,
If they prove but steady, think pleasure is won;
Yet I think, my good friends, I shall prove what I say,
That the pleasures of archery carry the day.

Then sons of the Bow,

I think e'er we go, &c.

III.

For while the strain'd steeds of the Jockeys contend,
The whips of their riders their foaming sides rend;
As they draw near the goal, yet with more frequent stroke,

The god'd generous Beast they still further provoke;
So I think, my good friends, I shall prove what I say,
That the pleasures of archery carry the day.

Then sons of the Bow,

I think, &c.

IV.

The Huntsman pursues, too, an innocent foe,
And drives the poor sufferer with cries to and fro,
Which, distracted by fear, and perplex'd in its way,
Made bold by despair, e'en in death stands at Bay;
Then I think, my good friends, I shall prove what I say,
That the pleasures of archery carry the day.

Then sons of the Bow,

I think, &c.

V.

For no devastation here follows our gain,
Our pleasure to no one's productive of pain;
Though we pierce through the centre and bear off the prize,

The wound never rankles, the Victim ne'er dies;
Where humanity points you will sure lead the way,
So the pleasures of archery carry the day.

Then sons of the bow,

I think," &c.

F. J. F.

THE ROYAL SCOTTISH ARCHERS.—Does this troop or company still exist? Who are eligible for admission into it? What was or is the uniform? Sir Walter Scott is stated to have worn it when presented at some of the Italian Courts. I think the troop acted as Guard of Honour to the Queen on some occasion. I suppose, if in existence, it is admissible at Court.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock, co. Dublin.

JOHN DOLLOND.—Where can I find an account of the origin and history of Dollond, the inventor of the achromatic telescope? CYRIL.

ROBERT COCK.—Information wanted about this learned divine, author of a treatise on spurious works attributed to the Fathers. He appears to have been vicar of Leeds in 1604, the year of his death. CHARLES A. FEDERER.

Replies.

JUNIUS.

(4th S. xi. 130, 178, 202, 243, 387, 425.)

It is necessary to exercise great caution in drawing conclusions from the statements of a writer like Junius, who, from the necessity of his position, was compelled to have recourse to a system of constant mystification and deception. It would be unsafe to rely upon anything he says, unless it bears the appearance of probability, from considerations altogether independent of those which induced him to say it. There are, however, two points which seem to be established by unsuspecting evidence, because they rest on no particular statement of the writer, but on a general consideration of his public and private letters. These two points are, that he was in disposition haughty,—even arrogant,—and what Cobbett called “a good hater.” The lofty tone he employs towards the highest nobles, and still greater personages, is perfectly natural, and like that of one “who is to the manner born.” It is as amusing as surprising to observe the effect which his correspondence produced on Woodfall and Wilkes. See with what humility Woodfall addresses the “Veiled Prophet” in his last note; while Wilkes’s letters to him are almost ludicrously deferential. The demagogue who, with unabashed front, could beard a senate, or face death in a political duel, no sooner came in contact with Junius than he involuntarily paid homage to his power, and felt that—

“—— under him,
His genius was rebuk’d, as, it is said,
Mark Antony’s was by Caesar.”

There were two persons, at least, towards whom Junius showed such a malignant, nay, even ferocious spirit, that it seems impossible it could have had its origin in a difference of political sentiment: it must, I think, have arisen from personal motives. The two persons in question were Lord Mansfield and George III. If my supposition be correct, then, Junius was a person in a position to have received, or to believe that he had received, injury or affront from his Sovereign and Lord Mansfield. Junius’s personal hatred of those two persons has been referred to in support of the claim advanced for Lord George Sackville to the authorship of the letters; but although there are some strong points in favour of the Sackville

theory, this, in my opinion, is not one of them, for it has never been satisfactorily shown that his Lordship had any just ground of complaint against the King or Lord Mansfield.†

Of Junius’s ferocity with regard to Lord Mansfield, I will cite only two examples, from Private Letter 24, “We have got the Rascal down; let us strangle him if it be possible”; and from Private Letter 25, “I will never rest till I have destroyed or expelled that wretch. I wish you joy of yesterday. The fellow truckles already.” It is, however, the manner in which Junius treated the King with which I am, at present, chiefly concerned.

In Miscellaneous Letter 90, Junius, under the signature of Vindex, attacked the Government for the arrangement they had just concluded respecting the Falkland Islands. What was published, however, was only a portion of the letter which Junius wrote. Another portion was devoted to an insulting attack upon the King, which Woodfall was afraid to print. The suppressed part is given in Mr. Twissleton’s book, and is as follows:—

“Our gracious Sovereign, who, sympathizing with Jerry Dyson, delights in precedents of this kind, might say to himself, with heartfelt satisfaction, ‘It is true as a king I am degraded; as a man I am dishonoured; as a young man I am branded for ever; but, thanks to the genius of cowardice, I have not descended lower than some of my predecessors.’ This, Sir, you see is mere matter of supposition, for, in reality, his Majesty could not, with truth, administer such consolation to himself. There is no Prince in English history that comes home to the present case; his Majesty’s reputation, in this instance, stands unrivalled. He has all the glory and all the merit of establishing a singular example which, when his royal posterity shall have occasion to surrender the rights and honour of the Crown of England, they will look back to with pleasure. Neither is the best of sovereigns left destitute of all resources, if, in the melancholy moments of reflection, he should look round him for consolation. He may find it in abundance in the *magnitudo injurie*, the excess of infamy by which his faithful servants (to say nothing of his own royal inclinations) have successfully laboured to make their friend immortal.

“I am, Sir
“(With all possible contempt for a stigmatized coward),
“Your humble servant,
“VINDEX.”

Junius’s Private Letter 33 contains the following passage referring to the Vindex letter:—

“It will be very difficult, if not impracticable, for me to get your note. I presume it relates to Vindex. I leave it to you to alter or omit it as you think proper; or burn it. I think the argument about Gibraltar is too good to be lost; as to the satirical part, I must tell you (and with positive certainty) that our gracious —— is as callous as a stock-fish to everything but the reproach of *cowardice*. That alone is able to set the humours afloat. After a paper of that kind he won’t eat meat for a week.”

As germane to this sneering allusion to the King, the editor of Woodfall’s *Junius* refers to the following note by Junius to his Public Letter, No. 33:—

"About this time the courtiers talked of nothing but a bill of pains and penalties against the Lord Mayor and Sheriffs, or impeachment, at the least. *Little Mannikin* Ellis told the King that if the business were left to his management, he would engage to do wonders. It was thought very odd that a motion of so much importance should be entrusted to the most contemptible little piece of machinery in the whole kingdom. His honest zeal, however, was disappointed. The minister took fright, and at the very instant that little Ellis was going to open sent him an order to sit down. All their magnanimous threats ended in a ridiculous vote of censure, and a still more ridiculous address to the King. This shameful desertion so afflicted the generous mind of George III. that he was obliged to live upon potatoes for three weeks to keep off a malignant fever. Poor man! *Quis talia fando temperet a lacrymis!*"

Let any one mark the tone of contemptuous familiarity which characterizes these passages, and then ask himself whether it is probable that the pen, which thus defiantly girded at a monarch, was wielded by an obscure clerk in the War Office—a young man, too, of genial disposition!

C. Ross.

P.S.—It is due to C. P. F. to state that it is from no want of respect for his ability and acuteness that I abstain from controversy upon some points raised in his communications; but, positively, at this period, I can with difficulty snatch half-an-hour to write my notes, and to enter upon a justification of them when impugned is simply impossible. I must leave disputed matters to the readers' intelligence; and, having no object in view but to get at the truth, an adverse decision would give me no umbrage. I may add that the above note was penned before C. P. F.'s last communication appeared.

C. R.

WOMEN IN CHURCH (4th S. xi. 363).—In almost all country churches men and women more or less sit apart. But this custom, far from having been "introduced of late years," is one of very early date. In the Apostolic Constitutions, falsely attributed to Clement of Rome, but still a very ancient document, we find this order (lib. II. c. lvii.):—*Αἱ γυναῖκες κειχωρισμένως, καὶ ἀπτα καθέξῃθωσαν*: Let the women sit apart by themselves. And to mark the distinction more broadly, they were not allowed to enter the church by the same door, but there were separate entrances for men and women, with doorkeepers at each, to see that the rule was not infringed; for by the same Constitutions it is provided—*Οἱ μὲν πύλωροὶ εἰς τὰς εἰσοδοὺς τῶν ἀνδρῶν φυλάσσοντες αὐτὰς, αἱ δὲ διάκονοι εἰς τὰς τῶν γυναικῶν*: Let the porters keep watch at the gates of the men, and the deaconesses at the gates of the women. St. Cyril, of Jerusalem, speaks of the same custom as prevailing in his Church—*Διεστάλλθω τὰ πράγματα, ἄνδρες μετὰ ἀνδρῶν, καὶ γυναῖκες μετὰ γυναικῶν*: Let it be so arranged, that men sit with men, and women with women. St. Augustine also tells us—

"*Populi confluent ad ecclesias castâ celebritate, honestâ utriusque sexus discretionem*" (*De Civitat. Dei*, lib. II. c. xxviii.): The people who throng our churches behave themselves most orderly, men and women sitting apart. Chrysostom speaks of the same custom (Hom. lxxiv. in *Matth.*). Eusebius, indeed, traces the practice back as far as Philo Iudeus and St. Mark, and many think it was borrowed from the Jewish Church very soon after the days of the Apostles. I believe it still continues in the synagogue.

There seems to be no reliable authority for restricting the women's part to the north, or right side of the church; certainly in ancient times it seems to have been otherwise in many of the Greek churches.

As a modern instance, I can mention my own parish church, in which, I remember when quite young, that the custom was strictly adhered to, and I am told is so still. The Moravians, or United Brethren, are very scrupulous in its observance,—they even bury their dead apart.

EDMUND TEW, M.A., F.R.H.S.

About eight or ten years ago, it was the custom in the Church of North Wootton, in Somersetshire, for the men to sit on the north side of the nave, and the women on the south side. At the Church of East Pennard, in the same county, the custom of dividing the sexes prevails now, but the boundary line runs *across* the church, the men occupying the east end and the women the west. There are, however, some pews in the side aisles which appeared to be used, when I was there, about six weeks ago, for the accommodation of strangers, in which the sexes are permitted to mingle. It is believed by the inhabitants of both parishes to be a very ancient custom.

LAYCAUMA.

See much on this subject in "N. & Q.," 4th S. ii. 132, 210, 475, 545. At Wintonon (p. 545) all traces of the ancient custom (unless the north porch be one) have within the last two or three years been "restored" off the face of the earth. At Durham Cathedral (p. 210) the choir-stalls are now being brought back to their original position, from which they were unfortunately moved some years ago.

The immemorial custom since the Reformation has been for men present in choir non-officially to occupy any stalls happening to be at liberty, and women certain pews set apart for them alone, behind and to the east of the stalls. J. T. F.

Hatfield Hall, Durham.

[On this subject consult also "N. & Q.," 1st S. ii. 94; iii. 94, 288; v. 41, 539; ix. 336, 566; 2nd S. *passim*.]

"INSENSE" (4th S. xi. 384).—*Insense*, in the meaning of to make a person comprehend, is certainly good English, for does not Shakspeare make Bishop Gardiner say—

"Sir (I may tell you) I think I have
Insens'd the lords o' the council, that he is

A most arch heretic, a pestilence
That does infect the land."

Henry VIII., act v. scene 1. Charles
Knight's National Edition.

The word is left out, by accident I suppose, in
Mrs. Cowden Clarke's *Shakespeare Concordance*.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"Insense" is a provincialism, meaning to in-
struct, to make a person understand a thing, and
Halliwell adds, to infatuate.

It is not to be found in Johnson. The *Times*, of
18th August, 1843, in a paragraph taken from the
Manchester Guardian, relates that there was then
living in Harwood, about three miles from Bolton,
an old man named James Horrocks, "whose father
lived in the time of Oliver Cromwell." Horrocks,
then in his one hundredth year, was a remarkably
good-looking old man, with long silvery locks, and
a countenance beaming with benevolence and good
nature. He had nearly lost the use of his eye-
sight, and was a little dull of hearing; yet he could
walk about. His son-in-law, John Haslam, was
an old grey-headed man, much harder of hearing
than himself; "and," the *Manchester Guardian*
said, "it frequently happens that when any of the
family are endeavouring to explain anything to
him, old James will say, 'Stop, and I'll "insense"
him'; and his lungs seldom fail in the under-
taking." SPARKS HENDERSON WILLIAMS.

In general use among the Lincolnshire peasantry.
J. T. F.

This word is in common use among Lancashire
peasantry, as meaning "to impress upon," or
"drive into." "I had hard work to insense him"
is a common expression where a person had had
difficulty in making another comprehend what had
been addressed to him. WM. DOBSON.

Preston.

This word, in the sense as used by MR. CURZON,
is very common among the working classes of this
town. G. W. TOMLINSON.

Huddersfield.

In reply to F. N. G., I have heard the word
"insensed" used, and have sometimes used it
myself, in the sense of having thoroughly convinced
one, or brought him to look at a subject *in the sense*
in which it presented itself to my own mind, *e. g.*,
"I *insensed* him into it." I do not think the word
is in general use, though I do not know another
which presents exactly the same idea.

JOSEPH FISHER.

Waterford.

This word occurs in Shakespeare (*Henry VIII.*,
Act v. scene 1), as is pointed out by Brockett in

his *Glossary*. Ash, in his *Dictionary*, refers to
Cole.

Wallsend.

R. R. DEES.

Others of your correspondents will give references
showing this to be an Elizabethan and Shakspearean
word, but it may be worth adding that it is common
in Ireland, where various words, now archaic or
provincial in England, still survive. MR. SKEAT
should include Ireland in the English Dialect
Society's work, the more so as it has been much
neglected and much worth gathering.

B. NICHOLSON.

"TO HELL A BUILDING" (4th S. xi. 305, 392).—
Referring to the remark of MR. SKEAT, that the
word *hell*, or *helle* (from the A. S. *helan*, to cover,
hide, &c.), must have been "once in common use
in almost every district from Cornwall to Scotland,"
I am induced to mention that there is a small
property at Largs, Ayrshire, which is called,
following the local pronunciation, Hailie, Haily, or
Haylee; but what the orthography of the name at
first was, or properly should be, it may be difficult
to determine. It was, if not partly upon this
property, at least close by it, that the eventful
battle of "The Largs" took place in October, 1263.
Opinions have not been uniform as to the origin of
this place-name. Among these is that of Geo.
Robertson (*Desc. of Cunningham*, p. 101, *et infra*),
who says that "*Haily*, often spelt *Heli*," is from
the old Saxon word *Helle*, a pit, grave, or burying-
place. And here, on the haunch of an extended
hill-slope, is, as is true, a large stone cairn, a con-
siderable part now removed, and in which a great
number of people, says Robertson, were interred;
those, as some believe, who fell at the battle
referred to. (Ioland's *Druids*, voce *Heli*.)

This cairn, called Margaret's, or St. Margaret's
Law, would seem, however, much more ancient
than the battle in 1263, inasmuch as its principal
contents were found to be, on a partial exploration
about 1780, as many as five cistvaens, square in
form, and constructed of stones set on edge. Two
of these inclosed each, it is said, five skulls, other
human bones, and earthen urns; and the earth
and small stones at the bottom bore evidence of
having undergone the action of fire. (Robertson's
Desc., p. 112, and Worsaae's *Danes and Norw.*,
p. 292.)

Another opinion, that of the late Mr. Fullerton
of Overton, is that *Hailie*, or *Haily*, is just the
Scottish form of *Holy*, and that the property
received this name from the cairn, St. Margaret's
Law being regarded as a holy, sacred, or con-
secrated spot. (*Ayrshire Wreath* for 1855.) How,
however, this cairn was called by the name of
Margaret, or St. Margaret, is not known. The
great annual festival of the neighbouring parish,
Dalry, is "Margaret's Day"; and Margaret, the
queen of Malcolm Canmore, was, as we learn,

canonized only about, or not sooner than the time of the coronation of Alexander III. What if the Scots, in 1263, fought in the name and under the tutelage, of the sainted Margaret? The Norwegians took up a position to protect their stranded transports on rising ground near the shore, from which they were driven back by the Scots. This was the spot where the contending parties first came into contact; and this spot was probably Haily, which is on the way by which the Scots advanced.

ESPEDARE.

In confirmation of MR. SKET'S remarks, I may mention that Bayley's *Etymological Dictionary*, 1766, says,—

"To Hele (Helan, Sax. verhehlen, Teutonic), to hide, to cover. Thus used by Chaucer."

Ogilvie's *Imperial Dictionary*, says, "*Hele*, to cover." This is the masonic *heil*, to conceal, ignorantly supposed to be *hail*, to salute.

J. K. ROBINSON.

Dewsbury.

This expression prevails throughout the whole of West Cornwall, but is being gradually restricted to such buildings as are covered with slate. At the present time a slater is called a helling, and a slate a helling-stone.

JOHN JULIAN.

VELTERES (4th S. xi. 236, 311.)—By *veltris*, the singular of this term, which should more properly be read *veltres*, is to be understood the *greyhound*. The word is the same as the *δέσπραγος κίων* of Arrian, or the *Vertragus* of Martial:—

"Non sibi, sed domino, venatur Vertragus acer,
Illasum leporem qui tibi dente feret."

Epig. l. xiv. ep. 200.

And which Henry Stephens, following Turnebus, derives from the Latin, "ex eo nimirum quod *feram trahat ad dominum*." This quality, however, is by no means a peculiarity of the greyhound, and even if it were, is not exclusively so. The word occurs, altered in form, and with the penultimate long, in the *Cynegeticon* of Gratinus Faliscus:—

"Petronius (scit fama) canes, volucresque Sicambros,
Et pictam macula *Veltraham* delige falsa."

v. 202.

This poem is included in the collection *Poeta Latini Rei Venaticae Scriptores et Bucolici Antiqui* (Lugd. Bat. 1728, 4to.), and exhaustive notes are appended on the etymology of the word by Caspar Barthius and Janus Vlitius, in which it is shown that a Celtic, rather than a Latin, origin, must be sought for it. The former annotator says that Gerard Vossius, *filius*, would derive it from "*veertigh*, sive *veerdigh*, quod promptum nobis significat." The latter conjectures the word to be corrupt, and to be more properly *Veltracha*; adding "nam *Veltrem* etiam in Salica, et Alemannorum legibus invenire est; unde in Glossis *Veltra*, et hodie *Vel-tro* Italis." Many synonyms of the word will be found in the *Gloss. Arch.* (De Canibus Veterum) of

Spelman, who, citing the passage from Gratinus, reads *Veltrahum*, from which word,—or equally from *Veltris*,—would be derived the term *Veltrarii*, by which was signified that class of huntsmen employed in the Court of Charles the Great, "qui *Veltres* custodiebant." See further the notes to the elegant translation of the *Cynegeticus* of the younger Xenophon, published by J. Bohn in 1831, 4to., page 293.

The other term used by Manwood, *Ram-hundt*, I do not remember to have ever met with before, and cannot attempt to explain.

WILLIAM BATES, B.A.

Birmingham.

A LITERARY CURIOSITY (4th S. xi. 320.)—As a counterpart to this ingenious composition, allow me to forward for insertion in "N. & Q.," a similar production culled from a very scarce work, *The Lonsdale Magazine*, vol. iii. p. 459 (Kendal, 1822):—

"Marriage if rightly understood,
Gives to the tender and the good,—*Cotton*.
The eye, where pure affection beams,
The tear, from tenderness that streams,—*Logan*.
Whate'er a blooming world contains,
That wings the air, that skims the plains.—*Ogilvie*.

Go, search among your idle dreams,
Your busy or your vain extremes,
And find a life of equal bliss,
Or own the next begun in this;—*Parnell*.
Cordial of life! thus marriage pours
Her comfort on our heavier hours.—*Graves*.

The hour that rolls for ever on,
Tells us years must soon be gone:—*Dwight*.
Say, dost thou not at ev'ning hour,
Feel some soft and secret power,
Gliding o'er thy yielding mind,—*Langhorne*.
Nor leave one wretched thought behind?—*Montgomery*.
Come press my lips and lie with me,—*Kirke White*.
From avarice and ambition free;—*Cowper*.
Or say what soft propitious hour,
I best may choose to hail thy power.—*Barbauld*.

Plain innocence in white array'd,
Before us lifts her fearless head.—*Thomson*.
Whose yielding hearts and joining hands
Find blessings twisted with our bands.—*Watts*.

If these delights thy mind can move,
Come live with me and be my love.—*Marlowe*.

J. P. MORRIS.

17, Sutton St., Tue Brook, Liverpool.

MAURY, JULIUS REUTER, JUAREZ (4th S. xi. 324, 410.)—The eighth edition of *Men of the Time* contains accounts of all of these. There is a long and interesting memoir of Mathew Fontaine Maury, LL.D., in *Ocean Highways*, vol. ii. p. 38 (March, 1873). See also the *Athenæum*, Feb. 22, 1873, p. 249, and the *English Mechanic*, vol. xvi. p. 588 (Feb. 28, 1873).

F. A. EDWARDS.

BABYLONICA DOCTRINA (4th S. xi. 417.)—The headings of each section of the *Doctrina* are, as may be seen below, all but identical with the

headings of the months in the Kalendar of the Sarum Missal. They are as follows:—

Pocula ianus amat.
Et februus algeo clamat.
Martī 'arua fōdit de vite superflua dēit.
Aprīlis florīda nutrit.
Ros et flos nōōr/ maio/ sūt fōēs amor.
Dat iunius fena.
Iulio resecatur auena.
Augustus spicas.
Septēber cōterit vuas.
Seminat October.
Spoliat virgulta nouember.
Querit habere cibū porcū mactādo de.

JOHNSON BAILY.

Pallion Vicarage, Sunderland.

THE CITTERN (4th S. xi. 303.)—A satisfactory answer to this query is obtained from a rare and highly interesting little volume now before me. Its title runs thus:—

“Musick’s Delight or the Cithren, Restored and Refined to a more Easie and Pleasant Manner of Playing than formerly; And set forth with Lessons *Al a Mode*, being the Choicest of our late new *Ayres, Corants, Sarabands, Tunes*, and *Jiggs*. To which is added several New Songs and Ayres to sing to the Cithren. By *John Playford*, Philo-Musicæ. London, Printed by *W. G.*, and are to be sold by *J. Playford* at his Shop in the Temple, 1666.”

In the “Brief Instructions” which follow the author says:—

“The Cithren is strung with eight wyre strings, which are divided into four courses, two in a course; each course hath its distinction and name, according to the several parts of Musick: the first course or smallest strings are called *trebles*, the second *means*, the third (which are usual of twisted wyre) *basses*, the fourth *tenors*.”

The manner of playing the instrument by the fingers is shown in an admirable frontispiece by Gaywood, depicting a gentleman seated, in the costume of Charles II. He is engaged in performing; an open music-book is on the table at his side, and instruments of various kinds are seen hanging on the wall in the background. My copy, in the original binding, has a brilliant impression of the frontispiece.

I may mention that among the tunes in this volume are some of great interest, particularly *Light o’ Love* (mentioned by Shakspeare), *Wilson’s wild*, *John, come kiss me now*, *The hunt is up*, *Trip and goe*, *The King enjoys his oven*, *Vive le Roy*, *The Lady Nevil’s Delight*, *Macbeth*, &c. They are all written in “*tablature*” (by letters instead of notes), and a number of them are accompanied by the words to which they were sung. Altogether this little *brochure* is what the booksellers would call “a most desirable and rare book.”

EDWARD F. RIMBAULT.

THE GLORIA IN EXCELSIS (4th S. xi. 412.)—H. A. W. points out as a printer’s mistake the repetition of the prayer, “Thou that takest away the sins of the world, have mercy upon us,” in the *Gloria in*

Excelsis. I confess that I am quite unable to agree with him. I am aware that in *Palmer’s Origines Liturgicæ*, ii. 159, 160, the clause is not repeated either in the Greek or Latin versions of this sublime Hymn; and that in the First Prayer Book of Edward VI. there occurs only the *Agnus Dei* which, “in the Communion tyme the Clarkes shall syng.” But, in the Second Prayer Book of Edward VI., the *Gloria in Excelsis* stands, alterations of spelling excepted, exactly as we have it now: I quote from Pickering’s noble reprints of these Prayer-books, now before me. Keeling, *Liturgicæ Britannicæ*, second edit. 224, 225, shows that the reduplicated clause was still retained, in the Scotch liturgy, and in the successive reviews of 1559, 1604, and 1662. Surely, there is no printer’s error here; but rather the earnest outpouring of the devout soul, the vehement deprecation of the contrite spirit. To my mind, there is something exquisitely touching in this renewal (I will not call it repetition) of the prayer. Let the moment when it is offered be considered, the time, the place, the circumstances; and I think it will be generally admitted that we have here no accidental repetition, no printer’s error, but a designed offering again of the same prayer, after the example of One Who, on a certain momentous occasion “went away again, and prayed the third time, saying the same words.”

W. SPARROW SIMPSON.

PULPIT AND READING DESK (4th S. xi. 358.)—The note of J. T. F. refers to the actual inclination of each, whether towards the people or otherwise; and to their respective heights and importance; but is there no principle laid down to regulate their position in the church as regards each other?

A few years ago, I asked the vicar of an old abbey church in Lincolnshire, why his pulpit was on the north side, having shortly before noticed in an equally ancient church in Yorkshire that it was on the south. The only answer I got, unsupported by any reason whatever, was that the north “was the proper side.” I have since made my observations in many churches, ancient and modern, and have referred to all the likely books in my power, and the result is that from books I can get no information bearing upon my point, and that, whether I examine the works of the great classical (!) architectural triumvirate of my youth, Nash, Smirke, and Soane, or of the three great Gothic architects of the present day, I see nothing but uncertainty and jumble; and can only conclude, that if there is any principle at all, it may be founded on æsthetic grounds, or mere convenience, and that no ritualistic question, or question of clerical propriety, is involved.

In our cathedrals the pulpit is on the north, apparently in order that the preacher may face the bishop; but in Belgium, the grand carved pulpits

are on the south ; but then again, they are in the nave and not in the choir. Is the subject worthy of a little enlightenment in "N. & Q."?

S. H. HARLOWE.

St. John's Wood.

[At St. Paul's the pulpit is on the south side.]

"THE WORLD RUNNES ON WHEELS" (4th S. xi. 383).—John Heywood has this proverb in his *Dialogue*, &c. (part ii. chap. 7, Spenser Soc. *Reprint*, p. 64). This carries back the date of it to 1546.

JOHN ADDIS.

There is something akin to this in Anacreon's Odes. Saint-Victor translates :—

"Nous voyons fuir nos jours, emportés par le Temps,
Ainsi qu'un char léger vole dans la carrière."

Moore, Ode 32 :—

"Swift as the wheels that kindling roll,
Our life is hurrying to the goal."

G. LAURENCE GOMME.

"LONG AGO" (4th S. xi. 444).—It is possible there may be several poems with this title ; but there are few more beautiful lines in any language than Lord Houghton's, "The Long-Ago"—*Poems of Many Years* (Moxon, 1844), p. 111.

LYTTELTON.

GAOL FEVER (4th S. xi. 443).—

"* * * dangerous diseases, unknown to the most part of Physicians, as that disease specially, which was at Oxford at the assises, anno 1577, and began the sixth day of July, from which day to the twelfth day of August next ensuing, there dyed of the same sickness five hundred and ten persons, all men and no women. The chiefest of which were, the two Judges, Sir Robert Bell, Lord Chiefe Baron, and maister Sergeant Baram, maister Doile the high Shirriffe, five of the Justices, foure Counsaillours at the law, and an Attornie. The rest were of the Jurers, and such as repayed thither. All infected in a manner at one instant, by reason of a damp or mist which arose among the people within the Castle yard and court house, caused, as some thought, by a traine and trecherie of one Rowland Jenkes, booke binder, of Oxford, there at that time arraigned and condemned : But (as I thinke) sent onely by the will of God as a scourge for sin, shewed chiefly in that place, and at that great assembly, for example of the whole Realme : that famous Universitie, being, as it were, the fountaine and eye that should give knowledge and light to all England. Neither may the Universitie of Cambridge in this respect glory above Oxford, as though they had greater privilege from God's wrath : for I read in *Halles Chronicle*, in the thirteenth yeare of King Henry the eight, that at the assise kept at the Castle of Cambridge in Lent, anno 1522, the Justices, and all the Gentlemen, Bailiffes, and other resorting thither, tooke such an infection, that many Gentlemen & Yeomen thereof dyed, and almost all which were there present, were sore sicke, and narrowly escaped with their lives : what kind of disease this should be, which was first at Cambridge, and after at Oxford, it is very hard to define, neither hath any man (that I know) written of that matter. Yet my judgement is, be it spoken without offence of the learned Physicians, that the disease was *Febris ardens*, a burning fever."

The above is taken from *The Haven of Health*,

by Thomas Cogan : imprinted at London by Richard Field for Bonham Norton, 1596.

J. B. B.

Oxford.

If Mr. NICHOLS possesses, or has access to, Plot's *Natural History of Oxfordshire*, he will see in chapter ii. 8-10, an account of the Black Assize at Oxford, when the High Sheriff, Sir Robert D'Oyley, of Merton, Knight, Chief Baron Bell, a Sergeant-at-law, several magistrates, and about three hundred other persons died within two days. These deaths are attributed to a poisonous stench brought with the prisoners from the gaol, where, says Plot, they had been "nastily" kept. It appears that no woman or child died on the occasion.

In Davenport's *Sheriffs of Oxfordshire* there is added to the notice of the Black Assize a remark, that an event of the same kind happened at Cambridge in 1522, and at the Old Bailey in May, 1750.

WILLIAM WING.

Steeple Aston, Oxford.

EGHAM VILLANS OF CHERTSEY ABBEY (4th S. xi. 441).—I take "mo," of the meaning of which Mr. FURNIVALL expresses himself as "not certain," to stand for *modius*, and that upon the high authority of Du Cange, who thus defines the term, "Mensura agraria, verbi gratia, ager seu terra tot modiorum dicitur, quot ejusdem mensure sementis capax est." The money payment, I presume, would represent the quantity of the land, in the instance quoted, according to the current price *per modium*. In Monkish Latin the question of cases is very immaterial. They put down pretty much "what seemed good in their own eyes." According to Dugdale, the monks of Chertsey (Benedictines) seem to have owned fifteen hides of land in Egham, a description of which he gives at length. The monastery was founded in the year 666.

EDMUND TEW, M.A.

On reflection, Mr. FURNIVALL will no doubt see that "mo" represents, not *modo*, but *magistro*. Possibly also the odd surname "Blakvan" should be read "Blakman." V.H.I.L.I.C.I.V.

Is not "mo," *modo*, "late" ? as—

"Of Hugh le Kacche, late John Tanner, for 1 virgate, xijd."

E. M.

Mo, a contraction for *magistro*, makes the following ablative case plain,—it is, in fact, an ablative absolute. The translation would run, "From Hugo le Kacche, whose master is John Tanner," &c.

JOHNSON BAILY.
Pallion Vicarage, Sunderland.

"POEMS ON AFFAIRS OF STATE" (4th S. xi. 1, 244, 351, 409).—A reference to the above communications shows that the original *Poems on Affairs of State* are little known, and, with respect

to Marvell, corruptly reprinted in after editions and collections. Having the whole of the four parts "Printed in the year 1689," I have verified the error pointed out by MR. SOLLY, as well as that by MR. GROSART, anticipated by MR. CHRISTIE. The whole four parts make 126 pages, but it is bound up with many contemporary things into a thick little quarto, which I shall be happy to send to MR. CHRISTIE if he would like to see it.

A. G.

THE ARMS OF LUXEMBOURG (4th S. xi. 325, 392.)—These arms are a compound coat. At the end of the *Stigilla Comitum Flandriæ Olivari Vredi*. . . Brugis Flandrorum. . . Anno 1639, is a list of the names and arms of kingdoms, provinces, and cities:—

"*Limbourg*, d'argent au Lion de gueules, couronné et armé d'or, lampassé d'azur, à la queue fourchés passé en sautoir."

"*Luxembourg*, burelé d'argent et d'azur, a un Lion de gueules couronné, langué, et armé d'or, qui est de Limbourg, brochant sur le tout."

Both are seen on the tomb of Charles Le Téméraire in Notre Dame, Bruges. A hollow goes along all four sides of the tomb, immediately below the outside edge of the slab on which the figure of Charles is laid. In this hollow are ranged small shields, enamelled like all the rest on the tomb. I call the sides dexter and sinister in relation to the duke's figure. The centre shield of seven in the hollow on the dexter side is lettered, "Le Duché de Lembourg," and shows, argent a lion rampant double-queue gules, crowned, armed, and langued or.

Going up the sinister side, from the feet to the head, the second shield is lettered, "Duché de Luxembourg," and shows, barry of ten argent and azure, over all a lion rampant gules, crowned, armed, langued or.

I made these notes of the tomb standing by it some years ago. D. P.

Stuarts Lodge, Malvern Wells.

SS. PHILIP AND JAMES (4th S. xi. 324, 388.)—May 1st was originally dedicated to all the Apostles in the Western Church (*Festum Apostolorum* or *omnium Apostolorum*). The present festival is supposed to date from the consecration of the church of S. Philip and S. James, by John III. in the sixth century (Hampson, *Medii Aevi Calendarium*, ii. 150, 318). A trace of the original dedication of the day remained in our Prayer-Book until the revision of 1662. Previous to that date, after the words "and the life," in the collect, we read, "as thou hast taught Saint Philip and other Apostles." (In the Scotch Book of 1637 "other thy Apostles.") In Bede's *Calendar* May 1st is dedicated to S. Philip alone. In the *Calendar* of Arras (826) and in the Dano-Saxon *Menology* the day is given to SS. Philip and James. In a tenth century calendar, preserved by Hampson (*Med. Aev. Cal.* i. 397)

May 1st is followed by these words, "Jacobus meruit Philippusque micare Kalendis," while at June 22 is given, "Jacobus colitur denis sanctusque Kalendis."

Blunt (*Annot. Bk. of C. P.* i. 135) says that in some early calendars of the English Church June 22 is dedicated to "Jacobus Alfei." A curious confusion seems to have arisen amongst the ancients between S. Philip the Apostle and Philip the Deacon. In the Eastern Church the Epistle for the Apostle's festival is still Acts viii. 26-39, and the same passage of Scripture was until the last revision of our Service Book read as second lesson at Morning Prayer. See also a long note in L'Estrange's *Alliance of Divine Offices*, p. 148. (London, 1690.)

JOHNSON BAILY.

Pallion Vicarage, Sunderland.

ASCANCE (4th S. xi. 251, 346.)—The difficulty in MR. WEDGWOOD'S derivation from Sw. *quansvis*, &c., as against Fr. *à scanche*, is that the Swedish, Dutch, &c., give us no initial *s*, and no use with a preposition, while the French gives both. Cannot Prof. Joseph Payne produce us some early use of *à scanche* from his old Norman-French texts, and so help to settle the matter?

MR. ADDIS'S objection that the (metaphorical) Beryn use of *ascance* can't be got from the physical meaning of "aslant," is answered by MR. WEDGWOOD'S quotation of the Beryn line as having the same sense as *Chaucer's* "Ascance that he wolde for them preye," which I have already shown is easily explainable on my theory. I certainly claim both the Beryn and Arcadia instances quoted by MR. ADDIS as fairly coming within my meanings: 1. Aside, aslant, over the left shoulder; 2. Pretending, humbugging. Surely, if the physical *right*, straight, means moral rectitude, and the *left*, sinister, bad feeling, "*aslant*" may well mean pretence, deception, humbug: compare "slanting, *s.* (1) *alj.*, oblique remark, rare: 'using sometimes *slenting*, seldom downright railing'—Fuller, *Holy State*, p. 60" (Latham's *Johnson*).

In MR. ADDIS'S *baggyngly*, in the *Romant of the Rose*, he quotes Tyrwhitt as quoting the French "*en lorgnoyant*." This is doubtless a printer's mistake for the "*borgnoyant*" of the French original (ed. Michel, i. 10, *borgnoiant*), which, as explained by Cotgrave, is consistent with the rest of the French original, and brings out the full meaning of the passage:

"*Borgner*. To winke with one eye, and looke with another; as those that would discerne a thing through a narrow hole; or as *Borgnoyer*. . . . To want an eye; to looke, or see but with one eye; to winke with, or faime himselfe blind of, one eye; also, to glow, glote, or loure."

I've never seen *lorgnoyer* in Early French, but it may be producible. F. J. FURNIVALL.

I venture to suggest that this word, when used=*as if* or *as though*, is to be divided as *cance*, and that *cance* is simply an older form of *chance*. *Chance* is frequently used adverbially* in Old Eng. = by chance, perchance; and *as chance* (or, to use the old spelling, *as chaunce*) would therefore mean *as by chance*, *as haply* and if taken ironically,† *as forsooth*. If *as forsooth* be substituted for *ascavunc* or *ascavunces*‡ in the passages quoted by Mr. FURNIVALL and Mr. WEDGWOOD, and the *as*, where necessary, be given the meaning of *as if*,§ which it frequently has in Old Eng., excellent sense will be obtained.

I cannot indeed prove that the word *chance* ever existed in English in the form *cance*,|| but there is but little doubt that this form did exist in French (and *chance* has come to us from the French); for Burguy, in his *Gram.*, gives the form *escance* (= mod. Fr. *échance*), which is simply *cance*+*es* = the Lat. *ca*, and comes from the same low Lat. word, *calentia*.

Inasmuch as the *as* and the *cance* were early blended into one word, it is not surprising that the initial *c* of *cance* should have escaped the later change into *ch*.

F. CHANCE.

Sydenham Hill.

SINews OF WAR (4th S. xi. 324, 348).—The first use of this phrase with which I am acquainted is in Cicero, *Phil.* v. ch. 2: "primum nervos belli, pecuniam infinitam, qua nunc eget."

ETONENSIS.

The first to apply this expression to money was probably L. Mucianus, who assisted Vespasian to the Empire:—

"Sed nihil æque fatigabat, quam pecuniarum conquisitio: 'eos esse belli civilis nervos' dicitans Mucianus."—Tacit., *Hist.*, lib. ii. s. 84.

R. HILL SANDYS.

EARLY CRITICISMS OF BULWER (4th S. xi. 73, 282, 351).—Those who point out early criticisms of Bulwer's writings, and particularly of *Pelham*, should not omit to notice the most important of them all—Carlyle's *Sartor Resartus*. A. J. M.

WILD FOWL IN FLIGHT (4th S. xi. 322, 391).—Wild fowl (geese or ducks) vary their form in flight according to the bearing of the wind, hence

* See Webster; and Abbott, *Shaksp. Gr.* ed. 1872, sect. 37.

† I do not know that *chance* = by chance, or perchance, was used ironically, but I think it very probably was. Comp. the Lat. *forte* and *fortasse*, which both mean *by chance* and also *forsooth*. And is not *perhaps*, which has much the same meaning as *perchance*, sometimes used ironically? The Fr. *par hasard* certainly is.

‡ *Ascavunces* would be a genitive form used adverbially. Comp. *beside* and *besides*.

§ See Johnson, *s. v. as*, and Abbott, *op. cit.*, sect. 107.

|| *Cance* would be an older form than *chance*, because in the oldest Fr. a Lat. *c* (before *a*) had not become *ch*, as was afterwards the case.

the fowler's terms "head," or skein, as they assume the wedge-like or chain form.

It is not uncommon to see a few birds, generally considered the weaker ones, in the centre, uniting as it were the two arms of the figure, making it more like A than V, but with one side considerably shorter than the other. The strongest birds are the leaders,—against a head wind they are frequently changed,—while the weaker ones take the rear, or a central position, for assistance or support. An example of instinct somewhat akin to this may be observed in herds of animals or flocks of tame geese. The strongest males are almost invariably the leaders and flank guards, while the young, or weak, are delegated to the centre and rear.

GURVE.

GEORGE DANIEL'S WORKS (4th S. xi. 280, 350).—A fine collection of works, written or compiled by him, will be found in the sale catalogue of his library which was dispersed by Messrs. Sotheby & Co. on July 20th, 1864, and nine following days. I would transcribe the titles from the copy before me, but that it would occupy too much of your space.

A. H. BATES.

Edgbaston.

EARLY EPIGRAM (4th S. xi. 277, 354).—Mr. J. C. M. Bellew, in his volume, entitled *Poets' Corner*, is my authority for the authorship of the epigram.

FREDK. RULE.

PALINDROMES (4th S. xi. 33, 198, 288, 313, 369, 395).—When at Rhyll, in 1852, I got into conversation with a Welshman, who asked me if I could understand this—and he wrote with his finger in the sand,

"Llad dad dall,"

—which he interpreted, "Kill a blind sheep," remarking that it read the same in Welsh backwards and forwards. Last year a friend from Aberdeen, in a fit of idleness, wrote down for my amusement another palindrome: Napoleon *loq.*, "Able was I ere I saw Elba." S. R. TOWNSHEND MAYER.

Sheendale, Richmond, Surrey.

The Greek palindrome inscription is quoted by Parker, in his *Glossary of Gothic Architecture*, vol. i. p. 171, as being the legend on the font at Harlow, Essex. In Simpson's *Ancient Baptismal Fonts* is an engraving of the font at St. Mary's, Nottingham, a good example of Perpendicular work, which has the same inscription. Walcott's *Sacred Archaeology*, p. 284, also mentions that—

"Palindrome inscriptions, capable of being read forwards or backwards (usually the Greek version of Ps. li. 2), occur at Harlow, Waringworth, Dulwich, Melton-Mowbray, St. Stephen's Paris, St. Mervin Abbey, St. Martin, Ludgate, and formerly at St. Diomed and St. Sophia, Constantinople."

This list is not, however, complete, for the same may be found on the font at Sandbach, Cheshire. Hone's *Table Book* supplies a clever example of the

palindrome, together with the circumstances that caused its invention. St. Martin, elected Bishop of Tours, had occasion to journey to Rome. When on the road he was accosted by the devil, who upbraided him with his humility in travelling on foot. The saint immediately changed the devil into a mule, and leapt upon his back. The bishop, destitute of whip and spurs, bethought himself of a happy expedient to urge on his lagging beast. Whenever the mule paused, the saint made the sign of the cross on his back, when he instantly galloped away. At last, vexed and stung to the quick by the oft-applied crossings of St. Martin, the tired reprobate gave utterance to the following distich:—

“Signa te, signa: temere me tangis et angis:
Roma tibi subito motibus ibit amor,”

—that is, “Cross, cross thyself—thou plaguest and vexest me without necessity; for owing to my exertions, Rome, the object of thy wishes, will soon be near.” The following is an instance of another sort of palindrome, in which each word, and not the whole line, can be read both backwards and forwards:—

“Odo tenet mulum, madidam mappam tenet Anna.”
J. CHARLES COX.

Hazelwood, Belper.

TENNYSON'S ODE ON THE DEATH OF THE DUKE OF WELLINGTON (4th S. xi. 342, 407).—Frequentat hoc, τὸ τετράγωνον, forte etiam ductum a Pythagoreis, qui divinam naturam omninoque omnem perfectionem et absolutionem *quadrato* adumbrabant. *Quadrum* enim sive numerum, sive formam sive solidum corpus ac cubum, respicias, perfectæ et absolutæ nature non minus symbolum haberi potest, ac figura *rotunda*, qua et mundum, et deum, et sapientem representabant Stoici, ut vel ex Horatii loco notum ii. *Sat.*, 7, 86 [in seipso totus teres atque *rotundus*]. Respicit autem ad hunc Simonididis locum [*vide Platonis Protagoram*, Bekker, i. pp. 323, 342], Aristoteles *Ethic.*, I. c. xi. *τύχας ὄσει κάλλιστα καὶ πάντῃ πάντως ἐμμελὲς ὄγ'*, ὡς ἀγαθὸς καὶ τετράγωνος, ἀνευ ψόγου. . . . In *quadrato* autem, tanquam symbolo firmitudinis et constantiæ dici vix potest quantopere sibi placuerint veteres. Imprimis autem res traducta ad Mercurium, cujus hermeæ quadratæ ad eundem sensum revocate sunt. V. Suid, in Ἐρμῶν (quem locum etiam Schol. Thucyd., vi. 27, p. 394, habet) et in Ἐρμῶν. Heynii *Opuscula Academica*, i. 161-5.

— In *quadrum* redigere.”

Virgil. *Georg.* ii. 277—

Indulge ordinibus, nec secius omnis in unguem
Arboribus positis secto via limite *quadrat*.

Erasmus, *Adagia*; Warton's *Virgil*, p. 246; Richardson's *Dictionary*, s. v. square.

The expression *τετράγωνος* is thus ingeniously introduced in a tract, entitled *In Coronæ Carolinæ Quadratura sive Perpetuandi Imperii Carolini ex*

quarto pignore feliciter suscepto captatum augurium:—

Ἀγγλιακου στεφάνου Τετραγώνιον ἐστὶν ἔρεισμα,
καὶ βασις ἐυστέρῃ Τετράγωνον τὸ τέκος.

BIBLIOTHECAR. CHETHAM.

“A tower

That stood foursquare to all the winds that blew.”

A similar idea is found in Bishop Nicholson's *Exposition of the Catechism*, where, in treating of the introductory portion, and more particularly of obedience, he says:—

“A good man is well compared to a cube or die that hath all sides square, being fast settled, and not like a reed shaken with every wind.”—Comp. *Aristot. Rhet.* III. xi. 2; *Ethic. Nic.* I. x. 11.

WM. UNDERHILL.

13, Kelly Street, Kentish Town.

The passage of Tennyson:—

“A tower

That stood foursquare,” &c.

was obviously suggested by Dante's lines:—

“Sta come torre fermo, che non crolla.
Giammai la cima per soffiâr di venti.”

There are probably many imitations of Dante in the writings of the Poet Laureate. Bacon, for instance, he calls—

“The first of those that know.”

And Aristotle in the *Inferno* is described as—

“Il gran maestro di color che sanno.”

Can any of the readers of “N. & Q.” point out others?
H. K.

QUARLES AND THE ORIGIN OF HIS “EMBLEMS” (4th S. xi. 137, 184).—Will SENNACHERIB say what edition of Hugo he alludes to? The two best known editions are probably the Svo. one, Græci, 1651, with copper-plates, and the one alluded to by DR. RIMBAULT, with Van Sichen's woodcuts. The last three books of Quarles are exactly copied from these two editions, except that the plates are reversed, that is, the right hand for the left. The edition before me was printed “In the Savoy, by J. Nutt,” without date, but I presume the plates are copied from the 1635 edition. I have also a very curious little edition of Hugo, “Mediolani, 1634,” differing from any other that I am acquainted with, and which is probably the one alluded to by SENNACHERIB, as his remarks apply to it and not to the others. It must be rather scarce, as I can find no mention of it in Brunet or elsewhere, nor have I any notice of it in a somewhat extensive series of memoranda relating to books of this kind. The plates are quite different in design and style, and are marked “Carolus Blancus f.” In my copy the plate on page 168 is upside down, in consequence of the copper having been laid on wrongly. The charge of piracy against Quarles must be applied to Hugo also, who copied from Aleicius. There is an article on Quarles's

Emblems in the *Retrospective Review*, vol. ix. Quarles's merits are pretty fairly recognized in Chambers's *Cyclopædia of English Literature* and the following extract will show that all do not agree in the censure expressed by Arwaker and endorsed by your correspondent D. P. It is from the *Critical Review* for September 1801, and occurs in an article on Ellis's *Specimens of Early English Poetry*, and has been attributed to Southey.

"In the *Emblems* the ore almost equals the dross. They are fine poems on some of the most ridiculous prints that ever excited merriment. Yet the poems are neglected, while the prints have been repeatedly re-published with new illustrations. In the early part of the last century a clergyman* restored them to Hugo, their original owner, and printed with them a dull translation of Hugo's dull verses. They next fell into the hands of some methodist who berhymed them in the very spirit of Sternhold, and this is the book which is now generally known by the name of Quarles's. In Spain the same prints have appeared with a paraphrase of Hugo's verses. In Portugal they have been twice published, once by a nun, who has fitted to them a mystical romance, once with meditations for before and after confession and communion, and stanzas upon the same subjects, by Father Antony of the Wounds, a celebrated semi-Irishman, who lived too late to become more than a semi-saint, though the hair and nails were plucked from his dead body as relics."

A. H. BATES.

Edgbaston.

"COCK-A-HOOP" (4th S. xi. 211, 321).—Ray's suggestion that the proverb means "to take out the spigot and lay it on the top of the barrel," is nothing else than ingenious trifling. A spigot is not a cock. A spigot is a spike that stops a hole, and prevents liquor flowing out. A cock is a keyed tube that permits liquor to flow out. Again, a hoop is not the top of the barrel, but all round the barrel; and even if these things were synonymous with Ray's supposition respecting them, there would still be no reference to high spirits. It is not inspiring to run wine out of a cask, but down the throat, which "cock-a-hoop" thus explained does not signify at all.

Nares says that "Hoop" is a name for a quart pot, for they were hooped like barrels—with three hoops. Jack Cade, 2 *Henry VI.* iv. 2, says the "three hooped pot shall have ten hoops"; so, says Nares, "A person is cock-a-hoop who has been keeping the hoop or pot to his head." This is a trifle nearer to sense, but equally far from an etymon. The "cock-a-hoop" heap, dunghheap, is another guess of ingenuity.

Talbot gives the right hint in his *English Etymologies*, p. 298, but I shall not quote him word for word, because his accuracy is not quite precise. *Houppé*, in French, is a tuft, *touffe* (and *toupet*, is kindred). Littré says, *terme de blason*, tuft of silk or tassel hanging from a hat, "Elle sert de timbre au chapeau des cardinaux," &c. *Houppée* is the

foam on the top of a wave. *Houppé* is the tuft on a trencher cap—"Qui distingue," says Tarver, "le bonnet des nobles de celui des autres" at the universities, hence tuft-hunter, *coureur de houppes*. "Il trouve à se fourrer parmi les plus huppés." He contrives in dress to vie with those who are the very crest and top of fashion. The *Hoopoe* is a crested bird. *Upupa* is the Latin. *Up*, *top*, *touffe*, *cob*, *cop*, *kop*, *choop*; so "cock-a-hoop" is "cock-a-top," "cock-a-crest," elated beyond reason,—“cocky,” as schoolboys say—"cock of the walk," "cock at the top." A crested cock, is a strutting quarrelsome creature. In cock-fighting, the "cock-a-top" as they spring to strike gets the vantage stroke. "Abattre l'orgueil des plus houppés"; to bring down the crest of the highest. If the vexed phrase has not now its crest laid finally, it may crow unconquered for ever.

C. A. W.

Mayfair, W.

GOLDSMITH'S "ON TORNO'S CLIFFS," &c. (4th S. viii. 358; xi. 334).—In *The Gazetteer's or News-man's Interpreter*, by Lawrence Eachard, A.M., of Christ's College, ninth edition, 1707, Tornea is spelt "Torne, a city of Swedeland, and pr. (province) of Tomia." JNO. A. FOWLER.

3, Franklin Road, Brighton.

BISHOP LATIMER (4th S. xi. 237, 311).—The first sermon preached by Latimer before Edward VI. was on March 7th, 1548, when "a pulpit was set up in the king's prime garden at Westminster" (Stow). He preached again before the king on Palm Sunday, March 25th, and for the sermon he received "the usual twenty shillings" (not pounds). After the third of the famous Lent Friday sermons it appears he received 50l.

"xxxiiij Martii. This day sir Michael Stanhope knt. by commandment and order of the lorde protector's grace and counseile, received of mr. Latymer of such the king's money as came of concelement, and now delivered by th' exhortation of the said mr. Latymer, the sum of iijxlxxiiij*li*. whereof they appointed *lii*. by way of the king's reward to be given to the said mr. Latymer in respect of his attendance at court this Lent, and the rest to be used for payments in his charge."—*Privy-council Register. MS. Addit. Brit. Mus. 14,024, fol. 107.* See *Lit. Rem. of Ed. VI.*, p. cxxviii.

Latimer's first sermon before Henry VIII. was preached on March 12th, 1530. For this he received 5*l*.—Nicolas, *Privy Purse Expenses*. I take the above statements from Mr. Arber's preliminary *Chronicles* to his excellent reprints of Latimer's *Sermon on the Ploughers* and *Seven Sermons before Edward VI.* Does Dr. Lingard calculate in his statement the different value of money at that time?

JOHN ADDIS.

"I LIVE FOR THOSE WHO LOVE ME," &c. (4th S. xi. 384, 411).—The replies to this query are both inaccurate. The writer was neither Dr. Guthrie nor A. W. Pelzer, but Dr. George Linneus Banks,

* Arwaker, I suppose, is meant.

and the poem will be found at p. 21 of *Daisies in the Grass*, a collection of songs and poems, by Mr. and Mrs. G. Linnæus Banks. London, Hardwicke, 1865, 8vo.

The poem has been so widely popular that mistakes as to its authorship may easily have arisen. No doubt it has been quoted by Dr. Guthrie, as it has been by scores of other writers and speakers, some of whom, as I know, long sought vainly to learn the name of the writer, that they might render honour where it was due. W. E. A. A.

Rusholme.

ST. PAUL'S CATHEDRAL: PRECEDENCE OF THE ARCHDEACON (4th S. xi. 425, 449).—I am obliged to DR. SIMPSON for promptly replying to my query, and, as his papers are always most acceptable, let me express a hope that he will soon be able to revert to the subject. A. E.

HANGING IN CHAINS (4th S. x. *passim*; xi. 83, 124, 354, 413).—The stump of the gallows on which Jack the Painter was hung at Southsea may still be seen by the inquiring stranger, encased in a strange looking wooden obelisk, near the entrance to the pier. H. H.

"A WHISTLING WIFE" (4th S. xi. 282, 353, 394).—In Cheshire the words are—

"A whistling woman and a crowing hen,
Will fear the old lad out of his den."

Both are regarded as unnatural. It is asserted, correctly or not, that hens sometimes do crow, but are always killed by the owner—probably, from some superstitious feeling. Whistling is certainly not a pleasing accomplishment in the fair sex. The crowing of a cock in the night is believed to foretell death in the house or the family.

GEORGE R. JESSE.

"Whistling girls and crowing hens,
Always come to some bad end."

In one of the curious Chinese books recently translated and published in Paris this proverb occurs in substantially the same words. It is also an injunction of the Chinese priesthood, and a carefully observed household custom, to kill immediately every hen that crows, as a preventive against the misfortune which the circumstance is supposed to indicate. The same practice prevails throughout many portions of the United States.

H. L. WILLIAMS.

"BRAKE" OR "BREAK" (4th S. xi. 324, 428).—Throughout the United States, *brakesman* is the word used for what is otherwise designated in Great Britain, but "break" would be understood, and, indeed, appears in Elwell's *English-German Dictionary*, New York, 1852, as a twin-word.

H. L. WILLIAMS.

17, Montague Street, W.C.

CHARLES LAWSON, M.A. (4th S. xi. 344, 393).—Much information respecting Mr. Lawson, in

addition to that given by De Quincey in his *Confessions of an English Opium Eater*, will be found in the *Manchester School Register*, published by the Chetham Society, and edited by the Rev. J. F. Smith, whose father succeeded Mr. Lawson in the High Mastership of that school. Amongst his pupils were Dr. Latham, Sir Joseph Radcliffe, Joseph Allen, Bishop of Ely, and the late Dr. Gilbert, Bishop of Chichester, who is alluded to as G--- by De Quincey. Mr. Lawson had been the friend of John Byrom, of Manchester, who died in 1763, and whose well-known hymn, beginning—

"Christians awake, salute the happy morn,"

continues still the great carol of the north of England; and also of Dr. Thomas Deacon, of the same place, the celebrated non-juror, who died in 1753, both of whom, like himself, were strongly attached to the exiled family. The inscription on the tomb of the latter, in the north-east corner of St. Ann's churchyard in that city, speaks of him as "the greatest of sinners, and the most unworthy of primitive bishops." One of Dr. Deacon's sons was executed for the share he had taken in the rebellion of 1745, and his head placed on a spike on the Exchange. It is recorded that every day witnessed the father walking down, removing his hat, and remaining uncovered before it, whatever might be the weather. As pathetic an instance this of affection as that recorded in Holy Writ of Rizpah, the daughter of Aiah, the concubine of Saul.

Mr. Lawson died in 1807, and was buried in the Cathedral, in which a monument, by Bacon, was erected to his memory by his former pupils. This was originally placed above the door of the room used as the Chapter House, now the Canons' Vestry, but has recently been placed within it, on the east wall.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Comparative Estimate of Modern English Poets. By J. Devey, M.A. (Moxon & Co.)

For those who have not time to undertake the reading through the works of a dozen and a half of modern poets, and yet would know something about them, we know no such hand-book as Mr. Devey's. For those who have read them all, and would refresh their memories, we do not know a pleasanter "remembrancer." The book is written in thoroughly good taste by one who has studied his subject well, and apparently made deep thought precede happy expression. It is in itself a poetical library; including the Lake and Alexandrian poets; poets of the affections, and those of the classical, romantic, realistic art, and the androtheist schools. Mr. Swinburne is the representative of the last, and is thus etched. "Swinburne (*sic*) tramples upon Christian dogmas, with the spirit of Celsus, and embraces that form of pantheism which regards men as the highest unit of intelligence, and which rejects all belief in a future state."

MESSRS. KNIGHT & Co. have re-issued the *Passages of a Working Life during Half-a-Century: with a Prelude of Early Reminiscences*,—the autobiography, in fact, of the late Charles Knight. The book is as good as *Robinson Crusoe*; the man (one of the most loveable of men). It might be said of good and venerable Charles Knight, what Crashaw said of "Mr. Ashton, a conformable citizen":—

"One of those few that in this town
Honour all preachers, hear their own.
Sermons he heard, yet not so many
As left no time to practise any;
He heard them reverently, and then
His practice preached them o'er again."

AMONG re-issues may be noticed the new editions of *Life in the World and The Perfect Man; or, Jesus an Example of Godly Life* (Rivingtons), by the Rev. Harry Jones. The former is a volume of sermons which set forth the great principles of Christian life. The latter is a recasting of nine other sermons, in which the author, avoiding the subjects of the Divinity of Jesus and the Atonement, illustrates the mission and work of the Perfect Man on earth.

We cannot call Mr. Lupton's *An Exposition of St. Paul's Epistle to the Romans*, by Colet (Dean of St. Paul's), a re-issue; it has been heard before, as lectures, about 1497, at Cambridge, where the MS. has hitherto remained undisturbed. Mr. Lupton gives the original Latin, with an excellent translation, and both come with freshness to those who have been wearied with comments which seem but as echoes of each other. Mr. Lupton wisely thinks that a man's works should precede his biography; and this volume is the preface to the life of one, of whose character, as Mr. Lupton remarks, "misconceptions are still entertained in many quarters."

St. James's Magazine and United Empire Review.

The current number contains the second article of Mr. T. Mayer's series, entitled "Shadows of Old London," its subjects being Lincoln Inn's Fields, the Babington Conspirators, and the Duke's Theatre. This series, which has been interrupted by Mr. Mayer's illness for some months, will be continued at intervals until completed in the *St. James's Magazine*.

THE chapel of St. Mary Hall, Oxford, has been completely restored through the exertions of the Principal, the Rev. D. P. Chase. This building, unique in position, was erected by John Saunders, formerly Principal of the Hall, and subsequently Provost of Oriel.

THE EARL OF VERULAM has been elected President of the Camden Society, in succession to the late Sir William Tite.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

THE REV. C. A. JOHN'S WEEK AT THE LIZARD (out of print).

A PLAN OF LONDON ABOUT 1730 to 1800.

A PLAN OF LONDON ABOUT 1750.

Wanted b *Mr. J. Bouchier*, 2, Stanley Villas, Bexley Heath, S.E.

Notices to Correspondents.

JABEZ writes with respect to Shakspeare Queries (4th S. viii. 123; xi. 424):—"Let me suggest to your correspondents that it would be of advantage to 'N. & Q.' if, before

troubling you with conjectural emendations on the text of Shakspeare, they would consult the Cambridge Edition, and ascertain whether the readings they favour be not already recorded there. J. A. G., at the first reference, proposes a reading already assigned to Mr. P. A. Daniel, of which he has to make reprisal (4th S. xi. 455); and S., at the second reference, proposes an emendation which is the reading of three of the old folios."

SYCORAX.—The Act for repealing former statutes against witchcraft (in England and Scotland) was passed in 1735. This abolition of these penal statutes was declared to be a national sin, and contrary to the law of God, by the Associate Presbytery of "Seceders" in 1743.

WARWICK.—Those inconsistencies are allowed in poets. *Hamlet*, in the famous soliloquy, speaks of—

"The undiscover'd country from whose bourne
No traveller returns,"

though *Marcellus* and *Bernardo*, *Horatio*, and *Hamlet* himself, had previously seen the ghost of *Hamlet's* father revisiting the "glimpses of the moon" over and over again.

T. S. T.—As a sample, which ought to be sufficient, that ballads may quite misrepresent contemporary history, take these lines from one which is now being sung in the streets of Cork and Dublin:—

"Let us fill our Cruiskeen Lawn,
Says the Shan van Vogh;
An' let's drink to brave Mac Mahon,
Says the Shan van Vogh,
Who for th' eleventh time did break the Prussian line;
He's a ra'al old son of mine,
Says the Shan van Vogh."

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

ANALYTICAL AND PHYSIOLOGICAL REPORTS ON WINE.—Champagne Fruit, or Unsweetened Champagne, St. Peter Grand Mousseux. The Wine Commission Agency, 53, Charing Cross.—From the Official Report in the *Medical Press and Circular* of May 21, 1873, we extract the following relative to these celebrated wines:—"The analysis shows that these wines are neither branded nor sweetened, and after a bottle or so the consumer will rarely return from choice to the sweeter Champagnes. . . . They are unique, and are very pure: would be a desirable beverage for kouty people."—*Medical Press and Circular*, May 21, 1873.—[Adv't.]

CHUBB'S NEW PATENT SAFES, steel-plated with diagonal bolts, to resist wedges, drills, and fire. Lists of prices, with illustrations of all sizes and qualities, of Chubb's Safes, Strong-Room Doors, and Locks, sent free by CHUBB & SON, 57, St. Paul's Churchyard, London.

FURNISH your HOUSE or APARTMENTS THROUGHOUT on MOEDER'S HIRE SYSTEM. Cash prices; no extra charges. Large useful Stock to select from. All goods warranted. Terms, post free; with Illustrated Price Catalogue, three stamps—249 and 250, Tottenham Court Road. Established 1802.

HOLLOWAY'S OINTMENT.—Sore breasts, inflamed nipples, old wounds, sores, ulcers. There is no medical preparation in the world which may be so thoroughly relied upon in the treatment of the above ailments as Holloway's Ointment. Scarcely a day passes in which authentic testimonials of its extraordinary efficacy are not received from all parts of the globe. Nothing can be more simple or safer than the manner in which it is applied, or its action on the body, both locally and constitutionally. The Ointment, rubbed on the part affected, enters the pores just as salt enters meat, and not only gets rid of the local evil, but penetrates to the source of it, and drives it from the system.

LONDON, SATURDAY, JUNE 14, 1873.

CONTENTS. — No 285.

NOTES:—Sion y Boddiau, 477—The Calendar used by Roman Catholics in England, 478—A Tale of Mystery, 479—The Supposed Change of a German Initial—A Mercian Princess, 480—Milton and Phineas Fletcher—Thelwall, 481—M. Thiers—Epitaphs—Piscina at Jervaux Abbey—Testamentary Orthography, 482.

QUERIES:—Co-heirs to Baronies in Abyeance—Princes of Servia and Montenegro—Author wanted—Dr. Hicks—Insurrection on Painting—"Museum Criticium"—Vow by King Charles I. kept at Oxford in 1644, 483—Serfdoms—Ouzel Galley Club, Dublin—Lord James Russell, 1709—Mrs. Elizabeth Porter: Dr. S. Johnson—Alexandrine Liturgy—*οὐτὲ βρωμὸς οὐτὲ πίστις*—The Duke of York and Mrs. Mary Ann Clarke—Stern: Firm—Polly Haycock—Wesley's Hymns—Sir John Honeywood—Sir Walter Abingdon Compton Bart., 484—David Rizzio—Rembrandt's "Woman Reading"—Mawbey Family, 485.

REPLIES:—Gainsborough's "Blue Boy," 485—Laurence Claxton—Impropriation of Tithes, 487—Gaal Fever—"Handsome"—Cunningham Family, 488—Unpublished Stanza of Burns—"The Vanities of Life," 489—Or: The: Sow—Osward, Oswy, &c.—Arms of a Widow—Field Lore, 490—Egham Villans of Chertsey Abbey—Lapland English—The Earliest Mention of Shakespeare—Prince Charles Edward: "Secretary Murray," 491—Arms of the Early English Kings—"Nice"—"De Morte"—Mr. Hockley and "Pandurang Hari," 492—Oliver Cromwell's Palace—Army Query—Landor—Somerville Peasage—The Poet Thomson's Abode—Von Feinagle—Cater-Cousins, 493—Gipsy Advertisement—Oliver Cromwell, Junr.—The Surname "Spruell"—The "Gloria in Excelsis"—The De Quincis Earls of Winton, 494—Burials in Gardens—Thousand-leaved Grass—Systasis of Crete—"Harnessed"—*Νίψον ἀνορήματα*, 495.

Notes on Books, &c.

Notes.

SION Y BODDIAU.

Last summer, in the course of a delightful ramble through the beautiful vale of Clwyd, I came across a relative of St. George, whose name is little known outside the principality. Denbigh is a place to which a good deal of interest, both legendary and historical, attaches. The castle is the last place which held out for King Charles I. in the Civil Wars, and those who know the proverbial ingratitude of the worthless Stuarts, will readily understand that it was dismantled by order of his son. Inside the castle walls are the ruins of a chapel which was commenced by Robert, Earl of Leicester; but according to tradition, that which the mortals built up in the day, the fairies pulled down in the night. Whether these sprites were teetotallers the story does not say, but on what other theory can we account for the existence of a Goblin Well? There is also a Goblin Tower. From this it will be seen that there is no lack of legendary lore connected with Castell Dwybych. Although there are two chapels within the castle walls, the parish church is some distance from them. As it glimmers in the sunshine, one can feel the appropriateness of its Welsh name, Eglwyseg Wen, or the White Church. It is a plain unornamented structure, internally, of late Per-

pendicular Gothic. In the porch is a brass, representing Richard Myddelton and his wife, with their sixteen children, amongst them William, the gallant seaman, and Sir Hugh, the celebrated engineer,—

"Who, to quench the thirst of thousands in the populous city of London, fetcht water on his own cost more than 24 miles, encountering all the way an army of oppositions, grappling with hills, struggling with rocks, fighting with forests, till, in defiance of difficulties, he had brought his project to perfection."

Whitchurch is, however, chiefly interesting as being the last resting-place of three Welsh worthies, Humphry Llwyd of Foxhall, the antiquary; Twm o'r Nant (Thomas of the Valley), the only dramatist whom Cambria has produced, and who has, probably on that account, been called the Welsh Shakespeare; and Sion y Boddiau. Leaving Llwyd and Edwards, let us devote a few minutes to John of the Thumbs. A large altar tomb at the far end of the church is ornamented with the recumbent effigies of Sir John Salusbury and his wife; he is clad in armour, and her neck is ornamented with a great ruff. Sir John died in 1578, and ten years after, his widow erected this monument, and left a blank space for the insertion of the year and day of her own going over to the majority. This date has never been filled in. Sir John's feet rest upon a nondescript animal, which the unskilfulness of the artist and the ravages of time have combined to make indescribable, and an examination gives one the impression that he was endowed with two thumbs on each hand.

Upon these slender foundations a legend has arisen, which sets forth that in some remote age the district in which Denbigh now stands was infected by a monstrous animal, which worked unutterable woe upon the peaceful dwellers in Dyffryn Clwyd. Like the laidly worm of Lambton, it spared neither life nor property, and the fair vale would soon have become a howling wilderness if the good knight with the superfluous thumbs had not resolved upon the hazardous undertaking of destroying the *bych*. In this, after much hard fighting, he was successful, and emerging triumphant from the deadly conflict, he called out exultingly, "Dyn bych, dyn bych" (No bych). The people, grateful for their deliverance, immediately named the place Dyn bych, the Welsh form of Denbigh. Unfortunately for this very probable etymology, although the present name is not the original one, it is some centuries older than the time of Sion y Boddiau, and the legend can only be regarded as another example of the identification of myths with particular localities. St. George must look to his laurels, for he has many com-

* This brass is engraved in *The Lives of the Engineers*, by Samuel Smiles, 1861, i. 96. There is a view of Whitchurch (p. 106), with Moel Vamau, (*Mother of the Hills*), surmounted by the Jubilee Tower, since blown down.

petitors in the trade and mystery of dragon-slaying. Mr. Baring-Gould mentions:—

“S. Secundus of Asti, Gozo of Rhodes, Raimond of S. Sulpice, Struth von Winkelfreid, the Count Aymon, Moor of Moorball, ‘who slew the dragon of Wantley; Conyers of Sockburn, and the Knight of Lambton, ‘John that slew ye Worme.’ Ariosto adapted it in his *Orlando Furioso*, and made his hero deliver Angelica from Orca in the true mythic style of George, and it appears again in the tale of *Chederles*.”

The same writer mentions Perseus, Cenchrius, Menestratus, Pherecydes, Pythagoras, Herakles, Apollo, Sigurd, Siegfried, Beowulf, Indra, Mithra, Thraetana, Feridun, Grettir, amongst the goodly company of dragon-slayers.*

“It seems then,” says Mr. Baring-Gould,—

“That the fight with the dragon is a myth common to all the Aryan nations.† Its signification is this: the maiden which the dragon attempts to devour is the earth. The monster is the storm-cloud. The hero who fights it is the sun, with his glorious sword the lightning-flash. By his victory the earth is relieved from her peril. The fable has been varied to suit the atmospheric peculiarities of different climes in which the Aryans found themselves.”

Dupuis and Lenoir take the myth as emblematic of the victory of virtue over vice, and “when divested of every allegorical veil, as intimating the victory of the spring sun over the winter sun, and of light over darkness.”

Salverte cautiously allows more than one origin for these mythical relations. He thinks that exaggerated reports of reptiles, which have attained uncommon growth, have given rise to many of the dragon stories, and that others may be emblematic of ravages produced by inundations. In confirmation of this view, he mentions various rivers to which the name *Draco* is applied. Dr. Brinton supplies a curious confirmation of this view:—

“Kennebec, a stream in Maine, in the Algonkin means snake, and Antietam, the creek in Maryland, of tragic celebrity, in an Iroquois dialect has the same significance.

* *Curious Myths of Middle Ages*, 2nd series, 1868, p. 35.

† The fight with the dragon is by no means an exclusively Aryan myth. One of its most curious forms is in a Chinese story which is given in “N. & Q.” upon China and Japan, vol. i. p. 148. In this legend we have the usual dragon with its *penchant* for young ladies. Nine maidens having been sacrificed to the cannibal tastes of the serpent, K'i, daughter of Li Tan, a magistrate, volunteered, and after some demur, was allowed to proceed to the monster's cave. She took with her a good sword, a dog that would bite at snakes, and several measures of boiled rice and honey, which she placed at the mouth of the cave. At nightfall the dragon came forth, “its head as large as a rice stack, and its eyes like mirrors two feet across.” The savoury mess attracted its notice, and whilst it was eating, the dog attacked it in the front, and K'i hacked at it from behind, until it was wounded to death. “The maiden entered the cavern and recovered the skeletons of the nine previous victims, whose untimely fate she bewailed. After this she leisurely returned home, and the Prince of Yueh, hearing of her exploit, raised her to be his queen.”

How easily would savages, construing the figure literally, make the serpent a river or water-god!”

And he notes the Indian belief in an irascible serpent dwelling in the great lakes, and destroying men unless appeased by suitable offerings.*

Salverte gives the dragon-myth an origin in an astronomical picture, to which an erroneous literal meaning became generally attached.†

It is evident that a little ingenuity will accommodate the history of most of the dragon-slayers to any of these theories. Still, when I stood in Whitechurch, I must confess that the *bych* trampled beneath the feet of the stalwart Knight did not remind me very forcibly of a storm-cloud, and if Sion y Boddiau cannot claim the shining beauty of the sun god, he certainly looked stout and substantial for a mere myth of the dawn.

WILLIAM E. A. AXON.

4, Victoria Terrace, Rusholme.

THE CALENDAR USED BY ROMAN CATHOLICS IN ENGLAND.

Turning over the leaves of an old Roman Catholic Directory for the year 1861 (London, Burns & Lambert), the Introductory Remarks to the Calendar now in use among Roman Catholics in England arrested my attention. In them the writer shows how that Calendar, based upon what is called “the Roman Calendar,” with sundry local variations, assumed its present shape, and mentions the several concessions made from time to time by the Papal See to English Catholics; whereby, on the one hand, certain Feasts of English Saints are allowed to be solemnly kept, and, on the other, the number of “Days of Obligation” are considerably reduced.

To this latter point the following extracts principally refer:—

“On the 9th of March, 1777, by a Decree of the Propaganda, Pope Pius VI. dispensed the Catholics of England from the precept of hearing Mass and abstaining from servile works on all the Days of Obligation through the year, excepting the Sundays, Easter-Monday and Whit-Monday, Christmas-Day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, the Annunciation, the Assumption, SS. Peter and Paul, All Saints, and the Feast of the Patron, where such was observed. The Vigils of the Feasts thus abrogated, his Holiness transferred to the Wednesdays and Fridays of Advent, on which he ordered that fast should be kept as in Lent or Ember-tide, ‘although it is an English custom to keep fasts and vigils on Friday.’ The Pope adds a power to the Vicars-Apostolic to dispense from the precept of abstaining from servile works on SS. Peter and Paul falling in the hay-harvest, and the Assumption in the wheat-harvest, provided Mass has been previously heard, if possible.”

“A few years later, on the 8th July, 1781, by another Rescript of the Propaganda, the same Pope dispensed

* *Myths of the New World*, by D. G. Brinton, 1868, p. 107.

† *Occult Sciences*. From the French of Eusèbe Salverte, 1846, ii. 272.

the English Catholics from the observance, according to their ancient custom, of fasting on all the Fridays in the year, excepting those within the Paschal season. The Pope excepted from his dispensation the Fridays in Lent, Advent, and the Ember weeks."

A "Rescript, also of the Propaganda, relating to our Calendar, is dated May 29, 1830, and is signed by Cardinal Cappellari, afterwards Pope Gregory XVI. In it, Pope Pius VIII. dispensed us from abstinence on all Saturdays, that are not fast days, and on St. Mark and the Rogation Days, 'in consideration of the circumstances and for as long as they should last.'"

"This was accompanied by another Decree of the same date and under similar conditions, by which Easter-Monday and Whit-Monday ceased to be Days of Obligation; and the Feasts of the Annunciation, and, in the County of Durham, of S. Cuthbert, were transferred to the Sundays that follow them."

Before the Reformation the Calendar, which was most generally, though not universally adopted in England, was "according to the Use of the Church of Sarum." This, which was revived in the reign of Queen Mary, is stated to have fallen into total disuse, as those of the ancient clergy died out, who had adhered to the See of Rome and the mediæval *status* of ecclesiastical affairs. H.

A TALE OF MYSTERY.

In the year 1826 I was residing with my parents in France. I was then a youth of about eighteen. My father, who had spent the early years of his life in Lower Brittany, and was acquainted with the Breton language, had engaged—more out of charity than for the amount of work he could do—an old man from the neighbourhood of St. Brieuc to come once a week to weed the garden, split wood for firing, and do other odd jobs about the house. Old François was at that time, according to his own account, in his ninetieth year, and although enfeebled by age and incapable of doing a hard day's work, he was wonderfully clear in his intellect. Our servants, with whom he was a great favourite, and who, from having lived for some time in an English family, had learned to appreciate the comfort of a cup of tea, would frequently invite François to a warm and snug seat near the large open hearth, and to a share of their meal. It was on one of these occasions that he related to them the following extraordinary tale, which he afterwards repeated to my parents and myself, and which he said had been recalled to his memory by the tea-service. He was young when the event occurred, but had a vivid recollection of all the circumstances.

His father and mother lived in a small hamlet or detached farm-house, at no great distance from the sea, and one day his mother and another woman—I think he said her sister—went out to the cliffs to cut furze for fuel. The country between their dwelling and the spot where they were at work was an open and uncultivated moor, far from any highway; and their astonishment was

great when they saw a carriage, escorted by men on horseback, approaching towards them across the plain, and apparently making for the cliffs. The women were alarmed at so unusual a sight, and concealed themselves among the furze-bushes to watch what might be the upshot of the matter. The carriage was driven as near as possible to the edge of the precipice, and then two of the horsemen, who appeared to be acting by order and under the direction of one of the party, dismounted and dragged a lady out of the carriage, forced her to the verge of the overhanging cliff, and deaf to her cries and entreaties for mercy, precipitated her, as they thought, into the sea below. The two women, almost dead with terror, had in the mean time concealed themselves still more effectually in the high furze, and the carriage and horsemen disappeared at a gallop in the same direction from whence they had come, without the actors in this tragedy having the slightest idea that their proceedings had been so closely watched. When they were well out of sight, and a sufficient time had elapsed to re-assure the women that the murderers were not likely to return to inquire into the fate of their victim, they ventured from their hiding-place, and creeping to the edge of the precipice, looked over to see whether they could discover any traces of the foul deed. To their astonishment, they saw the body of the unfortunate lady hanging about half-way down, having been caught by her clothes in some bushes which sprung out from a projecting ledge of rock. They ran in all haste to the farm, called their husbands and other neighbours to their assistance, and returned with ropes to the cliff. With some trouble they succeeded in reaching the lady, whom they found almost dead with terror, but otherwise very little the worse for her fall. She was carried to the farm-house where François' father and mother lived, and remained with them for some time—how long I have forgotten, but it was considerably above a year. She kept herself in great seclusion, but after a month or two had elapsed, she sent one of the neighbours into St. Brieuc to post a letter which she had written, and it was not long before a case, containing apparel and other necessaries, arrived at the farm-house. Among its contents were a tea-service and a supply of tea. After that the lady used, from time to time, to write and receive letters, and at last, one day, a carriage came to the farm and fetched her away, but before she went she rewarded her hosts handsomely, and, among other things, made a present of her silver tea-pot to François' mother. It was this circumstance which had first acquainted François with the use of tea. What his exact age was when the affair occurred I do not remember to have heard him say, but he recollected all the particulars perfectly well, and, judging from his age when I knew him, I calculate that it must have happened about the middle of the last

century. When it is considered that at that time, and for very long after, tea was an almost unknown luxury in France, although in very general use in England and Holland, one is inclined to raise the supposition whether the heroine of this story may not have been a stranger in France? Perhaps some contemporary memoir might throw a gleam of light on it. I may say, in conclusion, that the facts of the story, as they were related by old François, and as far as my recollection of his narrative goes, have not been in the slightest degree altered by me. I may have forgotten some things, but I have changed or added nothing.

Guernsey.

E. M'C—.

THE SUPPOSED CHANGE OF A GERMAN INITIAL W INTO GU OR G IN FRENCH AND ITALIAN.—An example of this supposed change is supplied to us by the Fr. word *garantie* (O. Fr. *guarantie*), It. *garantia*, or *guarentia* (cf. our *guarantee*), which is derived by the most eminent etymologists from the O. H. G. *werên* = “facere, prestare, servare” (Graff), with which compare the O. Fr. *warrant* and our *warrant* and *warranty*. I say “supposed change,” because I myself do not believe that it has taken place; still, it is accepted by all the principal etymologists of the day, though none of them pretend to explain how in passing from one language to another a *w* could become a *gu*,* *i.e.*, an *easier* become a *more difficult* sound, which is just the contrary to what usually happens when words are transferred from one language to another.

My own belief is that the German initial *w* was not changed into *gu* = *gw* in French and Italian, but that the German words at the time they passed into these two languages began with a *gaw* or *gew*, which was readily contracted into *gw* in consequence of the vowel's being unaccented, and, therefore, but little heard in pronunciation.† Thus, in addition to the O. H. G. *werên* quoted above, Graff also gives the compound form *gawerên* (= the modern Germ. *gewähren*), and from this I contend that the Fr. *guarantie* and It. *guarentia* were derived, and the fact that the modern Germ. equivalent of these two words is *Gewähr* and

* The *gu* is still pronounced *gw* in Italian (in which it occurs much more frequently than *g*), and as the French formerly always wrote *gu*, I think it is nearly certain that they originally pronounced it in the same way. Indeed, I myself have heard French people pronounce *Guise* and *Guizot* as if written *Gwise* and *Gwizot*.

Max Müller, who devotes two or three pages to this subject in his *Lectures*, 2nd Ser., 1864, pp. 265-267, can say no more than, “In the mouths of the Roman citizens of France, however, the German initial *W* had been replaced by the more guttural sound of *gu*,” which is anything but an explanation.

† This is shown by the fact that this word has sometimes been dropped even in German, as in *Glaube* (O. H. G. *galauba*), *Glück*, (M. H. G. *gelücke*), with which compare our *luck* where the prefix has dropped altogether.

not *Währ* is certainly strongly in favour of my view.

Similarly, I derive the Fr. *garde*, It. *guardia*, and our *guard* from the O. H. G. *gawartên*, whilst our *ward*, *warden*, and the modern Germ. *warten*, represent *later forms*, in which the prefix *ga* or *ge*, which was much more common in O. H. G. than in modern Germ., has dropped. So far, therefore, from the *gu* and *g* of the French and Italian words having been derived from a German *w*, the French and Italian words really preserve to us* ancient forms which have to a great extent long since disappeared from the German.†

I have collected some fifty or sixty examples of this supposed change.

F. CHANCE.

Sydenham Hill.

A MERCIAN PRINCESS.—One of the irrepressible paradoxes of a very learned and vigorous historian, whose writings are likely to transmit some of the impressions of this age to the future, is, that Bristol is not nearly so ancient as reputed. That, in fact, its history begins about A.D. 1050, or barely before the Norman Conquest; and that it was “unknown to fame in the earlier days of our history.” (Freeman's *Norman Conquest*, vol. ii. p. 153; and his other writings, *passim*.)

It is very likely that the local historians have made too much out of the name “Caer Brito” or “Cair Brithon” in the ancient catalogue of Roman-British cities found in some copies of what passes under the name of Nennius (*Mon. H. Brit.* p. 77, &c.). There is just enough likeness in the name to account for a rash or fanciful misappropriation; and such a misappropriation to Bristol was actually made at an early date, but not so early as to claim the authority of a traditional gloss. Etymological identity there is none. It may have stood for some place with “Briton” in its name; and so thought Archbishop Usher, who gave it to Dumbarton quasi “Dun Briton” (*Gale Scriptores*, vol. i. p. 138). The Vatican copy, however, thought by Mr. Stevenson “to transmit the work in a purer state,” has the reading “Cair britoc” (*Hist. Brit.* Rev. W. Gunn, 1819, p. 46).

It is probably quite true that there is no written record of the name of Bristol before the eleventh century. Of smaller adjoining places, as Henbury, Westbury, Stoke, Clifton, and even Penpole, we have notices, and even minute descriptions, as early as the eighth, ninth, and (early in the)

* The Italian more than the French, inasmuch as the *gu* has really always been preserved in Italian, whilst it has in many cases become *g* in French, and where it has not, is habitually pronounced as *g*. See note *

† In German, the tendency has been to drop the *g*; in French, to drop the *w*. This is exactly what one would expect. The Germans, knowing what was essential and what unessential, dropped the *unessential*, the prefix. The French, naturally enough, not knowing, dropped the *essential*, or part of the root.

tenth centuries. Also of "Avon-stream" and "Severn-stream," but no mention of Bristol. There is, however, yet standing in the very heart of the most ancient enclosure of the town, an unimpeachable witness that Bristol not only existed, but had reached an advanced stage of civilization at a much earlier date.

If a stranger passing through Bristol should happen to ask the name of one of the group of central churches, he would be told that it is "St. Werburgh"; and in that answer he would be told, more certainly than by either coin or written record, that Bristol existed, and had a church upon that spot, more than three hundred years earlier than the learned historian has been able to date it. There is a sort of popular pride in talking about "Old England," and about "Old Bristol"; without perhaps considering which of the two is older. Some would even be surprised to hear that Bristol is the older of the two. But that is exactly what the name of this church tells us. The central piece of ground which has transmitted to us the name of this Princess, who died A.D. 690, must have been devoted to her honour while her fame was still fresh and at its height; certainly while the neighbouring River Avon yet formed the southern boundary of the independent kingdom of Mercia, ruled by the dynasty of which she was a scion, before the consolidation of the Anglo-Saxon empire, into which that kingdom was absorbed, when "Old England" began to be.

Of course the present church is only the last link of the monumental chain, in which this ancient tradition has been continuously embodied and localized; but it is an indisputable, though perhaps solitary, witness that Bristol already existed far back in that period of historical silence which is the lurking-place of the trenchant historian's detraction.

THOMAS KERSLAKE.

Bristol.

MILTON AND PHINEAS FLETCHER.—To say that Milton was a plagiarist would be something little short of treason, but that he was a great borrower few, I think, will venture to deny. How freely he drew upon the Greek, and Roman, and Italian poets, is patent to all, even but partially acquainted with the literature of these respective countries. But there is a poet of our own, less known than he deserves to be—Phineas Fletcher, to whom, perhaps, he is indebted more than to any other, and whom, as I think, he has followed closer. Take the following as a sample—few out of many more:—

I.

"Him follow'd next his mate,
Both glorying to have 'scap'd the Stygian flood."

Paradise Lost, b. i. 238, 239.

"For that foul rout, that from the Stygian brook."

Phineas Fletcher's *Purple Island*, cant. iv. 21.

II.

"Better to reign in Hell than serve in Heaven."

Paradise Lost, b. i. 263.

"In Heaven they scorn'd to serve, so now in Hell they reign."

Purple Island, cant. vii. 10.

III.

"Now morn, his rosy steps in th' eastern cliene
Advancing, sow'd the earth with orient pearls."

Paradise Lost, b. v. 1, 2.

"Now when fair morn orient in heav'n appeared."

Id., b. vi. 524.

"The rising morn lifts up his orient head."

Purple Island, cant. vii. 1.

IV.

"Till morn,
Wak'd by the circling hours, with rosy hand,
Unbar'd the gates of light."

Paradise Lost, b. vi. 2, 3, 4.

"The hours had now unlock'd the gate of day."

Purple Island, cant. vi. 1.

Both may have here borrowed from *Iliad*,
v. 749, κ.τ.λ.

V.

"Thou from the first
Wast present, and with mighty wings outspread
Dove-like, sat'st brooding on the vast abyss."

Paradise Lost, i. 19, 20, 21.

"And Thou, dread Spirit! which at first didst spread
On those dread waters thy all-opening light."

Purple Island, iv. 26.

VI.

"What in me is dark
Illumine, what is low raise and support."

Paradise Lost, i. 22, 23.

"Raise now my humble vein to lofty thunder."

Purple Island, iv. 27.

VII.

"But death comes not at call, justice divine
Mends not her slowest pace for pray'rs or cries."

Paradise Lost, x. 858, 859.

"Prayers there are idle, death is woo'd in vain;
In midst of death, poor wretches long to die."

Purple Island, iv. 37.

VIII.

"Now came evening on, and twilight gray
Had in his sober livery all things clad."

Paradise Lost, iv. 598, 599.

"The world late cloth'd in night's black livery."

Purple Island, iv. 54.

EDMUND TEW, M.A.

THELWALL.—Thelwall lectured in Derby in 1830. One of his bills on that occasion is still in my possession, and I send a copy of it, thinking it may interest your readers. I heard the whole four lectures. They were well attended, and gave great satisfaction; and I yet remember them as one of the greatest intellectual treats I ever had. I have somewhere among my papers notes which I made after hearing each lecture, but cannot just now put my hands on them. He gave the palm, among English orators, to Lord Chatham. I remember the thrilling effect his delivery of "The Speech of Brutus over the dead body of Lucretia," and "Antony's Oration over the body of Caesar," and on myself and many more who heard him. His delivery of "Satan calling the Fallen Angels from the Oblivious Pool" was wonderful for power.

After its delivery he spoke a line or two from it with the end of his handkerchief held loosely a short distance from his mouth, in order to show that speaking in a loud voice did not necessarily cause a large expenditure of breath, and that he did not exhale sufficient to stir the handkerchief. Thelwall wore false teeth: during one of these lectures they got loose in his mouth, when he mumbled an apology for turning his back on the audience while he readjusted them. I remember an anecdote which was in circulation at that time, to the effect that when he was about to be tried, with others, for what was called "high treason," he wished to defend himself, but his legal adviser was against his doing so, saying—"If you do defend yourself you'll be hanged!" "Then," said Thelwall, "I'll be hanged if I do!"

"The Pulpit, Bar and Senate. Old Assembly Room, Derby. On the evenings of Wednesday the 6th, Friday the 8th, Monday the 11th, and Tuesday the 12th of October, 1830, Mr. Thelwall will deliver a series of Four Lectures, Elocutionary, Critical, and Oratorical. Lecture I.—On Oratory in general, and the endowments, cultivation and accomplishments necessary to the formation of the Oratorical character, with Recitations illustrative of the developement of the powers and modulations of the human voice. Satan calling the Fallen Angels from the Oblivious Pool.—Milton. Dissolution and Renovation of Nature.—Darwin, &c. Lecture II.—Causes of the defective state of Oratory in this country. Comparison of the Roman Forum and the English Bar; with Recitations illustrative of the effects of popular eloquence in Rome. The Speech of Brutus over the body of Lucretia. Antony's Oration over the body of Caesar. Lecture III.—On Sacred Eloquence, and the Elocution of the Pulpit, and the educational causes of its existing defects, with recitations and readings illustrative of the sublime, the doctrinal, and the pathetic styles as applicable to the duties of the clerical functions; including portions of Scripture, and of the Church Service, &c. Lecture IIII.—On the Oratory of the Senate, with specimens of the Eloquence, and sketches of the Elocution of Celebrated Senators—including Lord Chatham, Fox, Pitt, Sheridan, John Home Tooke, &c. To begin at half-past seven o'clock precisely. Tickets for the series, 10s. 6d. Single admissions, 3s. 6d. Subscriptions received and Tickets to be had at Messrs. W. & W. Pike's, *Reporter* office; at Messrs. Drewry & Son's, *Mercury* office; and at the Apartments of the Lecturer, where private Instruction may be had, and advice in cases of Impediment. Printed by W. & W. Pike, Derby."

JOHN HASLEM.

Derby.

M. THIERS.—I should be glad if I were permitted to record in "N. & Q." the fact that, notwithstanding the political embarrassments of the late President of the French Republic, he could find time, during his tenure of office, to consider an application I made to him, by letter, for copies of some interesting historical documents from the originals in the Foreign Office in Paris, which M. Thiers kindly had made for me by M. Faugère, the talented Keeper of those Archives, who sent them to me through the French Embassy, to enable me to complete my *Biography of Colonel Nathaniel*

Hooke, who, after accompanying James II. in his exile, was naturalized in France, and devoted his life to the French service. The Colonel was made a Baron by the Pretender, and acted as the representative of the *Grand Monarque* in 1711 at Dresden, at the Court of Frederick Augustus, King of Poland and Elector of Saxony, for which he was made a Commander of the Order of St. Louis, and became a *Maréchal du Camp* before his death. His only son, James, a godson of the Pretender, was also in the French service, and was killed at Toulon in 1744.

NOEL HOOKE ROBINSON.

EPITAPHS.—On a raised coped tomb in St. Stephen's Churchyard, Launceston, Cornwall, is the following, on Geo. Warrington, of Camelford, Gent., who died Jan. 8, 1727, æ. 88:—

"Tis my request
My bones may rest
Within this chest
Without molest."

Its quaintness and a slight similarity to the well-known inscription on Shakespeare's gravestone is my reason for sending it for record in "N. & Q."

On another stone, very old, but having no date, at Lostwithiel, Cornwall, on John Bolt, is this inscription:—

"Beter it is to Dy
The Sovles Life to Save
Then to lose the Soule
The Bodies life to have."

In Dalton, in Furness Churchyard, Lancashire:—

"HERE LYETH
CHR. BROWN
IG THE LAST
OF THAT NAME
A.D. 1660."

WM. GEO. FRETTON.

Little Park Street, Coventry.

PISCINA AT JERVAULX ABBEY, YORKSHIRE.—On a recent visit to the ruins of this abbey, some architectural details of which are full of interest, I came across, in the remains of one of the south chapels, a very curious piscina or drain,—not as usual, in the south wall of the chapel, where it is commonly found, but at the right-hand side on the floor of the second, or deacon's step. Perhaps the old Cistercian rite (or some local form of it), enjoined such an arrangement. Though I have visited more than three thousand English churches, I never met with another similar example.

FREDERICK GEORGE LEE, D.C.L.

6, Lambeth Terrace.

TESTAMENTARY ORTHOGRAPHY.—I have been favoured by my friend, Edward Hicks, Esq., of Wilbraham Temple, Cambridgeshire, with a copy of a will which some years ago came under his notice. The document is brief, and its literary merits may justify its admission into "N. & Q."

"Wymondham. January 22, 1861. I Iarimaah . . .

Do Hear Certify that this is my Last Will and Testament of my Propetty and I Do wich My Effects to be all Vallaried and Egell devided Between my two Daughters Mrs. and Mrs. after a Laggace to my neice Rodea of £20 And the Chist with Drawers That stand up in her Room and all Funerill expences are Paid Than the Remander to be Equel devided Between my two Daughters and there Families.

The Mark of

I Iarimaah my X "

(Two witnesses' names.)

S. B.

Regent's Park.

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.]

CO-HEIRS TO BARONIES IN ABEYANCE.—Can any of your correspondents assist me in tracing out the existing representatives of either, or all, of the under-mentioned co-heirs to baronies in fee?

1. Sir David Owen, of Easebourne (natural son of Owen Tudor, grandfather of Henry VII.). Reps. co-heirs to Barony Bohan, of Midhurst, and Braose, of Gower.

2. Dorothy and Eleanor, sisters of Sir Robert Knyvett, Bart., ob. 1699. Co-heirs, Baronies, Bassett, of Weldon, Clifton and Cromwell.

3. Sir Drew Drury and Anne, sister of sixth Baron Burgh, of Gainsborough. Co-heirs, Barony Burgh, of Gainsborough.

4. Joan and Elizabeth, sisters of John Courteney, eighth Earl of Devon, ob. 1471. Joan married, first, Sir Roger Clifford; second, Sir Wm. Knyvett. Elizabeth married Sir Hugh Conway. Reps. co-heirs to Barony of Courtenay.

5. Sir Edw. More, of Hertmore, co. Surrey, and Mary Poynings, eldest granddaughter of Sir Owen West, brother of ninth Baron De-la-Warr and West. Their male issue would seem to have become extinct with his grandson. Their daughter, Elizabeth, married Sir Thomas Drew, of the Grange, Broad Hembury, Devon. Co-heirs, Baronies De-la-Warr and West.

6. Sir Thomas Molyneux, of Losely, Surrey, and Margaret More, niece and eventually heiress of Sir Poynings More, Bart., of Losely. The descendants of their son and heir, Sir More Molyneux, would seem to have failed in 1798, and the representatives to have vested in the daughters of Sir Thomas Molyneux. Co-heirs, Baronies De-la-Warr and West.

7. Thomas Kirkham, Esq., of Blagdon, Devon, by Cecily, daughter of Sir Wm. Carew, of Mohans, Ottery. Co-heirs, Baronies Alon and Dynham.

8. Nicholas Pudsey, Esq., and Lady Mary Nevill, daughter of sixth Earl of Westmoreland. Barony, Nevill of Raby.

9. David Ingleby, Esq., of Ripley, co. York, and Lady Anne Nevill, youngest daughter of sixth Earl of Westmoreland. Left three daughters—Sir R. E. Stanley, Bart., rep. one of them. Baronies, Nevill, of Raby, and Kyme.

10. Richard Woodroffe, Esq., of Woolley, co. York, and Lady Elizabeth Percy, daughter of seventh Earl of Northumberland. Baronies, Percy and Poynings.

W. D. PINK.

5, King Street, Leigh, Lancashire.

[Answers to be sent direct to our correspondent.]

PRINCES OF SERVIA AND MONTENEGRO.—Information is desired as to the succession and descent of the hereditary Voivodes, or Princes of Servia, from Milosch I., to the present Milan IV. Similar information with respect to the Hospodars of Montenegro in the present century would also be acceptable.

J. WOODWARD.

AUTHOR WANTED.

"A great principle, the relation of man to his Maker, and his condition in a future world, as laid down by rival priesthoods, has, in almost every stage of history, had power to influence the multitude to fury, and deluge the world with blood."

It appeared, I think, in a book published about three years ago.

CLARRY.

DR. HICKS.—Who was Dr. Hicks, who wrote some valuable MSS., which were accidentally burned in the House of Parliament, where they had been placed by the Government?

W. HUGHES.

INSCRIPTION ON PAINTING.—Can any of your readers supply, from an *authentic source*, the missing last word of the first line in the following couplet?—

"Corporis ac vultûs formam mihi Pictor . . .
Cætera dum fugiunt hæc manet umbra mei."

It is painted, so far, in the corner of a very fine portrait on panel in my possession, evidently by a master of the first eminence, and long in family tradition, attributed to Vandyke; but I think the lace collars and ruffles are of a somewhat earlier date.

HUBERT RANDOLPH.

"MUSEUM CRITICUM."—How many numbers were there published? I have only six. Are the authors of the various Latin verses contained in it known? The "*Cartesii Principia*," "*Platonis Principia*," and "*Newtoni Systema Mundanum*," are by "R. S.," who is, I think, Robert Smith; but who were "W. F.," "H. V. B.," "J. P.," and "J. K."? Could this last (his subject, "*Immortalitas Animæ*") be Keble? H. A. B.

[At the conclusion of the eighth number and Second Volume, the Editors of the *Museum Criticum* have to announce that their work is brought to a termination." Such are the concluding words of the 1826 edition of the *Museum Criticum*, and in this edition the initials appended to "*Immortalitas Animæ*" are R. S.]

VOW BY KING CHARLES I. KEPT AT OXFORD IN 1644.—A contemporary sermon preached at Oxford on Friday, 10th May, 1644, "the day of public fast," alludes to a vow with which King Charles I. is connected:—

"One religious vow is weekly paid in this place [St. Mary's] by our royal Jacob,—I mean our *Tuesday's exercise*, which was devoutly vowed upon as just an occasion as ever vow was made. And hitherto it hath been religiously performed."

What was the occasion of this weekly service?

B.

SERFDOMS.—I have a deed, *temp.* Henry II., conveying, for the sum of ten marks, a man—described by name—and his children. I should be glad to know where other such deeds can be seen, either in public or private collections.

R. H. WOOD.

OUZEL GALLEY CLUB, DUBLIN.—Can any one inform me of the constitution, objects, and authority of this club, and if any work exists giving a history of them?

H. S.

LORD JAMES RUSSELL, 1709.—Who was he? I have many papers signed by him, and also Lady Elizabeth Russell, who, I presume was his wife. The latter dated 1712. I can find no mention of such a person in Burke's *Peccage*.

E. E.

MRS. ELIZABETH PORTER: DR. S. JOHNSON.—In a sale catalogue of books and MSS. recently sold by Messrs. Puttick & Simpson, appeared the following:—

"1138. Porter (Mrs. Elizabeth) Timely Admonition, or Friendly Advice, designed not only to prevent the Consequence but the Commission of Sin, to which is added Ten Prayers concerning the Ten Commandments, Manuscript finely written on upwards of 540 pages, and given as 'A Present to Mrs. Elizabeth Porter on the day she was confirmed by the Bishop, being July 21st, 1731,' old crimson morocco, the back beautifully finished with gold tooling, folio, 1731.

"This very curious and valuable MS. appears to have been prepared for the press, and though not published, appears well worthy of being so. Prefixed are some verses in its praise, signed G. A."

In 1736 Dr. Samuel Johnson married a Mrs. Elizabeth Porter, whom he used to call by the familiar appellation of Tetty, or Tetsy, which, like Betty, or Betsey, is a contraction of Elizabeth. Can any one inform me if the Mrs. Porter mentioned in the manuscript sold at Puttick & Simpson's has any connexion with the wife of Dr. Johnson.

K. E.

ALEXANDRINE LITURGY.—In a novel, by Louis Enault, called *Alba*, I find an allusion to the "gorgeous ceremonies of the Alexandrine Liturgy, which Venice alone, amongst the churches of Europe, has preserved." I should be obliged to any of your contributors who would inform me what this Alexandrine Liturgy is, and whether it is true that it is in use at Venice.

As I am interested in the subject of rites and liturgies, I would also ask whether there exists any compendious work giving an account of the various rites admitted to communion by the Church of Rome, such as the Ambrosian, United Greek, &c.

H. P. S.

οὔτε βωμός οὔτε πίστις.—Can any one give me the reference for these words?

J. J. R.

THE DUKE OF YORK AND MRS. MARY ANNE CLARKE.—The maiden name of the Duke's *chère*

amie, in the celebrated case under the charges brought before Parliament by Colonel Wardle, many years ago, was Mary Ann McLure. She was a native of Ayr, and after separating from Clark, her husband, she went to London, and was what is called "show-woman," for the exhibition of dresses, in a large and fashionable millinery establishment. There, the Duke first saw her.

Can any one, through your columns, tell, first, her fate, subsequent to the investigation under Wardle's charges; and, second, when, where, and under what circumstances, this remarkable, and clever woman died?

ENQUIRER.

[Mrs. Mary Anne Clarke died at Boulogne, on June 21, 1852, aged seventy-four. See the *Genl. Mag.* of August, 1852, and "N. & Q.," 1st S. iv. 396, 493.]

STERN: FIRM.—

"The gentleman who lately appeared seems to speak, bating the barbarism of *firm* instead of *form*, and *sturn* instead of *stern*, with propriety."—*Critique on Savigny's performance of Selim in Barbarossa. Dramatic Censor*, v. ii. p. 304, London 1770.

I worked the words "stern" and "firm," so that they should not be conspicuous, into a sentence, which I requested some of the best orthoepists of my acquaintance to read. All pronounced them *sturn* and *firm*. What was the pronunciation a century ago?

FITZHOPE.

Gerrick Club.

POLLY HAYCOCK.—

"The Fortunate Transport; or, the Secret History of the Life and Adventures of the Celebrated Polly Haycock. The Lady of the Gold Watch. By a Creole. The Devil is always kind to his own. An old Proverb. London: Printed for T. Taylor, near the corner of Friday Street, Cheapside. [Price One Shilling]."

This is the title of an octavo volume, (pp. 44), without date, which I possess, and believe to be rare; can any of your readers inform me where I can find any reference to the book, or where I can pick up any information respecting either Polly Haycock, or the affair of the Gold Watch?

H. S. A.

WESLEY'S HYMNS.—Is the music to Wesley's Hymns easily procurable, and where published?

C. A. W.

Mayfair.

[Consult David Cremer's *Methodist Hymnology*, New York, p. 191, 1848, 12mo., and "N. & Q.," 2nd S. vi. 373, 402; viii. 453.]

SIR JOHN HONYWOOD.—Information is required respecting him. About the middle of the last century he was living at Hampstead. His daughter married a George Ann Burchett; was this a descendant of the Josiah Burchett mentioned by Pepys?

E. R. W.

SIR WALTER ABINGDON COMPTON, BART., OF HARTBURY, GLOUCESTERSHIRE.—I should like to know the date and place of his marriage, and also

the name of the child, and the date and place of its death and burial. Had Sir Walter any other child, posthumous or otherwise? Also, was there any connexion between the family of the late baronet and that of the late Sir Herbert Abingdon Draper Compton, Chief Justice of Bombay, who died in 1846, without issue (I believe). The "Abingdon" in both names is suggestive of some relationship.

M.

DAVID RIZZIO.—Is there any good reason for supposing that David Rizzio was a Welshman? Dr. John David Rhys is said to be the son of David Rhys, and the two Davids are said to be one and the same person. Names and dates seem to tally. J. D. R. was born 1534, went to Oxford at eighteen, went abroad 1555, graduated M.D. at Siena in Tuscany, wrote several works which were published in Venice, published his excellent grammar of the Welsh language (in Latin) in 1592, died at Brecon at an advanced age. Any information, confirmatory or otherwise, will oblige.

T. C. UNNONE.

REMBRANDT'S "WOMAN READING."—In Leslie's *Handbook of Painting* mention is made of a picture by Rembrandt, called, I believe, the *Woman Reading*. It is spoken of as a very characteristic example of his style, and the description is accompanied by a photograph, apparently taken from an engraving. Leslie adds in a note, "This picture is in England, but I do not know where." It is known to have been bought at the close of the last century (on the dispersion of the Orleans collection) by Mr. Payne Knight, and brought to England, where it was exhibited in 1813. Since that time it seems to have been lost; at any rate, its whereabouts was unknown to so distinguished a connoisseur as Leslie when writing the *Handbook*. It might, nevertheless, be traced if any one can afford authentic information on the following points:—Is any copy of it known to exist, or any replica by Rembrandt himself? What was the size of the original work? Into whose hands did it fall, by purchase or otherwise, after the death of Mr. Payne Knight? Where and when was it last seen, or known to be? The inquiry cannot be without interest to lovers of art, and any clear and trustworthy particulars respecting the picture may lead to its identification.

R. M.

MAWBEY FAMILY.—At Braunston, Northamptonshire, is a family of the name of Mawbey. In the graveyard of that parish are stones recording the deaths of persons of the name of Mawby, and still older ones that of Mauby. Doubtless both these names refer to persons of one family. Sir Joseph Mawbey, who in 1804 was Member of Parliament for Southwark, was descended from Simon de Mauteby, who, in the reign of Richard I., held lands at Mawtby, in Norfolk.

Can any of your contributors show that the Norfolk and Northamptonshire families were related, and in what way? If they were not related, is it not strange that the names Mauteby and Mauby should both have become Mawbey? A reference to any records throwing light on this question will greatly oblige.

H. M.

12, Clare Villas, Cotham, Bristol.

Replies.

GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 80, 204, 237; v. 17, 35; vii. 237, 366, 391, 394; viii. 419, 483; ix. 10.)

It is now a considerable time since the last communication on this subject appeared in your columns, but as important information has since been obtained, I hope you will be able to find space to resume, revise, and complete the picture's history.

A brief epitome of the principal conclusions formerly arrived at may, however, be useful.

These conclusions were: That the *Blue Boy* was painted much earlier than had previously been supposed; that it was exhibited at the Royal Academy in 1770, and proved a great success; that in 1777 to confute Gainsborough's *Blue Boy*, Sir Joshua Reynolds is said to have painted, as a direct contrast of composition and disposition of warm and cold colours, the portrait of the youthful Earl of Dalkeith in a *yellow* Vandyke costume, with an owl and a dog as accessories; that in 1778 Sir Joshua's Discourse was chiefly devoted to effect what the *Yellow Boy* had failed to accomplish, and no doubt this Discourse created a prejudice against the artistic use of "lovely blue" that is hardly yet eradicated; that the picture admittedly belonged to John Nesbitt, Esq., M.P., at whose sale, in 1802, it was withdrawn, or nominally bought, on behalf of the Prince of Wales, at sixty-five guineas; that during a portion of the twelve years that elapsed before Nesbitt's affairs were settled, the picture was in the hands of John Hopper, R.A.; that there was a private mark or seal on the canvas of one of the *Blue Boys*, which was, no doubt, the mark of identification placed thereon when Hopper became its custodian; that the Rev. H. S. Trimmer, B.A. (Chaplain to Earl Granville), heard Nesbitt state at Heston that he obtained the *Blue Boy* from the Prince of Wales; that one of Nesbitt's household at Heston, still living (whose brother was at the Battle of Waterloo), well remembered the picture coming to Heston, where it hung in Nesbitt's house there for four or five years, and when, with other effects, it was removed by strangers from London; that Mr. Hall became the owner of the *Blue Boy* and other pictures which were in Nesbitt's possession at Heston; that Hall died in 1856, and his property was thrown into Chancery; that at his sale, in 1858, the *Blue Boy*

was catalogued as a portrait of the Prince of Wales; and that it was bought by Mr. Dawson, who sold it to its present possessor; that the picture is thinly painted on twilled canvas, similar to that on which the portraits of the Countess of Sussex and her daughter were painted and exhibited in 1771 by Gainsborough, and that, as a whole, the picture presents a charmingly harmonious water-colour-like effect, rarely, if ever, surpassed in portraiture.

We now come to the more recently obtained information, which, while it confirms these conclusions, enables us to revise some of the details, and to clear up those parts of the *Blue Boy's* history associated with the Prince of Wales, Hoppner, and Buttall.

Research and inquiry have shown that there were two Jonathan Buttalls—father and son—but have failed as yet to discover that the younger Buttall had any offspring, or that any child was born to either the elder or the younger Buttall between 1727 and 1796. But it was found that in 1727, the year in which Gainsborough was born, the elder Buttall was a vestryman and an overseer of St. Ann's, Soho, a position rarely held by any one under thirty, so that his son Jonathan may have been as old (forty-two), or older than Gainsborough himself when the *Blue Boy* is said to have been painted in 1769. There exists a tradition that a discussion took place between Gainsborough and Jonathan Buttall, sen., whether Master Buttall should be painted in a Blue Coat School dress, or in a Vandyke costume. A search of the Blue Coat School Register from 1705 to 1810 showed that no son of either of the Buttalls had been educated there, and as the elder Buttall died in 1768, about six years before Gainsborough left Bath, if there was such a discussion it must have been held prior to the death of Jonathan Buttall, sen., in October, 1768.

The younger Buttall, however, got through the property left by his father, perhaps by following too much in the footsteps of the fast men of that time, and was made a bankrupt in 1796. His effects were sold that year, Messrs. William Sharpe and Peter Coxe being the auctioneers.

We have not seen a catalogue of the sales, but the advertisements show that the effects comprised freehold premises in the City, long leasehold premises in Soho, a fee-farm rent of 12l. 4s. annually, an old renter's (free admission, &c.) share of Drury Lane Theatre, ironmongery, furniture, "a valuable collection of Gainsborough's drawings, a few capital pictures by Gainsborough, Dupont, Bartholomi, Corri, Montpart, and L. Jordano, 160 dozen of choice old red port and other wines, music books, and musical instruments."

The *Blue Boy* was, it now appears, in this sale, although there is no reference to it in the advertisement. We have been shown some MS. notes

on pictures, written in 1845 by a Mr. White, a picture-dealer, we believe, but evidently from memory, from the errors of the dates of the sales he refers to. Mr. White states that he was with his father at Buttall's sale when the "*Blue Boy* was put up," and withdrawn, because "no one bid sixty guineas for it," and that his father bought, for twelve guineas, the next lot, which was the *Head of Gainsborough*, by Gainsborough himself.

Errors of dates notwithstanding, White's statement of what he saw and heard at Buttall's sale we see no reason to doubt. In Jackson's *Four Ages*, published in 1798, more than a year after Buttall's sale, it is stated that the *Blue Boy* was in Mr. Buttall's possession, as if still there after the sale, but Jackson seems to write as if it was not Buttall's portrait.

Reviewing the whole of this part of the case as it now stands, we are inclined to think that Buttall's possession of a collection of Gainsborough's drawings, of the *Blue Boy*, and of the *Head of Gainsborough*, indicates that Master Gainsborough and Master Buttall may have been "boys in their teens together" between 1741 and 1745, when the artist was first in London; that Gainsborough had given freely of his drawings in exchange for the occasional treat of Buttall's free admission to Old Drury, and that the foundation may then have been laid for the interest afterwards manifested in the leading actors of his time by Gainsborough.

If, then, Gainsborough and young Buttall had been early companions, it is probable that when the *Blue Boy* won so much distinction for Gainsborough, and young Buttall had come into his father's property, he may have purchased the picture as a souvenir of earlier days, and have kept it until misfortune, if not until death, did them part. The picture may therefore have been many years in Buttall's possession, and have come to be called his portrait, just as, sixty years afterwards, for no other reason, it was called a portrait of the Prince of Wales. But whether the *Blue Boy* represents, as is probable, an aristocratic youth or not, in no way detracts from the merits of this remarkable work of art, or the integrity of its pedigree, for it is admitted that it subsequently belonged to John Nesbitt, Esq., M.P., the possessor of a choice collection of pictures, from whom it can be traced to its present owner.

At Nesbitt's sale, in 1802, Messrs. Peter Coxe, Burrell, and Foster were the auctioneers, and the *Blue Boy*, admirably described in the catalogue, was withdrawn, or nominally bought for the Prince of Wales at sixty-five guineas.

The close approximation of the withdrawing valuations, of sixty and sixty-five guineas, at Buttall's and Nesbitt's sales was no doubt due to Mr. Peter Coxe, author of the *Social Day*, being in each case a member of the auctioneering firms employed.

(To be concluded in our next.)

LAURENCE CLAXTON (4th S. xi. p. 278, 350).—If MR. PEACOCK and V. H. had met with one of the most curious tracts which our tract literature of the seventeenth century, marvellously rich as it is, can boast of, they would have found that Laurence Claxton and Laurence Clarkson were the same individual, the former being the correct mode of spelling his name.

The tract to which I refer, and which is of great rarity, is entitled—

“The Lost Sheep found; or, the Prodigal returned to his Father’s house after many a sad and weary journey through many Religious Countreys, where now, notwithstanding all his former transgressions and breach of his Father’s command, he is received in an eternal favor, and all the righteous and wicked sons that he hath left behind reserved for eternal misery: As all along every church or dispensation may read in his travels their portion after this Life. Written by Lau^c. Claxton, London. Printed for the Author, 1660. 64 pp. 4to.”

Sir Walter Scott had a copy of this tract, which I suppose is still in the Library at Abbotsford, which was of use to him in writing *Woodstock*, and from which copy the notice of Claxton’s career in the review of Southey’s edition of Bunyan’s *Pilgrim’s Progress* (*Quarterly Rev.*, vol. xliii. p. 475-8) was furnished. *The Lost Sheep found* is, in fact, the autobiography of the “Prodigal,” in which he recounts all his progresses through the various signs of the religious zodiac, starting with the Church of England, and tarrying awhile with the Presbyterians, Independents, Baptists, Quakers, Muggletonians, Ranters, Seekers, the people called “My one Flesh,” and holding sweet discourse with all the eminent religious professors, Calamy, Case, Brooks, Thomas Goodwin, Dr. Crisp, “Mr. Randall,” “Mr. Simpson,” Paul Hobson, “Mr. Knowles,” “Mr. Sedgwick,” “Mr. Erbery,” “Mr. Kiffen,” “Mr. Cop,” “Mary Lake,” &c. He enumerates the different tracts, representing his opinions at the time, which he published on various occasions, and gives a particular account of the troubles and imprisonments he went through, and which appear to have been occasioned quite as much by his licentious practices with his female followers, which he avows in the most unblushing manner, holding that “to the pure all things are pure,” as by his peculiar and constantly varying religious doctrines. Major Rainsborough was one of his disciples (pp. 27, 30, 31), and seems to have been an apt scholar in improving his relations with the female part of the flock. When, therefore, Laurence was very properly sent by the Parliamentary Committee to Bridewell, the Major was disabled from holding the office of Justice of Peace for the remainder of his life. He states (p. 2) that he was born at Preston, in Amounderness, in 1613, and “educated in the form and worship of the Church of England,” and gives some curious details of what he styles “his travels thro’ Episcopacy in Lancashire,” where he observes “the Lord’s day was highly pro-

faned by the toleration of Maypoles, dancing, and rioting.” His subsequent ministry seems to have been principally exercised in London and the Eastern Counties; but at one time he travelled about as a professor of astrology and physic, “and aspired to the art of magic.” The conclusion of all must be given in his own words:—

“Now, I can say of all my formal righteousness and professed wickedness I am stripped naked, and in room thereof clothed with innocence of life, perfect assurance, and seed of discerning with the spirit of revelation.”

What became of Claxton afterwards I do not know. I have a MS. letter from the prophet Muggleton to Claxton, whom he does not forget to record his opinion of in that most amusing treatise, in which he goes over his own religious experiences and progress, and visits backsliders with condign punishment.

My copy of *The Lost Sheep found*, which I purchased at one of Jolley’s sales, is bound up with two other tracts by the same author, which may, on a future occasion, deserve a notice.

JAS. CROSSLEY.

IMPROPRIATION OF TITHES (4th S. xi. 305, 374, 405, 448).—Tithes were originally distributed in four shares: one for the bishop, another for the repair of the church, a third for the poor, and a fourth for the incumbent. When, however, the bishops’ sees became otherwise endowed, the tithes were divided into three parts only; whereupon, the monasteries, considering that their own endowment tended more to increase the ecclesiastical power than the separate endowment of each incumbent, managed to beg and to buy, by fraud or fear, all the advowsons in their neighbourhood, and then appropriated the benefices to their own use, subject, however, to the burden of repairing the church and providing a constant supply of officiating priests.

By several statutes, however, passed chiefly towards the close of the fourteenth century, it was ordained that such priests (or as they were called vicars or deputies) should belong to the secular, as distinguished from the regular clergy, and that they should be sufficiently endowed at the discretion of the bishop. The endowments of such ministers generally consisted of the small tithes, the monastery still keeping the greater tithes. Appropriators were thus originally always spiritual persons; but, at the time of the dissolution of the monasteries by Henry VIII., the appropriation of the benefices which belonged to the religious houses would, by the Common Law, have ceased; but here the Legislature interfered, and inserted in the various statutes, by which the crown had possession of the monasteries, clauses vesting such benefices in the king, in a way similar to that in which they were before vested in the monasteries.

Since that period almost the whole of such benefices have been granted to lay persons, and are now held by their descendants or by those who pur-

chased them from such grantees or their descendants.

These were then called, to distinguish them from the impropriatorship of the monks, lay impropriators.

Such grants were either of a rectory, with all its rights, tithes, glebe, &c., or simply of the tithes of a particular tract of land, such latter grant in some cases casting the burden of repairing the church on the grantee.

R. PASSINGHAM.

GAOL FEVER (4th S. xi. 443, 470).—I extract the following from Izacke's *Antiquities of Exeter*, A.D. 1585, p. 137:—

"At Lent Assizes, held at the Castle of Exeter, there were certain Prisoners arraigned before Sergeant Flowerdly (one of the Judges of Assizes for this Western Circuit), when suddenly there arose such a noisome smell from the Bar, as that a great number of the people then present were therewith infected, whereof, in a very short space thereafter, died the said Judge, Sir John Chichester, Sir Arthur Bassett and Sir Bernard Drake, Knts., Robert Cary and Thomas Risdon, Esqs., Justices of the Peace, and then sitting on the Bench, and eleven of the Jury, empannelled and sworn for the trial of the said Prisoners at the Bar, and the twelfth man only escaped. The cause of the sickness was said to be thus: Sir Bernard Drake, having been at sea, took a Portugal ship, which had there hovered up and down, a long season, inasmuch that the Merchants and Mariners therein, by diseases (chiefly occasioned through want of victuals and necessaries), were all worn out. These men he brought into Dartmouth, and caused them to be sent to the Gaol near Exeter Castle, with which contagious disease all persons therein were soon infected, and most of them died, and no less both City and County."

E. C. HARRINGTON.

The Close, Exeter.

"HANDSOME" (4th S. xi. 342).—If MR. COCKAYNE wants us to accept his derivation from *an*, one (*ansund*, integer), *ansundnes*, integritas, he must give us some more proof, with a chain of historical quotations. At present I wholly decline to follow him, and to leave the well-established derivation from *hand*, hand, in which both Wedgwood and the cautious Stratmann, &c., agree. The earliest use of *handsome* recorded by Stratmann is in the *Torrent of Portugal*, fifteenth century, p. 55, l. 1301. The giant he is fighting with runs into the sea:—

"Sir Torrent gaderid good cobled stonys,
Good and *handsom* flor the nonys,
That good and round were,"

and shied 'em at the "theft," or giant, till he felled him, and killed him. The *Promptorium* (ab. 1440 A.D.) gives "manuals" as the definition of "*handsum*, or esy to hond werke (esy to han hand werke, s. hansum p.)." This is just the meaning wanted, and suits well the quotation from Spenser in Latham's *Johnson*—"For a thief it is so *handsome*, as it may seem it was first invented for him." *View of the State of Ireland*. Also the earliest in Richardson—"He is very desyrus to serve your Grace, and seymes to me to be a very handsome

[suitable] man." Gresham to the Duke of Northumberland; and "engines of war . . . *handsome* to be moved and turned about." Robinson's *More's Utopia*. "There are many townes and villages also, but built out of order, and with no *handsomeness*." Hackluyt, *Voyages*, i. 248, &c.

The Dutch "*Handtsaem*, Readie-handed, or Nimble-handed" (Hexham), and other analogues in Wedgwood, &c., leave no doubt in my mind that the derivation from *hand* is the true one, as the late sense of "fine or beautiful" easily flows from the early one. Will the Editor of "N. & Q." make a rule that no derivation shall be proposed in the journal till that, or those, if any, given by Stratmann, E. Müller, Wedgwood, and Mahn (in Webster), has or have been shown to be wrong; or at least till a set of historical quotations are given to show the earliest and successive meanings of the word to be etymologized? It would save some of us a good deal of trouble. F. J. FURNIVALL.

CUNYNGHAM FAMILY (4th S. xi. 16, 78, 264).—W. M. gives the "Retour of James Earl of Glencairn as heir of Alexander Earl of Glencairn" 29th of April, 1630. Which Earl James would this be? There does not appear to be an Earl James in 1630, but there was one, who was a commissioner named by Parliament for the projected union with England, in 1604. If it be this Earl James, he would be returned, I should think, to Alexander, first Earl, his great-grandfather's great-grandfather (*proavri proavri*). Perhaps W. M. would kindly say if I am right in this idea. I am interested in this, not so much for myself, as for a friend, who is preparing a statistical account of the parish of Glencairn, and will have to give a sketch of the Earls of Glencairn. Your antiquarian readers will be glad to learn that a body of gentlemen have undertaken to give a new and enlarged statistical account of all the parishes of Dumfriesshire. It is to appear, in the first place, in the pages of the *Dumfries and Galloway Courier*, the editor of which, Mr. Mitchell, has kindly agreed to set apart a portion of his paper for these parochial histories. The editor of the statistical account is a gentleman whose literary talents will ensure a work which will be interesting to antiquaries, and whose special knowledge will enable him to throw much light on the former and present state of agriculture in the south of Scotland.

The Cunyngham-head family is traced by Mr. Arundell to William, second son of Sir William Cunyngham, who was married to Eleanor Bruce, Countess of Carrick in her own right, about 1361, being daughter of Alexander, eighth Earl of Carrick.

Your correspondent, Y. S. M., thinks it curious that William Cunynghame, Bishop of Argyle, should have been married, but he must recollect that, at the time he lived (1550), many fled from the old Church as from a sinking raft, and carried

with them as much of its effects as they could clutch. I do not know that this bishop did so, but I think it not improbable that he may have disconnected himself from the Church of which he had been a bishop, and then taken to himself a wife. The Glencairn family were strongly imbued with Covenanting principles, and the head of the family, the brother of the bishop, was known among his party as "the good earl," from supporting the Covenanters with sword and pen. There was another brother, Robert, who was Prior of Fell, in Ayrshire, and who is said to be ancestor of the Cunynghames of Mountgrenan. If your correspondent will consult some of the Church histories, such as Spottiswoode, he may get this point respecting the Bishop of Argyle satisfactorily cleared up.

I may add, in respect to William, father of the Bishop of Argyle, that there is in the Maxwelltown Charter-room, in the parish of Glencairn, a sasine of Margaret Creichtoun, "lawful and natural daughter" of Robert of Gilliegappoch (in Glencairn), on precept from William, "eldest lawful and natural son" of Cuthbert, Earl of Glencairn, dated 20th May, 1520.

C. T. RAMAGE.

UNPUBLISHED STANZA OF BURNS (4th S. iii. 281, 396; xi. 226, 263, 349.)—It seems strange that so much should be written in "N. & Q." about the stanza of a song of which Burns was not the author! I am enabled to inform DR. RAMAGE that a reference has been discovered of indisputable authority, both to the authoress and the changing of the second verse. The original publisher of Burns's songs was Preston, at his wholesale warehouse, 97, Strand, London, in the year 1793, and they were sold also by the proprietor George Thomson of the Trustee's office, Edinburgh, with whom Burns was in constant correspondence, and to whom he intrusted the censorship, not only of his own songs, but of others wedded to airs for which he had a liking, one of them being *Roy's Wife*, which he takes particular notice of in his letter to Mr. Thomson dated September, 1793:—

"*Gill Morris* I am for leaving out. It is a plaguy length; the air itself is never sung; and its place can well be supplied by one or two songs for fine airs that are in your list, for instance, *Craigieburn-Wood* and *Roy's Wife*. The first, beside its intrinsic merit, has novelty; and the last has high merit, as well as great celebrity. I have the original words of a song for the last air, in the handwriting of the lady who composed it; and they are superior to any edition of the song which the public has yet seen."

In another letter, of the 19th November, 1794, he alludes to the same song, and thinks that the "prefix of the syllable O to the first line, spoils the wild originality of the air," and therefore leaves it out in his published copy. It may be as well to notice that the original publication of his songs came out in four folio numbers of 25 pages each, making together a thick volume of 100, which is

now lying open before me; and at page 70 there is the song of *Roy's Wife*, written by Mrs. Grant, of Carron (having the second verse in its right place, and not as transposed by Mrs. Lawson), with the music on the opposite page, and also a song written for this work by Robert Burns, which is called *Canst thou leave me thus, my Katty*, to the same air.

Might it not be a query whether any copy of this work is extant at the present day? It contains the music throughout, with "Introductory and Concluding Symphonies for the Pianoforte and Violin. By Pleyel and Kozeluch." No one seems to know at what time the said stanza was surreptitiously introduced, but I am of opinion that it was not before the year 1807, or at least ten years after the death of Burns. J. P.

"THE VANITIES OF LIFE" (4th S. xi. 246.)—The editorial note at this reference has somewhat surprised me. In the three English issues of my *Ancient Poems, &c., of the English Peasantry*, and also in the unauthorized American one, this poem has appeared as a genuine *old* production. It has also found its way into various "selections," at which I am not surprised, for it is a gem of no mean order. I never knew that its authenticity and history were questioned until I met with the above notice, which, I may observe, is not one that is stamped with the Editor's dictum. "N. & Q." merely gives the statement of Mr. Cherry, and accompanies it by an allusion to certain letters that passed between Clare and the poet James Montgomery. From these letters I glean (for I have not seen Mr. Cherry's volume) that the *Vanities of Life* was written by John Clare, and by him (*mirabile dictu!*) was palmed off on Montgomery as a genuine ancient relic!

My copy was obtained from a slip or cutting from the *Sheffield Iris*, a journal edited by Montgomery, and to which I was a subscriber and an occasional contributor in my boyish days. The slip was destroyed in the printing-office; but I believe that my introductory notice in the *Peasantry* was a literal transcript, or nearly so, of what Montgomery said in 1825—the date given by MR. CHERRY. Turning to Montgomery's notice or remarks, I find no "doubtings" or misgivings; his "notes" are quite free from any "queries." On the contrary, he treats the lines as genuine, and his accompanying criticism is highly laudatory. We have "abundantly repay the trouble of perusal," "admirable thought," "exuberant imagery," "felicity of language," "moral points powerfully enforced," &c. The "doubtings" must, therefore, have been an afterthought; and I should like to know what caused them. Did Clare turn a penitent, and make Montgomery his confessor? or were the "doubtings" sent to Clare in a letter from Sheffield? As poor Clare was not a sane

agent for some years previously to his decease, I should also wish to ascertain what was his state of mind when he became a self-accuser as a committer of fraud and trickery. Some years ago, and when Clare was quite well, I employed a lady, who knew him, to make an inquiry about the song called *Thornchagh Moor Woods*. It was reported that it was by Clare. I am not aware whether my friend saw Clare, or merely addressed him by letter—nor does it much matter. But in her letter to me she said that Clare denied the authorship of *Thornchagh Moor Woods*, which he “had often sung,” nor did he know who was the author. My friend, in her letter to, or interview with, Clare, had alluded to the book, *The World's best Wealth*, and had expressed a wish to see it. She had no doubts about the book, but she wished to examine it, as it was said to contain several poems resembling the *Vanities*. Her desire was met by Clare asserting that *Montgomery had never returned the book!*

Mr. Cherry makes Clare assert that the book was a myth; whereas we find Clare not only acknowledging its existence, but asserting that it was sent to Montgomery, and never returned! Which is the true statement? Mr. Cherry speaks of “fly-leaf,” but Montgomery writes “fly-leaves.” The plural makes all the difference; for the *Vanities* is much too long to have been a “fly-leaf” poem. I am well acquainted with the works of Clare. I know his charming pictures of *Rural Life and Scenery*, his sweet songs, such as *Mary Lee* and *Here we meet*. He was a real poet, an English Burns, much superior to Robert Anderson and Bloomfield, and of a near approach to our Dorset Theocritus—Barnes.

But there is such a wide difference between his style and subjects and what we encounter in the *Vanities*, that I really am inclined to credit the original story of the book and the fly-leaves, and to place the subsequent *claim* and the imaginary book as confessions made when his mind was affected, and he uttered maniac sentiments at variance with fact. The *Vanities* is more elegant and ornate than any of Clare's acknowledged poems. There is none of Clare's language nor turn of thought. The best of imitators draw something from *self*—there is always some little *slip* that detects the forger. Could it be proved that Clare was really and truly the author of the *Vanities*, it would place him equal almost to Burns, and so give him a higher position than that which he now holds amongst the minor poets of our land.

JAMES HENRY DIXON, LL.D.

[Clare announced to Montgomery, on January 5, 1825, his discovery of *The Vanities of Life on the fly-leaves of an old book, entitled The World's Best Wealth, &c.* In May, 1826, Montgomery, in a letter to Clare, states that he had had doubts as to the age and authenticity of the verses, “and” (to use his own words) “that you yourself had, perhaps, written them to exercise your own

genius, and sent them to exercise my critical acuteness.” Montgomery adds, “I thought that the glorious offence carried its own redemption in itself, and I should not only forgive, but rejoice to see such faults committed every day, for the sake of such merits.” He concludes by asking for the loan of the old volume, if it really exists. In a letter, dated May 8, 1826, from Helpstone, Clare replies, “I must confess to you that the poem is mine, and that the book . . . has no existence.” These letters were written long before the darkness had descended on the intellect of the poor Northamptonshire bard.—ED.]

OR : THE : SOV (4th S. xi. 398).—The oldest register of St. Neots Church in Huntingdonshire begins in 1691. The extract given is from an original register, commencing in 1538, of the church of the adjoining parish of Eynesbury.

JOSEPH RIX, M.D.

St. Neots.

OSWALD, OSWY, &c. (4th S. xi. 397).—In illustration of Mr. COCKAYNE'S remark on the pronunciation (p. 398), I may state that I have often heard Northumberland people (one or two in particular from near the Border) say *clōset*, *deposīt*, and all such words, pronouncing the *o* so as to rhyme with nose.

J. T. F.

Hatfield Hall, Durham.

ARMS OF A WIDOW (4th S. xi. 403).—A widow, not being an heiress, should bear the arms of her late husband and her own maiden coat impaled together in a lozenge. She is as much entitled to use the arms of her deceased husband as his own family are.

ARGENT.

Upon this subject see “N. & Q.,” 4th S. vii. 146, 147.

J. S. UDAL.

Junior Athenæum Club.

I am under the impression that until the lady is married a second time her late husband's family cannot prevent her bearing his arms.

WM. JACKSON PIGOTT.

Dundrum, co. Down.

See Glasspool's *Introduction to Heraldry*, 1843, p. 43; Cassan's *Handbook of Heraldry*, 1867, p. 152; and Boutell's *English Heraldry*, 1867, p. 172.

HIRONDELLE.

FIELD-LORE (4th S. xi. 362).—The names of fields are truly stated by W. E. F. to contain much historical information. Many of them are of the earliest date of English settlement because they indicate Roman remains, and include names of hills and other natural features. The parish and tithe maps contain many examples. It is not worth while to give a fresh name, such as Field-lore, because this is only a branch of what I have long advocated as topographical nomenclature. It may, however, be well to give this such a title as Name-lore, a subject on which there are many treatises, including such a well-known handbook as that of Mr. Isaac Taylor. Welsh and Irish names require collection.

HYDE CLARKE.

EGHAM VILLANS OF CHERTSEY ABBEY (4th S. xi. 441, 470.)—*Modo*, I think, simply means "late"; and the second column contains the names, not of the masters but of the former tenants. Thus the translation of the first line would run as follows: "From John le Kacche, late John Tanner, for one rod (*virgá*) of land, a shilling." *Nuper*, in some of the lines, signifies "formerly," referring to still older tenants. This method of identifying land by the names of previous as well as present occupiers is very common in old rent-rolls. C. S.

LAPLAND ENGLISH (4th S. xi. 424.)—The book alluded to is Scheffer's *History of Lapland*, folio, printed at Oxford, 1674.

"MORE WORKE FOR A MASSE PRIEST."—The author was Alexander Cooke. T. T.

THE EARLIEST MENTION OF SHAKSPEARE (4th S. xi. 378.)—I cannot but believe that "Watson's heyre" was Henry Constable, a Cambridge man, and a sonneteer whose

"Ambrosiac muse
Made Dian not his notes refuse."

So wrote Ben Jonson. Drayton, in 1603, speaks of the public doubt whether Sidney, Constable or Daniel had the pre-eminence; and in the *Return from Parnassus*, written by University men about 1600-1, he is greatly praised, and he and Daniel placed above Lodge and Watson. In all these, and in others, it is as a writer of sonnets that he is praised, and, with the exception of four pieces in *England's Helicon*, it is his sonnets only that have come down to us. His *Diana* passed through four editions from 1592 to 1604, and four other sonnets were prefixed to Sidney's *Apology for Poetry*, 1595; and it is noteworthy that in the edition of the *Diana*, in 1594, his name is put in the forefront of other honourable persons unnamed, though of the seventy-six sonnets only twenty-seven are known to be his, namely, those up to son. 1 dec. 3 inclusive, son. 1-3 dec. 4, son. 6 dec. 4, son. 5 dec. 8, and the unnumbered sonnet that follows it and concludes the volume. Some of the others, indeed, may be his, but the internal evidence of some is, even if we set aside the title-page, decisive against his authorship, and eight, namely, son. 2-8 dec. 3, and son. 9 dec. 4, are printed as Sidney's in what may be called the authoritative or Arcadia editions of his works.

That the margin merely contains "Watson's heyre" and "Eloquent Gaveston," may be due to the fact that these words in those days sufficiently pointed out the persons meant. But there may have been another reason why Constable was not mentioned by name in a book published at Cambridge in 1595. Constable was a zealous Roman Catholic, and in 1595 he fled to France to avoid arrest for treason. That there was no slight suspicion of him is shown by this, that on his

return, about 1602, he was arrested and confined in the Tower; and by this, also, that after his release on the accession of James, he was again imprisoned. There is also some reason for thinking that he had thought it prudent to withdraw from England for a season prior to 1595; but on these, and one or two other points that have, I think, been misunderstood by his biographers and editors, I will, with the editor's permission, say a few words in a "Constable" note.

B. NICHOLSON.

PRINCE CHARLES EDWARD: "SECRETARY MURRAY" (4th S. xi. 414.)—It is not pleasing to learn that the late Mr. W. H. Murray, of the Edinburgh Theatre, himself a finished gentleman and admirable actor, was the grandson of the notorious "Secretary Murray," whose treachery to Prince Charles and his cause brought many a gallant man to the block after the '45. Upon what principle does C. W. M. style him "*Sir John Murray of Broughton*?"

I have never seen a full account of this adventurer, but know this much of his history, that he was the owner (some say tenant only) of a small piece of land in the parish of Broughton, co. Peebles, on which there stood a mansion called "Little Hope." He appears to have changed the name of the house to that of the parish, and, with the fondness of Scotsmen for territorial designations, dubbed himself "Murray of Broughton." Now, there happens to have been, for centuries, in the county of Kirkcudbright, in the south-west of Scotland, a family of large possessions also bearing the style of Murray of Broughton, which still flourishes under that designation.

But so thoroughly had the notoriety of the unprincipled secretary impressed on the minds of his contemporaries the idea that he represented the Old Galwegian House of Murray of Broughton, that it is believed even by local antiquaries. So says Dr. J. Hill Burton, in *The Scot Abroad* (vol. i. p. 101), where this anecdote is given at greater length. And Sir Walter Scott, in his *Tales of a Grandfather*, while condemning the infamy of Murray's conduct, styles him—

"A gentleman of honourable birth and competent fortune, being the son of Sir David Murray, by his second wife, a daughter of Sir John Scott of Ancrum."
—(Third Series, vol. ii. p. 227.)

This house of "Little Hope" was, according to authorities cited in the *Origines Parochiales Scotiae* (*voce* Broughton), burned down in 1773. But the evil repute of its quondam occupant has survived, and still clings to the honourable family with whom he confounded himself. Still, it would be gratifying to know how far Sir Walter Scott's account of his parentage is correct. ANGLO-SCOTUS.

P.S.—On examining a reference to "Murray of Broughton" (1st S. x. and xi.), which I had hoped

might contain information about the "Secretary," I find it relates to the probable descent of the Galwegian Murrays from the House of Cockpool, in Annandale.

ARMS OF THE EARLY ENGLISH KINGS (4th S. xi. 425).—The information desired may be found in Sir Winston Churchill's *Divi Britannici*, folio, 1675, which contains engravings of the armorial bearings of the early kings. Speed's *History of Great Britain*, folio, 1611, also contains woodcuts, not only of the early kings' arms, but also of their seals and coins. EDWARD SOLLY.

I have in my possession an old volume by "P. Heylin, D.D.," which gives the information inquired for by H. H. F., and a good deal more besides. It begins with the kings of "South Britain," and with the date B.C. 45. The first coat is one of four quarterings! I shall be happy to send sketches of any of these arms to your correspondent, if he will give me his address. Towards the end of this book, there is "A Catalogue of the Baronets of this Kingdome of England," preceded by a notice to which is attached the following authorization:—

"Imprimatur,
24 May,
1667.

Edward Walker, Garter.
Edward Bysshe, Clarenceux.
William Dugdale, Norroy."

The book is "continued" to 1671.

W. M. H. CHURCH.

Alvescott Rectory, Faringdon.

"NICE" (4th S. xi. 425).—It is difficult to give the derivation of this word, respecting which the imagination may allow itself the greatest freedom. In French, "nice" was a diminutive of "niais," the first meaning of which was, "a bird taken from the nest unfledged," and of "novice"; and it was used to imply the idea of something new and good. As to how "nice" came to be applied to eatables, perhaps the French expression denoting admiration, "c'est bon à croquer," will best explain that to G. H. The feminine of "nice" was "nicette."

RALPH N. JAMES.

Ashford, Kent.

"Nice," agreeable to eat. Wedgwood, in the second edition of his *Dictionary*, explains this sense from the Hessian *nusseln*, *nüsseln*, *nüsseln*, *nöseln*, to sniff at one's food, to pick and choose, be nice in eating, eat without appetite; *nesset*, nice (wählerisch) in eating. In the proverbial expression, "more nice than wise," there seems to be a play upon the two senses of the word, viz., the old sense of foolish, and that of the Hessian *nesset*.

H. W.

The derivation of "Nice" is given by some as the Latin *nescivus* (ne-scio), "ignorant or stupid,"

but this I think is erroneous, as the same authority goes on to define "nice" as "requiring refinement of apprehension or delicacy of treatment." Now, this is diametrically opposed to the notion of "stupid." There is, however, a word still in common use among the provincials of Dorset, "niche" (pronounced "nish"), meaning "soft, tender, sweet," and so "delicate and agreeable to the taste." There can be no doubt that this is a form of the old Saxon word *nesc* or *knesce*, which properly meant "soft, tender." In Chaucer's *Nonne Prestes Tale*, line 494, we find:—

"For that a preste's sone yaf him a knok
Upon his leg, whil he was yong and *nyce*.
He made him for to lese his benefice."

Here "nyce" is coupled with "yong." When any living animal is young we know it is "soft," and is "foolish," or, at any rate, not so wise as its elders. Hence the double meaning of the word, "tender and foolish."

J. L. WILLIAMS-ANDREWS.

"DE MORTE" (4th S. xi. 444).—These lines appeared in *Reliquia Wottonianæ*, with the signature "Ignoto," on the strength (or weakness) of which signature the little poem was claimed for Raleigh by Brydges and the Oxford editors of Raleigh's works. The text given in "N. & Q." may be compared with that in Dr. Hannah's delightful *Courtly Poets* (p. 120). It may be noted that Raleigh's lines, commencing "What is our life"? is in the same vein. See Dr. Hannah, as *supra* (p. 29). ALEXANDER B. GROSART.

MR. HOCKLEY, AND "PANDURANG HARI" (4th S. xi. 439).—Mr. Hockley was the son of a Colonel Hockley. The Colonel's widow and her daughters lived at Bury St. Edmunds. The two sons were in India; one of them, now surviving, was an officer, and is now a Colonel in the Indian Army; the other, Pandurang Hari, was in some Civil Jurisdiction there. He (Pandurang) returned to England, to live with his mother and sisters, about 1823, and was very liberal and kind to them. His *Pandurang Hari* is a fair and lively picture of the people he wrote about. The author was a generous and somewhat dissipated man. He married a woman whom his mother and sisters could not associate with; and so, with his wife, he left Bury for London. There he gradually sank into poverty, wrote his later novels for money, and there died, somewhat prematurely, many years ago. His military brother and a sister (who tended him to the last) still survive in Ipswich. Another sister (now dead), who married Sir Antony Weldon, of Athy, in Ireland, has left a family, who might not care to have their uncle's private history disinterred for the public eye, however well pleased they might be with his posthumous reputation as an author. F. E.

In the Catalogue of the Advocates' Library here,

Pandurang Hari, and three other novels, are attributed to "Captain Thomas Henry Ottley." The London Catalogue and the Bodleian Catalogue are cited as authorities, but whether they are equivalent to two, or only one authority, I cannot say. As, however, the London Catalogue gives "Capt. Ottley" only, and the Bodleian "Capt. F. Ottley," it is evident that some third authority must have been found.

Edinburgh.

B. A. F.

OLIVER CROMWELL'S PALACE (4th S. xi. 362).—If Oliver Cromwell lived in all the houses he is said to have done, he must have been very fond of change. I am afraid the extract from the *Leeds Mercury*, noticing the "Usurper's House" in Clerkenwell, is one of the many myths of a similar kind too often found in newspapers and local histories. The house in question—"a faire spacious house," mentioned by Weever in his *Funeral Monuments* as "built of late by Sir Thomas Challoner, Knight, deceased"—was long the residence of the Challoner family. It was situated in the Close, in the middle of a large garden, part of which remained at the end of the last century. It passed through a variety of hands, gradually sinking lower in the social grade of its inhabitants. Cromwell is not mentioned in the register or rate-books of Clerkenwell, and the mere tradition of his residence there is unsupported by the slightest authority.

EDWARD F. RIMBAULT.

ARMY QUERY (4th S. xi. 423).—ROYAL ROBBER will find the required information in the *History of the Dress of the British Soldier*, by Lieut.-Colonel John Luard, published by Clowes & Sons, 1852. In the library of the British Museum there is a large collection of coloured and uncoloured illustrations of the costumes of the British Army.

J. W. FLEMING.

Brighton.

LANDOR (4th S. xi. 366).—Miss Martineau's reference to the "picture of the English officer shot at the Pyramids" alludes to the "Imaginary Conversation," entitled "General Kleber and French Officers." (Landor's *Works*, vol. i. p. 43.)

WILLIAM THOMAS.

SOMERVILLE PEERAGE (4th S. xi. 157, 201, 257, 325, 427).—ANGLO-SCOTUS must pardon me if I decline to acquiesce in his remarks (p. 427) either in respect of their spirit or their letter.

1. In this matter I cannot recognize any distinction between law and equity.

2. Different views may be taken as to who is the representative of a Family, and there may be representation in different characters. In a Noble Family, such as Somerville, I would consider the holder of the Dignity the representative; and in that case the observation of ANGLO-SCOTUS, that a particular person "has surely a better claim" to

the representation than others, disposes of the whole question of the Peerage.

3. The Claims of "the 'Free Kirk' minister and his American congener" must, like the Claims of other people, stand or fall upon their legal merits, without regard to the position in life, religious persuasion, or residence of the respective Claimants.

4. ANGLO-SCOTUS says "it is by no means so certain" that The Hon. Mrs. Henry has not a right to the Title. I am not aware that any correspondent has expressed an opinion as to her rights. I carefully abstained from so doing, in which I cannot but regret ANGLO-SCOTUS has not followed my example.

5. No one would dream of disputing that Mr. Riddell had vast acquisitions in the department of Scottish Peerage Law. But Mr. Riddell was fallible. I may go further, and say that, in some cases, Mr. Riddell was prejudiced and positively unfair.

W. M.

Edinburgh.

THE POET THOMSON'S ABODE (4th S. xi. 398).—MR. COOK, in his article at this reference, says, that after the poet left Watts's Academy, in Little Tower Street, where he was a tutor, he took up his residence in some part of London, the locality of which is not mentioned by his biographers. At one time he certainly lived in Old Bond Street. Mrs. Piozzi says, in her *Journey through France, Italy, and Germany*, 1789—

"So, charming Thomson writes from his lodgings at a milliner's in Bond Street, where he seldom rose early enough to see the sun do more than glisten on the opposite windows of the street."

EDWARD F. RIMBAULT.

VON FEINAGLE (4th S. xi. 81, 182, 258, 332).—The late SIR WM. TITE was quite correct as to the squares: each side of a room was to be, in imagination, divided into nine, I believe, and the list of kings I have given was originally so arranged on these squares. The kings were words written, but in some cases drawings of objects on these nine squares were given. I never could make anything of the squares, but I thought the list of kings so much easier to remember than Grey's, that they were worth recording in "N. & Q."

P. P.

CATER-COUSINS (4th S. ix. 331, 396, 456, 517; x. 36, 52, 153).—Those who follow Dr. Johnson's derivation of this word seem to me to have no proof that there was ever, in French or English, such a combination as *Quatre-cousin*, either with the signification of fourth cousin or any other. The French would be *Cousin au quatrième degré*. On the other hand, the French use the word *cousin* for friend, saying "Ils sont grands cousins," "Si vous faite telle chose nous ne serons pas cousins"; and Fontaine has "Ces animaux vivaient entre

eux comme cousins," which may well be translated "were cater-cousins."

Neither is there any proof of cater-cousin being ever used in English for fourth cousin, or even for a distant cousin.

Latimer (*Sermons*, 1545) uses it as synonymous with cousin-german.

Terence's "inimicitia est inter eos" was translated (1598) They are not now cater-cousins.

Nash (1599) uses it as synonymous with *sib*.

Darrell (1600) as the same as *friends*,—"were made cater-cousins."

Translator of Guzman de Alfarache (1623), "I was not half cater-cousin with him."

Dryden (1680), "She and I have been cater-cousins in our youth."

Robertson (1693), "They are not cater-cousins"; *Ira inter eos interessit*.

Wilkes (1759), "He and I were never cater-cousins."

Skelton (1770), "Your cater-cousins the Arians."

W. Combe (1812),—

"Talks of duchesses by dozens,
As if they were her cater-cousins."

In all these, close intimacy or relationship is implied, without a shade of irony or ridicule upon pretended kinship. The word seems to me, where it does not imply actual kinship, to mean "Trencher mates," "mess-mates," or people who are sufficiently good friends to live together.

I ought to add a reference to W. P. P.'s note (4th S. ix. 396), in which he quotes the phrases *Diable à quatre* and *se tenir à quatre*, supposing *cater* to imply, as *quatre* does in those phrases, something of a quarrel. But I have shown that *cater*, in *cater-cousin*, betokens, on the contrary, intimacy; so that W. P. P.'s supposition cannot, I think, be admitted.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

GIPSY ADVERTISEMENT (4th S. xi. 462.)—The translation of a certain advertisement in the language of the Gipsies, that was given in last week's issue, is decidedly correct. The exact meaning of "kom," however, is "love," and not "sake." The word is Sanskritic, and will be found in Monier Williams's Dictionary of that language. Apart from the question of Romanis, is there any real necessity for giving a public translation of an advertisement which the writer obviously intended to keep as private as he could, by choosing a language which is "caviare to the general," if not to MR. DRENNAN?

GEORGE WOTHERSPOON.

Trin. Coll., Oxford.

OLIVER CROMWELL, JUNIOR (4th S. xi. 301, 366, 430.)—GRIME ought to have asked his question of MR. WATLING. However, the note about

the MS. will be found in Gunton's *History of Peterborough*, and is quoted by Noble in his *Memoirs of the Protectoral Times of Cromwell*, i. 133, third edition.

EDWARD SOLLY.

THE SURNAME "SPURRELL" (4th S. xi. 403.)—I shall be happy to give J. R. some information on his applying to me, and stating the object of his inquiry.

FREDERICK SPURRELL, M.A.

Faulkbourne Rectory, Witham, Essex.

THE "GLORIA IN EXCELSIS" (4th S. xi. 412, 469.)—I do not think that what DR. SPARROW SIMPSON says at all alters what I advanced. The repetition of the *Agnus Dei* is not found either in the Greek or Latin forms of that hymn; and I think that it does not appear in the first English Prayer-book. Of course the *Agnus Dei*, which is said or sung after the Consecration, is quite different to the position and meaning of the *Agnus* in the *Gloria*; they are distinct, and bear no liturgical relation to one another. Can DR. SIMPSON say how came the repetition in an English form of the *Gloria in Excelsis*—by whose authority was it added? The question is not one that requires devotional special pleading, but belongs simply to the Liturgy and history of the Prayer-book; and in this case, as in that of the Creed, I believe they are purely errors.

H. A. W.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. 366, 455, 526; xi. 45, 138, 239, 305, 368, 445.)—"Not Earl of Manchester," p. 447, should be *not Earl of Winchester*. The following correction should also be added—"There are just data enough to indicate four Saiers de Quincy." Three Saiers de Quincy there certainly were, and also three Simons de St. Liz—in each case *father, son, and grandson*. It is only as to the fourth Saier de Quincy that there arises difficulty of identification; and, as to him, I wait for a more correct, or at least minute abstract from the Cambuskenneth Chartulary, of the grant to St. Andrew's by *Saier, son of Robert and Orabile*, before I venture to send you the subject complete. At present it appears to me extremely improbable that this last Saier can, in the *Charter itself*, be designated "*Earl of Winchester*."

JAMES A. SMITH.

Is not MR. SMITH in error in stating that Maud, the widow of Simon de St. Liz, was the wife of David, King of Scotland? My reason for thinking so is because I found, amongst the papers of my great-uncle, Capt. Charles Logie, R.N., British Consul at Algiers (who was the only son of my great-grandfather, George Logie, who was Swedish Consul at the same place, and had fled to Sweden after 1715), the following certificate:—

"David dei gratia rex Scotorum omnibus, &c. Sciatis nos dedisse, &c. Johanni de Logy domino ejusdem et hereditibus suis de corpore suo legitime procreandis Thanagium de Thanadas infra vic. de Forfar et reversionem

tocius (*sic*) Thanagii de Glaumes in eundem viet. Reddendo inde nobis annuatim ad festum pentecostes unum Falconem rubeum de Thanagio de Thanadas et unum Nisum de Thanagio de Glaumes. In cuius rei, &c., apud Perth septimo die Aprilis anno regni nostri trigesimo quarto. Extractum ex publicis archivis per me unum e clericis Sessionis ad hunc effectum specialiter deputatum per Dominum rotulorum ac registrarum Clericum
Alex^r Menzies."

In another handwriting, the following is written at the foot of the parchment:—

"King David having succeeded to the Crown on the 11th of June, 1329, when his Father, King Robert Bruce, died, the above Charter must have been granted in the year 1363: And it was much about the same time that King David married his second Queen, Margaret Logy, whom Fordun mentions as being a Lady of a noble Family."

F.

A notice of the De Quincy charters at Magdalen College will, I believe, appear in the next Report of the Historical Commission, in the course of a Report upon the muniments of that College. Should that notice be judged not sufficiently full, it will then give me pleasure to comply with the courteous request of TEWARS, and to supply further particulars to "N. & Q."

W. D. MACRAY.

BURIALS IN GARDENS (4th S. viii., ix., x. *passim*; xi. 105, 454.)—I quote the following from the will of William Burnard, of Thame, Oxon, schoolmaster:—

"I direct that on the day of my interment my body be removed into the schoolroom attached to my dwelling-house, and placed on two tressels, without a pall, and that a funeral oration be pronounced over it by some able and well-educated minister; that my dear friends, Mr. Caterer and Mr. Howlett, speak the dictates of their consciences, and offer up appropriate prayers. Hymns to be sung, and then my body to be quietly removed into the garden belonging to my dwelling-house, and there deposited in a brick grave prepared for that purpose, the relatives only following."—Made May 17, 1834; proved 19th June, 1835.

I have been credibly informed that the provision in this case was not attended to, and that the testator was buried in the parish churchyard of Thame, Oxon. FREDERICK G. LEE, D.C.L.
Lambeth Terrace.

THOUSAND-LEAVED GRASS (4th S. xi. 275, 350.)—Thousand-leaf, as its name implies, is the milfoil or yarrow, *Achillea millefolium*. It is still in repute, as in a less degree are agrimony and tansy. Tansy is a pot herb, tansy-pudding (a custard or other light pudding slightly flavoured with tansy-juice) being considered a proper Easter-Sunday pudding in some parts of England. I partook of it this year as usual; it is anything but a "hellish bolus." Old cookery books have receipts for tansies (of gooseberries for instance), in which the herb tansy forms no ingredient, so the name perhaps implies a sort of pudding. I do not know if Brookes's

Dispensatory, published 1753, is a scarce work, but it contains a full account of all our medical simples, and their uses, milfoil, agrimony, and tansy among the rest. P. P.

SYSTASIS OF CRETE (4th S. xi. 344, 429.)—"Without knowing the context in Burke," as ETONENSIS says, "a conjecture must be a little vague"; but it does not appear that the "well-known political constitution" of Crete, cited by MR. PURTON (from Smith's *Dic. Gr. and Rom. Ant.*), was known as the *Systasis*. CCC.XI.

"HARNESSED" (4th S. xi. 303, 386, 435.)—Gesenius's explanation of the word thus translated in the Authorised Version is probably the correct one. He derives it from a root signifying to be angry, and translates it *eager, active, brave, ready prepared for fighting*. Translators have always found a difficulty in this word. The following is a list of the principal renderings that have been given: *πέμπη γενεά*, LXX; *ένωπλισμένοι*, Aquila; *καθωπλισμένοι*, Symmachus; *πεμπταίζοντες*, Theodotion; *πεμπτάδες*, Fuller; *armati*, Vulgate; *lumbis accincti*, Fürst; gerüstet, Luther. It will be seen that our translators followed the Vulgate, using the word "harnessed," in *Exod.* xiii. 18, and the synonymous word "armed" in *Josh.* i. 14, iv. 12, and *Judges* vii. 11.

That we ought to substitute "rejoicing" for "harnessed," as your correspondent says a Scotch clergyman suggested, is impossible. C. DAVIS.

Νίψον ἀνομήματα (4th S. xi. 198, 288, 313, 410.)—Many years ago, when a boy, I saw this inscription painted on the font at Sandbach parish church, in the county of Chester, and for anything I know to the contrary, it may still be in existence there. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The literature of this inscription will be found at the following references:—*Gent. Mag.*, xl. 617; lxiii. 441; 1825, ii. 2, 194, 392; 1830, i. 307, 487; ii. 35 (list of Latin and Greek authorities); *New Monthly Mag.*, 1821, ii. 171; Poulson's *Holderness*, 1841, ii. 405; "N. & Q.," 1st S. vii. 178, 366, 417; viii. 198, 352, 520; 3rd S. xii. 38, 66; *Handbook of Engl. Eccles.*, 1847, p. 135; Poole's *Church Architecture*, 1842, p. 103; *Assoc. Archit. Soc. Papers*, 1864, vii. 200. W. C. B.
Hull.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Land of Moab. Travels and Discoveries on the East Side of the Dead Sea and the Jordan. By H. B. Tristram, LL.D., Hon. Canon of Durham. With a Chapter on the Persian Palace of Mashita. By Jas. Fergusson. (Murray.)

SINCE Mr. Layard's volumes, descriptive of his discoveries at Nineveh, no book of Eastern travel and research has been published at all equal in interest, importance, and amusement to Dr. Tristram's *Land of Moab*. Explorers

who had looked at Moab from a distance, spoke of there being nothing there. Dr. Tristram, an experienced traveller, thought the "nothing" was worth his looking after. In the course of his eventful expedition he made many discoveries, but these are really as "nothing" compared with his grand "find" of the Persian Palace of Mashita. This ancient building must have been one of the most magnificent edifices in the East. Admirable plates (from photographs) afford an excellent idea of its splendour and beauty in decay; and the engraving of the palace reconstructed gives an equally perfect idea of what it was in the day of its strength and its magnificence. This discovery must have well repaid Dr. Tristram for all his fatigues and anxieties. His narrative will be read with great interest, for it never flags in a single page. From some conclusions, perhaps, there may be readers who will differ. He tells a story of an Arab who killed another Arab for the sake of the thorough-bred horse he was riding, and the slayer could not see he had, under such circumstances, done wrong. Dr. Tristram thinks the Arab lover of horse-flesh would have thought and acted differently if he had lived under the Gospel dispensation; as if scores of Christian thieves had not been hanged at Tyburn for the same, or a similar offence.

The Question of Anglican Ordination Discussed. By E. E. Estcourt, Canon of St. Chad's Cathedral, Birmingham. (Burns & Oates.)

CANON ESTCOURT'S volume is chiefly devoted to the claim made for a recognition of the validity of Anglican Orders by the Roman Catholic Church. We need only to state his conclusion, which is that the Anglican claimants must go upon Roman Catholic principles,—that is, upon the principles by which the Church of Rome is accustomed to judge,—before the head of that Church would find that the claimants had grounds for a petition to the Holy See to recognize the validity of Anglican Ordinations. The Appendix is full of documents which will attract as much attention as the text which they illustrate; especially the attention of the student of history.

Letters, Lectures, and Reviews. Including the Phrontisterion, or Oxford in the Nineteenth Century. By the Very Rev. Henry Longueville Mansel, D.D. Edited by Henry W. Chandler, M.A. (Murray.)

HERE is a volume, the merits of which cannot be fully explained in a paragraph. It includes the various philosophical works, and nearly all the reviews by the late Dean Mansel. The hitherto unpublished portion comprises the lecture on "Utility as the Ground of Moral Obligation," and an unfinished chapter on the Idealism of Berkeley. There is matter for deep thought, and help to bring thought to healthy conclusion, in every chapter. One article, "Sensation Novels," is full of brilliancy, and ends thus:—"When the reading public wakes up from its present delusion, it will discover, with regard to some at least of the favourites of the day, that its affections have been bestowed upon an object not very different in kind from the animal of which Titania was enamoured."

MR. CHARLES CRITCHETT, formerly (for thirteen years) Assistant-Secretary to the Society of Arts, is a candidate for the Secretaryship of the Royal Academy, now vacant.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Nos. 5 and 6 of the first edition of "Early Prose Romances," edited by W. J. Thoms, containing "George a Green" and "The History of Doctor Faustus."

Wanted by *W. H. Edwards*, 48, South Lambeth Road, S.W.

BURTON'S ANATOMY OF MELANCHOLY. Folio, 1626.

OVERBURY'S WIFE. An early edition.

HARLEIAN MISCELLANY. Vol. IX.

WORLD ENCOMPASSED BY DRAKE. Hakluyt Society.

Wanted by *John Wilson*, 33, Great Russell Street, W.C.

CARLYLE'S INDEX to Transactions of the Royal Irish Academy.

O'CONNOR'S BIBLIOTHECA STOWENSIS. Vol. I.

KILKENNY ARCHEOLOGICAL JOURNAL. Vol. I., or Parts of Vols. I. to III.

DUBLIN REVIEW. New or old series, or odd numbers.

FRASER'S MAGAZINE. Vols. 1, 2, 4, 35, 39, 40, or odd numbers of same.

NORTH BRITISH REVIEW. Report odd numbers and price.

Wanted by *W. B. Kelly*, 8, Grafton Street, Dublin.

Notices to Correspondents.

MISERERES IN THE CHAPEL OF DURHAM CASTLE (4th S. xi. 459).—Add to the heading of this, "and in Durham Cathedral." In col. 1. last line but two, after "stall-work," insert "in the Cathedral." In col. 2, for "Ormsby's," read "Ormsby's." J. T. F.

W. H. S. M.—The title-page of the work referred to runs thus:—"An Abridgment of Mr. Locke's Essay concerning Humane Understanding. London, Printed for A. and F. Churchill at the Black Swan in Paternoster Row, and Edw. Custle, next Scotland Yard gate, near Whitehall, 1696." A subsequent edition was issued in 1731. The responsibility of the "abridgments" rests solely, we are disposed to think, with John Wynne.

J. BEALE.—The phrase alluded to is an irreverent form of "Where's that creeping genius?"

C. W. F. K.—Apply to a news-agent for the names of the papers; possibly Messrs. Novello could give the other information required.

W. J. PIGOTT.—You had better apply direct to the family.

H. B. PURTON.—Is not the inscription, like the Pastoral Staff, quite modern?

W. S.—Thucydides (i. 13) states that the naval engagement which took place between the Coregians and Corinthians, B.C. 665 (not 657), is the first sea-fight on record.

W. HUGHES.—Lord Preston was beheaded in 1690. See "The Arraignment, Trials, Conviction, and Condemnation of Sir Rich. Graham, Bart., Viscount Preston, in the Kingdom of Scotland, and John Ashton, Gent, for High-Treason against their Majesties King William and Queen Mary." Published by Her Majesties special command, 1791."

ERL RYGENHOEG.—The works referred to are not in the British Museum.

TEWARS.—"Villiers of Brooksbury" next week.

SUBSCRIBER.—Return the Part and it shall be exchanged.

NOTICE.

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.

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

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, JUNE 21, 1873.

CONTENTS. — N° 286.

NOTES:—"Albert Lunel": By Lord Brougham (?), 497—The Rolliad—Women's Suffrage, 498—Lord Derwentwater. An old Cumberland Ballad, circa 1716—Folk-Lore, 499—Piers the Plowman, 500—Southwell's "Mary Magdalen's Funeral Tears"—More of More Hall—The New River Company—The "Durham Wags," 501—Punning Epitaph—Moosonee—What's in a Name? Knox and Charles II., 502.

QUERIES:—Freemasonry: Sir Thomas Phillipps, Bart., 502—Anonymous Books—Printing in Dundee—D'Every Family—Walking at a Great Height—"Practical Wisdom, or the Manual Life"—Will Crouch—"The Universal History"—"A Parenthesis in Eternity"—"Trifles make Perfection"—"Divine Poems"—Founders' Kin—Family of De la Lynde—The Peacock—Heel-Taps—"In Sandon soyle as late befell"—The dot on the i.—Diderot, 504—Ballads and Songs—Manufacture of Nitre, 505.

REPLIES:—Gainsborough's "Blue Boy, 505—"Embossed," 507—Villiers of Brooksby—Lord Castlereagh—Royal Scottish Archers, 508—Aquila—"The Siege of Carrickfergus"—Oak and Ash—"Memoirs of a Cavalier"—Widow's Freebench, 509—"Things in General"—Callipædia—Heraldic—The Sancy Diamond—Silver Threepence and Fourpence—Ægir or Esgrè—John Dollond—"Thou soft-flowing Avon," 510—Andrew Marvell—John Abernethy—Bulchin, Bulchyn—"Serveing Wall"—Doctor Johnson at Gwaenyng—Dean Ramsay—Position of the Pulpit, 511—Inscription on Painting—Piscinæ in Floors—"The Lady of Lyons"—Junius, 512—"Gersuma"—"Halse"—Gipsy Language—Parentage of the Poet Cowley, 513—On the Dates of "A Chaste Maid," &c.—The Dove as a Symbol—"A Light Heart and a Thin Pair of Breches"—Robert Cooke not Cock—Sir Francis Drake, 514—Arms of the early English Kings, 515.

Notes on Books, &c.

Notes.

"ALBERT LUNEL": BY LORD BROUGHAM (?)

Although it is known that the pen of this celebrated man was conversant with every subject connected with *fact*, and it was ill-naturedly said of him that "if he had only known a little of Chancery law, he would have had a smattering of everything," there seems to be an indisposition to believe that he has also adventured into the realms of *fiction*. Yet the curious among book-collectors have long been aware of the existence of a three-volume novel of the orthodox 8vo. size, entitled, *Albert Lunel; or, the Châteaux of Languedoc*; although, until lately, few could have seen it. The attribution of this to the great Statesman, in Bohn's edition of the *Bibliographers' Manual* of Lowndes, and elsewhere, had never been questioned; and it is probably to certain doubts as to the correctness of the statement, put forward on the occasion of its recent republication, that I am to ascribe its exclusion from the interesting *Bibliographical List of Lord Brougham's Publications* (100 copies privately printed, J. R. Smith, 1873, 8vo., pp. 24), for a copy of which I take this opportunity of thanking the author of the *Handbook of Fictitious Names*. The bibliographical history of the book in question is somewhat curious, and may seem to

deserve a record here. It was printed, without name of author, by Charles Knight, in 1844; but, according to Lowndes, was so rigidly suppressed by its author before publication, that only five copies, which had been presented to friends, were allowed to get abroad. The approximate value set upon one of these by Bohn was five guineas; and certain it is that whenever a copy, *longo intervallo*, occurred for sale, a very high price was set upon it, and probably realized. I have seen it catalogued by a bookseller, 3*l.* 18*s.* in half-morocco; and the late Mr. Rodd, in his catalogue for 1846, marked a copy at 5*l.* 5*s.* With the death of the author, the motives of its suppression, whatever these may have been, would seem to have ceased; and early in 1872 a number of copies were sold off, so that a set was attainable for some three half-crowns, or even less. The copyright appears to have got into the hands of Mr. Thomas Millard, whose entire interest in the same was subsequently purchased by Mr. Charles H. Clarke, of 13, Paternoster Row, who, in 1872, either reprinted it, or issued the old book with a new title. A review of this appeared in *Figaro* of Oct. 5, 1872, characterized by the hyper-aesthetical morality, so common just now, and which illustrates the truth of Dean Swift's axiom, that nice men have very nasty ideas.

The fourth chapter of the first volume, which, the reviewer says, "savours of Holywell Street abominations," and is "a stupidly coarse account of seduction by a monk," may be read, even with the prejudice caused by this statement, aloud by a father or a mother. As for the rest, I must leave others to decide how far it is a "miserable production," "contemptible twaddle," or "ditchwater balderdash," and advert to the doubts thrown upon the authorship. These latter produced a reply from Mr. Clarke, the publisher, in *Figaro*, Oct. 12, 1872, in which he states that he had purchased the entire interest in the work from Mr. Millard, to whom it had been sold by the present owner of the title, who, at the time, wrote the following letter:—

"21, Berkeley Square, 29 Nov., 1871.

"I hereby undertake to make no claim in respect of copyright, and not to take, or permit to be taken, any proceedings at law or equity against Mr. Thomas Millard, in the event of his reprinting in any form he may think fit, the book called *Albert Lunel*.

(Signed) "BROUGHAM AND VAUX."

Now, this letter, pertinent to the question of copyright, affords, it will be observed, no elucidation on the subject of authorship, which we are left to infer as best we may. There does not seem, however, to be much room for doubt. A critical notice of the novel, with a brief analysis of the plot, occurs in the *Spectator* of Oct. 19, 1872. Shortly previous to this, a privately printed volume of the letters of Lord Brougham had appeared; and in this, it is alleged, "a most explicit avowal of the authorship is to be found." It would also appear to give some indications for a *key* to the characters,

—such as, that by “the Baron” was represented the author; by “M. La Croosse,” John Wilson Croker; by the “Chevalier André Agneau,” Sir Andrew Agnew, &c.

Further evidence is afforded by a letter shortly following, also in the *Spectator*, to which the name of Lady Georgiana Chatterton was appended. In this, the writer states that she was sitting with Mr. Rogers, the poet, at one of his now historical breakfast-parties, when he received from Lord Brougham a presentation copy—one of the five—of *Albert Lunel*. Rogers handed the volumes to his fair guest, charging her to read them quickly, and not breathe a word as to the author. “I did so,” she continues, “and finished them by the time I went to a dinner-party on the following day. In the evening I met Mr. Rogers, and he told me that he had sent to my house for the books, as Lord Brougham had ordered the work to be suppressed, the reason (as he had heard) being, that many of the characters were from real life. I have never met with any one who had read it before its suppression, except the late Dean Milman, nor since its suppression, till within the last few months.”

A notice of the novel is also to be found in the *Athenæum* of July 6, 1872.

I have now written all that occurs to me on the subject of *Albert Lunel*, and conclude with the questions:—

Who wrote it?

Is Mr. Clarke's edition of 1872 an actual reprint, or a re-issue of the old book, as originally printed by Charles Knight in 1844, with a new title-page?

WILLIAM BATES, B.A.

Birmingham.

THE ROLLIAD.

In the second series of “N. & Q.,” vol. ii. 114, a list of the writers of articles in the *Rolliad* was supplied by Lord Braybrooke, from a copy of the work in which the names had been inserted by Mr. George Ellis, “one of the most talented contributors.” It is a work in which few persons at present, take much interest. But its influence in the party warfare of its day makes it desirable that whatever is recorded of it should be correct. I have a copy of it that formerly belonged to Dr. J. Yonge, in which the names are inserted upon the authority of Prof. Smyth of Cambridge; and the following are the only instances in which they differ from those supplied by Lord Braybrooke. After marking the “Advertisement to the Fourth Edition,” as written by Dr. Lawrence, both authorities are in accord as to the writers of the “criticisms on the *Rolliad*.” Prof. Smyth merely adding, in the margin of No. vi. Part 2,—

“Mr. Reed, sent by Sheridan to attend Mad. de Genlis and Pamela to Paris, in Nov., 1792. . . . Was engaged in the *Courier* when first set up as an opposition

paper to Pitt and the war of 1793. Died young, of consumption.”

Of the “Political Eclogues,” the writers are given:—

	<i>By Lord Braybrooke. By Prof. Smyth.</i>	
“Rose.”	Dr. Lawrence. Fitzpatrick.	
“Margaret Nicholson.”	Mr. Adair.	R. Adam.
Of the “Probationary Odes”:—		
Preliminary matter.	Tickell.	Tickell and Richardson.
Ode v.	J. Ellis.	J. Ellis, cousin to Geo. Ellis.
ix.	Tickell.	Sketched by Canning when at Eton, finished by Tickell.
x.	Pearce.	Doubtful.
xiii.	“never known to the Club.”	Probably Mrs. Debting, wife of General D.*
xiv.	Bishop of Ossory.	Dr. O Byrne.
	(Hon. William Beresford.)	Bishop of Ossory.
xxi.	unmarked.	Geo. Ellis.
xxii.	“Real Birthday Ode.”	Geo. Ellis.
	T. Warton.	}

Neither of these authorities notices the contributors to the “Political Miscellanies.” There is some account of them at p. 242 of the volume of “N. & Q.,” to which I have already referred.

W. M. T.

WOMEN'S SUFFRAGE.

It is supposed by many, that the agitation for the extension of the electoral franchise to females is of modern growth. There is proof, however, that it was thought of nearly a century ago. I have a book, written by Major Cartwright, the gentlest of men, but one of the bravest of Parliamentary Reformers, when to be such was to invite ignominy and even to encounter peril. I can only give the first words of the title-page, which, of itself, would make a very respectable tract, for the worthy Major was rather prolix:—*The Legislative Rights of the Commonalty Vindicated; or, Take your Choice.* The book had reached a second edition, and was “Printed for J. Alman, opposite Burlington House, in Picadilly, 1777.” Discussing the question “how far women can claim to be represented,” the author says (pp. 45–6–7, the italics being, of course, his own):—

“For want of *arguments* against an equality of representation, some authors have been driven to the sad expedient of attempting to be *witty* on the subject. A dignitary of our church, and a writer also, who kindly takes upon him to assert the rights of Great Britain, have, in particular, been pleased to advance, that, provided this equality be due to the men, it must equally appertain to the women; and that then, of course, all the women, as well as all the men, must be free to vote at elections.† It might perhaps be a want of politeness to

* Whatever may be its merits, it is an awful attempt at imitating the orthography of the Scottish dialect as supposed to be written by Dundas.

† Dean of Gloucester's concluding Tract. *Introductio* p. ix, Rights of Great Britain Asserted, p. 4 or 5.

ask these gentlemen if they seriously meant what they said; but as I am serious myself, I will beg leave to refer the Dean to the *Scripture*,* and the other gentlemen to the *law of nature*; and the common law of England,† and both of them to the fair sex; in order to settle this point. Man and wife are called in scripture *one flesh*, in law, *one person*; and by both the temporal dominion is given to the man. With regard to God and his salvation, the sexes are equal in dignity. Now the *matron* is the highest of her *sex* in temporal dignity; and yet, as a wife, she is commanded to 'submit herself to her husband in every thing'; and he, both in scripture and in law, is considered her *representative*, her *lord*, her *head*. If this be the condition of the *matron*, it will be difficult even for a Dean, to shew that her *inferiors* should enjoy a privilege denied to her. But, were the Reverend Dean and the bold assertor to receive no greater thanks from the ministry than they are likely to obtain from the fair sex for such attempts to serve them, poor, indeed, would be their reward! Women know too well what God and nature require of them, to put in so absurd a claim for a share in the rights of election. Their privileges and power are of another kind; and they know their sphere."

Had the Major lived in these days, his views would probably have been modified; at all events they would have been eloquently contested.

J. W. DALBY.

Richmond, S.W.

LORD DERWENTWATER.

AN OLD CUMBERLAND BALLAD, CIRCA 1716.

The following old ballad (which I took down as recited to me by an old woman, nearly seventy years of age, residing at Ulverston, North Lancashire), was, I am told, a great favourite, about one hundred years ago, throughout the Northern Counties. I shall be glad to see it obtain a "local habitation" in the pages of "N. & Q."

"The king wrote a letter to my Lord Derwentwater,
And he sealed it with gold;
He sent it to my Lord Derwentwater
To read it if he could.
He sent it by no boy,
He sent it by no slave,
But he sent it by as true a knight
As heart could wish or have.
The very first line that he looked upon
Made him for to laugh and to smile,
The very next line that he looked upon
The tears from his eyes did fall.
He called to his stable boy
To saddle his bonny grey steed,
'That I unto loving London
May ride away with speed.'
His wife heard him say so,
In childbed as she lay,
Says she 'My Lord Derwentwater,
Make thy will before thou goest away.'
'It's to my little son I give
My houses and my land,
And to my little daughter
Ten thousand pounds in hand,
And unto thee, my lady gay,

Who is my wedded wife,
The third part of my estate thou shalt have
To maintain thee through thy life.'
He set his foot in the level stirrup
And mounted his bonny grey steed,
The gold rings from his fingers did break
And his nose began for to bleed.
He had not ridden past a mile or two,
When his horse stumbled over a stone,
'These are tokens enough,' said my Lord Derwentwater,
'That I shall never return.'
He rode and he rode till he came to merry London,
And near to that famous hall,
The lords and knights of merry London
They did him a traitor call.
'A traitor! a traitor! a traitor!' he cried,
'A traitor! how can that be?'
Unless it's for keeping five hundred men
For to fight for King Jamie.'
It's up yon steps there stands a good old man
With a broad axe in his hand,
Says he, 'Now my Lord Derwentwater,
Thy life's at my command.'
'My life! my life! thou good old man,
My life I'll give to thee,
And the green coat of velvet on my back
Thou may'st take it for thy fee.
There's fifty pounds and five in my right pocket,
Give that unto the poor;
There's twenty pounds and five in my left pocket,
Deal that from door to door.'
Then he laid his head on the fatal block—"

[Here the reciter's memory failed.]

J. P. MORRIS.

17, Sutton Street, Tue Brook, Liverpool.

FOLK-LORE.

GLOUCESTERSHIRE FOLK-LORE.—As I understand that the medical profession are about improving and collating the different Pharmacopœias of the sister countries, I send to them and others the following scraps of intelligence, for the edification of the rising generation of "Gideon Grays." They are chiefly gathered from the village leeches of Gloucestershire and the adjacent counties. 1. To wit, a skein of silk to be tied tightly round the loins in bad cases of rheumatism. This I had from an old schoolmaster, whose "native" was Bourton-on-the-Water, who had tried it on himself, and said he thought it kept in the electricity! This was perhaps the same old gentleman who so mildly rebuked the gaping rustics in a Cotteswold village. During the Prusso-French war, there was a beautiful display of meteoric light one night, and the people were all out of doors gazing on the wondrous sight. One sage elder declared, "it was Paris all a-fire," and "weren't they giving it to 'em hot," when the schoolmaster, with a benignant smile, exclaimed, "The poor creatures don't know any better; it is their ignorance! It is the constellation of the Southern Cross, but they don't know it!"

Against fits.—A few drops of blood, got by pricking a live mole with a pin. The drops to be taken in a wineglassful of water just as the con-

* Gen. ii. 24, iii. 16; Mat. ix. 5-6; Mark, x. 7-9; Ephes. v. 31, &c.

† *Lit. lib.* iii. c. 3, §. 29. *Bracton*, lib. 5, c. 15. *Ibid.* ii. c. 15. *Wood*, Book I. c. 6, p. 101,

vulsion is coming on. The village bird and mole catcher, one Shadrach Gaze, called "Shad" in short, tells me that he supplies several of the "quality" in Cheltenham with live moles for this purpose!

In *epilepsy*, the "pattes" of the mole are sewed up in a bag and worn round the neck. This custom obtains at Frampton, Cotterell, and in other parts of the county.

In *whooping cough*, a roasted mouse eaten by the patient greatly relieves the complaint. It is generally followed throughout the county.

Ague.—This was a very common complaint some seventy years ago, in the Western counties, but owing to the universal drainage of land, it has nearly disappeared here, as it has in the fen-counties. The antidote was a live garden snail, sewed up in a bag and worn round the neck for nine days; the bag was then opened, and the snail thrown into the fire, when, my informant says, it shakes like the ague, and the patient is never troubled with the complaint again.

Warts.—For these the snail is also in request. Proceed in this wise. Pierce the mollusc with a pin as many times as you have warts in number, then stick the snail on a blackthorn in the hedge-row; as the creature dies, so will the warts wane and disappear.

In *ear-ache* the snail is also good. You simply prick the snail, and allow the exuded froth to drop into the ear affected.

Tumours.—A young woman, with a large wen on her neck, who had, of course, "tried all the doctors," declares that she got rid of her encumbrance by wearing round her neck, and fastened by a small buckle, a plaited braid, made from the tail-hair of a grey stallion.

The next instances are of so revolting a character that I will pass them over hastily. In white-swelling of the knee, the cure is effected by slitting open a live puppy and binding it, while quivering, upon the peccant member. A mole, too, is sometimes vivisected and applied in like manner to the neck, for curing wens. Women afflicted with wens are called here, near Cheltenham, "thicknecked"; and, judging from these cruel practices, the thickness is not confined to their necks. I could add to the list, but no doubt this much will be sufficient for your readers. Whilst touching on these rustic themes, I will mention the custom of young men wearing earrings. I know now three young men whose ears are bored, and inserted in them are neat, plain gold rings. They tell me that they adopted the custom for the purpose of strengthening weak eyes; but coupling this with the known fact that Shakspeare is depicted in the Chandos portrait with earrings, and it is a customary thing amongst gipsies, I should put the subject as a query to be ventilated in your columns. How far does the custom of men wearing gold earrings obtain in other counties? I will finish with the observation, that

in Gloucestershire, Zadkiel's is the orthodox almanac among the farmers, who, for the most part, firmly believe in his predictions of weather and political events. Moore's mystical lore guides them as to the minor operations of tail-logging, and the like, on lambs and foals, &c., which are never undertaken unless "Sol" is in Aries, Taurus, or the right sign of the zodiac. Village sages here touch children for white-lip, and charm for the tooth-ache, and the other ills to which "flesh is heir," and education is comparatively not in the ascendant. I consider that of the younger farmers to be at a very low ebb. School-houses may be built, but as long as the farmers keep the children at work from an early age "craw-keeping," pig-minding, and horse-leading, and declare that they must have the children when quite young, or they cannot properly learn to do such things, so long will education languish, and superstitions be cherished. F. S.

PIERS THE PLOWMAN.—The introductory verses of *Piers the Plowman* appear to me to have been perverted by transcribers and commentators, from a very humorous and interesting description of the poet to a bungling attempt to describe his dress, without point or meaning. I have only the edition of Mr. SKEAT, 1869, to refer to, but this is, I believe, the last published:—

"In a somer seson whan soft was the sonne,
I shepe me in shroudes as I a shepe were,
In habite as an heremite unholy of workes,
Went wyde in this world wondres to here."

On the words "as I a shepe were," Mr. SKEAT remarks, "We know that shepe here means shepherd, because shepherd is the reading of many MSS.," and says, "a few instances of the signification shepherd occur." Notwithstanding, though any number of transcribers wrote as *I a shepherd were*, and though Jack Chap or Schap may mean Jack Shepherd (the only instance he gives), there can be no question but that this is a great mistake. What Langland means to say—what he does say—is, that he put on his *sheep's clothing*, his monk's frock, the badge of his holy calling, going forth habited as a holy hermit, but unholly of works. Dr. Whitaker, quoted by Mr. SKEAT, paraphrases this,—“not like an anchorite who keeps his cell, but like one of those unholly hermits, who wander about the world to hear and see wonders.”

It is not to playing truant once that Langland pleads guilty, but to a vagabond habit, which, in the summer season, when the sun was soft and warm, he could not resist. Then he would shape himself in his shrouds and set forth to wander far and wide through the world. In what other way would he be so likely to have acquired that wonderful knowledge of the stirring events of his time which he displays, and of the corruption, wickedness, and hypocrisy, which he so mercilessly

exposes in his poems? The first four verses have no other connexion with the poem than to explain how it chanced, that on a certain May morning he found himself on the Malvern hills, wearied with travel, and falling asleep by a running brook dreamt his marvellous dream. Langland was no *false prophet*, though he came in sheep's clothing.

WILLIAM PURTON.

SOUTHWELL'S "MARY MAGDALEN'S FUNERALL TEARES."—I do not know whether it has been noticed before; but Gabriel Harvey, in *A New Letter of Notable Contents*, 1593, (Mr. Collier's Reprint, p. 13), evidently refers to Southwell's *Mary Magdalen's Funerall Teares* in these words:—

"Now he hath a little mused upon the *Funerall Teares of Mary Magdalen*, and is egged-on to try the suppleness of his pathetical veine, in weeping the compassionist and divinist *Teares* heavenly eye rained upon earth."

The earliest edition of Southwell's *Mary Magdalen's Funerall Teares*, noticed by Mr. Hazlitt (*Handbook*, p. 568), is dated 1594; from the foregoing quotation, it would appear that there must have been an edition at least a year earlier. The earliest noticed by the late Mr. Turnbull, in his *Memoir of Southwell* (Lib. of Old Authors: J. Russell Smith, 1856), is the edition of 1609. I may further note that Harvey on a subsequent page of his tract (p. 25 of Mr. Collier's Reprint) states,—"I know not who weeped the 'Funerall Teares of Mary Magdalene,'"—plainly indicating that the authorship was not then generally known.

S.

MORE OF MORE HALL.—Criticism on works in the Royal Academy has not yet appeared in "N. & Q.," but I have been allowed to point out deviations from history or poetry. So, concurring in the praise of Mr. Poynter's picture as a work of art, I wish to express my surprise that, though it has been seen for more than a month, and criticized in nearly all the papers, no one seems to have discovered that it is not More of More Hall. I believe that neither the artist when he painted, nor the critics when they wrote, had read the ballad. Their memories are all the purer. The following is from the *Standard* of May 28:—

"Mr. Poynter has painted a companion to his *Perseus and Andromeda*, exhibited at the Royal Academy last year, having for subject the famous *Fight between More of More Hall and the Dragon of Wantley*. Owing partly to the long line of canvas to be covered, the composition of last year took a singularly scattered form. This year the canvas is, we believe, of the same proportions, yet the combat between the armed warrior and the dragon wants in no degree in that force which comes of concentration. The eye takes in at a glance the salient features of the fight, and having satisfied itself as to the probable results of the battle finds leisure to look after the *damsel for whom it is undertaken, and who is tied to a blasted tree at some distance to the right*. All the power and genius of the painter have been exhausted on the monster and its destroyer. The *spear lies broken*, and the sword of the

champion is descending in death-giving strokes on the scaly hide of the winged beast, whose fury is well-nigh spent. There is no mistaking those fearful eyes glazed in death. *The fiendish wing, broken and disabled, serves as a standpoint to the knight, the writhing tail already shows feebleness in its hold on the tree trunk.*"

When the people of Rotherham offer all their goods to More if he will slay the dragon, he refuses the goods, and asks only for a fair maid of sixteen,

"To anoint me at night ere I go to the fight,
And to dress me in the morning."

We are not to suppose that he tied her to the tree as bait for the dragon. He bespoke his armour at Sheffield, and it was so studded with spikes, all about five or six inches long, that he might have been thought "some Egyptian porcupoy." There are no spikes in the picture. They fought two days and a night, but,

"Though their strength it was great, and their skill it
was neat,
They never had one wound."

And, finally, More kills the dragon with a kick, which does not leave any visible hurt.

The ballad of the *Dragon of Wantley* seems to be as little read as it deserves. It is surprising that Bishop Percy thought fit to preserve a work the humour of which is so scanty, and the nastiness so redundant. Harry Carey cleaned it, and made what was left the foundation for a very pretty ballad-opera.

FITZHOPKINS.

Garrick Club.

THE NEW RIVER COMPANY.—At the Auction Mart lately, Messrs. Edwin Fox & Bousfield sold, in four lots, one quarter of a King's share in this corporation for the sum of 12,240*l.*, the income for the last year having been on this quarter-share 448*l.* The rise in value in this property has been very marked. From having in years gone by been an unprofitable undertaking, its income is now enormous. In 1858 a share sold in the open market at the rate of 19,000*l.*; twelve years after the auctioneers above named sold a share in lots at 38,000*l.*; and the result of this last sale shows the price of a share to be nearly 49,000*l.*

THE "DURHAM WAGS."—This hoax, perpetrated on Hook, seems to be forgotten. An account of a loyal meeting at Durham, with a list of attendants, &c., was sent by the wags to the *John Bull*, where it obtained easy admission. No such meeting had ever occurred; it was a fiction altogether! Hook was furious when a Liberal Durham paper (the *Chronicle*) exultingly informed the public of the trick. But the "Wags" had not finished their work! In a subsequent *John Bull*, Hook stated that a Durham friend had sent him a letter, containing the names and addresses of the young men who had concocted the false news. Mr. Hook said that, although he had been particularly requested to withhold the names of the youths (as publication might injure their future prospects), he should do

nothing of the kind. This declaration was followed by the names and addresses. They were all those of eccentric characters of Durham—men with wood-legs, hump-backs, beggars, rag-gatherers, and such like! When Hook discovered that he was again tricked, he said that in future no letter from Durham would be inserted without it was verified by a London reference!

“Veterinary Doctor Marshall” (a native satirist and cow-doctor), who was also a victim of the “Wags,” said, in reference to the Hook-hoax:—

“The Durham post-mark, I am told,
Will make each editor to hold
His hand, and say with due decorum,
‘This is a hoax! it comes from Durham,
Where phisic, law, and gospel shine,
But not, I am afraid, divine!’”

Other doings of the “Wags,” and their history, &c., may be found in Richardson’s *Table-Book* article, “The Wags of Durham.” But Richardson’s account is very incomplete, as has been already stated in “N. & Q.” It was “Veterinary Doctor Marshall” who as “Henry Marshall, M.D.,” was made to claim the “Lines on Sir John Moore.” N.

PUNNING EPITAPH.—Cecil Clay, the counsellor of Chesterfield, caused this whimsical allusion, or pun upon his name, to be put on his gravestone—a cypher of two C’s, and underneath, “Sum quod fui” (I am what I was). JNO. A. FOWLER.
Brighton.

MOOSONEE.—Many persons may have wondered what was the meaning of the title assumed by Bishop Horden—Moosonee. The word *nouey*, or *nee*, is the Indian for island; and, therefore, Moosonee means Moose Island, the place where his lordship’s headquarters are situated.

A. B. T.

WHAT’S IN A NAME?—KNOX AND CHARLES II.
—The reason for the erection of the equestrian statue of the merry profligate king over the grave of Knox is a problem that Presbyterian Edinburgh cannot solve to visitors, who expect to find more tangible testimony than Scotch preaching in honour of Knox, at least near his Parish Kirk and grave. The following elevated doggerel, called forth by increased consumption of whisky, may be interesting for “N. & Q.”:—

“FORTY RHYMING REASONS FOR BEARING A STATUE TO
KNOX IN EDINBURGH, 1873.

“Ye drouthy Presbyterian flocks,
Come see yoursels’ as other folks,
Here a discordant spirit bocks,
While grim sarcastic statue mocks
The visitor who searching pokes
For mural tomb at grave o’ Knox.
Speak of Jesuit, cunning fox,
Was Charles Second orthodox?
Or is it one of Sawney’s jokes
To honour such at grave of Knox?
Eh! man, count your whisky crocks—
By St. Giles’ jangling strokes.

Ten bottles yearly surely soaks
Each brain wi’ spirits anti-Knox,
Enough to float a ship in docks.
Nae wonder noo the women folks
Frighten men like bubbly-jocks,
When kirk as weel as cradle rocks
From foundations laid by Knox.
Oh ‘monstrous regiment’ heterodox,
Bewitching zeal that now revokes
Scotland’s Popish stumbling-blocks,
The parish kirks and schools o’ Knox,
His monuments most orthodox,
‘Use and wont’ of Scottish folks.
Butting ‘gainst sectarian rocks,
Churchmen powerful as the ox
Will still train up the little folks
Genuine ‘chips of the old blocks,’
In National, Free, and U.P. yokes,
Scorning dodging that concocts
A ‘Union’ crowdie which provokes
Disruptive sore in kirk o’ Knox.
While their ‘burning bush’ but smokes
Around each preacher in his box,
Rome’s mediæval raven croaks,
And even British power evokes
To get knowledge put in stocks,
Under Popish bars and locks.
Such Jesuit zeal ‘tis now convokes
Wheel-like (*k*) *naves* with many spokes,
Moving ‘midst the dust that chokes
Queer protesting Free Kirk folks,
Wi’ ‘mutual eligibility’ hoax,
‘Erroneous assumption’ paradox
Of open question Union folks,
Astonish’d Presbyterian flocks.
See some secular blows and knocks,
Dusting many-coloured cloaks
On windbag, meal, and money pocks,
While retrogressive laughing-stocks
Wi’ a drouth nae tipping stocks,
Their muddled faith in whisky soaks,
Bawbees frae Sawney’s hard to coax
For national monument to Knox.

“The foregoing 55 lines, rhyming with the stern name of Knox, are curious as showing some 40 distinct words and as many reasons for calling the name of Knox to remembrance at this time, both in rhyme and reason. Some of the sound principle of the reformer may be advantageously recalled now. K.”

It is rare to find a name with so many words rhyming with it as above. It may amuse readers of “N. & Q.” to search for such.

JAMES KERR.

Edinburgh.

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.]

FREEMASONRY: SIR THOMAS PHILLIPPS, BART.
—The two following entries from the parochial registers of Manchester Cathedral (formerly the collegiate church), have been pointed out to me by Mr. John Owen, of Manchester, who is pretty well known in Lancashire, Yorkshire, and Cheshire,

under his well-earned cognomen of "Old Mortality":—

Burial—"1610, Sep. 29, Edmund Holland, of Manchester, freemason."

Baptism—"1792, July 22, Thomas Phillips, son of Hanna Walton."

I should be glad to learn whether the first extract refers to an operative stonemason or speculative freemason; if the former, I would ask are there any other known entries of a similar character, and were operative masons usually denominated *freemasons* in the seventeenth century? If the latter, does it not show the probability that the deceased was buried with masonic honours? From an early period Lancashire has apparently been strong in the mystic craft. My genial and learned friend and brother mason, John Yarker, Esq., jun., of the family of Yarker, of Leyburn Hall, Yorkshire, has stated in his valuable *Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the Various Rites and Degrees of Free and Accepted Masonry*, pp. 104–105, that—

"During the whole of the seventeenth century Freemasonry was open to the learned men of the day, and enjoyed the patronage of James I., Charles I., and Charles II., the latter of whom is believed to have been initiated during his exile on the Continent. . . . The most notable illustration we have of the close connexion of Freemasonry and Rosicrucianism, is in the case of Elias Ashmole, who was initiated at Warrington, Lancashire, on the 16th October, 1646, along with Colonel Henry Mainwaring, the descendant of an ancient Cheshire family. At this meeting were present Mr. Richard Penket, *Warden*, Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, Richard Ellam, and Hugh Brewer."

Mr. Owen informs me it is generally believed that the second entry is of the baptism of the eminent antiquary and genealogist, Sir Thomas Phillipps, Bart., F.R.S., F.S.A., &c. Is this warranted by facts? If I remember rightly the former editions of Burke's *Peerage and Baronetage* ignore the parentage of Sir Thomas, and this may perchance have led to the above-mentioned inference. I think the accompanying allusion from the *Athenæum* (No. 2312, Feb. 17, 1872), to the curious passage in his will, deserves a corner in "N. & Q.":

"Many of our readers will learn with regret that the public will not inherit the Middlehill collection. Sir Thomas Phillipps, in a death-bed will, made a few days before his decease, has bequeathed Thirlestane House, at Cheltenham, together with the wonderful library, which literally fills the large mansion, to his youngest daughter, Mrs. Fenwick, for life, with remainders over to her children. The bequest is encumbered with a condition of unprecedented singularity. Sir Thomas has strictly enjoined that neither his eldest daughter, nor her husband, nor any Roman Catholic, shall ever enter the house. Some people may consider that Mr. and Mrs. Halliwell are not in bad company in their exclusion from this great literary paradise. We should gladly, out of deference to the testator's memory, have suppressed any allusion to so painful and absurd a clause; but, a will being a public

record, any attempt at concealment would be worse than useless."

SOUTHERNWOOD.

ANONYMOUS BOOKS.—Required, the names of the authors of the following works:—

"A Ready Reply to an Irish Enquiry: or a Convincing and Conclusive Confutation of Calvinism, etc. By a Clergyman of the Church of England. London, 1813."

"Chronicles of London Bridge. (Family Library.)"

"Natural History of Insects. 2 vols. (Family Library.)"

"History of Napoleon Buonaparte. 2 vols. (Family Library.)"

"Notes on the Four Gospels and the Acts of the Apostles. 2 vols. [Advertisement to the Reader, signed F. M.] 1838."

"Asahel: a Dramatic Poem." (My copy wants title-page.)

"On the Nature and Elements of the External World: or Universal Immaterialism Fully Explained and Newly Demonstrated. 1847."

"La Vie du Général Dumouriez. 3 vols. Hambourg, 1795."

JAMES T. PRESLEY.

Cheltenham Library.

PRINTING IN DUNDEE.—Desiring to ascertain when the first printing press was erected in Dundee, I have been looking into some local authorities, but find nothing earlier than this:—

"Sunday, April 18, 1703. Given out to Daniel Gaines, to help him in setting up the Art of Printing in Dundee, by the Presbytery's recommendation, 1l. 4s."

The thriving Dundenians of the present day will smile at this modest bid of their forefathers to secure the invaluable art. Certainly if Daniel could not go forward without this help, very little could have been expected from him with it, and as I can trace no imprint of his, I conclude that this loan or gift did not obtain for Dundee the advantage of a press, and that, in fact, Henry Galbraith was the first who practised the art in the town, in or about 1757.

The name Daniel Gaines has not a Scottish sound; anything about him or the subject will be acceptable to
A. G.

D'EVERY FAMILY.—What are the arms of the D'Every family who lived at Brympton D'Every, Somerset, in the reign of Edward I.; also, where can any account of the descendants of this family be found, as the account in Collinson's *History of Somerset* is very unsatisfactory? Any other information would much oblige.

KNIGHT OF SOMERSET.

"Practical Wisdom; or, the Manual of Life; being Counsels of Eminent Men to their Children. With Lives of the Authors. London, F. J. Mason, 44, West Strand. 1835. Small 8vo., pp. xi—312, with portraits facing the title-page."

Who was the editor of this book?

OLPHAR HAMST.

WALKING AT A GREAT HEIGHT.—To what does the incident referred to in the following citation

allude? Is there any other mention of such a mode of keeping steady at a great height?—

How to walk safely at a great height, without danger of falling.—The performer must wear a pair of spectacles, whose sights must be made so gross as that he may not discern anything afar off, but at hand only: for it is the sight only of the steepness of the place, that bringeth the fear and overturneth the brain. By this means the Englishman which displayed an ancient upon the scaffold near the top of the pinnacle of Paul's steeple did help himself in his desperate attempt.—*The Royal Almanack and Diary*, 1673, p. 24, reprint, H. Fennell, London, 1862.

ED. MARSHALL.

WILL. CROUCH.—I have a mezzotint, 8½ inches by 10½ inches, in my possession, painted by N. Tucker, 1725, P. Pelham fecit, with these lines beneath:—

“In constant Industry (deserving Praise)
Honest Will: Crouch has spent his youthful Days.
He pious Bounties, undistinguish'd gave;
Intomb'd the Princess,* and reliev'd the Slave.
Age he undaunted bears, nor fears decay;
Since Art preserves what Time would take away.”

I shall be glad if any one will furnish me with any information concerning this man or his portrait. Neither Pelham nor Tucker's names are met with in Walpole's *Anecdotes of Painting*, &c.

ALSWYCK.

“THE UNIVERSAL HISTORY.”—Can you refer me to a list of the authors of *The Universal History*, published between 1747 and 1766, in sixty-five volumes, 8vo., and their respective shares in the same other than the one contained in Boswell's *Johnson*, which is very imperfect? I have never been able to find one.

LAWR. B. THOMAS.

“A PARENTHESIS IN ETERNITY.”—Who has thus described time?

“TRIFLES MAKE PERFECTION, AND PERFECTION IS NO TRIFLE.”—Can any one verify this saying as being Michael Angelo's, and afford me a reference to it?

J. MANUEL.

Newcastle-on-Tyne.

“DIVINE POEMS,” Sign. B to D 3, 12mo.—The above is the head-line of this volume. The first poem is “Upon the day of our Saviour's Nativity.” On the reverse of C 4 commences a poem headed as follows, “The Sunne was in a total Eclips,” &c., the fifth line of which is

“For when Great Charles did undergo his doome.”

The title-page has been torn out. The volume resembles or reminds one of Hall's *Poems*, Cambridge, 1646.

The copy was Mr. Heber's, who purchased it in Brand's sale in 1808. It afterwards passed, through Mr. Thomas Rodd, to Dr. Bliss. I have myself for several years been searching for information as to the title and author of this volume, but without

* She call'd the German Princess.

success. Probably some of your readers might know the book, and would give me notice thereof.

T. T.

FOUNDERS' KIN.—LARCHDEN states (4th S. vii. 389) that the publication of the pedigrees of Founders' Kin would contribute to family history almost as much as is furnished even by the heralds' visitations. Have any steps been taken to follow out LARCHDEN's suggestion? R. J. FYNMORE.
Sandgate, Kent.

FAMILY OF DE LA LYNDE.—Robert de la Lynde held one knight's fee, in Dorset, of Eubert de Perci, 12 Hen. II.* He seems to have been the first of this family who settled in England. In 1645/6, Delalynde Husey, of Shapwick, Dorset, married Dorothy, daughter of Richard Bingham. It is said that Delalynde Husey received his christian name in consequence of some connexion between these two Dorsetshire houses, De la Lynde and Husey. Is this statement correct, and, if so, what was the connexion? W. M. H. CHURCH.

Alverscott Rectory, Faringdon.

THE PEACOCK is frequently found in the painted windows of old churches; what is the symbolical meaning attached to it? C. A. S. P.

HEEL-TAPS.—How did this term originate? It is, as doubtless most are aware, used on some occasions when special honour is requested to be given to a toast, and the glasses are to be emptied, when, in fact, a toast is to be drunk “bumpers.” Can it have arisen from the custom which prevailed in earlier times in the north of Scotland (and is, indeed, occasionally indulged in by enthusiastic Scots at the present day), of drinking a health standing on the chairs with one leg on the table, and beating time to the hurrahs, or drinking songs, with their heels? Or can it have sprung from the fact that at some peculiar convivial meetings years ago the guests drank out of a glass made in the shape of a boot, in which case the heel would be the last portion of the vessel to be emptied; so when it was desired to drain the glass to a given toast the word “heel-taps” was used? Perhaps some one can kindly further enlighten me.

J. N. B.

Highbury Place.

“IN SANDON SOYLE AS LATE BEFELL.”—In his *Have with you to Saffron-Walden*, 1596 (Mr. Collier's reprint, p. 38), Thomas Nash refers to this ballad. I cannot trace it in the books within my reach; has it ever been printed? S.

THE DOT ON THE I.—What is the origin of the dot over our third vowel, i? A. E. B.

DIDEROT.—Ce philosophe était en correspondance assez suivie avec Garrick. A-t-on imprimé

* Hutchins's *Hist. of Dorset*.

en Angleterre quelque lettre de l'un à l'autre et réciproquement? Que sont devenus les papiers de Garrick? A. W. T.

Waterford Road, Fulham, S.W.

BALLADS AND SONGS.—Can any one tell me, for Prof. F. J. Child, where David Herd's "Materials for a Second Collection of Scots Songs and Ballads," No. 1506 in the Sale Catalogue of Heber's Library, Part XI., 1836, is now? Mr. D. Laing kindly gives me the reference.

F. J. FURNIVALL.

MANUFACTURE OF NITRE.—In the *Rotuli Handedredor*, a^o 3^o ed. i. p. 157, is the following:—"It. dicit. qd. Johs. de Boxford occasionavit & extorsit de Joh. le Jeven xiii d. q. fecit urinam sn. lic'." Can any one explain this to me? Dr. Donaldson suggested years ago that urinam is a contraction for urinarium, which he translated a nitre manufactory. Unfortunately the word has no existence, if lexicons and glossaries are to be trusted. But if Dr. Donaldson be correct, we have an earlier date for the manufacture of nitre from urine than the patent granted to Sir John Brooke and Thomas Russel, in 1625. W. M. CE.

Replies.

GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 80, 204, 237; v. 17, 35; vii. 237, 366, 391, 394; viii. 419, 483; ix. 10; xi. 485.)

(Concluded from p. 486.)

So far the pedigree of the *Blue Boy* is now established, and we proceed to establish it during the succeeding twelve years of Nesbitt's difficulties, owing to a complication of landed estates, insurances on ships, private and other matters involved in the failure of the firm of which he was a member. The picture was known to have been in the possession of John Hoppner, Esq., R.A., and on one side it was stated that the *Blue Boy* was the property of Hoppner, and that he sold it to a nobleman. On the other side it was contended, as now proves to be correct, that Hoppner held the picture in trust. On this point information has been obtained which clears it up.

Hoppner, it may be explained, had four sons and one daughter. The daughter was baptized Helen Clarence, at the request of the Duke of Clarence (William IV.), who was her godfather, and she married Captain Gallwey, R.N. Her eldest son, the Rev. T. G. Gallwey, M.A., after thirty-seven years of able and faithful service in the Church, is still only a curate, although his grandfather and uncles were specially patronized by George IV., and William IV. was sponsor for his mother! Perhaps, if his case was laid before Her Gracious Majesty the Queen, a crown living may yet be held

by a clergyman whose ancestors were patronized more as relatives than otherwise by Her Majesty's uncles and predecessors on the throne of England. Hoppner's eldest son, Catherine Hampden Hoppner, was a judge in India, and lies in a village churchyard near Bath. His mother left him the portraits of himself and his brothers, painted by their father, and the only sea-piece painted by him. Perhaps these works may still be in existence. The second son, Richard Belgrave Hoppner, learned painting, but gave it up to enter the diplomatic service of the country. He was present at the battle of Copenhagen, in 1801, as the guest of the Admiral; and from a sketch he made off the coast of Holland in going out, he afterwards painted the *Sea View and Shipping* picture, formerly No. 45 in Sir J. F. Leicester's collection. He was also at the siege of Cadiz, was for some time Minister-Extraordinary at Lisbon, and subsequently Consul-General at Venice, where he was on intimate terms with Lord Byron.

Henry Parkins Hoppner, the youngest son, entered the Navy, and commanded H.M.S. "The Fury," which was lost on a North Polar expedition. The third son, Wilson Lascelles Hoppner, followed his father's profession, and is said to have been a clever rising portrait-painter. He appears to have been a favourite with both his parents, for in their wills special bequests are made to promote his professional success. It can, therefore, be readily understood that Hoppner would desire to have Gainsborough's *chef-d'œuvre*, during Nesbitt's difficulties, for his son to study and copy. From the friendship which existed between the Prince of Wales, Nesbitt, and Hoppner, the latter had only to express such a wish to have it conceded, under the precaution for identification and restoration which the seal on the picture shows were taken, and, as it now appears, Hoppner became the custodian *pro tem.* of the *Blue Boy* in the name of the Prince of Wales.

Upon hearing from the Rev. Thomas Gifford Gallwey, M.A., a grandson of Hoppner, and there can be little, if any doubt, a great-grandson of George III., that his uncle, Richard Belgrave Hoppner, Esq., was living in Italy, reference was made to him, through his nephew, to ascertain if he recollected Gainsborough's *Blue Boy* being in his father's possession, and if so, whether it was his own property or was held in trust for some one else.

Under the date 7th June, 1872, Mr. Hoppner replied as follows:—

"My dear Nephew,

"I have just received your letters of the 20th May and 2nd June, enclosing copy of one from Mr. Sewell to you, respecting a picture by Gainsborough, known as the *Blue Boy*. All I can say of the picture is, that I can perfectly remember it in my father's house, 18, Charles Street, St. James's Square, and I believe it was in my father's custody for H.R.H. the Prince of Wales. How

long it remained in my father's house, or what became of it afterwards, I don't know. As to the details of the picture's history from 1802 to 1815, during a great part of that time I was myself out of England, which may, perhaps, be the reason why I have so limited a recollection of it. My daughter, Madame de Tamarre, has a picture of a young lad, by Tiberio Tivelli, that I purchased at Venice half a century ago, which, if it is possible for Gainsborough to have seen it, I should say furnished him with the model for his picture. The boy, however, is in a brown dress.

"Your affectionate Uncle,
(Signed) "R. B. HOPPNER."

Although Mr. R. B. Hoppner's attention was also invited to the existence of two *Blue Boys*, after the original was in his father's possession, and inquiry made if he had any knowledge of a copy being painted, he says nothing on this point, but writes as if he knew of only one *Blue Boy* by Gainsborough, and that one held by his father for the Prince of Wales.

Here, then, it may be said, is conclusive evidence that the *Blue Boy* did not belong to Hoppner; consequently, that he could not sell it to any one. This evidence is further corroborated by the fact that both Hoppner and his wife, in their wills, specify and bequeath several pictures by name, but there is no mention of the *Blue Boy* in either will, whereas, had it been Hoppner's property, it is almost certain it would have been specifically bequeathed.

It merits notice as a remarkable coincidence that there should have been living a son of Hoppner, at the age of eighty-six, who well remembered the *Blue Boy* in his father's house; and one of Nesbitt's household who, at the age of eighty-two (now eighty-four), clearly recollected the arrival of the *Blue Boy* at Heston in 1815, thus clearing up two important periods of the picture's history.

Mr. R. B. Hoppner's letter not only serves to clear up the part of the *Blue Boy's* history associated with his father's name, but also to clear up that part of it which is associated with the name of the Prince of Wales and Nesbitt's statement at Heston Vicarage, that he purchased the picture for 300*l.* from the Prince.

The *Blue Boy*, it is now clear, was either nominally or really, it matters not which so far as the pedigree of the picture is concerned, the property of the Prince for upwards of twelve years, viz., from May 1802, when Nesbitt's sale took place, until early in 1815, when the *Blue Boy* arrived at Heston from the Palace, as was said at the time. There can, therefore, hardly be a doubt now but that Nesbitt's statement referred to the arrival of the *Blue Boy* at Heston from the Prince, and not to any earlier period. No doubt the picture was well worth 300*l.* in 1815; but as in 1802 so in 1815, the sale would be nominal, and be settled between the Prince and Nesbitt over their wine and walnuts after dinner,—a dinner given, perhaps,

shortly after Nesbitt's affairs were settled, and his nephew, a partner in the business, had succeeded in rescuing the estate he fell heir to out of the wreck.

After Hoppner's death, in January, 1810, he was succeeded professionally, and in the same residence, by his son, Wilson Lascelles Hoppner, but only a few years elapsed before he was prostrated by a sun-stroke when on a visit in France, which affected his mind, and terminated in his premature death.

Perhaps his was the hand that painted a second *Blue Boy*, or it may be a third one, which got into dealers' hands, and were sold as originals during the seclusion of the original, which lasted from 1802 to 1867, when it once more appeared in public at the *Conversazione* of the Institution of Civil Engineers, to claim its rightful position alike on merits and on its pedigree, as against any copy, or copy of a copy, in the field.

Towards the close of last century a somewhat similar case occurred. A copy of Vandyke's portrait of Gevartius had for some time passed as the original, but "as everything is excellent only by comparison, no sooner did the original appear than the copy, admirably painted as it was, shrunk from the scrutiny."^{*}

In this case it is an important consideration that no second or third *Blue Boy* is ever read about or heard of, even by Edwards, who would have known if there had been a second *Blue Boy* by Gainsborough, or by Jackson of Exeter, who would also have known if there had been a second one by him, or it may be said, by R. B. Hoppner, who knew the original in the beginning of the century, until after the original was in the custody of John Hoppner, R.A., and his talented son. The conclusion appears to be irresistible that there was and is only one *Blue Boy* painted by Gainsborough, and that one the picture whose history has now been traced, step by step, in the columns of "N. & Q."

It is rarely that a picture of more than one hundred years' standing can be traced so distinctly as the *Blue Boy* has now been traced through its eventful career until its pedigree can be given with much precision as follows:—

The *Blue Boy* picture, painted by Gainsborough, subsequently belonged to, or was held in trust by, Mr. Jonathan Buttall, jun., until December, 1796; John Nesbitt, Esq., M.P., until May, 1802; the Prince of Wales from 1802 to early in 1815 (during a portion of which time it was in the custody of Hoppner and his son); John Nesbitt, Esq., a second time, from 1815 to 1819; William Hall, Esq., to October, 1856; the Court of Chancery from November, 1856, to March, 1858, when it was bought at Hall's sale by Mr. Dawson, who sold it to its present proprietor.

J. SEWELL, Assoc. Inst. C.E.

London.

* Vide *Catalogue of Bryant's Sale*, 1798.

"EMBOSSSED" (4th S. xi. 210, 321, 391).—Two words are confused in one, I think. The oldest is a term of hunting from Old French, and, therefore, almost certain to involve some "conceit," or fanciful allusion. When the deer foams at the mouth from fatigue (as in Malory, "N. & Q.," 321, col. 1), is covered with bubbles there, he is accordingly said to be "embossed." Cotgrave's "*Embosser* : To swell, or arise in bunches, hulches, knobs ; to grow knottie, or knurrie." So in *Taming of the Shrew*, i. 1, l. 17, the "poor cur," Merriman, is *emboss'd*, or foams at the mouth, and is ill. So again, of Antony foaming with rage against her, Cleopatra says (*A. & C.* iv. 13, l. 2-3), "the boar of Thessaly was never so *emboss'd*," never so foamed with rage. The other *embossed* is from the Old French "*emboiser*, emboiter, enchâsser une chose dans une autre. Ducange, v. *imbotare*."—Hippeau. This is Cotgrave's "*Emboister*. To imbox, in-close, insert, fasten, put, or shut vp, as within a box," and is Shakspeare's word in *All's Well*, iii. 6, "we have almost *embossed* him" (emboxt him), as is clear from the next speech: "*First Lord*. We'll make you some sport with the fox ere we *case* him." As to Prince Henry calling Falstaff "thou whoreson, impudent, *embossed* rascal!" surely F. J. V. didn't look at the passage, which he cites from Part 2, instead of Part 1, of *Henry IV.*, when he said *embossed* can't mean "covered with carbuncles," "as the word is coupled with *rascal*, which is admitted to mean a deer that is lean, out of season"? F. J. V. must have forgotten that Prince Harry's speech begins with:—

"O if it (Falstaff's girdle) should [break], how would thy guts fall about thy knees! . . . this bosom of thine is all filled up with guts and midriff. Charge an honest woman with picking thy pocket! why, thou whoreson, impudent, *embossed* rascal," &c.

Surely *rascal* is "scamp," with no thought of lean deer; and surely the carbuncled nose suits well the guts, &c.

The difficulty of settling in what sense Chaucer used this word *embossed* in his *Dethe of Blaunche*, l. 353, arises from his breaking off his sentence with it:—

"And alle men speke of huntyngre,
How they wolde slee the hert with strengthe,
And how the hert had upon lengthe
So much *embossed* :—Y not now what."

But as Chaucer no doubt refers to the future hunt in the forest, which he describes a few lines on, l. 178,—

"Withynne a while the herte founde ys,"

evidently a fresh stag, one neither foaming at the mouth nor at bay,* nor at its last extremity, we must take *embossed* to mean "drawn or come into the forest," where the hounds found it. Unless this can be brought under the senses of *emboiser*, imbox,

* *A aboi*, pl. *aux abois*, gives rise to our "at bay," and can't be fathered with "emboss" too.

it points to a third compound, not in any of my Glossaries, from *en*, and *bois*, a wood. *Embuscher*, *embuissier*,* are the only forms in Burguy. That Spenser's happy-go-lucky senses of archaic words are independent of derivation, Dr. R. Morris and Mr. Skeat have sufficiently shown, and I do not, therefore, trouble to go into his uses of *embost*.

F. J. FURNIVALL.

P.S.—On turning to the *Shakspeare Concordance*, I find that the other passages render my explanations of the first *embossed* certain. For Timon says, v. i. l. 219:—

" the salt flood,
Who once a day with his *embossed* froth
The turbulent surge shall cover."

This "embossed froth" is just what illness brings to a dog's mouth, weariness to a deer's, and rage to a man's, and is incontestably the thing from which the metaphorical uses above are taken.

Again, in *As You Like It*, ii. 7, l. 67, we have the carbuncle sense:—

"For thou thyself hast been a libertine,
As sensual as the brutish sting itself;
And all the *embossed* sores and headed evils,
That thou with license of free foot hast caught,
Wouldst thou disgorge into the general world."

So also in *Lear*, ii. 4, "a plague sore, an *embossed* carbuncle."

I apologize for quoting nineteenth century spelling instead of seventeenth. We're all great geese to go on doing it.

P.S.S.—As MR. ALDIS WRIGHT was not convinced, from my small hunting experience, that "brave Merriman, poor cur" (*Shrew*, i. 1) was ill, so as to need the huntsman's *tendering*, but thought the dog might be merely tired, I referred the point to the Queen's Chief Huntsman, Mr. F. Goodall, and he kindly answered thus:—

"Royal Kennels, Ascot, Staines.

"Sir,

" . . . I have never yet seen a hound foam at the mouth with being tired, when in proper condition. Still, there is always a certain amount of saliva in a dog's mouth after a sharp run. This, and the protruding of the tongue, may, I think, be accounted for by the well-known fact of his not perspiring through the skin. This, however, cannot, in my opinion, be called *foaming*, which I have never seen except when the animal is not in good condition. In that case I have often seen them fall in a fit, and foam at the mouth liberally. . . .

"Yours faithfully,
"F. GOODALL."

Mr. Goodall's opinion settles the point. A hound *embossed*, or foaming at the mouth, must be ill, in a fit, not merely tired.

The word has several significations. In the edition of Shakspeare of 1623 it is really written "imbost," or "imbossed." "Why, thou whoreson, impudent, *imbost* rascal" (1 *Henry IV.*, Act iii.

* Perhaps this *embuissier* might do, in its primary sense, not the secondary one of ambuscade.

sc. 3), means a bloated, swollen rascal. Cotgrave has "*Emboss* : to swell, or arise in bunches, hulches, knobs ; to grow knottie, or knurrie."

"The *imbossed* sores and headed evils" (*As You Like It*, Act ii. sc. 7) possesses a similar sense. So also does "A plague-sore, or *imbossed* carbuncle" (*Lear*, Act ii. sc. 4).

"But we have almost *imbo*st him, you shall see his fall to-night."—*All's Well that Ends Well*, Act iii. sc. 6.

implies he is inclosed as in a wood, surrounded like a deer. Ayscough says it is derived from the Italian *emboscure*, and ought to be *imbosked*.

"The boar of Thessaly was never so *imbo*st" (*Antony and Cleopatra*, Act iv. sc. 11). This is another hunting term, and may denote a beast hard run, foaming, enraged, furious (see Bailey).

"The poor cur is *imbo*st" (*Taming of the Shrew*, 1, Induction). This perhaps means that his knees or limbs are swelled with hard running. It may come from the French *bosse*, a tumour, bunch, wen, knob, &c.

"Upon the beached verge of the salt flood,
Which once a day with his *embossed* froth
The turbulent surge shall cover."

Timon of Athens, Act v. sc. 2.

"Embossed froth" signifying the bubbling foam of the waves.

GEORGE R. JESSE.

VILLIERS OF BROOKSBY (4th S. xi. 155, 220, 284, 414).—MR. VANE deserves our thanks for printing the burial of Lady Villiers from Poslingford Register, and I am informed by the vicar that the inscription on her gravestone (there is no monument) agrees with the register in calling her *Mary*. It is clear, therefore, that by some mistake or other, the name Penelope has crept into the printed copies of the inscription. But MR. VANE must forgive my pointing out that he has jumbled together the two wives of Sir George Villiers, for the Lady Villiers buried at Poslingford in 1699 could not possibly be the daughter of Sir John Dynham, of Boarstall, who married Sir George in 1641, and was the mother of his children. That lady's name was *Margaret*, and she was buried at Goadby on the 3rd of October, 1660. Peck, the antiquary, extracted from the registers of Goadby all the entries of Villiers, and amongst them we find "Dame Margaret Villiers, wife of Sir Gorge Villiers, Bart., buried 3rd Oct., 1660." There are four other entries in the same register, which call her "Dame Margaret." MR. VANE's extract from the Boarstall registers, which miscalls her *Mary*, was evidently taken from Lipscomb, the careless and inaccurate historian of Bucks. But his mistake can be corrected by his own statements elsewhere, for in his pedigree of Dynham he states truly that the third daughter and co-heir of Sir John Dynham was named *Margaret*, and that his eldest daughter, *Mary* Dynham, the heiress of Boarstall, married in 1632 Laurence Bonastre, and secondly Stephen Soame.

It still, therefore, remains to be ascertained what was the name and parentage of *Mary* Lady Villiers, who was buried at Poslingford. TEWARS.

LORD CASTLEREAGH (4th S. xi. 277, 353, 414.)—Lady Brownlow is no doubt correct in referring the anecdote about him to the time when he was in Paris, instead of to the much later period when he attended the Congress of Vienna. At the latter time H. C. believes Lord Castlereagh to have had no decoration, because if he lived to inherit his father's peerage he would receive the Garter, and would not, consequently, accept the order of St. Patrick. Now, without pretending to put a Knight of St. Patrick on a par with a member of the most illustrious order in the world, I wish to note—firstly, that whilst neither order excludes those who are not peers, the only person in that category who ever received the Star of St. Patrick was the late Duke of Kent, when Prince Edward, whilst the Garter has been repeatedly conferred upon commoners ; secondly, that the last commoner so decorated was the very Lord Castlereagh of whom this anecdote is told ; and, thirdly, that he was made a Knight of the Garter on the 9th of June, 1814, whilst the first meeting of the Congress of Vienna did not take place until the 2nd of November in that year. GORT.

ROYAL SCOTTISH ARCHERS (4th S. xi. 464).—The Royal Company of Archers (the Queen's Body Guard for Scotland) is said to have been instituted by James I. of Scotland, on his return from captivity in England, with the intention of improving the science of archery. In 1676 the Marquis of Atholl gave new life to the almost forgotten corps, and in 1703 Queen Anne created the company into a Royal Corporation, and the magistrates of Edinburgh gave a silver arrow which the archers were to compete for. At this time almost all the members were Jacobites, and the company was, in fact, a sort of masked muster for the cause of the Stuarts. Their uniform—which they innocently believed to be after the ancient Roman model—was of tartan, trimmed with green silk fringe, with a blue bonnet, trimmed with green and white ribbons, and the badge of St. Andrew in the front, their bows and swords being also hung with green and white ribbons, and the officers wearing silver lace. Their banner was the lion of Scotland, with the motto "Pro patria dulce periculum." Chambers's *Domestic Annals of Scotland* gives an account of a parade of the company in 1732, when they marched to the Links to shoot for the arrow, the Lord Provost, General Wade, and the Governor of Damascus (who was he ?) all looking on. The Royal Archers now wear a green uniform with epaulettes. They escorted George IV. into Edinburgh, and again escorted the Queen into their city in 1842. The company consists of 1 Capt. Gene-

ral, 4 Lieutenants General, 4 Majors General, 4 Ensigns General, and 17 Brigadiers General.

HENRY F. PONSONBY.

AQUILA (4th S. xi. 237).—I have once or twice met with this name in the old Lancashire and Cheshire Registers, used as J. E.-F. A. mentions. I think, as a christian name, it was pretty well used about the time of the Commonwealth.

T. HELSBY.

This name exists, or rather did exist, at Houghton Conquest, in Bedfordshire. It was confined to a single family, all the members of which have, I believe, emigrated within the last few years. May I take this opportunity of inquiring the origin of the name "Altamira," which occurs in the same parish, and is confined to a single family?

There is a letter so signed in No. 364 of the *Spectator*, April 28, 1712. Was the name taken from any novel or play of the time? W. F. R.

John Dawson, of Everton, co. Notts, yeoman, in his will, 28th December, 1713, mentions his cousin William D., son of his *uncle*, Aquila Dawson.

CHARLES JACKSON.

Doncaster.

I beg to remind J. E.-F. A. of *Aquilla* Smith, M.D., of Dublin, author of the *History of the College of Physicians in Ireland*, 1841; and a *Memoir of D. Macbride, M.D.*, 1847.

WILLIAM BATES.

Birmingham.

I never heard of any "Aquila" save Aquila Claphaw, well known (in my younger days, at least) to all cricketers.

NOELL RADECLIFFE.

I know of a person living in Lincolnshire at this moment who bears the christian name of Aquila. I have met with it also at least once, borne by a person contemporary with Oliver Cromwell.

MABEL PEACOCK.

Bottesford Manor.

I have just cut the enclosed from Keene's *Bath Journal* of April 5th, 1873. "Quilla" is probably the reporter's rendering of Aquila:—

"William Selway, of Wellow, was charged with assaulting *Quilla* Carpenter, of Radstock, by throwing a stone at him and cutting his head open. Fined 10s. and costs, or 14 days' hard labour."

J. W. P.

Aquila Chase, of Newbury, Massachusetts, came here about 1638. His descendants are mentioned in a brief pedigree published in the fourth volume of the *Heraldic Journal* (Boston, Mass., 1868). Among them was Salmon Portland Chase, the late Chief Justice of the Supreme Court, U.S. This Aquila was undoubtedly the son of Aquila Chase who was baptized at Chesham, co. Bucks, 14th August, 1580. Aquila, the emigrant, had a son Aquila, born 6th September, 1652.

W. H. WHITMORE.

Boston, U.S.A.

"THE SIEGE OF CARRICKFERGUS": THURÒT (4th S. xi. 365).—The wording of MR. PATTERSON'S request renders the attempt to assist him a matter of some little difficulty and delicacy, because, although information may have been published in a readily accessible form, yet if the fact of its publication be unknown to him who seeks the information, the publication will avail him nothing; and MR. PATTERSON does not specify what sources are known to him. Preferring, however, to err on the side of safety, I may mention that a very interesting account of the death and burial of Thuròt, and various particulars regarding relics connected with him, will be found in Train's *History of the Isle of Man*, 1845, vol. ii. pp. 326, 327.

I have heard a tune called *Thuròt's Defeat*, but I do not know whether it has words or not.

W. M.

Edinburgh.

OAK AND ASH (4th S. xi. 421).—Would it not be well, before discussing the effect of the oak or ash coming out first, to ascertain if Nature ever altered her usual course, and sent the ash out before the oak? I have never, in many years of observation, witnessed this miracle, though I am bound to admit that I have often met with the belief in it.

WILLIAM WICKHAM.

"MEMOIRS OF A CAVALIER" (4th S. xi. 193.)—Though I have not met with William Lee's *Life of Defoe*, as a military man I venture to protest most strongly against the assumption that this narrative is fictitious, and was invented by Defoe. Take, for instance, the description of the passage of the Lech by Gustavus Adolphus in 1632 in the face of Tilly, which was probably the most scientific operation of military engineering ever performed. It is unique, and this is almost the only detailed account of it we possess, but I appeal to the military engineers of the whole world to say whether such an operation could have been invented by Defoe. In the same way the *Life of Captain Carleton* contains internal evidence that it is the production of a military man, and an eye-witness of the events he describes so graphically, and this is confirmed by accounts only recently made public, such as the memoir of Colonel Albert Borgard (given by Captain Duncan in his *History of the Royal Artillery*), who distinguished himself, as Carleton tells us, at the Battle of Saragossa.

J. B.

WIDOW'S FREE-BENCH (4th S. xi. 423).—The engraving alluded to by MR. UDAL appears to be the original of one that I possess, and which is a "cut" from the *Portfolio*, a rubbishy periodical (now extinct), published by Duncombe, Middle Row, Holborn. No artist's name is affixed. The accompanying letter-press is an ill-written bit of

vulgarity. The "rhyme" is copied from Baily's *Dictionary*.
STEPHEN JACKSON.

[Vide 2nd S. vii. 105, 219.]

"THINGS IN GENERAL" (4th S. xi. 156.)—This work is attributed to Robert Mudie, and correctly; but if there were any doubt about it I think the following would be sufficient to prove it. Shortly after the publication of the above, there appeared the well-known work, entitled, "*The Modern Athens* [i.e., Edinburgh], &c., by a Modern Greek, &c., 1825." This work is undoubtedly the production of Robert Mudie (see *Handbook of Fictitious Names*, p. 13). In the same year was published the less-known work, entitled, "*Attic Fragments*, &c., by the author of *Modern Athens*, &c." This contains, amongst other articles, a most interesting one, entitled, "Brougham and Canning," running a parallel between those two celebrated men. This article is in several places word for word the same as one on p. 258 of *Things in General*. And Mudie again republished the same thing in the thirteenth chapter of "*Babylon the Great* [i. e., London], &c., by the author of *The Modern Athens*, &c., 1825."

OLPHAR HAMST.

"CALLIPÆDLE" (4th S. xi. 444.)—I have a copy of an English translation of the Latin poem of Quintus Quilletus. I cannot give the full title. If I did, I am certain that it would not be permitted to appear in "N. & Q." The poem is "done into English by Nicholas Rowe." I was not aware that Quillet was an abbé. If he were, I can only say more shame for him to have put his learning to no better purpose than writing an amorous poem.

N.

HERALDIC (4th S. xi. 443.)—From an old book on Heraldry, by James Coats, 1725, in my possession, I give the following extract, as seeming to meet W. M. H. C.'s query:—

"*Baston*, as properly written, being the *French* word for a staff or cudgel, but by *English* writers corruptly *baton*, *battoon*, *batune*, does not go from side to side, as the bend or scarf does, being in the form of a truncheon, as a note of bastardy, and ought not to be born of any metal, unless by the bastards of princes, neither ought to be removed till three generations, with which they may bear the coat-armour of their fathers, and when they leave it off, they must bear some other mark, according as the King of Arms thinks fit, or else may alter the coat in the whole. The *French* make the *baston* the third part of the bend in breadth, but retaining the full length from side to side."

EDMUND TEW, M.A.

It is not clear how the "*baston*" was employed, as different old French books on Heraldry disagree when speaking of its use. One says it indicates the third, a second the fourth, and a third the fifth son. It is certain, however, that it had not anything in common with the "*baton sinister*."

RALPH N. JAMES.

Ashford, Kent.

THE SANCY DIAMOND (4th S. xi. 443.)—In the newspaper accounts of the marriage of Prince Albert of Prussia with Princess Mary of Sachsen-Altenburg, in Berlin, E. C. B. will find the bride described as wearing "the Crown necklace with the celebrated Sancy diamond" (see *Standard*, 24th or 25th April; *Berlin Cour.*, dated 22nd).

H. K.

Berlin.

SILVER THREPENACE AND FOURPENACE: A SUGGESTION (4th S. xi. 461.)—Unless I am very much mistaken, no fourpenny pieces (Maundy excepted) have been struck since the introduction of the florin, but threepenny pieces, as the one-eighth of that coin, have been issued in very large quantities; and I fancy that there were no threepenny pieces in circulation before that time. If holes, in the Chinese manner, are advised to be made to distinguish two coins of the same size, surely it would be absurd to make them in *both*: but "Joeys" or no Joeys, threepenny pieces or no threepenny pieces, let me protest against any coin with the legend as W. M. D. N. has it, unless he wishes a distinct coinage for Scotland and another for Ireland.

NEPHRITE.

ÆGIR OR EAGRE (4th S. xi. 461.)—Apropos—

"Of the other Gods or Jötuns, I will mention only for etymology's sake, that Sea-tempest is the Jötun *Ægir*, a very dangerous Jötun; and now, to this day, on our river Trent, as I learn, the Nottingham bargemen, when the river is in a certain flooded state (a kind of backwater, or eddying swirl it has, very dangerous to them), call it *Eager*; they cry out, 'Have a care, there is the *Eager* coming!' Curious; that word surviving, like the peak of a submerged world! The *oldest* Nottingham bargemen have believed in the God *Ægir*."—Carlyle: *Lectures on Heroes*, l. 1.

But I query how far we may believe such an etymology.

JOHN ADDIS.

JOHN DOLLOND (4th S. xi. 465.)—The following books, will, I think, help CYRIL in his inquiry respecting Dollond:—

Grant, R., *History of Physical Astronomy*, 8vo., Lond., 1852.

Rees's *Cyclopædia*, and the *English Cyclopædia*.

Dollond, Peter (son of John), *Some Account of the Discovery made by the late John Dollond, which led to the Grand Improvement of the Refracting Telescopes*, Lond. 1789.

Kelly, John, *Life of Dollond*, 4to., Lond., 1808.

Dollond's original papers are to be found in the *Philosophical Transactions* for 1753, 57, and 58.

J. B. E.

Oxford.

There is a brief biographical account of him and his family in the third volume of the *Portrait Gallery*, published by Charles Knight for the Useful Knowledge Society.

G. D. TOMLINSON.

"THOU SOFT-FLOWING AVON" (4th S. xi. 366, 433.)—A "Marie de Fleury" (who was she?)

wrote a religious parody on Garrick's song, commencing:—

"Thou soft-flowing Kedron, by thy silver stream."

I believe that the miserable doggerel is still sung in some of the Antinomian chapels, notwithstanding that *Cynthia* figures in one of the verses!

N.

ANDREW MARVELL (4th S. xi. 344, 374, 394, 409.)—In accordance with Mr. CHRISTIE'S suggestion, I have carefully compared the *Last Instructions to a Painter*, ed. 1689, with the most recent edition I have of Marvell's poems, that of Murray, 1870, and I subjoin a list of the most important of the different readings; I have only given those in which, in the new edition, the author's meaning seems perverted or lost:—

Line	1689	1870
38	and treat	and cheat
77	hated	hatred
109	trick track	tick tack
153	young wives	your wives
158	But knew	But new
181	coife	wife
200	Sotts	Scots
214	Led the French	Left the French
221	were shod	was shod
223	feather men	feather man
239	loose quarters	close quarters
254	and to new edge their angry	and now
275	trickled	trickling
276	chafing	chasing
280	Pikes	pipes
287	that glorious think	glorious thing
367	The Count	The court
418	well forseen	men forseen
468	King a Queen	King and Queen
500	thats at interest	cheats at interest
622	distraught	distort
669	Furr	Fir
699	Sad chango	Sad chance
827	palate	prelate
895	Adieu	Adjour

I think, possibly, that the usual reading of line 271 is incorrect; it is [ed. 1689 and later]—

"Believes himself an army; there's one man."

It seems probable that Marvell's meaning was rather—

"Believes himself an army; their's one man."

EDWARD SOLLY.

JOHN ABERNETHY (4th S. xi. 345, 390, 454.)—The story about the biscuits is very different to what the late Mr. Abernethy said to an aged person who consulted him. In answer to a question about diet, the patient said, "I take *your* biscuits at my breakfast." "*My* biscuits!" said Abernethy, "I've nothing to do with them. They were called after the baker who introduced them, and whose name was *Abernethy!*" In my student days I lodged with the party to whom the above was said, and I have often heard the anecdote. N.

BULCHIN, BULCHYN (4th S. xi. 422.)—The word *bulchyn* is a single—not a double—diminutive, the last syllable being the Gotho-Teutonic *chen, kin*.

The proper name, Bulchin, may be a diminutive of the name Ball or Bull; or it may be corrupted down from the O. G. name Baldechin (whence Baldacchini), from bald, bold. In proper names double diminutives are very common. There are also some treble diminutives.

"SERVEING WALL" (4th S. xi. 425.)—Surveying? R. S. CHARNOCK.

DOCTOR JOHNSON AT GWAENYNOG (4th S. xi. 437.)—I think the story about the urn having been erected to the memory of the lexicographer's dog apocryphal. The late Dr. Strachan, rector of Cranham, Essex, a friend and an admirer of Johnson, used to say that he considered the worst trait in his character to have been his indifference, almost amounting to aversion, to the canine race.

W. J. BERNHARD SMITH.

DEAN RAMSAY (4th S. xi. 401.)—Dean Ramsay, like other collectors, occasionally got hold of an old story of some other man's. A Lancashire gentleman, dead nearly forty years, and much older than the Dean, used to tell the following as an instance of English superstition, closely resembling that of the Highlanders. A clergyman living in the wilds of Lancashire, bordering on Yorkshire, told him he was with a dying man when a woman came in with a message she wanted him to tell her husband when he got to heaven. "And do you think," said the dying man, "when I get to heaven I shall have nought to do but go clautnering up and down a searching for your Ruchut?" *i. e.*, Richard. I give the reply in English instead of Lancashire, to suit south country readers; clautnering is a singularly expressive word for the noise made by Lancashire wooden soled clogs. The Dean tells this as a Scotch anecdote at once. P. P.

POSITION OF THE PULPIT (4th S. xi. 358, 469.)—Pulpits were not very general until after the Reformation, when they were enjoined by authority (Injunct. Edw. VI., 1547, and 1 Eliz. 5). Comp. Latimer's *Works*, i. 207; Grindal, *Rem.*, 133; and Crammer's *Works*, ii. 156, 1501.

1. The choir-pulpit was always on the north side, as the sermon properly was an exposition of the Gospel read on the right of the altar facing southwards. See examples at Worcester, Winchester, St. Alban's, Bath, &c. I have given instances of moveable choir-pulpits in my *Traditions and Customs of Cathedrals*, pp. 125-6.

2. The nave-pulpit was usually on the south side, as at Chartres, Haarlem, Aix, Paris, &c., because the south side had been the place of the Gospel-ambo in the Basilica, and the earlier pulpit, of the refectory; was the most honourable side in choir; and became the only practicable position in Friars churches and many minsters of Austin Canons, which possessed only a single aisle on the

north. See examples at Wells, Wolverhampton, the Cathedral and St. Mary's, Oxford, Taunton, Trinity Church, Coventry, Fotheringay, Malvern, &c., and in restorations at Chichester, Bristol, St. Paul's, &c. In a plan of Ely, 1817, the pulpit stands against the third pillar from the lantern. At Gloucester, Wigmore's pulpit was in its proper position, the roodloft. At Winchester it stood against the eighth pillar from the west. Exceptions, Manchester, Frampton, c. 1450, Worcester, in Laud's time, Ripon, in the north transept, and at Lichfield and Peterborough (modern).

MACKENZIE E. C. WALCOTT.

INSCRIPTION ON PAINTING (4th S. xi. 483).—I cannot doubt that the missing word of which MR. RANDOLPH is in quest is "adumbrat." "Adumbro," in its secondary sense, is, according to Smith's *Dictionary*, "to delineate imperfectly; to make an approach to a correct representation by painting" (see *Quintil.*, vii. 10, 9; *Val. Max.*, viii. 11, 7. The repetition of the idea in "umbra" makes the stop-gap I suggest almost certain:—

"Corporis ac vultus formam mihi Pictor [adumbrat]:
Cætera dum fugiunt hæc manet umbra mei."

JAMES DAVIES, M.A.

Moor Court, Kingston, Herefordshire.

PISCINÆ IN FLOORS (4th S. xi. 482).—The floor piscina, of which DR. LEE mentions an example at Jervaulx Abbey, is not a peculiarly Cistercian arrangement. It is to be found in one, if not in both, of the western chapels at Lincoln Cathedral; and the Ecclesiological Society's *Handbook* names, if I remember right, four instances in parish churches. At Lincoln there are besides large wall piscinæ, each with two drains, and the usual piscina also exists, together with some of the parochial examples. Several opinions have been given as to the use of the floor drain, but none of them appears to be satisfactory. The true use seems to be suggested by the following passage, which, as I am not aware that it has hitherto been quoted, I copy in full:—

"Sacerdos minister missurus vinum et aquam in calicem prius effundit modicum in terram, non solum ut meatus sive locus vasis per quem fluere debet mundetur, et si quid 'est in superficie vini vel aquæ emittatur; verum etiam ad ostendendum" &c.—Durandus, *Rat. Div. Off.* L. IV. c. 30, n. 20.

J. T. MICKLETHWAITE.

Delahay Street, S.W.

P.S.—It is not unlikely that floor piscinæ were once common. The frequent disturbance of church pavements, particularly in the neighbourhood of altars, is quite sufficient to account for their present rarity.
J. T. M.

"THE LADY OF LYONS" (4th S. xi. 177, 310, 393.)—The note of my friend MR. W. TEGG does not convince me that I am mistaken. I have still an idea that the drama of Moncrieff was produced before Lord Lytton's very superior play was acted at Covent

Garden. I cannot, unfortunately, have recourse to anything like a proof of my opinion, as I am in a foreign land and far away from books of reference. If the two productions are printed (as I suppose they are) with lists of the original casts, and dates of the first performances, an examination would settle the question.

Moncrieff's drama was published in the "Theatre" of Duncombe & Co., and I will feel obliged to MR. TEGG if he would examine and report the result to "N. & Q." In one particular I am almost certain that MR. TEGG is mistaken. Moncrieff's drama, was, I think, not written for Sadler's Wells. When introduced there, was it not a transfer from the stages of the Cobourg (Victoria) and the Adelphi? JAMES HENRY DIXON.

[MR. DEPUTY TEGG kindly writes to us, as follows:— "Annexed, I hand you the casts of the *Lady of Lyons* and of *Perourou, the Bellows Mender*. I need hardly remind MR. DIXON through you, that the expression, 'first produced' at Sadler's Wells, or any other theatre, means, in theatrical parlance, the first production of such play on any stage; and I trust MR. DIXON will rest satisfied that I have the advantage over him in being able to refer to authorities (confirming my statement) from which he is excluded, owing to his residence abroad.

"Cast of the *Lady of Lyons*, first produced at Covent Garden, February 15, 1838:—Beauseant, Mr. Elton; Glavis, Mr. Meadows; Damas, Mr. Bartley; M. Deschappelles, Mr. Strickland; Landlord, Mr. Yarnold; Gaspar, Mr. Diddar; Claude Melnotte, Mr. Macready; 1st Officer, Mr. Howe; 2nd Officer, Mr. Pritchard; 3rd Officer, Mr. Roberts; Madame Deschappelles, Mrs. W. Clifford; Pauline, Miss H. Faucit; The Widow Melnotte, Mrs. Griffiths; Janet, Mrs. East; Marian, Miss Garrick.

"Cast of *Perourou, the Bellows Mender, and the Beauty of Lyons*, first produced at Sadler's Wells Theatre, Feb. 7, 1842:—M. Daubigny, Mr. Williams; Père Massilon, Mr. Dry; Perourou, Mr. Jno. Webster; Theodore Le Brun, Mr. Elvin; Dunoir, Mr. Aldridge; Rosanne, Mr. Lamb; Junet, Mr. Jones; Fonblanc, Mr. Wilson; Old Larone, Mr. P. Williams; Claude Ripon, Mr. Richardson; M. Novere, Mr. C. Fenton; Julia Daubigny, Mrs. R. Honner; Bachelette, Mrs. R. Barnett.

"WILLIAM TEGG.]"

JUNIUS (4th S. xi. 130, 178, 202, 243, 387, 425, 465.)—I must make the usual apology for saying anything "more about Junius"; but, as an old Franciscan, I cannot but be struck with the unconscious manner in which MR. ROSS—who is anti-Franciscan—contributes to strengthen the internal evidence in favour of the ordinary theory.

"There are two points," he says most truly, "which seem to be established by unsuspecting evidence . . . on a general consideration of his public and private letters. These two points are, that he was in disposition haughty, even arrogant; and what Cobbett called 'a good hater.'"

It is only necessary to consult the biography of Francis—of Francis apart from Junius altogether—to ascertain how thoroughly he possessed these two characteristics.

He was so "haughty and arrogant," that in India he was popularly called "King Francis" and "Francis the First"; and that, in after life,

he would brook no control in conversation even from the Prince Regent, when thrown in company with his Royal Highness.

How good a "hater" he was, the history of the Hastings impeachment, as well as of the proceedings which led to it, is there to testify it: so outrageously good a hater, that the House of Commons felt bound to exclude him from his proper position as a manager of that impeachment; and that Sayer caricatured him as "Zanga."

JEAN LE TROUVEUR.

"GERSUMA" (4th S. xi. 81, 164, 431).—Blomefield (*Hist. of Norfolk*, vol. iii. p. 19, and note 7), says:—

"De Gersuma, a fine or income, and I render it a free gift, because I find in Gernemwa or Yarmouth, that the sheriff had 4*l.* de Gersuma, and these 4*l.* the burgesses give gratis and Amicitia, freely and in friendship." The payments de Gersuma are often mentioned, but the word Gersuma in ancient Deeds signifies the consideration money paid 'in hand' by the buyer to the seller."

Mr. W. H. Blaauw, F.S.A., in a paper on Dureford Abbey (*Sussex Arch. Coll.*, vol. viii. pp. 56, 65), explains the word differently, *i.e.*, as "compensation":—

"Geoffry Cook (cocus) and his wife Eve when in need gave the Abbey a croft there for 6*d.* rent, 14*½* marcs being paid down and four loads of wheat in compensation (in gersuma)."

And again:—

"About 1270, Constantia, wife of Henry de Chalvers, received 2*s.* in compensation (in gersuma) for a grant made by her husband to the Abbey."

I have found the word in the following instances, in every case in deeds without date, but which are known to be not later than Henry III., and some of them earlier; a search among a very considerable number of fines of land has not produced a single instance of its occurrence. In later deeds, from Edward I. and upwards, the same meaning appears to have been expressed by "premanibus,"* that is to say, a ready money payment:—

1. Deed, without date, relating to Doddeford Priory, Bromsgrove (Nash's *History of Ware*, vol. i. 174). "Pro hac autem donacione, &c., dederunt inde predictus prior et canonici 15 Marcas in gersumma."

2. Deed temp. John or Henry III., relating to land at Bletchingley, Surrey. "Pro hac donacione, &c., dedit mihi predictus Willmus Faber undecim solidos in gersuma."

3. Deed of same date, and relating to same place. "Pro hac donacione, &c., predictus Willmus dedit mihi x solidos sterlingorum in gersumma." The date of this deed is fixed by Walter D'Abernon being a party to it, one of that name lived temp. John, another temp. Henry III.

4. Deed of same date, and relating to same place. Walter D'Abernon party to it. "Pro hac donacione, &c., dedit mihi Johes le Blund quatuor solidos argenti in g'summa."

5. The like. Richard le Forester being a party to it, fixes the date to temp. Henry III. "Ego Ricardus

Forestarius dedi concessi, &c., Waltero le Vine pro servicio suo et pro una marca quam dedit mihi in g'summa, &c."

6. The like. Richard le Forester again a party to it, and the grant made in the same words.

Several deeds follow, relating to the same property, of the time of Edward III., but in none of them does the word gersuma occur.

7. Carta Johannis de Waltune Roberto de Herteswode. Without date, but temp. Henry II. aut Johis (Manning and Bray's *History of Surrey*, vol. ii. p. 267, plate). "Pro hac donacione, &c., dedit mihi predictus Robertus duas marcas argenti in gersuma."

8. Carta Huberti de Anestra (he was living 7 Ric. I., 1196). Johanni de Hadresham (Id.). "Pro hac concessione, &c., dedit mihi predictus Johes x libras argenti in gersuma."

9. Carta Williemi de Damartin Nicholao Damartin (the former was living temp. Hen. II.) (Id.). "Pro hac donacione, &c., predictus Nicholaus dedit mihi unam marcam argenti in gersumam."

Deeds 2 to 6 are in possession of C. H. Master, Esq., of Barrow Green House, Oxted.

Deeds 7, 8, and 9 in that of Thomas Hart, Esq., Reigate. GRANVILLE LEVESON GOWER.

"HALSE" (4th S. xi. 384, 432).—In this neighbourhood—Taunton—there is a village named Halse, seven miles west of Taunton, two from Bishops Lydeard, and six north-east of Wokington. It was formerly called Halse, or Halse Priors, and probably derives its first name from the halse, or hazel tree, and its second from the connexion of the parish with the Bishopric of Winchester before the Conquest.

A neighbouring village is called Ash Priors. Another village, Oake, and the nearest to Halse is Heathfield. J. M. D.

GIPSY LANGUAGE (4th S. xi. 383, 432).—*The Adventures of Bampfylde-Moore-Carew, King of the Mendicants*, a new and revised edition (n. d. London, W. Tegg), contains "A Dictionary of the Cant Language generally used by Mendicants," and a "Vocabulary of Words used by the Scottish Gipsies." F. A. EDWARDS.

The only scientific works of importance on the gipsy language are the following:—*Études sur les Tchinghianes, ou Bohémiens de l'Empire Ottoman*, par A. G. Paspati, Constantinople, 1870, and *Die Zigeuner in Europa und Asien*, von A. F. Pott, Halle, 1845, 2 vols. These two works, between them, are exhaustive of the subject.

R. C. CHILDERS.

PARENTAGE OF THE POET COWLEY (4th S. xi. 340, 371, 429, 450).—I cannot permit COL. CUNNINGHAM'S confessed inability to comprehend what I think was plain English to leave me in a false position. Mr. Peter Cunningham, on the strength of Thomas Cowley's will alone, *asserted positively* that he was the poet's father, while I was careful to state that the contents of the will *seemed to point* to that conclusion. There is a

* See two deeds given *in extenso* in Nash's *History of Worcestershire*, vol. i., pp. 175-344, where this expression occurs.

vast distinction between the two statements, and I did not forget in one article what I wrote in the other. The fact that in another part of the volume Mr. Peter Cunningham mentioned Thomas Cowley as a brother of Abraham proves nothing, as there were other Cowley families in London at that period in which the name of Thomas occurs. The fact that the editors of *Chambers's Cyclopædia* and Warne's reprint of Johnson's *Lives* accepted Mr. Peter Cunningham's assertion also proves nothing, except that they did accept an unproved assertion. I also have "two books" at hand, Mr. Noble's *Temple Bar*, published, I believe, in 1869, and Mr. Thornbury's *Old and New London*, published in 1873, in both of which not only is Mr. Peter Cunningham's statement not mentioned, but the old story of the grocer of Fleet Street is repeated, with, however, the saving clause, "It is said." As I shall not again refer to the subject, I still submit that no skilled genealogist would accept Mr. Peter Cunningham's dictum without further proof, and that other popular writers have ignored it, either through ignorance, like my own, of its existence, or purposely, which is the most probable, because of the absence of sufficient evidence.

JOSEPH LEMUEL CHESTER.

ON THE DATES OF "A CHASTE MAID," &c. (4th S. xi. 317, 386, 434).—In his *Familiar Letters*, book i., letter xv., James Howell writes to Sir Thomas Savage thus:—

"I forgot to tell you that Count Gondomar, being sworn Counsellor of State that Morning, having been before but one of the Council of War, he came in great haste to visit the Prince, saying, he had strange News to tell him, which was, that an *Englishman* was sworn Privy-Counsellor of Spain, meaning himself, who he said was an *Englishman* in his Heart."

This passage is sufficient to justify Mr. NICHOLSON'S reference.

Gondomar's words were spoken in March, 1623, less than five years before that precious "Englishman" had procured and enjoyed the judicial murder of Sir Walter Raleigh.

ARTHUR J. MUNBY.

Temple.

THE DOVE AS A SYMBOL (4th S. xi. 176, 260.)—I have to thank two of your correspondents for helpful replies to my former question on peristerology. May I solicit from them, or other of your readers, further direction as to sources of information on the worship of the dove in the Christian Church?

W. H. B.

"A LIGHT HEART AND A THIN PAIR OF BRECHES" (4th S. xi. 238, 308).—My friend MR. W. CHAPPELL will not be displeased to see the history of this old song further elucidated. The earliest dated copy, that I am aware of, is contained in *The Vocal Miscellany, a Collection of above Four Hundred Celebrated Songs; Many of which*

were never before Printed. The second edition Corrected, with Additions, 1734, 12mo. It is the seventh song in this collection.

Another copy appears in *The Vocal Magazine; or, British Songster's Miscellany, 1779, 8vo. p. 339.* This version is valuable, as it helps us to something of the history of the song. It is here stated to have been "sung in *Perseus and Andromeda.*" Now this was a pantomime, the production of Lewis Theobald, acted at the Theatre Royal, in Lincoln's Inn Fields, in 1730; and from an undated broadside with the music, I learn that it was "sung by Mr. Leveridge," who acted the part of "Cepheus, King of Ethiopia," in this singular operatic-pantomimic medley.

A copy of the original book is now before me, which is of considerable interest as being "Adorn'd with Copper cuts," the work of W[illiam] H[ogarth]. The words of the song are not in the libretto, so that it was probably an introduction. The *Biographica Dramatica* tells us that this pantomime was "frequently acted," and from its nature we can fancy it to have been a great favourite with the public. How much older the song is than the date of *Perseus and Andromeda* must be left to conjecture.

EDWARD F. RIMBAULT.

ROBERT COOKE, not COCK (4th S. xi. 465).—This is, no doubt, the author of the learned and able *Censura quorundam quæ sub nominibus Sanctorum et Veterum Auctorum citari solent*, originally published in 1614, 4to., Lond., and which has since been several times reprinted in this country and on the Continent, and has always been considered as a work of high authority. Robert Cooke, who, like Bishop Douglas, may be termed—

"The scourge of impostors, the terror of quacks," was Vicar of Leeds, in Yorkshire, being also a native of that county, from 1590 to January, 1614-15, the year of his death. The best account of him that I am acquainted with, is that given in Thoresby's *Vicaria Leodensis* (Lond. 1724, 8vo.). The *Censura* was the only work he lived to print, but others exist in MS. In a beautifully written volume in 4to., in my possession, containing a large and interesting collection of the Latin orations of Oxford men, temp. Eliz., are six by Robert Cooke, which Thoresby does not appear to have seen, and which have not been published. One of them was delivered 10th April, 1583, when he gave up the office of Proctor of the University, in which situation Wood tells us (*Athene*, vol. ii. p. 153, Bliss's Ed.) he acquitted himself so admirably. It gives a vivid picture of the state of Oxford at that time, and the difficulties and animosities which he had to encounter in the execution of the duties imposed upon him.

JAS. CROSSLEY.

SIR FRANCIS DRAKE (4th S. xi. 464).—For the information of your correspondent SAILOR, when

he next puts in at Plymouth, if he will step ashore, the attendant at the Guildhall will (speaking from my own experience) very obligingly show him into the Council Chamber, where the wivern appears in the crest of Sir Francis Drake—not “hung up by the heels,” but as an addition of Sir Francis’s own, to show his descent. He used it also quarterly on his seal till the time of his death, for his family was of much older standing than the house of Ash, whose distinctive coat, in point of fact, was a chevron between three halberts; so that if any quarrel arose, it was rather Sir Francis who took Sir Bernard to task for the assumption. It was supposed that the fable was by this time shelved to “tell to the marines, for the sailors would not believe it.” Barrow had contradicted it in his *Life of Sir Francis*, without knowing the fuller evidences in our possession. SAILOR is under error to quote an author (Prince) to confirm his own tradition. In due time a fuller explanation of this oft-repeated romance will be given to the public.

RED DRAGON.

There will appear in the next number of Nichols’s *Herald and Genealogist* a paper on the subject of old Prince’s story about the armorial dispute between Sir Bernard and Sir Francis Drake, in which SAILOR will find all the particulars he seeks.

W. R. D.

ARMS OF THE EARLY ENGLISH KINGS (4th S. xi. 425, 492.)—The imaginative heralds of old days invented armorial bearings for most of the heroes of antiquity, and did not omit to ascribe them to our early Saxon and Danish kings. H. H. F. will find the reputed arms of all the monarchs of England from Egbert, A.D. 827, to Harold II., A.D. 1066, in Berry’s *Encyclopædia Heraldica*, vol. iii. plate x. The same, with slight variations, and two or three impalements, are to be seen in *A Catalogue of the Kingdoms of England ever since it was so called*, by Thos. Milles, London, 1610.

H. B. HYDE, JUN.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Anglo-Latin Satirical Poets and Epigrammatists of the Twelfth Century. Now First Collected and Edited by Thomas Wright, Esq. 2 vols. (Longmans.)

MR. WRIGHT has added two very curious volumes to the series published by order of the Lords Commissioners of Her Majesty’s Treasury, and under the sanction of the Master of the Rolls. Of the Satires and of the Anglo-Latin in which they are written, Mr. Wright has a very good opinion. The former have certainly this quality,—they belong to history, which they often more effectually illustrate than the chroniclers of history themselves can do, or care to do. Mr. Wright’s Introduction is a capital essay on the old Satires and their authors. One of the best is the “*Speculum Stultorum*” of Nigellus, and the best episode in that is of the two cows whose tails were caught in the ice. One tore herself away, and lost her tail; the other waited till it thawed, and then carried

away her tail in safety. How the proud Brunellus, the ass (the monastic order), did not profit by the example, may be read in Mr. Wright’s volumes.

History of the Bastille, and its Principal Captives. By R. A. Davenport. (Tegg.)

This is a very good book; and a little more pains would have made it still better. In the matter of the Man in the Iron Mask, Mr. Davenport has, perhaps, read Topin, who thought he had proved the man was Matthioli, but Mr. Davenport has not read Loiseleur, who has proved that the man was not Matthioli, and that there were several Men in Iron Masks. In telling the story of Linguet, Mr. Davenport has omitted one of the smartest samples of that prisoner’s wit. When the prison barber came to shave him, Linguet exclaimed, “Ah, ah! vous êtes le barbier de la Bastille! Eh bien, rasez là!” and he put off being shaved till another day.

A First Sketch of English Literature. By Henry Morley. (Cassell & Co.)

PROFESSOR MORLEY modestly calls a “Sketch” his closely printed volume of 900 pages. As far as examination can warrant, it is an admirable work, excellent both for study and reference. Professor Morley gives some valuable hints towards its proper uses; but he gives this warning: “Let no beginner think that when he has read this book, or any book, or any number of books for any number of years, he will have thoroughly learned English literature.” Every student would do well to study the subject generally, and take a particular epoch for special knowledge.

Antiquities of an Essex Parish; or, Pages from the History of Great Dunmow. By W. T. Scott. (King & Co.)

It is not possible to conceive of more valuable contributions to county history than records like those contained in Mr. Scott’s volume collected from a single parish. It is to be hoped that the example will be followed in other parishes, although Essex is not ill-provided with historians. There is nothing in the book about the “Fitch,” but there is something creditable to the Dunmow women. Among the church plate sold by the churchwardens in 1537 was the “Paxe of Sylver,” but the indignant “wyfes of the paryshe” contributed five shillings at a collection made in the church “to redeme the Paxe,” which was done at the cost of 29s. 4d.

Lockhart’s Spanish Ballads. Southey’s *Chronicle of the Cid*. (F. Warne.)

POETRY that is history, and history that is poetry in prose, are combined in this new volume of the Chandos Classics. It is curious that the subject of the Excommunication of the Cid, for kicking the Pope’s chair to pieces, was considered by Lockhart to be apocryphal, and yet the subject is alluded to in *Don Quixote*.

The Holy Bible according to the Authorized Version. With an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. Vol. III. (Murray.)

THIS useful “Explanatory and Critical” Commentary for the use of educated and intelligent members of the Church of England, projected by the late Lord Ossington, and known, therefore, as *The Speaker’s Commentary*, makes steady and satisfactory progress. Unlike its predecessors, which have been the work of several hands, the third volume is the work of one only, the Camden Professor of Ancient History at Oxford, Canon Rawlinson, to whom has been entrusted the preparation of the Text and Commentary, and the Illustrative Introductions to the Second Book of Kings, commonly called the Fourth Book, Chronicles, Books I. and II., and the Books of Ezra, Nehemiah, and Esther. As an aid to the study of the

Holy Scriptures by those who desire to have before them, in a form as popular as is consistent with the learning essential to clear and full explanation, the results of the great attention which has lately been paid to Biblical inquiry, both in this country and on the Continent, the work before us is destined, there can be no doubt, to command a large amount of the favour of the religious public.

THE *Cornhill Magazine*, *Macmillan*, *The Month*, and *The Atlantic Monthly*, are all as pleasant as June itself. From the first we quote the following, as a curious sample of French journalism in the last century, namely:—

“THE RHYMING GAZETTE OF JACQUES LORET.—Loret never had anybody to help him. He ran about for his own news, and, however hurried might be his composition, never once wrote a line that would not scan. His prolonged and always equal performance is something unique in the history of journalism. The fortnightly review of current politics, which M. Eugène Forcade wrote for the *Revue des Deux Mondes*, killed him after driving him mad at the end of ten years. Henri Rochefort suppressed his *Lanterne* after two years from sheer exhaustion; and even the veteran Alphonse Karr has never been able to keep up his weekly *Gaûpes* for five consecutive years. And yet the writings of Forcade, Rochefort, and Karr, are in prose. These journalists never had to hunt for a line of their news; telegrams and newspapers brought them matter as much as they wanted, and they had no reason to torture their heads for rhymes and metre.”

MEMORIAL OF THE LATE SIR WILLIAM TITR.—This project is making progress. A committee of the Chelsea Vestry has been appointed to make the necessary arrangements. They are desirous of receiving suggestions and promises of monetary aid from the public and private friends of the deceased. Sir Charles Dilke, the Member for the Borough of Chelsea, who, as well as his father, was a personal friend of Sir William, has taken the subject up warmly, and has promised a contribution of 100l. Mr. C. Lahee, the Vestry Clerk of Chelsea, acts as honorary secretary, and will be glad to receive communications addressed to him at the Vestry Hall, King's Road, S.W.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

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

THE THAMES AND ITS TRIBUTARIES. By Charles Mackay. 2 vols. Published by Bentley, 1840.

Wanted by Richard F. Chattock, Barnet, Herts.

Notices to Correspondents.

We have the greatest respect for all who resort to “N. & Q.” in search of information, but we must again remark, that some of them could easily obtain what they seek for themselves. When we have questions to which answers may be found in dozens of elementary works, we can only refer the inquirers to such works. To give replies to queries about the woolstack in the House of Lords, the introduction of tea, tobacco, &c., would only occupy space, already too limited for our higher purposes.

PRESTON PANS.—*Doddridge*, it is to be supposed, believed what he wrote about the sudden conversion of Colonel Gardiner from a rake to a religious man. His account, however, is full of errors. It was not at midnight that the Colonel was reading *Watson's Christian Soldier*, but at noon, when, about to keep an assignation with another man's wife, Gardiner took up (to while away

the time) *Gurnall's Christian Armour*, which his mother had placed in his trunk. He became absorbed by it, missed the lady, and was thenceforth a reformed man. *Doddridge's* account of the blaze of light, the figure of the Saviour on the Cross, and the words of remonstrance, were all the pure invention of some imaginative person. *Jupiter Carlyle* heard the story from Gardiner's lips three or four times, and the Colonel then simply ascribed his conversion to *Gurnall's* arguments. He never alluded to any supernatural intervention. PRESTON PANS is referred to the Autobiography of the Rev. Dr. Alexander Carlyle, Minister of Inveresk, where the whole story is tantum.

J. H. FENNELL.—The Ladies' Shakspeare Club was instituted, in 1735 or 6, for the purpose of receiving subscriptions to enable the managers of Covent Garden and Drury Lane to place Shakspeare's plays, as he wrote them, on the stage with becoming splendour. The Ladies met in a room, in “the Garden,” to receive contributions. That is all that is known of them; except that there seems to have been a Ladies' Beaumont and Fletcher Club. *Medley*, in *Fielding's* force, *The Historical Register* for 1736, closes the piece with an address, in which are these words:—“And you, ladies; whether you be Shakspeare's Ladies, or Beaumont and Fletcher's Ladies, I hope you will make allowances for a rehearsal.”

W. E. A. AXON.—“*Certainne versis*,” &c., have already appeared. See “N. & Q.,” 2nd S. i. 189.

B. NICHOLSON.—“*Nicene Creed*” next week.

F. S.—They were misquoted. The following is the correct form:—

“O, for an age so shelter'd from annoy,
That I may never know how change the moons,
Or hear the voice of busy common-sense.

The above lines are in the Ode on Indolence, by Keats.

* *—The epitaph on the Marquis of Anglesey's leg is to be found in every collection of such matters.

The Editor has much pleasure in acknowledging the kind note addressed to him by the Rev. Dr. Lee.

W. D.—We cannot suppose that the Rev. J. Burridge ever addressed such lines to the Rev. W. Romain.

A READER would, in all probability, obtain the information he requires by applying to Mr. Timbs, Charterhouse, E.C.

J. B.—Your notes, queries, or replies, are always welcome; but delays are inevitable, in spite of editorial goodwill.

M. MILLER.—At Windsor: the spot is marked.

D. JONES was answered in our Notices to Correspondents.

EMERALD.—See any Life of Sheridan.

T. K.—Received.

MR. OSLAND asks for the names of all places of historic interest and other edifices of national value, in Great Britain, which have been destroyed totally or partially by fire, in consequence of plumbers' fires. All communications to be sent direct to J. H. OSLAND, 51, Great Russell Street, W.C.

NOTICE.

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.

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

Editorial Communications should be addressed to “The Editor”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, JUNE 28, 1873.

CONTENTS.—No 287.

NOTES:—The "Cair Pensaueicoit" of Nennius, 517—Wallace and the "Barns of Ayr," 518—Bibliography of Utopias and Imaginary Travels and Histories, 519—Orpheus and Moses—Kain and Carriages—To-Day—Epitaph on a Borthwick—Drunks—Fiacre, 521—A Ladies' Debating Society—Old Tom, 522.

QUERIES:—Hamilton—Ann, Emma, M. Elizabeth, 522—Sherd, Shert, or Shirt Family—Blackmore versus Milton, 523—Anna, Countess Dowager of Home "the younger"—Numismatic—Old Song—"Jack Silver Pin"—Clarendon's History—Medallic—"Odd-come-shortly"—"Tum Monasterii Campiti"—Nash's "Pennant"—Lord Bacon—Hogarth's Southwark Fair—Council of Nicea, 524—"Kenelm Chillingly"—"A Dictionary of Relics"—Moving without Touching—Heraldic, 525.

REPLIES:—Place-Names in North of Scotland, 525—Nicene Creed, 526—Mr. Hockley and "Pandurang Hari," &c., 527—Zwolle—Milton and Phineas Fletcher, 528—Parish Maps, 529—"Pedlar"—Bibliography of Thomson's "Seasons"—"Beauty but skin deep"—"She was a mortal"—"Distinct as the Billows"—"Hand-book" 530—Sir William Blackstone—Prince Charles Edward—"Secretary Murray"—Music to Wesley's Hymns—John Keats—"The Transylvanian Anatomie"—Consecration of Dominic Varlet, Bishop of Babylon, 531—The "Gloria in Excelsis"—"Rouc"—Ouzel Galley Club, Dublin—Stern: Firm, 532—Lord James Russell—"History of Napoleon Buonaparte"—"Nice"—Ralph Montague—Babylonica Doctrina—Puritan Christian Names—Cheke Family—"The Weakest goes to the Wall"—John Dollond—Polly Haycock, 533—David Rizzio—Bronze, Tin, Amber, &c.—Strafford in Armour—The Debt to Nature—Princes of Servia and Montenegro, 534—"Museum Criticum"—Serfdoms—"A Tour round my Garden"—The Singing Nightingale, 535.

Notes on Books, &c.

Notes.

THE "CAIR PENSUAELCOIT" OF NENNIUS.

One of our weekly contemporaries lately reviewed a remarkable and curious book, published by the Camden Society, *Letters and Papers of John Shillingford, Mayor of Exeter, 1447-50*. In this review the writer asks a series of questions, most of which may be readily satisfied. Some were already answered in the book itself. For instance, after speaking of "the Cathedral Precinct, called St. Stephen's fee and the Bishop's fee," the reviewer says, "we should like to know why the Bishop's fee is called St. Stephen's fee, when the dedication of the church is to St. Peter, and we should still more like to know why the mayor in one place calls it 'Harolde's fee.'"—*Saturday Review*, June 7, 1873, p. 755.

These questions shall here have a short answer. The Cathedral Precinct is not called St. Stephen's fee. St. Stephen's fee was a house belonging to the bishop in the parish of St. Stephen, and not within the Close of St. Peter. Harolde's fee was the church of St. Olave and adjoining property, distant from the Close, and not even belonging to the bishop, but to Battle Abbey. It is only quoted by the mayor among seven parallel cases to that in dispute. This is quite plain at pages 10 and 117,

and in other parts of the book under review. But if the reviewer had desired to know the history of Harolde's fee he might have found it in *Domesday*, a book which the writer most unjustly charges both the mayor and bishop with quoting impertinently.

The reviewer seems also to wish to know what edged weapons are meant by "custellis" or "custrells." This weapon is what we should call a "cutlass."

But to another question the answer is not quite so short. What, we are asked, is the meaning of the mayor and commonalty when "They say that Exeter was 'of right olde tyme yealled Penholtkeyre.' . . . There is [they go on to say] near Exeter a height known as Penhow. . . . The 'keyre' in Penholtkeyre suggests the Welsh *caer*, the equivalent of English *ceaster*. We do not see how Exeter can at any time have been called *Penhowcaer*; but it is possible that it may at some time have been called *Caerpen*. . . . So again, we should like to know where the mayor found his story about Vespasian and Arviragus."

First of all, there is no height near Exeter known as "Penhow," and if the reviewer should perambulate the whole county, crying in the wilderness and in the market-places for such a place, he would not even be understood. He has been probably misled by an error—already, as we see, prolific—in a very learned *History of the Norman Conquest*, where a place near Exeter is constantly so misnamed Else, it is always now written "Pinhoe," and spoken "Peenhoe." So, also, it was called A.D. 1001, and the sound distinctly imitated in the orthography of that time by "Peonhó." But this is a small matter, as "Penhow" would not have helped the reviewer if he had got it.

There is, however, some satisfaction in being able to refer him to the author, "where the mayor found his story about Vespasian and Arviragus." He found it in what must then have been the most popular historian; and now, also, though less trusted, perhaps quite as well known, the celebrated Geoffrey of Monmouth. The same sentence in this writer which supplied the mayor with this bit of learning—then so playfully quizzed by the Archbishop, and now so admired by the reviewers—also furnished him with the other; for Geoffrey says that Vespasian besieged the city, called, in the British language, "Kaerpen-Hnelgoit, que Exonia vocatur," for seven days, until the arrival of Arviragus.

The fact is that this "Kaerpenhnelgoit"—partly transposed and partly translated by the mayor—has been a great stumbling-block to the ingenuity of historians and topographers from Geoffrey down to Polwhele—and, we must now add, to reviewers themselves, in this 1873.

But where did Geoffrey find it? In some copies of the work known by the name of *Nennius* is found a list of thirty-three of the greater cities that

existed in Britain in the dark interval between the domination of the Romans and the subjugation by the Saxons. It is probably a genuine and very ancient document; perhaps older even than the work into which it has strayed. It may have been transcribed into some copy as being relative to the other contents, as it is not found in all existing texts, and when found is differently placed. Many of the names are easily appropriated at sight to surviving cities, or to cities known to have existed. But others have been great riddles; and the guesses of the most learned writers, attempting to find a local habitation for these names, would probably make an amusing chapter. The area of their interpretation seems to have been somewhat narrowed by a presumption that they must have been all Roman-British cities, as, of course, most of them were; and that they must be sought for only in known Roman settlements.

The name we are here concerned with appears in this old British catalogue as "Cair Pensaelcoit," with some variations of spelling in different copies and editions. We have seen that Geoffrey of Monmouth appropriates it to Exeter, along with his story of Vespasian; and in so doing he was followed by many of the chroniclers down to the sixteenth century. Sir W. Camden appears to have first broken through this long continued blind following the blind. He, tempted by the middle part of the name, "ael," thought it might be made to read "Pont-Ivel-Coit," and so, exactly fits Ilchester = Ischalis—as "the bridge on the Ivell in the wood." Not content with having thus disposed of it, he uses it again, in another place, with a slight "permutation of letters," for Lostwithiel; boldly saying, "This place is called in the British histories *Pen-Uchel-Coit, or the lofty hill in the wood*, which some will have to be Exeter." Again, in the editions of Geoffrey, current in his day, it had been printed divided, as if it was two names; and when Camden treats of Exeter, he still retains "Pencair" there, to do him a third service. Archbishop Usher, however, demurs, and prefers Pevensy. The Welsh philologist, W. Baxter, also gives it to Ilchester. The Rev. Joseph Stevenson, in his edition of *Nennius*, tries to throw into it a gleam of meaning by printing it "Cair Pensa, vel Coyt," and then, accordingly, giving it two places in his Index, both as "Cair Coyt (?)" and "Cair Pensa (?)." Mr. Kemble returns it to Exeter (*Sac. in Eng.*, v. 2, p. 269). Reviewers themselves must be added to this list of guessers, when they say, "It is possible that Exeter may at some time have been *Coerpen*." They do not give their reasons, but perhaps Camden may have been thought a safe horse, even when he happens to limp. They are right. It is quite "possible" for any one of twenty of the cities to have been so called, that being the part of the name which might have been common to most of them.

A concert of the learned might have commanded silence. But when such variance and uncertainty prevail among them, another guess cannot add much to the fray. The shortest way to unravel a tangle is to recover the end of the string, and the first disengagement of this will often release the whole. Let us, therefore, return to the original authority; the entry, "Cair Pensaelcoit" in the old British catalogue. In "-coit" it is easy to recognize our familiar Welsh acquaintance, "-coed," explained in all the guide-books by "-wood." This gives us at once "Pensaelwood." Is there an antiquarian critic so squeamish as not, at sight, to accept this transparent identity with "Pen-Selwood." The fifteenth-century mayor himself understood the process in philological science here employed, when he translated "-coit" into the "-holt" of his day.

If this indication should tempt any one to visit the spot, he will be perfectly astonished at the amount of material testimony to this identity. An extensive elevated plain, of great natural strength, has been strongly fortified by art. The area of hundreds of acres, except much that has been levelled for agriculture, is literally covered with pit dwellings. This immense, and perhaps unique, social monument, occupying the junction of the three counties of Dorset, Somerset, and Wilts, has had the attention of the historians of the three counties. They seem to be content with attributing the appearances to the subsequent great battles; to which it is far more reasonable to refer their desolation and desertion. Sir R. C. Hoare inclines to an opinion that they are, in some way, of British origin, but wavers, or yields. Another Wiltshire antiquary, who discovered at Carnac the tombstones of St. Ursula's eleven thousand virgins, might have indulged the fond belief that their graves are on the confines of his own county. This identity of the name—Pen-Selwood—with one which has been so long in search of a place, might have determined all doubts. If a half-dozen pits are found by digging in a hill-fortress, we have a long and learned paper in the Transactions of some society. Here the pits must be counted by thousands, which since they were first unroofed have never been hidden from the face of the sun, nor the eye of the inquirer. Those usually found in hill-camps are military, mostly of nearly uniform size. These, on the contrary, greatly vary in size, as if for different conditions or families, living in a municipal state. Here, indeed, was once a truly great city, the long-lost Cair Pensaelcoit. THOMAS KERSLAKE.

Bristol.

WALLACE AND THE "BARNs OF AYR."

The well-known story, which is told in the Seventh Book of Blind Harry's *Wallace*, of the burning of 4,000 Englishmen, by Wallace, in revenge for the execution of his uncle and other patriots by Edward I., was disbelieved by Lord

Hailes, though according to Dr. Jameson, it "is supported by the universal tradition of the country to this day; and local tradition is often entitled" (says the Doctor) "to more regard than is given to it by the fastidiousness of the learned."

Without going into the discussion, I would point out a local placename, often cited in support of the tradition, but which it appears is more likely to have aided in giving rise to it. It is said that after completing the destruction of the English soldiers, Wallace and his friends looked back from a place, in the parish of Craigie, some miles from Ayr, and seeing the fire still blazing, remarked, "The Barns burn weil," from which time this spot has been known as Barnweil or Burnweil.

In the abstract, by Mr. W. Fraser, of Edinburgh, of what are called "The Lennox Muniments," the first document is a—

"Charter by Alan, son of Walter, the Steward of Scotland, to Adam, son of Gilbert and his heirs, of Torboltoun and Preucie and Drumley and Milne finlen, in feu and heritage: to be held by him and his heirs of the granter and his heirs: namely, between Menekedere and the lands of Ar, to the Marches of *Berenbouell*, and so by the Marches of Mauhhelin to Ar, by the boundaries which the granter perambulated and pointed out to the said Adam: also of Roderbren and Brenego and Neuterkan, by the marches which the granter and his men had perambulated: to be held for the service of one knight to be rendered therefrom as freely as any knight held land of any baron in Scotland (dated ante 1177)."

The "*Berenbouell*" in this bounding charter is, in all likelihood, the "*Barnweil*" of a later day. Some Ayrshire antiquary who has local knowledge, may be able to fix the identity of the other names. "*Mauchline*" and "*Ayr*" are evident, but some of the remainder are not so. The next notice of Torboltoun occurs in a charter (No. 16 of the abstract referred to above) by James, the Steward of Scotland, in favour of "Sir Henry of Grahame, Elder," dated about 1290. The relationship, if any, between the grantee and "Adam, the son of Gilbert," is not given. And by a charter (No. 24) dated 16 May, 1357, Robert, the Steward of Scotland (afterwards King Robert II.), granted it to "Sir John Stewart, Knight, Lord of Crokiston," on the resignation of "John of Grahame." From this date the barony remained with the Stewarts of Darnley or Lennox till their extinction about 1675. In 1680, Charles II. bestowed the Lennox estates and dukedom on his natural son, Charles, Duke of Richmond and Lennox; and, in 1702, this nobleman sold them to the first Duke of Montrose. Thus the valuable collection of charters and other documents, including two original unpublished letters of Mary, Queen of Scots and James VI., came into the Montrose charter chest. Mr. Fraser's exhaustive Report shows them to be of great interest, as will doubtless appear more fully when the "*Book of Montrose*" comes out, which it is understood that gentleman is editing.

ANGLO-SCOTUS.

BIBLIOGRAPHY OF UTOPIAS AND IMAGINARY TRAVELS AND HISTORIES.

Many (both great and little) wits have, from ancient times to the present, produced works of imagination, which may conveniently be grouped together and denominated, for want of a better title, *Utopian*. They, however, if regard be had to the purpose for which they were severally written, may be roughly divided into four classes, although some of them may partake of the nature of more than one, and others may not readily fit into either, of these divisions.

I. "*Utopias*" proper; works which describe an ideal state of society, according to the notions which the author may entertain of what political and social conditions it is probable or desirable that the human race should hereafter attain to.

II. Those which satirize, under feigned names, the manners, customs, pursuits, and follies of the age or nation in which the writer lives.

III. Those which pretend to give a somewhat reasonable account of the possible or probable future state of society or course of historical events, either near at hand or in remote ages.

IV. Those which, merely for the sake of amusement, or sometimes for the purpose of travestying the wonderful adventures related by actual travellers in remote regions, profess to recount travels or adventures in imaginary countries or inaccessible worlds, in which generally the most extravagant fancy runs riot. Examples of each class will readily occur to the minds of your readers.

I shall not, however, attempt such a classification of the Utopian literature of which I give a list below, for with many of the works mentioned I am acquainted only by name. In drawing up such a catalogue, too, it is difficult to lay down a definite line of inclusion and exclusion. There are, no doubt, some other works of imagination nearly allied in character to those cited, which might be supposed entitled to a place in the list; but they have been omitted, from their wanting what I take to be the necessary elements of such romances,—namely, *satire*, *allegory*, *anticipation*, *extravagance of incident or description*, or some combination of these. One class of books, in particular, I may mention as not falling within my plan; I mean such mere literary deceptions as the pretended travels of Fernan Mendez Pinto, George Psalmanazar, Christian Damberger, and Jean Baptiste Donville, put forth, and, in some cases, long credited as records of genuine travel.

Adopting as nearly as possible a chronological order, I commence with the mention of some classical examples of works of this kind.

Ἡ Πολιτεία (The Republic) of Plato.

Ἱερά Ἀναγραφή (The Sacred Record) of Euhemerus, or Evemerus, a sceptical philosopher, who flourished in the reign of Cassander, King of Macedon. In this work he described an imaginary

island, called Panchaia, the original seat of the Olympian deities, where they had lived and died as mortal men, having been afterwards raised to divine honours by people grateful for the benefits they had conferred upon them.

'Αλεθoύς Ἰστορίας Λόγος (The True Histories) of Lucian, the precursor, and probably the model, of many other such extravagancies.

Τὰ ἰπέρι Θεόλην Ἀπυστα (The Incredible Things beyond Thule) of Antonius Diogenes, of uncertain date, but probably of the second or third century of the Christian era. Photius preserved an epitome of his work, which was in the form of a dialogue in twenty-four books.

Some other works of a similar character, which have not come down to us, were written by Hippodamus of Miletus, Theopompus of Chios, Iambulus, and Antiphanes of Berga.

We now overleap many centuries—from the classical period to the time when printing was an established art. I am not aware of any Utopian romance having been written during these "Dark Ages."

Nouvelles de la Terre de Prestre Jehan. 4to. *Circa* 1507.

[“Une facétie géographique.”—*Brunet*.]

Libellus vere Aureus nec minus Salutaris quam Festivus de Optimo Reipublicæ Statu, deque Nova Insula Utopia. Authore Clarissimo Viro Thoma Moro. Cura Petri Ægidii Antuerpiensis. 4to. Lovanii, 1516.

The *Utopia* was, within a few years, several times reprinted, as at Antwerp, 1516; Paris, 1516-17; Basil, 1518; Vienna, 1519, &c. The first English translation was the following:—

A Most Pleasaunt and Wittie Worke of the Best State of a Publique Weale and of the New Yle of Utopia, written in Latine by Syr Thomas More, Knight, and translated into Englyshe by Raphe Robynson, Citizein and Goldsmythe of London, at the Procurement and Earnest Request of George Tadlowe. Citizein and Haberdasher of the same Citie. 12mo. London, 1551.

Le Disciple de Pantagruel. M.D.XXXVIII. [And at the back of the title-page,] Le Voyage et Navigation que fist Panurge, Disciple de Pantagruel, aux Isles Incognues et Estranges; et de Plusieurs Choses Merueilleuses Difficiles à Croire qu'il diet avoir Veues, dont il Faict Narration en ce Present Volume; et Plusieurs Aultres Ioyeusetez pour Inciter les Lecteurs et Auditeurs à Rire. 16mo. Lyons or Paris, 1538.

[“Ce pastiche rabelaisien . . . Cette plate facétie.”—*Brunet*.]

I Mondi Celesti, Terrestri, ed Infernali, degli Accademici Pellegrini composti dal Doni. Mondo Picciolo, Grande, Mistò, Risibile, Immaginato. Inferno degli Scolari, de' Mal Maritati, delle Puitane, Ruffiani, Soldati, e Capitani Poltroni, Poeti, Compositori Ignoranti. 4to. Venezia, 1552-3.

Discours de Jacobophile du Japon, envoyé à Limne de Ximen, son Amy, sur le Voyage, qu'il a faict à Aretipolis, tiré du Cabinet de Monsieur de Salignac en sa Maison d'Oradour. 12mo. 1605.

Histoire Véritable, ou le Voyage des Princes Fortunez, divisez en Quatre Entreprises. [By François Beroalde de Verville.] Svo. Paris, 1610.

Raggugli de Parnaso di Trajano Boccalini. Venezia, 1612.

Viage del Parnaso. [By Miguel de Cervantes Saavedra.] Madrid, 1614.

Histoire du Grand et Admirable Royaume d'Antangil. Incogneu jusq' à present à Tous Historiens et Cosmographe; par J. D. M. G. T. Svo. Leyden, 1615.

Le Nouveau Panurge, avec sa Navigation en l'Isle Imaginaire, son Rajeunissement en icelle, et le Voyage que Feit son Esprit en l'Autre Monde pendant le Rajeunissement de son Corps; ensemble une Exacte Observation des Merueilles par lui Veues tant en l'Vn que l'Autre Monde. 12mo. La Rochelle, *circa* 1615.

A malicious and obscene satire against the Reformation. Authorship uncertain.

Civitas Solis, Idea Reipublicæ Platonicæ.

By Thomas Campanella. It first appeared as a portion of the volume entitled *Realis Philosophiæ Epilogisticae Partes Quatuor*, 4to., Francofurti, 1623; and was afterwards reprinted with Bishop Hall's *Mundus Alter et Idem*, and Bacon's *Nova Atlantis*, at Utrecht, 1643.

Argenis. [By John Barclay.] Paris, 1621.

According to Hallam, the *Argenis* was published at Rome, 1622, but Brunet says at Paris, 1621; and he adds that a little later a Sieur de Mouchemberg wrote a continuation in two parts, which was printed at Paris, 1626.

The New Atlantis. A Worke Unfinished. By Lord Bacon. Folio. London, 1635.

Written in 1624, and first published by Dr. Rawley at the end of the *Sylva Sylvarum*, 1627.

The Man in the Moon, or, a Discourse of a Voyage Thither by Domingo Gonzales. 12mo. London, 1638.

By Francis Godwin, successively Bishop of Llandaff and Hereford. It has been supposed to have suggested to Swift some ideas incorporated into his *Gulliver's Travels*. Hallam suggests that it was the model of Cyrano de Bergerac, who was himself Swift's model.

Mundus Alter et Idem, sive Terra Australis antehac semper Incognita, Longis Itineribus Perigrini Academici nuperime Illustrata. Authore Mercurio Britannico [Joseph Hall, Bishop of Exeter.] Svo. Francofurti, *circa* 1640.

Another work from which, “it is said,” Swift borrowed the idea of *Gulliver's Travels*. But what is the value of such mere conjectures, if it be not shown that the Dean was acquainted with the works specified? Is it not as easy to credit Swift with the invention of such fancies as it is to allow Lucian, Hall, or Godwin, a similar, or perhaps inferior, imaginative power? The *Mundus Alter et Idem* appeared in an English dress under the title of *Discovery of a New World, or a Description of South Indies hitherto Unknown, by an English Mercury*. London, without date, the translation being by John Healey.

Dodona's Grove, or the Vocall Forest. By James Howell. Folio. London, 1640.

Lucii Cornelii Europæii Monarchia Solipsorum ad Leonem Allatum. 12mo. Venetiis, 1643.

A satire exposing the vices of the Jesuits, generally attributed to Jules Clément Scotti, who had been a member of that order.

Histoire Comique, ou Voyage de la Lune. [By Savinien Cyrano de Bergerac.] 12mo. Paris, circa 1650.

Nouvelles Œuvres, contenant l'Histoire Comique des Etats et Empires du Soleil, et autres Pièces Divertissantes. [By the same.] 12mo. Paris, 1682.

Oceana. By Sir James Harrington. Folio. London, 1656.

Relation de l'Isle Imaginaire, et l'Histoire de la Princesse de Paphlagonie. [By the Duchess de Montpensier.] 8vo. [Bordeaux,] 1659.

JAMES T. PRESLEY.

(To be continued.)

ORPHEUS AND MOSES.—It has always been my firm conviction that the Hebrew Scriptures were very much better known to the learned among the heathen than is commonly believed or allowed. In confirmation of this opinion I could produce almost irrefragable evidence from many of their most ancient writers. I will, however, content myself with one only. In a fragment, Περὶ Θεοῦ, ascribed to Orpheus, but said really to have been the work of Onomacritus, who lived in the time of the Pisistratidæ, about A.C. 516, is the following passage, from which it is clear that the writer must have had some knowledge of the *Pentateuch*, at least, and the early history of Moses, its author. He says, speaking of the Deity:—

ἔστι δὲ πάντως

Ἄυτὸς ἑπουράνιος, καὶ ἐπὶ χθονὶ πάντα τελευτᾷ,
Ἄρχῃν αὐτὸς ἔχων ἅμα καὶ μέσον ἤδὲ τελευτήν,
Ὡς λόγος ἀρχαίων, ὡς ὕδρογενῆς διαταξεν,
Ἐκ θεοθεν γινώμασι λαβὼν κατὰ δίπλακα θεσμόν.

In essence all divine,
Of all things earthly, the Sole Maker is,
Their end, their middle, their beginning, He.
So ancient records tell—so, too, that sage,
Who, *water-born*, yet heaven-inspired, proclaim'd
That twofold law, on diptyc-tablets grav'd

That ὕδρογενῆς points to Moses, I think there can be no reasonable ground for doubt. It is not noticed by Scapula, Hederick, or Liddell and Scott. This is strange, because although probably an Archaic, it is none the less a classical word.

Δίπλακα may refer both to the twofold nature of the Law—duty to God and man—as taught in the Ten Commandments, and to the tablets on which they were inscribed, which may have been made to fold together. Similar to these were the registers—δίπτυχα—of the Early Church, in which the names of popes, patriarchs, emperors, &c., were preserved.

It was by means of one of these kind of tablets (δέλτιον δίπτυχον) that Demaratus apprised his countrymen of Xerxes' intended expedition against Greece (*Herod.*, vii. 239).

EDMUND TEW, M.A.

KAIN AND CARRIAGES.—The *Athenæum* of January 4, 1873, in reviewing *Lectures on Scotch Legal Antiquities*, by Professor Cosmo Innes, tells the traditional House of Lords' story of the gentleman who commuted his kain and carriages, and was supposed to have thereby evinced an intention of changing his domicile. The kain is quite accurately explained by the reviewer, who then proceeds to say:—

“The ‘carriages’ were carts or waggons, the use of which was exacted from the vassal of old for warlike and other contingencies, and from the tenant of later times for the cultivation of the home farm.”

There is here a slight misunderstanding. The carriages were not corporeal vehicles, but acts of carrying; and when Prof. Innes, at page 66 of his book, mentions “a long carriage” and “a short carriage,” he refers to the length, not of carts or waggons, but of distances to be traversed in carrying. W. M.

Edinburgh.

TO-DAY.—It is to be hoped that the growing use of this adverb in the sense of “at the present day,” “now-a-days,” will not become established. I cannot find that *to-day* ever had as broad a meaning as *hodie*; but if even the extended sense be a restoration, this, together with the questionable advantage of ambiguous brevity, cannot atone for the loss of a definite expression for *on this day*.

HENRY ATTWELL.

Barnes.

EPITAPH ON A BORTHWICK.—In the Churchyard of Humberie, in the County of Haddington, there formerly stood a Tombstone, carved with the Borthwick Arms, including the two angels as supporters, and bearing the following Epitaph:—

“Here Lyes interr'd within this pile of Ston
A Borthwick bold
Scarce left he such a one
Treu to his God and loyal to his king
Ane galand man and just in every thing.”

The brave and good man referred to is supposed to have been one of the Borthwicks of Soltray and Johnstounburn, a Family now represented by Lord Borthwick. They had their residence for about two centuries at Johnstounburn, in the Parish of Humberie; and during that period there was no fewer than seven of them of the name of William in direct and immediate succession. The last, Colonel William Borthwick, fell at Ramilies in 1706. W. M.

Edinburgh.

DRUNKS.—A new word for our police-reporters: “Things were very quiet in police circles, there being only a few *drunks* in the cells up to a late hour.”—Toronto Newspaper, 1873.

N. H. R.

FIACRE.—The recently published *History of Ireland*, by Martin Haverty, Esq., gives the fol-

lowing as the derivation of this French word, meaning a hackney-coach. St. Fiacre was a native of Ireland.

"St. Fiacre, who flourished in the year 622, erected a monastery in honour of the Blessed Virgin Mary, in a forest near Meaux, in France, and the fame of his sanctity rendered the pilgrimage to his tomb or hermitage so popular that his name was given to the hackney coaches of Paris, of which so many were employed in conveying the citizens thither."

BAR-POINT.

Philadelphia.

A LADIES' DEBATING SOCIETY.—I have troubled you once or twice with extracts from a correspondence of three or four generations back which happens to be in my possession. I would ask any benevolent reader to explain for my benefit the following passage. A West Country lady is writing to a fair friend a little more versed in the ways of society than herself (May, 1780):—

"I was very much amused, in calling on Miss W., to hear her account, from her brother, of the refinements and improvements of London; though I am sure you will be shocked, as I was, on being informed that ladies of character ride astride in Hyde Park, dressed in men's clothes; such a want of decency betokens a strange relaxation both in manners and morals. Mr. W. also visited a female speaking society, where several questions are proposed as subjects of disputation. I saw one *in print*, 'Whether the manners of the present race of ladies were most adapted to promote or to discourage matrimony?' and Miss H. told me she had seen another, 'Whether there was any truth in Mr. Pope's axiom that every woman is at heart a rake?' The disputing fair ones, it seems, used to assemble in masks, but one night they engaged so warmly, that they all stood up with intention to make strength of arm supply the weakness of eloquence, and this occasioned a prohibition of them, so that the ladies now appear bare faced."

I do not know whether the following extract from the epilogue to Lady Craven's comedy of the *Miniature Picture* (produced at Drury Lane that year) has any reference to the female debating society in question. The audience are told that the air sex—

"Can quit the card-tables to steer the state,
Or bid our Belle Assemblée's rhetoric flow
To drown your dull declaimers at Soho.
Methinks, even now, I hear my sex's tongues,
The shrill, sharp melody of female lungs:
The storm of question, the division calm,
With 'Hear her,' 'Hear her,' 'Mrs. Speaker,' 'Ma'am,'
'Oh,' 'Order, order,' Kates and Susans rise,
And Margaret moves, and Tabitha replies."

JEAN LE TROUVEUR.

OLD TOM.—Why gin should be called "Old Tom" by the publicans and the lower orders of London has often puzzled the inquisitive. The real solution of the difficulty is, I think, to be found in the following extract, from a curious and rare book, *The Life and Adventures of Captain Dudley Bradstreet*, 1755, a Government spy during the '45, and a disreputable adventurer of the Count Fathom species:—

"At this time the selling of Geneva in a less quantity than two gallons was prohibited by Act of Parliament, and whoever presumed to do it must pay ten pounds to the Informer, or be confined two months in Prison, and there whipt. Most of the gaols were full on account of this act, and numbers of People every day dragged to one prison or other for transgressing this Law.

"The mob being very noisy and clamorous for want of their beloved liquor, which few or none at last dared to sell, it soon occurred to me to venture upon that Trade. I bought the Act, and read it over several times, and found no authority by it to break open doors, and that the informer must know the name of the Person who rented the house it was sold in. To evade this, I got an acquaintance to rent a house in Blue Anchor Alley, in St. Luke's Parish, who privately conveyed his bargain to me; I then got it well secured, and laid out in a bed and other furniture five pounds, in provision and drink that would keep about two pounds, and purchased in Moorfields the sign of a cat, and had it nailed to a Street Window; I then caused a leaden pipe, the small end out about an inch, to be placed under the paw of the cat; the end that was within had a funnel to it.

"When my house was ready for business, I inquired what distiller in London was most famous for good gin, and was assured by several, that it was Mr. L—dale in Holborn. To him I went and laid out thirteen pounds, which was all the money I had, except two shillings, and told him my scheme, which he approved of. This Cargo was sent off to my House, at the back of which there was a way to go in or out. When the Liquor was properly disposed, I got a person to inform a few of the mob, that gin would be sold by the Cat at my Window next day, provided they put the money in his mouth, from whence there was a hole that conveyed it to me. At night I took possession of my den, and got up early next morning to be ready for custom; it was near three hours before anybody called, which made me almost despair of the project; at last I heard the clink of money, and a comfortable voice say, "Puss, give me two pennyworth of gin." I instantly put my mouth to the tube, and bid them receive it from the pipe under her paw, and then measured and poured it into the funnel, from whence they soon received it. Before night I took six shillings, the next day about thirty shillings, and afterwards three or four pounds a day; from all parts of London People used to resort to me in such numbers, that my neighbours could scarcely get in or out of their houses. After this manner I went on for a month, in which time I cleared upwards of two and twenty pounds."

—*The Life and Uncommon Adventures of Captain Dudley Bradstreet*. Being the most genuine and extraordinary perhaps ever published. Dublin: printed and sold by S. Powell in Crane-Lane, for the author, 1755.

WALTER THORNBURY.

[The Ghost of "Old Tom Hodges" will probably enter a protest against Captain Bradstreet's "Cat."]

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.]

HAMILTON—ANN, EMMA, M, ELIZABETH.

It is somewhat curious that these four ladies should all have written just about the same time (the beginning of the present century), on much the same subjects, and yet since that time we have

scarcely had an authoress of the name. Nothing appears to be known of "A" or "Ann," "Emma" or "M," and what is known of "Mrs." Elizabeth, appears to require correction. The *Memoirs of Mrs. Elizabeth Hamilton*, in 2 vols., by Miss Benger, 1818, are as unsatisfactory as most works of the kind, and supply no correct information about her publications. The exact date of "Mrs." Hamilton's birth seems to be doubtful. According to the then prevalent practice, she seems to have been dubbed "Mrs." almost before she had passed what is ordinarily considered a marriageable age. Most of the authorities, including almost the only one worth quoting as such (Hole's *Brief Biographical Dictionary*), say she was born in 1758, at Belfast. A foot-note on p. 27 of Miss Benger's *Memoirs* says she was born 25th July, 1758, but at p. 219 she says Miss Hamilton died 23rd July, 1816, "having newly entered her 60th year." This would give 1756 as the date of her birth. Chambers's *Cyclopædia of English Literature*, which has the best notice I have seen of her, says she was born in 1758, and died in 1816, aged sixty-eight! Probably you have some correspondent at Belfast who would do a literary service by ascertaining the proper date from the register.

It would appear from the preface to the second edition of her *Memoirs of Modern Philosophers*, that the first edition, which does not appear to be in the British Museum, was published under the pseudonym of Geoffry Jarvis. At p. 131 of her own *Memoirs* she says:—

"To give effect to the humour of the *Modern Philosophers*, it was obviously of importance that it should be published anonymously. . . . The work appeared early in 1800, and passed through two editions before the end of the year. After this encouragement female diffidence no longer suggested the necessity of concealment, and the author openly asserted her title to a work, the credit of which had been gratuitously conferred on two or three celebrated writers."

This success was attained apparently without the aid of any review, at least, I have not been able to find any notice of the book. According to the *Biographical Dictionary*, 1816, she published another work anonymously, but I have not been able to find this either in the British Museum.

Her works are all, I believe, of an educational and religious tendency, but the difference of opinions on religious matters is curiously illustrated by the following quotation from the *Life of Mrs. Cameron*. At p. 102 she says she made the acquaintance of "Miss Hamilton, an authoress residing at Bath. She wrote on education, though her religious views were very defective. One of her books was an amusing *exposé* of French principles, called *Brigetina Botherum*." This quotation also illustrates the fact that evangelical views do not teach a lady to quote correctly. There is no such book as *Brigetina Botherum*. It is the name of the heroine in *Memoirs of Modern*

Philosophers. This may seem a trivial complaint, and yet the want of accuracy made me waste much time in useless searches.

Miss A. Hamilton, according to the *Biographical Dictionary*, 1816, wrote three novels: *The Forest of St. Bernardo*, 1806; *Adventures of a Seven-Shilling Piece*, 1811; *Montalva; or, Annals of Guilt*, 1811; and, it would elsewhere appear, *A Winter at St. James's; or, Modern Manners*, 1811. Though this latter the *Biographical Dictionary* puts under Miss Emma Hamilton's name, I have not been able to find any of these works in the British Museum. With regard to the *Forest of St. Bernardo*, Watt, in his *Bibliotheca Britannica*, seems, not having been able to go to original sources, to have been in doubt, so he puts it under Miss A., and also under Miss M. Hamilton's name.

Miss Emma Hamilton wrote three or four novels about the same time, that is, from 1810 to 1813. The only one I have been able to see, namely, *I can't Afford It, and other Tales*, is by "Mrs." Hamilton, without any christian name. In *The Irishwomen in London*, a modern novel, in 3 vols., by Ann Hamilton, Lond., Hughes, 1810, *A Winter at St. James's* is advertised, so that here we get the correct name incorrectly given as Emma in the *Biographical Dictionary* of 1816. I could settle the bibliography to my satisfaction if I could only get at the books, but not so the biography. Can any of your readers help me? Who were Ann, Emma, and M. Hamilton? Is anything known of them? OLPHAR HAMST.

SHERD, SHERT, OR SHIRT FAMILY.—Genealogical memoranda, in the shape of monumental inscriptions, parish register extracts, &c., of the family of Sherd, Shert, or Shirt, of Disley, co. Ches., Chapel-en-le-Frith, co. Derby, Rotherham, co. York, and elsewhere, will be thankfully received by CHARLES SOTHERAN, Meadow Street, Moss Side, near Manchester.

BLACKMORE *versus* MILTON.—I recently picked up an old copy of "Monsieur Bossu's *Treatise of the Epic Poem*, done into English from the French by W. J. 1695." It is heralded by a fulsome Dedication "To the Honoured Richard Blackmore, Doctor of Physick, and Fellow of the College of Physicians in London;" eulogizing his Aristotlæan and Horatian *Prince Arthur* (published in the same year) as inferior only to the *Epics of Homer and Virgil*; and subscribed by the Doctor's "most obliged and very humble servant (though unknown), W. J."

This precious *morceau* is supplemented by a thirty-page preface, cataloguing the several would-be Epicists, ancient and modern, English and foreign, as enumerated by Rapin, from Coluthus to Cowley; with a slight expression of regret that "the famous Miltons" had not been included

among them; whom, however, W. J. summarily dismissed with Dryden's objections to the infelicitous close of his story and to its blank verse. It is not easy to understand how the Blackmore champion could have forgotten that Milton's *Paradise Lost* went through three editions—1667, 1674, 1678—the latest of these, seventeen years before *Prince Arthur* had appeared in the poetical world. There seems to be something odd in W. J.'s translation and preface—no very off-hand works—"coming out," as he tells us, "just after Doctor Blackmore's poem." I should like to know a little more than his initial *Nominis Umbra*. Can any reader of "N. & Q." inform me?

E. L. S.

ANNA, COUNTESS DOWAGER OF HOME "THE YOUNGER."—This lady styled, after her death (*circa* 1727), "late spouse to Mr. Henry Ogle," does not seem to be identical with the wife of the seventh Earl of Home. Was she the wife of the eighth Earl? Nothing whatever is said of the latter in *Burke's Peerage*; hence my inquiry.

S.

NUMISMATIC.—I have in my possession a silver five-franc French piece, on one side of which is the head of Napoleon I., with the inscription, "Empire Française, 1808," and on the other, "5 Francs, République Française." As the two sides of the piece would appear to be in direct opposition to one another, I should be glad if any one could give me information on the subject.

T. H. ELLIOTT.

OLD SONG.—An old friend of mine, who has been long dead, used to repeat an English song of the days of the great war with America, in which the colonists were held up to contempt in this fashion:—

"Here's brother Jonathan coming along,
I swear he'd make a dog laugh,
To see his body, small and long,
Just like my father's hog trough."

Can any of your readers supply me with a copy of this song? The above is all I remember.

A. O. V. P.

"JACK SILVER PIX," an expression much in use in the Bahamas as a taunt to a person, who, having made a present, repents of his generosity and wishes to have the gift returned. Does this or a similar expression exist in England, and can any one throw any light on the origin of the epithet?

EDA.

CLARENDON'S HISTORY.—I should be glad to know who was the author of *Clarendon's History of England*, published S.A. about 1761, in two volumes quarto, and stated on the title-page to be by the Hon. Hugh Clarendon, of Windsor. Is this a *nom de plume* selected by the compiler?

EDWARD SOLLY.

MEDALLIC.—Can any one tell me of whom this medal is? Obverse, a man's bust, with flowing hair, and on the top, near the rim, ΙΩΑΝΝΗΣ Ο ΛΑΜΙΟΣ. Reverse, a figure seated, holding in the left hand a spear, and with the right dipping a pen in an ink-stand; it seems about to write on a scroll before it. Replies can come direct to me.

H. S. SKIPTON.

Exeter College, Oxford.

"ODD-COME-SHORTLY."—Is this an English or a Scotch provincialism? It occurs in that inexhaustible repertory of "wise saws and modern instances," Swift's *Polite Conversation*, and so far it appears to be English, but then I have just met with it in *St. Ronan's Well*, where Scott puts it into the mouth of that racy Scottish landlady Meg Dods, who would be hardly likely to use a phrase that was not genuine Scotch. It has struck me, however, that Scott, who was naturally, from having been Swift's editor, extremely well acquainted with his writings, may have borrowed the phrase and bestowed it on Mrs. Dods, more especially as the latter uses it in the same connexion that Miss Notable does, namely, that some one will be married "one of these odd-come-shortlies."

JONATHAN BOUCHER.

"TUM MONASTERII CAMPILIT."—In my copy of Boethius *De Consolatione Philosophicæ*, folio, 1473, I find the above words in manuscript on the margin of one of the leaves. Will some one help me to the name of the monastery?

ARTHUR BATEMAN.

NASH'S "PENNANT."—Where can I see this book?

LORD BACON.—*Vide Collier's Memoirs of Edward Alleyn*, pp. 140-1. Lord Bacon seems to have for some time effectually hindered Alleyn's benevolent intentions as to Dulwich Hospital, and tried hard to upset them altogether; he was suspected of similar action in Sutton's (Charterhouse) case (*vide Original Letters and Memoirs Written by the Lord Chancellor Bacon, &c.*, corrected and published, with remarks, by R. Stephens). Have these suspicions any foundation?

HOGARTH'S "SOUTHWARK FAIR."—This picture was said by Mr. Sala (and so recorded in one of the sixpenny handbooks) to have been at the Manchester Art Exhibition, 1857; but, in *Anecdotes of Hogarth*, edited by Nichols, 1833, it is said to have been destroyed by fire at Hafod, March 13th, 1807. It will be pleasant to know that the picture still exists.

W. RENDELE.

COUNCIL OF NICÆA.—In a pamphlet on *The Divine Human: Solution of the Unitarian and Trinitarian Controversy*, London, 1859 (printed at Copenhagen), the author, Baron Dirckinck Holmfeld, says (p. 51)—

"I remember, from a quotation whose source I cannot trace now, that out of 2,178 prelates called to vote in the first universal council of Niceæ, only a small minority of 318 prelates were allowed to remain, and to decide on the questions proposed to their adhesion, while 1,860 of the number beforehand were plucked out and found unfit to vote for the hierarchical scheme."

As this is of course a very important point, I should be glad to be informed on what authority the Baron's imperfect recollection was founded.

JAMES T. PRESLEY.

Cheltenham Library.

"KENELM CHILLINGLY."—In a review of this book, in the *Daily News* of March 27th, is the following: "He (Kenelm) is Jean Paul Richter's 'Walt,' transformed into the heir of an English baronetcy." And further on, "The story is not so melancholy as the exquisite and tender story of 'Walt.'" In which of Richter's works can I find this story? DENKMAL.

"A DICTIONARY OF RELICS."—In the *Sunday at Home* for last March there is an article thus headed, by Mary Howitt, dated from Rome. She says the information given is obtained from "a curious and valuable little book," which "the Evangelical Church," since its admission into Rome, has now published, "called a *Dictionary of the Relics of Saints of the Church of Rome*." Can any one tell me how to get a copy of it, as my inquiries in the "Row" have been quite unsuccessful? JOHN MILAND.

MOVING WITHOUT TOUCHING.—Mr. Ruskin, in an article on "Miracle," in the *Contemporary Review* for March last, says:—

"There is a case authenticated by the signatures of several leading physicists in Paris, in which a peasant girl, under certain conditions of morbid excitement, was able to move objects at some distance from her without touching them."

Will any of your readers kindly furnish me with the particulars of this case, or refer me to any publication in which such particulars are to be found? Allow me to add that the obligation will be increased by reference to any similar cases, if such are known. W. MAUDE.

HERALDIC.—Is a daughter entitled to bear her father's coat-of-arms with all the quarterings which may have been brought into it by previous marriages with heiresses, or the family coat only, of course quartering her mother's arms, should she have been an heiress?

Is a crest given as an honourable augmentation to be borne on the dexter or sinister side?

A man marries an heiress, and there is a son of the marriage who dies an infant; does he quarter her arms into the family shield, or do they pass out of the family, as if she had not been an heiress?

C. A. S. P.

Replies.

PLACE-NAMES IN NORTH OF SCOTLAND.

(4th S. xi. 319.)

The elucidation of place-names referred to by X. X. in "N. & Q." is of deep interest, and as he solicits light on certain place-names in the north-east of Scotland, I venture to comply with his request, however inadequately, observing at the same time, that the philological investigation of place-names is eminently calculated to throw light on the histories of nations, countries, and races; and that a slight consideration of this subject renders it manifest, that the north-east of Scotland must have been largely inhabited, in ancient times, with the Celtic race, who have left their indelible mark on the place-names of the country, a characteristic of the race, in their very remarkable, and continuous, migrations westward—"Westward ho" being still the cry of their descendants. Further, the Celtic, or Gaelic, language is so very comprehensive, graphic, and beautiful, that by one word it gives the true and natural descriptive features of a place, with a correctness which time can hardly efface. It is well also to bear in mind, that in the Gaelic language, *eff, caid, ec, ed, et, ath, ach, ay, in, inne, &c.*, are sometimes used to express—pertaining to, upon, of, connected with, &c. Let us now examine what light can be thrown upon some of the place-names so ably indicated by X. X. *Turiff, Turr*, in Gaelic, is a castellated tower (hence *turret*), as *tore* is an elevated promontory, on which there was generally a stronghold, as Kentore, Chaistal-tore, the Pictish castle on Lochness, the limit of the English invasion in the time of Edward I., when the castle was erased, and the Governor (chief of the clan Siosal) and garrison put to the sword. (It is curious to observe that the policy of the Picts, in establishing a line of castles along the great valley which connects both oceans, Craig-Phadric, near Inverness, Chaistal-Tore, in Urquhart, and Tore Castle, and Inverlochy, at the other extremity, seems to have been continued, in later times, by the establishment, nearly on the same spots, of Fort-George, Fort-Augustus, and Fort-William.) *Turiff* stands on one side of a district, with striking red earth. *Turriff* sometimes has been called *Tu-ruer-eth*. Now, *Tue* means a side, and *Rue*, red; hence, might it not have been called *Tu-ruer-eff*, abbreviated *Turriff*. What does local tradition say? "Moray," *muirr* (*mare*) is the sea, and Moray, anciently Murray, means, in Gaelic, *upon the sea*. "Shirrack Moire" (from *shirra*, sheriff), shire of Moray, than which no more appropriate name could possibly be given to the garden of Scotland, beneficially influenced by the genial inland sea. "Alvah," pronounced Ava, Aboyne, Avon, Athole (in Ireland), Adair, Athy, Athenroy, Athlone, Aboyne, speak for themselves. A, *Al*, is a

ford, and those place-names were fords on the rivers bearing those names, or some memorable events which occurred at those fords. I may here remark, that the *a*, meaning a ford, is generally, if not always, placed first, to which rule even *Alva*, although terminating, also commences with *a*, written *Alvah*, pronounced *Ava*, probably meaning the ford of the drowned, as *Bein-va-chairt* has been so called, from a drowning. Perhaps tradition, though I know of none such, may bear out this interpretation. "*Albion*, *Albin*, *Alpin*," known as such for a thousand years before the existence of "*Great Britain*," is, in Gaelic, *Albyne*, *Albia*, Latinized by the Romans by the more euphonic name of *Albania*, meaning, literally, the mountainous country, from *al*, high, and *Byne*, or *Bein*, mountain. *Ben-Nevis*, *Bein-Macduthie*, *Bein-Wyweiss*, *Bein-Cruachan*, *Bein-More*, &c. *Albyne* is the country which, in course of time, acquired the name of the *Scoti*, *Scotland*, and was the only country in the world which resisted the Roman power. If you ask a Gaelic-speaking Highlander of intelligence to this day, the Gaelic for *Scotland* and *Scotchman*, he will answer, "*Albyne*, *Albyne-mach*," and on my putting the same question to genuine, quick Irishmen—speaking Irish—in the three provinces of *Ulster*, *Munster*, and *Connaught*, each of them unhesitatingly answered, "*Albin*, *Albinach*," as they called *Ireland*, and *Irishman*, "*Erin*, *Erinach*" and *Sason*, *Sasonach*, for *England* and *Englishman*, "*Banf*" ("*Banff*"). I do not subscribe to the theory of "*Ban-ath*," white ford. The Gaelic, as stated, has the *a*, or *ath*, first, and terminates with the descriptive name or feature. The Gaelic for *Banff* is *Baniffie*, *Baniffie*, with an emphasis on the *cf*. I agree with X. X. that the name is connected with the *Boyne*, and the *Royal Forest of the Boyne*, always an important district,—so very striking and beautiful a situation would not have escaped the descriptive mark of the *Celts*, at the foot of the *Boyne* district, and terminating at the sea with the very remarkable level flat on the banks of the river, on which noble *Ache Duff* House stands. *Ach*, *Ache*, (*Scotch Haugh*) is a level flat field at the foot of a river, or water, such as *Bruiach*, *Badenach*, *Ballindallach*, *Achentowl*, *Achehoilly*, *Acedrain*, *Ach-na-Gairn*, &c. The ancient *Thaneship of Glendowache* was based on *Clean*, *Glen*, *dhuc*, or *dowaine*, black river, and *ache*, such a flat field, or *ache*, as I have briefly described, *Glen-dow-ache*, *Glendowache*, comprehensive, descriptive, and terse. From the same beautiful and natural objects the town, at their termination, would have been graphically and appropriately called *Banffe*, modernized, *Banff*. "*Benet*," a person of the *Boyne*, and "*Hugo de Beniefe*," is *Hough of Banff*. The river *Deveron* has undergone a similar change in orthography with *Banff*: the true, natural, and appropriate name has been *Dhuc-Awaine*, from

Dhuc, black, *Awaine*, a river, i. e., *Black-river*, abbreviated *Dowaine*, *Deveron*, and where the river has its rise, I believe, it is called at this day *Black-water*. "*Innis*," or *Eillan*, means an island, as *Innis-Arran*, *Inniskillen*, *Innis-Owen*, and the celebrated *Innis-fail*, the ancient *Ossianic* name of *Ireland*, from *Innis*, an island, and *Fail*, the famous mystic stone, on which the kings of *Erin*, and *Scots*, were used to be crowned, and which the *Queen*, in her book, naïvely notices as the stone on which her forefathers were wont to be crowned. This stone was transmitted from *Innis-fail*, in order to render the coronation of the first *Scottish King*, *Fergus I.*, more solemn and august, and carried away on his return, by *Edward I.*, from *Scocoe Palace*, and is now deposited in *Westminster Abbey*. *Innish*, *Eesce*, the *s* silent, *Inch*, is a modification of *Innis*, denoting places at the foot, curves, and bends of rivers, and water where cattle, flocks, and herds rested, as the celebrated *Inch* at *Perth*, *Inch* in *Aberdeenshire*, *Inch* in *Lochaber*, *Inchdrur Castle*, *Inch Martin*, &c., naturally warm, compact, and pastoral. It is needless to say that the North supplies the philologist with inexhaustible materials. C. C.

NICENE CREED (4th S. xi. 36, 183, 333, 412.)—

"I beleue therefore and confesse one holy Church, which as members of *Jesus Christ*, the oney head thereof, consent in faith, hope and charity, using the gifts of *God*, whether they be temporall or spirituall, to the profit and furtherance of the same, which Church is not seene to mans eye, but onely known to *God*, who of the lost sonnes of *Adam*, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercie to be saued: the which in due time he calleth to integritie of life, and godly conuersation, to make them a glorious Church in himselfe."

"But that Church which is visible and seene to the eye, hath three tokens and marks whereby it may be knowne. First, the worde of *God*. . . . The second is, the holy Sacraments. . . . The third marke of this Church is Ecclesiasticall Discipline."

This quotation is from "The Confession of the Christian Faith" placed among the prayers appended to "The Breeches" Bible. It is not a full explanation of, or answer to, *SIR JOHN MACLEAN'S* question, and I therefore held it back, hoping that some one more acquainted with the history and theology of those times would have given fuller information, but I venture to think that we have in it the explanation of the principle on which "holy" was omitted from the *Nicene Creed* by the compilers of *Edward VI. Prayer Books*, and not from the *Apostles' Creed*. In the *Apostles' Creed* it is "the holy catholic (or universal) church," without word of descent from the *Apostles* or of the presence of the sacraments or of anything which, in the eye of the Reformers, betokened a visible body politic. It was, therefore, held to be, that body of the elect throughout the world and its generations who, invisible to men but seen of

God, formed his holy church universal. But in the Nicene Creed the addition of the word Apostolic,—implying historic descent,—and the mention of baptism, confined (in their views) this statement to the visible and historically demonstrable Church, which though the Church of Christ, and one which contained the Church of the elect, was one where the wheat and tares grew together until the harvest, and, therefore, one to which the term “holy” could not in fullness of signification be applied.

These views as to cause of the omission of “holy” in the Nicene Creed, and of the distinction drawn by the Reformers between the “Church” of this creed and the “Church” of the Apostles’ Creed, are greatly strengthened by the Catechism and Articles of Faith of the early Reformed Church in France. In the former (portions for Sundays 3, 15, and 16) the “sainte Eglise universelle” of the “Symbole des Apostres” is explained as in the first paragraph of the quotation given above, that is, as the Church of the elect in all ages, and though there is no mention of the Nicene Creed, it is clear that the epithet “holy” was withheld from the visible body of the Church politic, for it is said (Sunday 16):—

“*M. Et cette Eglise ne se peut-elle autrement connoître qu'en la croyant? E. Il y a bien l'Eglise de Dieu visible, selon qu'il nous a donné les enseignes pour la connoître, mais il est ici [dans le Symbole des Apostres] parlé proprement de la compagnie de ceux que Dieu a élus pour les sauver, laquelle ne se peut pas pleinement voir à l'œil.*”

And in the Articles or Confession of Faith (Art. 27) when speaking of what constitutes a true and visible Church politic, it is added:—

“*Neantmoins nous ne mions point que parmi les fideles, il n'y ait des hypocrites et reprovez, desquels la malice ne peut effacer le titre de l'Eglise.*”

B. NICHOLSON.

MR. HOCKLEY, AND “PANDURANG HARI,” &c. (4th S. xi. 439, 492.)—William Browne Hockley was a son of Lieut.-Col. Thomas Hockley (at one time of H.M.'s 36th Foot) and Mary Frances (née Browne) his wife. He was born on the 9th November, 1792, and baptized on the 27th April, 1805, in St. James's Parish, Bury St. Edmunds. He received a classical and commercial education at King Edward VI.'s Royal Grammar School, Bury St. Edmunds, and instruction in writing and accounts for some years at Mr. Charles Blomfield's school in that town. His uncle, Henry Browne, Esq., having obtained from the Court of Directors of the East India Company, a nomination for him as a writer in their Civil Service at Bombay, he went, on the 18th July, 1810, to Hertford Castle School, and on the 19th January, 1811, was admitted a student of Haileybury College. In each of the four terms he was at the College, he held high places in the examinations in the Persian and Hindostani languages. On the 25th November, 1812, he was appointed a writer, and

embarking at Portsmouth on the “Charles Grant” on the 22nd December, 1812, landed at Bombay on the 9th May, 1813.

His first appointment in India dates the 12th May, 1813, as assistant to the Chief Secretary to the Government of Bombay, in the Secret and Political Department. His subsequent appointments were, 5th March, 1814, Assistant to the Registrar to the Court of Adawlut at Broach, and Deputy Post-Master at that station; 12th July, 1816, Registrar to the Court of Adawlut, and Assistant to the Magistrates of Salsette and of Tannah, and to the Magistrate in the Northern Concan; 1817, he became a Factor; 1818, Acting Registrar to the Zillah Court of Surat; 1819, employed under the Commissioner at Poonah; 1820, he became a junior merchant, and was employed under the Commissioner in the Deccan; 1821, First Assistant to the Provincial Collector of Ahmednuggur, Acting Judge and Criminal Judge in the Southern Concan.

Having been charged with acts of bribery while he held his appointment at Ahmednuggur, the Bombay Government felt themselves compelled to ascertain their truth or otherwise. They appointed Commissioners, who inquired (18th July to 12th September, 1821) fully into the charges, and found him guilty. Thereupon the Government dismissed him from his appointment as Acting Judge in the Southern Concan, and suspended him from the service pending the Court's pleasure. He was also proceeded against in the Recorder's Court at Bombay (20th May to 5th June, 1823), but the special jury before whom he was tried returned a verdict of not guilty. The Bombay Government, however, saw no ground for altering their decision; they recommended the Court to dismiss him, and at the same time forwarded a memorial from Mr. Hockley, praying to be restored to the service. He left Bombay on the 4th February, 1823, on the “Phoenix,” Capt. A. Weynton, for London. On his arrival he memorialized the Court. They most fully considered his case as sent to them by the Bombay Government, as also his memorial, but they approved of his suspension, and dismissed him from their service from the 17th March, 1824. He again memorialized the Court on the 22nd March, 1824. The good old Company, always liberal, almost to a fault, took this memorial into consideration, and were induced by the distressed situation in which their resolution, dismissing him from their service, had placed him, to grant him a compassionate pension of 150*l.* a year for life, from the 25th March, 1824. On the 21st August, 1840, he assigned this pension to certain parties for a sum of money, and on the 25th March, 1845, he repurchased it, and then sold it for the term of his natural life.

On the 25th March, 1845, he was living at 10, Lower Gloucester Street, Clerkenwell, but prior to

that, he had resided at Chester Terrace, Borough Road, Surrey. He died of disease of the liver and chronic bronchitis, on the 22nd August, 1860, in the district of Trinity, Newington, Surrey, in the sixty-eighth year of his age. A relative of his (in July, 1840) was the Rev. William Browne, of Campfield Place. His brother is Lieut.-Col. Thomas Henry John Hockley, who retired from the Madras Artillery on the 4th May, 1833. Major Thomas Henry Ottley was a son of William Robert Ottley, Esq. (deceased before 1820), and Marianne his wife. He was baptized on the 28th May, 1804, at Swaffham, in Norfolk. He received a classical and commercial education, at the school of the Rev. William Yates, at Shackwell. He obtained his appointment as a cadet, in the 2nd Bombay Native Infantry, from Robert Campbell, Esq., at the recommendation of William Crawford, Esq., and arrived at Bombay, in the "Bombay Merchant," on the 17th April, 1821. In 1824 he qualified for interpreter in Hindostani. Having been granted a furlough on sick leave, he sailed for England on the 4th January, 1830, and returned to Bombay on the 16th July, 1832. From February, 1845, until the 8th April, 1857, the date of his decease at Bombay, he resided in the Neilgherries and within the limits of the Bombay Presidency.

No other persons of the names of Hockley or T. H. Ottley were in the Company's services from 1760 to 1858, and there is no mention of an F. Ottley in the Company's records. I do not for one moment pretend to say who is the author of the works mentioned by your correspondent OLFHAR HAMST, but the facts above mentioned will prove and disprove some of the doubtful points raised by him in his communication on the subject. In the India Office Library is a copy of *Pandurang Hārī*, which bears the name of "B. Hockley" in MS. on the title-page. But this is no proof whatever that Mr. Hockley is the author of that work.

CHARLES MASON.

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ZWOLLE (4th S. xi. 383).—The colloquy, *Conflictus Thaliae et Barbarici*, was a production of the youthful days of Erasmus, and as such was barely acknowledged by him, and never included among the new matter added to the successive editions of his *opus aureum*. Neither does it find a place in the pretty edition printed by the Elzevirs (*Lugd. Bat.*, 1636, 12mo.); in the *editio optima*, "accurrante Corn. Schrevelio" (*Lugd. Bat. et Roterod.*, 1664, 8vo.); or the English translation, "By H. M. Gent" (1671, 8vo.). To more recent editions it has, however, been added; and is appended to that published in London, in 1760, 8vo., under the editorial care of Samuel Patrick, A.M., the under-master of the Charter-house School. From a note to this, I extract a passage, which will serve to ex-

plain why Erasmus selected Zwolle as the appropriate seat of the Goddess of Dullness:—

"In ea (colloquia) est granum hujus-plurimis non ignoti zeli scholastici, quo deprimendo collegia, ea scilicet, praesertim quae vicina sunt iis in quibus literis navarunt operam, velint hae illis longe antependenda censeri; hinc facit auctor sedem Barbariae, Swolam, *Zwoll*, urbem in qua erat collegium, et quae non plusquam duodecim milliaria a Daventria distabat, ubi aliud collegium quoque, in quo, ut vidimus, humana studia edoctus fuerat Erasmus noster; reprehendi tamen multam merebantur Swolae magistri, quippe qui libros ineptos, ineleptas, et parum Latinos, pueris legendos traderent, et per insciam aut negligentiam, caetera puerorum cultura talibus respondebat: at per docti Hegii exquisitius judicium et curam res aliter se Daventriae habebant: haec satis super juvenilerit scriptis, quae propterea quidam magis gaudent legere."—Page 507.

It is noted by Dr. Parr (*Bib. Parr.*, p. 297), that in the address, "ad lectorem," written by the learned John Clarke, of Lincoln, and dated 1631, which is prefixed to this edition, the grammatical error is made of using the indicative mood after "ut,"—"Ut nihil fere desiderari poterit,"—a solecism supported, however, by the practice of Bishop Lowth, in his *Prolegomena*, and Frid. Jacobs, in a preface to one of the volumes of his edition of the *Anthologia Graeca*.

Zwolle is one of the three departments of Overijssel; and if thus injuriously commemorated by the great Erasmus, may, on the other hand, glory itself with having been the chosen residence of Hämerken, better known as Thomas à Kempis, who lived here in a convent seventy-one years, till his death in 1471, in the ninety-second year of his age.

WILLIAM BATES.

Birmingham.

MILTON AND PHINEAS FLETCHER (4th S. xi. 481.)—Milton's indebtedness to Phineas Fletcher is well known. For an almost exhaustive list of parallel passages, I refer Mr. TEW to the Rev. A. B. GROSART's elaborate essay prefixed to his privately printed edition of P. Fletcher's *Poems* (4 vols. 1869). Mr. GROSART points out not only the parallelisms in *Paradise Lost* and *The Purple Island*, but also in the other poems of Milton and the other poems of P. Fletcher. Moreover, he adduces many instances of imitation by Milton from *The Christ's Victorie* of Phineas's lesser brother Giles. Phineas Fletcher has had his due share of appreciation, as is proved by his influence on many after-poets—an influence much more patent than that of Spenser upon Phineas himself, so exaggerated by some critics. Perhaps no poet, save Shakspeare, has so influenced his successors. The question of Milton's plagiarism will trouble the critical conscience of none save the tribe of malignant Lauders; and Lauder himself, to support his false accusation, had to forge by wholesale—memorably foisting into Phineas's *Locustæ* the lines:—

"In promptu causa est : superest invicta voluntas
Immortale odium, vindictæ et sæva cupido."

"Thought," says Emerson, "is the property of him who can entertain it, and of him who can adequately place it." (*Representative Men: Shakespeare.*) Thus when we find Milton taking, not only words and solitary ideas from Fletcher, but appropriating scenes and characters to be re-distilled in the alembic of his mightier genius, the question of plagiarism need not trouble us for a moment.

MR. GROSART writes (p. cclxxix)—"The main source of our Fletcher's influence on Milton is his *Locustæ* in the Latin and in its English complement of *The Apollyonists*." There is no doubt that Milton's *Satan* is to be traced back to Fletcher's *Satan*. The far-fetchings of critics from Cædmon, from the Italian, &c., and their ignorance of Fletcher, are amusing. However, "N. & Q." is not the place for criticism. I give one brick as sample of the palace. Compare the following with Milton's descriptions of *Sin* and *Death*, which I need not quote :—

"The Porter to th' infernal gate is Sin,
A shapelesse shape, a foule deform'd thing,
Nor nothing, nor a substance : as those thin
And empty formes, which through the ayer fling
Their wandring shapes, at length they'r fastned in
The chrystal sight. It serves, yet reigns as King :
It lives, yet's death : it pleases, full of paine :
Monster ! ah who, who can thy beeing faine ?
Thou shapelesse shape, live death, paine pleasing servile
raigne !

Of that first woman, and th' old serpent bred,
By lust and custome nurst : whom when her mother
Saw so deform'd, how faine would she have fled
Her birth and selfe ! But she her damme would smother
And all her brood, had not He rescued
Who was his mother's sire, his children's brother ;
Eternitie, who yet was borne and dy'de :
His own Creatour, Earth's scorne, Heaven's pride,
Who th' Deitie inflesht and man's flesh deifi'de.

Her former partes, her mother seemes resemble,
Yet onely seemes to flesh and weaker sight ;
For she with art and paint could fine dissemble
Her loathsome face : her back partes—blacke as night—
Like to her horridde sire would force to tremble
The boldest heart ; to th' eye that meetes her sight
She seemes a lovely sweet, of beauty rare ;
But at the parting, he that shall compare,
Hell will more lovely deeme, the devil's selfe more faire."

Apollyonists, I. 10-12.

MR. GROSART also adduces the following :—

"The first that crept from his detested maw
Was Hamartia foul deform'd wight ;
More foul, deform'd, the Sunne yet never saw ;
Therefore she hates the all-betraying light :
A woman seem'd she in her upper part
To which she could such lying glosse impart
That thousands she had slain with her deceiving art.

The rest—though hid—in serpent's form array'd,
With iron scales, like to a plaited mail :
Over her back her knotty tail displaid,
Along the empty aire did lofty sail :

The end was pointed with a double sting,
Which with such dreaded might she wont to fling,
That nought could help the wound but bleed of heav'nly
King."

Purple Island, xii. 27, 28.

JOHN ADDIS.

As Milton's somewhat close imitations of Phineas Fletcher, quoted by Mr. Tew, might, with unthinking people, tend to detract from our great poet's originality, I beg leave to add, as a pendant to Mr. Tew's note, the following passage from Hazlitt's lectures on the subject of Milton's debts to his predecessors. Writers in the present day, and notably Mr. Ruskin, are generally ready enough to carp at Milton, and to endeavour to displace him from the lofty pedestal upon which our forefathers of the much-abused eighteenth century placed him. This new creed, perhaps, reached its acme of absurdity only a week or two ago, when a writer in the *Standard*, in an article on the Countess Guiccioli, asserted that Byron's is the only name in English literature worthy of being placed beside Shakespeare's, thereby necessarily inferring that the author of *Childe Harold* is greater than the author of *Paradise Lost*. I am far from attributing such disloyal sentiments to Mr. Tew ; still, the formidable list of imitations from Fletcher which he has brought forward, will, I fear, do Milton harm in the eyes of some. Hazlitt's words are as follows :—

"Milton has borrowed more than any other writer, and exhausted every source of imitation, sacred or profane ; yet he is perfectly distinct from every other writer. *He is a writer of cantos, and yet in originality scarcely inferior to Homer.* The power of his mind is stamped on every line. The fervour of his imagination melts down and renders malleable, as in a furnace, the most contradictory materials. In reading his works, we feel ourselves under the influence of a mighty intellect, that, the nearer it approaches to others, becomes more distinct from them. The quantity of art in him shows the strength of his genius : the weight of his intellectual obligations would have oppressed any other writer. Milton's learning has the effect of intuition. He describes objects, of which he could only have read in books, with the vividness of actual observation. His imagination has the force of nature. He makes words tell as pictures."

—Hazlitt's *Lectures on the English Poets*, 1870, p. 77.

JONATHAN BOUCHIER.

Bexley Heath, S.E.

Because Fletcher called the Styx "the Stygian brook," and Milton called it "the Stygian flood," was Milton "indebted" to Fletcher? Again, couldn't Milton have called the morn "orient" without borrowing the word from Fletcher? Did Fletcher invent it? Surely, coincidence of phrase or thought in different men is possible, nay, probable. The accusations of plagiarising and borrowing, so often brought against poets, seem to me overdone. Can't folk charitably turn them into citations of parallelisms?

F. J. F.

PARISH MAPS (4th S. xi. 250, 330.)—The value of parish maps may be very great for times to

come, or when any public object, like a general survey of the field-names of the kingdom, is proposed. But the uncertainty, if kept in the country, of such maps being accessible to a stranger, I can well believe; and from Mr. COXE'S description, the trouble and expense of consulting those in the Tithe Commission Offices must go far to prevent their being of much use to private inquirers. The value of this gentleman's advocacy of my plea for the old names in "Field-lore" is enhanced by his showing the obstacles to the recovery of what we may lose. The invitation as to suggestions on that subject induces me to say, that I believe it is still in the power of the old residents, each in his own place, and where it is a matter of feeling, to do the greatest service, by keeping up the old names and traditions existing; and where any name is unknown to newer occupiers, or is thought to be lost, an inquiry among the old people of the place will often lead to its recovery, and such persons are always pleased to be asked about "lang syne."

Old country newspapers often contain names of great interest, where merely the character, and not the entire nomenclature of a district is the object. In the two agricultural and minutely-divided counties of Cumberland and Westmorland the advertising columns of the local papers are still so picturesque with lists of names of fields to be let, that I trust our losses are comparatively small, but with the steam-plough threatening us it cannot long be so.

In the mean time discussion and comparison, and a record of the unrecognized names and their signification, either in "N. & Q.," or in local notes, or both, may do great service to this cause, while it possesses a living interest. The tracing of maps after the old names and sites are obliterated would be but a melancholy occupation. But the study of field-lore seems to me a recreation as proper and accessible to any educated resident in the old quiet country as botany, or geology, for instance; as free and fresh in its adjuncts, and even wider in its scope, with all the aids of books, now so abundant, and as certain to bring its own reward.

Belonging to a family in which the "town books" (the smallest village we call a town) and parish memoranda were mostly accessible (though once, for years, "the Terrier" was mysteriously lost, but has happily been recovered, and is now doing its duty), and remembering how much of interest these, and the discussions and traditions of the elders of the house had, what associations, besides their legal authority, I rejoice at your correspondent's appeal for the safer keeping of parish documents, &c., under some recognized responsibility.

Cumberland.

M.

"PEDLAR" (4th S. xi. 341, 434.)—If Mr. COCKAYNE can establish his *pedularius* early

enough in English, and also show that pedlars sold socks (which his quotation of 1571 doesn't show) before 1370, when the pedlars' special distinction seems to have been their skinning of cats (II. *Piers Plowman*, v. 258), no doubt to sell their skins,—and can also show that *pedlar* has nothing to do with *peddle*,—he'll do etymology a service, for we want "pedlar" well distinguished in etymology and meaning from the "pedder" that it is often mistakenly mixt up with. As the *Promptorium* does not give "peddle," but only "*Pedlare*, shapman (shepman, s.), *Particus*, U.G. in parciour," and Levins (1575) has only "A Pedlar, *circuitour*," it is possible that "peddle" is a late word. Cotgrave gives "*Mercerot*, m. a Pedler, a paltrie Haberdasher"; "*Porte-panier*, n. a basket-carrier; also, a Pedler"; "*Barragouin*, Pedlers French, fustian language; any rude gibble-gabble, or barbarous speech"; "*Jargon*, m. Gibrige, fustian language, Pedlers French. . . . *Jargonnois*, m. Fustian, gibrige, pedlers French."

F. J. FURNIVALL.

BIBLIOGRAPHY OF THOMSON'S "SEASONS" (4th S. xi. 419.)—Every lover of Thomson must feel deeply grateful to COL. CUNNINGHAM for the very full list he has given of the editions of the *Seasons* published during the poet's lifetime. For the sake of accuracy, I wish to point out a slight discrepancy between the number of lines in two of the *Seasons*, as stated by your correspondent, and as they appear in my copy of the 4to. "Subscription" edition:—"Summer" has 1205 lines, not 1206; and "Autumn" has 1275, not 1269. "Winter" is represented as having 881 lines, but on examination I found that "290" had been printed instead of "190," and the actual number of lines is 781, correctly given by COL. CUNNINGHAM.

N. B. COOK.

Kelso, Roxburghshire.

"BEAUTY BUT SKIN DEEP" (4th S. ii. 294; vii. 177.)—This saying is also to be found in *The Female Rebellion, a Tragicomedy, circa 1682*, printed from MS. for private circulation, 1872:—

"That want makes ye more like to fall'n Angells, but admit your Bodys finer, all that beauty is but skin deep" (p. 45).

S.

"SHE WAS A MORTAL," &c. (4th S. x. 185.)—May be found in *The Churchyard Lyrist*, by George Mognridge (Old Humphrey), p. 32, No. 87.

"DISTINCT AS THE BILLOWS," &c. (4th S. x. 472; xi. 310.)—See *The Ocean* (forty-fifth line), by James Montgomery, written at Scarborough, in 1805.

DAVID A. BURT.

Taunton, Mass., U.S.

"HAND-BOOK" (4th S. vi. 527.)—If Oldys is correct, this term is little short of a thousand years old. In his *History of the Origin of Pamphlets* (1732), he says:—

"King Alfred collected his sage precepts and divine sentences, with his own royal hand, into 'quaternions of leaves stitched together,' which he would enlarge with additional quaternions as occasion offered, yet he seemed to keep his collection so much within the limits of a pamphlet size, however bound together at last, that he called it by the name of his *Handbook*, because he made it his constant companion, and had it at hand wherever he was."

HARRY SANDARS.

Oxford.

SIR WILLIAM BLACKSTONE (4th S. ii. 196).—*The Biographical History of Sir W. B.* is attributed (16) to Dr. Douglas. I have lately seen it attributed in Mr. A. Russell Smith's catalogue to "J. Rayner," and the authority appears to be "Reed's Catalogue (5491)."

OLPHAR HAMST.

PRINCE CHARLES EDWARD: "SECRETARY MURRAY" (4th S. xi. 414, 491).—I hasten to apologize to the descendants of "Secretary Murray," if such there be, for having appeared to cast any doubt on his being a man of honourable descent and position, whatever may be thought of his conduct.

I have it on undoubted authority that the Secretary never claimed kindred with the Galwegian Murrays. He was of the family of Stanhope in Peebleshire, and eventually inherited their baronetcy. He died in 1777, leaving a family, who, till lately, bore the title, but the elder male line is extinct; and my informant adds that the Secretary was owner of Broughton in Peebleshire, which estate he sold.

ANGLO-SCOTUS.

MUSIC TO WESLEY'S HYMNS (4th S. xi. 484).—If C. A. W. refers to the music published by Wesley, I may say that it is not now in use, and is very scarce, and further, that apart from its scarcity it has no particular value. In the following list they are numbered 1-6. If C. A. W. refers to the music which is now being sung to Wesley's Hymns among the Methodist Societies and Congregations, he will find the best tunes in the following works, the best of which are Nos. 13 and 17:—

LIST OF TUNE BOOKS.

1. A Collection of Tunes as they are commonly sung at the Foundery. London, 1742. 12mo., pp. 36.
2. Select Hymns, with Tunes annexed; designed chiefly for the use of the People called Methodists. London, 1761. 12mo., pp. 139.
3. Subsequent Editions of No. 2 (viz., Second, Third, and Fourth), corrected and enlarged. 1765-1773.
4. Sacred Melody; or, a Choice Collection of Psalm and Hymn Tunes. With a short Introduction. No date. The Tunes occupy 104 pages 1st Edit. and 112 pages 2nd Edit. The Tunes, for the most part, correspond with those published in the larger work, No. 5.
5. Sacred Harmony; or, a Choice Collection of Psalms and Hymns. Set to Music in two and three Parts, for Voice, Harpsichord, and Organ. No date. 8vo., pp. 349.
6. A small Edition of No. 5, giving the Tunes only. No date. pp. 157.
7. Companion to the Wesleyan Hymn Book: being a Selection of Tunes, comprising all the Metres in the

Hymn Book. With an accompaniment for Organ or Piano. Cr. 8vo., 3s. 6d.

8. The Methodist Scholars' Tune Book: containing near 200 Tunes, including some Popular Pieces suited for Anniversaries. 1s. 6d.

9. Sacred Harmony: a set of Tunes collected by Rev. John Wesley, and Revised by Charles Wesley, Esq. 4s. See No. 5.

10. Booth's Wesleyan Psalmist. Obl. fo., 18s.

11. Booth's Appendix to No. 10. Obl. fo., 9s.

12. Centenary Tune Book: arranged for four Voices, with separate accompaniment for Organ or Piano. Obl. 4to., 7s. 6d.

13. Tunes, New and Old. Compiled by John Dobson and Dr. Gauntlett. London, 1864. pp. 63, 3s. 6d.

14. Hand Book of Wesleyan Psalmody. 1s.

15. Highbury Tune Book. Compiled by W. Mason. 3s.

16. Melodia Divina. A new Edition, with 200 additional Anthems, Tunes, Chants, &c. 18s.

17. The Wesley Tune Book. A new Collection of more than 300 Tunes and Chants expressly adapted for the use of Wesleyan-Methodist Congregations. Revised and Edited by Dr. Henry Hiles. 3s.

18. Wesleyan Hymn-Tune Book: compiled for the use of the Students in the Wesleyan Normal Institution, Westminster. By E. J. West and W. Sugden. London, 1857. 18mo., pp. 335, 2s. 6d.

19. Organ Edition of No. 18. Imp. 8vo., 7s. 6d.

20. Williams's (Rev. Joseph) Christmas Minstrelsy: consisting of more than 140 Carols and Anthems, with Music, new and old, by some of the best Composers. 5s.

21. Booth's Wesleyan Psalmist, No. 10. Four parts, Treble, Alto, Tenor, Bass, separately in Paper Covers. 2s. each part.

22. Tonic Sol-fa Edition of No. 21. 4s. each part.

23. Tonic Sol-fa Edition of No. 13. 1s. 6d.

24. Tonic Sol-fa Edition of No. 18. 2s.

All these (Nos. 7-24) can be had at the Conference Office, or at No. 66, Paternoster Row.

FRANCIS M. JACKSON.

Portland Street, Manchester.

JOHN KEATS (4th S. xi. 438).—If Pope were alive, it is very probable that in a few neat verses he would confer on some of his critics the immortality they may lack. One set of them tries hard to prove he was an habitual drunkard; another strives to show he was a notorious glutton. The habits of John Keats, as he died more recently than Pope, are even still less than his a subject fit for men to discuss. Neither Pope nor Keats sang in praise of gluttony or drunkenness, but Johnson is said to have eaten lobster-sauce with pigeon-pie.

RALPH N. JAMES.

Ashford, Kent.

"THE TRANSYLVANIAN ANATOMIE" (4th S. xi. 404).—This story, by R. B. Peake, is to be found in *Bentley's Miscellany*, in the volume for July-December, 1840.

W. H. W.

CONSECRATION OF DOMINIC VARLET, BISHOP OF BABYLON (4th S. xi. 463).—L'Abbé Ladvoat, in his *Dictionnaire Historique* (Paris, 1777, vol. iii. p. 603), gives the following particulars, which "T. M. F." requires:—

"M. Varlet fut sacré incognito dans la Chapelle Basse du Séminaire des Missions étrangères, le 19 Février, 1719. . . . Clément XI. le nomina le 17 Septembre, 1718, Evêque d'Ascalon, et Coadjuteur de M. Pidou de Saint Olon, Evêque de Babylone, qui mourut peu de temps après."

Ladyocot does not give the names of his consecrators.
HIRONDELLE.
Walsall.

An account of him, and of his consecration of Archbishop Steenoven, will be found in Neale's *Jansenist Church of Holland*.

C. L. BLENKINSOPP.

THE "GLORIA IN EXCELSIS" (4th S. xi. 412, 469, 494.)—I know not whether among the various extant versions, Oriental or Greek, of this hymn there is any authority for using the words "thou that takest away the sins of the world" *three times*, as in our English Communion Service; but there is very good authority, namely, that of the *Codex Alexandrinus*, for the repetition which A. H. W. supposes to be a printer's error. In Palmer's *Origines Liturgicæ*, referred to by DR. W. SPARROW SIMPSON, the Greek version of the hymn professes to be that of the *Codex Alexandrinus*, but unfortunately is printed incorrectly, Palmer having doubtless been misled by DR. Smith, from whom he informs us in a note (p. 160) that he has copied it. In the *Codex* itself the whole petition runs thus:—

Κίριε ὁ Θεός,
Ὁ ἀγνός τοῦ Θεοῦ,
Ὁ υἱὸς τοῦ πατρὸς,
Ὁ αἶρων τὰς ἁμαρτίας τοῦ κόσμου
Ἐλέησον ἡμᾶς.
Ὁ αἶρων τὰς ἁμαρτίας τοῦ κόσμου
Ἐλέησον ἡμᾶς, πρόσδεξαι τὴν δέησιν ἡμῶν.

But in Mr. Palmer's book the second ἐλέησον ἡμᾶς is omitted, making the text correspond with one given by Daniel (*Thesaurus Hymnologicus*, ii. 269), which has simply ὁ αἶρων τὰς ἁμαρτίας τοῦ κόσμου ἐλέησον ἡμᾶς· ὁ αἶρων τὰς ἁμαρτίας τοῦ κόσμου, πρόσδεξαι τὴν δέησιν ἡμῶν.

FRED. NORGATE.

"Roué" (4th S. xi. 461.)—La Harpe, who fixes the date of the Regency as the moment of introducing this phrase into general use amongst the fashionable world, does not mention the *bon mot* of the drunkard reeling home through the Place de Grève. They invented a further word, he says, *une rouerie*. The Duc de St. Simon says it was used for the first time by the Duke Regent himself, and applied to the Cardinal Dubois. He adds: "C'était dans toute la force du terme un homme à rouer."

In the *Journal du Monsieur*, cited by Noël in the *Etymological Dictionary* by himself and Carpentier, this passage occurs:—

"Les grands seigneurs s'étaient approprié le nom de

roués, pour se distinguer de leur laquais, qui n'étaient que des *pendards*."

What this precisely means I do not know. The *pendard* is gallows-bird fit to be hanged, and by contrast the *roué*, appropriated to the grand gentlemen, would be fit to be *broken on the wheel*. But then I question if it was a punishment ever inflicted on people of rank. Though mentioned in the time of Chilpéric, they say it was rarely used in France before Francis I.'s time. I cannot refer to what Littré says of it, but it looks to me as if it must have been long used in the sense of *blasé*. "*Rouer de coups*" is to cudgel a man well; "*roué de fatigue*" is tired to death; and the expression would be most appropriately applied to those who were wearied out, and *ennuyés*, with *circling* perpetually in fashion and its pleasures: Fortune's surfeited favourites broken to death on her perpetual wheel, so that at last they "die of a rose in aromatic pain." "N'est-ce pas que ces infortunés de la Fortune soient des gens pitoyablement roués?"

C. A. W.

Mayfair.

OUZEL GALLEY CLUB, DUBLIN (4th S. xi. 484.)

"The Ouzel Galley Association derives its name from a vessel which lay in Dublin Harbour in 1700, and was the occasion of a lengthened and complicated trial, that was ultimately arranged by an arbitration of several respectable merchants in Dublin. It consists of thirty-seven members, a registrar, and secretary, who determine commercial and other differences by arbitration, and the costs of the proceedings are bestowed upon different charities."—*Wright's Historical Guide to the City of Dublin*, 2nd edit., London, 1825, p. 123.

See also, on this subject, *History of the City of Dublin*, by Warburton, Whitelaw, and Walsh, London, 1818, vol. ii., p. 914.

In Thom's *Irish Almanac and Official Directory* for 1873, the present constitution of the Society is thus given at p. 1376:—

"Ouzel Galley Society, Commercial Buildings, Dame Street (1705).

"For the arbitration of all disputes to them referred, relating to Trade and Commerce: the expenses whereof are appropriated to the benefit of decayed Merchants."

[Here follow the names of the thirty-nine members.]

"All communications to be addressed to Registrar and Secretary, 5, Foster Place, Dublin."

T. W. C.

[The origin of this Association will be found stated in "N. & Q.," 2nd S. ii. 456.]

STERN: FIRM (4th S. xi. 484.)—If FITZHOPKINS will turn to "Virtue," in Walker's *Pronouncing Dictionary* (stereotype edit., 1826), he may gather from some remarks there and at the reference, 108, "what was the pronunciation a century ago;" and he may also see that the godfather of the Club, whence he indites his query, did not escape censure for a pronunciation which he tells us is that of some of the best orthoepists of his acquaintance.

H. D. C.

Dursley.

LORD JAMES RUSSELL, 1709 (4th S. xi. 484).—He was the sixth son of William, first Duke of Bedford, and lived at Maidwell, Northamptonshire. He died 22nd June, 1712, leaving an only daughter. His widow married Sir H. Hoghton, Bart., and died without issue, 1st Sept., 1736. Lord James was a younger brother of the celebrated Lord William Russell.

EDWARD SOLLY.

"HISTORY OF NAPOLEON BUONAPARTE" (4th S. xi. 503).—In reply to MR. JAMES T. PRESLEY, *The History of Napoleon Buonaparte*, 2 vols. (Family Library), was written by John Gibson Lockhart,—my authority being the *Times* newspaper. See Memoir of Lockhart, published therein, and reprinted in Lockhart's *Spanish Ballads*, 4to.

The Chronicles of London Bridge (Family Library) was written by R. Thomson, who was connected with the London Institution, as Librarian.

WILLIAM TEGG.

Pancras Lane.

"NICE" (4th S. xi. 425, 492).—The word "nesh" survives in the Lancashire dialect, with a slightly different meaning from the Dorset signification given by MR. WILLIAMS-ANDREWS. A man physically delicate and susceptible to cold, for instance, would be termed *nesh*; so would an extremely fastidious or a very cowardly person.

HERMENTRUDE.

RALPH MONTAGUE (4th S. xi. 403, 450).—The date of the warrant would certainly be about November, 1678. A great deal of interesting information on this subject is given in *Copies and Extracts of some Letters written to, and from the Earl of Danby, now Duke of Leeds*, Lond., 8vo., 1710. The minister became afraid of Mr. Montague when, on the 11th of November, 1678, the House of Commons set aside the election of Sir William Temple for Northampton, and voted Mr. Montague the sitting member. Bishop Burnet gives many particulars in his *Own Time*; and much personal information will be found in Collins's *Peerage*, second edit., 1741, i. 334. From what A. M. says, I presume the warrant is not signed; the other warrant, that for seizing Mr. Montague's papers, no doubt was duly signed and dated, as it was acted upon, as mentioned in the King's message to the House of the 19th of December, 1678.

EDWARD SOLLY.

BABYLONICA DOCTRINA (4th S. xi. 417, 468).—Dat Iunius fena. My note on this supposes fena to be a contraction of *fenora*, but it is manifestly *fena* (hay); this occurred to me after the article was in print. I am delighted with the extract from the Sarum Missal given at the last reference.

E. COBHAM BREWER.

Lavant, Chichester.

PURITAN CHRISTIAN NAMES (4th S. vii., viii., ix. *passim*).—I have come across an odd name in

the Probate Court here, which will take rank, I think, among the most curious even in the seventeenth century. It occurs in the will of Mr. Theodore Clossland (dated 24th June, 1665), one of the Senior Fellows of Trinity College, Cambridge:—

"Item to What-God-will Clossland forty shillings, and Tenn Shillings to his wife, And to his sonne What-God-will Six pound thirteen shillings fourpence."

The surname is spelt in two ways as above.

W. D. SWEETING.

Peterborough.

CHEKE FAMILY (4th S. xi. 55, 103, 165, 223, 247).—MR. C. GOLDING, in his communication (p. 165), mentions that the monuments of this family were removed from the chapel at Pergo, at the time of its demolition, to Havering. It may interest some of your readers to know that the monuments referred to consist of three flat stones in the floor of the centre aisle of this small church, and contain the following inscriptions:—

1.

"Here lyeth the Body of Dame Anne Tipping widow & Relict of Sr Thomas Tipping of Wheatfield in the County of Oxon Bar^t Daughter and Heiress of Collonel Tho^s Cheke sometimes Governor of the Tower of London who Departed this life the XXI day of January MDCXXVII and in the XLVIII year of her Age."

2.

"Here lyeth y^e body of Henry Cheek son of Thomas Cheek, Esq^r & Lætitia his wife who lived to y^e Age of 8 yeares 10 months and departed this life y^e day of 168 ."

3.

"Here lyeth the body of Mrs. Anne Cheek widow & relict of Edward Cheek Esq^r & Daughter of S^r William Ellys of Nocton in the County of Lincoln Baronett who departed this life 11 February 1722 & in the 46th year of her Age. And likewise the body of Edward Cheek their son who departed this life the 11 of February 1712 & in the 9th year of his Age."

THOMAS BIRD.

Romford.

"THE WEAKEST GOES TO THE WALL" (4th S. xi. 109, 184, 263, 334, 352, 434).—This would happen in all street fights, which used to be common enough; the victorious party would rush on in the middle of the narrow street, driving the conquered against the houses and walls. Especially would this be the case in Scotland, where it was a point of honour to "keep the causey."

E. L. BLENKINSOPP.

JOHN DOLLOND (4th S. xi. 465, 510).—See Chalmers's *General Biographical Dictionary*, 1812-17; Didot's *Nouvelle Biographie Universelle*, Paris, 1852-66; H. J. Rose's *New General Biographical Dictionary*, 1848; and Watt's *Bibliotheca Britannica*, Edinburgh, 1824.

SPARKS HENDERSON WILLIAMS.

POLLY HAYCOCK (4th S. xi. 484).—*The Fortunate Transport*, &c., referred to by H. S. A., is,

as the inquirer suggests, a moderately scarce book. There is a second part of forty-five pages, 8vo. The date of its publication seems to have been about 1741; and this appears to have been the case, by means of a reference to "Mrs. Branch and her Daughter," on an engraving, of which there is an impression in the British Museum Collection of Satirical Prints. This print is in four compartments, separated by scrolls. These compartments represent scenes in the life of "Polly Haycock," whose adventures are described in the text to which H. S. A. refers, and which explains the subjects of the engraving. Mrs. Branch and her daughter were executed May 3, 1740, for the murder of their maid-servant, Jane Butterworth. A MS. note on the impression in question of the print is "Made on Mrs. Barham." The *Gentleman's Magazine*, under the date April 23, 1748, states, "John Taylor received sentence of death for robbing Mrs. Foster in Mrs. Barham's coach." The same magazine, under March 22, 1749, notes, "Jos. Foster assumed the name of Barham, pursuant to the will of Henry Barham." These notes may serve to throw some light, however indecisive, on the subject of H. S. A.'s inquiry. There is a copy of the book in the Library of the British Museum, 635, f. 11.

F. G. STEPHENS.

DAVID RIZZIO (4th S. xi. 485.)—If there be any truth in history, there can be not the smallest "reason for supposing that David Rizzio was a Welshman." Rapin (*Hist. of England*, vol. vii. p. 252, 12mo. 1760); Jeremy Collier (*Cyclopaedia, Mary, Queen of Scots*); Guthrie (*Hist. of Scotland*, vol. vi. p. 260, 12mo., 1768); Hume (vol. v. p. 95, 12mo., 1792); Lingard (vol. vi. p. 58, 12mo. 1855), all concur in speaking of him as an Italian, and a native of Piedmont, and that he came to Scotland in the suite of the Ambassador of Savoy. All, too, with the exception of Lingard, say that he recommended himself to Mary by his skill in music, became bass-singer in a choir, and ended in being appointed her private secretary. The name is purely Italian, and has nothing whatever to do with *Rhys*.

EDMUND TEW, M.A.

BRONZE, TIN, AMBER, &c. (4th S. xi. 115, 180, 227, 291.)—The question is not whether a much earlier population than the Phœnicians was acquainted with the tin-mines of the ancient world, as MR. HYDE CLARKE maintains, but whether history (apart from hypothesis and conjecture) can trace any earlier dealers in tin than the Phœnician traders. Doubtless before the general civilization of the ancient world could be affected by the diffusion of tin, and a bronze age result (which, however, it should be remembered, is a mere hypothesis, to afford archaeologists a convenient system of classification), the savage tribes which lived in the vicinity of tin "streams" used that metal in their arms and domestic utensils. But history proper

can take no account of them. Like the Cimmerians, they dwell in their own darkness. Will MR. CLARKE pardon me if I ask where I can find any authentic account of "Dravidian civilization"? Does philology know anything of "the Georgian group" or this "Dravidian civilization anterior to that which I have so loosely named Caucasian"? Then the word *kassiteros* belonging to the same stock as *sideros*, "being the root *DRS* with the common prefix or definitive of the epoch *K*," is to me simply an unknown tongue, but then I am but a classical philologist. I always understood that when the Phœnician traders found the tin they had formerly known in India in Cornwall, they called that county and the adjacent Scilly Isles "Cassiterides," from the Sanscrit "castira," tin. How tin can have anything to do with "sideros," iron, as MR. CLARKE seems to affirm, passes my comprehension. May I ask where his system of philology is authoritatively treated? One word more; the Phœnicians brought amber from Persia as well as from the Baltic.

PELAGIUS.

STRAFFORD IN ARMOUR (4th S. xi. 94, 201, 293, 431.)—Prince Charles Edward is represented, in a painting by Le Pœcque, in armour. The picture is engraved in the Abbotsford edition of the *Waverley Novels*.

SENNACHERIB.

THE DEBT TO NATURE (4th S. x. 515; xi. 44.)—Anthony à Wood is the father—or one of the fathers—of this joke.

He writes in his *Diary*, under August 30, 1658:

"Munday a terrible raging wind hapned, which did much hurt. Dennis Bond, a great Oliverian and anti-monarchist, died on that day, and then the Devil took Bond for Oliver's appearance.

"Sept. 3. Oliver Cromwell the protector died. This I set downe, because some writers tell us, that he was hurried away by the Devill in the wind before mentioned."

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

PRINCES OF SERVIA AND MONTENEGRO (4th S. xi. 483.)—The following is the succession of the Princes of Serbia since the revolt from Turkey, in 1806:—

Kara George, 1811-13, expelled by the Turks.

Milosch Obrenovitch I., 1817-39, declared hereditary Prince, 1833. Abdicated, June 13, 1839.

Milan Obrenovitch II., his eldest son. Died, 1840.

Michael Obrenovitch III., his brother. Dethroned, 1842.

Alexander Karageorgovitch. Dethroned.

Michael Obrenovitch III., restored. Assassinated, June 10, 1868.

Milan Obrenovitch IV., his nephew. Reigning Prince.

I cannot, at the moment, give the exact year of the re-accession of Michael Obrenovitch.

Succession of Vladikas of Montenegro since the commencement of the eighteenth century:—

Daniel Petrovitch; Basil; Peter I.; Savo, died, 1777; Peter II., died, 1830; Peter III., died, 1851, the last who combined the ecclesiastical with the civil authority;

Daniel, Prince, assassinated, 1860; Nicolas, reigning Prince.—(Vide Ranke's *Hist. of Servia, Bosnia, &c.*, and Sir G. Wilkinson's *Dalmatia and Montenegro*.)

W. D. PINK.

Leigh, Lancashire.

"MUSEUM CRITICUM" (4th S. xi. 483.)—It is quite true that in the 1826 edition the initials appended to "Immortalitas Animæ" are R. S., by mistake, however, of the editors, who, No. 6, p. 328, "request that the signature may be altered to J. K., *Coll. Regal. et Univ. Schol.*"

H. A. B. correctly interprets R. S., familiarly called Bobus Smith, less known, but hardly less distinguished than his brother, the witty Canon of St. Paul's.

W. F.=William Frere, Serjeant at Law, Master of Downing College.

H. V. B.=Henry Vincent Bayley, Archdeacon of Stow, and Prebendary of Westminster.

J. P.=James Parke, Lord Wensleydale.

J. K.=John Keate, the "plagosus Orbilius" of Eton. CHARLES THRIOLD.
Cambridge.

SERFDOMS (4th S. xi. 484.)—In the Osney Chartulary, of which there are copies in the Treasury of Christ Church, Oxford, and in the British Museum, and a translation in the Public Record Office from the Q. R. Office, there are copies of deeds by which bondmen were transferred, as:—

"Sciant &c. quod Ego Henricus de Yftele clericus concessi Deo et Ecclesie B. Marie Osen. Willelmum de Calewe de Covele nativum meum cum tota sequela sua et cattalis suis, et unum messuagium, &c. et totum jus et clameum, quod habui vel habere potui in predictis nativo messuagio et pertinentiis suis in perpetuum, &c. Reddendo inde annuatim Willelmo Burgan de Covele et heredibus suis vel suis assignatis unum denarium argenti, &c."

Then follows:—

"Confirmatio W. Burgan de quodam nativo de Covele."

There is also the—

"Quit claim of Reginald Basset of Iffley and Agnes, his wife, to Osney for Gilbert Hert (nativo)."

These would be found under the charters relating to the estates of the Abbey in "Yftele," and "Covele." There would probably be others to the same effect. ED. MARSHALL.

Sandford St. Martin, Oxford.

There are plenty of sales of Villans in Madox's *Formulare Anglicanum*, in the collections of charters in the Bodleian, British Museum, &c. They are quite common. F. J. F.

"A TOUR ROUND MY GARDEN" (4th S. x. 187.)—Last year I made an inquiry for the name of the translator of Karr's entrancing little book. I have lately found out that numerous little incidents in it have been utilized by Sardou in his capital play,

Nos Intimes, Scene xv., and letter xxxvi., for example. My inquiry is still unanswered.

OLPHER HAMST.

THE SINGING NIGHTINGALE (4th S. xi. 238, 326, 348, 455.)—The reason why the nightingale is so often denominated by the feminine pronoun is not because the hen sings, but because the Latin *Philomela* is feminine. So the eagle in Job, "Where the slain is, there is she."

E. L. BLENKINSOPP.

Miscellaneous.

NOTES ON BOOKS, ETC.

Debates in the House of Commons in 1625. Edited, from a MS. in the Library of Sir Rainald Knightley, Bart., by Samuel Rawson Gardiner. (Printed for the Camden Society.)

THE Camden Society's publications increase in interest as they go on. The work named above should be in the hands of every one who cares to be thoroughly acquainted with the history of the brief but eventful time which it illustrates. It is capably edited; and Mr. Gardiner proves that the fine speech of Sir John Eliot, of which so much has been said in connexion with Charles's first Parliament,—a Parliament which determined to have grievances considered before subsidies were granted,—was never spoken at all. It was written in order to be spoken, but, in fact, it was never delivered. The speeches in those days were short and sharp, and most of the speakers had an epigrammatic turn. For example, referring to being tyrannically ruled by precedents, Sir Humphry Maye said that "he valued more a dram of wisdom fit for the present than a mountain of wisdom that was fitted for five hundred years past."

The Old Faith and the New. A Confession. By David Friedrich Strauss. Authorized Translation from the Sixth Edition, by Mathilde Blind. (Asher & Co.)

If there are only a few who will read, and still fewer like, the author's speculations, or rather absolute judgment, on what is mysterious and incomprehensible, though real, there are many who will find pleasure in Dr. Strauss's subtle disquisitions on the great poets and great composers. He sees the potential danger to society in two extreme tyrannies,—Ultramontanism, that would crush the intellect, and the International system, which would crush the individual. We would recommend to all who are dealing with religious belief as if each expositor was alone and especially enlightened, the prayer of Zaid, when Mohammed had re-established the religion of Abraham, in Arabia: "O Lord, if I knew what form of worship thou desirest, I would adopt it. But I know not." After all, this was somewhat like him who said, "Lord, I believe; help Thou mine unbelief!"

Old English Homilies of the Twelfth Century. From the Unique MS. B. 14, 52, in the Library of Trinity College, Cambridge. Edited, with Introduction, Translation, and Notes. By the Rev. R. Morris, LL.D. Second Series. With Three Thirteenth-Century Hymns, &c. (Trübner & Co.)

If we do not all, by and by, both speak and write English thoroughly well, we must not lay the thing on the heads of the good men who work with such hearty will under the name of the "Early English Text Society." These old priestly outspakings are mark-worthy for the English ring of nearly every word, and the clear mean-

ing, onefold not manifold, never hard or far to seek, of every outspoken thought. We must say that we like the first shape of these English sayings better than the English, in which they are put, of to-day. We can well think that the old folk who heard them could not say, as so many of us can, that hearkening with all their hearts and minds, yet could they understand but little. We may say further here that "The Complaynt of Scotlande," Part. II., is now ready.

History of Ancient Pottery, Egyptian, Assyrian, Greek, Etruscan, and Roman. By Samuel Birch, LL.D. (Murray.)

SIXTEEN years ago Dr. Birch published, in two volumes, the first edition of this interesting history. It is now issued in one volume, beautifully printed, profusely illustrated, with additional details, and such an index as would have exacted an *Optime!* from Lord Campbell, who said he would willingly hang any author who sent forth his work without fitting index. Such a book cannot be too highly commended, for every page is replete with information. In the chapter in which primary British ware is the subject, Dr. Birch says of certain urns or vases, that "the Romans appear to have termed these vases *bascaude*, or baskets." The readers of *Martial* will remember how these were valued in Rome:—

"Barbara de pictis veni bascauda Britannis,
Sed me jam mavult dicere Roma suam."

SINCE MR. FURNIVAL's article on "Pedlar," at page 530, was in type, we have heard with regret of the death of MR. COCKAYNE, to whom reference is made in that article.

KENT ARCHÆOLOGICAL SOCIETY.—This Society will hold its Annual Congress on the 24th and 25th of July next, at Cranbrook. The Honorary Secretary, T. G. Godfrey-Faussett, Esq., F.S.A., has resigned. The Rev. W. A. Scott Robertson, his coadjutor in the secretariat, will now continue the work alone.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

CARLYLE'S INDEX TO TRANSACTIONS OF ROYAL IRISH ACADEMY.

TRANSACTIONS OF ROYAL IRISH ACADEMY. Vols. 12 to 24. Parts of volumes.

O'CONNOR'S CATALOGUE of the Stow Manuscripts Relating to Ireland. Vol. I., quarto.

DUBLIN REVIEW. Old and New Series. Complete or odd numbers.

DUBLIN UNIVERSITY MAGAZINE. Vols. 3, 4, 6, 8, 15, 30, 31, 37, or odd numbers.

FRASER'S MAGAZINE. Vols. 1, 2, 4, 29, and years 1867, 1868, and 1870, or odd numbers.

Wanted by W. B. Kelly, 8, Grafton Street, Dublin.

Notices to Correspondents.

"THE VANITIES OF LIFE" (4th S. xi. 246, 489).—On the above subject MR. CHERRY, author of *The Life of Clare*, writes as follows:—"There can be no doubt, whatsoever, that Clare wrote *The Vanities of Life*. DR. DIXON says that 'some years ago, and when Clare was quite well,' he told some one that 'Montgomery had never returned the book.' But Clare was not 'quite well' 'some years ago': he has been dead more than nine years, and was a lunatic for nearly thirty years before his death."

ANGLO-FRANCE.—*The Father of the French Academy, who died in the early part of this month, at the age of eighty-eight years, M. Pierre Lebrun, was the author of an adaptation of Schiller's Mary Stuart to the French stage.*

It was produced in 1820. Mdlle. Duchesnois played Marie, Palma acted Robert Dudley, Comte de Leicester. The lines which are the subject of your query were not in this tragedy, but in the famous burlesque upon it, entitled Marie Jobard. They allude to the alleged civil life, and the sorrows of the Queen, and are given correctly below. In them, the philosophy of Mark Topley is curiously anticipated:—

"—Oui, je sais qu'elle a fait des bambouches;
Mais ne devra-t-on rien permettre à la douleur?
Et qui doit s'amuser, si ce n'est le malheur?"

C. JUDGEON (Hull).—*The last figure in the line is 6. The whole line runs "the given circle, so is 0.88622692545276."*

G. R. K.—*It is no misprint.*

ENQUIRE.—*It would appear from the Brit. Mus. Catalogue, that only Parts I. and II. (Beds. and Berks.) of the work referred to ever appeared.*

W. PHILLIPS.—*It has been supposed that "Preston," in Lancashire, is a corruption of Priest's Town, from the number of Religious once settled in it. Camden attributes its origin to Ribchester, a Roman station a little higher up the Ribble.*

S. HORSLEY AND S. F. CRESSWELL.—*We cannot do better than refer you to Butler's Lives of the Saints and Husbent's (F. C. H.) Emblems of the Saints.*

RAVENSBORNE has only to consult the Slang Dictionary. *Similar to "Castles in Ayrshire."*

C. G. C. R.—*"No part of the existing inn" (the Tabard, Southwark) "is of the age of Chaucer, but a good deal of the age of Elizabeth, when Master J. Preston newly repaired it."—Cunningham's Hand-Book of London. We know nothing of the other house named.*

A REGULAR READER.—*The "President" steam-ship was lost, with all on board, in March, 1841. She left New York for Liverpool, on the 11th of that month, and perished in the storm of the 13th. Power, the actor, and the young Lord Fitzroy Lennox, next brother of the present Duke of Richmond, were among the passengers. A person known as Mr. Henry Clay, who died last year, maintained that he was Lord Fitzroy Lennox, but nothing came of claim or claimant.*

JOHN PIKE.—*On the accession of the House of Hanover, in 1714, George I. thought proper to discontinue Queen Elizabeth's motto, Semper eadem, and restored the old one, Dieu et mon Droit.*

G. K.—*That sturdy and imaginary personage, "John Bull," appears to have been first introduced to public notice by Dr. Arbuthnot, in his jeu d'esprit, The History of John Bull, a MS. found in the cabinet of the famous Sir H. Tailesworth, in the year 1712, and usually published in Swift's works.*

R. PASSINGHAM.—*James Fitz-James, the natural son of King James II., was born in 1671, and created Duke of Berwick, March 19, 1687. See "N. & Q.," 1st S. iv. 133, 244; 2nd S. x. 108, 174, 240; 3rd S. v. 134, 202, 309.*

H. B. MURRAY (Belfast).—"I live for those" &c. See present vol. of "N. & Q.," pp. 384, 411, 475.

NOTICE.

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.

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

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I N D E X.

FOURTH SERIES.—VOL. XI.

[For classified articles, see ANONYMOUS WORKS, BOOKS RECENTLY PUBLISHED, EPIGRAMS, EPITAPHS, FOLK LORE, PROVERBS AND PHRASES, QUOTATIONS, SHAKSPEARIANA, and SONGS AND BALLADS.]

- A
A. on J. Franklin, artist, 264
 "I'm but a stranger here," &c., 9
 Stanhope (Frances), 1767, 76
Abernethy Cistercian Abbey, 237, 238, 370
Abernethy (John), F.R.S., ancestors and birthplace,
 345, 390, 454, 511
Abhba on Froude's "English in Ireland," 92
 Stanley (Sir Thomas), 127
 Titles, old Irish, 158
 West (Richard), 462
Ablehall family (of Gloucester), arms, 55, 104
Accent, its effect in word formation, 26
Accidents on the stage, 339
"Accused with" v. "accused of," 280
Ache on army queries, 156
 Capital punishment, 156
 "To hell a building," 393
Acrostic, "Elkanah Wales," &c., 195
Acton (Lady), her death, 295
Actors who have died on the stage, 14, 63, 126, 338
Addis (J.) on *ægir* or *eagre*, 510
 Ascance, 346
 "At after," 182
 "A whistling wife," 353
 Bisson, &c., 320
 Caxton's "Game and Playe of the Chesse," 353
 Chaucer's "Boke of the Duchesse," 404
 Chaucer's Ploughman, 280
 Cocking-stole, &c., 199
 Finger: pink, 22
 Fitzherbert's "Book of Husbandry," 451
 Fortunable, its meaning, 352
 Harnessed, 387
 "Horsel," its meaning, 127
 "In memoriam," 338
 Latimer (Bishop), 474
 Milton and Phineas Fletcher, 528
 "Much" in the sense of "Great," 373
 Parallel passages, 401
 Picaroon, its derivation, 388
 Sales by inch of candle, 371
 Shakspeariana, 460
 Sleep, "open-eyed," 349
 Sonning epitaph, 105
 "Syllan," "sellan," A.S. "to sell," 54
Addis (J.) on "The weakest goes to the wall," 334
 "The world runnes on wheels," 470
 Wiclif, reference, 394
Addison (Joseph), statue in Westminster Abbey, 313
"Adeste, fideles," Latin versions, 75, 219
Ægir, or *eagre*, tidal wave, 461, 510
A. (E. H.) on the Athanasian Creed, 14
 Bishops, German Protestant, 103
 "Eikon Basillike Deutera," 137
 Fly-leaf inscription, 278
 Rose-bush, an ancient, 194
 Teste di Ferro, 322
Affections, expressions of them in man and animals,
 251, 390
A. (G. H.) on blanket-tossing, military, 137
 Bridgewater Canal, 10
Agincourt, Roll of, 279
Ailmer family, 158, 224
A. (J. E. F.) on Ailmer family, &c., 158
 Aquila, a man's Christian name, 237
"Albert Lunel; or, the Château of Languedoc," its
 author, &c., 497
Alcock (John), Bp. of Ely, works, 13, 187
Alexandrine Liturgy, 484
All Souls Church, Wakefield, engraving of it, 136
Alphonso de Bourbon (Don), marriage, 343, 409
Amber, where found, 180, 227, 291, 534
American army, widows of revolutionary soldiers, 305
American dramatists, 423
American plays, anonymous, 383
Americanisms, 94
Anacreontic Society; "To Anacreon in Heaven," 50
Anderson (Dr. Alexander), American engraver, 333
Andrews (A.) on Much: Great, 261
 "Register of Burials in Woollen," 84
Angelus bell, 255, 331
Anglo-Saxon architecture, was it of wood or stone? 209
Anglo-Scotus on Cannæ battle-field, 102
 Conyngnam family, 78
 De Quincis: Winton earldom, 46, 368
 "I mad the carles lairds," &c., 201
 Scottish ancestors of the Empress Eugénie, 200
 "Secretary Murray," 491, 531
 Somerville psceage, 257, 427
 Wallace and the "Barns of Ayr," 518
 Wallace (Miss Ann), a centenarian, 240

- Anna, Countess Dowager of Home "the younger,"
524
- Annet (Peter), "The History of the Man after God's
Heart," 204, 329
- Anonymous Works:—**
- Asahel; a dramatic poem, 503
- Brown (Edward), Travels in the East, 197, 244
- Buonaparte (Napoleon), History, 503, 533
- Carlisle's Three Embassies, 95, 182
- Chronicles of London Bridge, 503, 533
- Clarendon's History of England, 524
- Clarissa Harlowe, a drama, 384
- Comical History of the Marriage betwixt Fer-
gus and Heptarchus, 252
- Dictionary of Sports, 1835, 463
- Divine Poems, 504
- Dumouriez (Général), La Vie du, 503
- England Day, a war saga, 116
- Ireland in Past Times, 443
- Letters from the Irish Highlands, 76, 143
- Life and History of a Pilgrim, 1753, 238
- Loves of the Colours, 1824, 215
- Magician and the Holy Alliance, a melo-drama,
383
- Majesty Misled, a tragedy, 424
- Memoirs of the Nobility, Gentry, and of Thule,
or the Island of Love, 425
- More Worke for a Masse Priest, 424, 491
- Natural History of Insects, 503
- Nature and Philosophy, a play, 384
- Notes on the Four Gospels and the Acts, 503
- O'Hara in 1798, 135, 451
- "Painter of Seville," a poem, 384
- Parlour Tableaux and Amateur Theatricals, 384
- Poems, 1768, 237, 288
- Polly Haycock, 484, 533
- Ready Reply to an Irish Enquiry, 503
- Rough Sketch of Modern Paris, 394
- Sage Senator Delineated, &c., 445
- Things in General, 1824, 156, 510
- Two Crowns, a drama, 384
- Universal History, 504
- Village Maid, an opera, 324
- Voyage into New England, 1628, 237
- Walter Raymond, a tragedy, 384
- Youth's Theological Dictionary, 402, 431
- Ἀποκάλυψις, use of the word, 136, 349
- Aquila, as a man's Christian name, 237, 503
- Aramaic: Aryan; meaning and derivation, 196, 259
- Archers, the Royal Scottish, 464, 508
- Archery, poem on, 464
- Argent on arms of a widow, 490
- Hanna family, 117
- Titles, unofficial, 157
- Arms, argent, 6 cinquefoils, &c., crest a crab displayed,
98; ar., 2 bars gu., &c., crest a scorpion reversed,
98; episcopal, Paly of six in a shield, &c., 76;
granted in error, 175, 244, 354, 431; of Irish abbeyes,
95, 181, 224; of the early kings of England, 425,
492, 515; or, a fess, gu., 55, 104, 225; of a widow
who is not an heiress, 403, 490
- Armstrong (Sir Thomas), temp. Charles II., 256
- Army, ballot, 156; hair powder, 156
- Army query, 423, 493
- Arneith, the story of, 300, 417
- "Aroint," its meaning in Shakspeare, 210, 321
- Aryan: Aramaic; meaning and derivation, 196, 259
- A. (S.) on Sir Peter Pett, 408
- Ascance; its meaning and derivation, 251, 346, 471
- Asterte, used by Chaucer, 404
- At after; at afterwards, 113, 182
- Athanasian Creed; author of "An Exposition" of it,
14
- Athelstane (King), contortion of his eyebrows from
sorrow, 251, 390
- Atkins (Francis), manuscript poems, 423
- Attersoll (Mrs.), author of "Peter the Cruel," 324
- Austria, foxhunting in 1664, 134
- Avellanda's Don Quixote, 440
- Axon (W. E. A.) on philological bibliography, 249
- Johnson (Dr.) at Gwaenynog, 437
- Syon y Boddiau, 477
- Nixon's Prophecy, 171
- "Ayenbite of Inwy," edited by Dr. R. Morris, cor-
rections, 381
- Aztec Architecture, works on, 195, 293
- B
- B. on "As jealous as three Bartlemy dolls, &c.," 57
- Charles I., anniversary of his execution, 57; vow
at Oxford, 1644, 483
- Foliejon Park, 279
- Paris in 1801, 394
- "Babylonica Doctrina," 417, 468, 533
- Baccalaureus, as used in universities, 257
- Bacon (Lord) and Sutton's (Charterhouse) case, 524
- Bagnigge Wells, summer residence of Nell Gwyn, 24,
126
- B. (A. H.) on Browning's "Pauline," 176
- Bailey (Samuel) of Sheffield, metaphysician, 344, 384
- Baily (J.) on Babylonica Doctrina, 468
- Budge Bachelors, 141
- Egham villains, 470
- St. Simon and St. Jude's day, 61
- SS. Philip and James, 471
- Baily (M. A.) on Shore and the Somerset dukedom, 176
- Bald-born. See *Base-born*.
- Balfour of Burleigh barony and Debrett's Peerage, 219
- Ballads, old; Prof. Child's appeal, 12, 505
- Ballot and the army, 156; votes by it in House of
Commons, 74
- Ballyragg, bullrag; its derivation and meaning, 22
- Balmerino (Lord), after Culloden, 45
- Balsac (Honoré de), reference in his "Physiologie du
Mariage," 343; allusion to *errata*, 366, 390
- Balsall and Knowle manorial customs, 423
- Balvaud Castle, inscription at, 116, 184
- B. (A. M.) on Abp. Fitz-Ralph, 196
- Banim (John), biography and works, 134
- Banks (Wm. Stott), author of "Walks in Yorkshire,"
&c., his death, 132
- Baptism repeated before marriage, 42
- Baptismal superstition in Greece, 341
- Barclay (Alexander), editions of his "Eclogues," 215
- Baronies in abeyance, co-heirs to, 483
- Baronies, Scottish territorial, 25, 143, 223
- Barry (E. M.) on Tennyson's "Arthurian" poem, 183
- "Barthram's Dirge," subject of painting by Maclise,
61, 145
- Base-born children, 137, 245, 288, 372, 413
- Bastile, history of it and its principal captives, 515

- Baston in heraldry, 443, 510
 Bates (A. H.) on Alderman Jeffreys, the smoker, 216
 Daniel (Geo.), works, 472
 "More Worke for a Masse Priest," 424
 Mortars, 451
 Quarles and the origin of his "Emblems," 473
 Bates (J. C.) on an "Address to Dickie," 65
 Skull superstition, 64
 Bates (W.) on actors who have died on the stage, 338
 "Albert Lunel," 497
 Aquila as a Christian name, 509
 Cauliflower Club, 428
 Colon (:), 409
 "Humphry Clinker," H—t in, 204
 Kennedy (Rev. Rann), biography, 118
 "Lady of Lyons," 393
 Lytton (Lord), early criticisms on, 282
 Macaulay's New Zealander, 253
 Mnemonic lines, 144
 Pens, quill and steel, 440
 Raphael's "La Vierge aux Candelabres," 453
 "Stage parson" in sixteenth century, 77
 Velteres, 468
 Wedding anniversaries, 107
 Zwolle, 528
 Bath newspapers, 357, 451
 Bathurst (Charles), "Shakspeare's Versification," 71, 182, 191
 Bay : "at bay," its etymology, 507
 Baynes (H. S.) on Raymond Gaches, 452
 B. (D.) on Burns; the meaning of "clouts," 116
 Beale (J.) on finger : pink, 22
 Folk-lore—pugilistic challenge, 151
 Beaufort (M.) on enigma; "The noblest object," 242
 Beaumont and Fletcher's "The Loyal Subject," *silver slumbers*, 177
 Beauty, origin of the word, 392
 Beavers in Britain, 84
 Bede (Cuthbert) on Candlemas snow, 275
 "Elding," its meaning, 175
 Geese, wild, in flight, 391
 Influenza : bronchitis, 424
 Money, the sinews of war, 348
 Moon seen through glass, 53
 Nightingale, 326
 "Pal" and "cad," 132
 Palindromes, 369
 "Since Adam was a boy," &c., 214
 Violet, the Napoleonic flower, 134
 Weather saying, 212
 Bedford House column, 255
 "Bee line," its meaning, 156, 222
 Belfast on medals for soldiers, 25
 Bell, an ancient one from Nimrod, 237; the angelus, 255, 331
 Bell inscription at Cold Ashby, 11
 Bellenden (Mary), wife of Col. J. Campbell, 116, 182
 Benbivoglio (Card.), letter to Sir Toby Matthews, 434
 Bennett (E.) on P. Lafargue, M.D., 329
 Berkeley and Fitzhardinge families, 153
 Bewick (Thomas) and Anderson, 333
 B. (G. B.) on a painting, 281
 B. (H. A.) on Dodsley's "Fugitive Pieces," 36
 " Mueum Criticum," 483
 Piquet, 324
 Bible, hexameters in, 41; Tyndale's New Testament, 35, 175; mnemonic lines, 144; the Vulgate, 197, 281; Latin, 135, 216, 292
 Bibliography, philological, 249, 349; of "Utopias," 519
 Bibliothecar. Chetham on "baccalaureus," 257
 "Church of England Quarterly," 57
 "Florilegii Magni," 331
 "Quem Deus vult perdere," &c., 243
 Tennyson's Ode on the Duke of Wellington, 473
 Bi-monthly, its correct meaning, 10, 81
 Bingham (C. W.) on Gregorio Leti, historian, 37
 "Poems," anonymous, 237
 Bird (Thos.) on Cheke family, 533
 Meade of Finchfield, 13
 Poyntz family, 62
 Royston, monument at, 160
 Bishops, their precedence, 324, 348; German Protestant, 103; their dress like a magpie, 73, 220
 Bismarck, origin of the name, 53, 122
 Bisson, its meaning in Shakspeare, 210, 320
 B. (J.) on Defoe : "Memoirs of a Cavalier," 509
 Funerals and highways, 213
 B. (J. B.) on John Dollond, 510
 Gaol fever, 470
 Hands, their size, 451
 B. (J. H.) on execution of women by burning, 347
 B. (J. N.) on early use of horsehair in weaving, &c., 136
 Heel-taps, 504
 Shipman (Thomas) : "Carolina," 177
 B. (J. R.) on Clement Fisher, 350
 "Ruddock," its meaning, 216
 "Black Gowns and Red Coats," a satire, its author, 97
 Blackford church and lighthouse, 228
 Blackmore (R. D.) on Chebsey, stone pillar at, 13
 Madeley, inscription at, 13
 Portuguese literature, 236
 Blackmore (Richard) *versus* Milton, 523
 Blackstone (Sir Wm.), "Biographical History," 531
 Blair (D.) on Miss E. Fisher, the Infant Sappho, 176
 "Not a pillar but a buttress," &c., 96
 Blakiston (John), regioide, 27, 207, 290, 348, 372
 Blanket-tossing, military, 137, 222
 Blenkinsopp (E. L.) on Jarsent=donkey, 323
 Nightingale, the singing, 535
 South American centenarian, 113
 Bligh (William), of the "Bounty," 303, 388
 Blisson (Noah), inquired after, 177
 Blood (W.) on calendar for 1873, 81
 Polarity of the magnet, 287
 Theft, capital punishment for it, 328
 Boc-land, its definition, 51
 Bohn (H. G.) on Gilray's Caricatures, 60
 Bologna University, its colleges and degrees, 18, 123
 Bonaparte (Cardinal), his birth, 92
 Bonaparte family, 68, 160
 Bonaparte (Napoleon), cast, 216, 265; the violet an emblem of his dynasty, 134; anecdote, 301; maxim, 403; Talleyrand on, 324, 389
 "Bonaparte's Character," 464
 Bonar (John), navy chaplain, sermon by, 16
 Bondmen in England in 1575, 297, 367, 404
 Bone (J. W.) on Roll of Agincourt, 279
 Diaries and Sermons, 444
 Boniface VIII., his death, 361

Bonifacio (Giovanni Bernardino), 1583, 16
 Bookbinding; borax and blackbeetles, 302, 392
 Books, guides to their choice, 45; foxing in, 216;
 their value and use, 23, 124

Books recently published:—

Alford (Henry), D.D., Life, 395
 Appell's Monuments of Early Christian Art, 395
 Arden of Faversham; Donne's Essay, 228
 Balch's Les Français en Amérique, 146
 Ballads from Manuscripts, 108
 Bible: The Speaker's Commentary, 167, 245, 515
 Birch's History of Ancient Pottery, 536
 Burckhardt's Guide to Painting in Italy, 313
 Burke's "Rise of Great Families," 196, 259
 Calendar of State Papers, Domestic, James I. and
 Elizabeth, Addenda, 1580-1625, 228; Foreign
 and Domestic, Henry VIII., 246
 Camden Society; Debates in the House of Com-
 mons in 1625, 535
 Clare (John), Life and Remains of, 127
 Clarke's (Mary Cowden) The Trust and The Re-
 mittance, 395
 Davenport's History of the Bastille, 515
 Debrett's Peerage and Baronetage, 167, 219, 264
 Devey's Estimate of Modern English Poets, 475
 Dixon's History of Two Queens, 294
 Drake's Landmarks and Historic Personages of
 Boston, 127
 Dugdale's Visitation of York; Index, 167
 Dyer's Plea for Livy, 415
 Early English Text Society, "Our Ladyes My-
 rour," 67; "Old English Homilies, of the
 Twelfth Century," 535
 Ebrictatis Encomium, reprint, 335
 Elliot's Old Court Life in France, 127
 Escourt's Anglican Ordination, 496
 Esther, a drama, 87
 Falconer's Dissertation on St. Paul's Voyage, 107
 Felon Sewe of Rokeby, &c., 456
 Ferguson's Dialect of Cumberland, 415
 Fitzpatrick's Irish Wits and Worthies, 146
 Fraternity of the Assumption of the Blessed
 Virgin Mary at Hythe, 167
 Froude's English in Ireland, 92
 Grote (George), Personal Life, 456
 Hall's Primary English Grammar, 355
 Harland's Lancashire Legends, 294
 Hebrew Christian Witness, 167
 Herodotus, with Notes, by H. G. Woods, 415
 Hesiod and Theognis, 107
 Heldsworth's Household Guide to Family and
 Civic Rights, 67
 Houghton (Lord), Monographs, 455
 Iron Strike, and other Poems, 87
 Jennings's Live Lights or Dead Lights, 334
 Johnson's Rambler, 87
 Jones's Life in the World, and Perfect Man, 476
 Juvenal's Satires, 208
 Kenyon (Lloyd, first Lord), Life, 455
 Knight's Passages of a Working Life, 476
 Loaring's Epitaphs, 67
 Lockhart's Spanish Ballads, 515
 Lupton's Exposition of St. Paul's Epistle to the
 Romans, 476
 MacEire's Sons of Eire, 67

Books recently published:—

Mansel (Dean), Letters, &c., 496
 Mary Queen of Scots, Poems, 266
 Maunsell's Legends of the Jacobite Wars, 47
 Morley's First Sketch of English Literature, 515
 Nasmyth's Institute of English Public Law, 47
 Neaves's (Lord) Lecture on Paley, 354
 Nicholas's Annals and Antiquities of Wales, 266
 Old Sayings in English and Latin, 167
 Palliser's Mottoes for Monuments, 27
 Pickering's Latin Year, 246
 Pinotti's Bibliographia Catholica Americana, 207
 Plautus and Terence, edited by Rev. W. L.
 Collins, 355
 Plimsoil's Our Seamen, 167
 Poor relief in different parts of Europe, 375
 Pope's (Alexander) Works, 28
 Quarterly Review, 107, 375
 Rich's Roman and Greek Antiquities, 166
 Rogers's Monuments and Monumental Inscrip-
 tions in Scotland, vol. ii., 67
 Rymer's Fœdera, Syllabus of, 265
 Scott's Antiquities of an Essex Parish, 515
 Shakspeare, Latham's Dissertations on Hamlet,
 47; Hamlet, edited by Rev. C. E. Moberly, 334
 Smith's Eastertide, 313
 Smith's English Grammar, 355
 Smith's Primary History of Britain, 207
 Strauss's Old Faith and the New, 535
 Thoms's Human Longevity, 435
 Thornbury's Old and New London, 127
 Timbs's Clubs and Club Life in London, 146
 Tristram's Land of Moab, 495
 Virgil, Translation of the Eclogues and Georgics,
 by H. M. Wilkins, 294
 Wright's Anglo-Latin Satirical Poets, 515
 Wright's Domus Dei of Portsmouth, 375
 Yorkshire Magazine, vol. i., 167
 Borax and black-beetles, 302, 392
 Borthwick epitaph and family, 521
 Bouchier (J.) on Cromwell and Archbishop Usher, 117
 Cumberland peasantry, 379
 Folk-lore, 341
 Milton and Phineas Fletcher, 529
 "Odd come-shortly," 524
 Robertson's Sermons, 287
 Swift's Works, 62
 Boughy (J.) on wild geese in flight, 322
 Bouquet-holders, first use of them, 74
 Bourbon livery colours, 197
 Powes (Richard), of Stongrave, 1701, 17
 Boyle (G. D.) on Sir W. Scott and Miss Stuart, 243
 Boyle (Mary) on Galet, the game, 285
 La Violetti, 71
 Villiers of Brooksby, 220
 Bfaggart, its etymology, 109
 Brake: break, 324, 428, 475
 Branscombe or Bronscombe family, arms, 76, 162
 Breton family, 61, 145
 Breton tracts, 55
 Brewer (E. C.) on an old note-book, 54, 151, 272, 417,
 533
 Napoleon III., his birthplace, 53, 144
 Scrupulous: curmudgeon, 408
 Senses, the "seven," 289
 Bridgewater Canal, 10

- Briscoe (J. P.) on Newark, its Beamond cross, 390
 Bristol before the eleventh century, 480
 British customs, old, 18
 British Museum, prints and drawings, 47
 Brittany, the Irish in, 418
 Britten (J.) on Angelus bell, 255
 Dharrig dhael superstition, 221
 Grass, the thousand-leaved, 350
 "Harvest-baby," 333
 Luther's hymns, 214
 Palm Sunday, 275
 Thirteen to dinner, 330
 Brocar, Brocarius, or de Brocario (A. W. and J.),
 printers of the Complutensian Polyglot, 94
 "Broken line" in poetry, 124
 Bromfield family, 256
 Bronchitis: influenza, 424
 Bronze, early manufacture of it, 115, 180, 227, 534
 Brougham (Henry, Lord), his grandfather, 366; and
 "Albert Lunel," 497
 Brown (Christopher), secretary to the Cauliflower
 Club, 428
 Brown (F.) on Sir Nicholas Stalling, 102
 Brown (Major) and his balloon, 138, 199
 Browne (C. E.) on Euthanasia, 352
 Fisher (Clement), of Wincot, 281
 Shakespeare, earliest mention of, 378
 "Yorkshire Rogue," &c., 216
 Browne (Sir Thomas) and Milton, 233
 Browning (Mrs. E. Barrett), the "Shadow" in *Ro-
 maunt of Margret*, 191, 228; her dog "Flush," 29,
 104
 Browning (Robert), criticisms on "lay" in Shakespeare
 and Byron, 152, 384, 411; allusion in "Pauline,"
 176
 Brydges's History of Northamptonshire, 97
 Buchan (P.) manuscripts, 213, 260
 Buck (Samuel), 309; family, 393
 Buckenham barony, 366, 415
 Buckle (Henry Thomas), annotations on "Miscella-
 neous and Posthumous Works," 170
 "Budge" bachelors, 15, 141, 164, 264
 Bug remedy, 442
 Bulchin, Bulchyn, a proper name, 422, 511
 Bulstrode (Henry), pardon granted to him in 1673, 136
 Bungay (Thomas de), author, 53, 124, 181
 Burgoyne (General John), not illegitimate, 436
 Burials in gardens, 105, 454, 495
 Burials in woollen, register of them, 42, 84
 Burke (Edmund), "Progress of Literature," 156
 Burning women alive, 174, 222, 347
 Burns (Robert), edition of his works, 26, 106; and
 "Highland Mary," lines from the *American Spi-
 ritualist*, 92, 143; "clouts," its meaning, 116, 161,
 309, 455; his biographers, 215; unpublished stanza,
 226, 263, 349, 489; allusions to the skylark, 323,
 348; parallel passages in Shakespeare, 460
 Busk, its meanings, 211
 Butler (Dr.), 1673, 137
 B. (W.) on St. Neot and St. Neots, 265
 Or: the: sov., 398
 B. (W. C.) on John Alcock, Bishop of Ely, 13
 Palindrome, 495
 B. (W. E.) on John Seymour and Sir John Newton,
 245
 B. (W. H.) on the dove as a symbol, 176, 514
 B. (W. H.) on Nicene Creed, 412
 B. (W. R. H.) on Sir Thomas Armstrong, 256
 Byron (George Gordon, sixth Lord), impression pro-
 duced by his death, 91; Dr. Glennie's house at
 Dulwich, 282; last lines written by him, 312;
 Childe Harold; "There let him lay," 43, 110;
 "Time writes no wrinkle," 35; "Thy waters wast.d
 them," 48; "Hath wrapt and wrap," 279

C

 C. on H. Bulstrode, his pardon, 136
 Butler (Dr.), 1673, 137
 Halifax MS. diary, 197
 Hawley (Lord Francis), 343
 Marvell (Andrew), Carlo and Mary, 344
 Patrick (Father), temp. Charles II., 95
 Pett (Sir Peter), 364
 "Religio Bibliopole," 96
 C*****. on Whitsun, 437
 C. (A.) on arms wanted, 225
 Lord Hawley, 389
 Shakspeariana; "*Imperious Caesar*," 106
 C. (A. B.) on the Korân, 256
 Sterne quotation, 155
 "Cad" and "pal," their etymologies, 132
 Cæsar (Julius), his landing-place in England, 31, 217
 "Cair Pensaueicoit" of Nennius, 517
 Cairngorm crystals, their value, 46, 125
 Calcuttensis on Delaroche's picture of Cromwell and
 Charles I., 291
 Hanging in chains, 125
 William and Mary, 278
 Calendar for 1873, 9, 81, 182, 258
 Calendar used by Roman Catholics in England, 478
 Calidus: gelidus, Aryan root of the word, 64
 "Calli paediae: Paedo trophiae," translator, 444, 510
 Callot (Jacques), engraving illustrating the game of
 "pall mall," 4, 63
 Calverly (Mr.), dancing-master, noticed, 102
 Calvinism defined, 14, 260, 351
 Cambridge heads of colleges, their average tenure of
 office, 133
 Cambridge Quarter Sessions, 154
 "Camp," its change of meaning, 164
 Campbell family of Mount Campbell, Ireland, 444
 Campbell (John), "Travels of Edward Brown in the
 East," 197, 244
 Campkin (H.) on Mary Bellenden, 116
 Candle-making at home, 171
 Candle, sales by inch of, 276, 371
 Cannae, its battle-field, 102
 Canterbury Cathedral, missals, 43
 Capital punishment for petty thefts, 156, 328.
 "Capitula Magne Carte," 123
 Capo di Monte porcelain, 256
 Caracci (Jocopo), picture, "An Allegory," 464
 Card games, 23, 137
 Carlyle (Thomas), parallel passages in Keats and
 Rousseau, 401
 "Carnal son," its meaning, 238, 260
 Carr = Carse in field-names of Northern counties, 110,
 259, 351
 Carriages and kain, 521
 Carrickfergus, its siege, 365, 509
 Carter's (M.) "Honor Redivivus;" Duke v. Drake, 61
 Cartwright (Major) on women's suffrage, 498

- Caspian Sea, derivation of the name, 41
 Castlereagh (Lord) and decorations, 277, 353, 414, 508
 Cat, horticultural, 213
 Catacomb paintings, 395
 "Cataract of the Ganges," performances of the drama,
 194, 285
 Cater-cousins, 493
 Cathedral precedence, 425, 449, 475
 Catiwow, a curious surname, 304
 Cats, their left-handedness, 97
 Cauliflower Club, 384, 428
 Cavendish (Georgiana, Duchess of Devonshire), bio-
 graphy, 155; portraits, 227
 Caxton (William), "Game and Playe of the Chesse,"
 235, 353; "Recole of the Historye of Troy," 235, 353
 C. (B. R.) on "Cynoper," 354
 C. (C.) on Cairngorm crystals, 46
 Cromwell and Charles I., 238
 Place-names in north of Scotland, 525
 CCC.X.I. on Fire-ordeal, 134
 Maule (Sir W. H.), his knighthood, 32, 205
 Medal, silver, 1719, 104
 "Northern Lass," 389
 Pope and Horace, 69
 Premier's three courses, 183
 Regnal years, 187
 Shakspeariana, 460
 Systasis of Crete, 429, 495
 Tennyson, "All the swine were sows," 290, 394
 C. (E.) on Latin Bible, 135
 Wallace sword, 85
 Cemetery and wheelceruse, 301
 Centenarianism. See *Longevity*.
 Cesnola collection and its relation to art-history, 337
 Ceylon and the Romans, 113, 327; in the middle
 ages, 222
 C. (F.) on German hymns, 63
 C. (H.) on Lord Castlereagh and decorations, 414
 Jews' flesh a cure for scab, &c., 10
 Chaddock family and arms, 384
 Challoner-Bisse (Col.), his ancestors, 75
 Champagne, sparkling, first made, 37; use of it in the
 seventeenth century, 80
 Chance (F.) on ascance, its derivation, 472
 Children "bald born," 137, 288
 Moltke, Bismarck, and William, 122
 Muckinger, a handkerchief, 193
 "Oriol," its etymology, 164
 "The weakest goes to the wall," 184, 352
 W, a German initial, 480
 Word formation, 461
 Chap-book literature, 171, 265
 Chappell (W.) on "A light heart and a thin pair of
 breeches," 308
 "Arden of Feversham," 348
 Hanging in chains, 125
 "To Anacreon in Heaven," &c., 50
 Charles I., anniversary of his execution, 57; title
 offered to Cromwell, 45; Thomas Eliot, his groom
 of the bedchamber, 238, 310; vow kept by him at
 Oxford in 1644, 483
 Charles II., "Eikon Basilike Deutera," 137; and the
 Royal Society, 216; and the blacksmith's wife,
 365; and Knox, 502
 Charlotte Augusta, daughter of George IV., Princess
 of Wales portrait by Opie, 384
 Charlton family, of Powis, 17, 101
 Charnock (R. S.) on Bulchin, Bulchyn, 511
 Caspian Sea, 41
 Dismal, its derivation, 64
 Galet, the game, 285
 Moltke, Bismarck, and William, 123
 Sinnett, the family name, 294
 Sword inscription, 415
 Tyburn; originally *Ey-burn*, 206
 Vails, its etymology, 260
 "Chaste Maid in Cheapside," &c., 317, 386, 434, 514
 Chattock (C.) on Moltke, Bismarck, and William, 53
 Chattock (R. F.) on Chaddock family and arms, 384
 Heraldic queries, 156
 Chaucer (Geoffrey), "That slepen alle the night with
open eye," 235, 249; his Ploughman and Langland's,
 280; "astert," 404; "embossed," 321, 349, 391,
 507
 C. (H. B.) on operatic pamphlets, 140
 "Uncle Mamouc," 407
 C. (H. C.) on bondmen in England, 1575, 404
 Capo di Monte porcelain, 256
 C. (H. D.) on early criticisms of Bulwer, 351
 "Gersuma," its meaning, 82
 Stern; firm, 532
 Chebsey churchyard, inscribed pillar in, 13
 Cheke family, 55, 103, 165, 223, 247, 533
 Cheney family of Ireland, 95, 287
 Cheshire witches, 152
 Chester (J. L.) on Cowley's parentage, 340, 429, 513
 Chester (Margaret), monument at Royston, 55, 160
 Chevychace, "Like Lyons wood, they lay'd on lode,"
 114, 161
 Chichester (Rev. John), 35
 Chief Ermine on "In western cadence low," 84
 Porson; "damn the nature of things," 53
 Child (F. J.) on old ballads, 12
 Childers (R. C.) on Gipsy language, 513
 Tennent (Sir J. E.) and the Old Shekarry, 69
 China marks, works on, 18, 80
 Chinoiserie, not a new word, 362
 Chittledroog on Burns's works, 309
 Christian religion, works on its history, 188
 Christie (R. C.) on Bible, early Latin editions, 292
 Molière; errata, 284
 Christie (W. D.) on dum(b)founded or dum(b)foun-
 dered, 41
 Marvell (Andrew), 394, 409
 Pett (Sir Peter), 408
 Poems, MS. vol. of satirical, 99
 "Christmas Box," first juvenile annual, 199
 Christmas legend, "The Wandering Jew," 23; card
 games, 23; gifts in monasteries, 321
 Chronogram, Latin, 10
 Chum, its etymology, 133, 219, 291
 Church floors sloping, 26
 "Church of England Quarterly"; author of articles in
 it, 57
 Churches, their consecration, 239, 326
 Cicero: "The Divine Thoughts of Cicero," 324
 Cistercian abbey of Abernethy, 237, 288, 370
 Cittern, or old English guitar, 303, 469
 Clare (John), the peasant poet, life, 127; "The Vari-
 eties of Life," 246, 489, 536
 Clarke (Hyde) on "Bi-monthly," its equivalent, 81
 Bronze and tin, 227

- Clarke (Hyde) on "Cripplish," 112
 Field-lore, 490
 Finger: pink, 163
 Greek folk-lore, 341
 Migration from the East, 220
 Philological bibliography, 349
 Solomon's temple, 22
 Sun, moon; their genders, 74
 Wife philology, 74
- Clarke (Mrs. Mary Anne), her death, 484
 Clarkson (Laurence). See *Laurence Claxton*
 Clarksone (Bessie), a fanatical writer, 350, 409
 Claxton (Laurence), a Muggletonian, 278, 350, 487
 Clementina, wife of the Pretender, medal, 57, 104
 Clennell (L.), engraver, 117, 202, 290
 Cleopatra's needle, inscription translated, 324
 Clinch (Charles P.), American dramatist, 423
 Closterman, a German artist, 128
 Clough (J. C.) on Dutch custom, 93
 Holland, marriage and funeral customs, 381
 "Cloués," its meaning in Burns, 116, 161, 309, 455
 Clyne (N.) on Cistercian abbeys, 370
 Coal, its exceptional prices, 174, 301, 433
 Cobham or Oldcastle family, 35, 161
 Cockayne (O.) on A Bit of a Saga, 300, 417
 Oswald (King), his death, 397
 Pedlar: Handsome, derivations, 341
 St. Marharete, 432
 Cocking-stole, its meaning, 135, 199, 263
 Coffee-roasting; Bonaparte and the curate, 301
 Coins, goose fighting with adders, 303; pollard, &c.,
 281; with inscription, "In hoc signo vincit," 76,
 141, 225; French five-franc piece, 524
 Coleman (E. H.) on "Pulling hard against the stream,"
 452
 Travelling in Wales, 1873, 461
 Coleridge's "Glossarial Index," correction, 402
 Collette (C. H.) on Luther's "Commentaries," 443
 Collide, an Americanism, 94
 Colomb (Col. G.) on Captain Lendall, 77
 Louis Philippe, humorous poem, 280
 Scott (Sir W.) and Miss Stuart, 176
 Shakspeariana, 152
 Colon (:); when was it first used? 343, 409, 431
 Colpheg; colfeek, its etymology, 211, 288
 Colvill (Samuel), noticed, 82
 "Commentatio Historica de Coronis," translations, 77
 Comptensian Polyglot, its printers, 94
 Compton (Lord A.) on "Rappresentationi Sacre," 149
 Compton (Sir Walter Abingdon), Bart., 484
 Confessor of the household, his office, 282
 Connaught, its kings, 37, 142
 Congleton borough accounts, extracts from, 272, 229
 Consecration of churches, 239, 326
 Conse-crete, for consecrate, 402
 Constable (Henry), sonneteer, noticed, 491
 Continho (José Martins), a centenarian, 113
 Convalesced, an Americanism, 94
 Conway churchyard, epitaph in, 74; its town-hall,
 inscription, 74
 Conyngham family, 16, 78, 264, 488
 Cook (W. B.) on Burns, editions of his works, 106;
 unpublished stanza, 226
 Thomson's "Seasons," 398, 530
 Cooke (C.) on portraits of Prince Charles Edward, 364
 Thomas Longley, 1437, 55
- Cooke (Robert), vicar of Leeds, 1590-1615, 465, 514
 Cooper (Dr.), American dramatist, 423
 Cooper (Samuel), portraits of Oliver Cromwell, 116,
 162
 Copland (Robert), printer, verses by him, 401
 Correse, birthplace of Numa Pompilius, 5, 61
 Corsraguel Abbey, derivation of the name, 57, 104, 145
 Cotheridge Court, antiquities in the church, 278
 Courtenay (J.) on Keble's "Christian Year," 79
 Courtney (Rev. John), rector of Ballinrobe, 43
 Cowley (Abraham), his parentage, 340, 371, 389, 429,
 450, 513; manuscript odes, 23
 Cowley (Thomas), his relationship to the poet, 340,
 371, 389, 429, 450, 513
 Cowper (William), passages referred to by him, 343, 371
 Cox (J. C.) on cricketing on horseback, 117
 " Felis catus," 165
 Field-lore: Carr, 259
 Palindromes, 472
 Parish maps, 250
 Picaroon, its derivation, 388
 Skin of criminals tanned, 138
 "Songering," its meaning, 160
 Strafford in armour, 293, 431
 "Want," a mole, 81, 227
- C. (P.) on "Edinburgh Review" and Lord Macaulay,
 463
 C. (R.) on Latin chronogram, 10
 Craft (William), enameller, 303
 Cranes, &c., form of their flight, 53, 141, 322, 391, 472
 C. (R. C.) on "calidus"; Aryan root, 64
 "I too in Arcadia," 87
 Crescent on croquet, the game, 4
 Fly-leaf inscriptions, 300
 Nelson memorial rings, 46
 Rogers's Poems, their illustrations, 117
 Crete, the Systasis of, 344, 429, 495
 Cricketing on horseback, 117
 Crochet-work, 362
 Cromartie (Lord), after Culloden, 45
 Cromwell (Oliver) and the cathedrals, 206; his
 descendants, 66; Archbishop Usher's pension, 117,
 165; portrait by Cooper, 116, 162; title offered by
 Charles I., 45; Delaroché's picture of him viewing
 the body of Charles I., 238, 291, 348; his eldest
 son, 301, 366, 430, 494; painting of his attempted
 assassination, 281, 391, 435; traditional residence
 at Clerkenwell, 362, 493
 Cromwell (Oliver), the younger, 301, 366, 430, 494
 Croquet and pall mall, the games, 4, 63
 Crossley (J.) on Avellaneda's Quixote and Gaspar
 Scioppius, 440
 Claxton (Laurence), 487
 Cooke (Robert), 514
 Crouch (Will.), portrait, 504
 Crowd on "Eo," early English, 202
 Finger: pink, 22
 Crumwell (Thomas), 444
 Crux Roisia, where is it? 364
 C. (T. Q.) on St. Nun's Well, 421
 C. (T. W.) on Ouzel Galley Club, 532
 "Stage parson" in sixteenth century, 78
 Cuckoo, "Court of the Cuckoo," 197
 Cucumber, its pronunciation, 254
 Cumberland, manners of the peasantry, 379; dialect
 and place-names, 415

- Cumberland (the pseudo-Princess), Olive Serres, pamphlet on, 256; death of Mr. Ryves, 381
 Cuneiform characters, &c., their interpretation, 93
 Cunningham family. See *Conyngnam*.
 Cuninghame (E.) on Mary Bellenden, 182
 Blakiston, the regicide, 290
 Cunningham (Allan), biographer of Burns, 215
 Cunningham (F.) on Cowley's parentage, 371, 450
 Thomson's "Seasons," bibliography, 419
 Curmudgeon, its etymology, 361, 408, 434
 Cutbill (A.) on "gersuma," its meaning, 11, 164
 Majesty, the title, 261
 Thornton's "Summary of Bracton," 156
 Cuthbertson (Miss), author of "Santo Sebastiano," 354
 Cutlass with inscription, 364, 415
 C. (W.) on actors who have died on the stage, 14
 Blood-shedding for luck, 10
 Cymro on Breton tracts, 55
 Johnson (Dr.) and the Welsh language, 76
 "Cynoper," meaning and use of the word, 56, 160, 354, 433
 Cyril on John Dollond, 465
 Fox (Mrs. C. J.), 423
 Lyndhurst (Lord), plagiarism, 442
 Systasis of Crete, &c., 344
 Talleyrand and Napoleon, 324
 Cywrm on medallie query, 304
 C. (Z. A.) on baptism repeated before marriage, 42
- D
- D. on Haydon's pictures, 222, 262
 "John Dory," 100
 Miss Ann Wallace, a centenarian, 192
 Shakspeare folios, 35
 Dacre, Penrith, ancient stones at, 13
 D. (A. E.) on "paste" intaglios, 81
 Dalby (J. W.) on Wm. Hazlitt and R. H. Home, 277
 Keats (John), 438
 Thelwall (John), 354
 Women's suffrage, 498
 Dalton (J.) on Complutensian Polyglot, its printers, 94
 German hymns, 15
 Dame, the title, 196, 259
 Damer (Anne Seymour), sculptress, noticed, 116;
 letter to Mr. Knight, 154
 Daniel (Geo.), his poetical works, 280, 350, 472
 Daniel (P. A.) on Shakspeariana, 455
 Daniel (Samuel), noticed, 378
 Davidson family, of Cantray, 76
 Davies (J.) on inscription, 512
 Lawson (Carolus), portrait, 393
 Tennyson's Ode on the Duke of Wellington, 407
 Davies (T. L. O.) on bishop's dress a "maggie," 73
 "Great guns," 215
 Davis (C.) on "dame," the title, 260
 "Ed," early English, 202
 "Harnessed," 495
 SS. Philip and James, 388
 Daylesford House, Worcestershire, 462
 D. (E. A.) on W. De Lemington: Thomas de Bungey, 124
 Deacon (Dr. Thomas), nonjuror, noticed, 194, 475
 Deaf and dumb literature, 364
 Dean village: village of the Water of Leith, 66
 Deaths in the theatre, 254
 Debating society for ladies, 522
 De Burgh family, 27
 Decorations, foreign, 277, 353, 414, 508
 Defoe (Daniel), "Memoirs of a Cavalier," 193, 509
 "Essay on Projects," 175
 De la Lynde family, 504
 Delaroche (Paul), "Cromwell contemplating the Dead Body of Charles I.," 238, 291, 348
 Delaune (Henry), noticed, 46
 De Lemington (W.), author, 53, 124
 De Morehall or De la Morehall family, 279
 De Morgan (Sophia) on the dove as a symbol, 260
 Thelwall (John), 76
 "De Morte," anonymous lines, 444, 492
 Denbigh (Earl of), saying attributed to him, 137
 Denbigh legend, 477
 Dengue fever, origin of the name, 415
 Denham (M. A.), "The Babes in the Wood," 163
 Deo Duce on coal: its exceptional price, 301
 Letters patent of Earl of Pembroke, 97
 Pony, its height, 302
 De Quincey: Winton earldom, 45, 138, 239, 305, 368, 445, 494
 De Roussel, inquired after, 403
 D'Estrées (Gabrielle), sonnet on her eyes, 71
 D'Every family, 503
 D. (H. P.) on "Cheat not yourselves," &c., 46
 Early epigram, 354
 Wolcott (Dr.), "Peter Pindar," 434
 D. (H. W.) on execution by burning, 222
 Folk-lore: new moon seen through glass, 141
 Freemasons, Aleibinistic Order, 97
 Dialects, English, 132, 199, 289, 385, 406
 Diaries and sermons, 1611-15, 444
 Dick baronetcy, 403
 Dickens (Charles), "Oliver Twist," Fagin-ism, 253
 Dicks (Sir John), 1771, pamphlet concerning him, 116
 Diderot (Denis) and Garriek, 504
 "Dietetics of the Soul," 177, 370
 Dieularesse Abbey, its "mastiffs," 242, 334
 Dillon (H.) on bondmen in England, 363
 Dinner, thirteen at, 256, 330, 432
 Dislike = mislike, 109
 Dismal, derivation of the word, 64, 404, 433
 Dismas and Gesmas, 383, 433, 450
 Divining Annary, temp. Henry VIII., 151, 271
 Dixon (J.) on hair growing after death, 186
 Strafford in armour, 94
 Dixon (J. H.) on "Another fleeting day," &c., 159
 Clenell (J.), engraver, 202
 "Lady of Lyons," 310, 512
 "Long Preston Peggy," 165
 "Lord Derwentwater," 389
 Milton's MS. poems, 62
 St. Pancras, 264
 "The Vanities of Life," 459
 Dixon (R. W.) on "conse-crete": "trunks," 402
 "The Speaker's Commentary," 245
 D. (J. B.) on Tennyson's metres, 104
 D. (L.) on Davidsons of Cantray, 76
 "Travels of Edward Brown in the East," 197
 D. (M.) on London bills of mortality, 422
 Paste intaglios, 18
 Robin Hood wind, 390
 Dobson (W.) on "insense," use of the word, 467
 Dodsley's "Fugitive Pieces," 36
 Dog, anecdote of a Newfoundland, 10

- Dog-gauge or standard, ancient, 118
Dolland (John), 465, 510, 538
Domesday survey, the new one, and field-names, 362, 414, 490
Donkey, its provincial names, 323, 394
"Don Quixote," translation by Thomas Shelton, 195;
spurious second book, 440
Dorea (Andrea), noticed, 11
Double = the suffix, -fold, 109
Dove, as a symbol of the Holy Ghost, 176, 260, 514
Dover (Lord), "Remarks on the Peerage," 423
Dow (Lorenzo), author and preacher, 260
Dowson (Emerson), "Youth's Theological Dictionary," 431
Dragons and dragon-slayers, 477
Dragons, origin of the belief in them, 279
Drake (Sir Francis), his arms, 464, 514
Drama, old customs illustrated in it, 34
Drayton (Michael), copies of the "Polyolbion," 381
new edition of his works, 381; noticed, 378
Drennan (W. R.) on gipsy advertisement, 462
Droll play, *temp.* Charles II., Moses and Cæsar, 343
Drunks, a new word, 521
Dublin, Ouzel Galley Club, 484, 532
Duffield (A. J.) on Thomas Shelton, translator of "Don Quixote," 195
Dugdale (Sir Wm.), index to the "Visitation of York," 167
"Duke" and "Duchess," the cruise of the, 382, 435
Duke *v.* Drake, 61
Duke William, a tavern sign, 55, 141
Dum(b)founder or dum(b)foundered, 41
Dundee, early printing at, 503
Dunkin (E. H. W.) on palimpsest brasses at S. Mawgan, 383
Dunmow, its antiquities, 515
Dürer (A.), copies of his etchings, 36, 103
Durham Castle, misereres in the chapel, 459, 496
Durham Cathedral, its misereres, 459, 496
Durham wags, 501
Dutch custom at birth, 93
Dwarris's "Memoirs of the Brereton Family," 61, 145
- E
- E. (A.) on St. Paul's Cathedral precedence, 425, 475
Earrings worn by men, 500
Earwaker (J. P.) on bees leaving after death, 213
Easter, rule for fixing it, 313
Ebland on military blanket-tossing, 222
Eckstein (Johannes), portrait painter, 429
Ed. on Bedford House column, 255
Education of women in eighteenth century, 33
Gentleman at home, 1588, 93
Grégoire (Père), 380
Lytton (Edward Bulwer, Lord), 73
Montagu (Ed. Wortley), conversion, 7
New year's gifts, 8
Politics on the stage, 211
St. Valentine's day, 129
- E. (D. C.) on anecdote of Newfoundland dog, 10
Buckenham barony, 366
Coals, prices in 1873 and 1666-7, 174
Cocking-stole: gyle: hori, 135
"De Morte," 444
Killigrew family, 57
Minshull of Minshull (Lord), 457
E. (D. C.) on "Stamford Mercury," 26
"Edinburgh Review" and Lord Macaulay, 463
Edmunds (F.) on De Quincis, 45, 239
Education of females in the eighteenth century, 33
Edwards (F. A.) on John Alcock, Bishop of Ely, 187
Campbell (John), LL.D., 244
Gipsy language, 513
Maury, &c., 468
Miller (William), 312
Newspapers, early provincial, 451
New Zealand centenarian, 74
Omnibus, 262
- E. (E.) on Ralph Montague, 450
E. (F.) on Mr. Hockley, and "Pandurang Hari," 492
Efkayell on Bridget Porter, 364
Egar on skin of criminals tanned, 292
Eger or Egor family, co. Lincoln, 216
Egham villans of Chertsey Abbey, 1332-3, 441, 470, 491
Egyptian art, its influence upon the Hellenic and Pelagian, 337
Egyptian mummies, 174
E. (H. T.) on bell-inscription, 11
"To hell a building," 393
"Ekion Basilike Deutera," its authorship, 137
Eio popeis, German expression, 76, 141
E. (K.) on Mrs. Elizabeth Porter, 484
E. (K. P. D.) on "beauty," origin of the word, 392
Burials in gardens, 454
Hanging in chains, 83
Inscriptions, 402
Municipal Corporations, 424
"Prognostic," its derivation, 42
Stock Exchange nicknames, 421
"Times" in 1815, 442
- Elding, its meaning, 175, 241, 454
Eleanor (Queen), her crosses, 77, 142, 205
Eliot, or Elliot (Thomas), groom of the bedchamber to Charles I., 238, 310
Elizabeth (Queen) and Mrs. Parker, 351, 413
Ellacombe (H. T.) on John Seymour and Sir John Newton, 245, 290
Ellice on "Man proposeth," &c., 45
Eloquence, the four monarchs of, 443
Elwes (D. C.) on Cheke family, 55
Embossed, its meaning in Shakspeare and Chaucer, 210, 321, 349, 391, 507
"England Day, a War Saga," its author, 116
English Dialect Society, 386, 406
English dialects, 132, 199, 289, 385, 406
English, hodiernal, 441
English phrases and etymologies, 109, 349
Engraving, 1720, described, 136
Enigma, "The noblest object," &c., 23, 59, 242
Enstone church, co. Oxford, Papal Bull of its appropriation, 448
"Es," its pronunciation, 138, 202, 289
E. (P.) on palindrome, 33
- Epigrams:—
Friende (Dr. Robert), 122
Gray's on Rev. Henry Etough, 215, 286
Greek, 277
Of a new married student, 277, 354, 472
Paine (Tom), by Peter Pindar, 389
"To see a lady of such grace," &c., 36, 103, 160

Epitaphs :—

- Bolt (John), at Lostwithiel, 482
 Borthwick, in Humble churchyard, 521
 Brownrig (Chr.), in Furness churchyard, 482
 Clay (Cecil), 502
 G. (W.); "Lo here lieth G. vnder the gronde,"
 204
 Hookes (Nichs.), in Conway churchyard, 74
 "If life or * * ge might be bought," &c., at Son-
 ning church, 105, 204
 Lambert (Daniel), 355
 Rees (Evan), at Margam church, 121, 262, 331
 Rewell (Thomas), in Horton churchyard, 33
 "She was a mortal," &c., 530
 Shipton (Mother), 206
 Wales (Rev. Elkanah), M.A., 195
 Warmington (Geo.), at St. Stephen's, Launceston,
 482
 "Epitaphs, Quaint, Curious, and Elegant," by H. J.
 Loaring, 67
 Epping Forest hunt, 26
 Erasmus, Zwolle in his "Conflictus Thaliæ et Bar-
 bariei," 383, 528
 Escorial, celebrated pictures there, 36
 Espedare on Conyngnam family, 79
 Kylosbern barony, 99, 121
 Scottish territorial baronies, 143
 Titles, unofficial, 157
 "To hell a building," 467
 Esten (John), 1775, 305
 Etouh (Rev. Henry), epigram on and portrait, 216, 286
 Euclid, editor quoted by Prof. de Morgan, 444
 Eugénie (Empress), her Scottish ancestors, 89, 200,
 426, 453
 Euthanasia, an old idea resuscitated, 276, 352
 Everard (Capt. Robert), 176, 245
 Everywhere, etymology of the word, 109
 E. (W.) on "bi-monthly," 10
 "Cynoper," use of the word, 56
 Taprobane, 327
 Exe on Charles II. and the Royal Society, 216
 Latin abbreviations, 42
 Execution by burning, 174, 222, 347; by boiling, 238,
 334
 Exeter; the "Cair Pensauelcoit" of Nennius, 517
 Exist; subsist, early use of the words, 156, 286, 372
 Exodus xiii. 18; "harnessed," 303, 386, 435, 495
 "Expositio Sancti Jeronimi," &c., Impressa Oxonia,
 1468, 235, 353
 Eye-brows, contortion of them from sorrow, 251, 390
 "Eyes which are not eyes," French sonnet translated,
 71
 Eyre (Thomas), letter to William Archer, 458
- F
- F. on De Quincis, 494
 "Piers Plowman": hot pies and pigs, 342
 Fagin-ism in the sixteenth century, 253
 Falkenstein, legend of, 302
 Fane (Hon. Julian), "Tannhäuser," 127, 199
 Faraday (Michael), unpublished letter, 73
 Farra or Ferrer family, arms, &c., 98
 Farrer family motto, 176, 244
 Faulke-Watling (C.) on Oliver Cromwell, junior, 366
 Lord Hawley, 390
 Faulkner (C. D.) on Alebinistic Freemasons, 242

- Faulkner (C. D.) on Christopher Lee Sugg, 236
 F. (C. P.) on "Eo," early English, 138
 Junius and Sir Philip Francis, 179, 425
 Federer (C. A.) on Robert Cooke, 465
 "Elding," its meaning, 454
 Frisian words, 461
 Semple family, 264
 Feinagle (Von), Memoria Technica, 81, 182, 258, 332,
 493
 "Felis catus" and Sir John Lubbock, 86, 165
 Fert in the Savoy arms, 328
 F. (F. J.) on archery poem, 464
 Bulchin, Bulchyn, 422
 French, its study in England, 342
 St. James's Park, 322
 F. (H. H.) on arms of the early kings of England, 425
 Flower family, 305
 Fiacre, French hackney-coach, its derivation, 521
 Field-lore: Carr = Carse, 110, 259, 351; new Domes-
 day Survey, 362, 414, 490
 Filma on hands and sword-hilts, 383
 Findon, inscription at, 54
 Finger: pink, 22, 145, 163
 Finnamore, the surname, 114, 202
 Fire-ordeal, 134
 Firm, its pronunciation, 484, 532
 Fish in the Sea of Galilee, 216, 286, 349
 Fisher (Clement) of Wincot, 281, 350
 Fisher (J.) on boc-land and folc-land, 51
 "Harnessed," 386
 Tithes, lay impropriatorship of, 374
 Fisher (Miss Emmie), the Infant Sappho, 176
 Fishwick (H.) on "bald-born"; base-born, 372
 Churches, their consecration, 239
 Friends' burial-grounds, 44
 Latin Bibles, 216
 Robin Hood wind, 390
 Fitzgeralds of Waterford, 418
 Fitzhardinge and Berkeley families, 153
 Fitzherbert (Sir A.), early editions of his "Husbandry,"
 304, 451
 Fitzhoppkins on Boniface VIII., 361
 Cause and effect, 361
 More of More Hall, 501
 "Paddee," its meaning, 163
 Theatrical reminiscences, 382
 Stern: firm, 484
 Fitzralph (Richard), Abp. of Armagh, biography, 196
 Fitz-Richard on Bourbon livery colours, 197
 Loftus family, 107
 F. (J. F.) on MSS. in private hands, 278
 Milton and Phineas Fletcher, 529
 "Tipe" and "tipple," 174
 F. (J. T.) on "Cynoper," 160
 Durham misereres, 459
 "Elding," its meaning, 241
 Erysipelas charm, 421
 Fish in the Sea of Galilee, 349
 Friends' burial-grounds, 44
 Inscription at Balvaird Castle, 184
 Magna Charta: Ripon Cathedral Library, 75
 Much: Great, 261
 Oswald, &c., 490
 Pulpit and reading-desk, 358
 Seal inscription, 17
 Women at church, 466

- Flag of Luxemburg, 325, 392
 Fleming (J. W.) on army query, 493
 Medals, 86, 384
 Flemyng (Charles Ross, eighth Earl of Wigtown),
 burial-place, 237
 Fletcher (Phineas) and Milton, 481, 528
 Flint tools in recent times, 302
 Flood, history of it, 89
 Florence, its tower battlements, 238, 287
 "Florilegii Magni," 1632, 197, 245, 331
 Flower family of Wiltshire, 305, 370
 Flowers, artificial, early use of them, 55
 Fly-leaf inscriptions, 24, 278, 300
 Follejon Park, etymology of the name, 279, 435
 Folk-land, its definition, 51
- Folk-Lore:—**
 Ague charm, 500
 Baptismal superstition in Greece, 341
 Bargee leechdoms, 274, 350, 495
 Bees leaving after death, 213
 Bernaise custom at baptism, 42
 Blood-shedding for luck, 10
 Candlemas snow, 275
 Ceylonese superstition, 9
 Cheshire witches, 152
 Churching in Somersetshire, 341
 Cinder in water after bathing the feet, 53
 Dharrig dhael superstition, 221
 Dinner, thirteen at, 256, 330, 432
 Divination, modern, 274
 Dog turning round, 341
 Dorsetshire, breaking the spell, 341
 Dutch custom at birth, 22, 93
 Ear-ache remedy, 500
 Earrings worn by men, 500
 Epilepsy cure, 500
 Erysipelas charm, 421
 Fits cured, 499
 Funerals and highways, 213, 285, 374, 433
 Greek: mourning, 341; baptismal, 341
 Handkerchief, knot tied in it, 53
 Harvest home songs, 152, 225, 333, 341
 Jews' flesh a cure for scab, &c., 10
 Lay, "We will a' gae sing, boys," 213; "Long
 hundred," 333
 May superstition, 420
 Mistletoe mystery, 42
 Moon, new, seen through glass, 53, 141
 Owl, a sympathetic one, 275
 Palm Sunday, 275
 Parsley gift unlucky, 341
 Pope ladies, 341, 412
 Pugilistic challenge, 151
 Rheumatism cure, 499
 Robin Hood wind, 303, 390
 St. Nun's well, 421
 Sixpence, a crooked one lucky, 365
 Skull superstition, 25, 64, 126
 Tumours cured, 500
 Wart charm, 500
 Weather sayings, 212, 275, 421, 509
 White swelling of the knee, 500
 Whooping cough cure; 500
 Winter omen, 11
 Wise men, 170
- Folliott = Stroude, 97, 330
 Foolish, etymology of the word, 109
 Foote (Samuel), his death, 338
 For, its etymology, 109
 Ford (John), the dramatist, 403
 Forrest (Edwin), his Shakspearian collection, 174, 430
 Fortunable, its meaning, 271, 352
 Foscolo (Ugo), residence at Turnham Green, 447
 Founders' kin, pedigrees of, 504
 Fowler (J. A.) on bust of Nell Gwyn, 126
 Coal; its exceptional prices, 433
 Epitaph, 502
 Goldsmith's "On Torno's cliffs," &c., 474
 Fox (Mrs. C. J.), 423
 Fox-hunting in Austria, in 1664, 134
 Foxing in books, 216
 France during the war of 1870-1, 49
 Francis (J.) on note for Mr. Rimmell, 278
 Unstamped press, 24
 Francis (Sir Philip) and the Junius letters, 130, 178,
 202, 243, 387, 425, 465, 512
 Franklin (J.), artist, 98, 162, 264
 Fraser pedigree, 56
 Fraunce (Abraham), noticed, 378, 430
 Freemasonry in the seventeenth century, 502
 Freemasons, Alebinistic Order of them, 97, 242
 French actors who have died on the stage, 338
 French language, its study in England in the fourteenth
 century, 342
 French tragedy two hundred years ago, 322
 Fretton (W. G.) on epitaphs, 432
 Friend (John), M.D., 121, 262, 331
 Friends' burial-grounds, 43
 Frisian words, 461
 Froude (J. A.), inaccuracies in "The English in Ire-
 land," 92
 Fry (F.) on N. Pocock, 338
 Tyndale's New Testament, 175
 F. (T. P.) on Bridges's Hist. of Northamptonshire, 97
 Hartam Street, 117
 Non-interment, 113
 Fullam, the Irish actor, his death, 146
 Fuller (Dr. Thomas), biography and works, 355, 436
 Funeral custom in Holland, 381
 Funerals and highways, 213, 285, 374, 433
 Furnivall (F. J.) on Ascanie, its derivation, 251, 471
 Bathurst's "Shakespeare's Versification," 71
 Bondmen in England in 1575, 297, 367
 Christmas gifts in monasteries, 321
 Cocking-stole: gyle, 263
 Copland (Robert), printer, 401
 Egham villans, 441
 "Embossed," 507
 Fly-leaf notes, 24
 Handsome, its derivation, 488
 Herd's "Materials for a Second Collection," &c., 505
 Notation of ancient rolls, 43
 Pedlar, its etymology, 530
 Surveys of the monasteries, &c., temp. Henry VIII.,
 363
 Tennyson's "King Arthur" and Mr. Hutton, 3
 F. (W.) (2) on Burns, unpublished stanza, 263
 Corsraguel = Cross of Raoul, 145
 Epitaph at Sonning, 204
 Ivory, recipes for its enlargement, 244
 Metrical riddle, 330

F. (W.) (2) on Poem, early, 141
 F. (W. E.) on Field-lore, 362
 Fynmore (R. J.) on Fynnamore family, 114
 Founders' kin, 504

G

G. (A.) on Annett's "History of the Man after God's Heart," 329
 Book of psalmody, 452
 Dundee, early printing, 503
 Gammer Gurton, 409
 Irish poet (Eyles Irwin), 34
 Money, the sinews of war, 348
 "Poems on Affairs of State," 470
 Quarles's "Emblems," 82
 "Things in General," 156

Gabor (Bethlem), Prince of Transylvania, 168
 Gaches (Raymond), 1666, 404, 452
 Gainsborough (Thomas), "Blue Boy," 485, 505
 Galet, a game, 216, 285
 Galilee, fish in the Sea of, 216, 286, 349
 Gallies and steamboats, their relative speed, 177
 Gallows literature and archeology, 347
 Galoches : a term for unattached students, 112
 Galton (J. C.) on "Bargee lechdom," 274
 "Gammer Gurton's Garland, or the Nursery Par-nassus," 364, 409
 Gaol fever, 443, 470, 488
 Garrick (E. M.), wife of the actor, her paternity, 71, 180
 Garter, the Order of, bestowed on foreigners, 237, 284, 308, 393
 Gatty (Dr. A.) on "Idylls of the King," 30
 Gatty (Margaret) on Quarles's "Emblems," 137
 "Russell's Tour in Germany," 155
 Geese, wild, in flight, 53, 141, 322, 391, 472
 Genethiac ; *temp.* Henry VIII., 271
 Genitive of English words ending in s, &c., 15, 79, 143
 Genlis (Madame de), Latin charm, 383, 433, 450
 Gentleman at home, 1588, 93
 German actors who have died on the stage, 339
 German hymns, 15, 63, 163
 Germany, military enlistment in, 255, 330
 Gerry-mander : jerry-mandering, 73, 241
 Gersuma, its meaning, 11, 81, 164, 431, 513
 Gerunto (General), 343
 G. (C. S.) on Shakspeariana, 191
 Gibbs (H. H.) on cater-cousins, 493
 "Debt to nature," 534
 Gibson (J.) on Burns and Highland Mary, 92 ; his biographers, 215
 Gibson (William Sidney), F.S.A., burial place, 28
 Gillray (James), caricatures, 60
 Gin called "Old Tom," 522
 Gipsy advertisement in the *Times*, 462, 494
 Gipsy language, 383, 432, 513
 "Give" and "sell"—A.S. *syllan, sellan*, 54
 Gloria in Excelsis, repetition in the, 412, 469, 494, 532
 Gloucester, co., map in 1780, 18, 82
 Gloucestershire folk-lore, 499
 Glue for inlaying, 93
 Goblin, origin of the word, 464
 Gode, a Frisian word, 461
 Golding (C.) on Cheke family, 165
 Goldsmith (Oliver), "On Torno's cliffs, or Pamba-marca's side," 334, 474
 Gomme (G. L.) on the "broken line," 124

Gomme (G. L.) on Damer (Anne S.), 415
 Eliot (Thomas), 310
 Marginal notes, 344
 Order of the Garter, 393
 Gondomar (Count), noticed, 319, 386, 514
 Goose and Gridiron, tavern sign, 55, 141
 Gort (Viscount) on Buckenham barony, 415
 Castlereagh (Lord), 508
 Titles, unofficial, 204
 Gorton (John), lexicographer, 41
 Gouldsmyth (Elizabeth), 1702, inquired after, 55
 Gower (G. L.) on "Gersuma," its meaning, 513
 Gracie (J. C.) on Scottish ancestors of the Empress Eugénie, 453
 Grant (James), "History of the Newspaper Press," mistakes in Vol. III., 357, 451
 Grass, the thousand-leaved, 275, 350, 495
 Gray (Thomas), passages in his poems, 234, 354
 Grazebrook (H. S.) on Nowell and Noel families, 217
 "Great gun" = a person of importance, 215
 Great : Much, synonymous use of the words, 176, 220, 261, 373
 Greek antiquities, 166
 Greek epigrams, 277
 Greek folk-lore, 341
 Greek pottery, 337
 Greenfield (B. W.) on Cheke family, 223
 Grégoire (Père), 350
 Greysteil on cats, their left-handedness, 97
 "Philistinism," origin of the term, 46
 "Wah-Wak," the island of, 334
 Writing, peculiarity in, 1722, 56
 Griffiths (Charlotte), poems, 156
 Grimston of Neswick, 364
 Grosart (A. B.) on "De Morte," 492
 Fraunce, &c., 430
 Nightingale, the singing, 348
 "Relation of Three Embassies," 95
 Grote (George), Personal Life, 456
 Guillotine as a toy, 170
 G. (W.) on the affections, their expression in man, 251
 "Barthram's Dirge," 61
 Gwyn (Nell), bust at Bagnigge Wells, 24, 126
 Gyle, its meaning, 135, 199, 263
 Gyles or Giles (Sarah), portrait by W. Lawranson, 325

H

H. on Bonaparte family, 160
 Calendar used by Roman Catholics in England, 478
 Roman church, admission of converts, 359
 Hackney carriages, works on, 99
 Haig (James), of Bemersyde ; his funeral and the prophecy of Thomas the Rhymer, 70
 Haig (J. R.) on "Bane to Clapham," 145
 Burns's works, 455
 Dragons, the belief in them, 279
 "Roy's Wife of Aldivalloch," 185
 "The weakest goes to the wall," 263
 Hair growing after death, 106, 186
 Hair-powder disused in the army, 156
 Halifax MS. Diary, 197
 Hall (Miss Frances), of Manchester, 194
 Halse, in place-names, its meaning, 384, 432, 513
 Hamilton, Ann, authoress, 522
 Hamilton, Elizabeth, authoress, 522
 Hamilton, Emma, authoress, 522

- Hamilton, M., authoress, 522
 Hamst (O.) on John Banim, biography and works, 134
 Blackstone (Sir William), 531
 Burke's "The Progress of Literature," 156
 Dictionary of Sports, 463
 Gorton (John), lexicographer, 41
 Hamilton (Ann), &c., 522
 Hockley (W. B.) and "Pandurang Hari," 439
 "Letters from the Irish Highlands," 76
 Nightingale, the singing, 535
 "Practical Wisdom," its editor, 503
 "Supercheries (Les) Littéraires Dévoilées," 125
 "Things in General," 510
 Voltaire, 224
 "Youth's Theological Dictionary," 402
 Handbook, 530
 Hands, their size, 383, 451
 Handsome, its derivation, 342, 488
 Hanging in chains, 83, 124, 354, 413, 475
 Hanham (Thos.), M.P., 1642, 17
 Hanna family, 117
 Harding (Robert), Alderman of London, 1568, 86
 Harington (E. C.) on gaol fever, 488
 Harlow (Capt. Edw.), voyages to New England, 422
 Harlowe (S. H.) on pulpit and reading desk, 469
 "Harnessed," its meaning in Exodus xiii., v. 18, 303, 386, 435, 495
 Harper (T.) on actors who have died on the stage, 126
 Harrison (J. F.) on "Babes in the wood," 163
 Hartam Street, co. Huntingdon, 117
 Harvest-"baby" and "maiden," 152, 225, 333
 Harvest-home songs, 152, 225, 333, 341
 Harvey (Sir Thomas), portrait, 309, 374
 Haslem (J.) on John Thelwall, 481
 Haslitt (Wm.), criticism on Milton, 174
 Hastelere, its derivation and meaning, 421
 Hastings (Warren) and Daylesford House, 462
 "Haunted and the Haunters," its author, 97, 161
 Haunted houses, 84, 187, 273
 Having, in Shakspeare, 424, 460
 Haward (Samuel) inquired after, 323
 Hawkins (Micah), American dramatist, 423
 Hawley (Lord Francis), *temp.* Charles II., 343, 389
 Haycock (Polly), "The Fortunate Transport," 484, 533
 Haydon (B. R.), pictures by, 76, 158, 203, 222, 246, 262, 288, 408; verses by Lamb, 269
 Haysom (Robert), 1673, 423
 Hayward (A.) on Junius and Sir Philip Francis, 203
 Hazlitt (William) and R. H. Horne, 377
 H. (C.) on Wentworth House, 330
 Heaf, its etymology, 38, 57, 143
 Hearne's "Robert of Gloucester," correction, 402
 Heel-taps, origin of the term, 504
 "Hell a building," 305, 392, 467
 Hell's Glen, Loch Goilhead, its height, 94
 Helsing (T.) on Aquila as a christian name, 509
 Richardson family, 160
 Velteres, 312
 Hendriks (F.) on letters, addressing, beginning and ending, 230
 Henfrey (H. W.) on Delaroche's Cromwell and Charles I., 348, 391
 Pope-ladies, 412
 Hennagulph, a curious surname, 304, 432
 Henry of Huntingdon, legend, 242, 334
 Henry IV., his birth, 128, 162
 Henry IV. of France, his espousals, by proxy, with Marie de Medicis, 232
 Henry VIII. and St. James's Park, 322
 Heraldic queries, 55, 104, 156, 225, 384, 525
 Heraldry, "baston" in, 443, 510
 Herbert (George), and Tennyson's "In Memoriam," 37, 105
 "Herbert Household Book," MS., 18
 Hermentrude on Aylmer pedigree, 224
 Charlton of Powis, 17, 101
 Eo, its pronunciation, 289
 "For since the first male child," &c., 82
 Henry IV., his birth-date, 162
 Historians at issue, 221
 "Nice," 533
 Oldcastle family, 35
 Order of the Garter, 308
 Paternoster Row, 323
 Proverb: "A whistling wife," 353
 Society, a few queries to, 443
 Taylor (Rowland), 350
 Hernaman (J.) on family history, 15
 Quarles's "Emblems," ed. 1635, 13
 Herodotus; edited by H. G. Woods, M.A., 415
 Herschel (Sir John) and the swinging cot, 75
 Hertford (Marquis of), anecdote, 360
 Hewes (George R. T.), a centenarian, 154
 Heywood's "Dialogues," notes on British Museum copy, 24
 H. (G.) on German hymns, 63
 "Nice," etymology of the word, 425
 H. (H.) on Cromwell's portrait by Cooper, 162
 Hanging in chains, 475
 Haydon's pictures, 158
 Hicks (Dr.), 483
 High Jinks called Gerunto, 348
 Highland dress and language, their origin, 276, 348
 Hilbree proverb, 43, 125
 Hills (Erato) on Shakspeariana, 152
 Hilton (A. C.) on Tennyson: the nightingale, 2 8
 Himsius (F. E.), portrait by, 18
 Hindmarsh (Joseph), the "Tory bookseller," 37, 102
 Hirondelle on Luxemburg arms, 392
 Varlet (Dominic), bishop of Babylon, 531
 Historians at issue, 133, 221
 H. (J.) on "Lady of Lyons," 177
 Hobbler, a light sea-boat, its derivation, 35
 Hobson (W. F.) on palindromes, 198, 410
 Hockley (William Browne), "Pandurang Hari," 439, 492, 527
 Hodgkin (J. E.) on "elding," its meaning, 241
 Wall: "The weakest goes to the wall," 434
 Hogarth (William), "Southwark Fair," 524
 Hogg (James) on harvest-home rhymes, 152
 Hole (C.) on inscription at Loxbean church, 224
 Holford (Mrs. M.), authoress, 411
 Holford (Miss Margaret), authoress, 411
 Holland, its dramas and dramatists, 344; marriage and funeral customs, 381
 Holland (John), his death, 28
 Holland (R.) on English phrases, 349
 Robin Hood wind, 503
 Hollis (Thomas), F.R., A.S.S., "Memoirs," 301, 371
 "Holy Lane," *temp.* Eliz. or Jac. I., 36, 103, 207
 Home (Earl of), his Dowager Countess, 524
 Home (Maryota de), her second marriage, 11

- Homer's "Iliad" translated by Earl of Derby, and "Gradus ad Homerum," 234
 Honeywood (Sir John), 484
 Hooke (Mrs. Mary), wife of the historian, 344
 Hooke (Colonel Nathaniel), biography, 482
 Hooper (R.) on Drayton's "Polyolbion," 381
 Hoppner (John), R.A., and Gainsborough's "Blue Boy," 505; his family, 505
 Horace and Pope, 69
 Hori, its meaning, 135, 199, 263
 Horne (R. H.) and William Hazlitt, 377
 Horse-hair, its early use for weaving, &c., 136
 "Horsel," in Swinburne's *Laus Venenæ*, 75, 127
 Horses, dearth of them in 1767, 213
 Horstius: "Paradisus Animæ," translation by T. M., 255, 288, 373
 Horton church, co. Northumberland, epitaph, 33
 House of Commons, hours in, 33; Speaker and Chaplain, 304; social status of members returned in 1868, 342
 Howland Great Wet Dock; Greenland Dock, 57
 H. (S. H. A.) on Sir Thomas Harvey, 374
 "Just in the zenith," &c., 411
 Mitrailleuse in 1678, 225
 "Hudibras," illustrations, 103, 205, 263, 332
 Hughes (T.) on Samuel Buck, 309
 Hugo (Herman) and Quarles's "Emblems," 184, 473
 Human skin tanned, 138, 292, 373
 "Humphry Clinker," H—t in, 42, 204
 Hunt (Leigh), Memoir of Sheridan, 35
 Husk (W. H.) on "The Cataract of the Ganges," 194
 Hutchinson family of Yorkshire, 305
 H. (V.) on Mrs. Browning's dog "Flush," 104
 Clarkson (Lawrence), &c., 350
 Horstius: "Paradisus Animæ," 255
 "Jack Spindle," 104
 "Register of Burials in Woollen," 42
 H. (W. D.) on Rice ap Thomas, anus, 245
 Hymnology: German hymns, 15, 63, 163; Luther's hymns, 214; music to Wesley's hymns, 484, 531; hymns of the English Nonconformists, 324; sacred hymns, 1615, 452; The Latin Year, 246
 Hymns: "Another fleeting day," 9, 159; "Adeste, fideles," Latin versions, 75, 219; "I'm but a stranger here," 9; "Rock of Ages," Latin version, 246
 Hythe, "Fraternity of the Assumption of the Blessed Virgin Mary," 167
- I
- I, origin of the dot over *i*, 504
 "I mad the carles lairds," &c., 156, 201, 351, 412
 Identity, family, 123, 186
 India: dengue fever, 415
 "Infant Sappho," Miss Emily Fisher, 176
 Influenza: bronchitis, 424
 Inglis (R.) on anonymous American plays, 383
 American dramatists, 423
 Attersoll (Mrs.), 324
 Holland dramatists, 344
 Thomson (James), dramatist, 365
 "Village maid," 324
 Inner Templar on Judge Maule, 82
 "Inscriptiones Antiquæ," a book of plates, 403, 451
 Inscriptions: at Balvaired Castle, 116, 184; at Findon, 54; at Madeley, 13, 60, 101, 145; at the monastery of Liget, 402; on a painting, 483, 512
- Insense, use of the word, 384, 466
 Interpretation of cuneiform characters, &c., 93
 Ireland (Alex.) on Samuel Bailey of Sheffield, 384
 Irish abbeyes, their armorial bearings, 95, 181, 224
 Irish in Brittany, 418
 Irish kings, list of, 142
 Irish relic, ancient, 31
 Irish titles, old ones retained, 158, 204
 Irwin (Eyles), author, 34
 Italian miracle plays, 149
 Ivory, mediæval artists in it, 34; recipes for enlarging, 153, 244
- J
- J. on "A light heart," &c., 238
 Cheney family, 95
 De Morehall family, 279
 Jabez on Geo. Daniel, poetical works, 280
 "Exceptio probat regulam," 433
 Forrest's Shakspearian collection, 430
 Kennedy (Rev. Rann), 120
 "Jack Spindle," story of him, 35, 104
 Jackson (F. M.) on music to Wesley's hymns, 531
 Jackson (John), "A Sober Word to a Serious People," 282
 Jackson of Fôrk Hill, 424
 Jackson (Stephen) on C. W. Kolbe, 233
 "Sessions and 'Sizes," 394
 "Squire Tempest," 394
 Taylor (Rowland), martyr, 281
 Widow's free-bench, 509
 Jailed, an Americanism, 94
 Jamaica, Ned Ward's "Trip" to, 97, 143, 168
 James I. and the marriage of Charles Prince of Wales, 6
 James V., retort, "I mad the carles lairds," &c., 156, 201, 351, 413
 James (R. N.) on "baston" in heraldry, 510
 "Chaste maid," &c., 434
 Embosser, 391
 Fox-hunting in Austria, 134
 France in 1870-1, 49
 Hair growing after death, 186
 "Harnessed," 435
 Keats (John), 531
 Lawrence (J. Dawson), fly-leaf verses, 235
 Milton statuette, 289
 Montague (Ralph), 450
 Nice, its derivation, 492
 Oaths: how taken in 1356, 444
 Pronoun, use of the accusative, 21
 Sachentage, 435
 Una Morosanza, 250
 Venetian modes of detecting poison, 277
 Jarsent = donkey, 323, 394
 Jaydee on break, or brake? 324
 "John Dory," 100
 Jaytee on bondmen in England, 368
 Richardson family, 262
 Jedburgh Town Council Records quoted, 96
 Jeffreys (Alderman), the great smoker, 216, 310
 Jeffs (H.) on fish in the Sea of Galilee, 286
 J. (E. G.) on Cesnola collection, 337
 Jerryandering: gerryandering, an Americanism, 73, 241
 Jeshah and Jesha, 258

Jesse (G. R.) on "A whistling wife," &c., 475
 Dog-gauge or standard, 118
 "Embossed," 507
 Funerals and highways, 374
 Hands, their size, 452
 Kolbe (C. W.), German etcher, 291
 Song birds, legislation for, 323
 Velteres, 311
 Jewish ceremonial, old, at California, 442
 Jews reflected on in the Korân, 256
 J. (G. S.) on epitaph on Evan Rees, 262
 J. (J. C.) on Haydon's pictures, 246
 Norblin, circa 1777, 176
 Weather saying, 421
 J. (J. H.), jun., on John Rogers the martyr, 226
 Joan I., Queen of Naples, her historians at issue, 133, 221
 "John Dory," derivation of the name, 84, 100
 Johnson (Dr. Samuel) and the Welsh language, 76, 141; at Gwaenynog, 437, 511; and Mrs. Elizabeth Porter, 484
 Johnson (E. F.) on the cruise of the "Duke" and "Duchess," 382
 Johnstone family of Elshieshields, Dumfriesshire, 332
 Jolliffe (H.) on Oliver Cromwell, junior, 430
 Jones (D.), "History of Whitehall," 154
 Jordan (Capt. Michael), commander of the "Boyne," 1756, 256
 Journeys made by the ancients, 115, 180, 220
 J. (R. N.) on artificial flowers, 55
 Duke v. Drake, 61
 Enigma, "The noblest object," &c., 23
 Exist: subsist, 156, 372
 Galleys and steamboats, their relative speed, 177
 Glue for inlaying, 93
 Lapland English, 424
 Roué, origin of the designation, 461
 Juarez (Benito), President of the Mexican Republic, 324, 410, 468
 Julian (J.) on "To hell a building," 463
 "Hymns of the English Nonconformists," 324
 Junius letters, Sir Philip Francis a claimant, 130, 178, 202, 243, 387, 425, 465, 512; malignity of Junius, 465
 Justel (Christopher), works, 256

K

Kain and carriages, 521
 Keats (John), an old scandal refuted, 438, 531;
 parallel passage in Carlyle, 401; his Shakespeare, 23
 Keble (John), "The Christian Year," genitive of nouns ending in "ce," 15, 79, 143; misquotation from Cowper, 235; misprint, 302
 Kennedy (H. A.) on Caxton's "Game and Playe of the Chesse," 235
 "Haunted and the Haunters," 161
 Identity, family, 123
 Pope (A.), his gluttony, 277
 Pronoun, use of the accusative, 21
 Kennedy (H. G.) on Pope's "Ode to Solitude," 96, 222
 "Thwaite" in place-names, 181
 Kennedy (Rev. Rann), M.A., biography and poems, 118
 Kentish newspapers, 357
 Kerr (G. P.) on leaves from a note-book, 194
 Kerr (J.) on Knox and Charles II., 502
 Kerslake (T.) on "Cair Pensauelcoit," 517

Kerslake (T.) on Mercian princess, 480
 Kesteven, co. Lincoln, sheriff's clerk *temp.* Edward I., 254
 K. (H.) on Sancy diamond, 510
 Tennyson's Ode on the Duke of Wellington, 473
 Killigrew family, 57, 104, 224, 291
 Kilmarnock (Lord), after Culloden, 45
 Kin, its etymology, 109
 Kings, "the four white," 25
 Kirby (Sir Robert), circa 1545, 77
 Kirkpatrick family and the Empress Eugénie, 89, 200, 426, 453
 Kissing the book, 107
 Klotz family, violins made by them, 136, 198
 Knight (Charles), authorship of "The History of England," 324, 430: personal recollections of him, 419
 Knox (John), "Forty rhyming reasons," &c., 502
 Kolbe (C. W.), modern Greek etcher, 238, 291
 Korân, its reflections on the Jews, 256
 Kriebel's First Christmas Eve, 37
 Kylosbern barony, 99, 121

L

L. on John Seymour, letter to Sir John Newton, 191
 L. (A.) on De Quincis, Earls of Winton, 239
 Laban-nabal, words reversed, 258
 Labouchere (Peter Anthony), "P. A. L.," his death, 297; biography, 399
 Ladies' Shakespeare Club, 516: Debating Society, 522
 "Lady of Lyons:" origin of the plot, 177, 310, 393, 512
 Laest, a Frisian word, 461
 Lafargue (P.), M.D., French refugee, 329
 Lalling (J. J.) on T. Eyre, letter to W. Archer, 458
 Lamb (Charles), Latin verses addressed to Haydon, 269; his essay on Witches, 65
 Lambert (Daniel), epitaph, 355
 Lanorna on Bishop Tanner, ancestors, 215
 Vosper family, 305
 Lancashire legends, 294
 Landor (W. S.), reference in Miss Martineau's biographical sketch, 366, 493
 Lapland English, 424, 491
 Latimer (Bishop Hugh), royal reward for his first sermon, 237, 311, 474
 Latin abbreviations, 18, 42
 La Violetti (Eva Maria), her paternity, 71, 180
 Lawrence (J. Dawson), MS. verses, 235
 Lawson (Carolus), A.M., portrait, &c., 344, 393, 475
 Lay: lie, their etymology, 110
 Laycauma on women at church, 466
 Leachman (F. J.) on Taprobane and the Romans, 113
 Thanet, the Isle of, 31, 217
 Lean (V. S.) on bald-born: base-born, 413
 Maule (Judge), anecdote, 258
 "The weakest goes to the wall," 263
 Thirteen to dinner, 432
 Lee (F. G.) on burials in gardens, 495
 Piscina at Jervaulx Abbey, 482
 Legends for Christmas, "The Wandering Jew," 23
 Lendall (Capt.), inquired after, 77
 Lenihan (M.) on arms of Irish abbays, 181
 Rings, penannular, 56
 Leti (Gregorio), the historian, his toleration, &c., 37
 Letters: addressing, beginning, and ending, 230, 331
 Liget, inscription at the monastery of, 402

- "Like doth sway the like," 191, 228
 Lincolnshire, its sheriff and his clerk for Kesteven,
temp. Edward I., 254
 Linley (Miss Maria), actress, her death, 338
 Lithgow (William), "Totall Discourse" quoted, 77
 Liturgies, the Alexandrine, &c., 484
 L. (J.) on Baron de Montesquieu, 77
 Dean village, &c., 66
 "Roy's Wife of Aldivalloch," 25
 L. (J. F.) on Taprobane, 328
 Lloyd (G.) on epitaph at Horton, 33
 Tombstone inscriptions, 33
 L. (M. P.) on "Hasteleere," 421
 Tennyson: "All the swine were sows," 346
 Locker (F.) on lines by W. R. Spencer, 422
 Loftus family, 18, 66, 107, 186, 233
 "Loht," its meaning, 211
 London, Bills of Mortality, 1661-73, 422; surveys of
 monasteries, &c., *temp.* Henry VIII., 333; town
 clerks' signatures, 17, 160
 London Journals, &c., published 1725-1801, 155
 "Long Ago," poem, 444, 470
 Longevity, remarkable instances, 74, 113, 153, 192,
 240, 292, 373; its facts and its fictions, 435
 Longley (Thomas), Bishop of Durham, 1437, 55
 Loret (Jacques), his Rhyming Gazette, 516
 Lossing (B. J.) on Alex. Anderson, the engraver, 333
 "Distinct as the billows," 310
 "You can and you can't," 260
 "Lost Sheep Found," 1660, tract by Lau^c Claxton,
 487
 Louis Philippe, humorous poem on, 289
 Love-names, 361
 Loveridge family, 176
 Loxbean church, co. Devon, inscription, 158, 224
 L. (P. A.) on actors who have died on the stage, 63
 Bonaparte (Cardinal), birth, 92
 Bonaparte (Napoleon), cast, 265
 Cromwell's portrait by Cowper, 162
 Dutch custom, 22
 Henry IV. of France; Marie de Medicis, 232
 James I. and marriage of Prince Charles, 6
 Killigrew family, 291
 Madonna and Son, 61
 Omnibus introduced in 1829, 181
 Order of the Garter, 237
 Sangler Rouge, 287
 Trivultio (Theodore) and Andria Doria, 11
 L. (P. A.), his death and biography. See *P. A. La-*
bouchere
 Lubbock (Sir John) on "felis catus," 86, 165
 Lucian, his writings, 361
 Luminous chamber, a ghost story, 273
 Lunsford (Sir Thomas), "eating little children," 171
 Luther (Martin), his hymns, 214; "Wer liebt nicht
 Wein," &c., 238, 287, 348; passage in his "Con-
 mentaries on the Galatians," 443
 Luxemburg national arms and flag, 325, 392, 471
 L. (W. H.) on the "Adeste, fideles," 75, 219
 L. (W. J.) on Bibles, early Latin, 295
 Lyndhurst (Lord), plagiarism, 442
 Lyttelton (Lord) on bi-monthly, its equivalent, 81
 "Exceptio probat regulam," 258
 Horses, dearth of them, 213
 "In Memoriam," 388
 Kemble's "Christian Year," 15
 Lyttelton (Lord) on "Long Ago," 470
 "My days are in the yellow leaf," 312
 Palindromes, 288
 Pronoun, use of the accusative, 20, 60, 139
 Quotation wanted, 215
 St. James's Park Dairy, 95
 Thirteen to dinner, 330
 Tithes, lay impropratorship of, 374
 Lytton (Edward Bulwer Lord), early criticisms on,
 73, 282, 351, 472; "The Haunted and the
 Haunters," 161; "Tannhäuser," 199; plot of "The
 Lady of Lyons," 177, 310, 393, 512; "Kenelm
 Chillingly," 525

M

- M. on Carr=carse, 110
 Compton (Sir W. A.), Bart., 484
 Heaf; its etymology, 38, 57
 Married woman, her property, 256
 Parish maps, 529
 M. (A.) on Ralph Montague, 1668, 403
 Roman Church, admission of converts to, 449
 M. (A. C.) on regnal years, 124
 "Swesch" and "swescher," 96
 Macaulay (T. B., Lord), articles in the *Edinburgh*
Review, 463; New Zealander, 253
 MacCabe (W. B.) on Callot's engraving: croquet and
 pall mall, 63
 Irish in Brittany, 418
 Paris in 1801, 322
 Roche (Sir Boyle), letter, 203
 MacCarthy (D. F.) on Thelwall, Lamb, and Haydon, 269
 Macclesfield papers, 157
 Macculloch (E.) on Goldsmith's "On Torno's cliffs,"
 &c., 334
 McC. (E.) on tale of mystery, 479
 "The Crafty Farmer," 112
 Macgrath of Mountain Castle, arms, 116
 Macgrath (Th.) on picaroon, its derivation, 435
 Shaksperiana, 359
 Mackay (C.) on Peter Buchan, his MSS., 260
 Story of the Flood, 89
 MacLachlan's Cairn, a West Highland tradition, 47
 Maclean (Sir J.) on arms granted in error, 244
 Cambridge Quarter Sessions, fracas, 154
 Much: Great, 261
 Nicene Creed, 36, 333
 Opie (Thomas), 255
 Scrope and Grosvenor controversy, 104
 "Stage parson" in sixteenth century, 145
 Tithes; their impropriation, 406
 Macray (W. D.) on "Bonaparte's Character," 464
 De Quincis, Earls of Winton, 307, 495
 Gersuma, 431
 Gloucestershire map, 82
 "Inscripciones Antiquæ," 451
 Kemble's "Christian Year," 302
 Majesty, the title, 351
 Writing, 1722, 160
 Madeley, inscription at, 13, 60, 101, 145
 Madonna and Son, 61
 "Magna Charta": Ripon Cathedral Library, 75
 Magnet, discovery of its polarity, 216, 287
 Magpie, bishop's dress like it, 73, 220
 Maitland of Gight family, genealogy, 329
 Majesty, the title, 193, 200, 261, 351

- Makrochier on "Calli pædiæ: pædo trophiae," 444
Catiwow, Hennagulph, 304
Curmudgeon: scrupulous, 408
"Cynoper," 433
Martial's translators, 37
Mortimer: Branscombe, 76
"Reliquæ Metricæ," 260
Mamouc (Uncle), "El tio Gil Mamúco," 407
Manner, its etymology, 109
Mant (F.) on haunted houses, 187
Wall: "the weakest goes to the wall," 334
Mant (F. W.) on "I mad the carles lairds," &c., 351
Skimmington, &c., 156
Manuel (J.) on Branscomb arms, 162
Corraguel, derivation of the name, 104
Galet, the game, 216
"I live for those that love me," 411
Motto, "Ubi Deus ibi patria," 136
Sheriff's pillars, 312
Time, "a parenthesis in eternity," 504
Trifles make perfection, &c., 504
Manuscripts in private hands, 278
Maps of the world, ancient, 60, 207
Maps, parochial, 250, 330, 529
Marat (Jean Paul) in Dublin, 136, 188
Marginal notes, early use of them, 344
Marlowe (Christopher), editors and editions, 295
Marriage customs in Holland, 381
Marriage, lines on: a literary curiosity, 468
Marshall (Ed.) on cathedral precedence, 449
Hawley (Lord) 389
Keble and Cowper, 235
Palindromes, 289, 410
Pett (Sir Peter), 408
Serfdoms, 535
Tithes, their impropriation, 448
Walking at a great height, 503
Martial's translators, 37, 102
Marvell (Andrew), noticed, 95; "Carlo" and "Mary," 344, 374, 394; emendation, *coife for wife*, 351, 409; editions of 1689 and 1870 compared, 511
Mary Queen of Scots, brewer at Chartley, 36; Guipure stomacher, 403; poems, 266
Mason (C.) on Mr. Hockley and "Pandurang Har," 527
Mason (Mr.), of Portsmouth, inquired after, 324
Masonic Templars and legitimate titles, 462
Master, the title, 17, 157, 204
Mastiff, its derivation, 242
Matchwick (W.) on cairngorm crystals, 125
Matriarch, an Americanism, 94
Maule (Sir Wm. Henry), knighthood, 32, 82, 205, 351; anecdotes, 205, 258
Maureen on arms granted in error, 244
Shelley (Percy B.) at Dublin, 188
"Vita Uxoris Honestæ," 421
Maury (Mathew Fountaine), LL.D., 324, 463
Mawbey family, 485
Maxwell (John, third Lord), biography, 231
Maxwell (William Hamilton), "O'Hara in 1798," 451
Mayer (S. R. T.) on hair growing after death, 106
Knight (Charles), 419
Majesty, the title, 200, 261
Muffes explained, 254
Palindromes, 472
Sales by inch of candle, 276
Mayhew (A. L.) on Majesty, the title, 133
Mayhew (A. L.) on "Man is born unto trouble," 402
Shakespeare from Jacques Pierre, 133
"The nearer the church," &c., 21
Thwaite, in place-names, 134
Win in place-names, 221
Zwolle, 383
M. (D.) on hanging in chains, 413
Meade (John), of Finchfield, his marriage, 13
Medallic query, 524
Medals: Clementina, wife of the Pretender, 57, 104; old religions, 16; good conduct for British soldiers, 25, 86; baptism of the Ethiopian by St. Philip, 304; military, 384
Medweig on black beetles and borax, 392
Colon (:), 343
"Cynoper," 433
Memoria technica, 9, 81, 182, 258, 332, 493
"Memoriæ Subsidium Metricum," 1763, 144
"Memorie of the Somervilles," original MS., 364
Men in Chaucer, &c., 109
Mercian princess, St. Werburgh, 480
Merivale (H.) on Junius and Sir Philip Francis, 178
M. (H.) on deaths in the theatre, 254
English dialects, 132, 289
Mawbey family, 485
Moore (Thomas), lines, 155
Micklethwaite (J. T.) on piscinæ in floors, 512
Migration from the east, 115, 180, 220
Milesian on a wife's rank, 97
Miller (J.) on House of Commons hours, 33
Miller (John), bookseller, his death, 67
Miller (William), the "Nursery Poet," monument, 312
Milton (John), statuette, 17, 80, 166, 289; MS. poems, 62; "subsist: exist," 156, 286, 372; lines on the "Leviathan," 174; Sonnet xxii., 349; and Sir Thomas Browne, 233; and Phineas Fletcher, 481, 528; and Blackmore, 523
Mincing, sale by, 424
Minshull family; 457
Minshull of Minshull (Lord), 457
Miracle plays, Italian, 149
Miserere carvings, 459, 496
Misprints, ludicrous, 302
Mitrailleuse, the ancient, 150, 173, 225, 262, 351
M. (J. H.) on arms wanted, 216
De Quincis, Earls of Winton, 139, 307
M. (J. J. B.) on the legend of Falkenstein, 302
Mnemonic lines on the Old and New Testaments, 144
Molesworth (Mr.), M.P., 1645, 17
Molière (J. B. P. de), *errata*, 196, 284
Möltke, origin of the name, 53, 122
Monaco, Princes of, 423
Monasteries, Christmas gifts in, 321; surveys of, *temp.* Henry VIII., 363
Moncrieff family, 115
Monk (Jas.), "A Literary Curiosity," 320
Montagu (Edward Wortley), date of his conversion to Church of Rome, 7
Montague (Ralph), 1668, 403, 450, 533
Montenegro, the Hospodars of, 483, 534
Montesquieu (Baron de), "L'Esprit des Lois," 77
Montgomery (James) and John Clare, 246, 489, 536
Moon: sun; their gender, 74
Moon, "the hunter's," 45
Moore (Thomas), lines by, 155, 244
Moosonee = Moose Island, 502

- Moravians; "Wanley Penon," 66
 More family, 196
 More of More Hall; picture by Mr. Poynter, 501
 Morgan (O.) on William Craft, enameller, 303
 Morpbyn (H.) on Maitland family of Gight, 329
 "Register of Burials in Woolen," 84
 Morris (J. P.) on burials in gardens, 105
 Friends' burial grounds, 43
 "Long Preston Peggy," 62, 333
 "Lord Derwentwater," 499
 Marriage, curious lines on, 468
 Richard de Ulverston, 136
 Wolcot (J.); "Peter Pindar," 389
 Mortars, inscribed bronze and brass, 304, 451
 Mortimer family arms, 76
 Moses and Orpheus, 521
 Mossman family, 25
 "Mother Shipton's Prophecy," 60, 206, 355
 Motley (J. Lothrop), passage in his "History of the United Netherlands," 215
 Motto: "Ubi Deus ibi patria," 136
 Moving without touching, 525
 M. (R.) on English phrases and etymologies, 109
 Hawley (Lord), 389
 Rembrandt's "Woman Reading," 485
 "Walk, knave!" &c., 145
 Wyatt (Sir Thomas), portrait, 178
 M. (R. L.) on epitaph, Evan Rees, 331
 "Much" in the sense of "Great," 176, 220, 261, 373
 Muckinger, a handkerchief, 193, 259
 Mudie (Robert), "Things in General," 510
 Muffes explained, 254, 370
 Muggleton (Lodowicke), sect founded by him, 344, 394
 Mummies, negro, in Egypt, 174
 Mundy (F. N. C.), "Poems," 1768, 237, 288
 Municipal corporations of England and Wales, 424
 Murat (Joachim), his last days, 189
 Murdoch (J. B.) on "ballyragg," its meaning, 22
 Burns (Robert), editions of his works, 26
 Folk-lay, 213
 Murillo (B. E.), his "La Cuisine des Anges," 464
 Murray (Edward), 57th Reg., 1796, 15
 Murray (John), "Secretary," 414, 491, 531
 "Museum Criticum," 483, 535
 Muster de Vilers, a town, 280
 M. (W.) on Borthwick epitaph, 521
 Burns and Highland Mary, 143; works, 161
 "Carnal son," 260
 Conyngham family, 78
 Dame, the title, 259
 Debrett's Peerage, 264
 Kain and carriage, 521
 Kilmarnock (Lord), &c., 45
 Kissing the book, 107
 MacLachlan's Cairn, 47
 Parallel passages, 233
 Pope (Alexander) of Scottish descent, 124
 "Roy's Wife," 225
 "Sage Senator Delineated," 445
 Scottish territorial baronies, 25, 223
 "Siege of Carrickfergus"; Thurd, 509
 Somerville peerage, 201, 325, 493
 "Studdy," its meaning, 86
 "The weakest goes to the wall," 263
 Titles, unofficial, 157
 M. (W. M.) on Florence battlements, 238
- M. (W. M.) on Letters, addressing, 331
 Luxemburg arms, 325
 Portuguese literature, 350
 M. (W. T.) on "Chinoiserie," 362
 Dengue fever, 415
 Highland dress and language, 276
 "Intolerant only of intolerance," 221
 Titles, unofficial, 157
 M. (Y. S.) on American army, 305
 Arms granted in error, 175, 431
 Challoner-Bisse (Col.), 75
 Chichester (Rev. John), 35
 Confessor of the household, 282
 Conyngham family, 16
 Dick baronetcy, 403
 Dwarri's "Memoirs of the Brereton Family," 145
 Follitt = Stroude, 97
 Loftus family, 18, 66, 186, 333
 Stanley (Sir Thomas), 67
 Strehill family, 206
 Townley (Thomas), 23, 373
 Wykeham (William of), 372
- N
- N. on Abernethy biscuits, 511
 "Callipædie," 510
 Durham "Wags," 501
 "In westerling cadence low," 226
 "Pulling hard against the stream," 215
 "Skimmington," 455
 Sun-dial inscription, 452
 Names, Puritan changes of, 533
 Napoleon I. See *Bonaparte*.
 Napoleon III., his birthplace, 53, 80, 144
 Napoleon (St.), patron saint of the Bonapartes, 343
 Nash's "Pennant," 524
 Nattali (Ben) on Haydon's pictures, 158
 "La Vierge aux Candélabres," 222
 Navigation by steam, its discoverer, 169, 240, 291
 N. (E.) on episcopal arms, 76
 Inscription at Balvaird castle, 116
 Moncrieff family, 115
 Neapoleon (Card.), *temp.* Edward II., 343
 "Necessaries of Life," inscription at Findon, 54
 Neene on Fagin-ism in the sixteenth century, 253
 "In Memoriam," 105, 388
 "You can and you can't," 351
 Negro mummies in Egypt, 174
 Nelson (Lord Horatio), memorial rings, 46; memorial goblet, 46
 Nephrite on threepenny and fourpenny pieces, 510
 Neufville (Nicolas de), letter to M. de la Rochepot, 232
 Newark, the Beaumont cross at, 355, 390
 New River Company, value of its shares, 501
 Newspapers, early provincial, 26, 357, 451; unstamped, 24
 New Year ode, 1514, 54
 New Year's gifts, 8
 New Zealand centenarian, 74
 N. (G. W.) on "Dame," the title, 259
 Stoph (Rev. Mr.), epigram, 286
 Nicaea, the council of, 524
 Nice, etymology of the word, 425, 492, 533
 Nicene Creed, "holy" omitted in it, 36, 183, 333, 412, 526

N chols (J. G.) on Edward VI. and Bp. Latimer, 311
 Gaol fever, 443
 Order of the garter, 285
 Nicholson (B.) on "Chaste Maid in Cheapside," &c.,
 317
 Harlow (Capt. Edw.), 422
 Insense, use of the word, 467
 Milton, Sonnet XXII., 349
 Nicene creed, 526
 Shakespeare, earliest mention of, 491
 Shakspeariana, 166
 "You can't get feathers off a frog," 352
 Nicholson (E. B.) on De Quincis, 138, 305
 Nicolas (Sir N. Harris), biographer of Burns, 215
 Nightingale, gender of the singing, 238, 326, 348, 375,
 455, 535
 Nightingale in Yorkshire, 253, 451
 Νύφον ἀνομήματα, palindrome, 198, 288, 313, 410,
 495
 Nitre, its manufacture, 505
 Nixon (Robert), bibliography of "The Cheshire Pro-
 phecy," 171, 265
 N. (J. G.) on Lord Dover, remarks on the peerage, 423
 Lincolnshire sheriff, &c., 254
 Omnibus introduced in 1829, 114
 Order of the garter, 308
 Non-interment, case of it, 113
 Norblin (Jean Pierre de la Gourdain), French painter
 and engraver, 176
 Norgate (F.) on the colon, 431
 Genlis (Madame de), 450
 "Gloria in Excelsis," 532
 Norris's Poems, reprint, 430
 Northampton (Simon de St. Liz, third earl of), arms,
 216
 "Northern Lass," 317, 386, 389, 434, 414
 "Northward Ho," 317, 386.
 Norwich and Norfolk valentines, 129, 173
 Not proven, Scottish verdict, 396, 416
 Notation of ancient rolls of account, 43
 Note-book, extracts from an ancient MS., 54, 151,
 271, 417, 468, 533
 Note-book of 1842, extracts from, 194
 "Nothing much," 280
 Nowell family, 217, 454
 Nowhere, etymology of the word, 109
 N. (T.) on "Major Brown and his Balloon," 138
 Numa Pompilius, his birthplace, 5, 61
 Numismatic query, 524
 Nursery rhymes, "The King of France," &c., 36,
 160; "Hytum skytum," 330
 N. (W. M. D.) on threepenny and fourpenny pieces,
 461

O

O. on bee-line explained, 222
 Blisson (Noah), 177
 Books, their choice, 45
 Church floors, 26
 Field-lore : Carr, 259
 Horner's "Walks in Florence," 287
 "I too in Arcadia," 86
 Pocock (N.), artist, 290
 Rochester (Earl of), miniature portrait, 27
 Stoph (Rev. Mr.), 216
 Unstamped press, 24
 Westminster Hall, 32

Oakley (J. H. I.) on budge bachelors, 164
 Hazlitt and Milton, 174
 Shakspeariana, 320
 Wiclif: "The frogge seide," &c., 432
 Oaths on the Gospels, 107; how taken in 1356, 444
 O'Brien (Nelly), *chère amie* of Lord Bolingbroke, 235
 O'Hagan family, 27
 O. (H. L.) on De Quincis, earls of Winton, 307
 O. (J.) on Bessie Clarkson, 409
 Scottish Union, 252
 Oldcastle or Cobham family, 35, 161
 "Old English Homilies," edited by R. Morris, correc-
 tions, 381
 Omnibus introduced, 114, 181, 262, 295
 O—n (U.) on black beetles and borax, 392
 Cromwell's portrait, 162
 Shakespeare from Jacques Pierre, 200
 Opal, its mythic origin, 302
 Operatic pamphlets, 140
 Opie (John), portrait of Princess Charlotte, 384
 Opie (Thomas) of Bristol, family, 255
 Or: the :sov, inscription at St. Neots, 398, 490
 Order of the Garter bestowed on foreigners, 237, 284,
 308, 393
 Oriel, its etymology, 164
 Orpheus and Moses, 521
 Oswald (King), his death, 397, 490
 Oswald, pronunciation of *os* in, 398, 490
 Oswen (John), of Worcester, printer, 135, 201
 "Ousel hunting," derivation of the phrase, 156, 225
 Outis on amber, where found, 291
 "Eo," early English, 202
 Worsaae's "Primæval Antiquities," 180, 291
 Ouzel Galley Club, Dublin, 484, 532
 Owen, its etymology, 183
 Owen (John), epigrammatist, 125
 Oxford, the "Black Assize" at, 470; restoration of
 the chapel of St. Mary Hall, 476

P

P. on black beetles and borax, 392
 Parry (Blanche), 404
 "Paddee," its meaning and etymology, 97, 143, 163
 "Pal" and "cad," their etymologies, 132
 Paley (William), Lord Neaves on his character and
 writings, 354; watch illustration, 354, 452
 Palimpsest brasses at S. Mawgan in Pyder, 383
 Palindromes, 33, 198, 288, 313, 369, 395, 410, 472, 495
 Pall mall and croquet, the games, 4, 63
 Palm Sunday called Pascha Floridum, 275
 "Pandurang Hari," its author, 439, 492, 527
 P. (A. O. V.) on crochet-work, 362
 Everard (Capt. R.), 245
 St. Nicholas, Great Yarmouth, 134
 Sale by "mincing," 424
 Song: "Brother Jonathan," 524
 "The grey-eyed man of destiny," 57
 Turville (Robert), 259
 Wetherell (Sir Charles), knt., arms, 137
 Parallel passages, 69, 206, 233, 234, 320, 395, 401,
 455, 460, 481, 528
 Parfitt (E.) on Christmas legend, 23
 Mistletoe mystery, 42
 Paris, men and manners in 1801, 322, 394
 Parish-maps, 250, 330, 529
 Parry (Blanche), Queen Elizabeth's maid of honour, 404

- Parsley, gift of it unlucky, 341
 Parson ("stage") of the sixteenth century, 77, 145, 187
 Passingham (R.) on Debrett's Peerage, 219
 House of Commons of 1868, 342
 "John Dory," 84
 Southerland peerage, 159
 Tithes, impropriation of, 487
 Paste intaglios, their composition, 18, 81, 218
 Paternoster Row, sale of episcopal lands in 1647, 323
 Patrick (Father), *temp.* Charles II., 95
 Patterson (W. H.) on Americanisms, 94
 " Babes in the wood," 61
 Carrickfergus siege, 365
 Cheshire witches, 152
 Farrer family motto, 244
 Folk-lore, 274
 Medals for soldiers, 25
 O'Hagan family, 27
 Pax on Pindar's works, 323
 Payne (J. B.) on Napoleon III., his birthplace, 80
 P. (D.) on Flower family of Wiltshire, 370
 Luxemburg arms, 471
 Quarles and the origin of his "Emblems," 184
 Peacock, its symbolism, 504
 Peacock (E.) on "Barthram's Dirge," 145
 Blakiston family, 372
 Blakiston (John), grant to his widow, 27
 Buckle (H. T.), annotations, 170
 Clarkson (Laurence), 278
 Court of the cuckoo, 197
 Cowley (Thomas), 389
 Domesday survey, 414
 "Duke William," a tavern sign, 141
 "Elding," its meaning, 241
 Insense, use of the word, 466
 Mortars, inscribed bronze and brass, 204
 Sachentage, 390
 Peacock (Florence) on "Fere libenter homines," 163
 Peacock (Mabel) on Aquila as a christian name, 509
 Execution by boiling, 334
 Pearmain on Shakspeare and Owen Glyndwr, 369
 "Little more than kin," 302
 Pedlar, its derivation, 341, 434, 530
 "Peel windle," its meaning, 56
 Pelagius on Dieulacresse Abbey, its "mastiffs," 242
 Dürer's etchings, 36
 Jeshah and Jesha, 258
 "Not lost, but gone before," 27
 Tavern signs, 55
 Tin, &c., 534
 Velters : "little dogges," 236
 Vulgate, edition of, 281
 Pembroke (Jasper, Earl of), letters patent, 97
 Pengelley (W.) on folk lays, 333
 Funerals and highways, 285
 Porpoise-pigs, 200, 347
 "Want," a mole, 292
 Pens : quill and steel, 440
 Pepsy (Samuel), unpublished passages in his "Diary," 282
 Perform and advertisements, 278
 "Perourou, the Bellows Mender," and "The Lady of Lyons," 177, 310, 393, 512
 Petit (Jehan), early French printer, 463
 Pett (Sir Peter), 364, 390, 408
 Peyton (Y. H.) on Sir Robert Walpole, 424
 Philisades : *Philip* and *Sidney*, 461
 "Philistinism," its meaning and derivation, 46, 84, 100
 Phillip (Arthur), Governor of New South Wales, his naval rank, 303, 388
 Phillip (John), R.A., catalogue of his works, 188
 Phillippus (Sir Thomas), bart., F.R.S., baptism, 502 ; his will, 503
 Phillips (John), M.D., 1779, 75
 Phillips (W.) on champagne, 80
 German hymns, 63
 Philological bibliography, 249, 349
 Picaroon, its derivation, 305, 388, 435
 Pickford (J.) on actors who have died on the stage, 126
 "Childe Harold," passage in it, 35
 Congleton borough accounts, 229, 272
 Friend (John), M.D., 121
 "Heaf," its etymology, 143
 Lawson (Charles), 475
 "On parent knees," &c., 411
 Palindrome, 495
 "Philistinism," its meaning, 84
 Ruddock, 370
 Strafford in armour, 201
 "Thou soft-flowing Avon," 433
 Towton battle-field, 142
 Violette or La Violette, 180
 Picton (J. A.) on Anglo-Saxon architecture, 200
 Byron : "There let him lay," 110
 German hymns, 63
 Horstius : "Paradisus Animæ," 288
 "Like crowded forest trees," &c., 312
 Pronoun, use of the accusative, 101
 "Swesch" and "swescher," 158
 Tennyson : "All the swine were sows," 345
 Turner's Liber Studiorum, 275
 Velters, 311
 "Walk knave," &c., 60
 "Pictorial Vocabulary of Fifteenth Century," MS., 278
 "Piers Plowman's Visions," introductory verses, 500 ; hot pies and pigs, 342
 Piggot (J.) on rood queries, 403
 Piggot (J.), jun., on Nelly O'Brien, 235
 Ivory, enlargement of it, 153 ; mediæval artists in, 34
 "Paste" intaglios, 218
 St. Edmund, MS. life, 325
 Pigot family, 323
 Pigott (W. J.) on Samuel Buck, 393
 Folk-lore, owl, 275
 Irish relic, 31
 Pigot family, 323
 Strethill family, 63
 Pillar inscribed in Cheshire churchyard, 13
 Pink (W. D.) on baronies in abeyance, 483
 Princes of Servia and Montenegro, 534
 Pinkerton (John), Ritson's opinion of his "Scottish Tragic Ballads," 256
 Piquet queries, 324, 410
 Piscinæ in floors, 482, 512
 Pitsligo (Lord), portrait at Fettercairn, 292
 P. (J.) on Burns, unpublished stanza, 489
 Steam applied to navigation, 240
 P. (J. B.) on Euthanasia, 276
 "Holy Lane," 207
 St. Agatha's charm against fire, 278
 Tithes, their lay impropriatorship, 305

- Place-names in the north-east of Scotland, 319, 525
 Plate marks, works on, 18, 30
 Ploughman, origin of the typical, 230
 Pocock (Nicholas), artist, 237, 290, 331, 388
 Poem, early, "Say well is good," 141
 Poems, MS. volume of satirical, 99
 "Poems on Affairs of State," notes on, 1, 244, 351, 409, 470
 "Poetical Miscellanies of the Seventeenth Century," MS. in Heber's Library, 18
 Poetry, popular, 193
 Poets' "Essay on Man," a literary curiosity, 320
 Poison; Venetian modes of detecting it, 277
 "Polimanteia," marginal notice of Shakspeare, &c., 378, 491
 Politics on the stage, 211
 Ponsonby (H. F.) on Archers, the Royal Scottish, 508
 Order of the Garter, 284
 Titles, unofficial, 17
 Pony, its modern height, 302
 Poor relief in Europe, 375
 Pope (Alexander), passages in his "Imitations of Horace," 69; of Scottish descent, 124; his gluttony, 277, 372, 438, 531; "Ode on Solitude," when was it written? 96, 161, 222; Works, by Elwin, 28
 Pope ladies, 341, 412
 Popular poetry, 193
 Porcelain, Capo di Monte, 256
 Porpoise-pigs, 138, 199, 347
 Porson (Richard); "damn the nature of things," 53
 Porter (Bridget), inquired after, 364, 415
 Porter (Endymion), family, 364; arms, 415
 Porter (Mrs. Elizabeth): Dr. S. Johnson, 484
 Porter (Sir R. K.), his daughter, 177
 Portrait, 1796, 364; of a lady, 304
 Portsmouth, its Garrison Church, 375
 Portuguese literature, 236, 350
 Post-office history, 35
 Pottery, Egyptian, Greek, and Pelasgian, 337; history of ancient, 536
 Potts (C. Y.) on Keble's "Christian Year," 79
 Poyntz family, 62
 P. (P.) on Dürer's etchings, 104
 Feinagle's memoria technica, 182, 493
 Fish in the Sea of Galilee, 216
 Friends' burial-grounds, 44
 "From Birkenhead into Hilbree," &c., 43
 Haunted houses, 85
 Moravians, 66
 Plate and china marks, 80
 Ramsay (Dean), 511
 Skull superstition, 126
 Thousand-leaved grass, 495
 "You can't get feathers," &c., 63
 Wife's rank, 184
 P. (R.) on books, their value and use, 23
 "Practical Wisdom; or, the Manual of Life," its editor, 503
 Premier's "three courses," origin of the joke, 116, 183
 Presbyterian foreign ministers admitted to English benefices, 77
 Presley (J. T.) on anonymous books, 503
 Byron (Lord), his death, 91
 Niceæ, the council of, 524
 Swedenborg, aphorisms, 221
 Utopias, bibliography of, 519
 Press, unstamped, 24
 Preston, Lancashire, origin of the name, 536
 Prince, the title, 21, 83
 Printing-press in Worcester, 1548, 135, 201; at Dundee, 503
 Prior (R. A.) on "Halse," its meaning, 432
 "Professor's Wife," and other tales, their author, 364
 Prognostic and prognosticate, origin of the words, 42
 Prolific family, 74
 Pronoun, use of the accusative, 20, 60, 101, 139
 Prophecy of Mother Shipton, 60, 206, 355
 Proverbs, old, 214; synopsis of old sayings, 167
 Proverbs and Phrases:—
 A little house well filled, &c., 43
 A whistling wife and a crowing hen, &c., 282, 353, 394, 475
 As jealous as three Bartlemy dolls in a wicker basket, 57
 Beauty but skin-deep, 530
 Capelli rossi, o tutto foco o tutto mosci, 33
 Cat: Giving the cat a penny, 152
 Cock-a-hoop, 211, 321, 474
 Cock of the walk, 211, 291
 Cripplish: To feel rather cripplish, 112
 Debt to nature, 44, 534
 Eternity, a moment standing still for ever, 14, 62
 Exceptio probat regulam, 153, 197, 253, 433
 Faccia senza colore, o bugiardo o traditore, 33
 From Birkenhead into Hilbree, &c., 43, 125
 God sends the shrewd cow short horns, 197
 God speed the plough, 197
 Good wine needs no bush, 198
 Handsome is that handsome does, 197
 He who fights and runs away, &c., 33
 Hutton Roofers, 214
 Intolerant only of intolerance, 221, 331
 Jack Silver Pin, 524
 John Audley, 208
 Like honeycombe teeth, 214
 Lincolne: Dogge lokes ofer towards Lincolne, and litel sees theroff, 324, 394
 Man proposeth, God disposeth, 45
 Mense: Ye've mair meat nor mense, 455
 Money the sinews of war, 324, 348, 472
 More haste the worst speed, 197
 Never look a gift-horse in the mouth, 154, 453
 Odd-come-shortly, 524
 O'er many masters, as the paddock said to the harrow, 432
 Paulin: The Paulin calling you, 423
 Pig: To buy a pig in a poke, 198
 Poca barba e men colore, sotto il ciel non è il peggiore, 33
 Poor as Crowborough, 238, 350
 Prosperity gains friends, and adversity tries them, 58
 Quem Deus vult perdere prius dementat, 243
 Raro breves humiles vidi ruffosque fideles, 33
 Red hair proverbs, 33
 Sage proverbs, 376, 421
 Sending home, 24, 124
 Since Adam was a boy and the Deil ran in a kilt, 214
 Sub rubea pelle non est aliquis sine felle, 33
 The frogge seide to the harwe; cursid be so many lordis, 324, 432

Proverbs and Phrases:—

- The grey-eyed man of destiny, 57
The nearer the church the farther from God, 21
The world runnes on wheels, 383, 470
Three break the band, 55
Time, a parenthesis in eternity, 504
To rock Dicky Cree, 93, 142
Trifles make perfection, and perfection is no trifle, 504
Wall : The weakest goes to the wall, 109, 184, 263, 334, 352, 434, 533
When Adam delved, 28
Written as with a sunbeam, 33
You can't get feathers off a frog, 63, 352
Prowett (C. G.) on "embossed," 349
Finger : pink, 145
Numa Pompilius, his birthplace, 61
Prussian iron finger-rings, 155, 225
Psalms, ancient book of, 403, 452
Pulpit and reading-desk, their position in churches, 358, 469, 511
Pumpnickel, a kind of bread, its derivation, 136, 226
Punctuation, its signs, 343, 409, 431
Purcell (Henry), descendants, 207
Puritan changes of name, 533
Purton (H. B.) on pedlar, its derivation, 434
Systasis of Crete, 429
Purton (W.) on "Piers the Plowman," 500
P. (W.) on "Aryan" : "Aramaic," 259
"Muckinger," 259
"Train" in Shakspeare, 162
Pynson (Richard), armorial bearings, 238, 312

Q

- Q. (Q.) on Greek epigrams, 277
Lucian, 361
"Professor's Wife," &c., 364
"The Lady of Lyons," 310
Quachetus, its etymology, 236
Quaglia de Parma (Johannes), 303
Quakers' burial-grounds, 43
Quarles (Francis), origin of his "Emblems," 137, 184, 473 ; edition of 1635, 13, 82, 166
Quivis on porpoise-pigs, 199
Proverb : "A whistling wife," 353
Stage parson of sixteenth century, 187
Quodding, derivation and use of the word, 36

Quotations :—

- A good book is the precious life-blood of a master spirit, 117
A great principle, the relation of man to his maker, &c., 483
A little ground well tilled, 43
A man would give his soul to gain, 117
An infidel contempt of holy writ, 136, 163
And the midnight moon is weaving, 136, 163
Around the fire one winter night, 366, 411
Bring me flowers, bring me wine, 14
Cause and effect, 361
Cheat not yourselves, as most who then prepare, 46
Damn the nature of things, 53
Death is a severe affliction, &c., 343, 371
Distinct as the billows, yet one as the sea, 310, 530
Et ego in Arcadia, 86
Etiam perire ruinae, 436

Quotations :—

- Ev'n in our ashes live their wonted fires, 354
Fere liberent homines id quod volunt credunt, 136, 163
For since the first male child, 57, 82
Go, you may call it madness, folly, 216, 247
God's finger touch'd him, and he slept, 14, 62
Good verse most good, and bad verse then runs better, 343
Have you heard what a lady in Italy did, 255
Her lover died, and she wept a song o'er his grave, 384
Homo homini lupus est, 343, 371
I live for those that love me, 384, 411, 474
I'll tell you a tale of the southern seas, 155, 244
I'm but a stranger here, 9
I shine in the light of God, 353
I too in Arcadia, 86
If wisdom's ways you wisely seek, 14, 221
In battle lopp'd away, with half their limbs, 384, 411
In western cadence low, 84, 165, 226
Invitus ingredior... perturbatus egredior, 463
It burns my heart, 14, 62
It is hard to enslave a reading people, 221
Joy and sorrow twins were born, 14
Just in the zenith of those golden days, 384, 411
Let every Christian take a daily walk on Mount Calvary, 136
Like angel visits, few and far between, 395
Like crowded forest trees we stand, 238, 312
Man is born unto trouble, as the sparks fly upwards, 402, 454
Mans life a tragedy his mother's womb, 444, 492
My days are in the yellow leaf, 238, 312
No London jury but are led, 68
Not a pillar, but a buttress, 96
Not lost, but gone before, 27, 46, 330
Not one immoral, one corrupted thought, 416
O evenings worthy of the gods, 343, 371
O moon ! whilst o'er yon eastern summit mounting, 45
Of no distemper, of no blast he died, 343, 371
Oft have I listened, and stood still, 384, 453
On parent knees, a naked new-born child, 384, 410, 451
Only the actions of the just, 128
οὐτε βωμός οὐτε πύργος, 184
Palmer's all our faders were, 14, 62
Patience ! why 'tis the soul of peace, 28
Rot your hahanos [Italianos]—give me a simple ballad, 156, 221, 247
Say well is good, but do well is better, 141
So tender dost but mind me of the sender, 343
Stabat mater dolorosa, 14
Sweet Mary was a beauty, 14
The arch'd and ponderous roof by its own weight, 136, 163
The counsels of a friend Belinda hear, 76, 124
The slender debt to nature's quickly paid, 44
There is a pleasure sure in being mad, which only madmen know, 136, 162
They eat, they drink, they sleep, they spend, 343, 371
Thou soft-flowing Avon, 366, 433, 510
Thus let me live, unseen, unknown, 14, 62

Quotations:—

- To know the bright star in the whale, 14, 62
To see a lady of such grace, 36, 103, 160
Walk knave! what lookest at? 13, 60, 101, 145
We, by God's grace, may sit by Satan's side, 208
When the soft tear steals silently down from the
eye, 117
Where the nightingale my requiem may chant,
14, 62
You can and you can't, 14, 260, 351
- R
- R. (A.) on Dr. S. Johnson and Welsh language, 141
Premier's "three courses," 116
Scott (Sir W.) and Miss Stuart, 292
Shakespeareana, 225
- R. & M. on funerals and highways, 374
Paley and the watch, 452
- Rae (M.), poems, 353
- Ramage (C. T.) on books, their value and use, 124
Bonifacio (Giovanni Bernardino), 1583, 16
Burns, unpublished stanza, 349
"Carnal son," 233
Conyngham family, 488
Eugénie (Empress), her Scottish ancestors, 89,
426
Johnstones of Elshieshields, 332
Maxwell (John, third Lord), 231
Murat (Joachim), his last days, 189
"Never look a gift horse," &c., 453
Numa Pompilius, his birthplace, 5
Parallel passages, 206
"Prosperity gains friends," &c., 53
Ramsay (Dean), "Reminiscences of Scottish Life,"
401, 511
Red hair and diminutive stature, 33
Tennyson's Ode on the Duke of Wellington, 342
- Randolph (H.) on bald-born : base-born, 413
"Curmudgeon" : "scrupulous," 434
Decorations, foreign, 277
Inscription, 483
Thomas the Rhymer, 70
- Raphael, his "La Vierge aux Candélabres," 178, 222,
453
"Rappresentationi Sacre," 149
- Raven (G.) on Cromwell's portrait by Cooper, 116
- Ravensbourne on "bee line," its meaning, 156
Cromwell's palace, 362
English dialects, 199
"I'll tell you a tale," &c., 244
Nixon's prophecy, 265
Tipe and tippie, 286
Wales (Rev. Elkanah), epitaph, &c., 195
- Rayner (W.) on Cromwell and the cathedrals, 206
Newspapers, early provincial, 357
"Stamford Mercury," 26
- Red hair and diminutive stature, 33, 181
"Red neck," meaning of the phrase, 98, 142
- Regiment, the 62nd, and the siege of Carrickfergus,
365, 509; the 102nd disbanded, 303
"Register of Burials in Woollen," 42, 84
- Regnal years, 69, 124, 187, 289
- Relics, a dictionary of, 525
"Religio Bibliopole," 96
"Reliquiæ Metricæ," anonymous passage in, 215, 260
- Rembrandt (Van Ryn), "The Woman Reading," 485

- Rendell (A. M.) on "harnessed," 387
Regnal years, 289
- Rendell (L. T.) on Keble's "Christian Year," 79
- Reuter (Julius, Baron de), 324, 468
- Reynolds (Sir Joshua), noticed, 485
- Reynolds=Vaughan, parentage, &c., 17
- R. (G.) on Lord Castlereagh and decorations, 353
- Rice ap Thomas, arms, 196, 245, 334
- Richardson family, 160, 262
- Richardson (J.) on Dürer's etchings, 104
Shakspeare folios, 142
- Richardson of Warwickshire, arms, 36
- Richmond (Leigh), "Young Cottager," 66
- Riddle, metrical, 330
- Ridgways, Earls of Londonderry, arms, &c., 96, 161
- Riding the black ram, 423, 509
- Rigaud's "Correspondence of Scientific Men," 156
- Right (E.) on Milton and Sir John Browne, 233
Sonning epitaph, 105
- Right-handedness, 177
- Riley (H. T.) on "A light heart," &c., 309
"Carnal son," 260
"Colphey," its etymology, 238
Dieulacres mastiffs, 334
Quarles and the origin of his "Emblems," 184
Ruddock explained, 291
Tyburn gallows, 164
"Youth's Theological Dictionary," 431
- Rimbault (E. F.) on "A light heart," &c., 514
- Bagnigge Wells and Nell Gwyn, 24
Books, arrangement in 17th cent., 40
"Cataract of the Ganges," 235
Cittern, 469
Cromwell's palace, 493
"Fye, gae rub her," 225
"Hudibras," illustrations, 332
Martial's translators, 102
Milton statuette, 166
Montague (Ralph), 450
"Mother Shipton's prophecy," 60
Purcell (Henry), descendants, 207
Quarles and the origin of his "Emblems," 184
Ridgways, Earls of Londonderry, 96
Rogers's poems, illustrations to, 290
"Safeguard," 66
St. Pancras, 159
Stillingfleet (Benj.), birth, &c., 85
"The Crafty Farmer," 183
Thelwall (John) and the *Tribune*, 145
Thomson's abode in London, 493
Tyburn gallows, 140
Violins : Klotz, 198
Ward's (Ned) "Trip to Jamaica," 143
"Whig's supplication," 82
Wimborne minster, 224
- Ring with inscription, 136
- Rings, penannular, 56; Prussian iron, 155, 225
- Ripon Cathedral Library, "Magna Charta" lost, 75
- Ripon (Sir Thomas), circa 1545, 77
- Ritson (Joseph), his opinion of Pinkerton's "Scottish
Ballads" 256
- Rix (J.), M.D., on "Giving the cat a penny," 152
German hymns, 63
Or : the : sov, 490
- Rizzio (David), his nationality, 485, 534
- R. (J.) on the mitrailleuse, 262

- R. (J.) on Spurrell, the surname, 403
 Taprobane in the middle ages, 222
- R. (M.) on "Exceptio probat regulam," 258
 Genlis (Madame de), 433
 Goblin, origin of the word, 464
 Medal, old religious, 16
 Palindromes, 288
 Presbyterian ministers, 77
- Robert of Alté, Prior of the English Knights Hospitalers, 237
- Robertson (F. W.), quotation, "The poisoned springs of life," 237, 287
- Robin Hood wind, 303, 390
- Robinson (J. R.) on Thomas de Bungay, 181
 Cistercian abbeys, 288
- Robinson (N. H.) on the ballot in the Commons, 74
 Hooke (Mrs. Mary), 344
 Thiers (M.), 482
- Roche (Sir Boyle), letter to secretary of Lord Lieutenant, 203
- Rochester (Earl of), miniature portrait, 27
- Rogers (C.) on "Long ago," 444
 Scott (Sir W.) and Miss Stuart, 242
 Waller (Miss Ann), 292
- Rogers (John), the martyr, his descendants, 226
- Rogers (S.), illustrations designed by T. Stothard, R.A., 117, 202, 290
- "Rolliad," writers of articles in the, 498
- Roman antiquities, 166
- Roman Catholics in England, calendar used by, 473
- Roman church, admission of converts to, 359, 449
- Rood queries, 403
- Roscoe (William), poems, 357, 432
- Rose-bush, an ancient one, 194
- Ross (C.) on Junius and Sir Philip Francis, 130, 202, 387, 465
- Rossetti (Christina D.) on Artemus Ward, 253
- Rossetti (W. M.) on Shelley quotation, 80
- Roué, origin of the designation, 461, 532
- Roy (John) of Aldivalloch, marriage, 25, 185, 225
- Royston, monument at, 55, 160
- Ruddock explained, 216, 291, 370, 495
- Rule (F.) on curmudgeon: scrupulous, derivations, 361
 Epigram; "Of a new married student," 277, 472
 "In battle lopp'd away," &c., 411
 "In western cadence low," 165
 Medal, silver, 57
 Shakspeariana, 72, 460
 "To hell the building," 305
- Rushton (W. L.) on Shakspeariana, 72, 192, 360
- Russell (Lord James), 1709, 484, 533
- Russell (Thomas), author of *Sonnets*, &c., 23
- Russell's "Tour in Germany," 1813, 155, 225
- Rust (C.) on Von Feinagle, 332
- R. (V. E.) on mitrailleuse in Queen Anne's time, 150
- Rylands (W. H.) on J. Franklin, artist, 162
 Pope's "Ode on Solitude," 161
 Pynson (Richard), arms, 312
- Rymer's *Fœdera*, syllabus of documents, 265
- Ryves (Mr.), death, 381
- S
- S. on Anna, Countess Dowager of Home, 524
 Arms granted in error, 354
 Baptismal superstition, 341
 Beauty but skin deep, 530
- S. on Chevy Chase, 114
 Fraser pedigree, 56
 Identity, family, 186
 "In Sandon soyle," 504
 Love-names, 361
 Ramsay's "Reminiscences," 401
 Senses, the seven, 220
 Shakspeare: jewel in the toad's head, 401
 Shakspeariana, 424
 Southwell's "Mary Magdalen's Funerall Teares," 501
 "The world runnes on wheels," 383
 Turville *vel* Turberville (Robert), 177
- S. (A.) on "A whistling wife," &c., 394
 Amber, where found, 227
 Towton battle-field roses, 76
- "Sachentage," in *Anglo-Saxon Chronicle*, 324, 390, 435
- Safe-guard, its meaning, 66
- Saga, 300, 417
- Sails, human, 213
- St. Agatha's charm against fire, 278
- St. Alkilda inquired after, 280
- St. Dunstan's Church, Stepney, 355, 370
- St. Edmund, MS. of his life and miracles, 325
- St. James's Park and Henry VIII., 322
- St. James's Park Diary, early notice of it, 95
- St. Januarius, his blood, 103, 304
- St. Mawgan in Pyder, Cornwall, palimpsest brasses, 383
- St. Napoleon, patron saint of the Bonapartes, 343
- St. Neot, Cornwall, its church visited by King Alfred, 265
- St. Neot: St. Neots, the place-names, 202, 265
- St. Neots, Hunts, inscription in the parish church, 398, 490
- St. Nicholas, Great Yarmouth, its area, 134
- St. Nun's Well, 421
- St. Pancras, biography, 95, 159, 264
- St. Paul's Cathedral, parochial collections for its restoration in 1633-7, 423; precedence at, 425, 449, 475
- SS. Philip and James, 324, 388, 471
- St. Simon and St. Jude's day, 61, 289
- St. Swithin on plate and china marks, 80
 Senses, the seven, 434
- St. Triduana, who was she? 279
- St. Valentine's day customs, 129, 173
- St. Werburgh, Mercian princess, 480
- Sales by inch of candle, 276, 371; by mincing, 424
- Sancy diamond, 443, 510
- Sandys (J. E.) on Tennyson's "Gareth and Lynette," 44
- Sandys (R. H.) on "Money the sinews of war," 472
- Sanford (J. L.) on Thos. Hanham: Molesworth, 17
- Sangler Rouge, meaning of the title, 215, 287, 353
- Sapote of Elton, co. Hunts, 36
- Savoy arms, 328
- S. (C.) on churches, their consecration, 327
 Egham villans, 491
 Parish maps, 330
 Senses, the seven, 155
 "Walk, knave!" &c., 101
- Schiller (F.), "Don Carlos," its translator, 76
- Scioppius (Gaspar) and Avellanda's Quixote, 440
- S. (C. J.) on Thornbury family arms, 255
- Scotch place-names, north-eastern, 319, 525
- Scotland, whisky the national drink, 156
- Scott (Sir Walter) and Miss Stuart, 176, 242, and Goethe, 233, 329

Scottish Archers, 464, 508
 Scottish territorial baronies, 25, 143, 223
 Scottish Union, "Comical History of the Marriage
 betwixt Fergusia and Heptarochus," 252
 Scrope (Sir R. C.) and Sir R. Grosvenor, record of the
 cause of arms, 84, 104
 Scrupulous, its etymology, 361, 408, 434
 Sea, distances at, 175, 287
 Seal inscription, 17, 221
 Secular education, origin of the phrase, 402
 "Seint Marherete," corrections, 381, 432
 S. (E. J.) on Cheke family, 103
 S. (E. L.) on Blackmore *versus* Milton, 523
 "The debt to nature," 44
 Selkirk earldom, remainder, 219, 264
 Semple family, 264
 Sennacherib on Angelus bell, 331
 Hanging in chains, 83
 Quarles and the origin of his "Emblems," 184
 Strafford in armour, 534
 "The weakest goes to the wall," 354
 Senses, the "seven," 155, 220, 289, 372, 434
 Serfdoms: deeds of conveyance, 484, 535
 Sermons and diaries, 1611-15, 444
 Sermons, authors of old MS., 231
 "Serving wall," its meaning, 425, 511
 Servia, the Voivodes or Princes of, 483, 534
 Sewell (J.) on Gainsborough's "Blue Boy," 485, 505
 Sexes separated at divine worship, 363, 466
 Seymour (John), letter to Sir John Newton, &c., 1705,
 191, 245, 290
 S. (F.) on Gloucestershire folk-lore, 499
 S. (F. G.) on books, arranged in seventeenth cent., 40
 London town-clerks, 17
 S. (F. M.) on Col. A. Strachan, 66
 "The Trimmer," MS. copies, 364
 Shadow, supernatural, 191, 228
 Shakspeare Club, the Ladies', 516
 Shakspeare (William), earliest mention of him, 378,
 491; Ashbourne portrait, 443; Bathurst on his
 versification, 71, 182, 191; and Burns, 460; first
 folio and reprint, 25, 142; Forrest's collection
 destroyed by fire, 174, 430; and Owen Glyndwr,
 152, 225, 369; the gravedigger in "Hamlet,"
 376; Latham's dissertations on "Hamlet," 47;
 "Hamlet," edited by Rev. C. E. Moberly, 334;
 surname corruption of Jacques Pierre, 133, 200;
 Keats's copy, 23; jewel in the toad's head, 401;
 parallel passage in "Lucretius," 234; statuette of
 Chelsea china, 80, 166

Shakspeariana:—

All's Well that Ends Well, Act iii. Sc. 6: "We
 have almost *embossed* him," 210, 321, 349, 391,
 507
 Antony and Cleopatra, Act iv. Sc. 13: "Was
 never so *emboss'd*," 210, 321, 349, 391, 507
 As You Like It, Act ii. Sc. 7: "embossed," 507
 Ibid. Act iii. Sc. 2: "Having *in beard*," 424, 460
 Comedy of Errors, Act i. Sc. 1: "And by me
happy," 152; "Passed sentence may not be
 recalled," 192
 Coriolanus, Act iii. Sc. 1: "This *bisson* multi-
 tude," 210, 320
 Cymbeline, Act i. Sc. 2: "But he does *buy* my
injuries," 455

Shakspeariana:—

Ibid. Act ii. Sc. 3: "On chalice'd flow'rs that
lies," 152, 320
 Hamlet, Act ii. Sc. 2: "With *bisson* rheum,"
 210, 320
 Ibid. Act iii. Sc. 2: "Let the galled jade *winch*,"
 192, 359
 Ibid. Act iii. Sc. 4: "I set you up a *glass*," 192
 Ibid. Act v. Sc. 1: "*Imperious* Caesar," 72, 106,
 166
 Henry IV., Part I., Act ii. Sc. 3: "I'll break
 thy little finger," 145
 Ibid. Act iii. Sc. 1: "A *couching* lion," 152, 225,
 369; "Embossed," 210, 321, 349, 391, 507
 King John, Act iii. Sc. 4: "A call to *train*," 72,
 162
 King Lear, Act i. Sc. 3; "I can keep *honest*
counsel," 72
 Ibid. Act ii. Sc. 4: "Embossed," 507
 Macbeth, Act i. Sc. 3: "*Avoind* thee witch," 210,
 321
 Measure for Measure, Act ii. Sc. 2: "It is the
 law, not I condemn," 360
 Ibid. Act v. Sc. 1: "This *is* my lord," 152
 Merchant of Venice, Act i. Sc. 2: "He is a
proper man's picture," 72
 Much Ado about Nothing, Act iv. Sc. 1
 "Lack'd and lost," 360
 Richard III., Act iv. Sc. 4: "*Mouth of death*,"
 192, 360
 Romeo and Juliet, Act i. Sc. 5: "You will set
cock-a-hoop," 211, 321, 474; "Love's sweet bait,"
 360
 Taming of the Shrew, Act i. Sc. 1: "The poor
 cur is *emboss'd*," 210, 321, 349, 391, 507
 Tempest, Act iv. Sc. 1: "The cloud-capt
 towers," &c., 234
 Ibid. Act iv. Sc. 4: "In a most moved sort," 152
 Timon of Athens, Act v. Sc. 1: "His *embossed*
froth," 507
 Troilus and Cressida, Act iv. Sc. 1: "Hateful
 love," 360
 Twelfth Night, Act i. Sc. 5: "Stealth to creep in
 at the eyes," 72
 Two Gentlemen of Verona, Act ii. Sc. 1:
 "Clerkly done," 360
 Shaw (S.) on "Capitula Magne Carte," 123
 Medals, 25
 Rice ap Thomas, 334
 Shaws, red, 206
 Sheet: "upper sheet," 365
 Shelley (Percy Bysshe) in Dublin, 136, 183; passage
 in his poems, 80
 Shelton (Thomas), translator of "Don Quixote," 195
 Sherd, Shert, or Shirt family, 523
 Sheridan (R. B.), *Memoirs*, 35
 Sheriffs' pillars, 312
 Sherrards on "want," a mole, 292
 Shipman (Thomas), "Carolina; or, Loyal Poems,"
 177
 Shipton (Mother), her "Prophecies," 60, 206, 355
 Shirley (Ev. Ph.) on arms of Irish dicky, 95, 224
 "Red Neck"; "To rock Dicky Cree," 142
 Shore; Somersets dukedom, 176
 Sidney (Sir Philip), Arcadia, "wrong-caused sorrow,"
 56; "Phlissides," 461

- Simpson (W. S.) on "Gloria in Excelsis," 469
St. Paul's Cathedral : precedence, 449
- Sinnett family name, 216, 294
- Sion y Boddiau, Denbigh legend, 477
- S. (J. E.) on Kriebel's "First Christmas Eve," 37
"Memorie of the Somervilles," 364
- S. (J. O.) on Mrs. M. Holford, &c., 411
- Skeat (W. W.) on break : brake, 428
Calendar for 1873, 9
Chevy Chase, 161
English dialects, 385 ; Society, 406
"Exceptio probat regulam," 197
Galoches ; a term for unattached students, 112
Handkerchief, knot tied in it, 53
Harnessed, 386
Hell : "to hell a building," 392
Keble's "Christian Year," 79
Much : Great, 220
Tennyson ; "All the swine were sows," 346
Want, a mole, 367
- Skimmington, its derivation, 156, 225, 331, 455
- Skin of criminals tanned, 138, 292, 373
- Skipston (H. S.) on cemetery and wheeliecruse, 301
"Chum," its etymology, 219
Medallic query, 424
Ritson's opinions of Pinkerton's "Ballads," 256
Sinnett, the family name, 216
- Sleep, open-eyed, 235, 349
- Smirke (Sir E.) on execution for petty treason, 174
- Smith of Kent, arms, 36
- Smith (Captain F. M.), R.A., his death, 402
- Smith (H.) on gipsy language, 432
- Smith (J. A.) on De Quincis, earls of Winton, 445, 494
- Smith (John Stafford), noticed, 51
- Smith (W. J. B.) on beavers in Britain, 84
Bee-line explained, 222
"Felis catus," 86
Hanging in chains, 83, 125
Johnson (Dr.) at Gwaenyng, 511
"Necessaries of Life," inscription, 54
Ruddock, 435
Strafford in armour, 201
"The Three Herrings," 125
- Society, a few queries to, 443
- Soldiers, "private," 22
- Solly (E.) on arms of the early English kings, 492
Break : brake, 428
Charles I. and Cromwell, 45
Charles II. and the blacksmith's wife, 365
Clarendon's History, 524
Cromwell and Abp. Usher, 165 ; painting, 435 ;
his son Oliver, 367, 494
Defoe (D.), "Essay on Projects," 175
Folliott = Stroude, 330
"Hollis Memoirs," 371
"Hudibras," illustrations, 103, 263
Jeffreys (Alderman), the great smoker, 310
"Majesty Mislead," 424
Marvel (Andrew), 511
Mitrailleuse in 1685, 173
Montague (Ralph), 533
"Poems on Affairs of State," 351
"Revelations of Three Embassies," 182
Russell (Lord James), 533
Warburton's "Divine Legation," 74
- Solomon's temple and masonic writers, 22
- Somerville peerage, 157, 201, 257, 325, 427, 493
- "Somervilles, Memorie of the," original MS., 364
- Song birds, legislation for, 323, 348
- Songering = gleaning in Cheshire, 95, 160
- Songs and Ballads :—
- A light heart and a thin pair of breeches, 238, 308, 514
- An address to Dickie, 65
- Arden of Feversham, 304, 348
- Babes in the wood, 61, 163
- Bane to Claapham, 65, 145
- Brother Jonathan, 524
- Cleon hath a million acres, 46
- Death of Nelson, 28
- Down to Yapham. See *Bane to Claapham*.
- Folk lays, 213, 333
- Fye, gae rub her, 225
- Give Chloe a bushel of horse-hair and wool, 84
- Harvest, 152, 225, 333, 341
- In Sandon soyle as late befel, 504
- Jolly good ale and old, 376
- Little Jock Elliot, 265
- Long Preston Peggy, 62, 165, 333
- Lord Derwentwater, 333, 389, 499
- Pulling hard against the stream, 215, 452
- Roy's wife, 25, 185, 225, 226, 263, 349, 489
- Saddle to rags, 112, 183
- Sessions and 'sizes,' or Luddy Fuddy, 394
- Squire Tempest, 394
- Star-spangled banner, 50
- The crafty farmer, 112, 133
- The sailor's consolation, 48
- Tibbie and the laird, 13
- To Anacreon in heaven, 50
- Sonning church, co. Berks, epitaph, 105, 204
- Southern cross, 362
- Southernwood on Freemasonry : Sir T. Phillips, 502
- Neapoleon (Cardinal), 343
- Petit (Jehan), 463
- Southwell, "Mary Magdalen's Funerall Teares," 501
- Sow : swine, etymology of the words, 290, 345
- Sp. on Cheke family, 165
Geese, wild, in flight, 391
Hands, their size, 452
Home (Maryota de), 11
Ridgways, Earls of Londonderry, 161
Titles, legitimate, 462
- Spencer (William R.), lines to Lady A. Hamilton, 422
- Spenser (Edmund), "The mouth of death," 192, 360
- Spurrell, the surname, 403, 494
- S. (S.) on Balsall and Knowle manors, 423
Interpretation of cuneiform inscriptions, &c., 93
- S. (S. M.) on Oldcastle or Cobham, 161
Quarles's "Emblems," 166
Shawls, red, 206
Thelwall (John), 187
- Stage accidents, 339
- Stage parson of the sixteenth cent., 77, 145, 187
- Stage politics, 211
- Stalling (Sir Nicholas), of Yatton-com-Somerset, 102
- Stallingborough church, tomb of Sir E. Ayscoghe, 27
- "Stamford Mercury," the first, 26
- Stamps, old penny ones collected, 214

Stanhope (Frances), 1767; her death, &c., 76
 Stanley (Sir T.), of Grange Gorman, Dublin, 67, 127
 Stansfield (E.) on cutlass with inscription, 364
 Horstius: "Paradisus Animæ," 373
 Medal or coin, 225
 S. (T. E.) on Connaught kings, 37
 Gouldsmyth (Elizabeth), 1702, 55
 Steam, its application to navigation, 169, 240, 291
 Steamboats and galleys, their relative speed, 177
 Stephens (F. G.) on "A Chaste Maid," &c., 386
 Eleanor (Queen), crosses, 142
 Episcopal magpie, 220
 Haydon's pictures, 158
 "Hudibras," illustrations, 332
 "Muffs," 370
 "Poems on Affairs of State," 244
 "Polly Haycock," 534
 Seal inscription, 221
 Turner's "Liber Studiorum," 371
 Tyburn, 347
 Stepney church, 355, 370
 Stern, its pronunciation, 484, 532
 Sterne (Laurence), "Nicodemusing a child into
 nothing," 155, 207
 Stillingfleet (Benj.), poet; birth, death, and burial, 85
 Stock Exchange nicknames, 421
 Stonor papers, 463
 Stoph (Rev. Henry). See Rev. Henry Etough.
 Story, the source of one wanted, 232, 352
 Strachan (Col. Archibald), biography, 66
 Strafford (Earl of), in armour, 94, 201, 293, 431, 534
 Stratmann (F. H.) on "Ayenbite of Inwyt," &c., 381
 Street (E. C.) on Queen Elizabeth and Mrs. Parker, 413
 Hanging in chains, 124
 Piquet queries, 410
 Strehill family, 14, 63, 206
 Stroude family, 97
 Strype's "Annals," 344
 Stuart (Charles Edward), grandson of James II., por-
 traits, 364, 414, 491; noticed, 194
 Stuart family, branch, 463
 Stuart (Miss W.) and Sir Walter Scott, 176, 212, 292
 "Studdy," its meaning, 86
 S. (T. W. W.) on "The Four White Kings," 25
 Sugg (Christopher Lee), ventriloquist, 236
 Sun; moon; their gender, 74
 Sunday, Simnel or Mothering, 313
 Sunday, statutes on its observance, 423
 Sun-dial inscription, 452
 "Supercherries (Les) Littéraires Dévoilées," 125
 Surtees (Robert), "Berthram's Dirge," 145
 Surveys of the monasteries, &c., temp. Henry VIII., 363
 Sutherland peerage, 159
 S. (W. A.) on "From Birkenhead," &c., 125
 Hewes (Mr.), a centenarian, 153
 Quaglia (Johannes) de Parma, 305
 Swedenborg (Emanuel), aphorisms, 221
 Sweeting (W. D.) on Puritan changes of name, 533
 "Swesch" and "swescher," 96, 158
 Swift (Dean J.), editions of his works, 62
 Swift (E. L.) on "Eyes which are not eyes," 71
 Swinburne (A. C.), Laus Veneris, "Horsel," 75, 127;
 sonnet addressed to the Pope, 361
 Swine: sow, etymology of the words, 290, 345
 Sword inscriptions, 364, 415

Swords, size of the hilts, 383, 451
 "Syllan," "sellan," A.S.; change of its meaning, 54
 Syon monastery, Christmas gifts and live stock, 321
 Systasis of Crete, 344, 429, 495

T

T. on "Memoirs of the Nobility," &c., 425
 Post-office history, 35
 "Tai Sei Shimbun," or *Great Western News*, 127
 Tale of mystery, 479
 "Talents of their hair," conjectural note, 210, 321
 Talfourd (Sir Thomas Noon), verses by him in "The
 Political Recreations of the Champion," 270
 Talleyrand on Napoleon, 324, 389
 Tallmache (W.), sculptor, 177
 Tanner (Bishop), his ancestors, 215
 "Tannhäuser; or, Battle of Bards," its authors, 127, 199
 Tansy: tansy-pudding, 275, 495
 Taprobane and the Romans, 113, 327; in the middle
 ages, 222

Tavern Signs:—

Duke William, 55, 141
 Goose and gridiron, 55, 141
 Musicians' arms, 94
 Three herrings, 125
 Taylor (C. W.), American dramatist, 423
 Taylor (Janet); contributions to *United Service Gazette*,
 97
 Taylor (John), water-poet, palindromic, 283, 369, 395
 Taylor (Rowland), doctor and martyr, 281, 350
 Teetotum rhymes, 13, 64, 143
 Tegg (W.) on "Lady of Lyons," 393, 512
 Templum, its change of meaning, 164
 Tennent (Sir J. E.) and "The Old Shekarry," 69
 Tennyson (Alfred), his view of King Arthur, 3; The
 Idylls of the King, an allegory, 30; "Arthurian"
 poem, 183; Maud, its metre, 104; Gareth and Lyn-
 nette, "Letters * * * o'er the streaming Gelt,"
 44, 207; The Princess, "All the swine were sows,"
 238, 290, 345, 394; In Memoriam, its metre, 37;
 "I hold it truth," &c., 37, 105; "Nor any want-
 begotten rest," 325, 388; Ode on the Duke of Wel-
 lington, "A tower that stood foursquare," 342, 407,
 473; parallel passages, 233, 401; gender of the
 singing nightingale, 238, 326, 348, 375, 455, 535
 Testamentary orthography, 482
 Teste di Ferro at Rome, 322
 Tew (E.) on Ἀποκάλυψις, use of the word, 136
 "At after" and "at afterwards," 113
 Baston in heraldry, 510
 Churches, their consecration, 326
 Cranes, &c., form of their flight, 53
 Egham villans, 470
 Gersuma, its meaning, 81
 Halse, its meaning, 384
 "He who fights," &c., 33
 Historians at issue, 133
 Latimer (Bp.), first sermon, 237
 Magnet, discovery of its polarity, 216
 "Man is born unto trouble," &c., 454
 Milton and Phineas Fletcher, 481
 "Never look a gift horse in the mouth," 154
 Nicene creed, 183, 412
 Orpheus and Moses, 521
 Parallel passages, 234

- Tew (E.) on Rizzio (David), his nationality, 534
Tithes, their impropriation, 405
"Win" in place-names, 264
Women at church, 466
"Written as with a sunbeam," 33
- Tewars on De Quincis, earls of Winton, 447
Maule (Judge), anecdote, 258
Villiers of Brooksby, 284, 508
- T. (F. I.) on Friends' burial-grounds, 44
"Wahwak," enchanted island, 142
- T. (G. M.) on "Black Gowns and Red Coats," 97
Chancellor's wool sack, 236
Skin of criminals tanned, 292
Wade (Major John), 126
- Thackeray; "Vanity Fair," *prodigious* and *pink* in, 93
Thanet, the Isle of, *temp.* Caesar's invasion, 31, 217
"The" as a title, 17, 157, 204
Theatre, deaths in it, 254
"Théâtre (Le) des Bons Engins," translation, 12
Theatrical reminiscences, 382
Theft, capital punishment for, 156, 328
Thelwall (John), works, 76, 145, 187, 269; as a lecturer, 354, 481
Thirteen to dinner, 256, 330, 432
Thomas (Sir Rhys ap), arms, 196, 245, 334
Thomas the Rhymers; "Haig will be Haig of Bemersyde," 70
Thompson (C.) on portrait of a lady, 304
Thompson (John), engraver, 117, 202, 290
Thompson (Rev. Alexander), naval chaplain, 444
Thoms (W. J.), on Blakiston the regicide, 348
Loveridge family, 176
"Poems on Affairs of State," 1
Princess Olive of Cumberland, pamphlet, 256
Thomson (James), dramatist, 365
Thomson (James), his chair, 398; "The Seasons," where written, 398; abodes in London, 398, 493; bibliography of "The Seasons," 399, 419, 434, 530
Thorburn (R.) on cruise of "Duke" and "Duchess," 425
Thornbury family arms, 255
Thornbury (W.) on gin called "Old Tom," 522
Thorne (J.) on Knight's "History of England," 420
Thornton's "Summary of Bracton," 156
Thousand-leaved grass; *A. millefolium*, 275, 350, 495
Three courses of the premier, 116, 183
Three Herrings, a tavern sign, 125
Threepenny and fourpenny pieces, 461, 510
Thurôt (M.), noticed, 365, 509
Thwaite, in North English place names, 134, 181
Thwenge and other family pedigrees, 304
Tiedeman (H.) on Sir Thomas Harvey, 309
Maury, &c., 342
Timber, etymology of the word, 209
"Times" newspaper in 1815, 442
Tin-mines in Europe, 115, 180, 227, 534
Tipe and tippie, 174, 286
Tite (Sir William), C.B., MP., F.R.S., &c., his death, 355; memorial, 516
Tite (Sir Wm.) on Feinagle and Dr. Gray, 258
Junius and Sir Philip Francis, 243
Worsaae's "Antiquities of Denmark," 115
Tithes, their lay impropriation, 305, 374, 405, 448, 487
Titles, unofficial, 17, 157, 204; old Irish, 158, 204; legitimate, 462
To-day, use of the word, 521
- Tombstones, moss on, 104
Tomlinson (G. D.) on Georgiana Cavendish, Duchess of Devonshire, 227
Tor-, its etymology, 109, 349
Torfaen on Charlton of Powis, 102
Owen (John), epigrammatist, 125
Teetotum rhymes, 143
"Tour Round my Garden," 535
Town, A.S. *Tun*, its change of meaning, 164
Town clerks' signatures, 17, 160
Townley (Thos.), co. Cavan, 1739, 23, 373
Towton battle-field, roses growing there, 76, 142, 205
Train, its meaning in Shakspeare, 72, 162
"Transylvanian Anatomie," a tale, 404, 531
Trevelyah papers quoted, 93
Trevelyan (Sir W. C.) on flint tools, 302
Pocock (N.), artist, 331
"Trimmer" (The), manuscript copies, 364
Trivultio (Theodoro), letter to Vicomte de Turenne, &c., 11
Trollope (Anthony), "Barchester" novels, 156
Trouveur (J. C.) on Cromwell's eldest son, 301
Execution of women by burning, 347
"Humphry Clinker," 42
Junius, 512
Ladies' Debating Society, 522
Trunks, for trumps, 402
T. (S. W.) on Pope, 372
T. (T.) on "Divine Poems," 504
Lapland English, &c., 491
"Tum Monasterii Campilit," 524
Turner (J. M. W.), sale of his *Liber Studiorum*, 275, 371
Turville *vel* Tuberville (Robert), grant, 177, 259
Tuttle (C. W.) on Mr. Mason, 324
"Voyage into New England," 237
T. (W. H.) on palindromes, 313
Twitney or Twitley (George), 117, 287, 394
T. (W. M.) on the horticultural cat, 213
"Kolliad," writers of articles in the, 498
Roscoe's poems, 357, 432
Tybaris barony, 232
Tyburn, its etymology, 206
Tyburn gallows, 98, 140, 164, 206, 347
Tyburn ticket, its privileges, 266
"Tyld of beef," its meaning, 56
Tyndale (Wm.), editions of his *New Test.*, 35, 175
- U
- Udal (J. S.) on Alphonso de Bourbon, 409
Arms; "or, a fess gu.," 104
Harmonious accident, 41
Prince, the title, 21
Widow's free-bench, 423
Ulverston (Richard de), monk, 1434, 136
"Una Morosanza," a game, 250
Underhill (W.) on misprints, 302
Porter (Bridget), 415
Proverbs, old, 214
Tennyson's Ode on the Duke of Wellington, 473
Uneda on human sails, 213
Jerrymandering; gerrymandering, 241
"Universal History," 1747-66, its authors, 504
Unnone (T. C.) on David Rizzio, 485
Upton (J. W.) on "jerrymandering," 241

Usher (Abp. James), his pension, 117, 165
 Utopias and imaginary travels and histories, their
 bibliography, 519

V

Vachell family, 137
 Vails, derivation of the word, 215, 260
 Valentines, Norwich and Norfolk, 129, 173
 Vandyck (Sir Anthony), portrait of Earl of Strafford
 in armour, 94, 201, 293, 431, 534
 Vane (H. M.) on Villiers of Brookesby, 234, 414
 Van Herz, or Hertz (Cornelius), Dutch engraver, 443
 Varlet (D.), bishop of Babylon, his consecration, 463, 531
 Vavasour family, 456
 Velters: "little dogges," 236, 311, 463
 Venetian modes of detecting poison, 277
 V. (F. J.) on Shakspeariana, &c., 210, 321
 Viator (1) on "Bane to Claapham," &c., 65
 Bologna university, 123
 Card games, 187
 Harvest-home song, 225
 Popular poetry, 193
 "Vigie" at Lausanne, 252
 Vierge (La) aux Candélabres, picture, 173, 222, 453
 "Vigie" at Lausanne, 252
 "Village Maid," an opera, its author, 324
 Villiers family of Brooksby, 153, 220, 234, 414, 508
 Violet, a Napoleonic flower, 134
 Violin, published articles on, 136, 198
 "Vita Uxoris Honestæ," 421
 Vitramites, who were they? 195
 Voltaire (F. M. A.), his humanity, 224
 Vosper family in Germany, 305
 V. (V.H.I.L.I.C.V.) on Egham villans, 470
 Muggletonians, 394

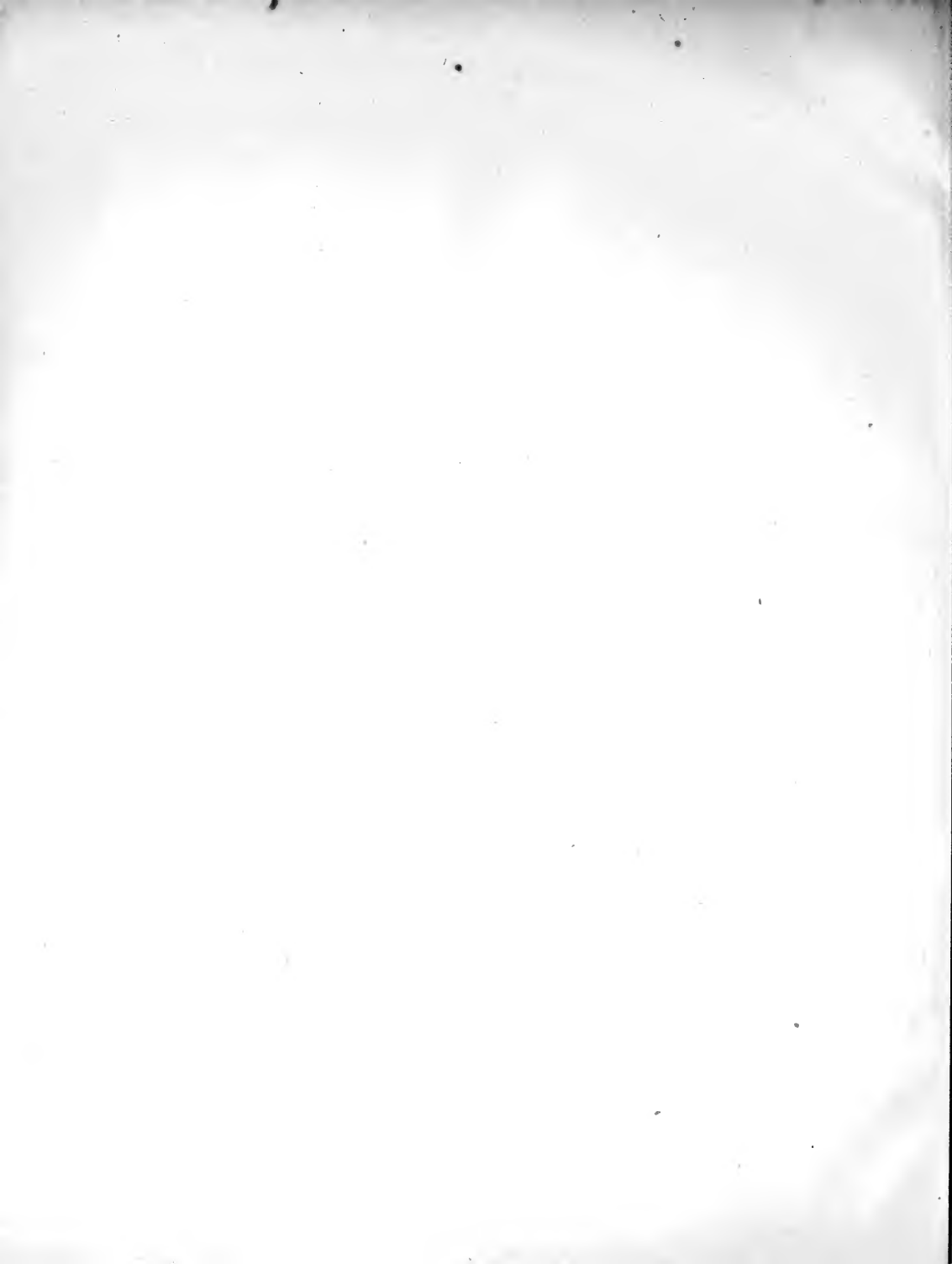
W

W, a German initial, supposed change into Gu or G, 480
 W. (1) on enigma, "The noblest object," &c., 59
 Wade (Major John), circa 1651, 66, 126
 "Wahwak," an enchanted island, 97, 142, 226, 334
 Wait (S.) on "harnessed," 303
 Mossman family, 25
 Red hair and diminutive stature, 181
 Steam applied to navigation, 169
 Wallace (Miss A.), centenarian, 373
 Wait (W. K.) on Killebrew family, 224
 Wake (H. T.) on De Lemington, &c., 53
 Friends' burial-grounds, 44
 Hanging in chains, 83
 Nursery rhyme, 160
 Wakefield, All Souls church, engraving of it, 136
 Walcott (M. E. C.) on Cistercian abbeys, 370
 Corsraguel abbey, 57
 Pulpit, its position, 511
 Wales, annals and antiquities, 266; primitive travel-
 ling in 1873, 461
 Wales (Rev. Elkanah), M.A., epitaph, &c., 195
 Walker (General), "The grey-eyed man of destiny,"
 57
 Walking at a great height, 503
 Walkinghame and Gardner families, 157
 Wallace family of Cairnhill and Kelly, 240, 292
 Wallace (Miss Anne), a centenarian, 192, 240, 292, 373
 Wallace (Sir W.), sword at Dumbarton castle, 58; article
 by Miss J. Porter, 304; and "Barns of Ayr," 518

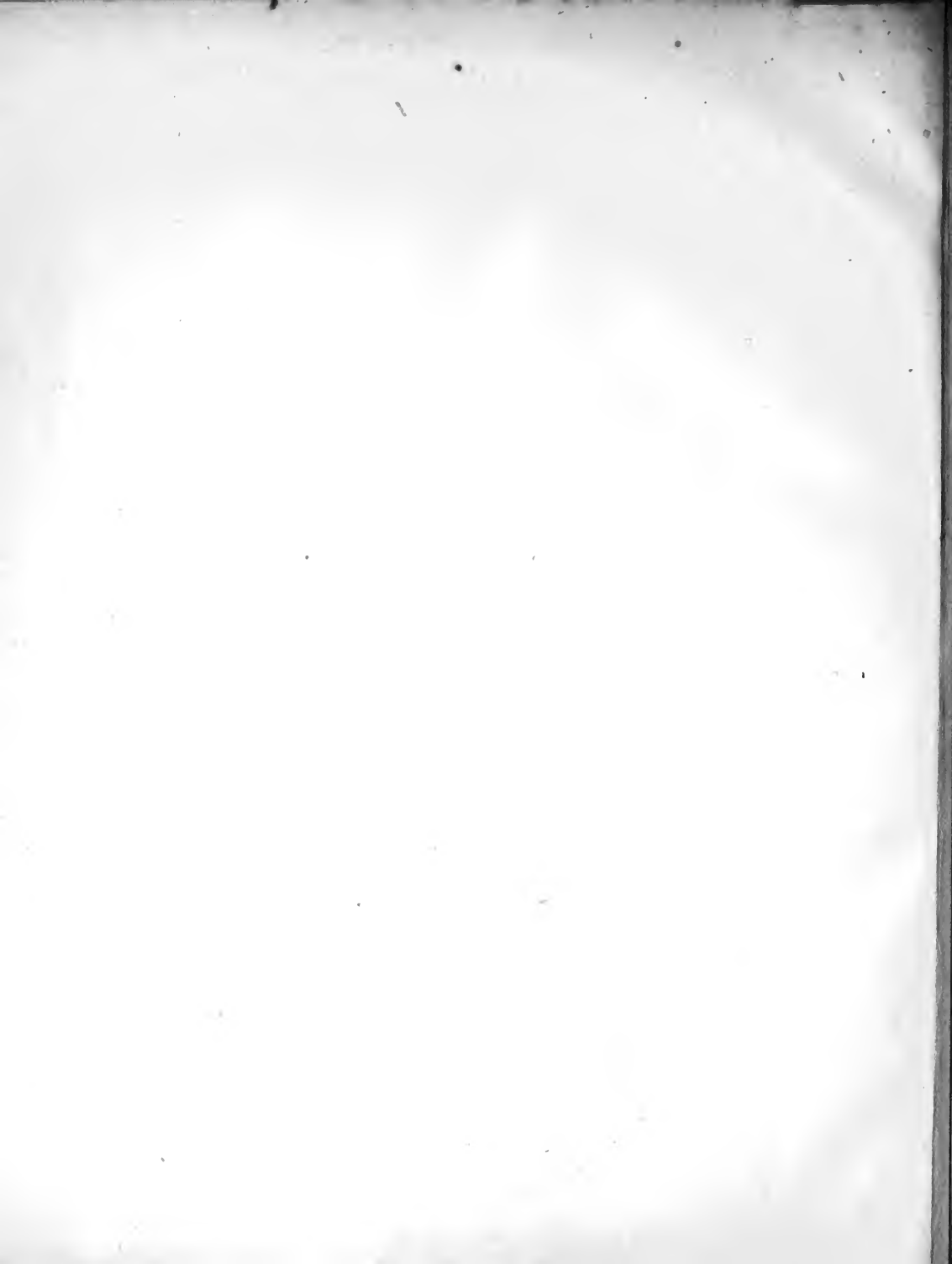
Walpole (Sir Robert), attempt to bribe him, 424
 Waltheof on Epping Hunt, 26
 Walton (Izaak), his birthplace, 41
 Walton (Sir Michael de), circa 1200, arms, 216
 Want, as a name for the mole, 36, 81, 145, 185, 227,
 292, 367
 Warburton (Bp. William), "Divine Legation of
 Moses," cancelled passage, &c., 74
 Ward (Artemus), major-general, 253
 Ward (Ned), "Trip to Jamaica," 97, 143, 163
 Wardman (Richard), letter 1732, 152, 330
 Warner (T.) on an engraving, 136
 Genlis (Madame de), 383
 Haydon's pictures, 246
 Lawson (C.), portrait, 344
 Warwickshire glossaries, 406
 Water-clocks, 168
 Watson (Thomas), noticed, 378, 491
 W. (C.) on Chester monument at Royston, 55
 Weston, Earl of Portland, 36
 Villiers of Brooksby, 155
 W. (C. A.) on Balzac, *errata*, 366
 "Cock-a-hoop," 474
 Exist: subsist, 286
 "I mad the carles lairds," &c., 201
 Pumpnickel, 136
 Roué, origin of the term, 532
 Soldiers, "private," 22
 Titles, unofficial, 204
 W. (D.) on bald-born: base-born, 372
 Highland dress and language, 348
 Weather sayings, 212, 275, 421, 509
 Wedding anniversaries, 42, 107
 Wedgwood (H.) on "ascance," 346
 Vails, its etymology, 260
 Wentworth house, letter written in 1732, 152, 330
 Wesley (John), music to his hymns, 484, 531
 West (Richard), Lord Chancellor of Ireland, 462
 West (William), noticed, 429
 Westminster Hall, 32
 Weston (Benjamin), brother to Earl of Portland, his
 death, &c., 36
 Weston, earls of Portland, arms, &c., 237, 287
 Westwood (T.) on Mrs. Browning's dog "Flush,"
 29
 Ghosts and haunted houses, 273
 Lamb (Charles) and Witch of Endor, 65
 Shadow, supernatural, 191
 Walton (Izaak), birthplace, 41
 Wetherell (Sir Charles), Knt., arms, 137, 245
 W. (H.) on bishops, their precedence, 324
 Nice, its derivation, 492
 Robertson's Sermons, 237
 "You can't get feathers," &c., 63
 W. (H. A.) on Canterbury cathedral missals, 43
 "Gloria in Excelsis," 494
 Nicene creed, 412
 What: hwat, etymology of the word, 109
 Wheeliecruse and cemetery, 301
 "Whig's Supplication," humorous poem, 18, 82
 Whisky, the national drink of Scotland, 156
 White hair fashionable, 213
 White (Rev. James), biographer of Burns, 215
 Whitsun, its derivation and meaning, 437
 Wickham (W.) on genitive of words in s, 143

- Wickham (W.) on Hanging in chains, 354
Oak and ash, 509
Parallel passages, 329
Prince, the title, 83
- Wiclif (John), passages in "Select English works,"
324, 394, 432
- Widow, arms when not an heiress, 403, 490
Widow of "Honourables" re-marrying a commoner,
196, 259
- Widow's free-bench, 423, 509
- Wife, philology of the word, 74
- Wife and husband, their rank equal, 97, 184
- Wigton earldom, 237
- Wild fowl in flight, 53, 141, 322, 391, 472
- Wilfred of Galway on haunted houses, 84
"Red neck," &c., 98
Robert of Alté, 237
Skull superstition, 25
- Wilkinson (John), iron-master, burial in a garden, 105
- William, origin of the name, 53, 122
- William III., Mary's ring, &c., worn by him, 278
- Williams-Andrews (J. L.) on "nice," 492
- Williams (H. L.) on "A whistling wife," &c., 475
Break : brake, 475
- Williams (Montagu) on German hymns, 163
- Williams (S. H.) on "A little grounde," &c., 43
Browning (Robert), 411
Dismal, its derivation, 64
Dollond (John), 533
Exist : subsist, 286
Human skin tanned, 373
Insense, use of the word, 467
Palindromes, 395
"Pumpernickel," 226
Seven senses, 220
"Tannhäuser," its authors, 199
"Want" as a name for the mole, 185
- Willmott (Rev. R. Aris), biographer of Burns, 215
- Wimborne minster, 224
- "Win" in place names, its meaning, 177, 221, 264
- Windsor barony, 219
- Wing (W.) on Finnamore surname, 202
Gaol fever, 470
Woodstock, New, its M.P.s, 364
- Winton earldom ; De Quincis, 45, 138, 239, 305, 368,
445, 494
- Winwic, Lancashire, and the death of King Oswald, 297
"Wise men," 170
- Witchcraft, repeal of statutes against, 476
- Witches in Cheshire, 152
- W. (J. A.) on "Humphy Clinker," 43
- W. (J. L.) on "emboss," 391
- W. (J. W.) on "Childe Harold," line in, 279
"England Day," 116
Franklin (J.), artist, 98
Parallel passages, 233
Tennyson's "In Memoriam," its metre, 37
Thackeray's "Vanity Fair," 93
- Woffington (Mrs. Margaret), her death and burial
place, 15, 145
- Wolcot (John), "Peter Pindar," works, 323, 389, 434
- Woman, married, and real property, 256
- Women burnt alive, 174, 222, 347
- Women in church, 263, 466
- Women's suffrage in the eighteenth century, 498
- Wonders of the world, the seven, 355
- Wood (E. H.) on serfdoms, 484
- Woodroffe (Sir Nicholas), Lord Mayor in 1579, 87
- Woodstock, New, its M.P.s, 364
- Woodward (J.) on Luxemburg arms, 392
Maule (Judge), 351
Monaco, the Princes of, 423
Order of the Garter, 284
Princes of Servia and Montenegro, 483
Savoy arms, 323
Weston, Earl of Portland, arms, 287
- Woolsack, origin of the Lord Chancellor's, 236
- Wooset, its derivation, 156, 225
- Worcester, printing press in 1548, 135, 201
- Word formation, arbitrary or conventional, 461
- Workard (J. J. B.) on Muster de Vilers, 280
- World, etymology of the word, 109
- Worsaae's "Primeval Antiquities of Denmark," queries
on, 115, 180, 220, 227, 291, 534
- Wotherspoon (G.) on gipsy advertisement, 494
- W. R. on Worcester printing press, 201
- W. (R. E. E.) on "To see a lady," &c., 103
- W. (R. H.) on maps of the world, ancient, 207
- Wright (W.) on John Abernethy, birthplace, 345
Wentworth house, letter, 152
- Wright (W. A.) on Hearne's "Robert of Gloucester,"
&c., 402
- Writing, peculiarity in letter of 1722, 56, 160, 291
- W. (S.) on book of psalmody, 403
Tractate, "A Sober Word," &c., 282
- W. (W.) on John Abernethy, 454
Faraday (M.), unpublished letter, 73
- Wyatt (Sir Thomas), portraits, 178
- Wye church, Kent, engravings of it, 238
- Wykeham (William of), descendants, 372
- Wylie (C.) on Andrew Marvell, 374
- X
- X. on customs illustrated in the old drama, 34
- X. (L.) on violins : Klotz, 136
- X. (X.) on John Ford, the dramatist, 403
Scotch place names, 319
- Y
- Yardley (E.) on actors who have died on the stage, 64
Parallel passages, 233
- Yarmouth, Great, area of church of St. Nicholas, 134
- Years, regnal, 69, 124 187, 289
- Yeatman (Pym) on coat of arms ; Farra, 98
- Yeowell (J.) on Stepey church, 370
- Y. (J.) on Sir Peter Pett, 390
- Yllut on Motley's "United Netherlands," 215
- York (Frederick, Duke of) and Mrs. Clarke, 484
- Yorkshire diaries, 76
- "Yorkshire Rogue, or Captain Hind improved," &c.,
1684, 216
- Y. (W. N.) on "I shine in the light of God," 353
- Z
- Z. on Daylesford house, 462
Olive, Princess of Cumberland, 381
- Zinc, its pronunciation, 422
- Zwolle, in Erasmus, 383, 528
- Z. (X. Y.) on hackney coaches, 99
Walkinghame and Gardner families, 157









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