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NOTES AND QUERIES:

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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

FIFTH SERIES.—VOLUME ELEVENTH.

JANUARY—JUNE, 1879.

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PUBLISHED AT THE

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LONDON, SATURDAY, JANUARY 4, 1879.

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WILLIAM PARRY'S NARRATIVE OF SIR ANTHONY SHERLEY'S TRAVELS, 1601.

In 1601 William Parry published a short account of Sir Anthony Sherley's travels through a part of Asia Minor and Persia. Parry, who was one of Sir Anthony's company, returned to England in the middle of September, 1601, and on November 11 succeeding the following entry appears in the Stationers' Registers (Mr. Arber's *Transcript*, vol. iii. p. 195):—

"11 Nouembris [1601].

"William Aspley felix Norton Entred for their Copey vnder the bandes of master ZACHARIAH PASFIELD and the wardens a booke Called *A true Discourse of Sir ANTHONY SHERLEYS travayles* &c. [by WILLIAM PARRY] vj."

The tract was included by Mr. Collier in his privately-printed *Illustrations of Early English Popular Literature* (2 vols., 4to., 1862-64), and it is from this source that the extracts now given have been taken. Its contents are at present of considerable interest when that part of the world is occupying so much public attention. For the sake of completeness the contents of the title-page may be quoted:—

"A new and large discourse of the Trauels of sir Anthony Sherley Knight, by Sea and ouer Land, to the

Persian Empire. Wherein are related many straunge and wonderfull accidents: and also the Description and conditions of those Countries and People he passed by: with his returne into Christendome. Written by William Parry, Gentleman, who accompanied Sir Anthony in his Trauels. London Printed by Valentine Simmes for Felix Norton. 1601."

The company started from Venice in May, 1599, and the circumstances in which the travellers reached Cyprus may account for their gladness in departing from it:—

"Hauing spent those twelue dayes as aforesaid in Candia among those merry Greekes, we eftsoues imbarked our selues for Ciprus, to which we were some nine dayes passing: where (as the saying is) the Italians (with whom we passed to Zant) did our errand (like knights errand) against our coming. They made reporte to the Turkes inhabiting the same Ile, that we were all pirats, and that they should do wel to lay hands on vs, and to carry vs to the great Turk, their emperor, because, besides that, we were pirats, and came into Turky but as spies. Wherevpon the Turkes laid handes vpon vs, euen vpon our first arriuall, threatening to haue brought vs to Constantinople: bowbeit they staied vs in Ciprus two daies, in which time they were indifferently well qualified in hope of money we promised them, and which they had to their full contentment ere we parted from them."—P. 11.

From Cyprus Sir Anthony and his company passed over, in a ten-ton boat, to the Syrian shore, and in due time reached Aleppo. At the latter place they

"remayned about some sixe weekes at the English houses, and feasted (for the most parte) while wee there continued.....Leauing heere awhile to prosecute our iorney, I will speake somewhat of the fashion and disposition of the people and country, whose behaviours in point of ciuilitie (besides that they are damned Infidells and zodomicall Mahomets) doe answer the late we christians doe iustly holde them in. For they are, beyond all measure, a most insolent, superboous and insulting people, euer more prest to offer outrage to any christian, if he be not well guarded with a Janizarie or Janizaries. They sit at their meat (which is serued to them vpon the ground) as Tailors sit vpon their stalls, cross-legd; for the most part passing the day in banquetting and carousing vntill they surfet, drinking a certaine liquor which they do call Coffe, which is made of a seede much like mustard seede, which will soone intoxicate the braine, like our Methieglin. They will not permitte any christian to come within their churches, for they holde their profane and irreligious Sanctuaries defiled thereby. They haue no vse of Belles, but some priest, three times in the day, mounts the toppe of their church, and there with an exalted voyce cries out, and inuocates Mahomet to come in post, for they haue long expected his second coming. And if within this sixe yeeres (as they say) he come not (being the vtmost time of his appointment and promise made in that behalfe) they haue no hope of his coming. But they feare (according to a prophetic they haue) the Christians at the end therof shal subdue them all, and conuert them to christianitie.....The country aboundeth with great store of all kinds of fruit, whereupon (for the most parte) they liue, their cheefest meate being Rice. Their flesh is Mutton and Hennes; which Muttons haue huge broade fatte taitles. This meate most commonly they haue but once in the day, all the rest they eate fruite as aforesaid. They eate very little beefe, vnlesse it bee the poorest sort. Camels for their

carriage they haue in great abundance, but when both them and their horses are past the best, and vnfit for carriage, the poorest of their people eate them."—Pp. 15-17.

The next stage further inland involved the travellers in some trouble:—

"From Aleppo we set forwards in the midst of August, accompanied with our English merchants three dayes, to wit, vntill we came to a towne called Beerah or Birrah, by which runnes the most famous riuier Euphrates, parting Mesopotamia and Syria; where we rested sixe or seauen dayes, whilst boates were preparing for vs and other Turkish merchants: that being done, we parted from our merchants, and betooke our selues to the saide riuier of Euphrates, on the which we were some three and twenty dayes passing downe the same. In which time we came by a castle called Racca, where we were to take in fresh meate, and men to row. But loe! there happened that a Turke, being in one of the boats in our company, discharged his peece towards the shoure at randon, where he most vnhappily slew a Turke of the towne (the bullet entring his braine); by reason whereof our boate, aswell as the rest was stayed, and we constrained to make satisfaction for the mans death: which cost sir Anthony for his company some hundred crownes. Which being payed, and wee discharged, we held on our course from thence some two or three dayes passage; where we were eftsoones stayed by the King of the Arabs, there liuing vpon the riuers side in tents: before whome we were brought, whose handes we kist; and demanding what we were, and what businesse we had in those partes, we replied we were Englishmen and Merchants by our trades, coming for traffike into those partes of the world. Wherevpon this good king tolde vs that he must needes see our merchandize, which we (God wot) durst not contradict; and so he borrowed (without a priuie seale, or bill of his hand) some thirtie yardes of cloth of siluer vntill our returne. That being done, we had licence to departe to our boate. In whose campe we sawe nothing but a multitude of cammelles, mules, asses, horses, sheepe and goats: from thence wee passed to another called Anna."—Pp. 19-20.

Hitherto we follow our travellers down the Euphrates to its junction with the Tigris and towards the Persian Gulf; but all at once we are sent back to the town of Deir, or, as Parry calls it, the town of Dire. He tells us that leaving Anna (or Anah) they came next to the town of Dire. A reference, however, to any modern reliable map will show that the last-named town is much further up the river—that is, nearer Aleppo. The inference I gather from this is that Parry, after his return to England, wrote his narrative from memory, which would account for the confusion of places. This, however, is of little consequence, as the fact now to be quoted is of some interest from a scientific point of view:—

"From thence to a towne called Dire, by which there is a lake or poole of very pitch, which in their language they call the mouth of Hell. It swelles in the midst thereof to the bignesse of an hogshhead, and so breaketh with a great pufte, falling flat, and thus continually it worketh: whereof there is no bottoome to be found, albeit it often hath bene tried by all meanes."—P. 20.

This "lake or poole of very pitch" could be no other than one of the many bitumen springs which have been known to exist for ages in Asia Minor

and Persia. In a lengthened communication to the *Times* of July 25, 1878, Mr. Grattan Geary states that in the immediate vicinity of Erbil (Arbela) "are fountains of petroleum which have been running ever since Alexander the Great's time." That it is to this excellent and useful illuminant Parry refers in the following extract is beyond doubt:—

"Neere vnto a towne called Backo, in Persia, there issueth out of the earth, in the manner of a water-spring, a certaine kind of oyle in great abundance, which they (from all parts of the Persian dominions) do fetch vpon Camels, Kine and Asses, to burne in lamps, which are the lights they vse in their houses."—P. 37.

The reception which Sir Anthony Sherley and his companions received from the Persian monarch and his subjects was of the most flattering description. In returning home, which they did by the way of the Caspian Sea, our countrymen passed through Russia, and without further extending these extracts I shall conclude with the following:—

"But the day before wee left Muscouia, it was my fortune to see the King and his Queene in cerimonious and triumphant manner passing out of the City [Moscow], with a great Imare and a huge Bell to offer to a certayne Friery, some thirty miles off, which was performed in this sorte. First, all the morning diuers troupes of horse passed out of the City, to stand ready to receiue him at his coming out of the gate. About midday, the King setting forwards, his guard foremost, all on horsebacke to the number of fiew hundred, all clad in stammel coats, riding in ranke, three and three, with bows and arrowes, and swords girt to them, as also hatchets under the one thigh. After the garde were ledde by twenty men twenty goodly horses, with very rich and curious saddles, and ten more for his sonne and heire apparant, beeing a childe of twelue yeeres of age. After which was ledde, in like sorte, twenty beautifull white horses for the Queenes chariots, hauing onely vpon them a fine sheete, and on theyr heades a crimson veluet bridle. After them came a great number of Friers in theyr rich coapes, singing, carrying many pictures and lights. After them followed the greatest parte of the merchants of the City. Next them was ledde the Kings horse for that day, together with his sonnes: the Kings saddle and furniture most richly besette with stones of great price and beauty. Then followed the Patriarch, wyth all the Archbishoppes, Bishoppes, and great Prelates, singing in theyr coapes, very rich and glorious, hauing huge Images borne before them, beeing very richly inlayed with pretious Jems of diuerse colours, and lights about them. Then followed the King himselfe, who had in his left hand his sonne, aboue mentioned, and in his right hand his cappe. Next him came the Queene, supported on eyther side by two olde Ladies, her face euen thickly plaistered with painting, as were other Ladies (according to the custome of the Countrey); hir body very grosse, hir eyes hollowe and far into hir head, attended with some three score very fayre women (if painting (which they holde a matter religious) deceued not the iudgement of mine eie). All whose apparel was very rich, beset with pearle curiously wrought, hauing white hattes on theyr heads, with great round bands laden with pearle. We neuer saw hattes worn by any women in the Countrey, but by them onely."—Pp. 50-52.

Sir Anthony Sherley's own narrative of this expedition was not published until 1613, for

a review of which Mr. Collier's *Bibliographical Account*, 1865 (vol. ii. p. 343), may be consulted. S.

TWELFTH DAY.

As a popular festival Twelfth Day stands only inferior to Christmas, the leading object being to do honour to the three Magi, or, as they are commonly called, the three kings of Cologne. The name Twelfth Day itself dates as far back as the time of King Alfred, who established the twelve days after Christmas as holidays, of which the Epiphany was the last. These twelve days were dedicated to the twelve apostles, and in some parts of England it is still customary to light, on the eve of Twelfth Day, one large and twelve small fires, which are intended to represent our Lord and the twelve apostles. In days gone by this festival was chiefly marked by the custom of drawing for king and queen by lots—a practice, according to some, derived from the Roman Saturnalia, when at its completion children drew lots with beans to see who would be king. In Lincolnshire there is always a dance on Twelfth Day, called the "Cake Ball," at which the old custom of choosing the king and queen by lot is still kept up. In France the sovereign thus elected is called "Le Roi de la Fève," and the importance of this ceremony is indicated by the proverbial phrase for good luck, "Il a trouvé la fève au gâteau,"—he has found the bean in the cake. Twelfth Day appears to have been observed in this country by royalty from time immemorial. In the eighth year of the reign of Edward III. the title of "King of the Bean" was conferred upon one of the king's minstrels; and we read, too, how Henry VII. with much pomp kept this ceremony at Court. In 1563 Mary Queen of Scots celebrated the pastime of the King of the Bean at Holyrood, but with a queen, Miss Strickland tells us (*Lives of the Queens of Scotland*, vol. iv. p. 20), "instead of a king, as more appropriate, in consideration of herself being a female sovereign." Indeed, down to the time of the civil wars, this festival was observed with much enthusiasm, not only at Court, but at the Universities and the Inns of Court. Formerly the Lord Mayor and Aldermen and the guilds of London attended St. Paul's Cathedral on Twelfth Day to hear a sermon—a custom alluded to in the early part of Queen Elizabeth's reign. Of late years the celebration of Twelfth Day has been on the decline, and many of the customs once connected with it have fallen into disuse. One, however, of mediæval origin is still observed at the Chapel Royal, St. James's Palace. On the festival of the Epiphany, after the reading of the sentence at the offertory, "Let your light," &c., while the organ is played, two members of Her Majesty's household descend from the royal pew and advance to the Communion rails, where they present to one

of the officiating clergymen a red bag, which is placed in an offertory basin. This is understood to contain the Queen's offering of gold, frankincense, and myrrh, in commemoration of the gift of the Magi to the infant Saviour. This day is rich in proverbs. Thus, in Dalmatia they say, "If you were to ask a wolf when he felt the cold most, he would reply, 'At the winter solstice,'" which is at Epiphany. In Italy it is thought to be one of the coldest days. Thus, at Milan they say, "At Epiphany is the greatest cold we can have." At Florence there is a popular saying, "Show me the man who does not shiver on the Epiphany, and I will show you an honest man." Lastly, on the Rhine there is a proverb, "The three holy kings build a bridge or break one," implying that either a hard frost or a thaw comes at this season.

T. F. THISELTON DYER.

MANUS CHRISTI, &c.

I subjoin a few notes on some names of plants and specifics, which show the influence of the religious houses in the Middle Ages on popular nomenclature. We need not suppose that any irreverence was intended when the names were originally bestowed, though some of them rather jar upon our more sensitive modern religious sentiment. The instances which I have selected are either imperfectly explained or omitted by Nares and Halliwell.

Manus Christi.—"Refined sugar boild with rosewater or that of violets or cinnamon; a sort of cordial for very weak persons" (Phillips, *New World of Words*, sixth edit., 1706); "Take as much sugar as will fill your mold and boyl it in a *manus christi*, then pour it into your mold suddenly, and clap on the lid," &c. (*A Queen's Delight, or the Art of Preserving, Conceiving and Candyng*, &c., London, 1655, 12mo., p. 264). Halliwell merely says (*Arch. and Prov. Dict.*), "*Manus Christi*, a kind of lozenge." Ducauge (Supplement, Paris, 1766, fol.) gives us, "*Manus Christi*, massa quædam saccharo condita." I suppose, therefore, that *Manus Christi* was a sort of sugar candy, and was so called in some conventual refectory because its supposed cordial properties raised up sick people like the divine hand.

Oculus Christi, wild clary or Christ's eye, because it cures diseases of the eyes (N. Culpepper's *English Physitian*, edit. 1671).

Orvale sauvaige, wild clarie, double clarie, *ocle Christi* (Cotgrave). This is our *Salvia verbenaca*.

Lacrima Christi, a kind of excellent wine about Naples (Torriano, edit. 1659). This wine is still made on the slopes of Vesuvius, and remains in some request.

"God's Good. A blessing on a meal?"

"Let the cook be thy physitian, and the shambles thy apothecaries shop: hee that for every qualme will take a receipt, and cannot make two meales, unless Galen be

his *Gods good*, shall be sure to make the physician rich and himself a beggar: his bodie will never be without diseases, and his purse ever without money.—*Lylie's Euphuus and his England.*"

I have copied this from Nares (new edit., 1876), but *God's good* usually in our old literature bears the sense of yeast, as in the *Nomenclator*, London, 1585, 8vo., we find, "Cremor, &c. Barne, yest, quickening or *gods good*." Halliwell (*Arch. and Prov. Dict.*) explains this word as yeast, so do Coles, Florio, &c. Here again we have probably another name originating in the mediæval convents. In the *Euphuus* passage *God's good* can hardly mean a blessing on a meal. If a grace were meant, "cannot make one meale" would be more appropriate. But I read the word as continuing the sense of "hee that for every qualme will take a receipt," and as specifying one of the receipts which would be, under such circumstances, taken. Is not *God's good*, therefore, in this passage some specific used to stimulate impaired "concoction" in which yeast was the chief ingredient? For instance, this occurs in *The Queen's Closet Opened*, Lond., 1655, 12mo., "A receipt to help Digestion.—Take two quarts of small ale," &c.

Gratia Dei. Cotgrave tells us that this name was applied to the hedge hyssop, to the blue cranesbill or crowfoot cranesbill, and to the dwarf or low cistus.* Torriano also mentions these same plants as so called. I rather doubtfully identify them with our *Galeopsis tetrahit*, *Ceranium pratense*, and *Helianthemum vulgare*. Perhaps some of your readers, learned in the archeology of botanical nomenclature, will inform me better. The *New World of Words*, edit. 1720, applies *gratia Dei* to "a lesser kind of centaury," and to a plaster made of wax, rosin, suet, turpentine, &c. The common old name for rue, herb of grace, may also be noted for comparison.

ZERO.

LADY ANNE HAMILTON AND THE "SECRET HISTORY."

Will you allow me to call attention to a view as to the authorship of this disreputable book which is entirely at variance with that entertained by some of your correspondents, namely, that Lady A. Hamilton was the writer of it?

This will be found in the following letter from the Rev. R. H. Barham to Mr. Bentley, to whom the book would appear to have been offered for publication (see *Life of Barham*, vol. ii. p. 49). From Mr. Barham's literary experience and his knowledge of all that was going on in the publishing world, and for the reasons given by him for his opinion that "Lady Anne Hamilton had no more to do with it than Lady Godiva," that opinion

ought not to be lost sight of by those who suppose a lady of birth and education could have been the writer of such a book. It should be remembered, too, that the *Quarterly Review*, though not friendly to Lady Anne, eulogized her from any share in it.

"To Richard Bentley, Esq.

"My dear Bentley,—I return you the most impudent forgery that I ever saw. It is impossible to read any ten pages of this infamous book without seeing that Lady Ann Hamilton had no more to do with it than Lady Godiva. There is very little in it that has not been printed in the cheap Radical fifth years ago. The only exception perhaps is the direct charge about the Princess Charlotte's death. It is avowedly (see vol. i. p. 156) the composition of [the author of] *Authentic Records*, a tissue of lies for which a fellow of the name of Phillips was prosecuted in 1832, but which was pretty well known to have been written by the notorious Jack Mitford. The portion not to be found in that farrago is made up from Princess Olive of Cumberland and Barry O'Meara; but I do not hesitate to say that though it is generally understood that Lady Ann did write something in the shape of a diary which was suppressed some years ago, yet it is quite clear that the vulgar ruffian who penned these pages can never have seen that book, and that of a great part of it even Princess Olive, offensive as she was both in ideas and expression, was utterly incapable. It is evidently the work of a man. That the letters are forgeries is also perfectly clear. Is it possible that Queen Caroline could address the prince as 'My Lord,' and that three times in one letter (vol. i. p. 114), or that an address of the House should style him 'George, called Prince of Wales,' an error into which the ignorant who wrote it has been betrayed by the official language used towards peers by courtesy, but never towards peers *de facto*, which the Prince of Wales always is? In p. 183, same volume, the writer talks of a conversation 'we' had with Peace the tailor. Lady Ann Hamilton would have as soon worn a pair of breeches of his making as have admitted any such person into her confidence. See also p. 195 for the date of another interview with the same worthy Abrahamides. For coarseness of allusion and expression which no woman could write, see pp. 199-242, and the ruffianism about the Cato Street 'martyrs,' p. 338, all in vol. i. I could furnish you with an endless list of gross and palpable lies, such as Sir H. Bate Dudley, whom he calls 'Rev. Mr. Bates,' being created a baronet for his abuse of Queen Caroline during her trial, as editor of the *Herald*, when it is notorious that his baronetcy was given him in 1813, and that he had long ceased to have any connexion with that paper before the time alluded to. But it is useless to go on: the title-page is a gross lie, and appears to me to have been purposely printed and foisted in upon a book which had originally some other.

"As Mr. —, a name which I lay my life is a false one, seems to offer this to you for publication, I have gone more into the thing than it would otherwise deserve. Any man who could dream of such a thing would at once put himself out of all decent society, nor were a man unprincipled enough to do it for the chance of a profit could the speculation succeed, for the humbug is too gross to impose even upon the *savans* of Gower Street.

R. H. B."

FIAT JUSTITIA.

THE FAMILY NAMES OF THE PRINCESS DE TALLEYRAND.—I observe that in some of the recent volumes of our French contemporary,

* More doubtfully Cotgrave brings under this appellation the wild parsnip (*Pastinaca sativa*) and the bastard dittany.

L'Intermédiaire, there has been a discussion, which is still pending, concerning the names borne by the Princess de Talleyrand by birth and by her first marriage. Reference is made to two entirely contradictory statements, one put forth by a correspondent of *L'Intermédiaire* ("M. A. D.," *Int.*, vii. 547), and the other by Madame Colmache, widow of the Prince's private secretary, in the *Memoirs* published by her from her husband's papers. I have on a previous occasion cited this book in relation to the story of the diamond necklace, and I should consider Madame Colmache extremely likely to be well informed on such a point as that now in question. "M. A. D.," in *L'Intermédiaire*, says that the Princess was named Worlee, and that she was born at Tranquebar. Madame Colmache says that her maiden name was Dayot, that she was born at L'Orient, and that her first husband's name was Grandt. This latter name itself varies in the different accounts, being also written Grand (which is Prince Talleyrand's own orthography) and Grant. I had written thus far before having an opportunity of consulting the *Biographie Universelle*. In the long notice of Talleyrand given in the Supplement (1853) there are one or two points worthy of remark as bearing upon the name and origin of the Princess. Talleyrand himself, in a letter to one of the Directory, written to obtain the release of Madame Grand, who had been suspected of conspiring with the Royalists, calls her "une Indienne, bien belle, bien paresseuse, la plus désoccupée de toutes les femmes que j'aie jamais rencontrée." The Emperor Napoleon is cited in the *Biographie* as having, in his St. Helena conversations, called the Princess "très belle femme, des Indes Orientales." The *Biographie* adopts Talleyrand's orthography Grand, with the addition "née Worlée." Probably a transcript of the inscription on her tomb at Mont Parnasse might set us right concerning both the paternal and married names of the Princess de Talleyrand. Only why did not our Paris friends take a step so much simpler for them than for us? Perhaps they knew it would be of no use.

C. H. E. CARMICHAEL.

CELTS AND SAXONS.—In an article in the *Daily News* of November 29 is the following passage:—

"Macaulay remarks that Sir Walter Scott had no more reason to speak of himself as a fellow-countryman of William Wallace than Washington would have had to describe himself as the fellow-countryman of an Indian chief."

Where does Lord Macaulay make this very decided assertion? Although I have read nearly every line of his published works, and his life and letters, published after his death, I cannot remember it. I should like to know what some of the really enlightened and impartial scholars amongst the readers of "N. & Q." have to say on the subject, for, in my ignorance (it may be), I have always

thought that both Sir Walter Scott and Sir William Wallace bore Celtic names, and that however mixed their blood may have been with Saxon and Scandinavian, they derived paternally from the Celtic stock, which, coming from Scotia Major (Ireland), gave its name to Scotia Minor (Scotland), and which also sent out branches to Wales, North and West, and to Strathclyde and to Brittany. Of course I do not mean to say that these divisions do more than roughly describe the settlements of the Celts in these islands, and I do not touch on their subdivisions into Gael and Cymry and the vexed questions involved. All I seek to know is whether there can be any warrant for the strange assertion that Scott and Wallace were not countrymen or of the same Celtic stock, but distinct in race as Washington and a Red Indian. The pedigrees of Wallace of Kelly in Burke's *Landed Gentry* (ed. 1851) begin with a Sir Malcolm Wallace, whose Christian name at least is from the Celtic. I have not the Rev. Isaac Taylor's delightful and valuable work on *Words and Places* near me, but if I remember rightly he derives the name of Wallace from the Saxon word for a foreigner or Celtic neighbour, and we all know the words Wales and Valais are derived from it. In Ireland, at all events, good antiquaries have said that the old name of Le Waleys, which appears in the Exchequer Records of Kerry in the reign of Edward I. and earlier, was derived from this Saxon word, and that it is the original of our Irish names Wallace and Walsh to-day. In Ireland the former was and is often spelt Wallis. The Le Waleys of Kerry in old time was the son or grandson of a Welsh settler who came here with the English in 1172-1200, or the son or grandson of an Irishman who had gone over to his Welsh cousins before that period. There can be no mistake about the name of Scott, I suppose. Sir Walter himself, in *The Lay of the Last Minstrel*, distinguishes between the Scotie and the Saxon conquerors of Scotland when he makes the Duke of Buccleuch's ancestor say to the Beattisons of Eskdale:—

"Deal not with me as with Morton tame,
For Scots play best at the roughest game."

Celts and Saxons are a "vanished tale" in Ireland to-day, of course, although their effigies are carried about sometimes, like the Bridogues the Irish children make up and carry about on St. Bridget's Eve to please or frighten the unwary and foolish and to extract their sixpences and halfpence. I only "want to know," like the inquirer at the "Circumlocution Office," whether there is any real justification for the assertion that Scott and Wallace are names implying a difference of race and country.

M. A. HICKSON.

MOTTO FOR AN INDEX.—Over twenty years ago a valuable correspondent of "N. & Q." sought

"a motto or maxim for an index" (2nd S. i. 413). Among the communications received, one "proposed the old Latin saying 'Verbum sat,'" and your old and honoured contributor, the late DR. HUSENBETHI, made a fair hit in the "Monstror digito pretereuntium" of Horace (*Carm.*, iv. iii. 22). The others do not require notice here, save perhaps one by INDAGATOR, who, however, was unable to name his author (2nd S. vi. 316); and although I regret to think it may be too late to satisfy your original querist (whose contributory signature I regret to have missed for some years past), I may perhaps be permitted to suggest as such motto, in case it should still be required for an index or any other book of reference, certain other words of Horace, few and to the point—"Quod petis, hic est" (*Epist.*, i. xi. 29). W. T. M.

Reading.

BANKER POETS.—Samuel Rogers is not the only one entitled to the designation of the banker poet. One of his predecessors was Arunáchala Kavrayer, who was born near Tranquebar A.D. 1712, and declined an influential appointment which would have committed him to a celibate life. At thirty he married and became a banker. He died, at the age of sixty-seven, in 1779 (*The Tamil Plutarch*, by Simon Casie Chitty, Jaffna, 1859, p. 9).

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

DEVON PROVINCIALISMS.—The following provincialisms are in use in the parish of Lydford, Devonshire. This parish contains the whole of Dartmoor, and is of immense extent:—

"Yiddy" (= fifty ?), right, suitable.

"What do you please to have?" commonly contracted to "Please t' have?" for "What did you say?"

"Theggy there," for "those there," sometimes shortened to "Theggy."

"Mitching" = playing the truant.

"Mazed" = mad.

"Whisht" = lonely, of a place; ill, of a person.

"Slog" = to lure or entice.

I hope the new Board school lately opened there will not educate the natives out of these curious and interesting words and phrases, much as they may require education in other ways. I know them well. W. K. W. CHAFY-CHAFY.

MILK AND WATER.—Here is an early instance of a current practice:—

"Friday (June, 1769), 16. A cause was tried in the Common Pleas in which Mrs. Todd, a milkwoman, was plaintiff, and a cowkeeper in Chelsea defendant; the action was for mixing water with his milk, which she was by contract engaged to take for a certain time. The jury without going out of the court gave a verdict for the plaintiff, with 25*l.* damages."—*Gentleman's Magazine*, 1769, p. 316.

O.

A SURVIVAL.—During the last week in November and the first in December I observed on several

occasions a man exhibiting birds in a cage, placed on a stand, in the streets of Torquay. At length, curiosity having drawn me to see the exhibition somewhat closely, I found that, with the assistance of the birds, the man was a fortune-teller, and that he made known his profession with the following announcement, printed on a board attached to his stand:—

"If you please, Ladies and Gentlemen, Take advantage of the occasion of these birds, which for 1*d.* will select from the public box a planet of the fortune which will tell you the history of your past and future life. The said planets are for Ladies and Gentlemen."

There can be little or no doubt that the word *planet*, of the true meaning of which the exhibitor was certainly ignorant, is a *survival* of the practice of our ancestors, who in the "bright leaves" of the stars "would read the fate of men and empires."

I have not recently heard or seen the word used thus; but upwards of half a century ago an old woman, resident in my native village, told me more than once that she could tell my fortune by the lines on my hand for a copper or two, but that she could not "turn the *planets* without silver."

WM. PENGELLY.

Torquay.

BRASS AT CUXTON, KENT.—Thorpe, in the *Registrum Roffense* (p. 772), states that there was at Cuxton Church, Kent, a loose palimpsest brass plate, and he gives the later inscription thus:—

"Pray for the soule of John.....wolpacker of London, some.....Katheryns Christ church.....August, anno domini m^o v^o XLv^o. On who....."

Presumably the surname, &c., were already obliterated in Thorpe's time, and the Rector of Cuxton informs me that the brass itself is now lost.

By way of supplying the missing surname I subjoin a note from a will, obviously that of the person commemorated on the brass. Will dated 12th, and proved 22nd, August, 1545 (fo. 33, "Pynnyng" P.C.C.):—

"John Turner, of the parische of saint Kateryn Christis Church wthin London, Wolman.....my bodye to be buried in the churche of Cokston in Kent, in the Chapell of our Lady, yf I doo deceas in the parische of Halling. And yf I lyve I will that my bodye shalbe buried in the Church of saint Kateryn Cristis Church aforesaid, before the Fonte, in a knowlege of the faithe which I take there..... I geve unto maistres Deonyse Leveson for certeyn considerations all such dettes as she oweth unto me for packyng of hir wolles."

J. C. C. SMITH.

Richmond, Surrey.

A CURE FOR HYDROPHOBIA.—Quite as quaint a custom in the way of cures (5th S. x. 126) is one told to us by our Persian maid-servant, and which she would be horrified to think you disbelieved. Some years ago there dwelt in or near Bushire, Persian Gulf, a Moollah, or priest. Besides being able to expound the doctrines of the Koran, he cured persons afflicted with that dreaded *maladie hydro-*

phobia in a very simple manner. The patient was brought to the holy man, who after, I suppose, blessing him, &c., mounted a couple of small columns of masonry, a little apart from each other, placed one leg on each, and then bade the afflicted pass between and under. Fatima declares they came away cured! The Moollah was, I am told, a Syud, or descendant of the Prophet.

H. HARRISON.

Cape Jask, Persian Gulf.

ARMS OF CYPRUS.—In the *Heraldic Manuscript of Sir David Lyndsay*, 1542, of which a reprint has recently been issued by Mr. W. Paterson, of Edinburgh, these arms are given, p. 16: Barry argent et azure (11 argent, 10 azure), over all a lion rampant gules.

The same coat, without the lion, is attributed to Aymer de Lusignan, Bishop of Winchester, 1250–60 (Papworth, vol. i. p. 55). Q. D.

[For "The Arms of Cyprus" see "N. & Q.," 5th S. x. 163, 189, 218, 229, 316, 329.]

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.]

MAJOR ANDRÉ.—I should like to ask three questions in "N. & Q.":—

1. Where is Sir Joshua Reynolds's portrait of Major André now to be seen?

2. Where is the pen-and-ink sketch of the nocturnal scene of the boat on the Hudson drawn by André on the eve of his execution? One of your correspondents (4th S. v. 437) is quite correct in saying that the sketch in the library at Newhaven is only of André himself, not of the adventure at night.

3. Is there any one living who can confirm the story of the apparition to Mr. Cunningham in Derbyshire? (See "N. & Q.," 2nd S. i. 463.) The first part of the apparition—the capture—was fulfilled; the second part, of the execution—*near a great city*—is wrong. A. P. S.

BACON ON "HUDIBRAS."—The following is an extract which I made at the time from the curious catalogue published by Burn, then of Maiden Lane, in 1823:—

"Bacon (Montagu), Critical, Historical, and Explanatory Notes upon Hudibras, by way of Supplement to the Edition of 1744 by Zachary Grey, LL.D. With a translation of the First Canto into Latin Doggrel. 8vo., 1752, neat, 2l. 2s.

"Of excessive rarity. Nash, in his edition of *Hudibras*, 3 vols., 4to., speaks of it only from hearsay, and the late Henry Baldwin, the editor of the recent edition of *Hudibras*, made a long and useless search for it. It is not in the British Museum, Sion College Library, nor in

any of the libraries belonging to the public institutions in and about the metropolis, nor is it known where another copy is extant."

I have been a pretty diligent reader of catalogues and a tolerably industrious collector since that time, but I have never seen or heard of any other copy of this book. Can any one tell me of the existence of one and point out its whereabouts? It is mentioned by Lowndes, who says, "It is attributed to J. Tunstall, published at 1s." Who was J. Tunstall? WILLIAM J. THOMAS.

THE SOCIETY OF JESUS IN INDIA.—I happened to pick up at a *native* bookstall in Kurrachee, Sind, some years ago, what appeared to me to be a very curious and interesting old work in Latin (two parts bound in one volume), relating to the sayings and doings of certain members of the Society of Jesus in India. Here is the title-page of part i. :—

"Io Petri | Maffei | Bergomatis | E Societate Jesv | Historiarvm | Indicarum Libri xvi. | Selectarvm Item ex India | Epistolarum eodem interprete Libri iii. | accessit Ignatij Loiolæ vita postremo recognita. Et in opera | Singula copiosus Index. | Cvm privilegio | Virtvii sic cedit invidia. | Venetiis, apud Damianum Zenarium, 1589."

Here there is an autograph in faded ink :—

"Migj Mantuani Joi. Zej....."

And this the title-page of part ii. :—

"Selectarvm | Epistolarvm | Ex India | Libri Quatvor | Ioanne Petro Maffei | Interprete. | Venetiis, | Ex officina Damiani Zenarij, M.D.LXXXVIII."

Part i. consists of sixteen books, part ii. of a selection of epistles and a voluminous life of St. Ignatius.

As far as I could glean, it came into the possession of this native at an auction, where I believe he purchased it as waste paper. The binding is obviously the original one, but is much dilapidated, I apprehend from rough usage, but the contents are perfect and intact.

Would some of your readers determine its present value to bibliographers? H. HARRISON.

Cape Jask, Persian Gulf.

DECOYS.—Spelman (*English Works*, edit. 1727 [*Posthumous Works*], p. 153) says that Sir Wm. Woodhouse made among us the first device for ducks, called by the foreign name of "a Koye" ("primum apud nos instituit Decipulum Anatorium, peregrine nomine 'a Koye'"). It has commonly been believed that decoys were frequent in this country at a much earlier period than the reign of King James I., but upon referring to some of these accounts as quoted (I have not access to the originals) there seems reason to believe that a mode of taking fowl very different from that of *decoying* as now understood was pursued, viz., driving young or moulting birds into pipe nets

somewhat resembling modern decoys, but the mode of proceeding being of course the opposite to that practised in the decoy proper. In the reign of King John decoys are said to have been common in England, and disputes arose between the Lord of Liddel and the monastery at Crowland with regard to the Deeping Decoy in 1415. Again, in 1432 a mob armed with swords, &c., took six hundred wild geese out of the abbot's decoy. Camden also says that about Croyland in the month of August the owners sometimes *drove* into a single net at once 3,000 ducks, &c. I should be glad to know what authority there is for calling these erections for taking fowl *decoys*. The word used by Spelman is "decipulum," and he adds "peregrine nomine 'a Koye,'" as though he were introducing for the first time a foreign name for these "devices." Can it be that Woodhouse was really the first to introduce decoys proper, that is, nets into which the fowl were *enticed*, not *driven*, and that the name *decoy*, applied by him to these devices, has been improperly used with regard to the earlier mode, which consisted of driving—a practice which, though forbidden by Act of Parliament in 1534, was still illegally resorted to many years after? T. SOUTHWELL.

Norwich.

DR. SAMUEL MUSGRAVE, PHYSICIAN OF PLYMOUTH.—Did a once well-known Dr. Samuel Musgrave, physician of Plymouth, devise a machine for flying in the air about 1768? Or did any other person distinguish himself in this manner about that date? O.

WELSH PROVERBS.—In the new volume just issued by the Powysland Club (*Montgomeryshire Collections*, vol. xi. p. 310), the writer gives as a Welsh proverb, and attributes it to "Twm o'r Nant, a great satirist in the last century," the following: "Po nesa i'r eglwys, pella o' baradwys" ("The nearer the church the further from heaven"). We usually, I think, suppose the proverb to have a Scotch origin, and to be "The nearest the kirk the furthest frae grace." "Twm o'r Nant" (Thomas Edwards) was born in 1738, and died in 1810. How old is the Scotch version of the proverb? A. R.

Croeswylan, Oswestry.

PORTIA.—I am told that in the sixteenth century a lady of the name of Laura Basso or Besso at Bologna had taken her degree as *doctor juris*, and that Shakespeare had been acquainted with the fact, so that this Signora Laura became the model of Portia in the *Merchant of Venice*. Who knows anything about it?

F. A. LEDY.

GRIST-MILLS.—In a chronological work entitled *The Tablet of Memory*, and published in London,

it is stated that "grist-mills were invented in Ireland, A.D. 214." On what authority is this statement made? ABHBA.

AN IRISH BISHOP BUTLER.—Where are any authentic (or even legendary) particulars to be found of the life of a prelate of this name, who figures prominently in Irish popular tradition? He was bishop, it is said, of Cork; belonged first to the new religion, left that for the other, and again changed his creed in order to inherit a property. The story adds that he finally went to Rome, and did public penance there. D. F.

Hammersmith.

PERIWIG.—What are the meaning and derivation of the first two syllables in this word? The Greek preposition *περι*, "around," seems obvious at first sight. But it fails to satisfy me.

E. WALFORD, M.A.

Hampstead, N.W.

WELLS FAMILY.—I wish to ascertain the armorial bearings of the Wells family, who were resident in Scarborough about seventy or eighty years ago. As far as I can make out from verbal description, the crest is an arm in bend sinister, the hand grasping a dagger, point downwards; but I should like to know the correct blazon. Any particulars as to the pedigree and present representative of the family would be acceptable.

EDWARD R. FORD.

Cape Town, S.A.

THE EVIL EYE IN MOROCCO.—The belief in the evil eye is, as is well known, very widespread. References to it are to be found alike in Virgil and in Beowulf. The methods adopted for the prevention of its baleful effects have not been so much noticed. There is one described in the *Travels in Morocco*, by the late James Richardson (London, C. J. Skeet, 1860), which may be worth quoting. Mr. Richardson, in describing the ceremonies of a native Jewish wedding at Mogador, says:—

"We had now music and several attempts to get up the indecent Moorish dance, which, however, was forbidden as too vulgar for such fashionable Jews, and honoured by the presence of Europeans. Not much pleased with this spectacle, I looked out of the window into the patio, or courtyard, where I saw a couple of butchers' boys slaughtering a bullock for the evening carousal. A number of boys were dipping their hands in the blood and making with it the representation of an outspread hand on the doors, posts, and walls, for the purpose of keeping off 'the evil eye' (*el ojo maligno*) and so ensuring good luck to the new married couple."—Vol. i. p. 191.

Was this plan customary elsewhere?

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

BRAHAM'S "ENTUSYMSY."—In the recently published *Memoirs of the Rev. Francis Hodgson*

(vol. ii. p. 77) there is a letter from Lord Byron, in which he speaks of the enthusiasm of the French for Byronism. He says, "Nothing was ever like their *enthusiasm* (you remember Braham) on the subject." What is the joke about this perversion of *enthusiasm*? Braham, that truly marvellous singer, was of the very lowest origin, and probably never had any education, but on the stage he used to speak well enough.

JAYDEE.

VARIA.—I hope that some of the readers of "N. & Q." can give some information about the following to one who is writing a book and has no good library of reference at hand.

1. Dr. Cockman.—I want to know something of the ancestors and birthplace of Thos. Cockman, D.D., Master of University College, Oxford. He graduated M.A. 1697, and died in 1744. He made a translation of *Tully's Offices* which passed through many editions.

2. Laurence Sterne.—When, by whom, and on what authority was the statement first made that he was educated at Heath Grammar School, near Halifax? I have found a great deal to be said against it.

3. Cyril Jackson, Dean of Christ Church.—I want to know if he was the son of Cyril Jackson, M.D., of Stamford, who between 1745 and 1750 married the widow of the lord of the manor of Shipley, near Bradford, and so became a wealthy man. I want also to know whether his family was otherwise connected with Yorkshire, where the dean was educated, and when and where he died.

T. C.

GILBERT SHELDON, ARCHBISHOP OF CANTERBURY.—Where was this celebrated prelate born? *Biographia Britannica* states at Stanton, Staffordshire, but Collinson, in his *History of Somerset*, claims him as a Somersetshire worthy, and says that he was born at Stanton Prior in that county. Which statement is correct?

D. K. T.

EDWARD LONGSHANKS.—Fabyan has, "In this *ere* . . . was borne at Westmyenster Edward, that after was surnamed Longshanke." What is the earliest authority for this nickname?

O. W. T.

SPINHOLA.—Is Spinhola the name of a sword manufactory? and, if so, of what nation? I have a family rapier said to have come down from the Commonwealth. The hilt is of silver, covered with richly chased classical figures, and on it is engraved the word "Spinhola" (or "Spinhosa").

M.

THE FLEET PRISON.—Was the Fleet Prison ever a State prison? if so, at what date? Where can I find its history?

O. W. T.

"HOW LORD NAIRN WAS SAVED."—In one of Sir Francis Doyle's poems, *How Lord Nairn was*

Saved (if my memory serves me rightly), there occurs the following line, "And Kenmuir's lads are men in vain." To what does this expression refer—any saying or tradition connected with the house of Kenmuir?

MISS PORTER'S "SCOTTISH CHIEFS."—Is the character of Edwin Ruthven in Miss Porter's *Scottish Chiefs* wholly imaginary? B.

SMOLLETT'S "ADVENTURES OF AN ATOM."—Can any one tell me who are the ministers intended in this satire? E. LEATON BLENKINSOPP.

"BRIEF AN PILATUS."—Among the published works of Friedrich v. Gentz is *Briefe an Pilatus*. Is there any way of learning who "Pilatus" was? JOURNEY-MAN.

TITLE OF BOOK WANTED.—Can any reader of "N. & Q." furnish me with the title of a book I remember reading some five-and-forty years ago? The only clue I can furnish is the following. It was a motley collection of odds and ends, some grave and some gay—some quite proper, others not so. On the title-page was "I have culled a nose-gay of choice flowers, and brought nothing of my own but the thread which binds them.—*Montesquieu*." W. E. HOWLETT.

Kirtou-in-Lindsey.

AUTHORS OF QUOTATIONS WANTED.—

"Together lay her prayer-book and her paint,
At artice to improve the sinner and the saint."

With article of any magazine or review about eighteen years ago in which these lines were quoted.

WATERLOO PLACE.

Replies.

ELIZABETH BLUNT.

(5th S. x. 328.)

This lady was a lineal descendant, in the fifth generation, of Sir Walter Blunt of Rock and Sodington, the common ancestor of the Blunts of Sodington, the Lords Mountjoy, and the Blunts of Kinlet. Her father was Sir John Blunt of Kinlet, who died in 1524; her mother was Catharine, third daughter of Sir Hugh Peshall of Knightley. She was born early in the sixteenth century, probably in 1502, and died in 1551, surviving Henry VIII. and all his wives and widows except Ann of Cleves, and leaving a posterity which bears one of the most honourable names among the ancient families of England, that of the Dymokes of Scrivelsby. There is nothing to show how or when Elizabeth Blunt first appeared at the Court of Henry VIII., but her stay there seems to have been of very short duration. The original authority for all subsequent statements respecting her connexion with the king is Hall, who says:—

"The kinge in his freshe youth was in the chaynes of love with a fair damosell called Elizabeth Blount, which in synging, daunsyng, and in all goodly pastymes exceeded all others, by the which goodly pastymes she wan the Kingys hart, and she again shewed him such favour that by him she bare a goodly man childe, of beautie like to the father and mother. This childe was well brought up, like a prince's childe: and when he was six yere of age, the Kinge made him Knight, and called him Lord Henry Fitzroy: and in London, being the 18th day of June, at the manor, or place, of Bridewell, the said Lord ledde by two Erles was created Earle of Nottingham, then he was brought back again by the said two Erles. Then the Dukes of Norfolk and Suffolke led hwo into the great chamber again, and the King created him Duke of Richmond and Somerset."—Hall, fol. c, ed. 1550.

The title of Richmond was that of the king's father before he became Henry VII., and had not since been conferred on a subject.

This son of Elizabeth Blunt was born at the manor house of Jericho, Blackmore, Essex, a seat of the Blunts, in the year 1519, his mother being not more than seventeen years of age at the time of his birth, and Cardinal Wolsey became one of his godfathers. On June 18, 1525, he was, as stated in the preceding quotation, made Duke of Richmond and Somerset, and was also created Knight of the Garter, his plate of arms still remaining on his stall in St. George's Chapel. A month later, on July 16, 1525, the Duke of Richmond was made Lord High Admiral of England; in 1527 he was appointed Warden of the Marches on the borders of England and Scotland; and in 1530 was appointed Lord Lieutenant of Ireland, with Sir William Skeffington for his acting deputy. In 1525 Sheriff Hutton was assigned to the young duke for his residence, and he was placed in charge of a council, being treated in all respects as a prince of the blood. The antiquary Leland appears to have been one of his early tutors, but before he was twelve years of age he had become a student at King's College, Cambridge, under the care of Croke, the Professor of Greek. Henry Fitz-Roy attended his father to the Field of the Cloth of Gold in 1532, and thence went to Paris to complete his education in the university there; and returning in the following year was present at the baptism of Queen Elizabeth. Three months later he was married to Lady Mary Howard, daughter of the Duke of Norfolk, but it appears that the young bride and bridegroom never lived together. On May 19, 1536, the king imposed upon him the duty of attending, as one of four peers, the execution of Queen Anne Boleyn; and there can be little doubt that the Act of Succession, which was passed soon afterwards (28 Hen. VIII. c. 7), was intended to facilitate his nomination as his father's successor to the crown.* But on July 22,

1536, less than three months after his attendance at the Tower scaffold, he died, in a very mysterious manner, at St. James's Palace, having probably been poisoned by some of those who objected to the arrangements in progress for his succession to the crown. Lord Herbert says of him that he was "equally like to both parents," his mother "being thought, for her rare ornaments of nature and education, to be the beauty and mistress-piece of the time" (Herbert's *Henry VIII.*, 165). He was the close friend of the cultured Earl of Surrey, and some of his letters remain (*Camd. Misc.*, iii.), which indicate that he was a youth of great promise. He was buried at Framlingham, in Norfolk, where his monument still remains.

Elizabeth Blunt does not seem to have returned to the Court after the birth of her son, and the only trace of any association between them in later days is that William Blunt, her youngest brother, and only a boy at the time, was on the roll of his nephew's household as a gentleman usher at the time of the duke's death. But before Henry Fitz-Roy was three years old his mother had become the wife of Sir Gilbert Tailbois, the manor of Rokeby, in Warwickshire, part of the Duke of Buckingham's estates, being granted to him and his wife Elizabeth on June 18, 1522. In the following year a private Act of Parliament (14 & 15 Hen. VIII. c. 34) was passed respecting the jointure of "Elizabeth, wife of Gilbert Taylboys," from which it would appear that some provision was made for her by the Crown on her marriage.

Sir Gilbert was summoned to Parliament as Lord Tailbois of Kyme—an ancestor of his had been Earl of Kyme, but the title had been forfeited for rebellion—in 1529, though he lived to wear the honour of a peerage for a very short time, his death taking place on April 15, 1530. Lord Kyme had three children by Elizabeth Blunt: two sons, who died before him, and one daughter, Elizabeth, Lady Tailbois,† who was married first to Thomas Wimbush of Norton, in Lincolnshire, and secondly to Ambrose Dudley, afterwards Earl of Warwick, the eldest son of the Duke of Northumberland, and brother of Lord Guildford Dudley, but she died without children. The two infant sons of Lord Kyme and Elizabeth were buried

"If the King of England," says Tyndale, "had a son by one wife, heir to England, and a daughter by another, heir to Wales [Mary being then Princess of Wales], then, because of the great war that was ever wont to be between these two countries, I would not fear to marry them together for the making of a perpetual unity, and to make both countries one, for to avoid so great effusion of blood."—Tyndale's *Pract. Prel.*, 331, Parker Soc. ed.

† "The controversy between the Ladie Talbois and her husband Mr. Wimbuss was committed by the Council to the order of the Lord Great Chamberlain, the Lord Admiral, and the Master of the Horse" (*Privy Coun. Reg.*, June 13, 1550). This was probably respecting the claim made by Wimbush to the barony of Kyme,

* From a passage in Tyndale's *Practice of Prelates*, written about 1529 and published in 1530, it seems probable that the Protestant party proposed a marriage between the Princess Mary and the Duke of Richmond.

with their father in a vault in the priory church of Kyme; and all three bodies were accidentally discovered there some years ago, shrouded in lead. There was also found a brass plate with the following inscription, the plate being now placed on the north wall of the parish church of South Kyme:—

“Here lyeth Gylbert Taylboys Lord Taylboys, Lord of Kyme, wch married Elizabeth Blount, one of the daughters of Sir John Blount of Kynlet in the counte of Shropshire, Knight, wch Lord Taylboys departed forth of this world the xvth day of April A° Dni m.ccccc.xxx° whose Solle God pardon. Amen.”

For some years after the death of Lord Kyme his widow lived at Kyme, and there are some reasons for conjecturing that she was, secretly or openly, mixed up with the Pilgrimage of Grace, which began at Louth two months after the Duke of Richmond's death, but must have been long preparing in secret. There is, however, no direct evidence to be found at present on this point.

About the year 1537 Elizabeth was again married, to her neighbour Edward, ninth Lord Clinton, whose seat was at Folkingham, a few miles south of Kyme. She lived to see this husband made Lord High Admiral and Knight of the Garter; but it was not until twenty years after her death that he became Earl of Lincoln, and it was by another wife that he became the ancestor of the Dukes of Newcastle. He is buried in St. George's Chapel, Windsor, and the name of Elizabeth Blunt occurs in the inscription on his monument as that of his first wife. By her he had three daughters, Bridget, Catharine, and Margaret. Bridget became the wife of Robert Dymoke of Scrivelsby; and thus the Champions of England since the time of Queen Elizabeth have all been descended from Elizabeth Blunt. Catharine, her second daughter, was married to William, fifth Baron de Burgh, their descendants in modern times being the Lords Berners. Margaret, the third daughter, was the wife of Charles, second Baron Willoughby of Parham, and their family appears to have become extinct in the latter part of the last century.

Elizabeth Blunt herself died on September 4, 1551; Machyn having entered in his *Diary*, “The iij day of September ded my lade Admerell” wyfe in Lynkolne-shyre, and ther bered” (Machyn's *Diary*, p. 9).

The estate of Kinlet was bequeathed by Sir George Blunt, the brother of Elizabeth, to his younger sister, Agnes, the wife of Rowland Lacon, and from them it has descended to the Childes. Kyme was deserted after Elizabeth's marriage with Lord Clinton, and nothing now remains of what was once a magnificent house except a lofty square tower, which forms a conspicuous object in the flat landscape on the western border of the Boston fens.

J. H. B.

Lord Herbert, *Life of Henry VIII.*, p. 165,

speaking of the year 1518, when the king was twenty-seven years old, and had been married about nine years, says:—

“One of the liberties which our king took at his spare time was to love. For as all recommendable parts concur'd in his person, and they, again, were exalted in his high dignity and valour, so it must seem less strange, if amid the many fair ladies, which lived in his Court, he both gave and receiv'd temptation. Among whom, because Mistress Elizabeth Blunt, daughter to Sir John Blunt, Knight, was thought, for her rare ornaments of nature and education, to be the beauty and mistress-piece of her time, that entire affection past between them, as at last she bore him a son.”

This son was born in 1519, and his godfather was Cardinal Wolsey; he was created a Knight of the Garter and Duke of Richmond in 1525, and died in 1536 (Ellis, *Original Letters*, i. 267).

Elizabeth Blount married Gilbert Talboys of Kyme, created Baron Talboys 1529, and bore him three children: George and Robert, who died young, and Elizabeth, who married Thomas Wimbish, Esq. Baron Talboys died in 1539; his only surviving son, George, died a few months later, and the title descended to the daughter Elizabeth, but as she had no child by Mr. Wimbish nor yet by her second husband, the Earl of Warwick, the barony became extinct. The second husband of Elizabeth Blount was Edward Clinton, first Earl of Lincoln, by whom she had three daughters: Bridget, married to Robert Dymoke of Scrivelsby; Catherine, who married William, Lord Borough; and Margaret, the wife of Charles, Lord Willoughby of Parham. The dates of Elizabeth Blount's two marriages do not appear to be well ascertained. It would seem probable that it was as Miss Blount that the king took a fancy to her in 1518. Yet Burke, *Extinct Peerage*, 1866, states that it was after the death of her first husband, that is, after 1539, which is evidently impossible, whilst Ellis notes that she was Lady Elizabeth Tailboys in 1518, which is improbable. Holinshed (*Chronicle*, 1586, p. 892) distinctly calls her “Elizabeth Blunt, the daughter of Sir John Blunt”; and at p. 941, when mentioning the death of her son Henry Fitzroy in 1536, he calls her “the Ladie Taillebois, then [*i.e.* in 1519] called Elizabeth Blunt.”

EDWARD SOLLY.

See an account of her in the *Genealogist*, vol. ii. pp. 19, 44.

C. J. E.

ANCIENT MONUMENTS OF THE MORETON FAMILY IN ASTBURY CHURCH, CHESHIRE (5th S. x. 349, 517).—I am afraid that “the clergyman residing near Congleton,” who has so kindly solaced Mr. E. WALFORD's anxieties by informing him that “the recumbent figures of the Moretons in Astbury Church are still there,” must be a bit of a wag, and one who delights to play practical jokes, for the statement is utterly devoid of truth. Still it must be confessed that Mr. WALFORD laid

himself open to have practical jokes played upon him by stating as facts what every one who knows anything of Astbury Church must know to be fictions. Thus he wrote, "In it [the Moreton aisle] or the chancel were formerly two recumbent figures of Crusaders, members of the ancient family of Moreton." This is not a fact, although so precisely stated, for no such monuments ever existed. MR. WALFORD continues, "My cousin Mrs. Moreton-Craigie . . . about twenty years ago gave permission to the vicar to remove these monuments a few inches; . . . they have, however, been removed, not a few inches, but wholly and entirely, and cannot now be found. Can any of your readers say what has become of them? I would gladly forward any information to my cousin." These are some more of MR. WALFORD'S statements; and although it is as obviously impossible for any one to give leave to move what never existed, or to lose what never could be lost, as it is for any of your readers to state where these monuments now are, still it was not for me to dispute the word of a lady or the knowledge of MR. WALFORD, so I let the matter rest, wondering all the time what it could really mean. It was not, however, kind of the Cheshire clergyman to play off his practical jokes, but if your correspondent will allow me to say so, he should make sure of his facts before stating them, and before rushing into the columns of "N. & Q." should not mind taking a little trouble to see what has already been written on the subject. Most people know that there are two books, at the least, relating to Cheshire history, one called Lysons's *Cheshire*, and the other Dr. Ormerod's *History of Cheshire*, and in both these are accounts of the monuments in Astbury Church. Had MR. WALFORD but consulted these well-known books it would have prevented his being subjected to the ridicule of a country clergyman. For it is really too bad to try and palm off the well-known effigy of an old lady, who died in 1599, as one of the imaginary Moreton Crusaders, and yet that is what MR. WALFORD'S correspondent has "kindly" done for him, and for which he is grateful.

The real "facts" of the case are, however, very simple. There are but two recumbent effigies in Astbury Church, as the Cheshire clergyman no doubt well knows. One of these is, as he says, at the east end of the south aisle, and the other at the east end of the north aisle, although it formerly stood on the south side of the chancel. The former of these is an effigy of a member of the old Cheshire family of Davenport of Davenport, and is of fourteenth century date, bearing upon the surcoat the well-known arms of Davenport. The other is that of the old lady before referred to, Dame Mary Egerton, who died in 1599, and it represents her in the costume of that period, hooped petticoat and ruff, &c. In the churchyard

are four effigies, removed some centuries ago from the church, and now much defaced by the weather: one of these is that of a priest, and the other three relate either to the families of Venables or Brereton, the arms admitting of dispute.

As your correspondent MR. PICKFORD very properly points out, the altar tomb of Sir William Moreton, who died in 1763, has been removed, and the inscriptions let into the floor of the church; and it seems to me possible that it was to the removal of this heavy altar tomb that the correspondence to which MR. WALFORD alludes took place. But if this is really the case, it is a wonderful instance of the growth of mythical traditions when in twenty years a heavy altar tomb of the eighteenth century becomes converted into "two recumbent figures of Crusaders." But putting conjecture on one side, it is only right that MR. WALFORD should be made aware of the practical joke that has been played upon him by his nameless correspondent. I can only hope he has not forwarded the information to Mrs. Moreton-Craigie. J. P. EARVAKER, M.A., F.S.A.

Withington, near Manchester.

EPIGRAM ON BEAU NASH (5th S. x. 429).—The oldest printed version of this which I have seen is that given in the *Gentleman's Magazine* for February, 1741, p. 102. It is there printed without any author's name or initials. It is so frequently to be met with in an imperfect or incomplete form that it is worth reproducing entire:

"On Mr. Nash's present of his own picture at full length, fixt between the Busto's of Mr. Pope and Sir Is. Newton, in the Long Room at Bath.

"Immortal Newton, never spoke
More truth than here you 'll find;
Nor Pope himself, e'er penn'd a joke
More cruel on Mankind.

This picture plac'd the busts between,
Gives satyr all his strength;
Wisdom and wit are little seen,
But Folly at full length."

Nash died in 1761, and his life, written by Oliver Goldsmith, was published in 1762. In this (p. 127) the second verse of the above lines is thus mentioned: "The Corporation of Bath placed a full-length statue of him in the pump room between the busts of Newton and Pope. It was on this occasion that the Earl of Chesterfield wrote that severe but witty epigram, the last lines of which were so deservedly admired." As Lord Chesterfield did not die till 1773, he was of course alive when Goldsmith wrote this not very accurate sentence, and it may be presumed that he did not deny its correctness. In 1777 Dr. Maty, in his handsome edition of Chesterfield's *Miscellaneous Works* (vol. ii. App., p. 190), has inserted the lines "on the picture of Richard Nash, Esq." &c. These consist of six verses, and begin,

"The old Egyptians hid their wit
In hieroglyphic dress,"

and end with the same concluding verse as that already quoted from the *Gentleman's Magazine*, whilst the verse commencing "Immortal Newton" is entirely left out. Mrs. Brereton, who was well known as a contributor to the *Gentleman's Magazine*, in which she wrote under the name of Melissa, died in 1740. Her poems were reprinted with a short memoir in 1744; and if in that volume the epigram is given in the form in which it had previously appeared in the *Gentleman's Magazine*, it is clear that she is entitled to the credit of its authorship, and that Lord Chesterfield, having prefixed to her second verse five by no means so good, has very generally been considered to be the writer of the epigram. I have not the volume of Mrs. Brereton's poems. Any correspondent who has it will deserve thanks if he will state if it contains this epigram.

EDWARD SOLLY.

These lines are misquoted both by Mr. Locker in his *Lyra Elegantiarum* and by JAYDEE, although the latter is perfectly correct as to the reading of the third line, for it is very apparent that the substitution of the word *seldom* entirely destroys the intended satire. The epigram is one of several verses contained in a book of Mrs. Jane Brereton's poems, published in 1744. EVAN THOMAS.

Pimlico.

In Goldsmith's very amusing little *Life* of Nash the epigram is given as quoted by JAYDEE, which form is obviously the only one admissible. Goldsmith says that,

"to add to his honours, there was placed a full-length picture of him in Wiltshire's ball-room, between the busts of Newton and Pope. It was upon this occasion [no dates given] that the Earl of Chesterfield wrote the following severe but witty epigram."

EDWARD H. MARSHALL.

The Temple.

REV. R. BENN, OB. 1752: CHARLTON-UPON-OTMOOR, OXON (5th S. x. 408).—Queen's College, Oxford, holds the patronage of Charlton. The college has ever been the resort of North-countrymen; especially has it been favoured by those from Cumberland and Westmoreland. The Rev. Robert Benn, D.D., was a fellow of this society. He was a Cumberland man of good family. The Benns lived at Heasington House, serving the office of sheriff and the like, till, in the close of the last century, one of them lived at a great rate, got the nickname of "Lord Benn," and ran through the estate. Dr. Benn, fellow of Queen's and incumbent of Charlton, is not accused of being "guilty" of any crimes. If epitaphs were veracious (which they seldom, if ever, are), Dr. Benn must indeed have been a pattern clergyman. Unfortunately his epitaph is less to be trusted even than others,

for it was purposely made to describe such a one as Dr. Benn was *not*.

The story goes that, after his death, his niece sent to Queen's College, asking for an appropriate inscription for her uncle's tomb, and the waggery of the Common Room provided her with one which she adopted. It certainly does not describe the man, who has been pictured to me by the present incumbent (Mr. T. Falcon) as having been handed down as a man "dull and morose, of little culture, and not much sense of duty. He kept the registers himself, very badly and carelessly, evidently filling them up *once a year*. Dates are often omitted and children's burials are entered together after the adults."

Now as to his ghost. It is certainly said that he walks in the old house, but confines himself to the cellars and the old parts of the house where the offices and servants' bedrooms are: the rest of the house has been built since his day. The present incumbent tells me that "there are many people about Charlton whom nothing could induce to pass a night in the house alone, and that eight or nine years ago one of his servants certainly left his service in consequence of some ghostly impression. . . . His presence is supposed to be made evident by the rustling of a silk doctor's gown." Mr. Falcon has been there for some sixteen years, and (except the one servant leaving him) has never had any trouble with the ghost. With regard to the exorcism Mr. Falcon says: "The story that a dozen parsons and a woman went down to the cellar to exorcise him is a very silly and modern tradition. It is possible that my predecessor, Mr. Knipe (1805-1845), who was a merry man, may have made a jest of going down with his guests after a dinner party to confront the ghost. I believe he used to laugh and say 'he had laid him in the middle of Otmoor.' But certainly no solemn exorcism has been attempted within the memory of the oldest inhabitant surviving."

It was a wicked Common Room jest to concoct such a thing, but the epitaph is worth preserving:

"Juxta situs est
Beatam expectans resurrectionem
ROBERTUS BENN, S.T.P.
Collegii Reginensis quondam socius
Hujus Ecclesiae per breve heu septennium Rector
Vir Eximius Naturæ dotibus
Elegantii Literarum Superpellectilis
Lepida morum urbanitate
Omni demum privata laude cumulatus.
Pastor, non vicario aliorum opere contentus
Ipse sacra obivit munera
Et semper præsens gregi invigilavit suo.
Socius, iis quibusdam fuit una
Ob summum Ingenii Acumen
Et parem Animi Candorem
Innocue jucundus.
Mirus Facetiarum Artifex
Jocos fundebat liberales
Ex improviso sponte erumpentes
Novos, ardentés, rapidos, suos,

Idem amicos Fide et Officiis
Necessarios amore et muneribus
Universos facili quâdam Benevolentia.
Arcetissime sibi devinxit.
Obiit die Decembris ii
Anno Salutis Christianæ 1752
Ætatis suæ 55.
Tali Avunculo, animi in se plus quam paterni
Hoc quæcunque Monumentum posuit
SUSANNA BENN."

GIBBES RIGAUD.

18, Long Wal', Oxford.

In the Catalogue of the Bodleian Library, Oxford (Rawlinson MSS.), part v. fasc. ii. p. 640, reference is made to parish notes on Charlton-upon-Otmoor, Oxon. I think it very probable that the information sought for may be contained in these parish notes.

L. L. H.

TOKENS FOR THE SACRAMENT (5th S. ix. 248, 308; x. 39, 77, 108.)—I beg to answer R. W. C. P. as follows:—

1. These tokens were in use in Scotland as passes to the Communion table, as evidenced by the Liturgy drawn up for the Church of Scotland in 1635 having this rubric prefixed to the order for the administration of the Holy Communion, viz., "So many as intend to be partakers of the Holy Communion shall receive these tokens from the minister the night before." Their use is mentioned also in the parish books of Henley-on-Thames in 1639, where they are referred to as "Communion halfpence," and likewise at St. Saviour's, Southwark, where they appear, from an entry in the books, to have been worth twopence each. In Scotland the minister of the parish examined the intending communicants as to their fitness, and to those of whom he approved he gave these tokens of such his approval, which they were required to produce before receiving the Communion. Their use is mentioned very soon after the Reformation. They have been used in the Episcopal congregations, too, of old standing in the north of Scotland. They were in use among the Scotch-Irish in Western North Carolina.

2. In Scotland they were usually of lead or pewter, though paper has been used, while some were of tin, stamped with the name of the parish. The first Presbyterian church of the city of Charleston (U.S.), having been content with paper till the year 1800, then adopted a very elaborate one (manufactured in England, of which only 150 were issued). This was an engraved silver medal (size known to numismatists as 18), the design of which may be thus described, viz. :—

Obv. Communion table, with cloth, cup, and plate. Inscription, "This do in remembrance of me," above the emblems, in a semicircle.

Rev. Rude representation of the burning bush; above, in a semicircle, "Nec tamen consumebatur" ("Nevertheless it was not consumed").

Edge. "Presbyterian church, Charleston, S.C., 1800."

These silver medals, or tokens of membership, were on the occasion of the bombardment of Charleston carefully collected and sent to Columbia, and I believe to this day it is not known what afterwards became of them. In the year 1836 or 1837 a coined white metal imitation of the silver token was resolved upon by this church, consequent upon the large influx of *coloured* members, the system being afterwards abolished—about twenty years ago only.

A Scotch gentleman, a friend of mine, to whom I have spoken on the subject, tells me that he remembers the practice of giving these tokens (in some cases cards are used) for the past forty years or more, and that the system is still in vogue among the Presbyterians in Forfarshire. He says that about a week or ten days before the Sacrament Sunday the "kirk session"—consisting of the minister, elders, and deacons of the church—meets, and goes over the "Communion roll," with the view of ascertaining, as far as possible, that the members are worthy. Then a meeting of the congregation is called for the purpose of distributing these tokens, when the members' names are read over by the minister, and each one present, answering to his or her name, comes forward and receives a token from the elder of his district, the congregation being divided into districts with an elder to supervise each. On the Sacrament Sunday, when the communicants take their places at the table, wooden boxes are passed round, in which the tokens are collected. As my friend is a native of Forfarshire, has resided there nearly all his life, and was a member of the Presbyterian church there, this information is reliable and most interesting. The type of token used in his church appears to have been very similar (name of locality, &c., excepted) to that of the (coined) Charleston one above described, and made of lead or pewter. Tokens of lead were also used as passes by the Covenanters at the Glasgow Assembly in 1638. Tokens, too, were used at the Roman Catholic church of Glasgow some forty years back.

R. T. SAMUEL.

Hackney.

In the Presbyterian Church of Scotland none are allowed to receive unless provided with a metal token, which they obtain from the minister as a voucher for their fitness.

X. C.

In the churchwardens' book of the parish of Newbury of the year 1658 is the following entry: "Paid James Foster for 300 tokens for Mr. Woodbridge, 3s. 6d." Woodbridge was the Rector of Newbury, having succeeded the celebrated Dr. Twiss. Woodbridge's successor was Rev. Jos. Sayer. His first signature in the book is in 1666, and he continued rector till 1674. His

tokens are not uncommon ; I have seen several of them. They read JOSEPH SAYER RECTOR, a castle ; reverse, OF NEWBERRY, a Bible—very similar to the usual tradesmen's tokens. It is in Boyne (*Tokens issued in the Seventeenth Century, &c.*, 1858), Berks, No. 43. SAMUEL SHAW.
Andover.

THE PARISH BULL (5th S. x. 248, 354).—MR. WALFORD cites an instance of an old custom in Kingston-on-Thames, obliging the vicar of the parish to keep a bull at the parsonage, and he asks, "Was this custom general, or was it peculiar to Kingston?" I am able to refer him to a similar custom which prevailed in the manor and parish of Marsh Gibbon, in Buckinghamshire, and came to an end only thirty-eight years ago, upon the laying in, dividing, and enclosing the open and common fields and commons. The following minute appears in the record of the Inclosure Commissioners (Mr. Henry Dixon) Proceedings, dated June 5, 1843 :—

"That the Bull Platts being held by the Rector in consideration of his finding a Bull for the use of the Landowners depasturing in the common fields and commonable places within the parish will now revert to the Landowners, and be deemed by the Commissioners as part of the common lands within the parish . . . the custom of maintaining a common Bull not being consistent with the altered circumstances of the parish when enclosed."

I cannot ascertain the situation or extent of the "Bull Platts." Doubtless they adjoined the large common pasture, and the strong deep lands of Marsh (2,200 acres) were chiefly grass, which would have been fed by cows. The custom, however, of which we have instances at Kingston and Marsh could not have been general, as besides the well-known fact that the terms and conditions on which the lands of a manor were held by the tenants arose from the will of the various feudal lords, the conditions must necessarily have been in part dependent also upon the soil and local circumstances. The imposition of such a charge upon the Rector of Marsh points to the lord of the manor, probably the Earl Moreton, the grantee of William the Conqueror, having been also the founder and endower of the church, which gave him the right to make such a condition for the common good of the lord and his tenants. And strange as such a custom now appears to us, the reason for it may be seen in the fact that the rector was entitled to the tithe of calves, and therefore it was to his advantage and interest to promote increase of titheable produce.

FREDERICK J. MORRELL.

Broughton.

THE PLAY OF "NOBODY AND SOMEBODY" (5th S. x. 368).—In Simpson's *School of Shakspeare*, on pp. 270-1, S. will find the following, which will perhaps help him :—

"The only hopeful note of date in the play is when No-body, after promising to 'build up Paul's steeple without a collection,' observes, 'I see not what becomes of these collections.' The steeple was burned in 1561 ; in 1563 a collection was made throughout the kingdom for its restoration, and the repairs thus paid for were all finished in 1566. But there seems to have been some idea prevalent that the funds had been misapplied. In 1576 the Queen wrote to complain that no progress was made in repairing the steeple ; but the Council persuaded her that she could not order subsidies for it in the city because of the heavy contributions the citizens already paid to the government. In 1583 Aylmer, the Bishop of London, suggested to the Council that payments for commutations of penances should be suppressed, what had been paid refunded, and applied to the repairing of Paul's, which would well help to make good a good piece of it.' Aylmer's were not safe hands to hold money. When Bancroft became Bishop, in 1597, it was proved that the ruins and dilapidations of the Church and Bishop's houses came to 6,513*l.* 14*s.* And he obtained judgment against Aylmer's son for 4,210*l.* 1*s.* 8*d.* ; Fletcher, the intermediate Bishop (father of the dramatist), is, as I presume, answerable for the rest. Anyhow, there were scandalous rumours on the matter, and in 1592, two years before Aylmer's death, Verstegan, Parson's intelligencer at Antwerp, in his *Declaration of the True Causes of the Great Troubles, &c.*, thus alludes to them : 'But it is a wonder to consider what great and grievous exactions have from time to time been generally imposed upon the people, as all the loans, the lotteries, gathering for the steeple of Pauls, new imports,' &c. Bacon, in his official reply, *Observations on a Libel*, 1592, says upon this : 'Now to the point of levies and contributions of money, which he calleth exactions. First very coldly he is not abashed to bring in the gathering of Pauls steeple and the lottery ; trifles, and past long since ; whereof the former, being but a voluntary collection of that men were freely disposed to give, never grew to so great a sum as was sufficient to finish the work for which it was appointed, and so I imagine was converted to some better use : like to that gathering which was for the fortifications of Paris [one MS. reads Berwick], save that that came to a much greater, though, as I have heard, no competent sum.'"

After his accusation *Nobody* is able to turn the tables upon his defamer by showing that all these malpractices must have been *Somebody's*, for "If *Nobody* should do them, then should they be undone." L. P.

MORE FAMILY (5th S. x. 407).—The following note from the *Historical Register* for 1720 (App., p. 32) may assist MR. MOORE :—

"Aug. 26. Nicholas Moore, of Osthorpe Hall, near Leeds, in Yorkshire, Esq. ; kill'd at the Ram-Inn in Smithfield, by Mr. Giles Hill, a Life Guard Man, who was the next day committed to Newgate."

There is an entry to the same effect in Salmon's *Chronological Historian*, 1747 (ii. p. 101), with the addition that he was stabbed "for drinking the Duke of Ormonde's health." In this book he is called Mr. Nicolas Moore, of Osthorpe Hall, Yorkshire. Mr. Moore was probably very far from sober at the time, or he would hardly have proposed the health of the Pretender's commander-in-chief in the presence of King George's officer. It would clearly be the act of a traitor, and Giles's

punishment, if any, under the circumstances, would be very slight.

EDWARD SOLLY.

THE "UNKNOWN ACRE" OF NEWBURY (5th S. x. 429.)—In the Chamberlain's Rolls of the collegiate church of Ripon, which I am now copying for the Surtees Society, I have found under the head "Decaus redditus" many such entries as "Est in decas. redd'us iij acr. t're in Wykesley quondam Goslini de Brathewate cum denariis romanis hoc anno, vij^d, quia nescitur ubi jacet" (1479). These of course come among the expenses. J. T. F.

Bishop Hatfield's Hall, Durham.

THE ORIGIN OF THE BEAUMONTS OF FOLKINGHAM (5th S. x. 387.)—I believe there is evidence of Henry de Beaumont having been brother of Lewis de Beaumont, Bishop of Durham, but I am not able to refer to it from memory. Lewis was undoubtedly a younger son,* by the heiress of the family of Beaumont-le-Vicomte, in Maine, of Lewis de Brienne, who was himself a son of John de Brienne, King of Jerusalem, by his second wife, the Infanta Berengaria of Castile and Leon, aunt of Eleanor, the beloved queen of Edward I. Thus it was Henry de Beaumont came to be styled "consanguineus regis" in the reign of Edward II., who was his second cousin.

I would refer HERMENTRUDE to a pedigree given in Surtees's *Durham*, vol. i. p. xlv, note, said to be copied, "with all its original mixture of French and Latin," from the rare work of Du Paz, but I do not find it in the copy in the King's Library. I would also refer her to that storehouse of genealogical lore the preface to *Liber de Antiquis Legibus*, one of the undervalued volumes of the Camden Society. This preface was written by Mr. Stapleton, brother of the late Lord Beaumont, whose descent from the first Lord Mayor of London is traced through it. He shows that the brass of William, Viscount Beaumont (ob. Dec. 19, 1507), in Wivenhoe Church, Essex, affords evidence of his descent from John, King of Jerusalem, and the royal house of Castile by the elephant bearing a triple-towered castle on which the feet of his effigy are represented to rest.

A. S. ELLIS.

Westminster.

Pedigrees, arms, and genealogical notes of this family occur in Cat. MSS. Bodleian Library (Rawlinson MSS.), part v. fasc. ii. p. 596.

L. L. H.

"QUOD TACITUM VELIS," &c. (5th S. x. 428.)—A sentiment very similar to this is expressed by Rochefoucauld when he says, "How shall we hope that another person will keep our secret if we do

not keep it ourselves?" (Bund and Friswell's translation of the *Reflections*, p. 64).

EDWARD H. MARSHALL.

The Temple.

HENRY ANDREWS, ALMANAC MAKER, &c. (5th S. ix. 328; x. 55, 76, 119.)—Perhaps the following, which appeared in the *Monthly Magazine* the year of his death, may be worth preserving in the pages of "N. & Q.":—

"The late Henry Andrews of Royston, the celebrated calculator, was born at Frieston, near Grantham, of poor parents. By his own industry, from a limited education he made great progress in the liberal arts, and was justly esteemed one of the best astronomers of the age. When only six years old he would frequently stand in his shirt looking at the moon out of the chamber window at midnight; and when about ten years of age he used to fix a table on Frieston Green on clear frosty nights, and set a telescope thereon to view the stars. Soon after this he would sit for weeks together by the fireside with a table spread full of books making astronomical calculations. At a suitable age he was sent from home to earn his own living, and the first situation he filled was at Sleaford as servant to a shopkeeper; after this he went to Lincoln to wait upon a lady, and during this servitude used at every opportunity to make weather-glasses and weather-houses. His last situation of this kind was in the service of J. Feriman, Esq., and his master finding him so intent on study allowed him two or three hours every day for that purpose. On the 1st of April, 1764, he went to Aswarby Hall, the seat of Sir Christopher Whichcote, to view the great eclipse of the sun which was visible on that day, where a number of ladies and gentlemen had assembled for the purpose; and as he had previously calculated a type of this eclipse, he presented the same to the company, showing them the manner of its appearance in a dark room upon a board, and after it was over they unanimously declared that his calculations came nearer than any given in the almanacs. A short time after this period he opened a school at Basingthorpe, near Grantham, and afterwards engaged as an usher in a clergyman's boarding school at Stilton. He then settled in Cambridge, where he proposed to reside, in the expectation that he might derive some advantage in prosecuting his studies from the men of science in the University; but the noise and bustle of the town not being agreeable to him, he left Cambridge, and came to reside at Royston, Hertfordshire, where he opened a school, at the age of twenty-three years, and at this place continued until the day of his death, which happened, after a short illness, on the 26th January, 1820, at the age of seventy-six, having enjoyed an uninterrupted state of good health till his last illness, when the greatness of his mind was more particularly conspicuous. On his death-bed not a murmur escaped his lips, but serenity of mind, resignation, and patience were constantly depicted on his countenance. He was greatly esteemed for his integrity, talents, and modesty. He was for nearly fifty years the author of that far-famed production, *Moore's Almanac*, and compiler of the *Nautical Ephemeris*. On retiring from the situation of compiler of the *Nautical Ephemeris* he received the thanks of the Board of Longitude, accompanied by a handsome present, as a just tribute for his long and arduous services, for which he would never receive more than a nominal remuneration."

Mr. Knight (in his *London*, vol. iii.) is not sure that "Francis Moore" was not a *nom de guerre*, although at p. 241 he gives the portrait of the

* See Père Anselme's *Hist. Gen. de la Maison Royale de France*, vol. vi. p. 137. In vol. v. p. 531 may be found an account of the Viscounts of Beaumont, whose heiress was their mother.

"physician" from an anonymous print, published in 1657. Doubtless the publication of Andrews's manuscripts would throw considerable light on that well-known *Vox Stellarum*, or *Almanac* of Francis Moore.

M. A. BAUGHAN.

I purchased an old almanac at a London book-stall a short time since, and as I can find no mention of it elsewhere, it may be worth making a note of in your columns. The title-page of this almanac, as follows (printed in red and black letters), will indicate the nature of its contents:—

"A Royal Almanack and Meteorological Diary for the Year of our Lord, 1778, and of the Julian Period 6491, the second after Bissextile or Leap-year, and the Eighteenth Year of the Reign of His Majesty King George III. Containing the feasts and fasts of the Church of England; the times of the lunations; the rising and setting of the sun; the equation of time for the regulating of clocks and watches; the moon's rising and setting; the times of high water at London Bridge, morning and afternoon; the aspects of the planets and weather. Also, for every sixth day, the increase and decrease of days; the beginning and end of daylight; the nightly rising, southing, and setting of the planets and seven stars; adapted to the meridian and latitude of London. Likewise an exact meteorological journal for the preceding year, or the state of the barometer and thermometer, with the winds, weather, &c., as they were registered every day. Also the depth of rain which fell, and the observations made every month. To which are added the eclipses of the sun and moon and other remarkable phenomena that will happen this year; the Middlesex commencement of the sessions of the peace; a table of the terms and their returns, and for finding the times of high water at most of the seaports of this kingdom. By Henry Andrews, Teacher of the Mathematics at Royston, Herts. London: Printed for T. Carnan, in St. Paul's Church-Yard, who dispossessed the Stationers of the Privilege of Printing Almanacks, which they had unjustly monopolized 170 years, 1778. Price 1s."

The almanac contains this advertisement:—

"At Royston, Herts, Young Gentlemen and others may be commendably boarded with the Author of this Almanack at reasonable rates, and be taught by him as follows, viz., Writing, Arithmetic, Mensuration, Geometry, Trigonometry, Navigation, Astronomy, the use of the Globes, &c."

J. H. W.

ISABELLA, DAUGHTER OF EDWARD III., COUNTESS OF BEDFORD AND LADY DE COUCY (5th S. x. 405, 497).—I am greatly obliged to MRS. EVERETT GREEN for her kind notice of my little note concerning this princess. I ought, however, to have added that Isabel certainly died in the same year, 1382; for the Issue Roll, Michaelmas, 6 Ric. II., contains a memorandum, dated Oct. 18, respecting certain jewels bought for the king from the executors of Isabel, late Countess of Bedford; and on the Patent Roll, 1 Hen. IV., part iv., is a record that Isabel, Countess of Bedford, was dead on the 8th of October, 6 Ric. II. She appears, therefore, to have died between May 6 and October 8, 1382. I was not able to give an exact reference to John of Gaunt's Register, since the first time that

I saw it was in the Duchy of Lancaster Office, and the second while it was yet uncalendared in the Record Office.

With respect to the singular use of *nuper* in the entry on the Issue Roll, I ask permission to call attention to the following instances, in which the same word is used in something of a similar manner:—

"Lands of the dower of *Maria nuper Comitissa Pembroke*, held by Elizabeth, wife of Richard Talbot, of her, are now granted to the said Richard and Elizabeth, and the heirs of the said Elizabeth" (Patent Roll, 15 Ed. III., part i.). The Countess of Pembroke—the famous Marie de Saint Pol—died in 1377, and on the roll for the very next year there are two grants to her.

"Isabella filia nostra *jam Comitissa* Bedeford . . . si dicta filia nostre vivente dicto Walteri mori contingat . . ." (*sic*) (Patent Roll, 48 Ed. III., part ii.; Jan. 1, 1374).

"Pardon to our dear cousin Maud, Countess of Oxford, for crossing the sea to Brabant without licence, to speak with Robert de Vere her son, *late Earl of Oxford*," &c. (Patent Roll, 14 Ric. II., part ii.; May 10, 1391). The earl did not die until 1392, but being banished his title was forfeited.

"Isabella *nuper Regina Anglie*" (Issue Roll, Easter, 3 Hen. IV.; Apr. 15, 1402). That is to say, she had become queen dowager; yet there was at this date no other queen.

I feel almost sure that I have seen an exactly similar instance, though I cannot at once recall it.

I trust I may be pardoned for preferring the old English name which the princess really bore, Isabel, to the purely modern Isabella, introduced afresh among us from Italy in the reign of Charles II.

While on this subject, MRS. EVERETT GREEN will, I hope, kindly bear with me if I draw her attention to another point of the Coucy pedigree. She identifies with Isabelle of Lorraine, second wife of Ingelram de Coucy, that Lady de Coucy who was Lady Mistress to Queen Isabelle, and was noted for pomp and extravagance; yet the Easter Issue Roll for 1399 distinctly calls her Margaret, Lady de Coucy. Was she not the wife of William de Coucy, cousin of Ingelram?

According to Anderson (who is not infallible), Isabelle of Lorraine was married to Ingelram in 1385. This would agree both with the death of Isabelle of England in 1382, and with Froissart's "recently married" in 1389. HERMENTRUE.

TERRITORIAL TITLE OF A PEER (5th S. x. 408.)—It is necessary that some territorial designation should be inserted in the patent of creation of a peer. Sir Colin Campbell and Mr. T. B. Macaulay owned no broad acres; but the one was created Lord Clyde, of Clydesdale, and the other

Lord Macaulay, of Rothley Temple, co. Leicester, the seat of his relations the Babingtons. The theory, of course, is that every lordship still is territorial. This was the case once, but is so no longer.

E. WALFORD, M.A.

RENTON FAMILY (5th S. x. 429).—There is no town or village in the county of Durham called Renton, but there is a village called Rainton near Durham, which X. must mean. The above family may have taken their name from Rentown, a large village in Dumbartonshire, in the parish of Cardross, three miles from Dumbarton.

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

Bishopwearmouth, Durham.

ROSEMARY V. MINT (5th S. x. 445).—As a set off to the saying that mint will not grow where the husband is henpecked, there is also a saying in Yorkshire that rosemary will not grow in the garden of a house unless the woman is the master, or, as it is said in other words, "wears the breeches."

SIMEON RAYNER.

Pudsey, Yorkshire.

TRINITY COLLEGE, DUBLIN (5th S. x. 448).—The name "Botany Bay" was applied to the buildings in question, not from any fancied resemblance of their inmates to the old inhabitants of what Sydney Smith calls "the fifth or pickpocket quarter of the globe," but on account of their isolated and distant situation. Lever, an unimpeachable authority on such a subject, says that "Botany Bay was the slang name given by college men to a new square rather remotely situated from the rest of the college" (*Charles O'Malley*, ch. xx.). In old days, before the growth of the north-west suburb of Oxford, "Botany Bay" was the appellation of Worcester College in that university.

EDWARD H. MARSHALL.

The Temple.

"THE BLOSSOMS" (5th S. x. 445).—In a rare pamphlet, "*The Carriers Cosmography: or | A Brief Relation | of | The Inns, Ordinaries, Hostleries, | and other Lodgings in and near London, | &c.* London, Printed by A. G., 1637," I find, "The Carriers of Chester do lodge at Blossom's or Bosom's Inn in St. Laurence lane, near Cheapside"; consequently at the above date it was still known as "The Blossoms."

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"STATUTES" (5th S. x. 448).—These hirings, familiar to me in Lincolnshire, at which servants and farm labourers stand in the streets to be hired for a year, received their name from the numerous statutes in reference to servants, which are collected in Burn's *Justice* under the heading "Servant." So Bailey, in his old dictionary, has, "Statute Sessions, certain petty sessions in every hundred

for deciding differences between masters and servants, the rating of servants' wages, and bestowing such people in service as, being fit to serve, refuse to seek or get masters"; and "Statutum de Laborariis, a judicial writ against labourers who refuse to work according to the statute."

JOSIAH MILLER, M.A.

WILLIAM STUART, ARCHBISHOP OF ARMAGH (5th S. x. 467).—The following extract will be a reply to MR. PICKFORD'S query (2): "10090. Stuart, W., late Primate of Ireland, fol. Owen—Reynolds" (*Evans's Catalogue of Engraved Portraits*, n.d., vol. i. p. 395).

ED. MARSHALL.

BISHOP SHIPLEY (5th S. x. 369).—In an account of his family given in Burke's *Landed Gentry*, this prelate is stated to have been a son of Jonathan Shipley, of London. Jonathan Boadman, of Doncaster, velvet hunting-cap maker, by his will, proved at York Oct. 5, 1776, left "to his cousin the Lord Bishop of St. Asaph" (Dr. Jonathan Shipley) "a diamond ring value twenty guineas," and some other property (Jackson's *St. George's Church, Doncaster*, p. 116). There are several entries of the name in the parish register of this place, but nothing that I have so far met with to connect the bishop with them.

CHARLES JACKSON.

Doncaster.

WEATHER LORE (5th S. x. 494).—Fifty years ago I read in a book of travels,

"More rain, more rest;

Fine weather not the best,"

as a saying much used by sailors. The author heard it during rainy weather off the Azores. It has the advantage over the "old illiterate man's" version in being rhythmical.

X. P. D.

"THE FAIR ONE WITH THE GOLDEN LOCKS" (5th S. x. 328, 374).—A translation of the fairy tales of the Countess d'Aulnoy was published in London in two volumes, 12mo., in the year 1817. *Nourjahad* was written by Mrs. Sheridan, a connexion of the family of Richard Brinsley Sheridan. I think that she was also the authoress of a novel called *Sidney Biddulph*.

UNEDA.

Philadelphia.

"PIECE" (5th S. x. 250, 334, 525).—

"For we see men choose neither faire nor comely women, and yet find sufficient ground even in their Persons, to be taken pleas'd and contented. And there are those that have the choicest pieces for exquisite feature on earth, married even to the envy and neighing of every one that sees them, and these singular objects of Love meet not with constant and reciprocal heats."—*Gayton's Festivous Notes on Don Quixote*, 1654, p. 187.

R. R.

Boston.

YANKEE (5th S. x. 467).—In Smollett's novel of *Sir Lancelot Greaves*, ch. iii., we have Capt. Crowe

saying, "Proceed with thy story in a direct course, without yawing like a Dutch *yanky*." *Yanke*, therefore, is a Dutch ship or boat of some kind.

E. LEATON BLENKINSOPP.

WATCH-CASE VERSES (5th S. x. 66, 135).—F. G. S. may like to add the following to his collection. They were quoted to me from memory by an aged friend, with the remark that they passed through her hands many years ago, prettily printed on white satin, in a very small bright type:—

"*The Watch's Moments.*
See how the moments pass,
How swift they fly away!
In the instructive glass
Behold thy life's decay.
Oh! waste not then thy prime
In sin's pernicious road;
Redeem thy misspent time,
Acquaint thyself with God.
So when thy pulse shall cease
Its throbbing transient play,
Thy soul to realms of bliss
May wing its joyful way."

B. J.

The following inscription is worked on satin in a watch-case belonging to my father:—

"Absent or dead
Still let a friend be
Dear. The absent claims
A sigh, the dead a
tear.
May
Angels guard
The friend I
love."

The above is an exact copy of the way in which the words are worked on the satin.

W. SIDNEY RANDALL.

I have somewhere in an old watch-case an engraved address of a watchmaker, which has some pious mottoes and two verses, of which I remember only one:—

"Oh! waste not then thy time
In sin's pernicious road;
Improve the present hour,
Acquaint thyself with God."

Birmingham.

ESTE.

"A HOUSE TO LET" (5th S. x. 496).—This phrase seems to have a local distribution. In England it is very seldom used, while in Scotland it is the usual form. In New York the house-letting tickets invariably bear the words "to let," while in Boston the expression as invariably used is "to be let." I would suggest that this divergence arises from the different points of view from which the house is regarded—subjective or objective. The words of the phrase, in fact, appear to represent a form of thought rather than one of grammar. In the one case the implied idea is,

"The proprietor wants to let this house"; in the other it is, "This house is to be let"—the words in italics being sufficient in either case to indicate the desire or the fact.

ANGLO-CELT.

The difficulty which disciples of Lindley Murray might have in such phrases as the above arises chiefly from the use of Latin grammar terms totally inapplicable to the English language. "Old chairs to mend," "A house to let," "Corn to grind," are surely quite good English, whatever so-called grammarians may choose to call the several words composing the sentences. As long as people will talk about cases, infinitives, and gerunds as applied to an almost uninflected language like the English, they will meet with these apparent difficulties. At any rate, "to" is a preposition, and is in early English convertible with "at," identical with the Latin *ad*, to or at. So we have such an expression as "He gun at go," He began or proceeded to go. In all so-called English infinitives the word following "to" (or "at" in early work) is a substantive. The word "love" is just as much a substantive in the sentence "He began to love" as in the sentence "He did it all for love."

J. C. J.

MILTON'S "PARADISE LOST" (5th S. x. 469).—The third edition is not specially rare. Here is a slip from a catalogue of second-hand books received during the last few days:—"Milton, *Paradise Lost*, third edition, portrait by Dolle, 8vo., calf neat, 18s., 1678." The second edition is dated 1674. My copy cost about 25s. It has the portrait by Dolle. Respecting the first edition, the question is a much larger one. It will probably be sufficient for your correspondent's purpose to inform him that it appeared in 1667-9 with eight different title-pages. A copy with the seventh title-page, 1669, in the original binding, is priced in a second-hand catalogue received a fortnight back at 8l. 8s. This price I consider very reasonable. There is no portrait to the original edition. ZERO.

The third edition is not rare. I bought my second edition not long ago, in the original binding, and with the portrait named, for 10s. by auction at Sotheby's. A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Dramatic List: a Record of the Principal Performances of Living Actors and Actresses of the British Stage. Compiled and Edited by Charles Eyre Pascoe. (Hardwicke & Bogue.)

A DRAMATIC list adequately compiled should take its place as a work of reference. A careful and judicious use of a book of this class may indeed save some future editor of "N. & Q." from many needless interrogatories. Mr.

Pascoe's scheme does not extend beyond English actors at present living. The fact that death has been busy of late in the ranks of our veteran actors accounts for the appearance among these of the names of Charles Mathews, Samuel Phelps, Alfred Wigan, and Middle, Beatrice. Nothing can be simpler than the plan adopted. Alphabetical order is observed; a short memoir stating such facts as are admitted is given; and criticisms upon the principal performances of the more important actors are supplied from the columns of the *Times* or *Athenæum*, and a few other journals of more or less authority. That the book is not complete is admitted by the editor in a modest preface, in which he expresses a hope to strengthen the list in a future edition. But few names of importance are omitted. Among these, however, we are surprised to find actors so well known as Miss Louise Moodie and Mr. Charles Warner. It does not detract from the value of the volume, though it may be a disappointment to a certain class of readers, and is assuredly such to the critic, that no anecdotes are given, and nothing but the plain facts of a career are supplied. No other course, it is seen, could well be adopted. Anecdotes concerning living actors are for the most part impertinent or apocryphal. That section of the public which is always anxious to know the age of a favourite is likely to be balked. Seldom has a work with so much biographical matter given so few dates of birth, and still more seldom has a histrionic record contained so little to gratify idle curiosity.

Songs of a Wayfarer. By F. Wyville Home. (Pickering & Co.)

WE presume this to be a first book, as Mr. Home's name is new to us; and, looked at in this light, it is a remarkable book. We have read it without repentance. We have found many weak places, many faults of taste, and other evidences of immaturity; but we have also failed to find any of the deadlier sins to which young authors are addicted, and, better than this negative merit, an abounding sense that verse is a thing to be set about seriously, and to be perfected up to the height of the artist's powers. The quality is unequal, simply because no man's powers are always the same, no man's mood always either decidedly poetical or the reverse; but in his least poetic moods our "Wayfarer" is seldom if ever prosaic, and in his most poetic moods his work has a real and vivid charm. In some of the finer passages of the principal poem, "Salvestra and Girolamo," a story adapted from Boccaccio, we have decided poetic realization; in the larger half of the love lyrics and sonnets there is a hyper-sensitiveness and tendency to melancholy very characteristic of the young poet, though not to be desired as a permanent mood; in "The Nun" there is a slight indication of dramatic power; and in "The Poet" we have a lyric of a very high class. The writer has in those few stanzas got a real hold upon certain phases of poetic thought imaginatively handled, has managed his stanza with great technical skill and exquisite feeling, and (the praise is not small) has given us a lyric worth adding even to the riotously wealthy store of finished lyric work which has been teeming in the land since Chatterton and Blake sowed the seeds of modern English song.

CANON FARRAR'S SERMON AT ST. MARGARET'S, WESTMINSTER, ON THE 15TH ULTIMO.—The Canon is reported to have said, in the course of his sermon on the death of the Princess Alice, "A few years ago her son Prince Frederick was killed by falling from a window, and a few days ago her little daughter the Princess Irene was called away.....Irene! Yes, the name means peace. Let us accept the omen. She has gone to where 'beyond

these voices there is peace.'" ST. SWITHIN draws attention to the fact "that it was Princess Mary, not Princess Irene, who died so shortly before the devoted mother."

"DEATH AT AN ADVANCED AGE.—Mrs. Mary Prado-Sanchez died on Wednesday, Nov. 13, at No. 83, Middagh Street, Brooklyn, the residence of her daughter, Mrs. Mesa, at the age of 110 years, five months, and sixteen days. She was born at Malaga, Spain, in June, 1768, and was one of a family of thirty children, sixteen boys and fourteen girls. She survived all her brothers and sisters, and all her own children, except the daughter with whom she lived. Her father was an architect, and she also married an architect seventy-three years ago. She was twice married. She came to this country fourteen years ago, when she was ninety-six years of age. When Mrs. Sanchez was ninety years old she became almost entirely blind, and continued so until she was ninety-seven, when her sight returned. She had been compelled to remain in her room for several years, although she retained her activity up to the age of one hundred. Old age and the suspension of the vital functions caused her death. She was buried yesterday in the cemetery of the Holy Cross at Flatbush."—*N. Y. Tribune*, Nov. 18, 1878.

I believe this to be genuine, and shall be glad to make further inquiries if desired by any readers of "N. & Q." SIGMA.

336, Greene Avenue, Brooklyn, N.Y.

Notices to Correspondents.

We must call special attention to the following notice:

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

F. E. P.—See the article "Balloons" in Haydn's *Dictionary of Dates* (1876); also the article "Steam Engine and Navigation" in the same work. We shall be happy to insert queries with the view of getting the information given by Haydn supplemented.

WALTER HAMILTON.—Nahum Tate was born in Dublin in 1652, and died August 12, 1715, in the precincts of the Mint, in Southwark. Our correspondent asks where Tate was buried.

EDWARD FREDIN (Stockholm).—1. We can find no trace of such a descent. 2. The young "Florentine," after studying at Oxford, has become an artist.

GWAVAS ("Too fast").—The context clearly shows what was intended—that he wore himself out with good works.

ONE OF THEM.—A letter from you addressed to W. HARRISON RUDD, Esq., Great Yarmouth, will find him, and doubtless meet with attention.

E. WALFORD.—*Heraldic Anomalies* was written by Dr. Edward Nares. See "N. & Q.," 5th S. viii. 469; ix. 53.

G. C. (Col. R.A.).—Many thanks.

GEO. ELLIS.—We will forward a prepaid letter.

A. H. BATES.—Thanks. Yes.

NOTICE.

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

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

LONDON, SATURDAY, JANUARY 11, 1879.

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NOTES.

NOTES ON PETERBOROUGH CATHEDRAL.

The following collections relating to Peterborough are of especial interest as giving (1) the dates of death of several of the abbots and members of the monastery, imperfectly printed by Patrick, and also (2) some insight into the local rite.

The Obituary of Peterborough.

Januarii ii. Depositio dompni Martini abbatis [Martinus de Vecti, the Isle of Wight, 1113-1155].

iv. Dep. Willi. de Hotot abbatis [1246-1249] et anniversar. Ricardi de Waterville et Johannis filii ejus.

xii. Dep. Elsinii abbatis [c. 1006-1055] et anniversarium Mathei capellani.

xxiv. Depositio dompni Elfrici archiepiscopi. [x. Auli primi heremite.]

Februarii xxj. Depositio dompni Andree abbatis [1194-1200]. Abbas missam celebrabit.

[Memorandum quod in prima ebdomada quadragesime debet fieri convencio Giseburnie.]

Martii ii. Depositio dompni Johannis de Caletto [1249-1262] et anniver. patris et matris ejus et anniversarium Yvonis supprioris. Abbas missam celebrabit et prior terciam lectionem leget ad dirige quia ista depositio est in albis.

xiv. Depositio dompni Allarii abbatis [1200-1220]. Abbas missam celebrabit.

xx. Depositio dompni Roberti de Sutton abbatis

[1262-1274] et anniversar. Henrici Aurifabri et Johannis de Tukyngham prioris. Abbas missam celebrabit.

[Mem. quod feria ii^{da} iiiij^e ebdomade xl^a missa matutinalis cum cappa in choro festivo celebrabitur pro animabus patrum et matrum et parentum et omnium monachorum istius loci.]

Easter is set down on March 27.

Aprilis v. Depositio Thoroldi [1069-1089] et Eudonis abbatum et anniversarium Roberti de Hale et Agnetis matris ejus.

Maii. [Memorandum quod in ebdomada prima maii legenda et facienda est convencio inter ecclesias Burgi et de S^{co} Victore et habet missam ferialeam ad quam cantabitur de profundis et cibus ea die ponatur ad mensam. Prima oratio Inclina.]

xxvii. Depositio dompni Arnewyni abbatis [1055-1063]. Junii iv. Depositio Adulphi episcopi [of Worcester, abbot in 974] et anniversarium Ricardi de Lincolnia et Agnetis uxoris ejus.

xxvi. Depositio dompni Martini abbatis [de Ramsey, 1226-1233].

Julii xii. Depositio episcoporum Gamalielii et Huberti.

Augusti ij. Depositio dompni Ricardi de London abbatis [1274-1279] in albis. Abbas missam exhibebit. Prior iiiij^m lectionem leget Propiciatur animabus.

xv. Depositio dompni Godefridi de Croyland abbatis [1299-1320] in albis. Abbas missam celebrabit. Prior iiij^m lectionem leget ad dirige conventus erunt in albis et preceptor cum succentore et ij. senioribus chorum tenere solebant et hii omnes in cappis quia idem abbas fieri fecit.

xxix. Depositio Willi. Landavensis epi. et anniversarium Reginaldi presbyteri.

Sept. xxv. Depositio dompni Willelmi de Wodeford abbatis [1295-1299] et annivers. Johannis de Gretham. Abbas missam celebrabit.

xxx. Depositio dompni Benedicti abbatis [1177-1194]. Oct. viij. Depositio dompni Roberti de Ramesey abbatis [1353-1361] et fratris Thome de Burgo. Abbas missam celebrabit.

xvi. Depositio dompni Egbrici episcopi [of Durham, 1042-1078, formerly a monk] et mēria [memoria] interfecturum.

xxij. Depositio dompni Mathie abbatis [1103-1104] et memoria Wynegoti monachi.

xxviii. Depositio dompni Roberti de Lyndeseye abbatis [1210-1222] in albis.

Nov. i. Depositio Lefrici abbatis [died 1066].

vij. Depositio dompni Johannis de Sais [1114-1128] abbatis et annivers. Henrici Talbot et Ricardi de Suldynge.

xix. Depositio Alexandri abbatis [de Holderness, 1222-1226] et anniversarium Reginaldi de Eastre et Matildis uxoris ejus.

xxvi. Depositio dompni Ade de Botheye abbatis [1321-1338] et anniversarium dompni Johannis de Aysby et magistri Johannis de Harwedotie.

xxx. Depos. Brandonis [died 1069] et Will. de Water-vile [1155-1177] ab. et anniversarium Ade de Wolkote.

Dec. xvi. Depositio dompni Kynsun archiepiscopi [of York, formerly monk of Peterborough, died 1060] et anniversarium Radulphi comitis.

xxii. Dep. dompni Walteri abbatis [de S. Edmund, 1233-1245]. Abbas missam celebrabit.

Value of the Endowment of Peterborough Cathedral out of the dissolved lands.

Revenues of the Colledge of Peterborough. Parcelled of the Site and demayne landes of the said late monasterye of Peterbrugh appointed to the Colledge is worth clere by yere ixl. lls. viijd.—Lamb. MS. 639, fo. 59.

Notes from the Monastic Customal.

Pedes fratrum non debent lavari in claustris nec in capitulo.

Conventus feria iij^a ante cenam Domini ad orationes sedebunt super bancum sicut faciunt in ecclesia veritates facies unius chori ad facies alterius.

Subsacrista ponat in refectorio die exaltationis S. Crucis xiv. cereos et ij. cereos in capitulo et in locutorio juxta capellam S. Crucis j.; in lanternis cressetum et j. cressetum ante hostium Refectorii.

Ad cenam et prandium...mixtum et vinum et claretum; fratres commemorantes ad Oxeneye plenam recipient communam suam de celario conventus.

Clerici admissi in congregationem nostram per tres dies ante susceptionem habitus in Domo Hospitum commemorantes percipient communam suam viz. singuli singulis diebus j. panem et j. lagenam cereviste conventualis cum ferculis coquine prout fratribus in refectorio ministratur. in aula abatis per duos dies commendent et celariis abbatibus nomine abbatibus...predictam percipient communam.—Lamb. MS. 198.

MACKENZIE E. C. WALCOTT.

SHAKSPEARIANA.

"HENRY V.," ACT II. SC. 2, L. 61.—

"King . . . And now to our French causes :
Who are the late commissioners ?"

The only explanation I have seen of this passage is that "late" means *lately appointed*; that is, that to express a simple fact in English Shakespere used a phraseology which in English expresses the opposite fact. "The late commissioners" are, in English, those who had lately been so, but who had either fulfilled their office or were commissioners no longer.

The alteration to *rate*, as derivable from the Latin "*ratus-i*, established, approved, confirmed," had once suggested itself to me. But no alteration seems required; the *Syndici lati*, or the *late* commissioners, are, I take it, the *chosen* commissioners—those who had been chosen or selected, but who had not yet received their sign-manual credentials or commissions. Accordingly Henry proceeds to hand to them documents which they take to be the said commissions.

This I believe to be one of the very few examples where Shakespere followed a fashion of the day. The gallants coined "new-minted oaths," he adopted a new and literate etymology for words in ordinary use.

B. NICHOLSON.

"ROMEO AND JULIET," ACT I. SC. 4, L. 91.—

"And bakes the Elf-locks in fowle sluttish haire
Which, once *untangled*, much misfortune bodes."

This is the reading usually adopted, and is supported with much ability by Dr. Legg in his "Note upon the Elf-locks in *Romeo and Juliet*" (*Transactions*, New Shakespere Society, 1875-6, pt. ii. p. 191). Mr. P. A. Daniel, in the revised edition published by the N. S. Society, prefers "once *entangled*," because it is the *entanglement*

which he believes to be inauspicious, not the *disentanglement*. Perhaps his view may be supported by the following quotation from Niccolò's description of Franklin :—

"His beard was ruddie hewe, and from his head
A wanton locke it selfe did downe dispread
Vpon his backe, to which while he did liewe
Th' ambiguous name of Elfe-locke he did give."

Sir Thomas Overburie's Vision (1616), p. 48.

Franklin's portrait (p. 47) represents him with a long lock of hair, loose and *untangled*, on which he seems to have prided himself.

WILLIAM GEORGE BLACK.

Alfred Terrace, Glasgow.

"TEMPEST," ACT IV. SC. 1, L. 64 (5th S. viii. 385; ix. 405; x. 3, 244, 424).—It may be useful to add another example. In *Sacred Principles, Services and Soliloquies*; or, *a Manual of Devotions*, by W. Brough, D.D., Dean of Gloucester, 4th ed., London, 1659, p. 228, the author mentions an art which will be helpful against gluttony: "The Art is His *Pionery*; To *Undermine Gluttony* by Works of Charity." W. C. B.

Rochdale.

"LEARNING."—The word "learning" in the Collect for the Second Sunday in Advent is commonly taken to mean the reception of knowledge, whereas it really implies the imparting of it, as it is taken from Romans xv. 4, where the Greek is *διδασκαλιαν*. Wiclif has "teaching" (1380); but Tyndale has "learning" (1526), in which he is followed by the subsequent versions. This is not noticed in the works on the required alterations of the A. V. nor on the obsolete words, so far as I have seen. It is commonly supposed that, though this use of "to learn" is frequent in the Old Testament, it only occurs once in the New Testament, Acts vii. 22, where *ἐπαυδέθη* is translated "learned" in all the versions, including Wiclif's, except the Rhemish, which has "instructed."

A similar translation of *διδασκαλιαν*, 2 Tim. iii. 16, is avoided in all the versions to which I have access; but the Bishops' Bible and the A. V. have "doctrine." Further on in the verse Wiclif translates *παιδείαν* by "learning." But Tyndale has "to instruct," in which he is followed by the rest, the A. V. having "for instruction."

ED. MARSHALL, F.S.A.

Sandford-St.-Martin.

ST. DIONIS BACKCHURCH, LONDON : BEQUEST FOR DAILY SERVICE.—Sir Robert Geffery made his bequest for the maintenance of daily service in the parish church of St. Dionis Backchurch in the city of London (3rd S. vi. 182) in the following words :—

"I give unto the Master and Keepers or Wardens and Commonalty of the art or mystery of Ironmongers,

London, the sum of four hundred pounds of lawful money of England, nevertheless upon the Trust and to the Intent and purpose that the said Master and Keepers or Wardens and Commonalty shall and will, by and with the Consent and advice of my Executors hereafter named and of John Midgley of London, Scrivener, or the Survivors and Survivor of them, as soon as they conveniently can lay out the said sum of four hundred pounds in a purchase of lands or houses and Ground rents of Inheritance in fee simple within the City of London or as near to the same City as conveniently may be. And the same Lands, Houses, and Ground Rents being so purchased shall settle the same in such manner as Counsel shall advise for an allowance to some person to read and celebrate Divine Service in the said parish church of St. Dionys Backchurch twice every day in the week yearly and every year for ever (except Sundays and such Holy Days when the said service and preaching shall be appointed and had in the said Church), at the hours and times now and heretofore used in the said Church, according to the Rubrick and Liturgy of the Church of England as now by law established. And my mind and will is that the Rents and profits of the said lands, Houses, or Ground rents so to be purchased as aforesaid shall be by the said Master and Keepers or Wardens and Commonalty of the said Company from time to time as the same shall be by them received paid to the Minister or Curate of the said Parish of St. Dionis Backchurch, who shall take upon himself or shall be appointed for the reading and celebrating of Divine Service in manner as aforesaid, allowing thereof fifty shillings per annum to the clerk of the said parish for his officiating there. Provided always, and my mind and will is, that in case there shall be any failure or neglect in reading of prayers in the said parish Church at any time for the space of more than three days together, that then the rents and profits of the said premises so to be purchased as aforesaid shall go and be paid to the Hospital of Bethlehem and Bridewell aforesaid for ever."

The will of Sir Robert Geffery, knight and alderman, from which the foregoing is an extract, was proved at Doctors' Commons in the city of London, March 13, 1703, the testator having died towards the close of the previous month at an advanced age, and been buried in his private vault at St. Dionis Backchurch, Fenchurch Street, London. LONDINENSIS.

THE DUKE OF CLARENCE ON THE CONVENTION OF CINTRA.—The following letter, in the collection of the Baron de Bogoushevsky, and addressed by H.R.H. the Duke of Clarence, afterwards William IV., to an unknown correspondent, seems worthy of preservation. It occupies four pages of hand-gilt-edged paper, and is in the duke's own handwriting. Undated, it appears from internal evidence to have been written in October, 1808, and it was probably addressed to one of his former shipmates holding office at Stonehouse, near Plymouth. The letter not only relates to the proceedings in connexion with the Convention of Cintra, but to other important events then occurring by land and sea.

"Bushy House, Monday night (1808 ?).

"Dear Sir,—In answer to yours of 20th and 30th Sept. I am to observe that having directed my young man of business to forward to you at Stonehouse the Warrant I

am surprised it has not reached your hands: but upon the receipt of your last inquiry I have again written, and make no doubt on Thursday morning this and the Warrant will find you and the Ladies at breakfast.

"The convention in Portugal is still as unsatisfactory as ever, and indeed inexplicable: De Susa is right, our government neither could nor would believe the articles as he presented them on 4th September and as they turned out to be true. Ministers received the news of Sir A. Wellesley's two actions on 1st Sept. late in the evening, and tho' on 4th De Susa had from the Bishop of Oporto the Articles of the Convention, yet not till the night of 15th do the Cabinet hear from Sir. Hew Dalrymple: the whole transaction is as disgraceful as it is novel: a whole quire of paper would not detail my ideas on this infamous business: but everything must bring itself before your discriminating mind.

"Till now I think our government have acted with prudence towards Spain: but are the ministers sure that the Spaniards will let our troops into their country or is this immense armament destined for Italy: I think the French very vulnerable in that quarter and particularly in Naples: but to return to the convention, I rejoice there is but one sentiment throughout the Empire: all my letters from Scotland and Ireland convey the same language on the business: investigation must ensue, and cannot I think be avoided.

"Our fleet in the Baltic have really done their duty, and I flatter myself if the Russian fleet cannot find its way to our ports it will be destroyed: but what is to become of Alexander in his interview with Bonaparte: is he to follow the fate of the Spanish Bourbons? The Austrian Francis ought to be on his guard and active, for this meeting at Erfurth forebodes no good either to Austria or Turkey. At present I will not say anything on home politics: only in your next inform me in what manner the Catholic Bishops are appointed in Canada.

"My best wishes and compliments attend the Ladies, and ever believe me, dear Sir, yours sincerely,

"WILLIAM."

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

ANOTHER SURVIVAL.—It may not be undesirable, in the interest of future generations, to record the fact that up to January 1, 1878, all registered letters were, at the Post Office, secured and rendered conspicuous with a piece of very narrow dark-green ribbon or a piece of blue twine, which passed round the letter in two lines, cutting one another at right angles at or near its centre. The change in the Post Office regulations, which came into operation on the date just named, has substituted for the ribbon or twine two dark-blue ink lines, printed on official envelopes, by authority of the Postmaster General, and cutting one another exactly as those of ribbon or twine did of old. In short, the ink lines are a *survival* of the ribbon or twine.

WM. PENGELLY.

Torquay.

BENJAMIN DISRAELI, 1788.—"This day [Tuesday, Feb. 12, 1788], Benjamin Disraeli, of Grafton St., Gent. (who served his apprenticeship to Mr. Richard Bayly), was admitted and sworn a public notary, before the Right Worshipful Stephen Ratcliff, Judge of his Majesty's Court of Prero-

gative in Ireland" (*Dublin Chronicle*). I made this note in the library of the Royal Dublin Society; it may be worthy of a corner in "N. & Q." I do not know whether any published pedigree of our distinguished Premier notices this namesake of his.

C. S. K.

Kensington, W.

A NEW YEAR'S GIFT.—The custom of expressing esteem, respect, or affection by the interchange of new year's gifts was, two hundred years ago, even more universal than now; nor was it confined to individuals, for corporate bodies sought to obtain or keep the goodwill of noblemen and other persons of influence in their city, borough, or county by sending to them at this season rich gifts of wine, sugar, &c., or, what was more useful, a purse of gold. Thus we find the Corporation of Leicester—as may be gathered from the chamberlains' accounts—very frequently sending new year's gifts to the lord lieutenant of the county, to members of the Grey family at Bradgate, to the Hastings family at the Abbey of Leicester, and to others. The practice, however, so far as the members of the Corporation of Leicester were concerned, could hardly be called an *interchange* of civilities, as it was almost entirely a one-sided matter—that is, they gave but seldom received. However this rule, like all others, had its exception, as the following will show: On Jan. 1, 1610-11, Mistress Elizabeth Haslewood presented to the town two corslets, one pike, a musket, a sword, and a dagger, which she sent by her serving-man to the hall on New Year's Day. Having presented the gift of his mistress he was rewarded with a donation of five shillings for his trouble, and the mayor (Master Thomas Parker) and his brethren, wishing to express their appreciation of Mistress Haslewood's courtesy and liberality, sent as a new year's gift "a runlett of wyne and one suger lofe," which cost together 31s. It would seem that the two corslets were not new ones, for they were dressed and trimmed at the cost of 16s., after which, frames having been set up in the parlour of the Town Hall, they were hung up there—witnesses to the martial and patriotic spirit of Mistress Elizabeth Haslewood.

THOMAS NORTH, F.S.A.

SEVERE WINTERS.—Under the above title a writer in the *City Press*, 1st inst., states, I know not on what authority, that the year 1487 witnessed an unusual degree of frost in Flanders, where it is said that *wine was dealt out to the army in blocks chopped up with a hatchet*. If this statement is really authentic, it affords a singular corroboration to Virgil, who, in describing a severe winter in England, says:—

"Cæduntque securibus humida vina."

Georgic iii. 364.

Hampstead, N.W.

E. WALFORD, M.A.

PRAYER OF MARY QUEEN OF SCOTS.—

"O Domine Deus,
Speravi in te.
O care mi Jesu,
Nunc libera me.
Languendo, gemendo
Et genuflectendo
Adoro, imploro
Ut libereres me."

Some years ago a clerical friend of mine, since, alas! dead, repeated this musical prayer to me, saying it was composed by the fair Queen of Scots during her captivity. It would be interesting to know when and where her sad heart spent itself in such a despairing outburst as is expressed in these touching and beautiful words.

W. F. MARSH JACKSON.

OLD SAYING.—

"They say. What say they? Let them say.
Aiunt. Quid aiunt! Aiant.

Such are the well-known English and Latin forms; but Mr. R. Hill, writing from Bournemouth to the *Guardian* of Nov. 27, 1878, gives what has hitherto been wanting, the Greek version:—

Λέγουσιν ἃ θελοῦσιν

Ἀεγέτωσαν.

This, he adds, is often found on rings and antiques.

E. T. M. WALKER.

Oxford Union.

BILL FOR HANGING AND BOILING A FRIAR.—

The following note, supplied by a correspondent to the *Kentish Observer*, may be worth preserving in "N. & Q.":—

"In the present age of religious tolerance and high price of labour the following may not be uninteresting. It is extracted from an old magazine, and is an authentic copy of a document of the date: 'Account of the hanging and parboiling of Friar Stone at Canterbury in 1539. Paid for half a tod of timber to make a pair of gallows for to hang Friar Stone, 2s. 6d.; to a carpenter for making the same gallows and the dray, 1s. 4d.; to a labourer that digged the holes, 3d.; other expenses of setting up the same, and carriage of the timber from Stablegate to the dungeon, 1s.; for a hurdle, 6d.; for a load of wood, and for a horse to draw him to the dungeon, 2s. 3d.; paid two men that sat at the kettle and parboiled him, 1s.; to three men that carried his quarters to the gates and sat them up, 1s.; for halters to hang him, and Sandwich cord, and for screws, 1s.; for a woman that scowered the kettle, 2d.; to him that did execution, 3s. 8d.; total, 14s. 8d.'"

Leigh, Lancashire.

W. D. PINK.

AN ANCIENT PAIR OF BOOTS.—It may interest some of the readers of "N. & Q." to learn that in a shop nearly opposite the Liverpool Street Station may be seen a huge pair of cavalry boots, I believe of the seventeenth century, and perhaps of the period of the civil wars. The boots are in the most excellent preservation, and are made of the thickest hide (lined and padded), with very thick soles, and large rowelled spurs attached by steel

chains. The upper portions are of rounded leather to cover the knees and most of the thighs. The boots bear the maker's name, and the place "Paris," and seem scarcely to have been worn at all. They are said to weigh ten pounds each. I suspect that they are unique in this country for their age and complete state of preservation. It was stated erroneously in a newspaper last year that these boots were discovered in an old house at Clerkenwell. Their true history is as follows: Upon opening a walled-up cupboard in the ancient building of Bagshot Park, Surrey, about the year 1837, there was found in it a large quantity of old armour and accoutrements. Among them were these boots, which were given to the steward of the estate, a Mr. Ravenscroft. They were carefully kept by his family, and are now owned by his son. I am indebted to the present Mr. Ravenscroft for allowing me to examine the boots and for this history of them.

H. W. HENFREY.

CHAUCER'S PRAISE.—Anthony Nixon, in his "*Christian Navy*, Wherein is playnely described the perfite course to sayle to the Hauen of Eternall happinesse. London, Simon Stafford, 1602," quotes the description of Hypocrisy in the Englisht *Romaunt of the Rose* (v. 13-14, l. 413-448, edit. Morris),—

"Another thing was done they write,"

to
"They leesen God, and eke his raigne,"—
and sets before and after this, the following stanzas:

"Which Image here I would describe to thee,
But that long since it hath been paynted playne
By learned Chaucer, gemme of Poetry,
Who past the reach of any English brayne:
A folly therefore were it here for me,
To touch that he did often vse to say,
Writ in the Romaunt of his Roses gay.

Thus hath the golden pen of Chaucer old,
The Image playne described to the eye,
Who passing by long since, did it behold
And tooke thereof aduisedly,
And left the same to his posterity,
That each man passing by, might playnely know
The perfite substance of that flattring show."

Fig. F 4, back, and G.

F. J. F.

SCHILLER'S "SONG OF THE BELL."—The *North German Gazette* having done me the favour to commend my translation of *Lenore* for following both the sense and sound of the original, I wish to remark as to my translation of the *Song of the Bell*, which was a more arduous task, that I have failed in one instance to follow exactly the metre of Schiller's original. I found myself beaten by the couplet,

"Thiere wimmern
Unter Trümmern,"

and was obliged to render it by the single line,

"Beasts beneath the ruins moan."

In all other parts of the poem I have followed the exact rhythm or metre, giving all the *weibliche* or double rhymes, and have also endeavoured to copy the metallic ringing of such passages as

"Denn mit der Freude Feier klänge"

(and wherever else the bell appears to be tolling). For in Schiller's great poem the sound is of high importance.

GEO. COLOMB, Col. R.A.

BAD GRAMMAR.—As a pendant to the recent discussion in your columns on the phrase "Between you and I," let me draw attention to the following anecdote about the equally ungrammatical but most common expression "It's me," taken from *Fraser's Magazine*, 1872:—

"The beautiful Miss Port, her grand-niece and adopted child, sitting one day writing in Mrs. Delany's drawing-room, heard a knock at the door: she of course inquired 'Who's there?' 'It's me,' replied a man's voice, somewhat ungrammatically; but grammar appears to have been much disdained in our great-grandmothers' days. 'Me may stay where he is,' answered Miss Port, on which the knocking was repeated. 'Me is impertinent, and may go about his business,' reiterated the lady; but the unknown party persevering in a third knock, she rose to ascertain who was the intruder, and, to her dismay, found it was no other than King George himself that she had been unwittingly addressing with so little ceremony. All she could utter was 'What shall I say?' 'Nothing at all,' replied his Majesty; 'you was very right to be cautious who you admitted.' This royal disregard of grammar seems to have furnished a precedent for that of the Court and of society in general."

It may be added that Miss Port, the heroine of the above anecdote, afterwards married Mr. Benjamin Waddington, a Monmouthshire squire, and that her daughter is the present Lady Llanover.

E. WALFORD, M.A.

Hampstead, N.W.

"WESSEL," "WESLEY," OR "VESSEL" CUP.—I see that MR. THISELTON DYER, in his interesting note on "Christmas in England" (5th S. x. 483), speaks of a "wesley-bob" or "vessel-cup" as if it were no longer customary in the neighbourhood of Leeds. I can testify that in Wakefield it is still quite common for children to go from house to house with a box—often a fancy soap-box or such-like representative of the stable or manger, retaining its original inscription, &c., on the inside of the lid—lined with coloured paper, and about half filled with evergreens, on which repose three dolls in ordinary dolls' costume, but supposed to represent Mary, Joseph, and the Babe; red-cheeked apples, oranges, &c. (I think I have seen "crackers"), are also put in. The children call the whole affair a "wessel-cup" or "wessel-bob," and exhibit it from house to house, where they announce themselves by singing, to its proper tune, the charming old traditional carol, "Here we come a-wesseling among the leaves so green," which is, I think, in Bramley and Stainer's collection.

I regret to say that in these days of school-board "education" the children have often but a very imperfect knowledge of what they mean by this service beyond the collecting of pence, and they sometimes give very odd answers if catechized. For instance, I have known one of the dolls described as "Tichborne." I am not sure that the term "wessel" is generally understood. It is, of course, a form of "wassail," and probably derived from a custom of drinking healths ("Wæs hæł") from house to house. There is an interesting notice of the custom in Machyn's *Diary* (1555-6):

"The xij even was at Henley a-pon Temes a mastores Lentall wedow mad a soper for master John Venor and ys wyff, and I and dyver odur neybors; and as we wher at soper, and or whe had supt, ther cam a xij wessells, with maydens synging with ther wessells, and after cam the cheyff wyffes synging with ther wessells; and the gentyl-woman had hordenyd a gret tabull of bankett, dysys of spysys and frut, as marmelad, gynbred, gele, comfett, suger plat, and dyver odur."—Camden Soc., xlii. 99.

"Wessells" is explained in the note as "visors, or masques." J. T. F.

Winterton, Brigg.

ISAIAH XXII. 18.—"He will surely violently turn and toss thee like a ball into a large country." Many have, no doubt, wondered much as to what could be the physical fact intended by this simile, as they heard the above passage read in church on the morning of Monday, the 2nd ult. I used to wonder myself till I was a witness to the sight. I was in the island of Mitylene during a great storm of wind in winter. There is a plant, not unlike wormwood, which grows into a compact globular form, with very stiff stalks and branches. In winter it dies down to the ground, and in its dry and light condition is torn from its roots by the wind, and set bounding over the wide and unenclosed country. I have seen five or six of these coursing along at once—a vivid emblem of a man at the mercy of a higher power, helpless to choose his own course, or even to find rest. Plautus has, "Dii nos quasi pilas homines habent," but this refers to the game of ball.

E. LEATON BLENKINSOPP.

AN HISTORICAL SLEDGE.—The following is taken from a *Times* telegram dated "Geneva, Dec. 30," printed in the *Times* of December 31, 1878:—

"During the late severe weather, wheeled carriages being almost useless, the demand for sledges was so great that many ancient vehicles, which had not seen the light for the greater part of a century, were brought into requisition, and the identical sledge, gaily painted, and its sides still ornamented with victorious eagles, in which Napoleon rode from Martigny to Bourg St. Pierre when he was preparing to cross the Alps before the campaign of Marengo, was seen daily driven about the streets of Lausanne. This interesting relic is now the property of a *Vaudois voiturier*, who lets it out for hire."

H. W. H.

THE ELECTRIC LIGHT.—At the present moment it may not be uninteresting to note that the electric light was patented in London in the winter of 1848-9. An account of it will be found in the *Illustrated London News* for January, 1849 (p. 58). The notice ends with a remark to the effect that "all hope of an extensive application of the electric light must now be abandoned; but we shall still rejoice if it can be employed as a special mode of illumination on great public occasions."

E. WALFORD, M.A.

Hampstead, N.W.

THE BIBLIOGRAPHY OF ARCHERY.—To the series of lists under the above heading you may be willing to add the title of a little book which has come into my possession relating to a county society of the last century, of which a very aged relative of mine, now deceased, was a member in early youth. The book bears this title:—"Regulations for the Union Society, established at Harlow in 1790." The regulations conclude with the following:—"That the arms of the society be the arms of the counties of Essex and Herts united. Supporters, a bowman and cricketer; crest, a crescent; motto, 'Archery, freedom, and love.'" On the rose-coloured cover of the little book are depicted two shields with the arms of the counties, crest above and motto below, while the supporters exhibit two stalwart gentlemen, one in knee-breeches bearing a bat, the other in high boots and feather-crowned hat grasping a bow.

The society was limited to fifty ladies and fifty gentlemen, and a president and lady president was appointed for each meeting. The list of members reads very much like a racing card, as each lady and gentleman assumed two or more colours, and each seems to have adopted two fanciful French designations, described as "mottos."

I do not know whether you will think this record of the pastimes of a century ago worth adding to the "notes." I should be happy to send the list of the "names and colours" of the members should you or any of your readers desire it.

C. L.

[For "The Bibliography of Archery" see "N. & Q.," 5th S. ix. 324, 383, 442; x. 102.]

STROUD, GLOUCESTERSHIRE.—There is certainly a great want of a "Handbook to Stroud and the neighbourhood," containing what a visitor to the place, anxious to become acquainted with its history and topography, would desire to have before him. There is nothing of the kind to assist one in his researches in this highly picturesque and important district. I am well acquainted with the late Mr. Fisher's *Notes and Recollections of Stroud* (1871); but the volume is too expensive for the purpose in view, and, besides, it is "out of print" and not easily procured. A small sized book, with a good map or two and a few illustrations, would

be most acceptable to many, and I doubt not, from what I have heard, would prove a remunerative undertaking. But, unlike too many publications of the class throughout the kingdom, it should be strictly accurate in details, and not calculated in any way to mislead the reader.

ABHBA.

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.]

WHO ILLUSTRATED LAMB'S "TALES FROM SHAKESPEAR"?—Bohn's *Lowndes* says "fourth edition, with twenty plates by William Blake, 1822." The catalogues of the best informed booksellers at the present day refine upon this, and describe the plates as designed by Mulready and engraved by Blake. Is there any authority for either statement? Gilchrist, in his *Life*, does not enter the *Tales* in his list of Blake's engravings. Lowndes is also inaccurate in limiting the twenty plates in question to the fourth, when they accompany the earlier editions of the *Tales*.*

Now, Godwin was the publisher of the *Tales*; and Blake, we know, illustrated, in 1791, Mary Wollstonecraft's *Original Stories from Real Life*. Charles Lamb, moreover, thought highly of Blake's artistic merit. Therefore it is likely enough that Blake may have had more or less to do with these illustrations; but I would gladly learn the extent of his co-operation, and where the fact of his or Mulready's employment on these designs is recorded. None of the plates, unluckily, are signed; and, to complicate the matter, they vary in merit so much that one would almost suspect the employment of two different engravers. For instance, it is difficult to ascribe to the same artist the fine plate of "Nic Bottom and the Queen of the Fairies" (which is quite Blakian) and the woodeny "Gratiano and Nerissa desire to be married." Excepting this last, the ten plates of the first volume are much superior to the ten plates of the second, in which the *Othello*, *Comedy of Errors*, and *Hamlet* illustrations are perhaps the worst. Blake could hardly have engraved so slovenly and unanatomical a skull as the gravedigger is holding. The "Advertisement to the Second Edition" in some measure apologizes for these shortcomings;

and, after premising that the illustrations were for children, continues: "The prints were, therefore, made from spirited designs, but did not pretend to high finishing in the execution." Now who furnished these "spirited designs," and who engraved them? The above extract rather favours the idea that the designer and engraver were not the same person.

A.

ENGLISH ENGRAVERS.—I have recently obtained a book of 100 pages containing engraved ciphers. The title-page is missing, but it contains a recommendation signed by the following engravers: Thomas Atkins, George Bickham, Charles Beard, John Bell, Bernard Baron, Claude Bosc, Peter Bosquain, Emmanuel Bowen, John Burton, Henry Burgh, Isaac Basire, William Caston, James Cary, James Cole, Benjamin Cole, Maximilian Cole, Henry Collins, Richard Cooper, Thomas Cobb, John Clause, John Carwithan, John Dolby, William Dugood, Thomas Evans, John Faber, Henry Fletcher, Pa. Fourdrinier, Thomas Gardner, Charles Gardner, John Gilbert, John Hodde, Joseph Halshide, William Hulett, Richard Hopthro, Joseph Howel, Edward Hill, John Harris, Andrew Johnston, Elisha Kirkall, Giles King, Thomas Long, Charles Moore, Andrew Motte, Thomas Pingo, John Pine, Richard Perry, Ishmael Parbury, Samuel Parker, Thomas Plat, Peter Pelham, William Pennock, Thomas Ramsey, Bishop Roberts, John Raven, James Regnier, John Sturt, Josephus Sympton, William Sterling, Jacob Skinner, Mich. Shilburn, Chris. Seeton, James Sartor, John Symon, John Smith, James Smith, Robert Smith, William Henry Toms, George Thornton, Gerd. Vandergucht, Jon. Vandergucht, William Pritchard, John Clark. In all seventy-two names.

I find very few of these names in Spooner's *Dictionary*, which, though an American compilation, professes to give all the facts to be found in previous books. I would ask, therefore, for the date of the publication of this book, and secondly whether this list has been used as a means of identifying or tracing English engravers. I take this opportunity also to inquire again if anything is known of the Peter Pelham mentioned above. See "N. & Q.," 4th S. xii. 118, 179.

W. H. WHITMORE.

Boston, U.S.A.

WHAT IS THE EXTENSION OF RETE CORVIL?—In a Court roll of the manor of Bibury, second year of Charles I., occurs the following phrase, "Item presentant (Juratores) quod inhabitantes de Bibury non habent nec utuntur rete Corvil edo forisfecerunt." What is the extension of Rete Corvil, and why did they forfeit for not using it? I may add they suffer the same penalty for not using bow and arrows, or "Sagittar," as the roll has it.

E. L. D.

* The bibliography is rather involved. Concurrently with this illustrated edition "for young persons" appeared a plain edition "for the library," with merely a frontispiece of Shakespeare, engraved by T. Woolnoth after Zoust. Of this library edition the first impression appeared in 1807, the second in 1809, the third edition 1816. Of the illustrated edition appeared, first impression, 1807 (this I have not seen, but the "Advertisement to the Second Edition" establishes its existence); the second in 1808; the third, 1816; fourth, 1822.

DALLAWAY'S "JOURNEY FROM RODBOROUGH TO GLOUCESTER," &c.—About the year 1790 the Rev. James Dallaway—"he had great abilities, but was pedantic and satirical"—wrote his *Journey from Rodborough [near Stroud] to Gloucester, with a Description of the Country and an Account of the Cathedral*. Where can I see it? A MS. copy was in the possession of Mr. Delafield Phelps, of Chevenage House, as appears from his privately printed *Collectanea Gloucestriensia* (London, 1842).
ABHBA.

TRADESMEN'S TOKENS.—Akerman, Burn, and other authorities say that the issue of these was prohibited by a proclamation of Charles II. on Aug. 16, 1672 :—

"And all persons, who should after the 1st day of September make, vend, or utter any other kind of pence, halfpence, or farthing, or other pieces of brass, copper, or other base metal, other than the coins authorized above, or should offer to counterfeit any of His Majesty's halfpence or farthings, were to be chastised with exemplary severity."

Now, I have a considerable number of tokens, especially of Kent, Sussex, and the Cinque Ports, bearing dates of the latter part of the eighteenth century. I have not been able to find any work that alludes to tokens of a later date than the seventeenth century except the *Numismatic Chronicle*, which speaks of some issued in Ireland as late as the first part of the present century.

Will some one kindly say whether the issue of these tokens went on for more than a hundred years in spite of proclamations, or was there any relaxation of the law on the subject? Or to what author can I refer?
CLARRY.

"LAY OF THE LAST MINSTREL."—In Harold's *Lay* (canto vi.) these two lines occur :—

"And each St. Clair was buried there,
With candle, with book, and with knell."

Was the latter line ever corrected by Scott? Surely he must have written "with book, with candle," &c. He could not have meant to lay stress on *with* and *and*. Yet in all the editions I have at hand I find the passage printed as I have quoted it.
JAYDEE.

"MOKE" OR "MOAK."—MR. T. BIRD says (5th S. x. 521) that he has heard a donkey called in Essex and Herts a *bussock*. In Devonshire a donkey is generally called a *moke*. Is this name common in other parts of England?
E. WALFORD, M.A.

Hampstead, N.W.

[The term is common in London.]

MS. HISTORY OF FERMANAGH COUNTY.—This History, compiled by the Rev. Dr. Samuel Madden, of Waterhouse, co. Fermanagh, circa 1720, was in the possession of the late Ulster, Sir Wm. Betham. Where is it now? It is not

amongst Sir William's MSS. in the Brit. Mus., nor in T. C. D. Library, nor in the Royal Irish Academy, nor in the Royal Dublin Society.
C. S. K.

Kensington, W.

"THE LAST OF THE IRISH BARDS."—To whom does this designation properly belong? Certainly not to Carolan, though one may see in St. Patrick's Cathedral, Dublin, a fine bas-relief of this gifted harpist, which was executed in Rome at Lady Morgan's expense by Hogan, a son of the well-known sculptor, and bears the following inscription :—

"By the desire of Lady Morgan.
To the memory of
Carolan,

The last of the Irish Bards.

Obit a.d. MDCXXXVIII. ;
Ætatis sue An. LXVIII."

A meeting of Irish harpers was held in Belfast in 1792, when many of the old harpers attended, and astonished their hearers by the display of their skill in ancient Irish music.
ABHBA.

VARIA.—Can any one kindly tell me, from personal knowledge—

1. Where is a catalogue of esquires and gentlemen of Yorkshire (R. Gascoign; Sims, p. 328) to be found?

2. Where can the account of the family of Ogle, privately printed, Edin., 1812 (Sims, p. 268), be seen?

3. What lists of the royal household in the reigns of Hen. VI., Edw. IV., Rich. III., and Hen. VII. are there which can be consulted?
T. W. CARR.

Barming Rectory, Maidstone.

MISS ANNE BORLEBOG, the oldest actress that ever appeared on any stage, died at Charleston, North America, in 1827, aged eighty-eight. She made her *début* fifteen years before Garrick, as Queen Katharine in *Henry VIII.* She continued to represent the younger class of matrons until she was seventy-eight, and she was sixty-six before she gave up playing the misses in their teens. Is there a published history of her life?
GEORGE ELLIS.

St. John's Wood.

LAURENCE EUSDEN, POET LAUREATE FROM 1718 TO 1730.—I want the date of his birth. In R. Bisset's edition of the *Spectator*, 1793, it is said that Eusden died on Sept. 27, 1730, at his rectory, Conningsby, Lincolnshire; but the present rector of that parish finds no record of his residence or services there, nor of his burial in the churchyard. Biographical details of this writer are scanty, and apparently very unreliable. I should be glad of any information about him.
WALTER HAMILTON.

FRANKS.—A friend of mine wants to know where he can find information in detail as to the privilege of franking letters, which belonged to the members of both Houses of Parliament and to several official personages. R. DE PEVEREL.

HERALDRY: THE RIGHT TO BEAR ARMS.—A, who is not, so far as is known, entitled to bear arms, marries B, a daughter and co-heiress of C, who was entitled to bear arms. A and B have sons. What arms will the sons be entitled to bear? Will they be entitled to bear those of C? X. Y. Z.

NORFOLK DRAUGHTSMEN AND PAINTERS OF THE EIGHTEENTH CENTURY.—I desire information respecting—

J. Saunders. I have by his hand a set of family portraits in pastil, drawn about the year 1750.

T. Bardwell. I have portraits in oil by his hand, 1720-30.

J. Bridges. I have similar works of the same period.

Francis Cufande or Cufaude: he spells his name both ways. I have portraits and miniatures by him. He painted, about 1720, the Commandments and the altar-piece in Denton Church, Norfolk.

A. H.

Little Ealing.

“LYING COLD-FLOOR.”—In this part of Lincolnshire, close to the Norfolk border, the above expression seems to be commonly used of dead persons lying in the house before burial. Can any correspondent give an account of its origin, and also say whether its use is confined to this part of the country? C. S. JERRAM.

Fleet, Lincolnshire.

PRIVILEGED FLOUR MILLS.—In pursuing my *History of Famines* I met with an Act of Parliament, 32 Geo. II. c. 61, enacted 1758, and bearing the following title: “An Act for discharging the Inhabitants of the Town of Manchester, in the County Palatine of Lancaster, from the Custom of fruiting their Corn and Grain, except Malt, at certain Water Corn Mills in the said Town, called the School Mills; and for making proper Recompense to the Feoffees of such Mills.” This, although contained in the schedule of the Statutes at Large as a public, is really a “local and private” act, and its title alone is therefore printed; hence I have no means at hand of learning any further details from the measure itself. But my more immediate point is to inquire if there be any more flour mills in the country with such special local privileges.

CORNELIUS WALFORD.

Belsize, London.

P.S.—Has or had the lord of the manor any control over or privilege in connexion with corn mills?

A WELSH GAME.—In dealing with the etymology of the word *quintain*, Mahn (Webster, *s.v.*) compares it with “W. (Welsh) *chwintan*, a kind of hymeneal game.” Will some native of the Principality, or some other scholar, kindly say what the game in question is, or was; or where any account of it is to be found? D. F. Hammersmith.

THE REV. THOMAS HURST was Vicar of Exton, Rutland, in 1763. Was he the same man as the Rev. Thomas Hurst, Rector of All Saints', Stamford, and Vicar of Whissendine, Rutland, who died on Jan. 26, 1802? THOMAS NORTH.

THOMAS DIXON, NEWCASTLE.—Can any of your Newcastle readers give me any information regarding Thomas Dixon, author of the *Portrait of Religion in Newcastle*, being a clerical, satirical, and allegorical drama, Newcastle-on-Tyne, 1836, second edition, 8vo. Printed for the author by W. Fordyce, Dean Street? R. INGLIS.

KING OSWY.—This king made a vow that if he defeated Penda he would build and endow twelve monasteries. “Twelve abbeys, with broad lands attached, showed the gratitude of Oswy for his unexpected victory,” &c. St. Hilda's at Whitby appears to be the only one mentioned by name. Can any reader oblige with the names of the other eleven or with the locality in which situated? F. T. J.

[Our correspondent should consult the early history of England in reference to his other queries.]

EDWARD AND CHARLES DILLY.—Is there any work or biography relative to the above eminent publishers, friends of Johnson and Boswell, their frequent guests in the Poultry and visitors at South Hill, Beds, and who are mentioned so warmly in Boswell's *Life of Johnson*? Portraits of Edward and Charles, besides Jabez and Miss Dilly, are in the possession of my friends, but I am desirous of meeting with anything extant in the shape of anecdote or life beyond what is so well known in the *Gentleman's Magazine* and Boswell's *Life of Johnson*.

W. LAYTON SAMMONS.

Cape Town.

LEICESTERSHIRE FOX-HUNTING.—An article by “Nimrod” appeared in the *Quarterly Review* upon this subject many years ago. The date is desired. THOMAS NORTH.

“THE DEVIL TURN'D HERMIT.”—I would gladly receive information respecting a work in two volumes, 12mo., about which nothing is said in Lowndes:—

“The | Devil turn'd Hermit: | or the | Adventures [of | Astaroth | banished from Hell. | A Satirical Romance, | exposing | with great variety of Humour, | in a series of Con- | versations between that Demon and the

Author, | the scandalous Frauds, lewd Amours, and
devout Mockery | of the Monks and Nuns; the Intrigues
of Courts, &c. Founded chiefly on real Facts, and inter-
persed with the | Portraits and Secret History of most
of the considerable | Persons that have lived in Europe
within these Thirty | Years past. | Translated from the
Original French of M^r. de M***. | The Second Edition.
| London, | Printed for J. Hodges at the Looking Glass
over against St^r. | Magnuss's Church, London Bridge, and
T. Waller, at | the Crown and Mitre, Fleet Street, 1751."

Is the above work scarce? Who was "M^r de
M***"? BOILEAU.

AUTHORS OF QUOTATIONS WANTED.—

"Who killed Kildare?
Who dared Kildare to kill?
Death killed Kildare,
Who dares kill whom he will."

AHHA.

"O si, o si, otiosi?"

P. J. F. GANTILLON.

Replies.

EMBEZZLE.

(5th S. x. 461, 524.)

Permit me to say that I was well aware of the modern use of *bezzle* in the sense of "guzzle," and that I have a copy of Chambers's *Dictionary*, which I had consulted. But the modern use proves nothing whatever as to the history of the word in former times. I think my remark about Skinner's absurd supposition has been misunderstood. It is necessary to add: (1) that there is not, nor ever was, such a word as *beastle*, it being a pure fiction made for the occasion; (2) that, were there such a form, there is no reason why it should have the comprehensive meaning "to make a beast of oneself"; (3) that, even if there were, there would be no sort of reason for turning a significant word like *beastle* into an unintelligible *bezzle*; and (4) even if there were reason for this, there would still be no reason for putting a French prefix like *em-* before it. The whole series of suppositions, all purely gratuitous, are, when thus piled up, absurd in the highest degree, or, as I have ventured to call it already, "a joke." Why is it that in *English* etymology all sorts of gratuitous inventions are so easily current, whilst we play no such tricks with Latin and Greek? The answer is that Latin and Greek are far better understood in a really scholarly fashion. Of the *history* of our language there is too little study.

A friend has kindly sent me a good new quotation. He writes: In a letter from Reginald (afterwards Cardinal) Pole to Henry VIII., dated July 7, 1530, he speaks of the consultation of divines at Paris in the king's "great matter," and says it was "achieved" according to the king's purpose. The adverse party, he adds, use every means to *embezzill* the whole determination, that it may not take effect. See *Letters and Papers, Foreign and*

Domestic, of the Reign of Henry VIII., ed. Brewer, vol. iv. pt. iii. p. 2927. Another friend tells me that he has often heard the word *imbecile* accented *imbécile*, which is much to the purpose.

WALTER W. SKEAT.

Cambridge.

BRAHAM'S "ENTUSYMYST" (5th S. xi. 8).—I have heard a great deal of Mr. Braham from those who lived with him most intimately, and I knew him well myself in his latter years. He was a decidedly well-educated man, a great reader, and peculiarly impatient of blunders in pronunciation. I have never therefore believed it possible that, at a time when he was already middle-aged, he could have seriously pronounced "enthusiasm" in the fashion of Byron's story. It was probably some misunderstood joke or after-dinner "chaff." C. P. F.

BACON ON "HUDIBRAS" (5th S. xi. 7).—"Notes and Queries" is a wonderful institution" was the greeting which I received one day, about ten years after "N. & Q." was started, from a clerical contributor whom I accidentally met. I thanked him for his good-natured banter. But he said, "I mean what I say. An interchange of correspondence between myself and a distinguished scholar on a matter discussed in it has ripened into a most agreeable friendship." And then he went on to tell that a brother clergyman had got a very good living in the same way.

I now beg to say "Notes and Queries" is a wonderful institution," and I say so advisedly. Last week I made in it some inquiries about Montagu Bacon on *Hudibras*. It was nothing wonderful that I should receive from Mr. SOLLY, who is as ready to give information as he is rich in its possession, some most interesting particulars in connexion with my query. But all my readers will admit I am justified in the declaration that "Notes and Queries" is a wonderful institution" when I tell them that before twelve o'clock on Saturday last, before half the habitual readers of this journal had seen the number containing my inquiry for a book which I had been looking after for upwards of forty years, I received by post what I supposed to be a bookseller's catalogue, but which upon opening proved to be a copy of the pamphlet in question!

So determined is the generous donor to "do good by stealth," there is not to be found in it the slightest clue to the sender. I have a suspicion that it comes from a gentleman from whom I have before experienced similar marks of considerate kindness, although it is not my good fortune to be personally known to him. He will, if I am right, forgive my quoting to him "*Age quod agis!*" and let me thank him privately as earnestly as I now beg to do thus publicly.

WILLIAM J. THOMS.

AN IRISH BISHOP BUTLER (5th S. xi. 8).—John Butler was third son of Edmond Butler, eighth Baron Dunboyne. He was consecrated to the (R.C.) see of Cork in June, 1763. On the death of his nephew in 1786 he succeeded to the title and estates, and thereupon resigned his bishopric on Dec. 13 of that year. The bishop was then over seventy, but anxious to continue the succession of his family, he applied to Pope Pius VI. for a dispensation to marry. The Pope unhesitatingly rejected the application, and his lordship forthwith married his cousin and turned Protestant. No issue came of the marriage, and Lord Dunboyne died on May 8, 1800. On his death-bed he sent for a somewhat celebrated Augustinian friar, one Father Gahan, and by him was reconciled to the Church of Rome. The ex-bishop's widow lived to the age of ninety-six, and died in August, 1860. Lord Dunboyne left a large sum to Maynooth College, where his name, *quâ* peer, is revered, *quâ* Protestant and pervert, is abhorred.

AUGUSTUS JESSOP, D.D.

MAJOR ANDRÉ (5th S. xi. 7).—Although I am not prepared to answer either of the queries propounded by A. P. S., I wish to make a note respecting a highly effective ghost story, which I have often heard repeated upon what appeared to be exceedingly good authority. The story goes that at the time of André's execution in America a young lady in England, to whom he was engaged, was sitting at the piano, when she suddenly screamed out and fell back in a swoon. On her recovery, she explained that the major had appeared to her hanging from a gibbet. Her friends attempted to comfort her by explaining that there could be no truth in her vision, because as her lover was an English officer he would be shot, and not hanged, if his life were taken at all. When the news actually arrived it was found that the execution had taken place at the very time the young lady swooned, and exactly as she had seen it in her vision. About a couple of years ago I wished to make use of this story, and therefore inquired of the friend from whom I had first heard it for such authentication as he could obtain. He took some pains in the matter, and the result was that the story entirely failed. André was attached, but not engaged, to the beautiful and accomplished Honora Sneyd, who afterwards became the wife of Richard Lovell Edgeworth (the father of Maria Edgeworth), and died of consumption on April 30, 1780, five months and two days before the execution of André. Further, it was discovered that the representatives of André's family utterly deny the truth of the story and treat it as a fabrication. Anna Seward, who wrote the *Monody on the Death of Major André*, was a bosom friend of Honora Sneyd.

H. B. W.

YATELEY, HANTS (5th S. x. 307, 475).—MR. PICTON says, "*Yate* and *gate* are synonymous, the *y* and *g* being interchangeable." "*Yateley* is situated on the line of the old Roman road connecting Winchester with the passage over the river at Staines. It seems, therefore, a reasonable explanation that the *road* or *gate* should have given its name to the pasture land through which it ran." Mr. PICTON, I believe, here falls into a mistake which I also made in the earlier editions of my *Dictionary*. He confounds *gate* or *gait* (from the root of *go*), going, way, road, street, with *gate*, A.-S. *geat*, Northern E. *yate*, *yet*, the opening of an enclosure, or the door by which admittance through it is given or refused. The former word is never written with a *y*. "Good gentleman, go your *gait*, and let poor folks pass" (Shakesp.). Sc. "gang your *gate*," go your ways, begone. It is only *gate* in the second sense that is ever spelt with a *y*: *yate*, *yhate*, *yet*. The fundamental signification is an outpouring, from A.-S. *geotan*, Dutch *gieten*, Platt Deutsch *geten*, Sc. to *yet*, to pour. Hence Pl. D. *gat*, the outpouring or mouth of a stream, any narrow passage of waters, and generally an orifice or hole; explaining E. *gate* in the sense of the opening of an enclosure, from whence finally we pass to the notion of the material gate by which the opening is barred. The derivation from the notion of pouring may be illustrated by Swedish *gjuta*, to pour; *fjordgjuta*, a *floodgate*, the outpouring of the floodwaters. Compare also *gut*, the outpouring of the animal frame; the *Gut* of Gibraltar, the *gate* by which the Mediterranean pours into the ocean. The two words are kept distinct in our older writers:—

"He toke charyté and toke hys *gate*,
And as he passed out at the *gate*—"
R. Brunne, *Handlyng synne*, l. 4728.

"He lay at the ryche manny's *gate*
Ful of byles in the *gate*."

MS. in Halliwell's.

H. WEDGWOOD.

31, Queen Anne St., W.

The county of Warwick offers very many examples of the names of places terminating in *ley*, and I find in many cases they are grouped around the rise of some stream. One example will be enough for this present purpose. The villages of Arley, Slowley, Fillongley, Corley, and Astley are adjoining, and in this neighbourhood arises the river Sowe, which flows into the Avon. Under the head "Arley," Dugdale says:—

"The latter syllable of this town's appellation is very frequently used, as we know, for terminating the names of sundry villages; and, if we ascend to the British for its original, we shall find *lie* in that language to be the same as *locus* in the Latin, but if to the Saxons, *ley* there signifieth ground untill'd. *Ar* is British, and signifieth *super* in Latin. Thus 'Ar-lei' is in effect *locus altus*."

In the case of Astley it is written in Domesday

Book "Astleia, *id est locus orientalis*, but corruption of speech hath in time changed it to Astley." Referring to other places, the idea that *lie* signifies only wet ground or meadow land is not borne out by the situation of such places, some being upon high and dry land; yet the more I look at the places so named in this immediate neighbourhood I must admit that the greater number are on the banks of, or near to, some brook or river.

J. ASTLEY.

Coventry.

THEOLOGY THE QUEEN OF SCIENCES (5th S. x. 515).—On reading this phrase a fine passage in an obscure writer occurred to me in which I seemed to remember that it occurred. I find on reference that the precise words are not to be found; but nevertheless transcribe the passage, alike from its exquisite Latinity, its implication of the phrase referred to, and the rarity of the volume in which it is contained:—

"Principio igitur ei, qui perfectus legatus esse vellet, necessariam putamus esse scientiam sacrarum divinarumque litterarum; quaquidem nihil est omnino sanctius; nihil est divinius; ea vero tanto ceteris artibus, et disciplinis antecellit, quanto res divinæ præstant humanis; quanto mortalibus, et caducis, æternæ. Etenim sacra in primis sapientia in animis nostris notionem quandam informat præpotentis, et immortalis Dei; ex hac autem cognitione, trinum illum, atque unum pie, sancteque, colimus, veneramur, ac contemplantur: in illo scimus esse omnia; ab eo fluere, et manare cuncta, tanquam a fonte bonorum omnium; præterea vero, Deum opt. max. intelligimus semper fuisse; semper esse; ac semper futurum; vel potius semper tantummodo esse, cum reliquæ sint partes temporis dilabentis; cognoscimus etiam nosmet ipsos; et omnium cupiditatum ardore restincto, humana omnia despiciamus; et infra nos posita judicamus. O vitæ theologia dux, de sinu æterni patris eucta, quæ Deo verbum inersens in hominum corda, perpetuam nobis affers salutem et quietem. O clarissimum vitæ lumen, quod omnes errorum dividit tenebras; rerumque cælestium di-cutis caliginem, sic, ut ad procreatorem mundi Deum, sedemque, veræ beatitudinis, possimus penetrare, et aliquando cum illo cælestium animorum cætu, ævo perfrui sempiterno. Felicem in terris sine dubio vitam agere videntur ii, qui sanctissimæ, et christianæ hujus doctrinæ studio sunt ita dediti, ut ab eo nunquam divellantur. Hic enim est suavissimus animi cibus, quo sane tanta percipitur voluptas, quanta ne excogitari quidem potest."—*De Legato, libri duo*, Octaviani Magii, &c., Venetiis, M.D.LXVI., 4to., p. 32.

In writing this passage the author probably had in his mind the fine invocation of Cicero to Philosophy: "O vitæ Philosophia dux! o virtutis indagatrix, expultrixque vitiorum!" &c. (*Tuscul. Disput.*, lib. v. 2).

It was about the same time as the publication of the volume from which I have quoted, containing counsels of altogether impossible perfection for the education of an ambassador, that our own Sir Henry Wotton, when at Angsburg, wrote in an album that witty and celebrated definition, of which such clever use was afterwards made by Scioppius, into whose hands it fell: "Legatus est

vir bonus peregre missus ad mentiendum reipublicæ causæ." WILLIAM BATES, B.A.
Birmingham.

FAMAGOSTA (5th S. x. 163, 255, 359).—I admit COL. PRIDEAUX'S observation on my speculation as to Ammokhostos bearing a digamma. At the same time, although he is such a distinguished Semitic scholar, I feel bound to resist his appropriation of Ammokhostos, Amathus, and Salamis as Phœnician, in the sense of Semitic. If he will refer to any of the tables I have given in the *Palestine Exploration Journal*, in my *Pre-historic Comparative Philology*, and my *Khita and Khita-Peruvian Epoch*, he will find all these words. Salamis I give as the Salem and Shalem of the Bible, Salamis of Cyprus, Soluma of Lycia, Salamis of Greece, Salmone of Elis, Sulmo of Italy, Salamo of Guatemala. To these I now add, for the first time, a West African habitat in Solima, from a country I have lately determined as possessing a group of the same class.

Amathus is paralleled as Amathus in Laconia, Amathia in Macedonia, Madia in Colchis, Amida in Armenia, Amad in the Bible. Ammokhostos, however, finds its parallel in the Mokisos of Cappadocia, Makistos of Elis, and Mokaz of the Bible. Ammokhostos and Amathus do not seem to be the same word.

So far in reply to COL. PRIDEAUX; but the purpose of these notes is to point out that Cyprus has a more ancient history than the epochs of the Phœnicians and the Greeks, and that these very names are a proof of it. The cities of Cyprus were named in the same way as the cities of Asia, Europe, America, and, I will add, Africa.

Beyond the remarkable remains that have been already found in Cyprus, we may look for those of the type of Mycenæ, and that Dr. Schliemann calls Troy, or even earlier. As to Phœnicia, we may take the testimony of the Bible that it was first Canaanite. It is, therefore, dangerous to assume that every name to be found in Phœnicia or Palestine was Semitic, although we are best acquainted with the Semitic epoch of Phœnician.

HYDE CLARKE.

CURIOUS COINCIDENCES (5th S. x. 355, 502).—I made my story as concise as possible in order to save space in "N. & Q." but I see that I made a mistake, for CLARRY is evidently not one of those people to whom the proverb, "A word to the wise," &c., can be said to apply. The whole of his elaborate note is founded on a misapprehension of what I said, and it contains a number of illogical conclusions ("probabilities" he calls them) which are based upon this misapprehension, and are consequently totally erroneous. People who quote from Mill's *Logic* should be careful to give some little evidence that they have

derived profit from it, or, to use another proverb, "People who live in glass houses should not throw stones." The Crystal Palace Bazaar was simply the *place of meeting*; neither of the sisters wished to buy anything there, and having met outside in the street, they did not even go into it. So much for CLARRY'S first probability,* and the others are equally baseless and visionary.

That this meeting of the sisters was curious I still maintain. The one sister drove up from Sydenham Hill and alighted at the entrance of the Crystal Palace Bazaar. Before entering it—for the place appointed by her for the meeting was *inside*, in the entrance hall, and not *outside*, on the pavement—she looked up and down Oxford Street, and saw her sister coming towards her. Her sister had no intention of going to the Bazaar, and therefore, had either of them arrived one minute sooner or one minute later, the meeting would not have taken place. The sister from Ealing did, in fact, without having received the postcard, precisely what she would have done if she had received it, and if this is not curious I don't know what is.

F. CHANCE.

Sydenham Hill.

A short time ago there was raised in your columns, under the heading "The Tide of Fate" (I cannot find the reference at this moment), a question old as human speculation and observation: Will the mathematical computation of chances explain all that passes under the name "coincidence"? Without attempting to discuss this question, may I make a suggestion towards rendering it a little more determinable than it seems at present? This is that a collection of facts should be made for the statistics of coincidences, classifying them according to some rule, say of (1) time, (2) place, (3) person, (4) nature, (5) attendant circumstances, and so. Some, and I suspect many, will be found to come under two or more of these heads at once, and mathematicians may compute how far the ratio of antecedent improbability would be increased by this circumstance. It is possible that some of your readers may have already made such a collection as I suggest. I am myself commencing one. The two following have come under my notice this week, and you may perhaps think them worth recording in "N. & Q."

At the Board meeting of the Brecon and Merthyr Railway last month, a serious and fatal accident to a train of the company, owing to a "wild run" down the incline at Tallybont on December 2, was

* CLARRY seems to be of opinion that when one person wishes to meet another, and writes and names a place of meeting, the "probability" is that the two persons have before met, talked, and agreed upon the said place of meeting; but my opinion is that in at least ninety-nine cases out of a hundred there would have been no previous meeting or agreement, and there most certainly was not in this case.

reported. At the same meeting was also reported the death, within an hour and a half of the time of the accident, of one — Thomas, who had been in receipt of an allowance of seven shillings a week from the company ever since the year 1867, in consequence of injuries sustained by him in that year from an accident to a train at the very same spot and from the very same cause.

In the *Times* of Dec. 11 will be found a paragraph describing a serious accident to Lord Chichester, his being pitched out of a waggonette on his head the day before at Falmer Station, near Lewes. It is added, "It is just about twelve months ago that Lord Chichester was thrown from his horse near the same spot."

It has just been suggested to me that the months of November and December have proved particularly fatal or dangerous to the royal family. I have not as yet attempted to verify this, further than the instances of the death of the Prince Consort in 1861, the illness of the Prince of Wales in 1871, and the death of the Princess Alice on the same day of the same month as her father.

C. C. M.

Temple.

SERVANTS' HALL AND BARBER'S SHOP FORFEITS (5th S. ix. 188, 297.)—I have now procured a complete version of the rules of which I gave you a fragment in my original query:—

"Good Rules to be observed by the Servants of — Hall.

"If any one this rule doth break
And cut more bread than he can eat,
Shall to the box † one penny pay,
Or burnt in hand without delay.
And he that's rude or base, profane
Or dares to take God's name in vain,
Twice that sum shall be his doom
If he transgress in this said room,
Paid direct without resistance
Or each one here shall lend assistance.
And he that doth refuse to aid
By him one penny shall be paid.
Strangers exempted but one day,
If longer they shall likewise pay."

The opening couplet is abrupt and rhymeless. I suspect we have here a version of the last century painted over a much older one, the task of such restoration being confided to the village signboard painter or some artist equally illiterate.

P. P.'s forfeit list, for the transcription of which I beg to thank him, though fuller, is in essentials highly similar to mine. The two illustrate each other in an interesting manner.

I have been informed that a set of such rules is to be found in the royal servants' hall at Windsor. My informant believes these last to be as early as the sixteenth century. Could GEN. PONSONBY, or

† The box is affixed to the wall under the framed rules. "Take" would rhyme to "break," but it weakens the force of the verse.

some other correspondent of yours with like facilities, kindly say if this be so?

Beyond question, those servants' hall forfeits throw a side light on these of the barbers' shops mentioned in *Measure for Measure* (Act v. sc. 1):

"Stand like the forfeits in a barber's shop,
As much in mock as mark."

And they help to support the conviction that though the rhymed list propounded by Kenrick* may have been doctored and edited, yet it was probably founded on a genuine prototype. Kenrick's barber's forfeits were stated to have been seen near Northallerton, in Yorkshire. Moor† saw a similar list in a barber's at Alderton, in Suffolk, in which he remembers that some of the lines in Kenrick's version occurred. Can any of your readers refer me to another list of such forfeits?

ZERO.

"CHOIROCHOROGRAPHIA, SIVE HOGLANDIÆ DESCRIPTIO" (5th S. x. 428, 455, 477.)—I have now before me, bound in an octavo volume, this Latin poem and another, entitled *Muscipula, sive Kambromyomachia*, both printed in 1709. The history of these facetious productions, so far as I can make out from internal evidence, is that *Muscipula*, or the *Mouse-trap*, was written by E. Holdsworth, and addressed to Robert Lloyd, a Welsh gentleman, whom he calls his "dear School-fellow." In the poem the invention of the mouse-trap is celebrated as the grandest discovery of Wales. *Choirorchographia* is a "retort courteous" to the *Muscipula*, giving a playful description of Hampshire, the native county of Holdsworth, under the name of "Hogland," and alluding to the invention of sausages or hog's-puddings as the great discovery of Hampshire.

In Nichols's *Literary Anecdotes*, vol. iii. p. 67, the *Muscipula* is mentioned as "a poem which is esteemed a masterpiece of its kind, written with the purity of Virgil, whom the author so perfectly understood, and with the pleasantry of Lucian."

I possess two translations of the *Mouse-trap* into English, one by Samuel Cobb, M.A., late of Trinity College, Cambridge, the other by "a Gentleman of Oxford."

E. Holdsworth was son of the Rector of North Stoneham, Southampton, the rectory now possessed by the Rev. Canon Beadon, whose centenarianism does not appear to be doubted even by the late editor of "N. & Q."

A. B. MIDDLETON.

The Close, Salisbury.

* Quoted at length in Nares, ed. Wright and Halliwell, 1876.

† See Dyce's Shakspeare Glossary, whence I take the reference to Moor, *Suffolk Words*, &c., 1823, p. 133. Dyce partly believed in Kenrick's list. Stevens pronounced it a forgery, and certainly many of the expressions are suspicious. Fuller (*Holy State*), 1642, also mentions these barbers' forfeits. The passage is quoted *ante*, 5th S. vii. 489.

PALEY AND THE WATCH ILLUSTRATION (4th S. xi. 354, 452; xii. 15, 95; 5th S. x. 253, 522.)—Prof. Huxley, in a recent lecture, erred as to Paley when he ventured to say that the latter's argument was not "founded on fact," since the hand (on which he was lecturing) grew. Paley's fact is not manufacture or growth, but design, which would be the same whether the watch had "grew" (like Topsy) or been made. To Paley design or chance were the only alternatives; he rejects as irrational "possible combinations of material forms," "a principle of order," "result of laws," and, what is most striking, he even anticipates the professor's objection of growth (*Nat. Theol.*, c. ii.). If the watch had the power of reproduction, as a living body has, the argument of design would only be strengthened, and it would apply to the generated thing as well as to the manufactured one.

W. F. HOBSON.

Ospringe.

The argument from design, of which the watch is the best illustration, is as old, if not as Adam, at least as the first fool who said in his heart, and made public his discovery, that there is no God. There is a passage from one of Lord Macaulay's essays, quoted by Dr. Newman in his *Lectures on University Subjects*, which puts this very forcibly. Macaulay says:—

"As respects natural religion, it is not easy to see that the philosopher of the present day is more favourably situated than Thales or Simonides. He has before him just the same evidences of design in the structure of the universe which the early Greeks had..... The reasoning by which Socrates, in Xenophon's hearing, confuted the little atheist Aristodemus is exactly the reasoning in Paley's *Natural Theology*. Socrates makes precisely the same use of the statues of Polyctetus and the pictures of Zeuxis which Paley makes of the watch."

EDWARD H. MARSHALL.

The Temple.

BOSTON SOUNDED "BAWSTON" (5th S. x. 338, 357, 377, 526.)—R. R. is quite right as to the pronunciation of Boston, and X. P. D. and Mr. WALTER WHITE are quite wrong. The last, if I do not mistake, made peregrinations in various parts of England beside the one to which he alludes, and in giving examples of the pronunciation of Lincolnshire must surely have picked up a note-book relating to Lancashire. Man and boy I have lived in Lincolnshire (my native county) nearly sixty years, and never in my life have I heard the expression, "Wen't ye keám in?" No, Mr. WHITE, it would undoubtedly be, "Weán't y' cum in?" "Noá cheáitín' this time." "A weánt lak nowt for it," &c. "Oí," "Oy," "Ioíar" (for liar), or "lags" (for legs) do not belong to Lincolnshire. Neither let Mr. WHITE pin his faith too strongly upon the Laureate's *Northern Farmer* as illustrating Lincolnshire (least of all North Lincolnshire) pronunciation. Mr. Tennyson's

long residence in the South seems to have interfered with his recollection of, what I agree with R. R. in terming, our broad but manly pronunciation.

W. E. H.

North Lincolnshire.

CENTENARIANS (5th S. x. 406).—The translation of the A. V. in *Ecclus. xix.* (cor. xviii. 9) does not accurately represent the language of the original: Ἀριθμὸς ἡμερῶν ἀνθρώπου πολλὰ ἔτη ἑκατόν, so far as the rendering of πολλὰ by “at the most.” It is certainly in accordance with the Vulgate “ut multum centum anni”; but this is not followed by all the subsequent versions. Coverdale has, “Yf the nombre of a mans dayes be almost an hundredth yeare, it is moch.” The Bishops’ Bible adds a clause, and has, “If the number of a mans dayes be almost an hundred yeeres, it is much: and no man hath certayne knowledge of his death.” The Geneva Bible has the same. The A. V. represents the Vulgate. But the more literal version is, “The number of man’s days is many hundred years,” taking “man’s” collectively. The word “man” is so taken in v. 8, “What is man”; but while it is exactly the same in the Greek, it is changed to “a man,” individually, in A. V., v. 9. In the collective sense it would mean, comparing the many centuries of man’s life on earth, what is this space of time to eternity? And this agrees with v. 10, where again there is a variety of rendering. The Greek is οὕτως ὀλίγα ἔτη ἐν ἡμέρᾳ αἰῶνος, which the Vulgate translates, “Sic exigui anni in die ævi.” Here also Coverdale has, “So are these few yeares to the dayes euerlasting”; and the Bishops’ and the Genevan versions are the same, only the Bishops’ Bible inserts “of” before “euerlasting.” The A. V., however, has here, “So are a thousand yeares to the days of eternity,” a translation derived from the substitution of χίλια for ὀλίγα. This is so in the version in the Complutensian Polyglot. But it is ὀλίγα in the Oxford edition of the Septuagint, from the MS. Vat., with no notice of any variation in MS. Alex. It would seem that the writer of *Ecclesiasticus* is dealing with the general comparison of time and eternity, without assigning a definite limit to the extreme period of man’s life, as it is in A. V. Cf. 2 Pet. iii. 8.

ED. MARSHALL.

CAJODUNUM (5th S. x. 498).—MRS. EVERETT GREEN asks, “What place is meant by ‘Cajoduni’?” The answer will be found in *Orbis latinus, oder Verzeichniss der lateinischen Benennungen der bekanntesten Städte, &c.*, by J. G. Th. Graesse, Dresden, 8vo., 1861: “Cajodunum, Kieydany, St[adt] in Polen.”

WM. CHAPPELL.

WILLIAM THE “MAMZER” (5th S. x. 430).—*Mamzer* is a word occurring twice in the Hebrew

Scriptures, namely, *Deut. xxiii. 2* (in A. V., *xxiii. 3*) and *Zech. ix. 6*, and is rendered in the Authorized Version “bastard.” In the Talmud the word is interpreted as comprising those only born of adultery or incest. The root of the word is probably cognate with the Arab. *mālarā*, “to be foul.” Cp. Gesenius (eighth ed., 1878).

Would your correspondent be kind enough to cite passages where William I. is styled “mamzer”?

A. L. MAYHEW.

Oxford.

The Hebrew word מַמְזֵר (*mamzer*), in the English translation of the Bible rendered “bastard,” was child of an Israelite and a heathen, or of parents within the forbidden degrees of affinity, and is also used as denoting one of an alien race.

B. B.

For explanation of this word see Sir Francis Palgrave’s *Normandy and England*. I have not the book at hand, so cannot give the exact reference.

K. P. D. E.

“CHRISTIANITY WITHOUT THE CROSS” (5th S. x. 460).—Probably the book for which TOWNLEY asks is *Christianity without the Cross a Corruption of the Gospel of Christ*, a sermon preached before the University of Oxford on Septuagesima Sunday, 1875, by the Rev. E. B. Pusey, D.D., &c. (J. Parker & Co., Oxford and London).

EDWARD H. MARSHALL.

The Temple.

RALPH ROBERT ANDERSON, SURGEON (5th S. x. 496).—He does not appear to have taken any degrees. In the *Medical Directory* for 1857 he is entered simply as having become a member of the Royal College of Surgeons, England, in 1834; and in the obituary for the year 1859 he is stated to have died at Houghton-le-Spring, Durham, Nov. 27, 1857.

JAYDEE.

THE CHRISTIAN NAME OF GOSPATRIC (5th S. x. 443).—The suggestion of ANGLO-SCOTUS that the prefix to Patrick in this name may mean “servant or disciple” is not far wrong. Although I know also nothing of Celtic, I think I may say he will find that this prefix is the local form (Cumbrian?) of *Gwas*, from which word as it was in Gallo-Celtic, through French, we have the derivatives *Vassal* and *Vavasour*. *Gwas* is repeated in the latter word, which as more anciently spelt *Vasvasor* makes its meaning evident, i. e. the vassal of a vassal. The idea of Sir Henry Spelman and others that this word was originally *Valvasor*, a doorkeeper, is erroneous, though this spelling of it may be found in Du Cange.

The Earl Gospatric, whose tombstone inscribed with his name only is in Durham Cathedral, was not the first of his name in his family, for he and the son of the thane Arkill were doubtless named

after their relative Gospatric, who was slain at York on the fourth night of Christmas, 1065 (cf. "N. & Q.," 5th S. iii. 131).

I may here note that Mr. Freeman (*Hist. Norman Conquest*) is certainly mistaken in supposing the Gospatric* of the Domesday Book, Yorkshire, to have been the earl, whereas there are many circumstances which all but prove this was the son of Arkill. He was lord of Masham, &c., and his neighbour of Middleham, in the same dale, bore curiously the Gaelic equivalent (?) of his name—Ghilepatric. Other names, which more frequently occur in the Lowlands of Scotland afterwards, are to be found in Yorkshire at this date (1086). For example, Crinan, Maldred, Malcolum, Ghilebride, Ghilander, among others.

A. S. ELLIS.

Westminster.

For other instances of its occurrence see the *Newminster Cartulary*, Surtees Series, vol. lxvi., pp. xi, 117, 185, 268, 269, 297.

J. T. F.

Bp. Hatfield's Hall, Durham.

ANTIQUITY OF THE WHIP-TOP (5th S. x. 427.)—May I found a query on this note? I have no doubt the Elizabethan Prayer Book and its initial letters are interesting; but that proves not the antiquity of the whip-top. My question is, When was there a time when youth had not this toy?

In the seventh book of the *Æneid* of Virgil, ll. 378-384, the wildness of the Latian Queen Amata, roused to fury by Juno and Alecto, is compared with the gyrations of a top lashed by a circle of boys in a paved court:—

"Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro, vacua atria circum
Intenti ludo exercent. Ille actus habenâ
Curvatis fertur spatiis: stupet inscia turba,
Impubesque manus, mirata volubile buxum:
Dant animos plagæ."

But the Greeks had βέμβεξ and ῥόμβος; and perhaps Mr. E. MARSHALL or some one else will point out the earliest use of these words, and whence they got the toy. My impression is that, had we the means of tracing it to its source, it would be found to be antediluvian.

GIBBES RIGAUD.

Long Wall, Oxford.

In a mutilated and fragmentary window at Thornhill Church, near Dewsbury, is a representation of a female holding a child on each arm, while two others are playing at her feet. One of them has a top spinning on the ground, and I think a whip raised in his right hand. The glass is of the latter part of the fifteenth century, and is supposed to represent the Blessed Virgin and St. Joseph, our Saviour, and his foster brother St. James.

J. T. F.

Bp. Hatfield's Hall, Durham.

Your correspondent W. H. H. R. will find that the whip-top is many hundred years older than the reign of Queen Elizabeth, e.g., Horace, *De Art. Poet.*, 379:—

"Ludere qui nescit.....

Indoctusque pilæ discive trochive quiescit."

E. L. BLENKINSOPP.

For the origin of this popular game we must go back very many centuries before our Queen Elizabeth. It was known both to the Greeks and Romans. A boy whipping a top often formed the subject of the marginal paintings in early MSS. (see Strutt's *Sports and Pastimes*).

H. FISHWICK, F.S.A.

JOHN WALKER, LEXICOGRAPHER (5th S. x. 447.)

—The following extract from the *Gentleman's Magazine* may be useful to W. S.:—

"John Walker, a philological writer, was born at Friern Barnet, in Hertfordshire, in 1732. He went on the stage, which he quitted in 1767 to join Mr. Usher in a school at Kensington, but this partnership was dissolved at the end of two years, and Mr. Walker became a lecturer in elocution. He published several works of reputation, the principal of which were *A Rhyming Dictionary*, 8vo.; *Elements of Elocution*, 8vo.; a *Rhetorical Grammar*, 8vo.; a *Critical Pronouncing Dictionary*, 4to.; a *Key to the Classical Pronunciation of Greek, Latin, and Scripture Proper Names*, 8vo. He died in 1807."

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

Bishopwearmouth, Durham.

The *Penny Cyclopædia* gives a fair sketch of his early connexion with the stage and his subsequent work as a lecturer on elocution and an author. It states that he was born at Colneyhatch, in the parish of Friern-Barnet, Middlesex, March 18, 1732, and after being brought up as a Presbyterian became a Roman Catholic, and was buried among his co-religionists in Old St. Pancras churchyard, London, having died August 1, 1807.

JOSIAH MILLER, M.A.

WATNEY'S DISTILLERY, BATTERSEA (5th S. x. 448.)—Mr. Walford in *Old and New London* states that York House stood near the water-side, on the spot now occupied by Price's Candle Factory. Lysons speaks of York House as standing in his time, and that formerly it was the occasional residence of the archbishops. Was not Watney's Distillery erected on the site of Bolingbrook House, where Pope is said to have composed his *Essay on Man*?

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"DEATH-BED SCENES AND PASTORAL CONVERSATIONS" (5th S. x. 514.)—I do not think that there is any one living better able than myself to answer the query of your correspondent MR. PICKFORD as to the authorship of the above work; for I am the only surviving child of the Rev. William Wood, B.D., once student of Ch. Ch.,

* Some account of him will be found in the *Journal of Yorkshire Archaeol. and Top. Assoc.*, vol. iv. p. 385.

Oxford, afterwards Rector and Vicar of Fulham and Canon of St. Paul's, and at the time of his decease, in 1841, Rector of Coulsdon, Surrey, and Canon of Canterbury. I well remember as a child copying out the first of his stories for him, and oftentimes afterwards running in as I passed his study door to see how he was getting on, and peeping over his shoulder to read the last paragraph before the ink was dry. His reason for adopting a *nom de plume* and inventing the fiction of the book's being published by the sons of the late "Dr. Warton" was, he told me, that he feared his parishioners might be reluctant to send for him if they knew that there was "a chiel among them taking notes." The work made, I believe, a great sensation at the time, and the late Rev. J. Keble was not the only leader of the Oxford school who pronounced *Death-bed Scenes* the dawn of the Oxford movement. After my father's death my mother published a fresh edition with a life of the author prefixed to it, written at her request by one of his Oxford pupils, the Rev. John Russell, D.D., some time Head Master of the Charterhouse School, and at that date Rector of Bishopsgate and Canon of Canterbury. CHARLOTTE WOOD.

PARISH DOCUMENTS (5th S. x. 427, 527.)—I suspect that a "cate" is connected with the French *acheter*, to purchase, and that when notice was given of the owner's intention to sell to a stranger any one of the next of kin might assert a prior right to buy at the same price. G. O. E.

THE PARISH BULL (5th S. x. 248, 354; xi. 15.)—"The Mayor of Marlborough, in consideration of his finding a town bull, receives 8d. for every cow turned on a piece of land called 'the Portfield,' belonging to the Corporation." See *Appendix* (part i.) to the *Report of the Commissioners on Municipal Corporations of England and Wales*, 1835, vol. i. p. 63. And among the items of expenditure by the Corporation of Nottingham, given in the same Reports (vol. ii. p. 1972), is the following: "Paid for the bull for the commons, 7l. 10s." G. L. GOMME.

Edwards, in his *Collection of Old English Customs and Curious Bequests and Charities*, London, 1842, says:—

"From a copy of court roll of the manor of Isleworth Syon, dated 29th December, 1675, it appears that Thomas Cole surrendered 4a. 1r. of customary land lying in several places in the fields of Twickenham, called the Parish Land, anciently belonging to the inhabitants of Twickenham, for keeping a bull for the common use of the inhabitants, in trust for the use of the said inhabitants for keeping and maintaining a sufficient bull for the use aforesaid.

"An entry in an old churchwardens' ledger of the 6th October, 1622, states an agreement between the Vestry and Mr. Robert Bartlett, that he should hold the three acres and a half of the Parish Land with the Bull Mead, paying the same rent to the parish as he

formerly did, with the conditions that he, receiving a bull from the churchwardens for the common use of the parishioners, should keep the same at his own charge; and if the bull should die, should provide another." Pp. 65-66.

J. JEREMIAH.

IONA (4th S. iv. 325, 520; v. 75.)—About 680 A.D. Adaman, ninth Abbot of Hy (Iona), edited a *Life of Columba*. In the best MSS. of Adaman and of other early writers, the Latinized form of Hy is *Ioua*, used as an adjective, agreeing with *insula*. *Ioua* becomes *Iona*, first from a misreading of *u* for *n*, secondly from a fanciful connexion with *Iōnāh*=dove, the Hebrew equivalent of the name of Columba. Adaman remarks that the saint's name was the same with the Heb. *Iōnāh*, with the Greek *Ἰωνᾶς*, and with the name of the prophet Jonah. The form in Adaman proves that the *a* in *Iona* cannot be a Norse suffix, representing the Norse *ey*, island, as Mr. Taylor supposes in his *Words and Places*, p. 108 (ed. 1873). See interesting note in Robertson's *Church History*, vol. i. p. 556; also Strangford's *Letters on Philological Subjects*, p. 188. A. L. MAYHEW. Oxford.

CAPT. JAMES KING (5th S. x. 27, 75, 278.)—The two James Kings mentioned by ABHBA were not related. The pedigree of the Master of the Ceremonies at Bath and Cheltenham runs thus:—

The Rev. Thos. King, M.A., Prebendary of Swords, co. Dublin (sixth son of James King, Esq., of Corrad and Gola, co. Fermanagh, by Nicholis Johnston his wife, *v. Burke's Peerage*, &c., s.v. "King, Bart. of Corrad"), born in Fermanagh, 1663; imprisoned by the Jacobite Government in 1689; m. Elizabeth, dau. and heiress of John Bernard, Esq., of Drumin, co. Louth (and relict of the Rev. John Archdall, Vicar of Lusk, whose death, in 1690, was occasioned by the troubles of the period); he died Jan. 1, 1709, leaving issue by her (who d. Dec., 1731). Their eldest son—

James King, D.D., Prebendary of Tipper, and Rector of St. Bride's, Dublin, the friend of Dean Swift and one of the executors of his will, d. 1759, leaving issue by his first wife, Margaret (who d. Aug. 19, 1748), four sons, the eldest of whom was Robert, LL.D., Dean of Kildare, and the second, Thomas King of Dublin, m. Nov. 10, 1748, Mary, dau. of Alderman John Adamson, of Dublin, and d. Oct., 1800, leaving issue by her (who d. Dec., 1791), with two daurs. (Margaret, d. unm. 1782, and Elizabeth), one son—

James King, a captain in the army, who distinguished himself in the American War (*v. The Original Bath Guide*, by Meyler, Bath, 1841). He retired from the service, and, in 1786, was Master of the Ceremonies at the Lower Rooms, Bath, and became M.C., in 1811, at the Upper Assembly Rooms (*v. The Bath Archives, Diaries and Letters*

of Sir Geo. Jackson, K.C.H., Lond., 1873, p. 302), and, as mentioned by ABHBA, was also M.C. at Cheltenham. He m. Aug. 18, 1794, Margaret, sister and heiress of Sir John Bulkeley, Knt., of Presadded, Bodedern, Anglesey; she d. s.p. 1830.

Mr. King d. Oct. 16, 1816, leaving no legitimate issue; he was, however, father of a son, James King, who was educated for the army, and became a gallant soldier. Being adopted by Mrs. King, he succeeded to her estate of Presadded. In 1806 he got his commissions as ensign and lieutenant, and in 1811 his captaincy in the Light Infantry. He served in the W. Indies, and at the capture of St. Domingo, in 1809, and was subsequently with the 87th Royal Irish Fusiliers in the Peninsula. He was severely wounded in the leg at Vittoria in 1813. Capt. King served the office of high sheriff for his county, and m. Mary Moullin, a Guernsey lady, who d. Aug. 5, 1873, aged seventy-seven. Her husband did not long survive her, as he died s.p., deeply regretted by all who knew him, on October 8 following, at the advanced age of eighty-six years. He never fully recovered the effects of a brutal assault made on him by one Thomas Kelly, a tramp, and doubtless the shock of the occurrence hastened the death of his wife. According to the report of Kelly's trial in the *Times* of Mar. 21, 1873, "This man went into the kitchen of the house (of Presadded) at dusk on the 8th of Nov. last, while the three female servants were at tea. There was no man about the premises. The prisoner brandished a stone-breaker's hammer, and demanded to see Captain King. Being refused, he made his way into the room where Captain and Mrs. King were sitting. Captain King rose to ask his business, when he gave him a violent push. Captain King fell across the fender, fracturing one of his ribs. In consequence of his injuries he has been ill ever since, and was not even able to attend court." Kelly was sentenced to ten years' penal servitude: five years for the assault on Capt. King, and five for assaulting one of the maid-servants. Capt. King bequeathed his estate to the Stanleys of Alderley. C. S. K.

Kensington, W.

THE LATE W. G. CLARK (5th S. x. 400, 407, 438).—Mention is made at the earliest of the above references of the well-known excellence of the Greek and Latin verse composition by W. G. C. May I ask whether any specimens were printed beyond those in *Sabrinæ Corolla*? If A. J. M. would privately favour me with the loan of any of the versions from *In Memoriam* or any of the *Sales Attici* to which he refers, I should be deeply indebted to him. P. J. F. GANTILLON.

5, Fauconberg Terrace, Cheltenham.

YANKEE (5th S. x. 467; xi. 18).—We use the word "Yankee" often, but how many of us have

ever thought whence it was derived? I should be glad to hear the opinion of your correspondents as to the following:—The word "yanks" is always used in the east of Lincolnshire to describe the coarse, untanned leather gaiters worn by the country folk. There was a large exodus from this part of the country to America. Might not, therefore, the word "Yankee" have been used to distinguish those who wore these gaiters or "yanks," the incoming strangers, from the original inhabitants, who wore moccasins? SALF.

LATTON PRIORY (5th S. x. 147, 298).—The difficulty of your correspondents seems to lie in a confusion of the dedication (St. John Baptist) of a desecrated priory church with that (St. Mary the Virgin) of an adjacent secular or parish church, often so found, still surviving. This is evident from the extract itself, from the *History of Essex*, which Mr. MARSHALL gives, 5th S. x. 298. But he has too hastily concluded that the dedication, St. Mary, is "incorrectly" given in that book because Bacon's *Liber Regis* gives it as St. John B. It is more likely that Bacon is in error in imputing the dedication of the past priory to the surviving parish church. THOMAS KERSLAKE.

Bristol.

THE PUBLICATION OF CHURCH REGISTERS (5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53, 152; x. 470, 498, 516).—The Vicar of Leigh, near Manchester, the Rev. J. H. Stanning, is practically solving this important question. In *The Leigh Parish Magazine* for January, 1879, he has commenced to reprint his registers *verbatim*, and promises to go on with them until completed. The large number of parish magazines under the control of the clergy forms an admirable means of putting the registers out of the reach of loss or damage; and it would be satisfactory to know that other clergymen are following the example of the Vicar of Leigh. The registers, which begin in 1559–60, are of considerable interest; and Mr. Stanning has it in view to issue his reprint separately. JOHN E. BAILEY.

Stretford, Manchester.

"HOW LORD NAIRN WAS SAVED" (5th S. xi. 9).—The song of the men of Kenmure, which begins

"Kenmure's on and awa', Willie,"

was one of the favourite and most spirited of the Jacobite ballads of 1715. The fourth verse contains the line which Sir F. Doyle has used as a household or familiar expression:—

"For Kenmure's lads are men, Willie,
For Kenmure's lads are men;
Their hearts and swords are mettle true,
And that their faes shall ken."

The entire song is to be found in all the collecti-
of Scotch ballads of 1715. EDWARD SOLLY.

ELECTORAL FACTS (5th S. ix. 446 ; x. 38).—The *Imperial Poll Book*, by James Acland, price three shillings, published by R. Clarke & Co., 51, Threadneedle Street, London, E.C., gives a list of the elections from 1832 to 1873, showing the politics of each candidate and the number of votes polled. There may very possibly be a supplement, bringing the work down to a later time than 1873.

Some time since the House of Commons ordered a return to be prepared of the members of the House since the origin of the House in the thirteenth century. The return was shortly before the close of the session presented "in dummy," and when completed will no doubt be issued during the recess. R. P.

HOGMANAY CUSTOM (5th S. ix. 46 ; x. 59, 277).—I have another version of the Scotch rhyme besides that given by MR. CARRIE, but cannot say to what part of the country it specially belongs, viz. :

"Get up, guidwife, and shake your feathers ;
Dinna think that we are beggars ;
We are wee weans come out to play,
Rise up and gie's our Hogmanay."

I find that this custom prevailed also in Cumberland and in Northumberland. It is noticed in "An Essay on the Character, Manners, and Customs of the Peasantry of Cumberland," by Thomas Sanderson (1759-1829), in *The Poetical Works of Robert Anderson*, vol. i., Carlisle, 1820, from which essay the following is extracted :—

"In some parts of Cumberland a number of boys and girls, on the eve of New Year's Day, go about from house to house singing a sort of carol, of which the following lines are the first couplet :—

'*Hagmena, Trolola,*
Give us some pie, and let us go away.'

When they receive their present of pie, they depart peaceably, wishing the donor a happy new year. In Northumberland the first word in the couplet is *Hagmena*, which some derive from the two Greek words *agia mema*, signifying the holy month.

"The custom is not unknown in Scotland. Some years ago one of her ministers endeavoured to abolish it by censuring it from the pulpit: 'Sirs' (said he to his audience), 'do you know what *Hagmena* signifies? It is, the devil be in the house!—that is the meaning of its *Hebrew original*.' Our little strolling Cumbrian boys and girls will not, I think, be persuaded that any part of their begging song conveys an imprecation on the houses which they visit."—P. lviii.

D. WHYTE.

BALCÓNY OR BALCŌNY (3rd S. ix. 303, 380, 519 ; 5th S. x. 299).—Rogers, I remember, says somewhere that to hear any one say *balcōny* "made him sick." No doubt *balcōny* is right ; but the word, like *senātor*, *orātor*, and others, has followed the usual English practice in throwing back its accent as far as possible, and I suppose it would now be "vulgar" to say *balcōny*. Even among the cultivated classes language is not the same in the mouths of the old and of the young ; and the differences are forgotten if they be not noted at the

time. I myself have known an old gentleman who still said *Rōom for Rome*, and an old lady who said *instead for instead*, and another old lady who said *beuvrial for burial*, and another who said *breakfast for breakfast*. This last, however, is matter of local usage in the North, where, I think, *ea* is always pronounced *ee*. Thus, in a menagerie the other day, as I stood before a cage of brown bears, a young man came up to me and said, with solemn countenance, "Is them *beers*?"

A. J. M.

Byron makes it short in *Marino Faliero* :—

"On the balcony
Of the red columns."

T. Moore, however, follows the Italian, which has always seemed the more musical to me :—

"To climb yon light balcony's height,"

W. J. BERNHARD-SMITH.

ACTRESSES FIRST PERMITTED ON THE STAGE (5th S. x. 468).—Late in 1660, or early in 1661, Killigrew brought forward a lady to play *Desdemona*, and very shortly after Sir William Davenant followed his rival's example. In my little book, just published, entitled *The Poets Laureate of England*, at p. 74, *et seq.*, will be found "A Prologue to introduce the first Woman," &c., and an extract from the Royal Letters Patent, granted in 1662, which sanction the innovation.

WALTER HAMILTON.

BADGES (5th S. ix. 107, 128) : **HERALDIC** (5th S. ix. 206).—May I be allowed to draw Mr. J. R. PLANCHÉ'S attention to the above unanswered queries, and to crave his kind assistance?

ST. SWITHIN.

AUTHORS OF BOOKS WANTED (5th S. x. 516).—*Ode to Thos. Percy*, &c., fol., Edin., 1804, was by Miss Jessy Stewart, of Edinburgh. J. O.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 9).—

"I have culled a nosegray," &c.

This quotation, said to be from Montesquieu, is, with a slight difference, prefixed to *Familiar Quotations*, by John Bartlett, who credits (and he is very accurate) Montaigne with the flowery metaphor.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

A History of England from the Conclusion of the Great War in 1815. By Spencer Walpole. 2 vols. (Longmans.)

To treat satisfactorily of such very recent history as that which forms the subject of Mr. Walpole's interesting volumes, it is necessary, in our judgment, that the historian should constantly keep before his reader the political and social conditions which preceded the period of which he is actually writing. And it is no less necessary that such a writer should have breadth of sympathy, that he should shut himself up in no narrow groove, and that he should be able to tell dispassionately

the story of hotly controverted deeds, without rousing the smouldering ashes of party strife. These qualifications we are glad to find well represented in Mr. Spencer Walpole, and they ought to win for his new work a wide circle of thoughtful readers. We cannot, indeed, go so far with Mr. Walpole as he would fain have us when he says that "no other period of English history is of greater interest to the historical student." For without those earlier periods, of no less interest to the constitutional, political, and social historian, during which mediæval England was struggling to obtain its Great Charter, and then to maintain the rights of, which recognition had been so hardly won, it would be difficult to see what story Mr. Walpole would have had to tell other than that of the dead level of Oriental despotism. The author's sympathies are clearly with liberty and progress. He is no drum and fife historian, though he tells, with all due point, the story of the wars which enter within the limits of his period. He appreciates at their true value Hargreaves and Jennings, Arkwright and Brindley, yet without depreciating Wellington. The temptation to be one-sided in the estimate of what we owe as a nation, at one time to the arts of peace, at another to those of war, is so great that this merit of Mr. Walpole deserves to be brought out in strong relief. And to an epigrammatic writer, such as Mr. Walpole undoubtedly proves himself, the temptation is likely to be all the greater. Those who consult his pages will find in them many a picture that will dwell upon the memory in after-days—of the Minister of whom, when he was struck down, men recollected that "with all his tact and all his conciliatory manners he had lived and died without a policy," and of that other Minister, of widely different fame, who "called the New World into existence to redress the balance of the Old." We believe that his readers will be grateful to Mr. Spencer Walpole for providing them with so graphic and faithful a survey not only of English but also of European history, from the close of the Peninsular War to the passing of the Reform Bill.

English Dialect Society, Series C. VIII. A Glossary of Words and Phrases pertaining to the Dialect of Cumberland. By William Dickinson, F.L.S.

English Dialect Society, Series D. Five Hundred Pointes of Good Husbandrie. By Thomas Tusser. Edited, with Introduction, Notes, and Glossary, by W. Payne, Esq., and Sidney F. Herrtage, Esq., B.A. (English Dialect Society.)

We take shame to ourselves for having unintentionally allowed these two interesting contributions to English philology and our early literature to remain so long without that notice and commendation at our hands which they so well deserve. Besides the ordinary Glossary of Cumberland Words in Mr. Dickinson's volume, there are two lists of special interest to students of folk-lore; the first is a list of place names, and the second and more important, a list of plant names which must delight Mr. Britten, whose contributions to our columns on the subject have made his name familiar to all our readers. But the edition of Tusser's *Five Hundred Pointes of Good Husbandrie*, commenced by Mr. Payne and completed by Mr. Herrtage, has an interest far beyond the circle of the Dialect Society; for rich and important as the works are for the large number of dialectic words and forms to be found in them, they are no less interesting and important for the pictures they furnish of the customs and life of our ancestors at the period when they were written. We speak of them as works, for the volume before us contains not only a reprint of the 1580 edition of the *Five Hundred Pointes*, collated with the editions of 1573 and 1577, but also a

reprint from the unique copy in the British Museum of *A Hundreth Good Pointes of Husbandrie*, 1557, with a large amount of valuable notes and illustrations and glossary. Among the many volumes issued by the various publishing societies during the past few years, it would be difficult to find one more creditable to all concerned in its production than the English Dialect Society's edition of Thomas Tusser's old English classic.

At the Royal Society of Literature, on the 9th inst., Mr. C. H. E. Carmichael, M.A., read a paper on "Rubens and the Antwerp Art Congress," in which he gave some account of the Centenary Festival in its Literary and Artistic aspects.

DR. JOHN S. BILLINGS, Surg. U.S.A., in charge of the National Medical Library at Washington, is now ready to print his great *National Catalogue of Medical Literature* as soon as Congress grants an appropriation for the purpose. There will be indexed under subjects, and by authors, books, pamphlets, and original papers in nearly all the medical periodicals of the world, including over 400,000 subject entries, and making ten volumes, royal 8vo., of 1,000 pages each.

Notices to Correspondents.

We must call special attention to the following notice:

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

F. V. GOUGH ("Perish India").—What Mr. Freeman said was this, according to his own account (see *Daily News*, 21st ult.): "Perish the interests of England, perish our dominion in India, rather than we should strike one blow or speak one word in behalf of the wrong against the right!"

J. W. A.—Accounts vary; some affirming that the doors were riddled by the stray shots fired by those employed formerly to kill the pigeons; others, that an encounter with burglars once took place in front of the church, when fire arms were used.

M. M. B. ("The Regicides") could not do better than consult the first four general indexes to "N. & Q.," and those appended to each volume of our present series, under the respective names.

J. R. B.—It has escaped your memory that you have already sent Theodore Hook's letter, with the commentary on it by Dean Hook. See "N. & Q.," 5th S. iv. 485.

J. S. S. desires to obtain St. Augustine's *Commentary on the Sermon on the Mount*, in Latin, apart from the *Collected Works*.

D. S. H. ("Though lost to sight.")—See "N. & Q.," 1st S. iv. 405; 3rd S. vi. 129; viii. 290; 4th S. i. 77, 161; vii. 56, 173, 244, 332; xii. 156, 217; 5th S. x. 417.

ST. MARGARET.—Anticipated. See *ante*, p. 19.

TO CORRESPONDENTS GENERALLY.—We cannot undertake to answer queries privately.

ERRATUM.—5th S. x. 516, col. i. l. 8 from bottom: for 1861 read 1866.

NOTICE.

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

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

LONDON, SATURDAY, JANUARY 13 1791.

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Notes.

THE BIRMINGHAM FREE LIBRARY.

What lover of literature—who that delights in the study of the master spirits of all times, which is, to use a phrase of Milton’s, “the right path of a noble and virtuous education”—but must have read, with a poignancy more akin to that occasioned by a private sorrow than a public calamity, that the magnificent collection of books which the public spirit, intelligence, and liberality of the men of Birmingham had assembled in their noble Free Library, in order to promote the intellectual and social progress of their fellow citizens, had been totally consumed by fire?

The Reference Library is utterly destroyed. What was the extent of the library at this time I do not know, but a catalogue of it, published about ten years ago, contains the titles of about seven thousand different books—many of these books consisting of many volumes, such as Chalmers’s *Biographical Dictionary*, in thirty-two volumes, the French *Biographie Universelle*, and the *Gentleman’s Magazine*, in upwards of two hundred volumes.

The collections illustrative of Warwickshire, including the remarkable Staunton Collection, purchased recently for 3,000*l.*, and enriched by the

gift of many rare and privately printed works of which no second copy is known to exist, have likewise perished.

And last, and most of all perhaps to be regretted, the Shakespeare Memorial Library, founded on the proposal of Mr. Samuel Timmins, which was as rich as the Staunton Collection in rare and unique works, and of which a most valuable catalogue has been prepared by Mr. Mullins,—this, too, is destroyed. I have before me three out of the five parts of which this catalogue is to consist, and in these three divisions Mr. Mullins has described no less than 6,226 different works in connexion with the life and writings of Shakespeare.

The destruction of the Reference Library is a loss to Birmingham alone, and it may be left to the public spirit and good feeling of the people of Birmingham to take the necessary steps for reinstating it; though I cannot resist expressing my opinion that it would be a graceful act on the part of the many literary and scientific publishing societies and institutions if they were to replace such of their works as have perished in this unhappy conflagration.

But the loss of the Shakespeare Memorial Library is a loss not to Birmingham only, but to all students of Shakespeare. A central library, where everything that has been printed in connexion with the poet whom all delight to honour may be consulted, either directly or through some friendly man of letters in its neighbourhood, is an institution which ought to be perpetuated.

I am sure there are few students of Shakespeare but would be pleased to contribute two or three volumes from their own Shakespeare collection to establish a memorial library worthy of his genius; and I venture to hope that the Editor of “N. & Q.” will kindly give insertion to this appeal, and that so published it will be responded to by many who will gladly follow the example which in this respect the writer proposes to set them in a small way, although he is only

AN OLD BOOKWORM.

THE REV. THOMAS BRANCKER, M.A., OF
WHITEGATE AND MACCLESFIELD.

On rearranging my collection of quartos lately I came across a work by the above writer thus entitled:—

“An Introduction to Algebra, Translated out of the High-Dutch into English, By Thomas Brancker, M.A. Much Altered and Augmented by D. P. Also a Table of Odd Numbers less than One Hundred Thousand, shewing Those that are Incomposit, And Resolving the rest into their Factors or Coefficients, &c. Supputated by the same Tho. Brancker. London, Printed by W. G. for Moses Pitt at the White-Hart in Little Britain. 1663.” 4to. pp. viii, 198, 50; plates.

From the translator’s preface we learn that the original of this work was published at Frankfort, in Germany, 1650, 4to., in High Dutch, being the

Algebra of Rhonius. A friend, one Mr. F. T., in 1662 gave Brancker a copy of the German work, telling him that he much desired to read it in some language that he understood, whereupon Brancker promised "to English it." It was prepared and licensed May 18, 1665. A little while later Brancker heard that there was then in London "a person of note, very worthy to be made acquainted with my design." He is called in the margin "D. J. P." i.e. Dr. John Pell, an able English mathematician, 1610-1685. This is the person who is, in consequence of the help which followed an introduction, named on Brancker's title-page. Pell's additions begin at p. 100, and extend to the end. The preface is dated April 22, 1668, from White-gate, in Edisbury Hundred, Cheshire. John Collins the mathematician was instrumental in furthering this book. (See *Biog. Brit.*, pt. ii. vol. vii. p. 33 and note C; and another note, G. in vol. v. of the same work, p. 3315, on the intercourse of Pell and Brancker.)

The best notice I can find of Brancker is in Anthony Wood (*Athen. Oxon.*, iii. 1086-7). His father, of the same name, was B.A. of Exeter College, Oxon; and Wood says that the son was "born in Devonshire," and admitted battler of Exeter College, Nov. 8, 1652, aged seventeen years or thereabouts. The locality and age are rather vague; but, according to Carlisle's *Endowed Schools*, i. 242, there was a Thomas Brancker who was the master of Barnstaple Grammar School about the year 1630, and he seems to be the elder Brancker. We meet with the same person, called "a very laborious and learned schoolmaster, in the neighbourhood" of Lymington, near Ilchester, Somersetshire, who had under his care John Conant the divine, whose uncle of the same name, the member of the Assembly of Divines, was Rector of Lymington. As the former Conant went to Exeter College, Oxford, in 1626, Brancker must have been schoolmaster near Ilchester before going to Barnstaple. Furnished with these dates and facts, Mr. Wainwright of Barnstaple has been good enough to search out the following entry from the parish register of that town, under date of August, 1633:—

"Thomas the sonne of Mr. Thomas Brancker schole-master of the High Schole was bapt. the 25th day añ p'd."

We thus get a more precise date of birth than à Wood gives. The latter further informs us that Brancker was B.A. June 15, 1655, and was elected Fellow of his college five days after. He was one of many well-known pupils of the chemist and Rosicrucian, Peter Sthaël of Strasburg, whom Robert Boyle had introduced into the university. Under this teacher Brancker developed his genius in the chemical and mathematical sciences. Anthony Wood was a fellow student; but he resisted the charms of those pursuits, his mind being bent

on antiquities and music. Brancker, having taken his master's degree, April 22, 1658, became a preacher; but not caring to conform in 1662, he resigned his fellowship, and retired into Cheshire. There, however, he conformed; and after ordination he became "minister" at Whitegate. It does not appear that he was *vicar* of that parish. In Ormerod's list there are no vicars named between Devereux Frogg, instituted Oct. 5, 1643, and John Parker, instituted about 1687 (vol. ii. 146, new ed.). While at Whitegate Brancker "for his sufficiencies in mathematics and chymistry" became intimate with William, Lord Brereton, who presented him to the Rectory of Tilston, near Malpas, and who had been one of Dr. Pell's pupils at Breda. The present rector of Tilston, in whom I recognized a schoolfellow of former days, has most obligingly copied for me from the register the following extract bearing upon Brancker:—

"*Mem.* That Thomas Brancker M^r of Arts was admitted into this Rectory of Tilston whereunto he had been instituted by y^e most Reverend Richd. [Sterne] ArchBp of York in y^e vacancy of y^e See of Chester [by the death of Bishop Hall] at y^e Presentation of y^e right Honble William Lord Brereton, Sep. 11th, 1663,

By Rowland Sherrard,
Rector of Tarporley.

In presence of Francis Wright, Edwd Wright, John Catheral, Randle Turner Jun^r, Tho. Ball.

John Bennion } Church.
Thomas Hanley } wardens."

Brancker did not long keep Tilston Rectory, for in 1668 he was succeeded by Samuel Catherall, A.M., Oct. 15 (*Ormerod*, old ed., ii. 383). Brancker left Tilston to become master of "the well endowed school at Macclesfield," where at an early age he died, Nov. 26, 1676, after a brief illness. A monument was set up to his memory in the church perpetuating his accomplishments:—

"He was well skilled in the sacred and other languages; a lover and ornament of natural philosophy, mathematics, and chemistry, which he pursued with reputation under the auspices of the Hon. Sir Robert Boyle. The sanctity of his life was only equalled by his extraordinary courtesy: in short he was a most accomplished man."

In the Rawlinson MSS. (A. 45, fo. 9) there is "A Breviat and relation of Thomas Brancker against Dame Appollin Hall alias Appollin Potter of London once marryed to William Churchey," &c. No date is given, but July, 1656, occurs in the body of the document. Brancker wrote the following in addition to the work already named: "*Doctrinæ SPHERICÆ adumbratio; unâ cum usu Globorum artificialium.* OXONIÆ: Excudebat H. Hall, Impensis J. Adams. 1662," folio broad-side. At end of the Latin address to the reader is, "Vale T. B.," to which Ant. Wood has added in MS., "ranker, Coll. Exon." This appears in à Wood as if it made two books (*Athen.* iii. 1087).

The table of incompositos of Brancker has been reprinted with his preface, pp. 353-416 of "*The*

Doctrine of Permutations and Combinations, by Mr. James Bernoulli, together with some other useful Mathem. Tracts. Publ. by Francis Maseres, Esq., Cursitor Baron of the Court of Exchequer," Lond., 1795, 8vo. Maseres in his preface says, p. vii :—

"This Table of Prime Numbers Dr. Wallis set a high value on, inasmuch that he took the pains to examine it carefully throughout, and to correct the few errors that he found in it; so that now, with his corrections, it may be considered as very accurate. This Table therefore, together with the Appendix in which it is contained, I have here caused to be reprinted immediately after the foregoing Discourse of Dr. Wallis."

JOHN E. BAILEY.

Stretford, near Manchester.

"THE SPIRIT OF DESPOTISM," BY
VICESIMUS KNOX, D.D.

In the year 1821 this work was reissued by the celebrated William Hone, in popular form, demy 8vo., double columns, pp. 94, "dedicated to Lord Castlereagh," and with a woodcut vignette on the title-page, from a design by George Cruikshank, representing a spaniel licking a scourge, with the motto from *All's Well that Ends Well*, "What a past saving slave is this!"

The editor says in his short preface that the book

"Was first privately printed at London in 1795, during the war against France, in a duodecimo of 360 pages, and a very few copies of it circulated with great secrecy. The time is arrived for its being removed from the shelf of the curious in *rare* books for the perusal of the British People; yet its Author, and his reasons for not publishing it, must for the present remain unknown. His genius and sentiments command a respect which restrains me from omitting, substituting, or altering a single word; even his *Italics* and *CAPITALS* are preserved, and his mottoes placed at the back of the title. I have merely placed running head-lines to the subjects, and prefixed a Design, to denote that, as the fawning spaniel licks the scourge, so a free man, who crouches to the oppressor, becomes a slave and worshipper of the lash."

In the following year (1822) the same editor published what may be termed a "library edition" of the work—a handsomely printed octavo, pp. 523, with the name of Vicesimus Knox, D.D., the imputed author, upon the title-page. This eminent writer had died in the interval (Sept. 6, 1821); and we have therefore to depend upon the statement of Hone that he had fully admitted the authorship. From the "Advertisement" of the editor prefixed, we gather that, after publishing the earlier edition, and "making fruitless inquiries after the name of the author," he succeeded in discovering this; that he had had an interview with him for the purpose of apologizing for the unauthorized publication of the work; and that he had found "that the interval which had elapsed since its composition had only tended to confirm the writer in the constitutional principles of English liberty

that in the following pages are so forcibly maintained."

Hone further states, as to the original edition, that the writer, upon a calm review of his work, fearing that the strong indignation which animated him in its composition might seem to have led him to employ language too glowing and enthusiastic, determined "to suppress the publication altogether, and not a solitary copy had been at any time circulated with his consent," but that three copies had been, "by some means," preserved. From one of these an edition had been printed in America without a name; another "fell accidentally into the hands of a private gentleman"; and a third was "accidentally purchased at a bookseller's in London by the editor."

Now, has any one ever seen the original "privately printed" edition, of London, 1795, or the American reprint? I do not find that the *Spirit of Despotism* is included by biographers among the admitted works of Dr. Knox; and without wishing to insinuate the slightest doubt of the veracity of the much abused Hone, it seems rather odd that, seeing how "unique" and "rare" books have a knack of turning up everywhere, one has never caught a sight of the "original edition"; and very unfortunate that the imputed author should have happened to die in the short interval between the publication of the two reprints.

A few passages—notably one describing the wealthy and aristocratic suitor of some pauper "Iphigenia" (ed. 1821, p. 60)—deemed a little too strong even for that day, were omitted in the issue of the following year. WILLIAM BATES, B.A. Birmingham.

[See "N. & Q.," 5th S. x. 448, 503.]

FOLK-LORE: RUBBING WITH A DEAD HAND.

A benighted clergyman in an eastern county has just told me the following horrible story of what happened in his parish about forty years ago. As a piece of folk-lore it ought to be put on record, but my reason for sending it to you is moral, not scientific only. What is here mentioned took place in December, 1837. There has, however, been little or no change since that time in the beliefs of uneducated people. These survivals of savage modes of thought are interesting, but the suffering they entail is so great that one cannot but wish that schoolmasters and all others who come into official connexion with the ignorant would make it a point of duty to endeavour to uproot them.

Educated people for the most part think that practices of this sort are rare because they seldom read of them in the newspapers or hear them spoken of. The facts are far otherwise, but those who believe in and practise such rites have a notion that they are contemned for their faith by

their superiors, and will keep it secret when they can. They also believe that, though efficacious, rites of this sort are connected with things evil, and are, therefore, not to be spoken of.

A little girl of about eight years of age had from birth been troubled with scrofulous disease, and had been reared with great difficulty. Her friends consulted "the wise man" of the neighbourhood, who told the mother that if she took the girl and rubbed her naked body all over with the hand of a dead man, she would be restored to perfect health. The experiment was tried, and the poor little girl was nearly killed with fright, and, of course, made no better. It is hard to conceive more intense misery than the child must have suffered. She has long been dead, and, as she moved to a distant place, my friend cannot trace her history. There can be little doubt but that the memory of this horrible rite would haunt her imagination awake and sleeping as long as she lived.

When I had written thus far I showed my letter to a lady who has much knowledge of the habits and feelings of the poor: she says that this practice of rubbing with the dead hand for the purpose of taking away disease is at this present time a constant practice in the neighbourhood where she lives.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[See "N. & Q.," 1st S. vi. 145.]

THE ISLE OF WIGHT.—The following extract is from a *History of the Isle of Wight*, published at Newport in 1795, by J. Albin. I give the extract *verbatim*, but am inclined to think that it is only a copy of some previous copy of the petition. The want of uniformity in spelling and close resemblance in many cases to our modern orthography lead me to infer that it is not absolutely *literatim*, although it may be *verbatim*. As to the defenceless condition of the island, there are many documents which show that it was for centuries the object of attacks from France. Forts were built, but not always kept in good repair or well manned. Yarmouth Castle was one fort erected by Henry VIII. out of the ruins of the religious houses which were then dissolved. Yet this castle had for defence in the year 1559 (Elizabeth) only one porter at 8*d.* a day, and three gunners at 6*d.* a day each, amounting to 39*l.* 10*s.* 10*d.* annually. The whole island was in a very unfit state for resistance, and for many reigns continued so, although spurts were occasionally made to repair and strengthen the defences.

Defenceless State of the Isle of Wight in 1449.

"Petition of the Inhabitants of the Isle of Wight to the King in the 28th of Henry VI., 1449.

"Isle of Wight.—To the kyng our soveraigne lord: Please it unto youre most excellent grace to be enforced how that your isle of Wighte stondeth in the grettyst juperdye and daunger of any parte of youre Realme of Ingland; the whiche Isle withyne five yeres was at the

nombre of x.m. fensable men and xxx. Knyghtes and squyers dwellyng withynne; the whiche x.m. above seid are anetised through pestellence and Werres, and some voided because of oppression of extorcioners, that now there is skante xii.c. of fencible men, and Knyghtes never one, and squyers no mo but Herry Bruyn squier of youre Howshold, that may labour aboute Werres. And youre castle withynne youre seid isle is not repaired, nother the walles, garriettes and lopes, nother stuffed with men and barneys, nother with gones, gonpowder, crosse bowes, quarelles, longe bowes, arrowes, longe speres, axes, and gloyves, as suche a place shuld be in tyme of Werres; wherefore youre seid subgettes ben so disconcerted, and thourough the grete clamor noyse and enformacion that they heren daily of youre trewe lige men, that ben distrussed and comen owte of Normandye, that youre adversaries of Fraunce ben fully purposed and sette, and other youre enemies, for to conqere the seid ile, whiche God defende. Besechith mekely youre full humble subgettes of the seid ile, that it may like unto youre highnesse to ordeyne and appoynte other elles to commawnde suche as shall occupie the said isle through vertue of youre grante, to ordeyne and appoynte suche sufficiente of men, and stuffe above wretyn, as it may be sufficient for the defence of the said Castell and Isles, as youre said subgettes shall have no cause for to voyde owte of your said Isle; and youre seid subgettes shall pray to God for you. Responso. The kyng woll that the Lord Beauchamp see to the rule thereof."

A. MURRAY.

THE FRENCH OATH "TUDIEU!"—The other day on awaking from a nap after dinner, and whilst I was still half asleep, the French word *tudieu* came—why I know not, for I had had nothing to do with French oaths—into my mind, and I began to consider its etymology. It immediately occurred to me that there was also the oath *vertudieu* = *vertudieu** = *vertu de Dieu*, and I came to the conclusion that *tudieu* was a contracted form of *vertudieu*, the first syllable *ver* having been dropped. I then rushed off to Littré, hoping and thoroughly expecting to find my conjecture confirmed; but what was my surprise to find that he considers *tudieu* to be a euphemism for "tue Dieu"! I must say that my own explanation, though arrived at in a half-waking state, seems to me much more probable and

* *Bleu* was used, as in *parbleu* (= *pardieu*) and *ventrebleu* (= *ventre (de) Dieu*), in order to avoid the use of *dieu*, much as *od* in English was used for God, as, e.g., in *od's bodikins*, *od's pitikins* (Nares), &c. *Vertudieu* was also used, in which the last syllable was still less like *dieu*, and Littré seems to think that this word was formed from or after *vertubleu*. It had long struck me as singular that *dieu* should have been changed into *bleu*, but I think I now see that the change was not direct, but gradual. I have been led to this conclusion, not by anything that Littré says, but by two quotations which I have found in his *Dict.*, and from which it appears that in old French *vertubleu* (sixteenth cent.) and *ventrebleu* (fifteenth cent.) were used. If so, *dieu* in the first instance became *bleu* by the simple change of *d* into *b*, and then *bleu*, which had no meaning, was changed into the very similar *bleu* (with its dot over it) which had, which had. This *bleu*, in the case of *ventrebleu*, was, as Littré tells us, also changed into *bille* (making *ventrebille*), which formed a kind of feminine to it. Comp. the patois *fieu* (= *file*) and *fills*. This *bille* also had a meaning.

preferable, and I shall be glad to hear whether it has already been given by anybody else. I have not been able to find it in any book possessed by me.

F. CHANCE.

Sydenham Hill.

PERCY BYSSHE SHELLEY.—The following is transcribed from the original in the poet's handwriting, in the possession of the Baron de Bogoushesky. The letter occupies a quarto sheet, and is without address :—

"Pisa, 10 Nov., 1820.

"Mr. Gibson has sent me a copy of the *Prometheus*, which is certainly most beautifully printed. It is to be regretted that the errors of the press are so numerous and in many respects so destructive of the sense of a species of poetry, which I fear even without this disadvantage very few will understand or like. I shall send you the list of errata in a day or two. I send some poems to be added to the pamphlet of *Julian and Maddalo*. I think you have some other smaller poems belonging to that collection, and I believe you know that I do not wish my name to be printed on the title-page, though I have no objection to my being known as the author. I enclose you another poem which I do not wish to be printed with *Julian and Maddalo*, but at the end of the second edition of the *Cenci* or of any other of my writings to which my name is affixed, if any other should at present have arrived at a second edition, which I do not expect. I have a purpose in this arrangement..... I can sympathize, too, feelingly in your brother's misfortune. It has been my hard fate also to watch the gradual death of a beloved child and to survive him."

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

SINGULAR OBITUARY VERSES.—The following lines are from a Philadelphia paper, following the notice of a death in Camden, New Jersey :—

"Becca, draw near, my voice rather fails me,
I can't talk so loud, for I haven't the breath;
Though you're cheering me up, yet I know it is death.
Yet why should I fear? I am willing and ready,
But I think of you, Becca, and the children, you know;
And, sister, just raise up my pillow—there, steady;
It's only for them I regret I must go.
Give my farewell to each brother and member,
And tell them to try and meet me in heaven.
God bless the American mechanic, 'tis my last wish
and prayer,

For they have been good to me and those I love.

Farewell, I am going to meet my mother in heaven."

M. E.

Philadelphia.

SUPERSTITION IN SHROPSHIRE.—

"A singular case of superstition revealed itself at the Borough Petty Sessions at Ludlow on Jan. 7. A married woman, named Mary Ann Collier, was charged with using abusive and insulting language to her neighbour Eliza Oliver; and the complainant in her statement to the magistrates said that on December 27 she was engaged in carrying water, when Mrs. Collier stopped her, and stated that another neighbour had had a sheet stolen, and had 'turned the key on the Bible near several houses; that when it came to her (Oliver's) house the key moved of itself, and that when complainant's name was mentioned the key and the book turned completely

round, and fell out of their hands.' She also stated that the owner of the sheet then inquired from the key and the book whether the theft was committed at dark or daylight, and the reply was 'daylight.' Defendant then called complainant 'a — daylight thief,' and charged her with stealing the sheet. The Bench dismissed the case, the chief magistrate expressing his astonishment that such superstition and ignorance should exist in the borough. It has been explained by one who professed to believe in this mode of detecting thieves that the key is placed over the open Bible at the words, 'Whither thou goest I will go' (Ruth i. 16); that the fingers of the persons were held so as to form a cross, and the text being repeated, and the suspected person named, the key begins to jump and dance about with great violence in such a way that no person can keep it still."—*Birmingham Daily Post*, Jan. 10, 1879.

D. BARRON BRIGHTWELL.

Birmingham.

ANCIENT STATUTES.—It may be worth noting in the pages of "N. & Q." that the following curious statutes, which have remained in force up to the present time, are now repealed by the Statute Law Revision (Ireland) Act, 1878, passed on August 13, 1878 :—

An Act that the Irishmen dwelling in the counties of Dublin, Myeth, Vriel, and Kildare shall go apparelled like Englishmen, and wear their beards after the English manner, swear allegiance, and take English surname (5 Edw. IV., c. 3).

An Act that every Englishman and Irishman that dwelleth with Englishmen and speaketh English, between sixty and sixteen in years, shall have an English bow and arrows (5 Edw. IV., c. 4).

An Act to restrain the carrying of hawks out of this kingdom (20 Edw. IV., c. 1).

An Act for the cleansing of the watercourse in St. Patrick's Street (8 Hen. VII., c. 1).

An Act that no citizen receive livery or wages of any lord or gentleman (10 Hen. VII., c. 6).

An Act abolishing these words, Crombabo and Butlerabo (10 Hen. VII., c. 20).

An Act to prevent Papists being solicitors (10 Will. III., c. 13).

HIRONDELLE.

AN IRISH CENTENARIAN.—

"A veritable centenarian expired at his cottage, near Clonmel, last week, named James Doheney, who had enlisted in the 60th Rifles previous to the famous year of '93. He served through the first Peninsular War under the Duke of Wellington, and under General Johnson in Ireland at the time of the rebellion in the year '92. He retained the use of his faculties up to the last moment."—*Medical Press*.

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

REMARKABLE LONGEVITY.—The fact mentioned in the following cutting from *Church Bells*, September 21, 1878, is, I think, worthy of notice :—

"Last week a Mr. Foot, J.P. of the county of Cork, celebrated his hundredth birthday by giving a dinner to his tenantry. The day of his birth is duly attested by the parochial register books. He has been in the com-

mission of the peace since 1818. He keeps all his own accounts, and is an excellent man of business. Mr. Thoms ought to be silent after this."

ABHBA.

THE WORD "BLOOMING."—This word, used in the place of another word much less agreeable to ears polite, has lately come into use in England in a peculiar sense; a few words on the matter, recording the facts of the case, may perhaps therefore make a useful note. The first person I remember making use of this word was Mr. Alfred G. Vance, well known in London about a dozen years ago as the singer of "Jolly Dogs" and other extensively popular songs, and at present equally well known in the provinces as an "entertainer." Whether it was an original idea of his own, or whether the phrase came from the United States, I do not know; at all events, it took the public taste, and to some extent supplanted another word of a disagreeable nature. It is now used in various ways even by persons who pride themselves on propriety of language. The other day I heard two gentlemen talking, when one said to the other, "Don't you make any blooming mistake about this matter." During the late frost in coming through the park I saw a number of youngsters sliding, and heard one call out, "Don't you be so blooming flash about your sliding." I think this word should be noted for the next edition of *The Slang Dictionary*, even if authorities be not agreed about the desirability of admitting it into "An improved Johnson's Dictionary."

WHITEHALL.

MOTTO FOR A BICYCLE (CLUB).—

"Pedibusque rotarum
Subjiciunt lapsus."

Virgil, *Æn.*, ii. 235.

W. T. M.

Reading.

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.]

THOMAS OTWAY, THE DRAMATIST.—What is the authority for the well-known anecdote of Otway that he was choked with a piece of bread which he greedily ate when half starved? Johnson speaks of the story as related by one of his biographers. Possibly it is told in Cibber's *Lives of the Poets*, which unfortunately I have not at hand for reference; but, even granting that the account were to be found there, it would be at best but a late version of the tradition, considering the date of the publication of the last-mentioned work, viz., the middle of the eighteenth century. It is strange that the account of Gerard Langbaine (1691), who wrote very soon after the poet's death, should be so meagre. His remarks are as follows:

"He was formerly (as I have heard) bred for some time in Christ Church in Oxford. From thence he removed to London, where he spent some time in Dramatick Poetry, and by degrees writ himself into Reputation with the Court."

Of Otway's fate Langbaine says nothing, and yet in many of his notices he is needlessly diffuse. We could willingly lose his diatribes against Dryden (which seem to have been dictated by private pique) for a few personal details of a poet whom he had in all probability frequently seen, as a great haunter of the theatres, and might have easily become acquainted with. The diaries of Pepys and Evelyn are full of curious details of Dryden, Shadwell, and other celebrities of the days of the second Charles, but the more we strive to become personally acquainted with Otway the more he escapes us. In a copy of the poet's *Works* in my possession (Tonson, 1712) there is a short life of Otway, in which we are told,—

"He liv'd the most uncomfortable of all Lives, sometimes in Excess and sometimes in Want, to the thirty-third year of his age. On the fourteenth of April, 1685, he dy'd at a Publick House on Tower Hill."

Observe, there is no story here about the loaf. When, therefore, was this well-worn anecdote first told? I must remark that there is no additional matter in the account of Otway in Baker's *Biographia Dramatica*. I have long wished (if possible) to clear up this point, and, having been a reader of your valuable publication from its first number, do not despair of eliciting information when I see how much "N. & Q." can do for the study of our earlier literature. Are there any manuscripts of Otway existing? I have never been able to find any, nor, indeed, do I think there is much possibility of our discovering new facts about the poet's life.

W. R. MORFILL.

[There are various accounts of Otway's death, one being that he died of hunger.]

"AND SAYEST THOU, CARA?"—In Torrens's *Life of Lord Melbourne* it is stated (vol. i. p. 109) that "Byron had the effrontery to address to Lady Caroline Lamb the lines beginning,

'And sayest thou, Cara?' &c.,

in which, to excuse the discontinuance of his visits, he tells her that in fact he is thinking of nobody else, and apologizes for conjugal fidelity by the assurance that 'falsehood to all else is truth to thee.'

I do not find these lines in Murray's edition of Byron's *Works*, but in a one-vol. edition published in Paris in 1826, among "Poems never Publicly Acknowledged by, but which have been Generally Attributed to Him," are given lines "To Lady Caroline Lamb," beginning, "And sayst thou that I have not felt?" the last stanza of which runs thus:

"Clara! this struggle—to undo

What thou hast done too well for me—

This mask before the babbling crew—

This treachery—was truth to thee."

It will be observed that although the sentiment

is the same, neither the beginning nor the last line corresponds exactly with the quotations given by Mr. Torrens. I would ask: 1. Is there any other version containing the lines as quoted by Mr. Torrens? 2. Was Byron the author of them? The fact of their being printed in the Paris edition as his is entitled to no weight, for several other pieces there find a place the authorship of which Byron distinctly denies in his letter to Murray, dated July 22, 1816. "Her treachery was truth to me" is a line found in *The Giaour*.

G. F. S. E.

THE MINISTERIAL DINNER AT GREENWICH.—More years ago than I like to think of, at a school in Brighton—since, by the bye, claimed as the original of Dr. Blimber—one Charlie Bellingham, over whose head the grass has been growing more than thirty years, used to sing, in the long bedroom at night, a song about Her Majesty's ministers going to dine at Greenwich I think. I know that the chorus was, "For pleasure and relaxation"; and I remember that the gentlemen in question came to grief at Waterloo Bridge for want of the necessary funds, and they appealed to Her Majesty, who happened to be passing. Then comes the verse—

"Her Majesty answered, with wisdom sound,
That money for them should not be found,
But that they should walk all the way round
For pleasure and relaxation."

I remember, too, that the Great Duke outraged the finer sensibilities of Sir Robert Peel by

"Trying a smoke,
Which did Sir Robert much provoke,
And with his stick the pipe he broke,"

and explained that the duke was not now campaigning; but the numbers in which he so explained have passed from my memory. Can any of your readers help me to the words of the song?

A. H. CHRISTIE.

DELAUNE'S "PRESENT STATE OF LONDON."—Whilst engaged in writing *Old and New London*, I obtained a copy of a very scarce 12mo. volume entitled—

"*Angliæ Metropolis, or the Present State of London; with Memorials comprehending a full and succinct Account of the Ancient and Modern State thereof; its original Government, Rights, Liberties, Charters, Trade, Customs, Privileges, and other Remarkables (sic).* Printed by G. L. for John Harris at the Harrow in the Poultry, and Thomas Hawkins in George Yard, in Lumbard (sic) Street, 1690."

And it professes to have been "first written by the late ingenious Tho. Delaune, Gent., and continued to the present year by a careful hand."

I want to know—1. Whether this work is regarded by competent judges as trustworthy; 2. What is known about its author. Was he the same person as, or the son of, Thomas Delaune, whom Allibone records as the author of "*A Plea*

for the Nonconformists (1684), with a Preface by Defoe," and as having been put by his opponents in the pillory, where he lost his ears, and afterwards in prison, where he died? Allibone gives as the dates of his birth and death 1667 and 1728. If he had been born in 1657 instead of 1667, he might easily have been the author of the work on London mentioned above; and I think I can see in the work some internal evidence that the two Thomas Delaunes were one and the same person.

E. WALFORD, M.A.

Hampstead, N.W.

TAPESTRY FORMERLY AT WHITEHALL.—In the Countess of Wilton's *Art of Needlework*, London, 1840, it is stated that Leo X. ordered a duplicate set of hangings from the cartoons of Rafael, which he presented to Henry VIII., and that they hung in the banqueting house at Whitehall till the murder of Charles I., when they were sold, and conveyed to Spain, but that in recent years they had been repurchased and exhibited in London. What has become of them? Additional interest now attaches to this art manufacture since it has begun afresh at Windsor.

W. M. M.

"THE PILOT THAT WEATHERED THE STORM."—Was there never a song either with this name or containing the words, which are as familiar in my recollection as anything in "the days o' lang syne," half a century ago? The music-sellers I have inquired of told me they had never heard of it, and seemed to look upon me as a sort of *poisson d'Avril* out of season for troubling them on such an errand, though they have another and an excellent song by Haynes Bayly called *The Pilot*. The dealers in old books are equally at sea about it. But a librarian distinctly recollects that there was a political song with these words, and recommends my writing to "N. & Q.," as then some of its learned contributors will be sure to give me every information alike as to its history and whether and where it can be obtained. Any one favouring with an answer will sufficiently identify me by the well-known (and respected) name of

THE DOCTOR.

"GENIUS IS THE FUSION OF PASSION IN THOUGHT, AND SOMETIMES, ALAS! THE CONFUSION OF BOTH."—Coleridge once defined genius to be the carrying of the feelings of youth into the wisdom and maturity of age (I only give this as the Coleridgean purport). This I take to be wonderfully good sense. He also said, "Genius of the highest kind implies an unusual intensity of the modifying power." This I take to be a very near approach (for a man of the glorious powers of Samuel Taylor) to wonderful nonsense. Webster gives seven lines about genius from Sir Walter Scott. Everybody has tried to define genius, and nobody has succeeded. Newton de-

fined his genius, when people pestered him with questions, as consisting in his having more patience than other men. Carlyle said it lay in "a great capacity for work," which defines a navy just as well as it fits Copernicus. Who was it said, "Genius is the fusion of passion in thought, and sometimes, alas! the confusion of both"? This remains the best hit I have seen, but where did I see it?

Mayfair.

C. A. WARD.

OLD GAMES.—I should be glad of information about the following old games:—

"We went to a sport called *selling a horse for a dish of eggs and herrings*."—Pepys, *Diary*, Feb. 2, 1659-60.

"The merry game of *The parson has lost his cloak*."—*Spectator*, No. 268.

"What say you, Harry; have you any play to show them?" "Yes, sir," said Harry, "I have a many of them; there's first leap-frog and *thrush-a-thrush*."—H. Brooke, *Fool of Quality*, i. 25 (ed. 1859).

"One fault brought me into another after it, like *Water my chickens come clock*."—*Id.*, i. 272.

I only conjecture this to be a game, or it might be an allusion to some nursery story.

"Can you play at draughts, *polish*, or chess?"—*Id.*, i. 367.

"Some reminded him of his having beat them at boxing, others at wrestling, and all of his having played with them at prison-bars, leap-frog, *shout the gate*, and so forth."—*Id.*, ii. 168.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"CUCK": "COCK": "LIND."—I should be glad of any information about "cuck" or "cock" and "lind" as constituents of local names (Cuckfield, Cockease, Cockshott, Lyndhurst, Lindfield). An objection is raised to the obvious derivation of "lind" from *linde*, the lime, on account of an alleged absence of this tree in Saxon times. Mr. Durrant Cooper gives "princeps" as the meaning of "cock."

J. OTTER.

U. U. Club.

KOW OR KOWE.—This strange spelling occurs twice in a black-letter small quarto Bible of 1602. In Isa. vii. 21, "And in the same day shal a man nourish a yong *kow* and two sheepe"; in Amos iv. 3 it is, "Every *kowe* forward," *kowe* being in roman letters, then used as italics are now. But in the same Bible it is spelt *cow* in Levit. xxii. 28, Num. xviii. 17, Job. xxi. 10, Isa. xi. 7. Can any reason be given for such diversity? Were two translators employed upon Isaiah? The plural *kine* would seem to come more naturally from *kow* or *kowe*. Was it ever spelt *cine*? In the 12mo. Bible, same date, *cow*, *cove*, and *kow* are found.

BOLEAU.

SAMOSATENIANS.—A Greek Testament in my possession, which was published in 1633, contains, among other appendices, a list of passages of the New Testament which are differently interpreted

by different sects of Christians. One of the sects mentioned is that of the "Sociniani seu Samosateniani." Were the Socinians at any time generally known as Samosatenians, and whence is the latter term derived?

E. B.

"AKIMBO."—What is the origin of this word? Is it of early date?

H. B. P.

ALTAR WINE.—In the Anglican Church the wine used at the Communion service is always red; generally tent, I believe. In the Roman Catholic Church the wine used in the Mass is always white. How and when did this difference of practice arise? and what was the cause of it?

E. WALFORD, M.A.

Hampstead, N.W.

INSCRIPTION IN FEARN CHURCHYARD.—The following inscription is from a stone in Fearn Churchyard. I gave a solution of it which seemed to be right, but some friends, without giving a better, dispute its correctness. Will "N. & Q." give a solution?

"Hier lyeth John Reid.

* * * * *

Full seventy years he livd upon this earth;

He livd to dye—the end of life is death.

Here he was smith six lustres and three more,

The third three wanted, it had but two before."

T. D. MILLER.

JOHN MARSH.—Can any of your readers show the connexion of the two Marshes mentioned in the following extracts?—1. "The estate of one John Marsh, D.D., of Halifax, was declared forfeited by treason by an Act of Nov. 18, 1652." 2. "John Marsh, son of Dr. Rich. Marsh (Dean of York), was Vicar of Hooton Pagnel in 1664." Now, the Dean of York was Vicar of Halifax till 1662; but was the John Marsh of Halifax the same as the Vicar of Hooton? There was one Marsh (whose Christian name is unknown) master of Halifax School until 1652. That seems to supply a link.

T. C.

WRIGHT THE CONSPIRATOR.—When I was in Norway last summer I met a Mr. Wright, who claimed descent from the family of that name which was implicated in the Gunpowder Plot, and who stated that his ancestor had been compelled to flee to Norway in consequence of that conspiracy. Can any light be thrown on this statement? Who was the Wright who took refuge in Norway? Was he a brother of John and Christopher Wright who perished at Holbeach? The only memorial my friend possessed was a coat of arms, the crest of which is a horse's head.

WILLIAM T. LUNDIE.

SILVER MEDAL, 1804.—I should be obliged for information with regard to the silver medal of which the description is as follows: Obverse—a

soldier firing his musket; reverse inscribed, "John Russell, Captain Hamilton's Coy., Est Battⁿ S. V. Commanded by Lieut.-Col. Duncan. 1804."

J. WOODWARD.

Montrose.

ST. BERNARD'S DYING SONG.—In Albert Dürer's graphic description of his father's death he describes the old nurse as "trimming the lamp and setting herself to read aloud St. Bernard's dying song." What was this song, and where can I see it?

A. F.

LEGENDARY ORIGIN OF BRITISH TOWNS.—Will any readers kindly forward me references to, or accounts of, the legendary origin of towns or places in Great Britain and Ireland?

G. L. GOMME.

Castelnau, Barnes, S.W.

MINT PASTY: PRIMROSE PASTY.—These are mentioned by your correspondent A. J. M. as among Lancashire dishes in his charming paper on "The Lancashire Border," in your No. 261. What are they, and how are they made?

H. A. B.

TENNYSON'S "CONFESSIONS OF A SENSITIVE MIND."—Mr. Justice Field had before him, on Sept. 4, the case of Tennyson *v.* the *Christian Signal* Publishing Company, Limited. Mr. Henderson, on behalf of Mr. Alfred Tennyson, the Poet Laureate, applied for an interim injunction extending over the following Wednesday to restrain the defendants from publishing, without any authority from him, a poem written by the plaintiff. The defendants had issued the following handbill:—"The *Christian Signal* of Friday, September 6, will contain an early unpublished poem of over two hundred lines by Alfred Tennyson (Poet Laureate), entitled 'Confessions of a Sensitive Mind.'" It appeared that the *Christian Signal* was a weekly penny paper. The judge granted the interim injunction sought for, and on the following Wednesday it was made perpetual, the editor having destroyed the proof and broken up the type on hearing of Mr. Tennyson's objections. It was stated that the poem had been found in a MS. volume of poetry belonging to a deceased friend of the Laureate's. Has it ever appeared in any form?

WILLIAM E. A. AXON.

NUMISMATIC.—I possess a curious coin in the form of a twopenny-piece, composed of an outer case of George III., dated 1797, an inner one of the same date, containing one piece resembling a halfpenny, and within it a farthing. The two last are dated 1799. I should be glad to know whether the piece complete ever passed as current money; and, if so, what is its present value?

J. SMITH.

Whetstone, N.

IRISH TERMS FOR A QUARREL OR DISTURBANCE.—*Shine*, or *shindy* (Limerick): is this the Irish word *sin*, "storm"? *Muss* (Westmeath) and *quivvy* (Limerick): what is the origin of these?

D. F.

Hammersmith.

CATALOGUE OF MAPS AND PLANS RELATING TO IRELAND.—In a paper on this subject, by Mr. Shirley, which appeared in the *Ulster Journal of Archeology*, vol. iii., I find the following amongst other maps, &c., enumerated: "14, Lough Earne, Bellicie, an old Castell, Bellashange, and the Abbey of Assaroo, and the course of Lough Erne to the sea."

As I have for some time past been working on the history of this neighbourhood, I am particularly desirous of obtaining a rough sketch of "Bellicie, an old Castell," and "Bellashange and the Abbey of Assaroo." I shall be grateful to any correspondent who will inform me where these maps are now deposited, and how I can procure a sketch.

H. ALLINGHAM.

Ballyshannon.

HIEROGLYPHIC WRITING.—Two Egyptian mummy-cases, discovered at Thebes during the Prince of Wales's visit to the Nile, have come into my possession. I am anxious to discover the names and titles of the persons—evidently priests—whose bodies they originally contained; but amongst the many handsome decorations and mass of hieroglyphics with which they are covered inside and out I can find no clue to the same. Not being very well acquainted with hieroglyphics, I should be obliged if some one well versed in the subject would inform me of the most likely spot on the case to seek for the writings representing the same, or I shall have great pleasure in sending a photograph of any part likely to contain it.

W. G. C.

Chew Magna, Somerset.

AUTHORS OF BOOKS WANTED.—

Nearly a year ago (5th S. ix. 309) I asked who was the author of *Familiar Quotations*, but I received no reply. In "N. & Q.," ante, p. 39, MR. RULE, when answering another query, mentions John Bartlett as the author of a work with this title. Will MR. RULE kindly inform me whether John Bartlett wrote the work I inquired about?

J. D.

Macbeth, a Poem, Lond., 1817 (subject, the Danes in Scotland; scene, Glamis and neighbourhood, Forfarshire).

J. O.

AUTHORS OF QUOTATIONS WANTED.—

"See how these Christians love one another."

J. A.

"As to comedy, repartee is one of its chief graces."

"Sculptors like Phidias, Raphaels in shoals,
Poets like Shakespeare, beautiful souls."

A. BELJAME.

Replies.

MILTON'S "PARADISE LOST."

(5th S. x. 469; xi. 19.)

As I have in my possession the first and sixth editions of *Paradise Lost*, I beg to confirm the remark of your correspondent as to the date, and that it is without a portrait of the author. The story is comprised in ten books. The following is a *verbatim* notice from the printer (S. Simmons) to the reader:—

"Courteous Reader, There was no Argument at first intended to the Book, but for the satisfaction of many that have desired it, I have procur'd it, and withal a reason of that which stumbled many others, why the Poem rimes not."

The use of the word "stumbled" is curious. It reminds us of the word "stumbling-block" in the New Testament sense, "difficulty" or "offence," or *σκάνδαλον* in the Greek Testament. This original edition naturally holds its enhanced value in a library, and may be considered as second only to the first edition of Shakespeare.

The sixth edition in some respects is far more curious for its very valuable notes. It has a portrait, beneath which are the lines commencing "Three poets in three distant ages born," &c. The volume comprises the several works of "the authour" together with the poems. It has copious annotations "never before printed," which form the matter of more than 300 pages folio of close print, "wherein" to use the exact words of the title-page, "the Texts of Sacred Writ, relating to the Poem, are quoted; The Parallel Places and Imitations of the most excellent Homer and Virgil, cited and compared; All the obscure Parts render'd in Phrases more familiar; The Old and Obsolete Words, with their Originals, explain'd and made Easie to the English Reader. By P. H. Φιλοποιήτης. Printed for Jacob Tonson, at the Judge's Head, near the Inner Temple Gate, MDCXCV." *Paradise Lost* is here found in the twelve books,* and is adorned with highly wrought sculptures: the frontispiece, presenting Satan with his angels, is a marvel of light and shade. These bear the name of M. Burgesse. "The Table," under "Three Heads of Descriptions, Similies, and Speeches," forms an appendix. This table as well as the notes appears for the first time in this edition. Who is P. H. Φιλοποιήτης, by whose care and labour this immense assemblage of critical notes has been prepared? It is very probable that a large portion of the notes was obtained from Milton's widow, who sold all her claims for 8*l.* to Simmons, who again parted with them to Aylmer for 25*l.*, and who, in his turn, transferred them to Jacob Tonson, half in 1683 and half in 1690, for a

considerably increased price. That Milton should not have handed to Simmons the annotations with the first edition is not surprising, when from the above extract there was evidently a difficulty to obtain the Argument. Hence, perhaps, we may account for the first appearance of the notes with the sixth edition. However this may be, Φιλοποιήτης may claim all praise for their existence and his critical study. OSBORNE ALDIS, M.A.

2, Chesham Place, Belgrave Square.

LADY ANNE HAMILTON AND THE "SECRET HISTORY" (5th S. viii. 58, 99, 227, 277; x. 347; xi. 4.)—I quite agree with your correspondent FIAT JUSTITIA that for the reasons given by Mr. Barham, and also on account of that gentleman's literary experience and his knowledge of all that was going on in the literary world, it is only justice to Lady Anne Hamilton that his opinion that she had no more to do with the *Secret History* than Lady Godiva should be recalled to the attention of those interested in the history of that disreputable publication.

I deeply regret to say that I do not share that opinion. I will not now enter on the question of Lady Anne's share in that book, but will confine myself to one statement of the reverend gentleman's which is certainly at variance with probability, namely, "that it was pretty well known to have been written by the notorious Jack Mitford." I doubt this. The book, though not circulated till 1838, bears date in 1832, and I can show pretty strong evidence that it was actually printed in the autumn of that year, and I think also why it was so printed—but of that hereafter. Now Mitford died in St. Giles's Workhouse in Dec., 1831, and long before that was, I believe, from drink and other causes, unfit for any sustained literary work, and would in these more humane days have been put under medical restraint, as he had been before his celebrated trial for perjury in 1814. By the bye, that trial shows that at that time Lady Hamilton was mixed up with the prosecutrix, Lady Perceval, in that trial when Jack Mitford (whom Lord Ellenborough in his charge to the jury spoke of as "the unfortunate gentleman, perhaps not perfect in his mind,") was acquitted.

The real history of this farrago of libels will probably never be clearly demonstrated until we find a perfect copy of the book—that is, a copy with the sixteen pages which have been withdrawn from the work as now issued, after p. viii of the preface, and the commencement of the *Secret History* itself, which commences on p. 25 (sheet C), for which I have hitherto sought in vain—unless some one with leisure and an opportunity of examining a file of the *Satirist* newspaper for 1831–2 should find in that newspaper some account of it; for the *Authentic Records*, which is really

* As arranged in the second edition of 1674 by a division of the seventh and twelfth.

the first edition of the *Secret History*, was published at the office of the *Satirist*.

Let me add a query. Having referred to *Barham's Life*, I find appended to the letter which you have reprinted a note containing the following statement:—

"It [the *Secret History*] was suppressed. Some years afterwards certain MSS. belonging to the author were advertised for sale by auction, but were hastily bought up on behalf of a royal personage, and, it is believed, destroyed."

I think there is some mistake here; but any information respecting this announced sale confirmatory of or disproving this statement may be of importance, and is earnestly solicited.

WILLIAM J. THOMS.

TOKENS FOR THE SACRAMENT (5th S. ix. 248, 398; x. 39, 77, 108; xi. 14).—The communication from MR. R. T. SAMUEL, in which he relates the testimony of a Scotch gentleman, is so inaccurate that, in the interests of your readers, I desire to set the matter right. The token is still in use in many parts of Scotland, especially in rural districts. Of late a printed card has taken its place in some congregations, both in the Established and non-Established Churches; but the token continues still to be in more common use than the card. The token was not given out a "week or ten days before the Sacrament," but on the fast day, when, after the services (which were exactly of the same nature as on an ordinary Sabbath, except that the sermons had a direct bearing on the solemn nature of the rite to which they were preliminary), the congregation filed past the pulpit stair, and then received from the hand of the minister the token. Where the organization of the church was in proper order, all persons who were in full communion, and not under discipline, were entitled to and received a token, which they handed to an elder, stationed at the church door or at the entrance to the portion of the church set apart for the "table," as they entered on the Sabbath, though in some cases they are handed to an elder appointed to collect them before the ordinance is observed. They were not dropped into wooden boxes, which are used in many places to take up the collection on the Lord's Day or other occasions of worship. No meeting of the congregation needed to be called for the distribution of the tokens, seeing that the fast day was the proper time, and furnished an occasion without any special call. It is a mistake also to speak of the kirk session being composed of the minister, elders, and deacons, for the session is confined to the two former, whose sphere of duty is the moral and spiritual supervision of the congregation, while the deacons, who look after the finances and distribution of the church's charities, form a different court, because exercising a different kind of jurisdiction. There is no need for any special meeting of the session to go over the roll

of membership or inquire into the fitness of those whose names are upon it. If a person's name was upon the roll he was entitled to a token. If any one had been guilty of conduct calling for dealing with by the session, his case was disposed of in the ordinary course; and if persons had been suspended or excommunicated they were refused a token until restored in the ordinary way.

The tokens, as has been said, were of lead or pewter, and were sometimes circular, sometimes square, sometimes oval, and sometimes oblong. Those of the square or oblong shape sometimes had the corners trimmed off. They were generally about the size of a shilling, and had words stamped upon them. These little symbols were regarded by those who handled them with great veneration, almost amounting to superstition, and were treated with greater care, even by the poorest, than if they had been golden guineas. The female communicants, in particular, always made it a point to have a clean white handkerchief with them at church, and into a corner of it the token was usually tied, or it was folded into the very innermost recesses of it. If members were not present on the fast day, they could obtain a token by applying to the elder of their district; and if they had got one on the fast day and could not be present at the communion, they dropped it into the collection plate or box on the first day they were at church afterwards.

C. G.

Kelso.

I take the opportunity to confess the error of my former conjecture upon this subject. The use of these tokens among the Presbyterians of Scotland is well illustrated by a little tale in Prof. Wilson's *Lights and Shadows of Scottish Life*. Can any reader of "N. & Q." inform me whether there is any clergyman of the English Church who observes the rubric of the Prayer Book which directs that "So many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before"? This question was asked some twenty years ago in Mr. Masters's magazine, the *Churchman's Companion*. The only clergyman then known to obey this rubric was the (alas! now late) Rev. Patrick Cheyne, of the Scotch Episcopal Church.

EDWARD H. MARSHALL.

The Temple.

"HUGUENOT" (5th S. x. 113, 215, 276).—The following account of the derivation of this term appears to be trustworthy in itself, and a more correct version than those given at 5th S. x. 215. *The Catholic Moderator*, a work translated from the French, and published in 1624, has a noting between the prefaces of the translator and author—but which, from its wording and its reference to the author's frequent use of the word "Huguenot," would rather appear to be by him—which runs as

follows. The word was first used in 1599 [but this date should rather, according to the evidence given in 5th S. x. 215, be 1560]. Before that time they were called Tourengueux,* from the town of Tours. In that city was supposed to walk a night spirit called King Hugon, and one of the city gates was named King Hugon's Gate. Some Protestants having been seen passing this gate by night to their religious assemblies [more probably having been commonly seen to do so], they were nicknamed Hugonots. For more on this name and the occasion of it the writer refers us to Pasquier, *Recherches*, lib. vii. c. 52.

The translator signs himself W. W., the author H. C. The latter shows so much more than tolerance—the charity of a true Christian—that I would he could be identified with Henry Constable, the poet. But the very vague indications of his nationality, and these, indications which one might naturally expect in a work written in French and for Frenchmen, rather favour the belief that he was of that country.

B. NICHOLSON.

MAJOR ANDRÉ (5th S. xi. 7, 31).—In reply to A. P. S. I have the portrait of Major André by Sir Joshua, bought by me at the sale of the Northwick collection. It represents a young man of about five-and-twenty, with a very handsome, energetic face and a red uniform.

JAMES RICHARD HAIG.

Blairhill by Dollar, Scotland.

Sir Joshua Reynolds's portrait of Major André may be seen at No. 38, Avenham Lane, Preston.

JOHN BURTON.

THE FIRST TO ENTER A HOUSE ON CHRISTMAS MORNING (5th S. x. 483).—MR. THISELTON DYER states in his paper, "Christmas in England," that in some parts light-haired people who are the first to enter a house on Christmas morning are supposed to bring ill luck. In Edinburgh a strong prejudice exists among the old folk against light-haired people being the first to enter the house on New Year's morning, where first footing is begun immediately after the striking of the last hour of the year. This feeling exists in the Lowlands of Scotland also; and two sad stories were recently told me of the ill luck which is said to have actually fallen. On both occasions the old women so visited strongly at the moment expressed their regrets, and one said, "Eh, man! I wud rather hae lost five shillings than a fair-haired man first footed me." Some of the superstitious prejudices handed down from the old world are founded on reasonable grounds, but that against light-haired people has always been inexplicable to me in a Saxon land. I have long desired to know how and why it arose; can any one enlighten me?

JAMES PURVES.

* [The gueux of Tours.]

CELTS AND SAXONS (5th S. xi. 5).—Possibly the writer in the *Daily News* was thinking of the following passage in Macaulay's *History*, chap. xiii.:

"It would be difficult to name any eminent man in whom national feeling and clanish feeling were stronger than in Sir Walter Scott. Yet when Sir Walter Scott mentioned Killiecrankie he seemed utterly to forget that he was a Saxon, that he was of the same blood and of the same speech with Ramsay's foot and Annandale's horse. His heart swelled with triumph when he related how his own kindred had fled like hares before a smaller number of warriors of a different breed and of a different tongue."—Ed. 1864, vol. iii. p. 59.

WILLIAM GEORGE BLACK.

Alfred Terrace, Glasgow.

VANDUNK: CLARET (5th S. x. 429, 455, 477, 519).—Many years ago I knew a country gentleman who expended much time and money in the production of "home-made" wines, which, as he never bottled any that were in the smallest degree unsatisfactory, probably cost more than port or sherry. Among the best was clary, which when about a year in bottle effervesced like champagne. It retained its strength and flavour several years, but lost its effervescence. He grew the plants in his kitchen garden, and was very careful in procuring the seed from what he said was the only trustworthy shop. Their height was from eighteen to twenty-four inches, and the flower resembled that of a white nettle, but was of a pale blue, with a strong and pleasant smell. I am unskilled in lachanology, and perhaps have been describing a commonly known plant, but I never saw it elsewhere nor met with the wine. The flowers mixed with mead took off the mawkishness which that wine usually has.

Salmon states the virtues of clary, some of which are fitter to be read than reprinted: "It cures all dimness of sight and other infirmities thereof, and scatters congealed blood. It is most commonly steeped in wine, and so drunk: the seed is of the same virtues, and, being put into the eyes, clears them!" (*Dispensatory*, p. 64, London, 1702). Liddell and Scott has, "ὄρμιον, a kind of sage, clary." I think it is not sage, but a salvia, as it turns black and withers at the first frost. Was clary used for wine in the olden time?

FITZHOPKINS.

Garrick Club.

"THE LASS OF RICHMOND HILL" (1st S. ii. 103, 350; v. 453; 2nd S. ii. 6; xi. 207; 3rd S. xi. 343, 362, 386, 445, 489; 5th S. ix. 169, 239, 317, 495; x. 69, 92, 168, 231, 448).—From long residence in Richmond I am enabled to testify to the accuracy of Mr. JOHN BELL's letter ("N. & Q.," 5th S. x. 448). I was till his death most intimately acquainted with Mr. P'Anson of Prior House, and he frequently related to me the story of his sister's wooing by the brilliant barrister Leo. McNally, and the song addressed to her at her home, still named "The Hill." Unworthy as the

poetry was, it was luckily married to a pretty and attractive air, which soon gave it popularity, and here, at its birthplace, immortality. The daughter of Leo. McNally married a banker at Richmond, and she, herself a fine musician, always proudly acknowledged her mother as the Lass of Richmond Hill. The great singer Inledon, in a musical tour he made early in this century, sang it here to the gratification of his audience, who never doubted their right to it. My own father, who had sung it from his twentieth year even till his ninetieth birthday, always regarded it as a local production. The P'Anson family still hold the Harmby property, and descendants of the Hutchinsons of The Hill still remain here, and will not relinquish their heirloom. I am sorry so many have been misled by traditions. I speak with the authority of eighty years on facts, and have no hesitation in signing my allegiance to the honour of my Richmond, Yorkshire, as the origin of the much disputed *Lass of Richmond Hill*.

ANNE BOWMAN.

Richmond, Yorkshire.

"THE PROTESTANT FLAIL" (5th S. x. 451, 518.)—I have not yet had an opportunity of inspecting the plate referred to by D. P., but I can give your correspondent a description of a similar implement which I saw and handled not ten years ago, and which was sworn to in open court as being then actually in use. If I can make myself clear the illustration will confirm D. P.'s proposition that we must divest our minds of all notion of "a short loaded club," or what I may call the modern life-preserver analogy. Let the reader imagine an ordinary round desk ruler, say eighteen inches long, only of hard, white boxwood. Each extremity is ring turned, to give a firm grip, so that either end can form the handle. Conceive this sawn across the middle and thus divided into two equal parts. These parts are then connected with two thongs of narrow leather, about three inches in length, one on each side of each piece, by two rivets, screws, or studs, to each end of the leather, making eight fastenings in all, or four on each side. If the reader can follow a word picture, necessarily difficult to convey without the aid of engraving, he must now figure to himself that the thongs extend for about an inch down each piece of wood from the clean central division, which will give a "play" of an inch to the loose leather. You get thus a weapon of nine inches long, capable of being folded and carried concealed in a moderate sized pocket, and, except in size, exactly similar to the agricultural implement known as a flail. The one I saw was produced on a trial for night poaching as a specimen of the armament with which a "strictly preserving" country squire had provided his gamekeepers.

S. P.

Temple.

BELL INSCRIPTION (5th S. x. 515.)—Is not "Rex gentis Anglorum" St. Edmund? J. T. M.

"LAY OF THE LAST MINSTREL" (5th S. xi. 28.)—JAYDEE may be assured that the two lines which he quotes from the above-named poem do not require correction. Scott has simply taken a line of triplets to relieve the ear from too many iambs. It is quite usual in poetry to do so. Does JAYDEE remember the nursery rhyme beginning,—

"Dickery, dickery, dock,
The mouse ran up the clock"?

There we have the triplets before and the iambs after; but in the sequel,—

"The clock struck one, and down she come,
Dickery, dickery, dock,"

we have a line of iambs followed by triplets, as in Sir Walter's poem,—

"And each | St. Clair | was bu | ried there |
With | candle, with | book, and with | knell."

In setting these lines to music the iambs would all be turned into trochees by placing the first syllable "And" before the bar, because it is unaccented.

WM. CHAPPELL.

RALEIGH'S CROSS, BRENDON HILL, SOMERSET (5th S. x. 269.)—This cross has no connexion with Sir Walter Raleigh. It is supposed to have been erected to mark the manorial boundary of the ancient family of Raleigh of Nettlecombe, and undoubtedly was in existence centuries before Elizabeth's time. Its date is probably *temp.* Ed. I. (cf. Pooley's *Crosses of Somersetshire*). The manor of Nettlecombe was, in the time of Hen. II., granted to Hugh de Raleigh, of Raleigh in the county of Devon, and to his heirs, and continued in that family until about the middle of the fifteenth century (or nearly a century before the birth of Sir Walter Raleigh), when it passed through heiresses to the Whalesborough and Trevelyan families, in which latter family it still remains.

D. K. T.

SOCIETY OF CHIFFONNIERS (5th S. x. 446.)—MR. R. P. HAMPTON ROBERTS inquires whether any more *Transactions* of this society have been published since "The Spoon," as others on culinary utensils were promised. I have not met with any subsequent lucubrations by Habbakuk O. Westman. This *nom de plume* was assumed by Thos. Ewbank, Esq., formerly Commissioner of Patents in the United States. He was author of a work on hydraulics—I presume of a more serious character—but I have not seen it. Ewbank's *Hydraulics* are referred to in "The Spoon," pp. 118 and 271.

EXPERTO CREDE.

BRASS TRAYS (5th S. x. 495.)—There is a pair of *old-looking* brass trays, such as A. J. K. describes, in the South Kensington Museum, and I

think he will find them labelled "nineteenth century." I have also seen similar trays exposed for sale at Eastbourne and elsewhere, and, what is worse, I bought a pair and believe myself sold.

VICTIM.

BEDFORDSHIRE PROVERBS (5th S. ix. 345).—There is a winding stream at Hail Weston, near St. Neots, which is made useful in skin diseases, and in the comparison is "as crooked as Weston brook." The friend who tells me this has not been able to find any one in the neighbourhood of St. Neots who knows anything about the crookedness of Crawley.
Sr. SWITHIN.

CLEVELAND FOLK-LORE (5th S. x. 287).—In Anglesey they say that if you do not wear some new article of dress on Easter Day the birds will "drop" on you, which in that county makes the birds harpies at Easter, instead of angels as in Cleveland.
R. P. HAMPTON ROBERTS.

LENGTH OF A GENERATION (5th S. ix. 488, 518; x. 95, 130, 157, 197, 315, 524).—With respect to the link with the past which MR. A. S. ELLIS mentions in the case of Mr. Horrocks, it is nothing less than astounding that a man living in Queen Victoria's reign should have been able to speak of his father as having been born during the Commonwealth, when Oliver Cromwell was actually alive in the flesh! MR. ELLIS, I observe, does not vouch for the truth of this statement; he merely "says the tale as 'twas said to him." Is it a well-authenticated fact? What says our good friend MR. THOMS?

I am sorry to intrude anything more of a personal nature on your readers with regard to this subject, but MR. ELLIS has fallen into a slight error, which I should like to correct. He says that Lord Mendip could have said a good deal more than either MR. BOUCHIER or MR. HOWLETT will ever be able to say, even if they live to be centenarians, inasmuch as Lord Mendip died nearly 200 years after the birth of his grandfather. So far as I am concerned, if I were to live to be a centenarian (which I am sure I have little enough expectation of doing), it would be just 200 years from my grandfather's birth in April, 1738, to my hundredth birthday in February, 1939.

JONATHAN BOUCHIER.

Though not altogether relevant to the question at issue, I cannot refrain from sending you a notice of a remarkable fact which has more than once been recently observed by me, viz., a gentleman passing the statue of his own uncle, who was born in 1726, 152 years ago.

Robert, Lord Clive, was born Feb. 24, 1726, and a bronze statue of him by Marochetti adorns the Market Square of Shrewsbury. His brother William was born Aug. 29, 1745. The second

and eldest surviving son of the latter, the Ven. Archdeacon Clive, is the gentleman referred to above. He was born in March, 1795, and is now, therefore, eighty-three. Though his birth was twenty years later than the death of his uncle, Lord Clive, in 1774, the fact still remains that only two generations are comprised within the period referred to.

Lord Clive's lineal descendant, the Earl of Powis, his great-grandson, is in his sixtieth year, but here four generations are included in the same period.
W. HUGHES.

My ancestor, John Standerwick, died in 1568, and his descendant in the eighth degree, my father, died in 1876, the average for each generation being thirty-eight and a half years. But in the individual generations the most marked departures from the average occur.

JOHN W. STANDERWICK.

Sir J. William Hort, Bart., of Hortland House, in the county of Kildare, J.P. and D.L., died suddenly in London on the 24th of August, 1876. He was born July 6, 1791. It is noteworthy that the baronetcy, to which the late Sir William succeeded in 1807, was granted to his own father 109 years ago, and that his grandfather, Dr. Hort, Archbishop of Tuam, was born in the reign of Charles II.
JOHN LANE.

I have a cousin now living whose father was born in 1737. My cousin's grandfather might therefore easily have been born before the Revolution.
E. H. A.

WILLOUGHBY OF PARHAM (5th S. x. 387, 503.)—If it is true, as stated by MR. C. F. S. WARREN, that "an erroneous writ creates a new barony," a curious question arises respecting the head of the ducal house of Northumberland. His predecessor, Hugh, third duke of the present creation, was called to the House of Peers, *vita patris*, about the year 1814, as Baron Percy of 1299, under the idea, since abandoned as erroneous, that his father owned that barony in fee in right of his mother, the first duchess. Such being the case, the question arises whether (since the king can do no wrong) the act of the Crown in calling him to the Upper House created a new barony, with the date of 1814, or whether it really created in his favour a barony in fee, with the precedence of 1299. If the former supposition is true, the title died with him, as he had no son; but if the other supposition is correct, then the present duke would seem to have acted prematurely in disclaiming that ancient title, for, in the event of his male descendants failing, it would pass to females, instead of becoming extinct. It should be remembered that it is not impossible for the Crown to grant a peerage with the fictitious precedence of an earlier date than the

actual one; at all events, such a thing was occasionally done in Scotland.

E. WALFORD, M.A.

KENNET WHARF (5th S. x. 228, 393).—This is to correct a slight error into which Mr. SOLLY has evidently fallen in regard to Downes's Wharf, which subsequently was "called the Leith and Glasgow Wharf," and which he states as the wharf from which the Newbury barges sailed, and as being in *Thames Street*. This is wrong. Downes's or Downes' Wharf was in Lower East Smithfield, and was the focus of the north of England and Scotch trade solely, I may say, for many years; while the Kennet—subsequently the Kent and Avon—trade was all above bridge, more recently at Steel Yard Wharf, where now crosses the South-Eastern Railway bridge in Upper Thames Street.

W. PHILLIPS.

IS SUICIDE PECULIAR TO MAN? (5th S. x. 166, 313).—The following extract appeared first in the *Shrewsbury Chronicle* of Friday, Oct. 25, 1878. Thinking it would interest the readers of our parochial magazine, I caused inquiries to be made, and found the particulars to be strictly accurate. The owner of the dog does not, however, wish his name to appear:—

"SINGULAR BEHAVIOUR OF A DOG.—The following story is told in connexion with a valuable St. Bernard dog belonging to a gentleman who resides near to the town. It appears that a day or two ago the animal received a castigation for having chased a pig, and the dog took it so much to heart that it is said to have run and jumped into a deep pool of water, and, as the animal made no apparent effort to save itself, was drowned. The dog was valued at from 20*l.* to 30*l.*"

BOILEAU.

Of all the lower animals, the "fittest" to commit this act is the ape, and, until an instance be adduced thereof, supposed cases in any other animal are quite imaginary.

R.

"SUISSÉS" (5th S. x. 188, 315).—This French word for a porter in some places became established in England. Over the lodge of the door-keeper of Ripley Castle, near Harrogate, there is written in old letters the direction, "Parler au Suisse."

J. E. B.

A water-carrier is still in Paris called an *Auvergnat*; a foreign banker, whatever his nationality, was formerly in London called a *Lombard*; and in our Midlands a peddler is often called a *Scotchman*.

TREGEAGLE.

BOSTON SOUNDED "BAWSTON" (5th S. x. 338, 357, 377, 526; xi. 34).—I do not wish to prolong this discussion, but must beg leave to say, in reply to W. E. H., that not possessing a Lancashire notebook, I have not made the mistake which he suggests; that my examples of Lincolnshire dialect were written down within a few minutes of their

utterance, and that they were corroborated and amplified by the native who (as recorded in my book), prompted by good nature and curiosity, accompanied me two days in my walk from Wainfleet to the Wash, and thence along the coast to Saltfleet.

During that walk I learned that the heavy leather gaiters worn by drain-diggers were called *yants* and *splats*. *Yants* comes near to the *yants* of your contributor SALF (p. 38).

WALTER WHITE.

THE LATE W. G. CLARK (5th S. x. 400, 407, 438; xi. 38).—Perhaps it may be worth while noting that he was one of the *Tres Viri Floribus Legendis* (T. V. F. L.), the three Salopians who edited the *Sabrinae Corolla*, the first edition of which was issued in 1850, a book as creditable to the scholarship of Shrewsbury as it is to that of England. His two colleagues were B. H. Kennedy, D.D., formerly Head Master of Shrewsbury School, and James Riddell, M.A., late Fellow and Tutor of Balliol College, Oxford. Mr. Clark was personally known to me, but only towards the close of his life. For incidentally interesting notices of him during his undergraduate career at Cambridge let me refer your correspondents to *Five Years at an English University*, by Charles Astor Bristed.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EMBEZZLE (5th S. x. 461, 524; xi. 30).—Four additional instances will be found in Archbishop Trench's *Select Glossary*, s.v. (4th ed., 1873, p. 84). He says, "There is a verb 'to imbecile,' used by Jeremy Taylor and others, which is sometimes confused in meaning with this."

W. C. B.

Rochdale.

WILL-O'-THE-WISP (5th S. x. 405, 499).—Here is another name for the *ignis fatuus*, quite in analogy with those I have already sent you: "Ghosts, hobgoblins, Will-with-wispe, or *Dicke-a-Tuesday*" (Sampson's *Vow-Breaker*, 1636, quoted in Nares). *Will-with-wispe* is to me a new varietal form of the name. The quotation is also eighteen years earlier than Gayton's *Notes*. Halliwell gives *Dick-a-Delver* as East Anglian for the periwinkle. *Dicken* certainly means the devil, but there seems hardly any necessity to explain the *Dick* of *Dick-a-Tuesday* thus. As to the *Tuesday* element, I suspect some abbreviation or corruption. Halliwell also gives *Jack of the Wad*, which may be compared with the similar Somersetshire names already noted.

ZERO.

TO "POOL" (5th S. x. 368, 503).—I think *pool* is a misprint for *tool*. To *tool* a coach is the slang term for driving a coach, and hence to *tool* railway traffic may mean to carry it on, to manage, to conduct it.

ST. SWITHIN.

BALCŌNY OR BALCŌNY (3rd S. ix. 303, 380, 519; 5th S. x. 299; xi. 39).—As to the pronunciation of this word, I may mention that those who throw the accent on the second syllable have the authority of Cowper, as the following stanza from *The Diverting History of John Gilpin* will testify:—

“At Edmonton his loving wife
From the balcōny spied
Her loving husband, wondering much
To see how he did ride.”

As to its origin I quote the following passage from Rich's *Travels in Kârdistan*, leaving it to your readers to decide as to its value: “On the side of the hall are two little galleries called *bala khoneh*, from whence (*sic*) comes our English word balcōny.”

VICARY GIBBS.

MR. BERNHARD-SMITH, by the way, is wrong in claiming Byron as an authority for the short *o* in *balcōny*. He has clearly misread and misquoted the passage from *Marino Faliero*. It is from the first scene of the last act (vol. xii. p. 180 of the edition of 1833), and runs thus:—

“Guards! lead them forth, and upon the balcōny
Of the red columns,” &c.,

the line being one of eleven syllables, like the two before and the one after it, and like so many of the lines in Shakspeare. If Byron had intended the *o* to be short he would have written “and on the balcony,” as MR. BERNHARD-SMITH quotes him; but he wrote “upon the balcōny,” because in this way he made the *o* long.

C. T. B.

Byron makes the *o* long twice in *Beppo*: in the first instance (stanza 11) making it rhyme to Giorgione, in the second (stanza 15) to that name and Goldoni.

C. T. B.

[Old-fashioned people speak of the *doom* of St. Paul's.]

A “FUSOCK” (5th S. x. 349, 521)—pronounced *fuzzock* here, not *fusock*—is a stupid person, one of confused, tangled brain, for the inside of the head, analogous to the epithet “fuzzy” for the outside—a “head of fuzzy hair.” Favourite word with boys of Richmond Grammar School twenty-five years ago.

R.

Richmond, Yorkshire.

“RAINING CATS AND DOGS” (5th S. viii. 183; x. 299).—In seeking the origin of many popular sayings it should be borne in mind how prone our English sailors, and perhaps others beside them, are to turn the sayings of the French sailors into some English which sounds like the French. Is there not a French word *catadoupe* or *catadoupe*, meaning a waterfall? and, if so, will not this account satisfactorily for the saying that it rains cats and dogs? Moreover, *κατα δοξαν* has nothing to do with a heavy rainfall; it will apply as readily to the fisherman who enclosed a great multitude of fishes, or to the sportsman shooting in Sussex for

the first time, who found that his partridge pudding had a crust such as he never saw before.

T. W. R.

ALLEY FAMILY (5th S. x., 388, 455).—A friend writes:—

“No Alleigh (Alley) ever held a bishopric in Ireland. My ancestor was born at Wickham, in Bucks; educated at Eton, and graduated at Cambridge; became Divinity Lecturer at St. Paul's, London, and Bishop of Exeter, 1561; a high favourite with the Queen, who gave him yearly a silver cup in token of respect. He lies near the high altar in Exeter Cathedral, with inscription, ‘acerrimus propugnator veritatis,’ &c. He was thirty-fifth bishop, and reigned nine years.”

R. N.

Beechingstoke, Wilts.

AN ATLAS CONTAINING MAPS OF THE ANCIENT AND MEDIEVAL DIOCESES OF ENGLAND (5th S. x. 349, 413).—Wilkinson's *Atlas Classica*, published in 1827 by Hamilton, Adams & Co., is no doubt the atlas referred to. It contains one map of the ancient dioceses of England, also a table showing “The Succession of Bishops with the Alteration of Dioceses at Different Times in England since the Arrival of St. Augustine in 597, with their Contemporary Sovereigns.”

T. J.

WATCH-CASE VERSES (5th S. x. 66, 135; xi. 19).—The lines beginning “Absent or dead,” &c., are by Pope, and occur in his *Epistle to the Earl of Oxford*.

G. F. S. E.

[This answers CHILL's query.]

LOCAL WEIGHTS AND MEASURES (5th S. x. 283, 345, 394).—The following quotations from Best's *Rural Economy in Yorkshire in 1641* (Surtees Society) illustrate the above subject:—

“Wee have allwayes of a stricken bushell of corne, an upheaped bushell of meale, *i.e.*, sixe peckes, or very neare.”—P. 103.

“If the miller bee honest you shall have an upheaped bushell of temped meale of a stricken bushell of corne; and of meale that is undressed, an upheaped bushell and an upheaped pecke.”—P. 104.

“Md that the 10th of July, 1608, the Earle of Cumberland's steardes.....did wyrett and send Richard Cootes and William Parke, yeoman, to gett one pecke sealed with our standard, but this pecke to conteyne stryken with a strykell as mutche as our standard pecke holdeth upheaped, because their measurs at Skipton is used to be with our standard but upheaped (Extract from the Corporation Books of Richmond).”—P. 104, note.

G. LAURENCE GOMME.

Castelnau, Barnes.

THE “METROPOLITAN CATHEDRAL” (5th S. x. 226, 375, 397, 419, 525).—May I point out that the same person is archbishop “respectu episcoporum quorum princeps est,” and metropolitan “respectu civitatum in quibus constituuntur episcopatus” (Lyndw., lib. v. tit. 15, gl. f.). Commonly and correctly we speak of London as the “capital,” not the *metropolis*, of England. St. Paul's, London,

is certainly not the see of the metropolitan, a title reserved to the two archbishops. That cathedral, therefore, is clearly not *metropolitan* or *metropolitica*: the resumption of this title by Crammer marks a momentous change in the history of the Church of England.

MACKENZIE E. C. WALCOTT.

It is quite right to call St. Paul's a *metropolitan* cathedral, and Westminster Abbey a *metropolitan* abbey. Canterbury and York are not *metropolitan*, but *metropolitica*, cathedrals.

A. P. S.

"DUNCE": "CLERK" (5th S. x. 225, 454.)—MR. SCOTT confounds John Duns, the Doctor Subtilis, born in the thirteenth century, and usually called Duns Scotus, with John Erigena or Scotus, the well-known preceptor of Charles the Great. The first is generally supposed to have been of a family taking its name from the barony of Dunse, in Berwickshire, but some have asserted that he was born in Northumberland and others in Ireland.

SUSSEXIENSIS.

BACON ON "HUIBRAS" (5th S. xi. 7, 30.)—I have the portrait of Sam. Butler by Sir Godfrey Kneller from, I think, the Hastings collection.

JAMES RICHARD HAIG.

Blairhill by Dollar, Scotland.

PLATT DEUTSCH "GAT" (5th S. xi. 31.)—MR. WEDGWOOD refers, *sub voce* "Yateley, Hants," to the Pl. D. *gat*, "the outpouring or mouth of a stream, any narrow passage of waters." He need not go so far as the Pl. D. Along the coast of Norfolk and Suffolk the entrances or passages between the shoals are called *gats*. There is Corson Gat off Yarmouth, and many others, as any nautical chart shows. Query, has the famous Hell-gate at New York the same origin?

W. G. F. P.

"RETE CORVIL" (5th S. xi. 27.)—Does not this refer to the "crow-net" ordered by Act of Parliament (24 Hen. VIII. cap. 10) to be maintained in every parish? There is possibly a mistake in the second word, which, I should imagine, was some abbreviation of *corvinum*. Bishop Stanley (*Familiar Hist. Birds*, 2nd edit., vol. i. p. 243) quotes an entry among certain presentments concerning the parish of Alderley in Cheshire in 1598: "We find that there is no *Crow-nett* in the parish, a payne that one be bought by the charge of the parish." See also Yarrell's *British Birds*, fourth edition, in course of publication, vol. ii. p. 293.

ANPIEL.

ST. DIONIS BACKCHURCH: SIR ROBERT GEFERY'S BEQUEST (5th S. xi. 22.)—The extract from Sir Robert Gefery's will of the portion containing the particulars of his bequest for the maintenance of a daily service at St. Dionis Back-

church, and the mention of his burial in a private vault in that church, have a melancholy significance at this time. The church was pulled down last year, and the remains of Sir Robert and his wife have been removed to the burial ground of the Ironmongers' Almshouses in the Kingsland Road. The last clause in the extract provides that in case of default in the reading of the prayer in the church for more than three days the rents and profits of the premises directed to be purchased "shall go and be paid to the Hospital of Bethlehem and Bridewell." Will the governors of that institution now claim the bequest? P. W. TREPOLPEN.

INVITATIONS WRITTEN ON PLAYING CARDS (5th S. ix. 168, 214, 239, 276, 352.)—Thackeray mentions this custom in the *Virginians*. The Dowager Countess "presented compliments (on the back of the nine of clubs), had a card-party that night, and was quite sorry she and Fanny could not go to my tragedy." May I be permitted to point out this as an instance of Thackeray's study of the period of which he wrote? ALICE B. GOMME.

HENRY ANDREWS, ALMANAC MAKER (5th S. ix. 328; x. 55, 76, 119; xi. 16.)—I have a volume of almanacs for 1739, apparently all that were published that year, and probably from the Royal Library, as the binding is adorned with the royal cipher crowned. Among them is *An Ephemeris*, by William Andrews, Student in Astrology.

G. T.

Deanery Square, Exeter.

DR. S. MUSGRAVE: THE FLYING MACHINE (5th S. xi. 8.)—In reply to the latter part of this question, the Abbé Giuliani and Liccia of Corsica in 1767 devised a contrivance which they called "Il Corriere Volante," and of which a brief but not very clear account may be found in the *London Magazine*, vol. xxxvi. p. 16. It was not a flying machine, but a portable machine, which served for the purpose of communicating notices or advice twenty-five or fifty miles, by night or by day. Some English gentlemen who saw it in operation were highly satisfied and pleased with it. This may possibly be the contrivance O. is inquiring about.

EDWARD SOLLY.

Sutton, Surrey.

O. will find much curious matter and illustrations relative to Dr. Musgrave in the *Oxford Magazine* for the year 1769.

G. T.

Deanery Square, Exeter.

CHRISTMAS CHEER: "PIG'S FRY" (5th S. x. 514.)—The same notion has prevailed here, and perhaps still does. It is also customary to send presents of "beslings," the first milk of a cow after calving, for "beslin" puddings. It is very unlucky not to send them, or for the recipients to

wash out the vessels in which they have been sent. See Peacock's *Glossary*, s.v. "Beastlings."

J. T. F.

Winterton, Brigg.

RIDLEY FAMILY (5th S. x. 516.)—Your correspondent will find a description of the Ridley monument in St. Nicholas Church in Brand's *History and Antiquities of the Town and County of Newcastle-upon-Tyne*, 1789, vol. i. p. 282; and the like in Richardson's *Collection of Armorial Bearings, Inscriptions, &c., in the Church of St. Nicholas*, Newcastle, 1820, with an engraving of the medallion which forms the base of the monument.

J. MANUEL.

Newcastle-upon-Tyne.

THE AMERICAN CLERGY (5th S. x. 496.)—No such names as those of "I. J. N. McJilton," and "3. C. W. Everest," are to be found, either in "The Clerical Guide and Churchman's Directory: an Annual Register for the Clergy and Laity of the Anglican Church in British North America" (Ottawa, 1877, J. Durie & Son, Sparks Street, edited by C. V. Forster Bliss, pp. 421); or in *The Protestant Episcopal Almanac and Directory* (New York, 1878, Bible House); and *The Church Almanac* (New York, 1878, P. Episcopal Tract Society); but in the last appears, "Rev. Edward J. Stearns, D.D., Rector of Denton, Maryland," who may be 2, as inquired after by Mr. INGLIS. It is therefore probable that the other two American clergymen are both dead, or, at all events, not now living in the New World, and I regret I cannot afford any further information regarding them.

A. S. A.

Richmond.

WHEN DO SHERIFFS TAKE OFFICE? (5th S. x. 446.)—The sheriffs of London and Middlesex take office on Sept. 28 in each year. JAS. CURTIS.

MARKS OF THE IMPERSONATORS OF THE PASSION (5th S. x. 247, 336, 396.)—Gavantus, *Theaurus Sacrorum Rituum*, pt. iv. tit. vii. n. 19, says: "Notæ illæ + C. S. Non sunt antiquæ, auctorem habent incertum, et puto, eas significare Christum, Christam, Synagogam. Alii, Christum, Cantorem, Succentorem." C. J. E.

THE SUNFLOWER (5th S. viii. 348, 375, 431, 497; x. 14, 156, 352.)—Surely it is obvious that the flower was so called from its disc, which resembles the old pictures of the sun. But from what does the heliotrope take its name? and what is the flower into which Clytie was changed?

H. A. B.

THE PUBLIC LIBRARIES OF EUROPE (5th S. x. 249, 354.)—A complete and trustworthy list of the public libraries of Europe, and especially of Great Britain, is a pressing want. Valuable materials as

the foundation for such a list will be found in Edwards's *Statistical View of the Principal Public Libraries of Europe and America*, 1848, and in the same author's *Memoirs of Libraries*, and in his *Free Town Libraries . . . in Britain, France, Germany, and America*.

MORWENNA KINSMAN.

Penzance.

EARLY DOUBLE CHRISTIAN NAMES (5th S. ix. 388, 435; x. 317.)—"William Fitz Nicholas Blaking," in 1297, is clearly a misreading of "Willielmus filius Nicholai Blaking," or William, the son of Nicholas Blaking. The surname is probably Blakeney, not Blaking. The work quoted (*Druery's Yarmouth*) is not one of any authority.

WALTER RYE.

Selhurst.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376.)—The prenominal or Christian (?) name of a male patient under my care at the present time is Virgo. Why so named I have been unable to ascertain. As a surname it is not uncommon in this county, and a desire to perpetuate it in a collateral branch of the family may have led to the singular transposition. It is scarcely necessary for me to point out its inappropriateness as a Christian term to a man.

T. N. BRUSHFIELD, M.D.

Brookwood, Surrey.

A brother of the first Lord Ravensworth was christened Henry Jupiter. According to the *Times* recently a witness was examined who bore the incongruous names of Thomas Jolley Death.

E. LEATON BLENKINSOPP.

A man named Golden Prentice, formerly of Rayleigh, Essex, is advertised for in the *Times* of November 1st or 2nd. E. WALFORD, M.A.

OBSCURE EXPRESSIONS (5th S. x. 267, 409.)—*Brogger*, a corn factor. In East Yorkshire this word may still be traced in the provincialism for *broker*, who is here called a *bröger*. This pronunciation also runs through the compound forms, as *stock-bröger*=*stock-broker*, &c. S. G.

Butcher's broom (*Ruscus aculeatus*, Linn.) is perhaps meant. Cotgrave has, "Houssoir, a brush or besome made of butcher's broom." *The Alvearie*, 1580, says, "A certain rough and prickled shrubbe, whereof bouchers make their beesoms—*Ruscus sive ruscus*, &c. Meurte sauvage."

J. L. WARREN.

TENNYSON AND OLIVER CROMWELL (5th S. x. 105, 214, 396.)—In the little village of East Tilbury, in Essex, situate on the banks of the Thames, and not far from Romford, is a house known as Whalebone Cottage, in front of which is an arch composed of the jaw-bones of a huge whale. From

their weather-worn appearance they may possibly have belonged to that alluded to by S. P.

J. A. SPARVEL-BAXLY, F.S.A.

TOUCHARD-LAFOSSE (5th S. ix. 29).—From Dr. Jules Jusserand, now vice-consul for France in London, and author of an excellent work on *Le Théâtre en Angleterre depuis la Conquête*, I hear that Touchard-Lafosse wrote in the present century and belonged at one time to the French Civil Service. Dr. Jusserand adds that his compilation has no more historical value than the *Souvenirs de la Marquise de Créqui*, one of the most impudent of literary frauds. I am thankful for the information. This does not explain, however, why it is that neither the *Biographie Universelle*, which mentions the spurious work attributed to the marchioness, nor the *Dictionnaire des Littérateurs* of M. Vapereau gives the name of a man whose influence on the romance literature of France has been strong and distinct. M. Vapereau has a bare reference to the *Chronique de l'Œil de Bœuf* under the head "Chronique," where he classes it with the *Chronique Scandaleuse* and the *Chronique du Temps de Charles IX.*, as belonging to romance rather than history. J. KNIGHT.

Miscellaneous.

NOTES ON BOOKS, &c.

The Lusjads of Camoens. Translated by J. J. Aubertin. 2 vols. (C. Kegan Paul & Co.)

WHEN a translator places the original alongside his version he means you to observe one of two things; either with what carefulness he has rendered stanza for stanza, line for line, if not word for word, or else with what an accuracy of sense and expression he has paralleled idiom with idiom, and by a truthful, yet audacious, vivacity has secured for his copy the freshness of an original poem. The former has evidently been Mr. Aubertin's object. Faithful to his author, he reminds one of Huggins in his literalness of rendering, though the *Lusjads* of Mr. Aubertin are far superior as works of art to the *Orlando Furioso* of Mr. Huggins (or Temple Henry Croker, as the name stands in some copies of the book, but not in ours, which was once James Boswell's own). To us Mr. Aubertin's reads as a work of unexampled regularity, and this, considering the versions we possess of the *Lusjad*, is a very distinct praise:—Fanshew, full of life, but not unfrequently of low life; Mickle, fine, free, but faithless, a most beautiful deceiver; Moore Musgrave, stately in his lack-lustre blank verse; Quillinan, scholarlike in quality, but imperfect in quantity, not of syllables but cantos (he has done but five); and lastly Sir Thomas Mitchell, in his *Lusjad* akin for licence to Mr. Barter in his *Iliad*, whom, by the bye, Mr. Richmond Hodges quaintly cites in his *Dissertation on the Lusjad and on Epic Poetry*, prefixed to his reasonable and most welcome edition of Mickle. To give an adequate sample of Mr. Aubertin's continuous excellence in his own well-considered line is, of course, for us impossible. We may, however, specify a few passages of his translation, for the sake of comparison with those that have gone before. The night scene, canto i. stanzas lvi.-lix., of Mr. Aubertin may be compared with p. 20 of Mr. Christmas (1st *Lusjad*), which contains the three stanzas in Spenserian stanza, that adopted by

Wiffen in his translation of the *Jerusalem Delivered*. With canto ii. stanzas xxxii.-xxxviii., a picture of Dione (Dionæa=Venus), compare Fanshew p. 29. In canto iii. with the episode of Inez de Castro, stanza cxviii. adf., may be compared Quillinan, p. 114, &c., especially the beautiful daisy-stanza cxxxiv., reminding the reader in some degree of Euphorbus in Homer (*Il.*, xvii. 53), and Euryalus in Virgil (*Æn.*, ix. 435), and especially of *Æn.*, xi. 68. Over Velloso's grand "Lay of the Twelve" we will pass with the simple remark that, like a second Berni to another Boiardo, Mickle has made it his own and England's for all time, while

"The green-boughed forests by the banks of Thames
Behold the victor champions, and the dames
Rouse the tall roe-bucks o'er the dews of morn,
While through the dales of Kent resounds the bugle
horn."

The specimens noted above must suffice as tests of the good, sound workmanship of Mr. Aubertin.

In the event of a second edition being called for, we would suggest to Mr. Aubertin that, having in these beautiful volumes furnished the English public with a very good edition of the original (that published by the Conego Francisco Freire de Carvalho, in Lisbon), he should in his next dispense with the Portuguese text, and from Fonseca's edition (Paris, 1849) supply, by way of appendix, a version of all the stanzas which Camoens himself rejected, omitted, or altered, as they were originally written by him, and exist in two remarkable manuscripts. This would be exceedingly interesting and useful; and for this reproduction Mr. Aubertin's truthful mode of working is excellently well adapted. Perhaps another reading aloud of Fanshew might suggest to Mr. Aubertin a little more of that dash and freedom in parts which, controlled by a judgment sound as his, would be never out of place in a poem as full of life and adventure as is the great *Ulyssid* of Portugal.

Old and New London. Vol. VI. The Southern Suburbs.

By Edward Walford. (Cassell, Petter & Galpin.)
THIS concluding volume of Messrs. Cassell's handsome work on the history of London is the most interesting of the series, for it deals with the vast district of Southern London, a great part of which has not previously found an historian, so that both letterpress and illustrations are full of freshness. Mr. Walford has gathered together much useful information on the various places and interspersed it with many amusing anecdotes. How extensive is the field he has undertaken to cultivate may be seen from the table of contents. He starts from London Bridge and the once famous "Bear at the Bridge foot," the first of the noted inns that have long formed one of the distinguishing features of the "Borough," and after lingering for a time among the churches and prisons of Southwark, he passes on to Bermondsey, looking in at Jamaica House, where Pepys took his wife and her maids for a day's pleasure; then to Deptford, where Henry VIII. first founded the Royal Dockyard, where Drake's ship the Golden Hind was visited as a sight until it fell to pieces from age, and where Peter of Russia worked as a shipwright. From thence he takes his reader to Greenwich, with its palace, park, and observatory, back to Camberwell, Peckham, and Dulwich, to Streatham, reminding us of Dr. Johnson and Mrs. Thrale, to Clapham (Ingoldsby's "sanctified ville"), Brixton, St. George's Fields ("fields no more"), and Lambeth. Here he starts afresh for Vauxhall, loved by Johnson, Battersea the retreat of Volungbroke, and Wandsworth and Putney, the home of more celebrities than can be mentioned here. Over Putney Bridge we come to Fulham and Hammer-smith and end with Chiswick, still one of the least changed of the villages around London. The whole

volume is full of interesting associations of statesmen, authors, artists, and actors, and the chapter containing notices of Pope, Hogarth, Ugo Foscolo, and Chiswick House, where Fox and Canning both died in the same room, brings the volume to an appropriate conclusion. Most of these places had once their special customs, their well attended fairs, their mineral springs, their manor-houses, their windmills and other rural characteristics, but all these features are now wiped out and dull uniformity reigns in their stead. In taking a survey of the entire work, we find that the plan laid down has been carried out successfully, so as to form a satisfactory whole. The first two volumes, which were compiled by the late Mr. Walter Thornbury, contain an account of the City. The last four are by Mr. Walford: vols. iii. and iv. give the history of Westminster and the West-end; vols. v. and vi. that of the suburbs. The illustrations, which are chiefly taken from Mr. Crace's splendid collection of London views, form a most valuable feature of the book. The contrast here, as in most collections, between the artistic views of places that have passed away and the bald representations of existing buildings, is striking. Formerly it seems to have been a custom for artists to make drawings of the chief features of London and its environs, and these were engraved with care, but none such are now seen, and in their place we have photographs. If Canaletti, Gainsborough, and Paul Sandby could find points of view in Old London worthy of their pencil, the landscape painters of to-day need not be ashamed to follow in their steps.

It would not be just to omit a word of praise for the useful index, which forms a most acceptable key to the contents of the six volumes.

The Magazine of American History, with Notes and Queries. Edited by John Austin Stevens. (New York and Chicago, A. S. Barnes & Co.)

We have received the current number of this excellent monthly, which enters its third year of existence. It is a magazine of the very highest order, creditable in every way to both editor and publishers. In the eighty pages which compose the present number we fail to find an article that is not only not worthy of preservation, but that is not actually a valuable contribution to general history as well as to that of the country to which it is specially devoted. It should have in this country, as it has at home, an extensive circulation among historical and political students.

As we are going to press we regret to learn the fatal termination of the illness of a valued and kind-hearted contributor, E. M. WARD, R.A., whose paintings have charmed more than one generation of our countrymen, and whose loss will be widely deplored.

THE merits of the late Mr. Edward T. Stevens, F.S.A., Honorary Curator of the Blackmore Museum at Salisbury, were widely known to antiquaries during his lifetime. Many of our readers may like to know that the Mayor of Salisbury, J. W. Lovibond, Esq., is honourably associated, as treasurer, with several of our most distinguished archaeologists, such as Mr. Franks, Prof. Boyd Dawkins, Sir John Lubbock, Mr. John Evans, &c., on a committee which has been formed to raise some funds for the widow of one who, "after devoting much of his time and energies to the public good, died a poor man."

THE "Cyprus" is the name of a stand well adapted for holding a newspaper or a piece of light music, and, being most simply contrived and of but slight dimensions, it bids fair to prove very acceptable to readers in general. A great want having been so far met, we hope to see

supplied by the same firm a stand, on the same principle with the "Cyprus," but of a somewhat stronger build, that shall be capable of holding an ordinary sized book, and not be very easily tilted over. This latter quality might possibly be secured by substituting a flat circular and somewhat larger base for the present form of a tripod

Notes to Correspondents.

We must call special attention to the following notice:

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

W. WYCHERLEY (Wellington).—*The Town and Country Mouse*, or, in the original Scottish, *The Uplandis Mous and the Burges Mous*, a poetic fable, was written by Robert Henryson (d. 1508). *The City Mouse and Country Mouse* was written by Prior and Montague (afterwards Earl of Halifax) in 1687. The latter is not generally included in an edition of Prior's poems; doubtless it will be found as a separate publication in the British Museum.

MR. FRANK J. PARR (Ledbury) writes:—"Will some of your correspondents communicate direct to me pedigrees of Parr from the following works?—*Gentleman's Magazine*, 1829, i. 397; *Topographer and Genealogist*, iii. 352, 597; *Berry's Kent Genealogist*, 404; *Burke's Landed Gentry*, 2nd, 3rd, 4th, and 5th editions; *Chetham Society*, lxxxii. 120; *Whitaker's Richmondshire*, ii. 167; *Nichols's History of Co. Leicester*, iv. 725-725*; *Baker's Northampton*, ii. 61; *Burke's Patrician*, iii. 593; *Bridges's Index to Printed Pedigrees*; *The Old Book Collector's Miscellany*, vol. iii. Living in a small country town I have not the opportunity to look over a good reference library."

J. TAYLOR (Northampton).—We are much obliged for *A Calendar of Papers of the Tresham Family, of the Reigns of Elizabeth and James I.*, 1580-1605. Preserved at Rushton Hall, Northants. Many of our readers may be glad to know that this pamphlet is published by J. K. Smith, Soho Square. Your paper will appear next week.

RIVUS.—You have probably slightly misread the coat. The nearest we can find is, Sa., a chevron between three owls arg. Crest: A cubit-arm erect, vested gu., cuffed erm., holding in the hand ppr. a hand-beacon sa., fired ppr. Motto as described by you, and all borne by Prescott of Theobalds, Bart., cr. 1794.

J. D.—One is quite sufficient, and certainly more convenient to us.

J. C. (Bolton).—The subject has already been noted in our columns.

M. P.—Many thanks. Next week.

F. S. H.—A proof will be sent.

E. W. (Cannes).—We shall be glad to have the paper you propose.

O. R.—More suited to one of our scientific contemporaries.

CORRECTION.—"Privileged Flour Mills," ante, p. 29. For "fruiting" in title of Act, read *grinding*.

NOTICE.

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

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

LONDON, SATURDAY, JANUARY 25, 1879.

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Notes.

CALENDAR OF CHICHESTER CATHEDRAL,
FOURTEENTH CENTURY.

The volume called *Liber Cicestrensis* has unhappily lost its fourth part, containing a catalogue of bishops, statutes, appropriation of churches to monasteries, and notices of buildings little known or forgotten, such as S. Cross Hospital, Winchester. I give now, in continuation of the MS. Hereford and St. Alban's Calendars, that of Chichester towards the close of the fourteenth century. It probably was compiled for Bishop Robert Rede. * marks red letter days.

- Jan. 8. S. Luciani sociorumque ejus.
14. S. Felicis ep. et mart.
15. S. Mauri abb.
16. S. Marcelli ppe.
17. S. Sulpicii ep.
18. S. Prisce virg.
19. S. Wistani ep.*
20. S. sabbiani et Seb.*
21. S. Agnetis virg.*
22. S. Vincentii mart.*
27. S. Juliani ep.
28. S. Agnetis secundo.
30. S. Batildis regine.
Feb. 1. S. Brigide virg.
3. S. Blasii ep.
6. S. Vedasti et Amandi.
10. S. Scolastice virg.

- Feb. 14. S. Valentini mart.
16. S. Juliane virg.
Mar. 7. S. Perpetue et Felic. virg.
12. S. Gregorii ppe.*
18. S. Edwardi regis.*
20. S. Cuthberti ep.*
21. S. Benedicti abb.*
April 3. Depositio S. Ricardi ep.*
14. S. Tiburtii et Valer. mar.
19. S. Ealphegi archiepi.
23. S. Georgii mar.*
24. Translacio S. Wilfridi ep. Selis.*
28. S. Vitalis mart.
30. S. Erkenwaldi ep.
Maii 10. S. Gordiani et Epimachi.
12. S. Nerei et Achillei.
19. S. Dunstani ep.*
25. S. Aldelmi ep.*
26. S. Augustini ep.*
28. S. Germani ep.
31. S. Petronille virg.
Junii 1. S. Nichomelii mart.
2. S. Marcellini et Petri.
5. S. Bonifacii sociorumque.
8. S. Medardi et Gildardi.
9. Translacio S. Edmundi.*
11. S. Basilii Cirini. Nabor.
14. S. Basilii ep.
15. S. Viti et Modesti.
16. Translacio S. Ricardi.*
18. S. Marci et Marcell.
19. S. Gervasii et Protha.
20. Translacio S. Edwardi.*
22. S. Albani mart.
23. S. Etheldrede virg.
26. S. Johan. et Pauli.
28. S. Leonis ppe.
Julii 2. S. Process. et Martiniani.
4. Transl. et Ord. S. Martini.*
7. Translacio S. Thome mart.*
10. 7 fratrum mart.
11. Translacio S. Benedicti ab.*
15. Translacio S. Swythini.*
17. S. Kenelmi regis.
18. S. Arnulphi ep.
22. S. Mar. Magd.*
21. S. Praxedis virg.
23. S. Apollinaris.
24. S. Christine virg.
26. S. Anna mater Marie matris Dei.
27. 7 Dormienc.
28. S. Sampsonis ep.
29. S. Felice Simplicii fr.
30. S. Abden et Senne.
31. S. Germani ep.
Aug. 2. S. Steph. ppe.
3. Inventio S. Steph.*
5. S. Oswaldi regis.
6. Sixti Felicissimi.
7. S. Donati ep.
8. S. Cyriaci sociorumque ejus.
9. S. Romani mart.
10. S. Laurentii mart.*
11. S. Tiburtii mar.
13. S. Ypoliti sociorumque ejus.
14. S. Eusebii presb.
18. S. Agapeti mart.
19. S. Magni mart.
23. S. Timothei et Apoll.
27. S. Rufi mart.
28. S. Augustini doct.*
30. S. felice. et Adaucti.

- Aug. 31. S. Cuthburge virg.
 Sept. 1. S. Egidii abb.*
 4. Transl. S. Cuthberti.*
 5. S. Bertini abb.
 9. S. Gorgonii mart.
 11. S. Prothi et Jacincti.
 16. S. Edithæ virg.*
 17. S. Lamberti epi.
 22. S. Mauritiî soc. ejus.*
 23. S. Teclæ virg.
 25. S. firmini epi.
 26. S. Cipriani et Justine.
 27. S. Cosmæ et Damiani.
 30. S. Jeronymi presb.*
 Oct. 1. S. Remigii, Germani.*
 2. S. Leodegari epi.
 6. S. ffidis virg.
 7. S. Marci Marcelli.
 9. S. Dionysii Rustici et Eleutherii.*
 10. S. Gereonis soricorumque ejus.
 11. S. Nichasii socior. ejus.
 12. Nat. S. Wilfridi epi. Selis.*
 13. Transl. S. Edwardi regis.*
 14. S. Kalixti ppe.
 15. S. Wulframi epi.*
 16. S. Michaelis in monte.*
 19. S. ffrideswyde virg.*
 21. XI. milia virg.
 23. S. Romani epi.
 29. S. Crispini et Crispiani.
 31. S. Quintini mart.
 Nov 6. S. Leonardi abb.*
 8. IV. Coronator.
 9. S. Theodori mar.
 11. S. Martini epi.*
 13. S. Bricii epi.
 15. S. Machuti epi.*
 16. S. Edmu:di archiepi.*
 17. S. Hugonis epi.*
 20. S. Edmundi regis.*
 22. S. Cecilie virg.*
 23. S. Clementis ppe.*
 24. S. Crisogonii mart.
 25. S. Katerine virg.*
 26. S. Lini ppe.
 29. S. Saturnini et Sisinnii.
 Dec. 6. S. Nicholai epi.*
 13. S. Lucie virg.*
 29. S. Thomæ archiepi.*
 31. S. Silvestri ppe.*

[Ashm. MS. 1146.]

MACKENZIE E. C. WALCOTT.

WAS ST. PAUL'S CATHEDRAL EVER CALLED EAST MINSTER?

Erasmus positively states that it was; for he is speaking in the following extract of St. Paul's Cathedral:—

"Nec admodum gratus erat plerisque sui collegii, quod tenacior esset disciplina regularis, ac subinde queritabantur se pro monachis haberi, quamquam hoc collegium olim fuit, et in vetustis syngraphis vocatur orientale monasterium."—*Erasmi Epistola Jodoco Sona*, p. 708 of *Des. Erasmi Epistole*, &c., London, 1642.

But is there any solid ground for this assertion? The question hinges upon the origin of the name Westminster, and as to this the authorities are by

no means agreed. Newcourt makes a very cautious statement:—

"Once it [Westminster Abbey] was call'd *Thorney*, from the Thorns; now *Westminster*, from its westerly situation, and the *minster*."—*Repertorium*, i. 709.

Stow is, however, very much more definite:—

"Westminster had its name from the *minster*, that is, the monastery, situate westward; as there was another *minster*, not far from the *Tower of London*, eastward of the City, called *Eastminster*."—*Stow's Survey*, by Strype, fo., London, 1755, i. 575.

Maitland grapples with this statement very vigorously, and takes up a line in direct opposition to Stow:—

"This abbey, according to divers modern historians and surveyors of *London*, was denominated *Westminster*, to distinguish it from the *Abbey of Grace on Tower-Hill*, called *Eastminster*; but that this is a very great mistake, is manifest by the charter granted to the former by *Edward the Confessor* in the year 1066, whereas the latter was not founded till *anno 1359*; the appellation of *Westminster* was given to distinguish it from the church of *St. Paul*, in the *City of London*."—*Maitland, History*, p. 1328, citing *Spelman's Conc.*, tom. i.

From these conflicting statements I naturally turned to the historian of Westminster, the Rev. Mackenzie Walcott, whose valuable *Memorials of Westminster* are known to every student:—

"The abbey church of the convent we have mentioned was called *West Minister*, in order to distinguish it from *St. Paul's Cathedral*, the metropolitan church of the *East Saxons*, and which lay to the eastward in *London*."—*Memorials*, p. 2.

Taking down my *Monasticon* (fol., Lond., 1817), I find (vol. v. pp. 717-20) an account of the "Abbey of *St. Mary Graces, East-Minster, or New-Abbey*, without the walls of *London*." Dugdale's editors quote, "with the correction of a single date, 1359 to 1349." Newcourt's account of the Abbey of *St. Mary Graces*. I need not burden your pages with a long extract from so well known a book as Newcourt; suffice it to say that he states that *Edward III.*, "after having been in a tempest on the sea, and in peril of drowning," built this monastery in fulfilment of a vow, "causing it to be called *East-Minster*, placing in it an abbot and monks of the *Cistercian*, or *White Order*." The abbey stood east from *East Smithfield*.

Dugdale prints the charter of foundation granted by *Richard II.*, from which we learn that the abbey was to be founded "in novo cimiterio sanctæ *Trinitatis juxta Turrim nostram London*." The abbey is not described in the charter as *East Minister*, but simply as "*Abbatia Beate Mariæ de Graciis*," or some equivalent name; and I should be glad to be informed in what authoritative document the Abbey of *St. Mary Graces* is first called *East Minister*. Dugdale gives it this name in the heading of his article, but does not specify his authority; and I do not find the name in the few documents relating to the abbey which he has printed.

If the name of East Minster is rightly applied by Dugdale to the Abbey of St. Mary Graces, and I have no reason to doubt his accuracy, is not his abbey the true ORIENTALE MONASTERIUM, and has not Erasmus blundered in applying the name to St. Paul's Cathedral?

As an ardent lover of the cathedral (of which I have been a minor canon eighteen years this very day), I cannot allow that the name East Minster can be applied to it, and that for two reasons. In the first place, St. Paul's was not a *monasterium*; and in the second, it is not in the *east*. Westminster men may be so bold as to assert that it is, but I venture to maintain that St. Paul's is the very heart of London, and that other buildings, however important, must be spoken of as east or west, north or south, *from it*. Westminster is, according to this view, the minster west from St. Paul's, as East Minster was the Abbey of St. Mary Graces, east from St. Paul's.

W. SPARROW SIMPSON.

January 14, 1879.

A LIST OF ANTI-USURY BOOKS.

(Continued from 5th S. x. 423.)

Sandys (Edwin), Archbishop. The sermons of E. S.... Edited for the Parker Society by the Rev. John Ayre.... Cambridge, printed at the University Press, 1841. 8vo. pp.-(6)+32+(4)+468. Pp. xxvi, 50, 136, 182-3, 202-4. "Whatsoever thou receivest upon condition, or by what means soever thou receivest more than was lent, thou art an usurer."—P. 203. M.

Andrewes (Lancelot), Bishop. Reverendi in Christo patris, Lanceloti, episcopi Wintoniensis, opuscula quædam posthuma. [Device.] Londini, excudebat Felix Kyngston pro R. B. & Andrea Hebb, 1629. 4to. pp. (14)+200+(2)+88. Pp. 111-138, De usuris, theologica determinatio, habita in publica schola theologica Cantabrigiæ. Per Lancelotum Andrewes. M.

Opuscula quædam posthuma L. A., episcopi Wintoniensis. Accedit in opera ejus Latina index copiosissimus. Oxonii, J. H. Parker, 1852.—Londini, excudebat R. Clay. 8vo. pp. (8)+216+70. Pp. 117-150, De usuris. M.

31st March, 1591.—Henrie Hass[e]l[op]. Entred unto him for his copie, A ballad wherein is discovered the great covetousnes of a miserabul usurer, and ye wonderful liberality of his ape &c., by warrant from Master Warden Cawood, iijj*d*. [This is cancelled, and a marginal entry made.] Assigned to William Wright 9 Aprilis, 1591. (T. S. R., ii. 577.) See below.

Smith (Henry). A preparative to marriage. The summe whereof was spoken at a contract, and enlarged after. Whereunto is annexed a treatise of the lords supper, and another of usurie. By Henrie Smith. Newly corrected, and augmented by the authour. At London, printed by J. Charlewood for Thomas Man, dwelling in Paternoster Row, at the signe of the Talbot, 1591. 8vo. pp. 12+96. Sigs. A-2, 7, B-G in eights.

A treatise of the lords supper, in two sermons.... Imprinted at London by Thomas Orwin for Thomas Man, dwelling in Paternoster Row, at the signe of the Talbot, 1591. 8vo. pp. 2+54+58. Sigs. A-G in eights and H I.

The examination of usurie, in two sermons. Taken by characterie, and after examined.... Imprinted at London by Thomas Orwin for Thomas Man, dwelling in

Paternoster Row, at the signe of the Talbot, 1591. 8vo. pp. 4+36+6+ff. 7 to 14. Sigs. H 2-3, I, K, L in eights.

Three praiers, one for the morning, another for the evening, the third for a sick-man. Whereunto is annexed a godlie letter to a sicke-friend, and a comfortable speech of a preacher, upon his death bed, 1591. London, Imprinted for Thomas Man, 1591. 8vo. pp. 16+15 to 20. Sigs. A 1-8; M 1, 2, 3. Being one work, in four parts. M.

A preparative to marriage. The summe whereof was spoken at a contract, and enlarged after. Whereunto is annexed a treatise of the lords supper, and another of usurie. By Henrie Smith.... Newly corrected and augmented by the author. Imprinted at London by R. Field for Thomas Man, dwelling in Paternoster Row, at the signe of the Talbot, 1591. 8vo. pp. 8+272. Pp. 193-248, The examination of usury, in two sermons. Taken by characterie, and after examined.... Imprinted at London by R. Field for Thomas Man, dwelling in Paternoster Row, at the signe of the Talbot, 1591. Pp. 200-1. Usurie is that gaine which is gotte by lending, for the use of the thing which a man lendeth, covenanting before with the borrower to receive more than was borrowed. M.

9th April, 1591.—William Wright. Entred for his copie by warrant from Master Cawood and Henry Haselups consent. A ballat intituled, A warninge to wordlinges (*sic*) discoveringe the covetousnes of a usurer and the liberality of his ape, iijj*d*. (T. S. R., ii. 578.)

Turnbull (Richard). An exposition upon the xv. Psalm, divided into foure sermons. Compiled by Richard Turnbull,.... as they were by him preached at Pauls Crosse.... Imprinted at London by John Windet, 1591. 8vo. ff. 8+59. Ff. 43-53, Usury. M.

[Four sermons on Psalm xv. By Richard Turnbull, London, 1606.] 4to. Without pagination. Sigs...., A-G in eights. M. copy lacks all before sig. A. Fourth sermon, sigs. E, 7-G 2, Usury.

Anonymous. The death of usury; or the disgrace of usurers, compiled more pithily then hitherto hath bene published in English: wherein usury is most lively unfolded, defined and confuted by divines, civilians, canonists, statutes, schoolemen, olde and newe writers. With an explanation of the statutes now in force concerning usury: very profitable for the present age. Cambridge, John Legatt, 1594. 4to. P.—Another edition, 1634. 4to.

Phillips (George). Five sermons.... 2. The end of usurie, on Habac. ii. 19.... London, 1594. 8vo.

19th June, 1594.—John Danter. Entred also for his copie under the hande of Master Cawood a ballad called, The usurer's rewarde, vj*d*. (T. S. R., ii. 654.)

Mosse (Miles). The arraignment and conviction of usurie. That is the iniquitie, and unlawfulness of usurie, displayed in sixe sermons, preached at Saint Edmunds Burie in Suffolke, upon Proverb. 28. 8. By Miles Mosse, minister of the worde, and bachelor of divinitie. Seene and allowed by authoritie.... Reade all, or censure none.... At London, printed by the widow Orwin for Thomas Man, 1595. 4to. pp. 20+172. Black letter. M. [Entered 18 Feb., 1595; 4 Aug., 1608; 12 Aug., 1635; 27 March, 1637; see Transcript Stationers' Registers. ii. 671, ii. 386, iv. 345, iv. 379.] Miles Mosse suffered from literary pirates; on p. 19 he writes of "one, who taking the names of my mouth, and not understanding them, hath published them in print farre otherwise then they were delivered by me, or they are in themselves."

Cabasius (Nicolaus) the younger, Archbishop of Thessalonica. Nicolai Cabasii oratio contra feneratorum. A Davide Haeschelio edita.... Augustæ Vindelicorum ad insigne Pinus. Cum privilegio Caes. perpetuo. Anno 1595. 4to. pp. 2+22. Greek text. M.

Magna bibliotheca veterum patrum et antiquorum scriptorum ecclesiasticorum. Primo quidem a Margarino de La Bigne... Colonie Agrippinae, sumptibus Antonii Hierati, sub signo Gryphi. Anno 1618. 15 vols., fol. Vol. 14, pp. 132-136, Nicolai Cabasilæ oratio contra feneratoros, nunc primum Latine edita. M.

Maxima bibliotheca veterum patrum. Margarino de La Bigne. Lugduni, 1677. Folio. Tom. 26, pp. 169-173, N. C. oratio contra feneratoros. Latin. M.

Patrologiæ cursus complectus J. P. Migne. Paris, 1865. 4to. Tom. 150, cc. 727-750, N. C. oratio contra feneratoros. Gr. and Lat. M.

Shakespeare (William). The Merchant of Venice. Gregorius (Petrus). Tractatus de usuris. 3 libris. Francofurti, 1598. 8vo. B.

Beyma (Julius van). Commentaria in varios titulos juris, de pignoribus et hypothecis, de usuris et hypothecis, de usuris et fructibus, de acquirenda rei amittenda possessione, de duobus reis constituendis; item, tractatus singulares de mora, de usura, de eo quod interest. Louvanii, 1645. 4to. (Watt.)

F. W. F.

(To be continued.)

TOWN JEREMIAH,* between Châje and Terâz, supposed to be Jerma, 170 miles north-east from Kâbil (W. H. Smith & Son's map of Afghânistân).

—According to Mahummadan historians generally, the countries Hind† and Sind were founded by and called after two brothers, Hind and Sind, two of the nine sons of Ham, one of the three sons of the Nabi or Prophet Noah, which genealogical accounts are no doubt derived from the Talmud or other Hebrew work of authority. The united‡ accounts of the Mahummadan mullahs and the learned rabbis of Balkh and Bokhâra are described by the Rev. Joseph Wolff as showing that the cities Balk and Bokhâra are the same as Habor and Halah of our Bible, and that the country Turkistân, which is intersected by the Oxus and forms the northern boundary of Afghânistân, must be the land of Nod, the city now called Balakh or Balkh having been built on the site where Nod stood.

According to the *Asrâr-ul-Afghînah*§ by Hûsain, the son of Sabir, the son of Khizr, the disciple of Hazrat Shâh Kâsim, Sûlaimânî, a notice of whose

* *Geography of Abul Kasim Muhammad Ibn, the son of Haukal, an Arabic traveller, A.D. 976*, translated by Sir William Jones, p. 274. The year or place of his death has not been ascertained. Perhaps the tomb at Chunâr, erected by one of the Afghan emperors over a father and a son of whom nothing is known, may be their burial-place (Bishop Heber's *Travels in India*, vol. iii. p. 410).

† *History of India*, by Sir Henry Elliot, edited by Prof. Dowson; *Shajrât-ul-Atrâk, or Genealogies of the Turks*, translated by Col. Miles, p. 21, according to which the countries Turkey, Slavonia, Russia, and China were founded by and called after Toork, Suclub, Roos, and Cheen, four of the eight or nine sons of Japhet.

‡ *Researches and Missionary Labours*, by the Rev. Joseph Wolff, 1835, p. 191.

§ *Asrâr-ul-Afghînah, Secrets of the Afghâns*, translated by Sir William Jones; *Bengâl Asiatic Researches*, 1807, vol. ii. p. 69.

tomb at Chunâr on the Ganges is given in Daniell's *Views of India*, as well as the *Majmû-al-Ansûb*, the house of Afghânistân is Bani Israil, a branch of the house of Israil, claiming descent from Afghân, one of the grandsons of the Melik Tâlut or King Saul. In one account|| Afghân is described as being the architect employed by Solomon in building the temple at Jerusalem, and in another as being the nephew of Asaph, the son of Berachia, the builder, which adds that he was banished from Jerusalem to Damascus a year and a half after the death of Solomon on account of his ill conduct. The Persian word *Afghân* means lamentation, groaning, alas, as in *Afghân kardan*, to make lamentation. A map is given in Thornton's gazetteer of Afghânistân in which Kilah (Fort) Afghân is marked about twenty miles north from Takht-i-Sûlîmán (throne of Solomon) and seventy west from Jerma. Unfortunately, however, no descriptive notice whatever about any one of these three ancient cities is given, but it seems more than probable that Kilah Afghân marks the site of a fort founded by Afghân, and is the place from which Afghânistân derives its name.

According to the *Asrâr-ul-Afghînah*, Afghân, the founder of the Afghan dynasty, and Osbek, of the Osbek family of Khiva and Bokhâra,¶ from Os, self, and Bek or Beg, a lord, implying not entitled by birth to the succession, were cousins, the sons respectively of Berkia and Irmia, who served David and were beloved by him.

Melik Tâlut or King Saul.

Berkia.	Irmia.
Afghân, distinguished for his corporal strength.	Usbek, Osbek, or Osbeg, eminent for his learning.

While according to the *Majmû-al-Ansûb*, or *Collection of Genealogies*, Afghân, on the contrary, was the son of Irmia** (Jeremiah), the son of Tâlut (King Saul), the son of Keis, the son of Falegh, the son of Ukhnuakh, the son of Ushruah, the son of Judah, the son of Jacob; the brothers Berkia and Irmia, according to both, being sons of Saul, tending thereby to show that Hilkiah, the devoted to God (as the father of Jeremiah is designated in the Bible), refers to their grandfather, the Melik Tâlut or King Saul. Is Jerma of Elphinstone's, Thornton's, and Smith's maps of Afghânistân identifiable with Jeremiaah of Ibn Haukal? and in what work of travels is any account to be found of Kilah Afghân, Takht-i-Sûlîmán, and Jerma? R. R. W. ELLIS.

Dawlish.

|| *Researches and Missionary Labours*, by the Rev. Joseph Wolff, pp. 208-229.

¶ Wolff, p. 170.

** D'Herbelot's *Bibliothèque Orientale*, vol. ii. p. 338; Wolff, p. 229.

"FEATHER."—There are several secondary senses of this word, which it is worth while throwing together for comparison, and endeavouring to trace the thread of connexion between.

To cut a feather is a sea phrase, used of a ship when she makes the sea foam before her (Phillips). Connected perhaps with this is the expression to feather an oar, that is, to turn the blade horizontally in the back stroke, so as to cut more quickly through the resisting air or wind of the boat's way. Following out the same analogy, in carpentry feather-edged boards are planks thicker on one edge than the other (Bailey), and Halliwell gives a feather-edged stone in the same sense. In his Dictionary I also find that to feather means to bring a hedge or stack gradually and neatly to a summit. In this sense, I presume, must mid-feather, which I have heard dozens of times in Cheshire, be explained. It there means the narrow ridge of dry land left between two marl-pits dug side by side.* In Yorkshire, mid-feather is given by Halliwell as meaning the upright beam that takes the two leaves of a barn-door; for which same thing an equivalent Old English word, *middle-spear*, is also quoted. Now all these uses seem capable of being traced from feather=pluma, but I would ask philological experts if the second element in mid-feather is so to be derived. There may be here a corruption of quite a distinct word.

ZERO.

SIR WALTER SCOTT AND THE POET HAYLEY.—The following letter from Sir Walter Scott to William Hayley has, so far as I am aware, never appeared in print; it would certainly have been introduced by Lockhart in his life of the great novelist had its existence been known to him. The "Drum and Trumpet performance" referred to in the letter is *The Vision of Don Roderick*, published on the 15th of June, 1811. The "two eminent public characters" are thus referred to by Sir Walter in the preface to his poem:—

"I think it proper to mention that while I was hastily executing a work, written for a temporary purpose, and on passing events, the task was most cruelly interrupted by the successive deaths of Lord President Blair and Lord Viscount Melville. In those distinguished characters I had not only to regard persons whose lives were most important to Scotland, but also whose notice and patronage honoured my entrance upon active life; and I may add, with melancholy pride, who permitted my more advanced age to claim no common share in their friendship."

In the second paragraph Sir Walter refers to his meditating the erection of a cottage on his newly acquired lands on the banks of the Tweed. As he purchased the farm of Clarty Hole for 4,000*l.* of borrowed money, it is not to be doubted that he

* Cotgrave gives "*Entrefossé*, the distance or space that is between pit and pit or between ditch and ditch," the exact French equivalent of the Cheshire *mid-feather*.

was perfectly sincere in his expressed intention of constructing on it only a "cottage" or "bower." But his views rapidly expanded, and within a few months builders were at work rearing the first portion of the stately house of Abbotsford. A garden with "fruit walls" was part of the original design! This letter, I must add, is another contribution to the columns of "N. & Q." from the collection of the Baron de Bogoushevsky:—

Edinburgh, July 2, 1811.

"My dear Hayley,—I have not yet thanked you for your kind and valued recollection of me in the acceptable present of a copy of your plays, because I was then in the very agonies of bringing forth the enclosed Drum and Trumpet performance, which I sent to the press sheet by sheet as fast as it was written. The dash of two eminent public characters interrupted my task not a little, and took from me for some time all power of proceeding in it. I was intimately acquainted with both, and in frequent intercourse both familiarly and in the way of public business. We shall not soon see two such men in Scotland, to the welfare of which country they were devotedly attached.

"I am just now setting about a task in which I wish I had some of your good taste to assist me. I mean building myself a cottage, or, in the language of romance, a *bower* upon Tweedside. The situation has a pastoral character, but is not of a romantic or beautiful description. As the little property lies half a mile along the banks of a bold and rapid river, I hope I shall find a good place for my proposed hut. Can you direct me to any good plan for such a cottage? I know you are distinguished for good taste in rural affairs as well as in literature. Two things I have determined: one is to have my little garden (having no pretension to fruit walls) close to the house, and entering from it like some of your beautiful old rectories; the other is to have the offices adjoining to the house, for you must know I like to spend time in

Twisting of collars my dogs to hold,
And combing the mane of my palfrey bold.

Besides, as my boys, according to the habit of the country, will be a great deal in the stable, I wish the said stable to be under my own eye. Excuse my plaguing you with these trifles. I have a great notion you can assist me if you will think about it. Adieu. Believe me, ever dear sir,

Your truly obliged and faithful

"WALTER SCOTT."

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

THE WESLEYS AND COLLEYS.—I think it is not generally known that Mrs. Wesley, sister of the great-grandfather of Arthur, Duke of Wellington, is mentioned as a friend by Swift in the first of his *Letters to Stella*. The Dean writes under date Dublin, Sept. 2, 1710, "I write by this post to Mrs. Wesley, and will tell her that she may have her bill of one hundred and fifty pounds whenever she pleases to send for it." The lady whom he thus mentions is stated in a foot-note in my edition of Swift to have been "Elizabeth, wife of Garret Wesley, Esq., and one of the daughters of Sir Dudley Colley." Burke, in his *Peerage*, mentions this Dudley Colley, but does

not style him a knight, but adds that he was "of Castle Carbery, and member of the first Parliament after the Restoration."

E. WALFORD, M.A.

AN EMIGRÉ POET.—There was issued at the close of the last century a small poetical pamphlet with the following title-page :—

"Opuscules Poétiques, par l'auteur de l'Épître à mon Père.

'I only wish to please the gentle mind,

Whom Nature's charms inspire and love of human kind.'

DR. BEATTIE.

A Chelsea : de l'imprimerie de Jaques et Thomas, at the Neat Houses, et se vend chez l'auteur, No. 28, Robinson's Lane, 1797." 8vo. pp. 46.

He received the substantial encouragement of a goodly number of subscribers. The chief poem—"Les Epoux malheureux"—is given in French and in English, "translated by Mr. Ewen." There is some local interest in the lines "On John Paulin, Esq., who died at Chelsea, the 19th April, 1797." Here is one of the smaller pieces :—

"A Mademoiselle — sur son Mariage.
Aimable objet en tout tems fait pour plaire ;
Tu viens de ton époux de recevoir la foi :
Un tel serment ah ! n'est point téméraire,
Qui te connais ne peut aimer que toi."

Another neat trifle is this translation of Pope's famous epitaph on Newton :—

"La nuit voilait les lois de la nature entière ;
Dieu dit, "Que Newton soit !" et tout devint lumière."

The author of the tract was a M. de Cubières, of whom further particulars would be acceptable.

WILLIAM E. A. AXON.

HAMMER-CLOTH.—Former volumes of "N. & Q." have contained notes as to this word. The earliest instance I have noticed of it occurs in a document of the time of Queen Mary Tudor, printed in the *Archæologia* : "Hammer clothes with our armes & badges of our colours and all other things appertaining unto the same wagon" (xvi. 91).

EDWARD PEACOCK.

[See "N. & Q.," 2nd S. viii. 381, 407, 439, 539 ; ix. 284.]

GIFTS PLACED IN THE STOCKING AT CHRISTMAS.—I have not seen the following observance recorded anywhere, and having only lately been told it by a country person cognizant of its observance both in Herefordshire and Worcestershire from personal knowledge reaching up to last year, perhaps in addition to other folk-lore it may be worth a place in "N. & Q."

On Christmas Eve, when the inmates of a house in the country retire to bed, all those desirous of a present place a stocking outside the door of their bedroom, with the expectation that some mythical being called *Santiaclus* will fill the stocking or place something within it before the morning. This is of course well known, and the master of the house does in reality place a Christmas

gift secretly in each stocking ; but the giggling girls in the morning, when bringing down their presents, affect to say that *Santiaclus* visited and filled the stockings in the night. From what region of the earth or air this benevolent *Santiaclus* takes flight I have not been able to ascertain, but probably he may be heard of in other counties than those I have mentioned. An Exeter resident tells me this custom prevails also in Devonshire.

EDWIN LEES, F.L.S.

Green Hill, Worcester.

RIDING THE STANG.—According to the *Penrith Observer*, this ancient ceremony was "perpetrated" on Friday, the 10th instant, at Sedbergh, in Yorkshire. The "subject," who is left undescribed, was, it appears, "suspected of some act of immorality." The worthy *Observer* is much exercised about the "perpetration," but confesses that the Sedbergh folks rather enjoyed it. A. J. M.

WITCHCRAFT IN DORSET.—

"Reports continue to be received, a correspondent writes, of a remarkable case of superstition in the village of East Knighton, in Dorset. In a cottage dwells a woman named Kerley and her daughter, a girl of about eighteen, and the latter is supposed to be bewitched—to be the subject of the strangest manifestations. It is positively declared that articles have been thrown out of the cottage into the street although neither window nor door was open, and these are stated to have been sent flying about in all directions. An old woman named Burt is set down as the cause of all the mischief, and she is declared to have assumed the form of a hare, to have been chased by the neighbours, and then to have sat up and looked defiantly at them. It is positively believed that until blood is drawn from the witch the manifestations will not cease."

The above is from the *Reigate and Red Hill Journal* of January 14. I believe Dorset has always been rich in witchcraft, and I hope that some competent inquirer in the neighbourhood of East Knighton will watch the symptoms and describe them in "N. & Q." FITZHOPEKINS.

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.]

SHELLEY AND BYRON.—In 1826 Messrs. Baldwin & Co. published the prospectus of a book entitled *Letters to an Atheist*, apparently intended to be a reply to Shelley's Oxford pamphlet. The following extract is of interest just now, when the subject of Byron's religious belief has been revived by the publication of Mr. Hodgson's correspondence :—

"Lord Byron, it is at present sufficiently known, had very opposite feelings upon this momentous subject from those of his sometime companion. Two or three years

before the death of the former an Irish nobleman, then recently returned from Italy, said to the author of these *Letters*, "Take my word for it, if Lord Byron lives long enough he will die a Methodist!" The same informant added that it was an anecdote then current in Italy that Lord Byron, upon Shelley's speaking, one stormy evening, in his usual atheistical manner, exclaimed, "For God's sake, Shelley, do not talk in that manner now; I don't mind it by daylight, but I can't bear it at night."

The writer or projector of this work was, I believe, Mr. E. A. Kendall, the author of a once well-known book on Catholic Emancipation and of several admirable stories for children. Was it ever published?
BIBLIOTHECARY.

SUFFRAGAN BISHOPS.—What is the proper style of epistolary address for these bishops? The common idea is that they are simply helpers to the regular bishop, analogous to a curate to an incumbent. This is borne out by Kelly's *Upper Ten Thousand*, which gives the forms as "The Right Rev. the Suffragan Bishop of —," and "Right reverend sir." As some of these bishops claim to be called "My lord," and addressed as "The Bishop of So-and-so," and quarter the arms of the diocese with their own, and put the mitre on their servants' liveries and horses' trappings, it behoves us to know their real position. If they have a right to a territorial title (apart from that of the diocese to which they were consecrated suffragans) and to be styled "My lord," the general idea of their subsidiary character and the text of our books of authority upon precedence, &c., ought at once to be set right.

F.S.A.

TOPHAM FAMILY.—I am anxious to know whether the following are of one family:—Edward Topham, Trin. Coll., Camb., A.B. 1729, A.M. 1733, and Fellow; Matthew Topham, St. John's Coll., A.B. 1727; Francis Topham, Sidney Coll., LL.B. 1734, LL.D. 1739, and Dean of the Arches, York, in 1764; Edward Topham, Trin. Coll., who died 1820, aged sixty-nine, in whose memory was a tablet in Doncaster Church. A daughter of Dr. Francis Topham died at Doncaster, 1822, aged eighty. The first Edward Topham published a sermon preached in Selby Church (date not known).

T. C.

WALKING IN SNOW AND FROST.—Swift, in one of his letters to Stella in January, 1710–11, observes:—

"It is a good proverb that the Devonshire people have:—

'Walk fast in snow, in frost walk slow,
And still as you go tread on your toe;
When frost and snow are both together,
Sit by the fire and spare shoe leather.'

The "proverb" is certainly suited to our sharp frosty and snowy Christmas of 1878. But does it come from Devonshire? I doubt.

E. WALFORD, M.A.

RACEHORSES FAMED IN IRISH TURF ANNALS.—What is known of a horse called Skewball, which tradition asserts defeated a celebrated mare called Miss Grizzle at the Curragh? And when was the race run? Also, is any printed information to be got concerning the sporting triumphs of two Galway families, the Kirwans and the Lamberts? Another renowned animal was Diamond, begot, they say, of a sea-horse on the banks of the Shannon.
D. F.

LYSIENSIS.—May I revert to a query about this word which I put forth eight years ago (4th S. v. 360), and to which I received no satisfactory reply? It occurs as indicating the nationality of Thomas Gemini, who published in Latin an abridgment of Vesalius's *Anatomy* in 1545, and English versions of the same work in 1553 and 1559. In the Latin edition he calls himself Geminus, in the English ones Gemini. Several correspondents were kind enough to offer explanations, among them our lamented old friend F. C. H., ever ready with his stores of varied learning. The towns of Licium, Lissa, and Lisi were suggested, and even the river Lysis in Asia; but evidently Lysiensis must be the adjective of Lysia or Lysium. What country or town was there so designated which might have given birth to this Thomas Gemini? Among ancient geographical names I find two towns called Lysia in Asia and one in the Peloponnesus, but none of these can have been the engraver's birth-place.
J. DIXON.

[See "N. & Q.," 4th S. v. 435, 516; vi. 344, 427, 514.]

A MYSTERY.—May I try the ingenuity of your correspondents with the following fragment from Lampadius, *De Illuminatione*?—

ἤνασα λαμπαράφην, βίαν ἄξε δ' ἐντ' αὐτὸ φύλε
βύστυν,
θρῶσα φηροσόμενος γλὰρ, ἄσθε οἰλίρρε πρόσσι
βιβλάξης.

P. J. F. GANTILLON.

SEAL OF KING RICHARD III.—In a collection of heraldic seals—one of the completest that exist, and therefore one of even scientific importance—the seal of King Richard III. is wanting, and I have been induced to ask whether a cast of it (in plaster, wax, or gutta-percha) could be found. Would any of the readers of "N. & Q." be kind enough to help me to supply this want of the above-mentioned collection?
F. A. LEO.

31, Matthäikirch-Strasse, Berlin.

FRANCOIS CAFFIÈRE, second son of Philip Caffière and of Françoise Renault de Beauvallon, born in Paris June 18, 1672, died in London Feb. 27, 1713, husband of Marie Françoise Grenel, born June 18, 1676.—From family papers and a descriptive indication found on the back of an oil picture belonging to one of his descendants

François Caffèri is called "Medallist to Queen Ann of England." The portrait holds in the hand a round box, which seems to contain a large medal. Are there any proofs, papers, medals, &c., which would show whether he was an engraver of medals or whether Queen Ann had given him a medal as a reward for some service done? Where could one find an account of the above or see some of his works? E. D.

BOSWERT THE ENGRAVER.—Can any of your readers give me any information about Boswert the engraver and the value of his engravings of Rubens's landscapes? As works of art they are poor enough, but I shall be glad to know whether they are of any interest to collectors.

A. HARRY EWER.

1, New Burlington Street, W.

DIGBETH.—Can any of your readers favour me with the origin of this name? I only know of two instances of it—at Walsall and Birmingham—and in both towns the place which bears that name lies at the foot of a hill and upon a stream.

W. H. DUGNAN.

Walsall.

"SMURRING."—Mrs. Grote, in a letter to Sir W. Molesworth, Aug., 1837, says, "Don't sit *smurring* indoors, but take air and exercise" (*Personal Life of George Grote*, p. 121). Was this word coined by Mrs. Grote? I can find it in no dictionary or glossary. A. L. MAYHEW.
Oxford.

"WREST-BEER" AND "KILDERKIN."—What is or was "wrest-beer"? I find in Selden's *Table Talk*, under the head of "Parliament," paragraph 4, the following:—

"Dissenters in Parliament may at length come to a good end, tho' first there be a great deal of do, and a great deal of noise, which mad wild folks make; just as in brewing of Wrest-Beer, there's a great deal of business in grinding the Mault, and that spoils any man's cloaths that comes near it; then it must be mash'd, then comes a Fellow in and drinks of the wort, and he's drunk, then they keep a huge quarter when they carry it into the cellar, and a twelve month after 'tis delicate fine Beer."

Being on the subject of beer, I should like to hear of any reasonable derivation for "kilderkin." Is it connected with the Dutch word *kinnetje*, and how came it to be accepted as a measure of capacity? That it has long been so appears from the following extract (*Diary of Henry Machyn*, Camd. Soc. Reprint, p. 147), "The xiiij day of August (1557) was a proclamasyon of alle and bere and whatt men shall pay for barelles of alle and bere and kylderkyens." H. E. W.

Dover.

MISS MITFORD.—May I ask whether the late Mary Russell Mitford left any heirs or relatives?

I ask because I have lately come across a water-colour miniature of a "Mary Mitford." She is represented as wearing a spreading lace cap, and an old-fashioned shawl thrown round her shoulders. I should be glad also to know in what parish her cottage near Reading was situated, and whether Swallowfield was the original of *Our Village*.

E. WALFORD, M.A.

Hampstead, N.W.

MANCHESTER PARISH CHURCH.—It appears from Mr. Dean's *Life and Teachings of Theodore Parker* that Parker, when at Manchester, was told that Cromwell's soldiers made barracks of the church, and broke down the carved work there (see p. 92). Was he not misinformed? I have not means at hand to decide the question, but am of opinion that the damage done to the old church at Manchester was not the work of Oliver. ANON.

MOOT-HILLS.—I should very much like to be made acquainted with instances of Moot-hills in England. I happen to require the information to illustrate some researches I am making, but I think the subject would prove interesting to "N. & Q.," as a parallel to the Toot-hills lately collected.

G. LAURENCE GOMME.

E. P. LOVEJOY.—I have the biography of this martyr of the anti-slavery cause, written by J. C. and Owen Lovejoy, and published at New York in 1838. Ought there to be a portrait in it? If so, my copy is defective. Has any portrait been published of this fine spirit?

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

LIEUTENANT-GENERAL ARCHIBALD HAMILTON.—In St. Peter's Church, Dublin (which has been rebuilt within the last few years), there is a mural tablet, in the north transept, with this inscription:—"Near this place lieth the body of Lieutenant General Archibald Hamilton, who was an officer in the Siege of Londonderry, in the year of our Lord 1688, where he distinguished himself in the defence of the religion and liberties of his country, and served abroad with reputation during all the wars of King William and Queen Anne. He died the 15th day of July, 1749, aged eighty-two."

Can any one tell me to which branch of the great family of Hamilton this distinguished officer belonged? I am anxious to ascertain what I ask without delay; and I have consulted Sir Bernard Burke and other authorities, but without success. Some correspondent of "N. & Q." may be able to inform me. ABHBA.

AUTHORSHIP OF BOOKS BY THE REV. HENRY CHRISTMAS, F.R.S.—Can any correspondent either supplement or complete the following list of this author's publications? For many years Mr. Christmas filled the post of Librarian at Sion College in London Wall, was some

ime Incumbent of Verulam Chapel, Lambeth, and Thursday morning lecturer at St. Peter's upon Cornhill, London. He died about ten years ago, and was buried at Norwood Cemetery. The notice of his books in Allibone's *Dictionary of Authors*, vol. i. p. 381, is as meagre as it is incomplete. My small library contains the following books of his :—

The Cradle of the Twin Giants Science and History. 2 vols. post 8vo., 1849. Pp. 354 and 402. (Prefixed to vol. i. is a very long list of books consulted on the subject.)

The Shores and Islands of the Mediterranean. 3 vols. post 8vo. (frontispieces from sketches by the author), 1851. Pp. 324, 326, and 374.

Scenes in the Life of Christ. 1 vol. post. 8vo., 1853. Pp. 191. (These are lectures delivered at St. Peter's upon Cornhill.)

Echoes of the Universe (seventh edition). Small 8vo., 1863. Pp. 294. (An advertisement at the end of this book mentions him as the author of *Sin: its Causes and Consequences*.)

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"GODIVO."—Bailey, in his *Dictionary*, gives this word, adding "in cookery a delicious kind of fare." I never heard of it. Are the ingredients of the dish known and revivable in days degenerate, or must we set it down as a delightful something appertaining to the joys of the good old time now lost? C. A. WARD.

Mayfair.

THE "BLUE PIG."—What is symbolized by that mythical animal the "blue pig"? It is used as a public-house sign, and the armorial bearings of the Scrovigni di Padova were, Argent, a sow azure, referred to by Dante :—

"Un, che d' una scrofa azzurra e grossa
Segnato avea lo suo sacchetto bianco."

Inf., xvii. 64.

B. D. M.

CANONS, PREBENDARIES, AND HONORARY CANONS.—What is the exact difference between prebendaries and canons? When, and under what circumstances, was the office of honorary canon instituted? When an honorary canon removes to another diocese from the one in which he was when he was so honoured (not to say, as I might, from Ireland to England), is he justified in carrying his title with him? And would it not be well, for the sake of distinction, that honorary canons should at all times be so styled?

ABHBA.

AUTHORS OF QUOTATIONS WANTED.—

"Then silent, but with blinding tears,
I gathered all the love of years," &c.

F. E. E.

Replies.

JOHN BUTLER, LORD DUNBOYNE, ROMAN CATHOLIC BISHOP OF CORK.

(5th S. xi. 8, 31.)

An interesting account of Lord Dunboyne will be found in the Rev. Thomas R. England's *Life of the Rev. Arthur O'Leary* (Lond., 1822), p. 222 *et seq.* Father O'Leary himself, it appears, had been charged with having read his recantation in St. Werburgh's Church in Dublin, and in a letter referring to this statement the witty Franciscan friar observed :—

"I do not consider Lord Dunboyne as a model after whom I should copy. With his silver locks, and at an age when persons who had devoted themselves to the service of the altar in their early days should, like the Emperor Charles V., rather think of their coffins than the nuptial bed, that prelate married a young woman. Whether the glowing love of truth or Hymen's torch induced him to change the Roman Pontifical for the Book of Common Prayer, and the Psalms he and I often sang together for a *bridal hymn*, his own conscience is the best competent to determine. Certain, however, it is, that if the charms of the fair sex can captivate an old bishop to such a degree as to induce him to renounce his Breviary, similar motives and the prospect of aggrandizement may induce a young ecclesiastic to change his cassock."

Mr. England asserts that—

"Lord Dunboyne never officiated in the Protestant Church. After his apostasy he frequented the services of that religion on Sundays; and on one or two occasions, when ordinations were held in the chapel of Trinity College during his residence in Dublin, he was invited to assist at the imposition of hands, but he studiously and anxiously declined doing so."

On the painful intelligence being conveyed to Rome of the bishop's marriage, Pope Pius VI. addressed to him a letter, of which the Latin original and an English translation are printed in the work above cited.

THOMPSON COOPER, F.S.A.

A few additional particulars of the career of this Bishop of Cork, who is the only authenticated instance of apostasy among the Irish hierarchy from the period of its disestablishment in 1533 by King Henry VIII., may be added in amplification of Dr. Jessopp's notice. He was a younger son of a noble and ancient house, being third son of Edmond Butler, of Dunboyne, in the county of Meath, *by courtesy* eighth Baron Dunboyne (who died Nov., 1732), and Anne, daughter of Oliver Grace, of Shanganagh, in the county of Tipperary. He succeeded to the *titular* dignity of Lord Dunboyne on the death of his nephew, Edmund Creagh Butler, styled eleventh baron, in his minority, Dec., 1785, and to the family estates on conforming to the established religion of the kingdom, and reading his recantation of the faith of his forefathers in the parish church of Clonmel, Aug. 19, 1787. He had been nominated to the see of Cork

by brief of Pope Clement XIII., dated April 16, 1763, being consecrated in June following, and resigned that bishopric December 13, 1786. The aged ex-bishop next consummated his apostasy by violating his vow of celibacy, and marrying —, daughter of — Theobald, Esq., of Wilford, co. Tipperary, who survived him sixty years. She entered into a second matrimonial engagement with J— Hubert Moore, Esq., of Shannon Grove, King's County, barrister-at-law, but died issueless August, 1860, aged ninety-six years.

Lord Dunboyne, as he was designated—being by courtesy twelfth Baron Dunboyne—died May 7, 1800, at his residence, Dunboyne Castle, an octogenarian, having a few days before his death been reconciled to the Catholic faith by the Rev. William Gahan, D.D., a well-known Augustinian friar. This venerable priest had been acquainted with him from 1783, when he visited him at his country seat of Monkstown, near Cork, and was summoned at his own particular request to attend him in his last illness, by permission of Archbishop Troy of Dublin. By his will he bequeathed the Dunboyne estate to Maynooth College for the education of Catholic youths intended for the priesthood, devising his other estate to his heir-at-law and family. But this bequest was disputed in December, 1801, in a suit against the trustees of Maynooth, on the ground that any one “relapsing into Popery from the Protestant religion was deprived of the benefit of the laws made in favour of Roman Catholics, and was therefore incapable of making a will of landed property under the penal laws.” Dr. Gahan was examined at the Assizes at Trim, August 24, 1802, to elicit from him whether he administered the last sacraments to Lord Dunboyne; and on his refusing to reveal the secrets of the confessional was sentenced to imprisonment in the gaol of Trim “for contempt of court” by Lord Kilwarden. But the jury having found, on a separate issue sent to them, that the deceased had died a Catholic, the judge directed the witness's release after a week's confinement; and this venerable “confessor” died on Dec. 6, 1804, in the seventy-fourth year of his age, and fiftieth of the priesthood.

The title of Dunboyne in the peerage of Ireland was created by King Henry VIII. on June 11, 1541, but was *forfeited* in the person of James, fourth baron, for his implication in the rebellion of 1641; he was *outlawed* in 1691 for adherence to the cause of King James II. The attainder was not reversed till Oct. 26, 1827, when James, thirteenth titular baron, was restored by the reversal of the outlawries affecting the title. A. S. A.

Richmond, Surrey.

“HOW LORD NAIRN WAS SAVED” (5th S. xi. 9, 38).—A friend of mine points out to me that a correspondent asks of you (*ante*, p. 9) for an ex-

planation of a line occurring in some verses of a mine:—

“And Kenmure lads were men in vain.”

One of the most spirited of the Scotch Jacobite songs, with which everybody was familiar when I was young, begins thus:—

“Oh, Kenmure's lads are men, Willie,
Oh, Kenmure's lads are men.”

I shall be surprised to learn that they are less popular now than then. What the song specially refers to I do not know, but any Scotch gentleman whose ancestors were “out” in '15 or '45 could probably supply the required information.

FRANCIS H. DOYLE.

PERCY BYSSHE SHELLEY (5th S. xi. 45).—DR. ROGERS has kindly presented us with a slightly modified version of about two-thirds of a letter printed at pp. 139 and 140 of *The Shelley Memorials* (either edition—the text is identical in all three); but this extract is not, I observe, described as a *part of a letter*. Will DR. ROGERS say whether he himself transcribed the extract from “the original in the poet's handwriting, in the possession of the Baron de Bogoushevsky”? If he did transcribe it, and if the name which occurs at the opening is *Gibson* instead of *Gisborne*, the baron's document is not the original, but, I should fear, a forgery perpetrated since last summer. The original letter was sold by Messrs. Puttick & Simpson on July 22 last. Mr. Naylor, the well-known autograph dealer, bought it for 4l. 5s., and afterwards offered it for sale at the price of 8l. 8s., and, in doing so, printed in his catalogue precisely that portion of the letter which DR. ROGERS has communicated,—*Gibson* and all, including the dots in DR. ROGERS's last line but three, which represent the words, “and have marked the poem I mean by a cross.” The original letter, which came straight from the family of Mr. Ollier, to whom it was addressed, then had the name *Gisborne* plainly enough, as Mr. Naylor will see if he still has it; and I believe it was headed “Pisa, November 10th, 1820,” as in the *Memorials*, while Mr. Naylor and DR. ROGERS agree in giving the date as “Pisa, 10 Nov., 1820.” The original unquestionably bore an address last July (“Messrs. Ollier, Booksellers, Vere Street, Bond Street, London”) and two postmarks (“Pisa” and “F. P. O., Dec. 19, 1820”), and it was marked outside with 5s. 9d. postage. Mr. Naylor described it as having an address, but did not give it or say to whom; and DR. ROGERS says the baron's “original” has no address. DR. ROGERS gives two emendations on Mr. Naylor's version: he reads *a for the* at the end of his fourth line, and *without for with* in his fifth line. The two curious mistakes thus corrected are not Shelley's, and help to furnish a basis of speculation. If Baron de Bogoushevsky has not been the victim of a forgery

executed by transcribing in an assumed hand Mr. Taylor's extract, how came his document into existence in so different a form from that of the true original? DR. ROGERS will doubtless obtain and place before us a history of that document.

H. BUXTON FORMAN.

38, Marlborough Hill, St. John's Wood, N.W.

EPIGRAM ON BEAU NASH (5th S. x. 429; xi. 12.)—As the authorship of this epigram is anything but certain, it is unfortunate that the epigram collectors have not paid more attention to the subject. Booth (3rd ed., 1874, p. 81) and Dodd (1870, p. 345) both attribute it to Chesterfield, without suggesting any alternative, while the latest editor, Davenport Adams (p. 139), though he assigns it to Mrs. Brereton, so painfully misquotes it as to show that he has not seen either Mrs. Brereton's book or the point of the epigram.

I have taken the trouble to consult *Poems on Several Occasions*, by Mrs. Jane Brereton, Lond., 1744, and I think that MR. SOLLY will be surprised to hear that the verses printed there at pp. 121-2 consist of the six stanzas that he has found in Dr. Maty's edition of Chesterfield's *Miscellaneous Works*, published in 1777. The stanza beginning "Immortal Newton" does not appear. And indeed this stanza can surely never have belonged to the original epigram; nobody prefaces his own epigrams with a commendatory verse.

The matter is certainly not quite clear; but it appears to me probable that Mrs. Brereton wrote these six stanzas (the first five of which, it must be admitted, are scarcely worthy of the sixth), and that the "Immortal Newton" stanza may have been Lord Chesterfield's comment upon Mrs. Brereton's epigram. The lady's one vigorous stanza and Chesterfield's comment may then have passed into circulation together. At the same time it is not so easy to see how in the *Gentleman's Magazine* this verse came to be prefixed to Mrs. Brereton's, for she was a contributor to the *Magazine*, and we should rather expect to find her verses published there in their integrity. I ought perhaps to add that in the final stanza there are some slight variations between the version of the *Magazine* (already quoted by MR. SOLLY) and that in Mrs. Brereton's *Poems*. In the latter place the exact words are:—

"The Picture placed the Busts between
Adds to the Thought much Strength;
Wisdom and Wit are little seen,
But Folly's at full Length."

ERNEST C. THOMAS.

"On Mr. Nash's Picture at full Length, between the Busts of Sir Isaac Newton, and Mr. Pope.

I.

The old Egyptians hid their Wit
In Hieroglyphick Dress,
To give Men Pains to search for it,
And please themselves with Guess.

II.
Moderns to tread the self same Path,
And exercise our Parts,
Place Figures in a Room at Bath:
Forgive them, God of Arts!

III.
Newton, if I can judge aright,
All Wisdom doth express;
His Knowledge gives Mankind new Light,
Adds to their Happiness.

IV.
Pope is the Emblem of true Wit,
The Sun-shine of the Mind;
Read o'er his Works for Proof of it,
You'll endless Pleasure find.

V.
Nash represents Man in the Mass,
Made up of Wrong and Right;
Sometimes a Knave, sometimes an Ass,
Now blunt, and now polite.

VI.
The Picture, plac'd the Busts between,
Adds to the Thought much Strength,
Wisdom and Wit are little seen,
But Folly's at full Length."

From *Poems on Several Occasions*, by Mrs. Jane Brereton, p. 121 (London, printed by Edw. Cave at St. John's Gate, 1744). R. F. S.

The version of this epigram which appeared in the *Gentleman's Magazine* for February, 1741, consists of two verses only (beginning with the words "Immortal Newton" and "This picture"), and does not bear any signature. They have been already printed in the columns of "N. & Q." In the volume of *Poems on Several Occasions*, by Mrs. Jane Brereton (London, printed by Edward Cave, 1744), the epigram is diluted into six verses, the second verse of the original remaining uninjured and concluding the poem. The latter version is reprinted with a few unimportant verbal alterations in Pearch's *Collection of Poems* (1770), vol. iv. pp. 57-58, and is of course attributed by the compiler to the E— of C—.

W. P. COURTNEY.

15, Queen Anne's Gate.

LAVATER ON GHOSTS (5th S. x. 496.)—The author of this curious book, to which Teissier gives great praise, was a Swiss Protestant, who died in 1586, canon and pastor of Eibourg, in the canton of Zurich. Besides several theological works he wrote the treatise referred to, of which the following is the full title:—

"De Spectris, Lemuribus, et Magnis et Insolitis fragoribus, varisque præagitationibus, quæ plerumque obitum hominum, magnas clades, mutationesque Imperiorum præcedunt. Liber unus. Ludovico Lavatero Tigurino Autore."

The first edition of this was printed at Zurich in 1570, 8vo.; my own copy bears the imprint "Genevæ, apud Eustathium Vignon, M.D.LXXX.;" there is an edition, Lugd. Bat., 1687, 12mo.; and there is a French version, 1571, 8vo. In the

year following this appeared the English translation, of which the title runs :—

“Of Ghosts and Spirites walking by Night, and of Strange Noyses, Crackes, and Sundry Forewarnynges which commonly happen before the Death of Menne, great Slaughters, and Alterations of Kyngdoms.” &c. Translated into English by R. H. London, 1572, 4to.

This writer must not be confounded with his grandson, Johannes Rodolphus Lavater, who died Canon of Zurich, in 1625, author of a curious and rare volume, *De Variis Prodigis, anno 1608, visis, &c.*, nor, of course, with the much more recent and far better known John Caspar Lavater, also of Zurich, the celebrated author of the *Essays on Physiognomy*, whose ghost-beset and wonder-haunted youth would suggest some hereditary connexion with these like-named thaumaturgists of an older day.

WILLIAM BATES, B.A.

Birmingham.

Louis Lavater was a Protestant divine, 1527–1586, who lived and died at Zurich. He was a voluminous writer, and took an active interest in the labours of his father-in-law, Henry Bullinger. The title of his book on ghosts, &c., is thus given in Ames's *Typo. Antiq.* :—

“Of ghostes and spirities walking by night, and of strange noyses, crackes, and sundry forewarnynges, whiche commonly happen before the death of menne, great slaughters, and alterations of kyngdoms. One booke, written by Lewes Lauaterus of Tigurine, and translated into Englyshe by R. H.—Imprinted by Richard Watkins, 1572. Title, translator's epistle, dedication to Lord John Steigerus, Cōsul of Berna, table of chapters, fautes escaped, &c., an advertisement, and pp. 220, 4to.”

There was also a second edition printed by Thomas Creed in 1596. The book is not rare. Lowndes mentions five copies sold at auction as fetching from 18s. to 2l. It was first printed in Latin at Zurich in 1570, and a French translation was published in 1571.

EDWARD SOLLY.

Ludwig Lavater was the author of a number of works on theology and history, ecclesiastical and literary, which are not without learning or merit (*Biog. Universelle*). Amongst others, he wrote the life of the Reformer Bullinger, who was his father-in-law, and the work on ghosts, &c., which was published at Zurich in Latin, 1570, and was soon translated into several other languages. Two editions of the English translation are in the British Museum library, one published in 1572 and another in 1596. A copy bearing date 1572 was bought for 2l. at Sir Mark Sykes's sale, from which it seems to be a scarce work.

J. BROWN.

Temple.

The price at sales has varied from 2l. to 18s. Of his other writings, *The Book of Ruth expounded in Twenty-eight Sermons* was translated by Ephraim Pagitt, Lond., 1586; and *Three*

Sermons on 2 Chron. vi. 26–31 was translated by W. Barlow, B.D., Lond., 1596.

ED. MARSHALL.

CURIOUS COINCIDENCES (5th S. x. 385, 502; xi. 32).—The rejoinder of DR. CHANCE so puzzles me that I have re-read his original communication and my reply to see whether I can discover my “misapprehension.” I made an omission certainly, “that the sisters had met there before, but only once or twice, and that at long intervals, and the place was chosen because there is an entrance hall where one can sit down”; but this only makes an addition to my theory of “probabilities.”

Then he says, “The Crystal Palace Bazaar was simply chosen as a place of meeting; neither of the sisters wished to buy anything, and having met outside they did not go into it”; and then adds, “so much for CLARRY's first probability”—a conclusion which to my simplicity appears most lame and impotent.

Then the learned doctor pelts me with proverbs. He says I am “not one to whom ‘a word to the wise,’ &c., will apply.” I argued the question on the evidence he supplied, and if he made it “too concise” that is not my fault. If I am to give an immediate assent to every story without testing it by the laws or principles of evidence or by common sense, or if I am “to believe without examination,” then I should have that sort of wisdom that our figurative neighbours indicate when they denominate a man who possesses it a *gobemouche*. Then the doctor speaks of “glass houses and throwing stones.” I was not guilty of this. Every person who prints and publishes his opinion challenges criticism; and I simply tried to argue that something that he would make out as wonderful or miraculous was only one of those chance meetings of which every one's memory can supply instances without end.

The proverbs remind me of what Don Quixote says: “Likewise, Sancho, intermix not in your discourse that multitude of proverbs you are wont: for though proverbs are short sentences, you often drag them in by the head and shoulders, that they seem rather cross purposes than sentences.”

“Heaven alone can remedy that,” quoth Sancho, “for I know more proverbs than will fill a book; and when I talk they crowd so thick into my mouth, that they jostle which shall get out first, but my tongue tosses out the first it meets, though it be not always very pat.”

DR. CHANCE adds in a note, “But my opinion is that in ninety-nine cases out of a hundred there would have been no previous meeting or agreement, and certainly there was not in this case.”

Does he mean to say that out of one hundred meetings at, in, or outside the Crystal Palace Bazaar ninety-nine are by chance or accident? If he does, that was and is the extent of my con-

attention; and if in my little or no wisdom I can see nothing "curious" in the meeting of his two ladies making part of the ninety-nine cases, he must forgive me, and I respectfully bid him farewell.

CLARRY.

ALLITERATIVE AND OTHER VERBAL CATCHES (5th S. x. 442, 500.)—I am surprised that DR. CHANCE has not met with "a single example in German." I have heard several which are not only, like those quoted by your correspondents, alliterative catches, but also shrewd proverbial philosophy. I only remember one, which I learned more than thirty-five years since, when beginning the study of German, and which I have frequently since heard repeated both in England (by teachers and learners) and in Germany. Indeed, I thought it was generally taught to boys in this country, so as to help them in acquiring the pronunciation of the German *ch*:—

"Wenn mancher Mann wüsste wer mancher Mann wär'
Thät mancher Mann manchem Mann manchmal mehr
Ehr';
Weil mancher Mann aber nicht weisz wer mancher
mann ist
Drum mancher Mann manchen Mann manchmal
vergiszt."

RICH. C. CHRISTIE.

Manchester.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317.)—I should say, from my own experience, that in some cases the armour and weapons suspended in churches were those actually worn, and in others they were merely imitations, and this opinion many of your readers would, I am sure, endorse. Shakspeare alludes to the custom as follows:—

"*Idea*. Is't Cade that I have slain, that monstrous
traitor?

Sword, I will hallow thee for this thy deed,
And hang thee o'er my tomb when I am dead."

K. Henry VI., Part II. Act iv. sc. 10.

Thomas Hearne, the Oxford antiquary, has the following note upon the origin of the custom:—

"1718. April 19. The custom of hanging up the armour of kings and nobles in churches came from Canute's placing his crown upon the head of the crucifix at Winchester, after he found that he could not make the waters obey him."—Second ed., vol. ii. p. 59.

Napoleon I., on entering Potsdam in 1806, after the battles of Jena and Auerstadt, is recorded to have taken the sword of Frederick the Great from the church where it hung, and to have sent it, with other relics of that great captain, to the Invalides at Paris. "I am better pleased with these relics," said Napoleon, as he took the sword of Frederick from above the tomb where it hung and drew it from its scabbard, "than if I had found a treasure of twenty millions of francs."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The practice of hanging the arms and accoutrements of persons of note over their tombs is not confined to England. In 1444 a dispute arose betwixt the two powerful Angus families of Lindsay and Ogilvy as to the justiciarship of the regality of the Abbey of Arbroath. The matter could not be peaceably settled, and the parties came to blows at Arbroath on Sunday, January 23, 1445, when was fought betwixt the adherents of the Earl of Crawford and those of Sir Alexander Ogilvy of Inverquhar what is known in local history as the battle of Arbroath. It resulted disastrously to the Ogilvys, Sir Alexander being killed in a running fight at the Loan of the Leys during the flight after their discomfiture at Arbroath. Ogilvy was interred in the Ogilvy aisle of the parish church of Kinnell, and over his tomb was suspended his boot with the spur attached. In process of time the boot rotted away, but the spur remained suspended in the aisle until about the year 1815, when the aisle was taken down. Afterwards it was kept in the church, which too was demolished in 1855, and a new one erected on a slightly different site. But the spur was preserved by the then minister, the Rev. Dr. Walker, and was hung up in the vestibule of the new church. The spur is of great size, being nine inches in length, and four in width at the fork; the rowel is as large as a crown piece, and has twenty-seven points. About a year ago I was in the church of Kinnell, and saw the spur still hanging up in the vestibule of the church, a curious relic of a sanguinary fight that occurred above four centuries ago.

JOHN CARRIE.

Bolton.

The various communications on this subject suggest the question as to in whom is vested the ownership of these relics. Who, for instance, could claim the right to remove to Farleigh Hungerford the old armour which was preserved in the prebendal church at Exeter? Again, how did Mr. Stanhope obtain permission to remove to Cannon Hall the bow which used to hang in Hathersage Church, and which has been known for centuries as the bow of Little John, who was buried there?

The inquiry is partly answered by Gerard Legh in his *Accidence of Armoury*, f. 134, where he says:—

"Therefore gentlemen should not suffer Little John or Much the Miller's son to be arraigned in cotes of arms, as I have seene some wear at Whiteside in May pole mirth, which have bin pulled downe and given to them by the churchwardens of Gotham."

TRIGEAGLE.

About 1850 (I am not certain of the year) I was in Aldborough, Holderness, Yorkshire, and was there informed that there was an old iron helmet in the church, which was employed habitually as a coal-scuttle to replenish the church fires in winter. I was not there at any Sunday service, so

that I cannot give ocular evidence of this archaeological profanation. D. D.

Lower Peover, Cheshire, may be added to the list of churches where these relics are preserved, or were preserved five or six years since, for I have not visited it very lately. There were one or two gauntlets, a helmet, and other fragments of armour hanging upon the wall on each side of the chancel within the altar rails.

ROBERT HOLLAND.

Runcorn.

In the interesting old church of Lower Peover, near Knutsford, co. Chester, there is a mortuary chapel of the Shakerley family, in which, above the monument of a member of that house, are suspended some small pieces of funeral armour. I have not visited the church for more than eight years, so I cannot speak with precision, but I believe there are gauntlets, spurs, and helmet.

J. L. WARREN.

Some ancient helmets and swords, and, if my memory is not at fault, at least one breastplate, used to hang on the wall over the north side of the communion table in the church of my native parish, Hatfield Peverel, near Chelmsford. I do not know whether they still are there, as I have not seen them for twenty years, and the church has passed through the modern process of "restoration": I know not whether to its improvement or not.

E. WALFORD, M.A.

Hampstead.

In the most interesting church of Astley, Warwickshire, there are some helmets, &c., high up on a window-sill of the northern wall of the nave. These, doubtless, once belonged to the vanished tombs of the beautiful and most interesting alabaster effigies of the Greys (Marquis of Dorset, *temp.* Henry VII. and VIII.), now stuck upright in the tower wall. This deeply interesting church deserves to be better cared for. W. H. H. R.

Two helmets are hung up in the parish church of Hayes, about twelve miles out of London on the G. W. R.

W. S. RANDALL.

There is a helmet and moor-hen in the church of Netherbury, Dorset; Melplais Court, an old manor-house (now a farm-house), in that parish, having formerly belonged to Sir Thomas More, and the crest is his.

C. E. K.

I was in the large church at Burford three or four years back, and remember seeing a very good specimen of a tilting helmet in a mortuary chapel. I forget whether there were other pieces of armour. The church has lately been undergoing some restoration, I hope without prejudice to the helmet.

GIBBES RIGAUD.

SUPERSTITION IN SHROPSHIRE (5th S. xi. 45).—An excellent article on this subject appeared in the *Daily Telegraph* of the 17th inst. The writer pointed out that the method of divination—commonly called the "Bible and the key"—which so sorely scandalized the Ludlow magistrates is closely akin to the well-known mediæval diversion called the *Sortes Virgilianæ*, which consisted in opening a volume of Virgil's works and forecasting the future from some word or passage taken at random. The sacred book is now the modern substitute, and there is little doubt but that the superstition is thousands of years older than even the Virgil of the Augustan age. It is worthy of notice that in some parts of England a custom is practised on New Year's Day called "Dipping." A Bible is laid on the table at breakfast time, and those who wish to consult it open it at random, and it is supposed that the events of the ensuing year will be in some way described by the contents of the chapter contained in the two open pages. For further information on this point consult Brand's *Popular Antiquities*, 1849, vol. i. p. 20; Thiselton Dyer's *British Popular Customs*, 1876, p. 5; and "N. & Q.," 2nd S. xii. 303.

H. Y. N.

WHO ILLUSTRATED LAMB'S "TALES FROM SHAKESPEAR"? (5th S. xi. 27).—I possess the third edition of Lamb's *Tales from Shakespear*, London (M. J. Godwin & Co.), 1816, 2 vols., with twenty plates, being one to each tale. I have always understood that these plates were designed by Mulready, but I cannot refer to any recorded authority for this opinion. I believe that I was first told the fact by the late Mr. John Miller, bookseller, who had it from Mr. Sheepshanks, and a better authority than Mulready's patron could not well be.

HENRY B. WHEATLEY.

I have the edition of 1807, said to be illustrated by Mulready, but from the style I should think more likely by Blake; also a copy of the edition of 1857, illustrated by Harvey.

WM. FREELOVE.

Bury St. Edmunds.

THOMAS OTWAY, THE DRAMATIST (5th S. xi. 46).—Cibber tells that Otway attempted to borrow a shilling of a gentleman of whom he had some knowledge:—

"The gentleman was quite shocked to see the author of *Venice Preserved* begging bread, and compassionately put into his hand a guinea. Mr. Otway, having thanked his benefactor, retired, and changed the guinea to purchase a roll; as his stomach was full of wind by excess of fasting, the first mouthful choked him, and instantaneously put a period to his days."

He mentions this, however, only as a report, his own account being that "Poor Otway died of want in a public-house on Tower Hill, in the thirty-third year of his age, 1685."

J. KNIGHT.

MOTTO FOR AN INDEX (5th S. xi. 5).—The Horatian quotation of W. T. M. could not well be surpassed in brevity and neatness. If anybody dissents, I would suggest another, very like it, from Virgil:—"Coram quem queritis adsum" (*Æn.*, i. 595). But I prefer Horace.

E. WALFORD, M.A.

Hampstead, N.W.

DAVID SIMPSON'S COLLECTION OF HYMNS (5th S. x. 469).—The volume inquired for is:—

"A Collection of Psalms and Hymns and Spiritual Songs, for the Use of Christians of every Denomination. By the Rev. D. Simpson, M.A. The Second Edition, with an Appendix. Macclesfield, printed for T. Bayley, 1780."

Shakespeare, Spenser, Milton, Thomson, Pope, Giles Fletcher, Bunyan, Young, and Dryden are all laid under contribution. It is rather startling to one's nerves to come upon the following:—

"Weep no more, *Christian Friends*, weep no more,
For Lycidas your sorrow is not dead."

But I suppose we must accept the editor's apology in the preface:—

"Some few of the Compositions may rather be called divine Poems than Songs or Hymns. These are more particularly intended for the Improvement and Entertainment of young People, and those among the Poor whose Minds have happily taken a religious Turn, but who are not able to purchase many Books."

The book shall be forwarded for A MANCHESTER PYTHAGOREAN'S inspection on receipt of his name and address.

W. T. BROOKE.

157, Richmond Road, Hackney.

LOCAL TOASTS (5th S. x. 513).—To those who are interested in this subject it may not be uninteresting to record the following agricultural "health." It is frequently to be heard in Fifeshire taverns during the ploughmen's hiring fairs. "Here's health to men, daith to swine, an' a hellish crap o' tatties!" It might be difficult to find a more appropriate toast for a ploughman, or one expressed with such Scotch earnestness. The wish of death to the swine is expressive at the Martinmas time, when the pig-sticking generally takes place, and so provides the farm-servant's household with bacon. The "hellish crap o' tatties" is a true ploughman's wish, especially when so many yards of growing potatoes on the farm form a part of his wages.

JAMES PURVES.

Edinburgh.

Laura Bassi (5th S. xi. 8) was one of the many distinguished ladies who have at various times helped to add to the fame of the illustrious University of Bologna; but, inasmuch as she lived in the reigns of George I. and II., it is not likely that she can have given Shakespeare the character of Portia. He may have taken it, however, from Novella d' Andrea, another of these ladies, who was Pro-

fessor of Jurisprudence in the university about the year 1366, and was celebrated, like Hypatia, for her beauty as well as her learning. The names of the female professors are still held in honour at Bologna, and portraits, more or less authentic, of several of them are to be had there. I bought a set at the university not long ago, and the portrait of Novella fully justifies her reputation. The following list (I do not say it is exhaustive) gives the name and chair and approximate date of every female professor at Bologna whom I know of:

— Calderini, 1360: Jurisprudence.

Novella d' Andrea, 1366: Jurisprudence.

Properzia de' Rossi, 1500: Sculpture.

Elisabetta Sirani, 1600: Painting.

Laura Bassi, 1725: Mathematics and Natural Philosophy.

— Manzolini, 1760: Anatomy.

Matilda Tambroni, 1794: Greek.

Matilda Tambroni was a friend of Mezzofanti. Properzia de' Rossi, who is buried in the cathedral, had a history, and a romantic one. A. J. M.

"THE PILOT THAT WEATHERED THE STORM" (5th S. xi. 47).—This well-known song was written by Canning in 1802. GEORGE M. TRAHERNE.

Mr. H. Cleland, in his *Life of William Pitt* (1807), states of this song, written by Canning, that "the verses were composed for a convivial party in the City in honour of Mr. Pitt, under the title of 'The Pilot that weathered the Storm.'" FREDK. RULE.

[We have forwarded both copies of the song to THE DOCTOR.]

ALTAR WINE (5th S. xi. 48).—With reference to MR. WALFORD'S query, tint is not a red wine. The colour is dark brown, and not being red or ruby coloured, like claret and port, it is called white in contradistinction to red. F. W. C.

GENIUS (5th S. xi. 47).—Did not the Great Duke define genius to be "common sense adapted to uncommon circumstances"?

P. J. F. GANTILLON.

AN ANCIENT PAIR OF BOOTS (5th S. xi. 24).—These boots are, no doubt, cavalry boots of the extreme end of the seventeenth century. The effigy of John Cloberry in Winchester Cathedral, who died 1687, represents him in such a pair, and the full-length portrait of Charles XII. of Sweden, who died 1718, preserved in the British Museum, exhibits him in boots of the same kind. At Canons Ashby, Northamptonshire, is a similar pair of boots in excellent condition. A. H.

Little Ealing.

EDWARD LONGSHANKS (5th S. xi. 9).—The personal description of King Edward I. is generally taken from the MS. of John of London, entitled *Chronica de rebus Anglicis a Conquestu ad*

mcccxvii., dedicated to Queen Margaret, the king's widow. Tyrrell, in his *History of England*, vol. iii. p. 179, says it is very likely that this monk knew the king personally, and he thus describes him:—

"He was very tall, exceeding the common size of men; his legs were long, which as they made him have the better seat on Horseback, so it gave occasion to his enemies the Scots to give him the nick-name of *Long-shanks*. He was also broad-chested and strongly made: His hair was flaxen in his youth, Brown in his middle age, and in his old years grizzled....In one thing he particularly resembled his Father, that the eye-lid of his left eye almost covered the pupil."

The nickname was, therefore, probably given him about the year 1292. EDWARD SOLLY.

ARCHBISHOP SHELDON (5th S. xi. 9).—Ant. Wood (*Athen. Ocon.*, "Hist. of Oxford Bishops," p. 677, edit. 1692) says: "Gilbert Sheldon, the youngest son of Roger Sheldon, of Stanton, in Staffordshire, . . . was born there on the 19 of July, 1598." ED. MARSHALL.

Archbishop Sheldon, I regret to say, was not a Somersetshire man. His epitaph at Croydon begins, "Hic jacet Gilbertus Sheldon, antiqua Sheldonianorum familia, in agro Staffordiensi natus" (*Bibl. Topogr.*, ii.; *Hist. of Croydon*, app., 81). Gilbert Sheldon was the youngest son of Roger Sheldon, of Stanton, Staffordshire, near Ashbourne, and was born there July 19, 1598 (Wood, iv. 854). Sims's *Heraldic Visitations* contains several references to pedigrees of the family.

MACKENZIE E. C. WALCOTT.

MRS. MELROE (5th S. x. 387).—Her honoured Christian name was Elizabeth, and the following is the title-page of her admirable book, published 1798 by Chapple, Pall Mall, and Longman, Paternoster Row, price 3s. 6d., or ten copies for 12s. It is called—

"An Economical and New Method of Cookery, including upwards of eighty wholesome and nourishing Dishes, Roast, Boiled, and Baked Meats, Stews, Fries, and about forty Soups, and a variety of Puddings, Pies, &c. With New and Useful Observations on Barley, Peas, Oatmeal, and Milk. Adapted to the Necessity of the Times by Elizabeth Melroe."

J. E. G.

"BINDERY" (5th S. x. 447).—This word has been "imported" already into the English language. It is to be found in Ogilvie's *Imperial Dictionary* (1865), with the same meaning attached as in Noah Webster's *Dictionary* (1832), "A place where books are bound." Certainly it is not a very pretty word, and will be followed, I suppose—with equal propriety—before long by *grindery*, for a mill, and *findery* for a lost-property office.

EDWARD H. MARSHALL.

This word is commonly used in New York and the New England states to describe a bookbinding

establishment, but I do not know whether it is so used in the southern or western states of America. In Canada it is in general use, and over the entrance to bookbinding shops in Montreal and Toronto may be seen such signs as "Smith's Bindery," "Brown's Bindery," &c. Its use in the English language would, I think, be quite as allowable as "*Ropery*, a place where ropes are made," or "*Tannery*, a place for tanning," words to be found in every dictionary.

JOHN MACKAY.

This word of Yankee origin might have been seen for years, and possibly may be yet, on a signboard in Kelso, "Rutherford's Bindery." It indicated the whereabouts of the bookbinding workshop of Mr. J. H. Rutherford, an enterprising publisher here, who has been in other parts of the world besides making a lengthened sojourn in America. His residence in inventive and word-making Yankeeland may be inferred from his adoption of the word *bindery*. C. G.

Kelso.

On a signboard over the door of the house, 10, Montague Street, Dublin, are the words, "Doyle's Book-bindery." M. A.

TREATMENT OF SMALL-POX IN THE OLDEN TIME (5th S. x. 447).—ED. S. R. may perhaps find the following interesting:—

"The connexion of the properties of substances with their colour is also an opinion of great antiquity. White was regarded as refrigerant, red as hot—hence cold and hot qualities were attributed to different medicines. This opinion led to serious errors in practice. Red flowers were given for disorders of the sanguiferous system, yellow ones for those of the biliary secretion, &c. We find that in small-pox red bed-coverings were employed with the view of bringing the pustules to the surface of the body. The bed furniture and hangings were very commonly of a red colour,—red substances were to be looked upon by the patient. Burnt purple, pomegranate seeds, mulberries, or other red ingredients were dissolved in their drink. In short, as Avicenna contended that red bodies moved the blood, everything of a red colour was employed in these cases."—Pettigrew's *Superstitions connected with the History and Practice of Medicine and Surgery*, 1844, p. 18.

Many instances might be given of the curative virtues attributed to colours, not only in Europe, but also in other parts of the world, and the writer hopes in the little work he is preparing for the Folk-Lore Society on *Folk-Medicine* to touch upon the subject.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

DERIVATION OF "DITTY" (5th S. x. 308, 355, 415).—With thanks to W. M. B. for the conjecture, hardly from "ditto." Jack's "ditty-box" never had to do with his "kit." It is about a foot long, by six inches deep, and (as I said in my query) his *strong-box*, with his letters and other private valuables. There is no more unpardonable

crime among messmates than opening or breaking into a comrade's locked "ditty-box." It is, in fact, the bluejacket's only private property on board a man-o'-war. Anything else may and must be turned out and inspected, but the "ditty-box" is sacred. GREYSTIEL.

PLOUGHING BY THE HORSE'S TAIL (5th S. x. 366, 503).—A statute directed against this practice (not the first of the kind) was enacted by the Irish Parliament in the reign of Charles II.; but notwithstanding this the practice continued, and Arthur Young speaks of it as not uncommon in the mountain part of the county of Cavan when he visited it.

The practice died hard (I believe it is now defunct), for an ex-M.P. for the above-named county told the writer that some twenty or thirty years ago he had seen a mule attached by the tail to a harrow. SUSSEXIENSIS.

"LAY OF THE LAST MINSTREL" (5th S. xi. 28, 53).—Surely MR. CHAPPELL, in suggesting a musical apology for Scott's lame line, has overlooked the fact that *Harold's Lay* consists of thirteen stanzas, and that only in one stanza (the last) does this change of measure occur? As MR. CHAPPELL has brought a mouse upon the scene, may I introduce another animal, and say that the stanza as printed—not, I believe, as written by Scott—reminds me of the sudden change of pace in a dog, who, using his proper number of feet, suddenly gets a rap on one of them, and forthwith lifts it up and hobbles off in a canter? JAYDEE.

LENGTH OF A GENERATION (5th S. ix. 488, 518; x. 95, 130, 157, 197, 315, 524; xi. 54).—The personal instance of unexpected longevity quoted by MR. BOUCHIER in reference to MR. ELLIS's statement is not a solitary one. My grandfather, John Larpent, for so many years employed with his nonagenarian father in the Foreign Office, was born Nov. 14, 1741. I, the youngest son of his second son, was born in July, 1843, so that if I live to be a centenarian—which I do not suppose any one is desirous of being—the lapse of time between my grandfather's birthday and my hundredth birthday would be slightly longer than the corresponding period in MR. BOUCHIER's case. FREDERIC LARPENT.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58).—Can MR. LEATON BLENKINSOPP verify his note at the last-given reference that a brother of the first Lord Ravensworth was christened Henry *Jupiter*? The Lamesley register records the burial, July 1, 1776, of Henry George, the eldest son of Sir H. G. Liddell, Bart. (father of the peer in question), as an infant aged three months, and later, the baptism, July 22, 1787, of another Henry George, the third son. This child,

who in after life became Rector of Easington, and died so recently as March, 1872, aged eighty-four, was jocularly known in the county of Durham as "*Jupiter*," but I learn now for the first time that he received this name at the font. "*Jupiter*" Liddell's eldest son is the present very reverend and learned Dean of Christ Church, Oxford. ARGENT.

"RAINING CATS AND DOGS": "*CATADOUPE*" (5th S. viii. 183; x. 299; xi. 56).—Ralph Thoresby, in his *Diary*, vol. i. p. 267, describes his passing Windermere waterhead and the ruins of Ambog-lana (now voted to be Dictis), and he then proceeds to Wrynose, and passes "a remarkable *Catadupa* or waterfall, which, falling from a great height and breaking upon the rugged rocks, affected both the eyes and ears with somewhat of horror, especially us that were riding on the steep and slippery side of the hill." This was Colwith (Coldwath) Force. W. G.

ACTRESSES FIRST PERMITTED ON THE STAGE (5th S. x. 468; xi. 39).—Much curious information upon this subject is to be found in D'Israeli's *Curiosities of Literature* and in Mr. Dutton Cook's recently published *Book of the Play*.

EDWARD H. MARSHALL.

The Temple.

GUIDO'S "*CLEOPATRA*" (5th S. x. 247, 336).—I have a very old painting of Cleopatra, attributed to Guido, upon copper, six inches by four and a half, which I shall be happy to submit to the inspection of any artistic connoisseur for his opinion as to its genuineness. W. GIBBS.

Belle Vue House, Watford, Herts.

THE DESTRUCTION OF THE HOUSES OF PARLIAMENT, 1834 (5th S. x. 167, 332).—Miss Jane Place writes to me as follows:—

"My father's library was sold at Sotheby's, and bought principally by his old friend Joseph Parkes. His manuscripts and other papers of value were purchased by the British Museum. I do not remember that there was anything particular about the destruction of the Houses of Parliament; as I was at Rio then of course I could know nothing about it, but something no doubt will be found in his cuttings from newspapers in many large volumes now at the British Museum."

F. B.

"Boss" (5th S. x. 289, 338, 357).—This word is taken from the Dutch settlers in New York, and means master. In Dutch it is spelt *baas*. In the United States the word is in common use; as *boss* shoemaker, *boss* carpenter, &c. In the *New York Herald* of May 24, 1850, you will find: "The Father of Holiness is the dependent of the Jew, and Rothschild is the real Pope and *boss* of all Europe." In *Bartlett's Dictionary of Americanisms* more will be found on the word *boss*.

J. J. VAN DER KEMP, M.D.

FOWLER OF ISLINGTON : HENRY SAVILE (5th S. x. 208, 335).—W. F. C. will find a long genealogy of Henry Savile's family in the first volume of Whitaker's *Loidis and Elmete*, chapter on Thornhill; and in Hunter's *Antiquarian Notices of Lupset* there is a full and interesting pedigree of this family. Both these writers, however, agree in styling Henry Savile's wife Margaret Fuller of Islington, instead of Fowler. Weever also must have fallen into error, as in the inscription cited by Mr. MARSHALL on the infant child he is stated to be the son of John Savile and Margaret his wife, instead of Henry Savile.

G. D. T.

Huddersfield.

THE SIGN OF ABSALOM SUSPENDED BY HIS HAIR (5th S. x. 356, 413, 457).—I well remember in my youth people who had lived in the last century speaking of the sign of Absalom suspended by his hair in a tree as not uncommon over barbers' shops in country towns and villages. The couplet, however, accompanying these signs ran thus :—

"O Absalom, my son, my son!

If thou hadst worn a wig thou'dst not have been undone."

It would be impossible to say on which side of the Channel the idea originated, but I have heard of a similar sign in France over a *perruquier's* shop, with these lines :—

"Passants, contemplez la douleur
D'Absalom pendu par la nuque;
Il n'aurait pas eu ce malheur
S'il eût voulu porter perruque."

Is anything of the sort found in other languages?

E. McC.—

Guernsey.

DANTE AND THE WORD "LUCCIOLA" (5th S. x. 143, 253, 501).—The English male glowworm is a slender dusky beetle, about five-eighths of an inch long, which frequently flies into open windows in Kent and Sussex in June or July, but gives no light. The female, which shines, has no wings.

The "lucciola" in Italy is smaller than his English cousin, but closely resembles him. He carries a light as he flies, and as they abound in damp spots, hundreds may be seen at once in the air, affording a most beautiful spectacle. Whether both sexes fly and both shine I do not know, but I do not remember to have seen many (if any) lights on the ground. As, however, the light comes from segments of the abdomen covered by the elytra when the insect is in repose, the light would be scarcely perceptible unless when in the act of flying.

SUSSEXIENSIS.

THE BRIDE OF LAMMERMOOR (5th S. x. 186, 394).—By "curious coincidence," while telling me about the unexpected discovery of the marriage contract, Lord Selkirk, the lineal descendant of Dunbar of Baldoon, stood in the drawing-room of

Holyrood Palace literally shoulder to shoulder with the Earl of Stair, the collateral descendant of Janet Dalrymple.

GREYSTEIL.

DORSETSHIRE TOAST (5th S. x. 306, 375, 412.)—The three lines here given as a "Dorsetshire toast" form part of a toast or song that is usually the first done justice to at a Dorsetshire harvest home—that in honour of the "mëaster"—and of which I have given the full version in "N^o & Q." (4th S. xii. 361), as follows :—

"Here's a health unto our master,
The founder of the feast,
And when that he is dead and gone,
I hope his soul may rest.
I wish all things may prosper,
Whatever he takes in hand,
For we are all his servants
And serve at his command.
So drink! boys! drink!
And see that you do not spill,
For if you do
You shall drink two,
'Tis by your master's will."

J. S. UDAL.

Inner Temple.

INSCRIPTION IN FEARN CHURCHYARD (5th S. xi. 48).—May I timidly suggest that John Reid was smith of the parish or district for the space of forty-two years?

W. T. M.

Reading.

BALCÓN OR BALCÓNÝ (3rd S. ix. 303, 380, 519; 5th S. x. 299; xi. 39, 56).—

"When dirty waters from balcónies drop
And dextrous damsels twirl the sprinkling mop."
Gay's *Trivia*, bk. ii. l. 421.

J. P.

CATALOGUE OF MAPS AND PLANS RELATING TO IRELAND (5th S. xi. 49).—When I transcribed the list alluded to by Mr. H. ALLINGHAM, these maps, &c., were at the State Paper Office at Whitehall. They are now, together with all the contents of that department, transferred to the Public Record Office in Chancery Lane.

EV. PH. SHIRLEY.

WINE AND FIRE (5th S. ix. 247).—Sir William Gull has supplied an answer to the query as to the source of the quotation in his evidence before the Committee on Intemperance. The line appears in his paper in the *Contemporary Review* of December last, p. 132 :—

Οἶνος γὰρ πρὶ ἴσον ἐπιχθονίοισιν ὄνειρα.

Panyasis.

The author of it, Panyasis, was an epic poet who flourished 489–467 B.C., and was put to death 457 B.C. He was a relation of Herodotus, and it has been supposed that he was most probably his uncle. His remains are in Gaisford's *Poetæ Minores Græci*.

ED. MARSHALL.

SERVANTS' HALL FORFEITS (5th S. ix. 188, 297; xi. 33.)—The following is a copy of the set of rules in the servants' hall at Windsor Castle:—

Twelve
good Rules
found in the

An engraving
of the
preparations for
the execution of
Charles I.

Study o
King Char
the First of
Blessed Memory.

Prophane	} no	{ Divine Ordina
Touch	} no	{ State Matters
Urge	} no	{ Healths
Pick	} no	{ Quarrels
Maintain	} no	{ Ill Opinions
Encourage	} no	{ Vice
Repeat	} no	{ Grievances
Reveal	} no	{ Secrets
Make	} no	{ Comparisons
Keep	} no	{ Bad Company
Make	} no	{ Long Meals
Lay	} no	{ Wagers.

These Rules observ'd will obtain
Thy Peace and everlasting Gain.

Beheaded Jan^r 30. 1649.

P.

ZERO asks, "Can any of your readers refer me to another list of such (servants' hall) forfeits?" If he will refer to the *Nuga Antiqua*, being "a collection of original papers, by Sir John Harington (of Kelston) and others," he will find the following: "Orders for Household Servants, first devised by John Harington, in the year 1566, and renewed by John Harington, son of the said John, in the year 1592, the said John, the son, being then High Shrieve of the County of Somerset," and residing at Kelston House, near Bath. The "orders" are twenty-one in number, and, of course, too numerous for the pages of "N. & Q."; but I will extract one or two, to give an idea of their character and utility:—

"Imprimis. That no Servant bee absent from praier, at morning or evening, without a lawful excuse, to be alledged within one day after, upon paine to forfeit for every tyme 2d.

"2 Item, That none swear any othe, uppon paine for every othe 1d.

"3 Item, That no man leave any doore open that he findeth shut, without theare bee cause, upon paine for every tyme 1d.

"4 Item, That none of the men be in bed, from our Lady-day to Michaelmas, after 6 of the clock in the morning, nor out of his bed after 10 of the clock at night; nor, from Michaelmas till our Lady-day, in bed after 7 in the morning, nor out after 9 at night, without reasonable cause, on paine of 2d.

"7 Item, That no man teach any of the children any unhonest speech, or improper word, or othe, on paine of 4d.

"11 Item, The table must be covered halfe an hour before 11 at dinner, and 6 at supper, or before, on paine of 2d.

"12 Item, That meate be readie at 11, or before, at dinner, and 6, or before, at supper, on paine of 6d.

"All which sommes shall be duly paide each quarter-day out of their wages, and bestowed on the poore, or other godly use."—*Nuga Antiqua*, vol. i. p. 106, edit. 1804.

Family tradition tells me that a copy of the above "orders" was extant at Kelston House in the days of my great-grandfather, though not, of course, enforced at that time, and yet a due observance of some of them would tend to improve the character of many a household.

E. C. HARINGTON.

The Close, Exeter.

AUTHORS OF BOOKS WANTED (5th S. ix. 309; xi. 49.)—

Familiar Quotations: being an Attempt to Trace to their Source Passages and Phrases in Common Use. By John Bartlett." Such is the title-page of my edition, published by Routledge & Sons. My copy has neither date nor dedication. Mr. Bartlett is an American, and his compilation first appeared about twenty years since. About twenty-five years ago Mr. L. C. Gent published a volume of *Familiar Quotations*, which was almost immediately out of print, and of which, most probably, Messrs. Whittaker were the publishers, as they are of Mr. Gent's recently published little handy-books of English, Latin, and French *Familiar Quotations*. Mr. Gent says in his preface that Mr. Bartlett's work was "the precursor of numerous books of a similar character." FREDK. RULE.

AUTHORS OF QUOTATIONS WANTED (5th S. x. 389, 419, 439, 527.)—

"Glissez, mortels," &c.

The name of the author of these lines is Roy, not Roz.
A. BELJAME.

(5th S. xi. 30.)

"Who killed Kildare?"

Dean Swift's punning epitaph on the Earl of Kildare of his time.
J. F. P.

(5th S. xi. 49.)

"See how these Christians," &c.

"Vide, iniqui, ut invicem se diligant, ipsi enim invicem oderunt: et ut pro alterutro mori sint parati, ipsi enim ad occidendum alterutrum paratiores."—Tertull., *Apol. adv. Gent.*, c. xxix. ED. MARSHALL.

"See how these Christians love one another!" is a saying ascribed to Julian the Apostate when he had gathered together some Christian teachers and, so to say, set them by the ears by raising discussions on points controverted among themselves.
JAMES HOOPER.

"Sculptors like Phidias," &c.

occurs in Mr. Matthew Arnold's *Bacchanalia; or, the New Age: Poems*, vol. ii., Macmillan, 1869.

JOHN R. P. KIRBY.

Miscellaneous.

NOTES ON BOOKS, &c.

The Poets Laureate of England. By Walter Hamilton. (Elliot Stock.)

It is a misfortune in connexion with the subject chosen by Mr. Hamilton that the poets with whom he deals are either men of such position the world has already learned all about them there is to tell, or such nullities that no discovery concerning them has the slightest interest.

Hence it follows that his only chance of popularity depends upon the manner in which he links together by his own reflections and comments on the laureateship so many separate biographies of no special value. At the cost of accuracy and other even more important qualities he has produced a readable book. Its errors, however, in matters of fact balance nicely its inelegancies of style. On the one side we have an author speaking of "the latter" of three, and giving us again such sentences as the following:—"Living in the stormy days which preceded and followed the Restoration, the revolution which Dryden effected in English literature and taste may," &c. When a revolution does live it may be expected in days as stormy as those indicated. As yet, however, the phenomenon has not been witnessed. So juvenile throughout is the style there is scarcely a page without some inelegancy or inaccuracy corresponding to those quoted. In respect of correctness of information there is good cause for complaint. Phaeton is thus spelt Phæton; Thomas Hobbes is spoken of as "the great theologian," surely the funniest description of the author of *Leviathan* ever given; Anne, first wife of Sir William Davenant, is said to have been "buried March, 1654-5," whatever that may mean. Of Nahum Tate we are told "he was the son of Dr. Faithful Teat." Pope never wrote a line so halting as the second of the following distich, quoted on p. 126:—

"And he who now to sense, now nonsense leaning,
Means not, but blunders round a meaning."

Nor did Dr. Johnson write:—

"Great George's acts let tuneful Cibber sing,
For Nature formed the poet for that king."

We should like Mr. Hamilton's authority for the statement that Dryden intended, if his wife had not survived him, to have placed on her tombstone an indifferent translation of Boileau's famous epigram:—

"Cig'it ma femme, ah qu'elle est bien
Pour son repos et pour le mien"!

The notice of Wordsworth is ungenerous in the extreme. Not content with disparaging the works of one who, in spite of all Mr. Hamilton says, disputes with Byron and Shelley the sway over the present century, he charges Sir John Coleridge for holding different views with "bare assertion and most inconsequential reasoning"; he states that it is rare among ordinary readers of poetry to meet with one who has waded through the *Excursion*, an assertion only explicable on the ground that Mr. Hamilton, finding himself an ordinary reader of poetry, measures the corn of others out of his own bushel; and he even goes so far as to say that Wordsworth, in "imitation of his friend Southey," "judged it expedient" to change his early opinions or to smother them in his own breast, thus casting two grievous and gratuitous insults upon a man whose whole life gives the lie to such suppositions. Of the present laureate he says that he eclipses all previous wearers of the laurels. This is a matter of opinion, and Mr. Hamilton has a right to his own. He has not a right, however, to revive verses which Mr. Tennyson has suppressed, and to dig out the ill-natured poem *The New Timon and the Poets*. We are sorry to speak severely, but censure is requisite. Mr. Hamilton may plead that some of the innumerable errors his book contains are due to the printers. An author, however, is bound to revise his proofs, and he must be content to bear the burden of all inaccuracy.

Historical Memorials of Beauchief Abbey. By S. O. Ady. (J. Parker & Co.; Sheffield, Leader & Co.)

THE records of the Præmonstratensian house at Beauchief, near Chesterfield, founded in 1183, it is said, to expiate the murder of A'Becket, are unusually rich in details of monastic life. They consist of the obituary, or

table of benefactors' and others' names who were to be prayed for in the church, and comprise a thirteenth century MS. continued to the Dissolution, 1536, a sort of diary of prayers due for nearly every day in the year, a sequence of commemorations, with notes of the claims for masses in each instance; a very rich and curious record, not before printed and unknown to Pegge, who wrote about Beauchief. There are likewise a congeries of charters, c. 1300 and later; the visitation registers; a partial history of the house, with ample evidence of the disorders which occurred there; accounts of the guild-brotherhood of Dronfield, a dependency of the abbey; the whole is full of useful materials for the history of subordinate members of religious establishments. The inventory of goods taken at the Dissolution adds to the value of an excellent and very useful work. All these documents have been carefully and copiously annotated by Mr. Ady, to whom antiquaries are much indebted for this very interesting volume, which, by the way, is furnished with copious indexes.

AMONGST Mr. Murray's forthcoming works are—*The Cathedral: its Necessary Place in the Life and Work of the Church*, by the Bishop of Truro; *Life of St. Hugh of Avalon, Bishop of Lincoln*, by Rev. Geo. G. Perry; vol. ii. of *Dictionary of Christian Biography*; and a fourth edition of *Handbook of Familiar Quotations from English Authors*.

Polices to Correspondents.

We must call special attention to the following notice:

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

W. M. M.—We never heard a whisper of such a suggestion. John L. Adolphus published the well-known *Letters to Heber* to prove Walter Scott was the author of *Waverley* long before the authorship was acknowledged.

JOHN R. JACKSON.—We scarcely think it necessary to give the details, the annual official description in the *Court Circular* is so well known.

C. F. S. W. would greatly aid us by writing his subjects on separate sheets of paper. At present it is extremely difficult to distinguish and separate them.

C. A. W.—See the *Corpus Poetarum Latinorum*; Ovid, *Am. Rem.*, lib. i. 91, 92. Sera must be a misprint in the *Corpus*.

B. ("Baronets and Knighthood").—See "N. & Q." 3rd S. i. 274, 420; ii. 219, 397; iii. 37.—"Though the mills of God grind slowly," &c., will be found among Longfellow's "Poetic Aphorisms," from the *Sinnegedichte* of Friedrich Von Logau.

A. C. DUNLOP.—Inquire of Mr. Brothers, Publisher, Manchester.

R. C. POULTER ("Tam Marté," &c.).—See "N. & Q." 5th S. x. 269, 392.

ANDREW D. BIRD should submit his picture to some competent critic.

E. W.—The four lines quoted in our review of Camoens's *Lusiads*, ante, p. 59, are by W. J. Mickle.

A. L. M.—In dæ course.

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 1, 1879.

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Notes.

OPEN BOAT ADVENTURES IN 1590 AND 1619.

In the light of the daring that will tempt men nowadays to cross the stormy Atlantic in an open boat, it is interesting to look back and see what in this way was considered wonderful by our forefathers.

In 1590 Richard Ferris, accompanied by two friends, Andrew Hill and William Thomas, made a voyage in an open boat from London to Bristol. Indeed, so great was this undertaking then considered, that on its completion "a full true and particular" account was published in a little tract, the original of which is now of the very greatest rarity, if not absolutely unique. Happily it has been included by Mr. Collier in his privately printed *Illustrations of Early English Popular Literature* (2 vols. 4to. : see "N. & Q.," 5th S. ix. 381), and it is from this reprint that the particulars given in this note have been taken.

Before, however, quoting from this reprint, two entries in the Stationers' Registers seem to make it appear as if public expectation was to be gratified at the earliest opportunity, just as our newspapers now make arrangements to give with the least possible delay an account of some looked-for event. It should be noted that Ferris and his companions

left London on Midsummer Day, 1590; they reached Bristol on the succeeding 3rd of August, and here we have entries of ballads by two different stationers—as they were then called—dated the 7th and 10th of the latter month, chronicling the affair. That they were immediately thereafter published there need be no doubt. It may be further noted that Ferris himself did not return to London until Saturday, August 8, and the registering of the first-named ballad by Edward White, the publisher of the little tract now under consideration, would suggest the fact that a special messenger must have been sent to the metropolis immediately, carrying the news of the successful completion of the undertaking. Here are the entries (Mr. Arber's *Transcript*, vol. ii. pp. 557-8):

"7 Augusti [1590]. Edward white | Entred for his copie vnder master Hartwell and master Cawoodes handes, a ballad of Richard Fferrys cominge to Bristowe on the Thirde of Auguste 1590 vj⁴."

"10 Augusti [1590]. Henrye Carre. | Entred for his copie vnder the h^handes of master Judson and bothe the wardens a ballad of the ioyfull entertainment of the whery and iij wherryemen viz. Richard Fferrys, Andrew Hilles, and William Thomas, by the maiour aldermen and Citizens of Bristoll 4^o Augusti 1590 vj⁴."

Curiously enough I can find no entry in that year for the tract itself. The first-named ballad is perhaps the one by James Sargent, printed immediately after Ferris's prose narrative.

Coming now to Ferris's production, the title-page is in itself a small treatise. It begins with these catching words, "The most dangerous and memorable aduenture of Richard Ferris," &c., and concludes,—"London : Printed by John Wolfe for Edward White, and are to be sold at his shop being at the little north doore of Pauls at the signe of the Gunne. 1590."

Ferris was "one of the fine ordinarie Messengers of her Maiesties Chamber," and it is not surprising that his tract is dedicated to Sir Thomas Heneage, one of Queen Elizabeth's Privy Council and Vice-Chamberlain.

As mentioned above, Ferris and his companions began their voyage on Midsummer Day, and taking into account the distance, it may seem strange that they did not reach Bristol until the 3rd of August following. The reason of this will appear immediately. In the mean time, as to the character of the boat in which they sailed, Mr. Collier observes in his Introduction :—

"We are to recollect that 'wherries,' as they were then called, were of much larger dimensions, and stronger build, than such as are now used and pass under the same name. Indeed, of late years, boats of the kind have been constructed so frail and light, that they have been almost insufficient to carry the rower, while such 'wherries' as we remember on the Thames forty or fifty years ago would convey from four to eight passengers each. Nevertheless, at the period of which we here speak, the 'Gravesend wherries,' as they were called, were generally safe and powerful boats, rigged with a foresail and mainsail, and they not unfrequently went out into rough

water. It must have been such a boat as this that Ferris, Hill, and Thomas, employed on their voyage to Bristol; which, perhaps, was hardly as dangerous as they have represented it."

Here is Ferris's own description of his craft and setting out:—

"The boate wherein I determined to performe my promise was new built, which I procured to be painted with greene, and the oares and sayle of the same colour, with the red crosse for England and her Maiesties armes, with a vane standing fast to the sterne of the sayd boate; which being in full readinesse, vpon Midsommer day last, my selfe with my companions, Andrew Hill, and William Thomas, with a great many of our friends and welwillers, accompanied vs to the Tower wharfe of London; there we entred our boate, and so, with a great many of our friends in other like boates, rowed to the court at Greenwich, where before the court gate we gaue a volley of shot: then we landed and went into the court, where we had great entertainment at euery office, and many of our friendes were full sorie for our departing."—P. 3.

The voyage was not without an element of danger; but it may be stated that with cautious prudence Ferris and his companions were careful to reduce that danger to a very minimum. They generally spent their nights in safe anchorages, or in some harbour where they were hospitably entertained by some one or other of the townspeople. This will go a long way to account for the length of time taken to perform the journey. The following extract contains an incident which evidently put our voyagers into a flutter:—

"The next morning, we set out to goe for the landes end, where setting from Pensans with our halfe tide, to recouer the first of the tide at the landes end, we being in our boate a great way from the shore, our maister descryed a Pyrate, hauing a vessel of foure tunne, who made towards vs amaine, meaning doubtles to haue robbed vs, but, doubting such a matter, we rowed so neare the shoare as wee might; and by that time as he was almost come at vs, we were neare to a rocke standing in the sea, where this Pyrate thought to haue taken vs at an advantage: for being come close to the out side of the saide rocke, called Raynalde stones, he was becalmed and could make no way, and so were we. But God, who neuer faileth those that put their trust in him, sent vs a comfort vnlooked for; for as we rowed to come about by this rocke, suddenly we espyed a plaine and verie easie way for vs to passe on the inner side of the saide rocke, where we went through very pleasantly, and by reason thereof he could not follow vs: thus we escaped safely, but he was soone after taken and brought in at Bristow."—Pp. 8-9.

The reception accorded to Ferris and his companions on reaching Bristol was of a very enthusiastic character, as will appear from this quotation:—

"But it was wonderfull to see and heare what reioycing there was on all sides at our coming: the Maior of Bristow, with his bretheren the Aldermen, came to the water side, and welcomed vs most louingly, and the people came in great multitudes to see vs; in so much as, by the consent of the Magistrates, they tooke our boate from vs, not suffering vs once to meddle with it, in respect that we were all extreame wearie, and carried our saide boate to the high crosse, in the citie: from

thence it was conuaid to the towne house, there locked safe all night. And on the next morning, the people of the citie gathered them selues together, and had prepared trumpets, drummes, fyfes, and ensignes to go before the boate, which was carried vpon mens shouldiers round about the citie, with the waites of the saide citie, playing orderly in honour of our rare and dangerous attempt atchiued. Afterwardes we were had to maister Maiors, to the Aldermen and Sheriffes houses, where we were feasted most royally, and spared for no cost all the time that we remained there. Thus hauing a while refreshed our selues after our so tedious labours, we came to London on Saturday, being the eight of August, 1590; where, to speake truth without dissembling, our entertainment at our coming was great and honourable, especially at the Court, and in the Cities of London and Westminster: and generally I found that the people greatly reioyced to see vs in all places."—Pp. 11-12.

Ferris tells us that he "was neuer trayned vp on the water," which cannot be said of John Taylor, the Water Poet. This worthy and a companion named Roger Bird undertook a voyage from London to Quinborough in Kent, in a boat made of brown paper borne up by air bladders. This foolhardy expedition is graphically described by Taylor himself in his *Praise of Hempseed: with the Voyage of Mr. Roger Bird and the Writer hereof, in a Boat of browne-Paper, from London to Quinborough in Kent*, 1620. This tract was afterwards included in the folio of Taylor's *Works*, 1630, and the quotations below are taken from the Spenser Society's handsome republication of the latter. Taylor thus begins his narrative:—

"I therefore to conclude this much will note
How I of Paper lately made a Boat,
And how in forme of Paper I did row
From London vnto Quinborough Ile show.
I and a Vintner (*Roger Bird* by name)
(A man whom Fortune neuer yet could tame)
Tooke ship vpon the vigill of Saint Iames
And boldly ventur'd downe the Riuer Thames,
Lauing and cutting through each raging billow,
(In such a Boat which neuer had a fellow)
Hauing no kinde of metall or no wood
To helpe vs eyther in our Ebbe or Flood:
For as our boat was paper, so our Oares
Where Stock-fish, caught neere to the *Island* shores."—
P. 557.

Here we are told the journey was begun on St. James's vigil, which, as I take it, occurs on the 24th of July. *The Praise of Hempseed* appeared in 1620; but as it was licensed in Stationers' Hall on the 22nd of May of that year, Taylor's trip must have been made not later than July, 1619. Here is the entry in Mr. Arber's *Transcript of the Stationers' Registers* (vol. iii. p. 674):—

"22^o Maj 1620. Henry Gosson Entred for his copie vnder the handes of master Doctor Goad and Master Jaggard warden, A booke Called *The praise of Hempseed* by John Taylor vj^d."

The frail material of which this singular craft was built soon gave way:—

"The water to the Paper being got,
In one halfe houre our boat began to rot:
The Thames (most lib'ral) sild her to the halues,
Whilst *Hodge* and I sate liquor'd to the calues."

In which extremity I thought it fit
To put in vse a stratagem of wit,
Which was, eight Bullocks bladders we had bought
Puff stifiy full with wind, bound fast and tought,
Which on our Boat within the Tide we tyde,
Of each side foore, vpon the outward side.
The water still rose higher by degrees.
In three miles going, almost to our knees,
Our rotten bottoome all to tatters fell,
And left our boat as bottomlesse as Hell.
We had not bladders borne vs stifiy vp,
We there had tasted of deaths fatall cup."—P. 557.

There was tasted a further progress in their dangerous condition :—

"Yet such we fear'd the graues our end would be
Before we could the Towne of *Grauesend* see :
Our boat drunke deeply with her dropsie thirst,
And quaft as if she would her bladders thirst,
Whilst we within sixe inches of the brim
(Full of salt water) downe (halfe sunck) did swim.
Thousands of people all the shores did hide,
And thousands more did meet vs in the tide
With Scullers, Oares, with ship-boats, & with Barges
To gaze on vs, they put themselves to charges."
Pp. 557-8.

The next quotation will show their behaviour on landing, and the reception they received from the *Quinborough* people :—

"Thus from Saturday at euening Tide,
Till Monday morne, did on the water bide,
In rotten paper and in boysterous weather,
Darke nights, through wet, and toyled altogether.
But being come to *Quinborough* and aland,
I tooke my fellow *Roger* by the hand,
And both of vs ere we two steps did goe
Gane thanks to God that had preseru'd vs so :
Confessing that his mercy vs protected
When as we least deseru'd, and lesse expected.
The Maior of *Quinborough* in loue affords
To entertaine vs, as we had besne Lords ;
It is a yearly feast kept by the Maior,
And thousand people thither doth reparaire,
From Townes and Villages that's neere about,
And 'twas our lucke to come in all this rout.
I 'th' street, Bread, Beere, and Oysters is their meat,
Which freely, friendly, shot-free all doe eat.
But *Hodge* and I were men of ranck and note,
We to the Maior gaue our aduenturous boat ;
The which (to glorifie that Towne of *Kent*)
He meant to hang vp for a monument.
He to his house inuited vs to dine,
Where we had cheare on cheare, and wine on wine,
And drinke, and fill, and drinke, and drinke and fill,
With welcome vpon welcome, welcome still."—P. 558.

In July, 1622, Taylor made a voyage in his wherry by sea from London to York. In the same month and year following, "A Discovery by Sea from London to Salisbry" was undertaken in

"our *Wherry*, and five men within her."

Of these two expeditions Taylor has written at length, and not without spirit and interest.

That keen observer of men and manners, Samuel Rowlands, addresses the following lines to the Water Poet, in which he also refers to Ferris's voyage (Spenser Society's reprint of John Taylor's *Works*, 1630, p. 499) :—

"To my louing Friend Iohn Taylor.

Ferris gaue cause of vulgar wonderment,
When vnto *Bristol* in a boat he went ;
Another with his Sculler ventured more,
That row'd to *Flushing* from our English shoare.
Another did deuse a woodden Whale,
Which vnto *Callice* did from *Douer* saile,
Another with his Oares and slender Wherry,
From *London* vnto *Antwerp* o're did Ferry.
Another maugre fickle fortunes teeth,
Rowed hence to *Scotland* and arriu'd at *Leeth*.
But thou hast made all these but triuiall things,
That from the Tower thy watry Sculler brings
To *Hellicon* : most sacred in account,
And so arriued at *Pernassus* Mount :
And backe return'd Laden with Poets wit,
With all the Muses hands to witness it ;
Who on their Sculler doth this praise bestow,
Not such another on the *Thames* doth row.
Thy louing Friend, Sam : Rowlands."
S.

LEIGH GRAMMAR SCHOOL, LANCASHIRE: THE AUTOGRAPH OF ARCHBISHOP CRANMER.

While lately taking notes for an Account and Catalogue of the small collection of old books in the library of the above school, the remnant of a bequest (about the year 1710) by Ralph Pilling, one of the head masters of the school, to his successors, I discovered an autograph of the eminent Archbishop Cranmer, which is noteworthy on many grounds. The fac-similes of the archbishop's signature, found in various books, display a pretty wide diversity both as regards the style of writing and the abbreviation or fullness of the two words composing it; and yet it is seen, on a close study, that a family likeness runs through all. Some are in the cramped German text or engrossing hand, as in the examples in Gorham's *Gleanings* (p. 12) and Nichols's *Autographs*, 1829 (plate 11), which at a first glance have no apparent affinity with the Leigh autograph. But another class of Cranmer's autographs are in a running hand, and it is one of these (more cursive than that in Sims's *Autographs*, 1842) that occurs in the Leigh library. It is thus written: "Thomas Cantuarieñ"; and it is found on the top of a title-page of an 8vo. copy of a translation of the Book of Proverbs, with a comment, by "that great clerk" Philip Melancthon. The volume is dated 1525, and is thus entitled: "*Solomonis Sententiae, ver | se ad Hebraicam Veri | tatem à | Phil. Melan. | Haganoæ, per Iohan. | Secerium.*" There is a new title-page to the Annotations: "*Παροι | μίαι, sive pro | verbia Solomo | nis filii Davidis, | Cum Adnotationibus | Philippi Melan- | thonis.*" Haganoæ, per Iohan | nem Secerium. | Cum Indice." Haganoæ, or Hagenau, now in France in the Department of Bas-Rhin, produced several books in the fifteenth century. John Secer de Lancha, the printer of Melancthon's book, was one of the successors there of the printer Anselme (Deschamps's *Dict.*, 599-600).

After considerable search I was enabled to identify the autograph with one fac-similed in the *Catalogue of the Colfe Grammar School library at Lewisham, Kent*, edited by W. H. Black, 1831. In this collection, it seems, there are two books with Cranmer's episcopal autograph on the title-pages, one of which books (*Catal.*, p. 20) is Erasmus's *Annotat. on the New Test.*, fol., Basle, 1527, and the other (p. 24) is Bucer *On the Epistle to the Romans*, fol., Strasburg, 1536, with a dedication to Cranmer himself, dated 8 Kal. April, 1536. It is the autograph in the latter folio which Mr. Black has fac-similed in his *Catalogue*, and it is the very same type of writing as that in the Leigh copy of Melancthon, the latter being proportionately smaller, and written, there is little doubt, about the same time, viz., about three years after Cranmer's accession to the see of Canterbury.

I am not yet sure whether certain marks in the Melancthon are not those of the archbishop, who we know was in the habit of marking his books when reading them, for he seldom read without a pen in his hand. In what way the book got into this obscure corner of England can never perhaps be ascertained. It seems clear that a partial dispersion of the prelate's books took place. Todd (*Life of Cranmer*, ii. 525) says that a great part of Cranmer's MSS., as well as his collection of printed books, were either embezzled during his imprisonment, or fell into the hands of his enemies and were dispersed; and that Archbp. Parker recovered several of the former. Mr. Black could not explain how the two Colfe volumes escaped from Cranmer's library, which after his martyrdom, March 21, 1555-6, was forfeited to the Crown, then passed into the possession of Henry, Earl of Arundel, steward of Queen Mary's household, who bequeathed them, in 1579, to Lord Lumley's library, on whose death, in 1609, they were purchased by Henry, Prince of Wales. On the death of the latter, in 1612, many of his books were sold (Mr. R. E. Chester Waters's *Genealogical Memoirs of Chester of Chicheley*, ii. 385); but the bulk went into the royal library, and so came to the British Museum, the books being marked with the archbishop's initials at the foot of the binding. The pedigree of the Leigh volume may in part be traced by other autographs in it. Shortly after the death of Cranmer the book appears to have come to the hands of one "F. Smallwood"; next, a friend of Pilling's, "Johannes Birchenhead me jure possidet anno Dom'i 1677. pret 3s.;" still later, "Sum e Libris Radulphi Pilling Scholæ Mancuniensis alumni, A.D. 1699. Ex Donis Johannis Birchenhead." In a later hand is the autograph "Thomas Burson" (?), perhaps a scholar in Leigh School. In the ill-usage of several generations of schoolboys the preservation of this volume is due to its excellent binding of beech boards, formerly secured

by clasps. A fac-simile of Cranmer's autograph has been kindly made by Mr. J. P. Rylands, F.S.A., which is to be engraved for my Account of the library.

The book itself is pregnant with associations of its first possessor, who acquired it, we may suppose, out of admiration of Melancthon's moderation and learning. The autograph recalls the hand—the calm hand—which left its mark on the English Liturgy, as also the hand which recanted—"this unworthy hand!" And the volume directs the attention to the noble library of which it once formed part,—that collection which was always freely open to men of letters, to which Latimer resorted, and where Ascham met with authors which the two universities could not furnish. Strype relates (*Memorials*, Eccles. Hist. Soc., vol. iii. 376-7) that the library of the reverend and learned prelate, who himself spent about three parts of the day in study, included the ecclesiastical writers of all ages, and he particularly refers to one of the archbishop's books, containing probably the very same form of autograph as that now described:—

"Another of his books I will mention, because it is now [1694] in possession of a reverend friend of mine near Canterbury: in which book the archbishop's name is yet to be seen, written thus with his own hand, *Thomas Cantuariensis*: and a remarkable book it is, which we may conclude the archbishop often perused, viz., *Epistolæ et Historia Joannis Hus*. Printed at Wittemberg, 1537."

JOHN EGLINGTON BAILEY.

Stretford, near Manchester.

THE KING'S AND QUEEN'S COMPANIES IN 1629 AND 1630.—As the following lists of the actors of the King's company in 1629, and the Queen's in 1630, playing three of Massinger's plays, differ in some names from those of the published lists as reported in a late *Shakespeare Manual*, I hope you will think them worth printing. None of the lists is in Moxon's or Chatto & Windus's edition of Massinger.

1. *The Roman Actor*, 1629.

The Persons presented.	The principal Actors.
Domitianus Cæsar.	John Lowin.
Paris the Tragedian.	Joseph Taylor.
Parthenius, a Freeman of Cæsars.	Richard Sharpe.
Ælius, Lamia, and Stephanos.	Thomas Pollard.
Junius Rusticus.	Robert Benfield.
Aretinus Clemens, Cæsars epie.	Eyillard Swanstone.
Æsopus, a player.	Richard Robinson.
Philargus, a rich Miser.	Anthony Smith.
Palphurius Sura, a Senator.	William Patricke.
Latinus, a Player.	Curtise Grevill.
3 Tribunes.	
2 Lictors.	
Domitia, the wife of Ælius Lamia.	{ George Vernon.
Domitilla, cousin germane to Cæsar.	{ James Horne.
Julia Titus, Daughter.	{ John Tompson.
Cænis Vespasians Concubine.	{ John Hunnieman.
	{ William Trige.
	{ Alexander Gough.

2. *The Picture, a Trage Comedie*, 1629.

Dramatis Personæ.

Ladislaus, King of Hungarie.
 Eubulus, an old Counsaylor.
 Ferdinand, General of the army.
 Mathias, a Knight of Bohemia.
 Valdo, } 2 wild courtiers.
 Ricardo, }
 Hilario, servant to Sophia.
 Julio Baptista, a great scholler.
 Honoria the Queene.
 Acanthe, a maid of honor.
 Sophia, wife to Mathias.
 Corisca Sophias, woman.

6 Masquers.

6 Servants to the Queene.

Attendants.

The Actors Names.

Robert Benfield.
 John Lewin.
 Richard Sharpe.
 Joseph Taylor.
 { Thomas Pollard.
 { Elyard Swanstone.
 John Shanucke.
 William Pen.
 John Tomson.
 Alexander Goffe.
 John Humnieman.
 William Trigge.

3. *The Renegado, a Trage Comedie*, 1630.

Dramatis Personæ.

Asamberg, Viceroy of Tunis.
 Mustapha, Basha of Aleppo.
 Vitelli, a gentelman of Venice
 disguis'd.

Francisco, a Jesuite.
 Antonio Grimaldi, the Rene-
 gado.

Carazie, an Eunuch.
 Gazet, servant to Vitelli.

Aga.
 Capiaga.
 Master.
 Boteswaime.

Saylors.
 Jaylor.
 3 Turkes.

Donusa, neece to Amurath.
 Paulina, sister to Vitelli.
 Manto, servant to Donusa.

The Actors Names.

John Blanye.
 John Sumner.

Michael Bowier.
 William Reignalds.

William Allen.
 William Robins.
 Edward Shakerley.

Edward Rogers.
 Theo. Bourne.

It is evident that the players in *The Roman Actor* and *The Picture* belong to the same theatres. My dates are 1629 and 1630. These would be "Black-Friers" and the Globe, as we know from the names of Lowin, Taylor, Swanstone, &c. And on the title-page of *The Roman Actor* I find, "As it hath divers times bene with good allowance Acted, at the private Play-house in the Black-Friers, by the Kings Majesties Servants," and on the title-page of *The Picture*: "As it was often presented with good allowance at the Globe and Blacke-Friers Play-houses by the Kings Majesties Servants." On the title-page of *The Renegado* (1630): "As it hath bene often acted by the Queenes Majesties Servants, at the private Play-house in Drury-Lane." THOS. WARD.

"HART HALL, NOW BALLIOL COLLEGE."—In the *Saturday Review* of January 18, at p. 80, is a notice of the antiquary "William Wycrestre," and in it this statement: "He remained four years a student at Hart Hall, now Balliol College." This is the second time within a few months that this astonishing statement as to Hart Hall and Balliol has appeared in print. I did not make a memorandum of the first place, thinking the absurdity too great to have life. But we little

know. The writer of the *Saturday Review* article, who can tell a great deal about Bristol, but probably as little about Oxford, may have seen the first announcement of the new fact and copied it without examination; and it is announced in a manner of so much decision and authority that persons who do not know Oxford may reasonably acquiesce, and may assist in propagating the belief in "Hart Hall, now Balliol College." But the history of England, already amply comic, need not have another element of debate. It will be desirable to attempt to stop the occasion of new strife, anger, and laughter. For the sake of those who do not know, and are not bound to know, the facts, I beg to be allowed to record them.

Balliol College never was Hart Hall. Hart, or Hert, Hall—"Aula Cervina"—became an academical hall early in the reign of Edward I. It took its name from the abbreviation of the name of the original owners, the De Hertford family. Hert was treated as Hart. In 1740, Dr. Ingram tells us, Dr. Newton, "who had been already principal ten years," obtained a charter by which Hart Hall was made Hertford College. This existed till 1805, when it expired. No one could be found to succeed the last principal, who died that year.

In 1820 Magdalene Hall was burned down. The opportunity was taken to remove that society to the buildings of (Hart Hall) Hertford College. New buildings were immediately added, and Magdalene Hall went on till 1874, when it was suppressed by Act of Parliament, and Hertford College, on the old site of Hart Hall, was called into existence again. In the last century the armorial ensigns of Hertford College were a "hart at a ford, with the following appropriate motto or legend, Sicut cervus anhelat ad fontes." But I observed on the funeral achievement which was hung outside the lodgings of the principal at the death of the worthy Dr. Michell, that the revived college had taken what I believe was the original bearing of Hart Hall, the arms of Elias de Hertford: Gules, a hart's head caboched, affrontée argent, attired or; between the attires a cross patée fichée or. Dr. Ingram mentions both coats, but without tinctures. Among the "Scriptores" Antony à Wood mentions Gulielmus Wirecster.

D. P.

Stuarts Lodge, Malvern Wells.

ASTROLOGICAL PREDICTIONS FULFILLED.—To instances of the above recently inserted in "N. & Q." (see 5th S. x. 513) I may now add the following. In *Zadkiel's Almanac* for this year, under the month of January, it is said, "About the 11th of this month, accidents will occur in mines." On the 13th happened the terrible explosion in the Dinas Colliery, in the Rhondda Valley, whereby so many lives have been sacrificed. *Mercurius* predicted disputes between

masters and men for January, verified by the strike of the Midland guards. Of course all the above events are likely enough, if only a sufficient range of time is given for their occurrence. There may be an average of two or three strikes per annum, but the chances are still largely against the prophet who fixes on a particular month. So of colliery accidents; but in this case the event is fixed to happen near a given day, and the improbability of the coincidence, as such merely, is greatly augmented. As a matter of fact, however, although professional astrologers are popularly regarded as charlatans and impostors, there is little or no guess-work in their procedure. The grounds of their predictions may all be found, by any one who will take the trouble to examine, in the many treatises on the subject, from the time of Ptolemy downwards. When it is remembered that the practice of astrology for reward is still a criminal offence by our law, and that not, as formerly, upon any religious scruples, but because the asserted science is regarded as a delusion and its practitioners as swindlers (which they might well not be if even the former proposition were true), the justice of publishing evidence to the contrary will be admitted. As Mr. Lecky points out, so-called superstitions have seldom been exploded by any process of reason or demonstration directly aimed at them, but have simply dropped into disrepute in educated minds from their non-accordance with the general tendencies of modern thought. And herein may lurk a two-fold fallacy; for the intellectual tendency may not be really progressive, or the inconsistency of the beliefs in question therewith may be only apparent.

C. C. M.

THE "MERRYTHOUGHT."—Dr. Johnson says:—

"*Merrythought* (merry and thought), a forked bone on the body of fowls; so called because boys and girls pull in play at the two sides, the longest part broken off betokening priority of marriage.

'Let him not be breaking merrythoughts
Under the table with my cousin.'—Echard."

Now is the etymology after all such plain sailing? One cannot help suspecting some corruption. The explanation is after all only faintly appropriate. In Berkshire children call this the "wish-bone," and then the one who breaks off the longer half gains what he or she wished for. At any rate, the bone has been called the "merrythought" in England since 1611, and probably long before. The French children seem to have associated quite another idea with this, as see Cotgrave: "*Lunette*, the merriethought; the forked craw-bone of a bird, which we use in sport to put on our noses. *Lunettes*, spectacles." In Holland the merrythought seems also to have been used to play at spectacles with. "*Bril*, a pair of spectacles. *De bril van een vogel*, the merrythought of a fowl" (Holtrop, 1801).

ZERO.

PAPAL DISPENSATION: OGILVY.—The following is an exact copy of a dispensation on a parchment with a well-preserved specimen of the leaden *bulle* attached, which a friend has kindly lent to me:—

"Paulus eps. servus servorum dei Dilecto filio Officiali Aberdonen. Salt. et aplicam. ben. Ex parte dilector. filior. Walteri Ogilvy et Alexandri etiam Ogilvy scoliarium Aberdonen. dioc. nobis fuit humiliter supplicatum vt cum eis qui sicut asserunt ascribi desiderant militie clericali. super defectu natalium quem patiuntur de Milite soluto vcl coniugato et mulieribus solutis[ent] respectue geniti qd. hmoi. non obstante defectu poss[ent] ad omnes etiam sacros et pbratus. ordines promoueri et beneficium ecclesiasticum] etiam si curam habeat animar. etiam respectue obtinere dispensare misericorditer dignaremur Nos igitur hmoi. supplicationibus incli[] discretionis tue per aplica. scripta mandamus quats. consideratis diligenter circumstantijs vniuersis que circa idoneitate pers[] fuerint attendende si paterne non sint incontinentie imitatores sed bone conuersationis et vite super quibus tuam intendimus conscientiam onerare aliaque sibi merita suffragentur ad dispensationis hmoi. gratiam obtinendum cum ipis. super premissis aucto. nra. dispenses prout secundum deum animar. suar. saluti videris expedire Ita tamen qd. ijdem Walterus et Alexander scolares prout requirit onus beneficij quod eos post dispensatione hmoi. similiter respectue obtinere contigerit ad ordines se faciant statutis anire temporibus promoueri et personaliter resideant in eodem aliquo hmoi. gratia quoad beneficium ipm. nullius penitus sit momenti Dat. Rome apud Sanctumpetrum Anno Incarnationis Dominice Millesimoquingentesimo quadragesimo M. Aprilis Pontificatus nri. Anno Sexto.

"Do. de Viterbo.

JA. CORDELLAS.

"Jo. Mileti."

I would gladly know to what family these Ogilvies belonged. W. F. (2).

FOLK-LORE.—The following paragraph, which I cut from the *Times* of the 23rd ultimo, will show that superstition is not extinct in Shropshire:—

"An inquest has been held at Priors Lee, Salop, before Mr. Hartly, the deputy coroner, on the body of Ann Woolly. The husband, George Woolly, stated that on Friday night his wife went to fetch some rum from a public-house a quarter of a mile away from home. She did not return, and on searching for her he found her lying dead in a pool of water. Woolly informed the coroner that during the day his wife had been baking, and after she had gone out he went to take the bread out of the oven. There he found 'one of the loaves cracked right across,' and he immediately knew that something had happened to his wife. That sign 'caused him to go out and look for her.' The jury returned a verdict of 'Accidental death.'"

E. WALFORD, M.A.

Hampstead, N.W.

WILLIAM WOTTON, THE AUTHOR OF "REFLECTIONS UPON ANCIENT AND MODERN LEARNING."

—Perhaps you will not object to make a permanent note of a rather singular contemporary testimony to the precocious talent of this well-known scholar. On the title-page of a copy of the treatise of Budæus, *De contemptu rerum fortuitorum*, there appears a memorandum, written by John More, the Rector of Ellough, in Suffolk, to the effect

that this volume is presented by him, "in testimonium presentis indolis," to William Wotton, who, although only of the age of "quinquennium et quod excurrit," is "in Græcis, Hebraicis, et Latinis eruditus." Wotton's father was the Rector of Wrentham, a parish contiguous to Ellough.

NIGRAVIENSIS.

"-ESS."—It may have been observed that recently some contributors to the press, not satisfied with the indications of sex conveyed by Christian names and pronouns, have taken to adding the syllable "-ess" to the trades or occupations followed by women, as, for instance, "Mary Jones, butcheress," "Susan Gale, tailorress," "Sally Lunn, bakeress," and so on; but I was startled the other day at meeting with an example of this barbarism in the diary of a scholar—Evelyn. Under the date of May 19, 1672, is the following entry: "Went to Margate, and the following day was carried to see a gallant widow, brought up a farmorese." C. ROSS.

DICKENS'S AUTOGRAPHS.—Those who are possessed of any autographs of Charles Dickens may be pleased to know that a common cloth edition of the *American Notes* brought five guineas on the 22nd ultimo, at Christie's sale of Dr. Quin's books, simply because it contained an inscription and signature by the author. F. D. F.

Reform Club.

ODD NAMES OF PLACES.—There is a portion of the town of Chorley, in Lancashire, a mile or so from the centre of the town, called Botany Bay.

W. DOBSON.

Preston.

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 PUSEY HORN.—The real inscription on the celebrated Pusey horn, which is always given wrongly in books, is this, "I Kyng Knoude geve Wylliam Pecote thys horne to holde by thy londe." I know of no earlier mention of this horn than that by Camden, c. 1600, but the inscription is apparently fifteenth century work. The Pusey or Pesi family are not mentioned by name in Domesday, and there is no trace of any Pecote. How, then, came the Puseys to have a horn given to a Pecote? Has the horn really any connexion with Becket or Becote, the present seat of Lord Barrington, not far from Pusey, which belonged, as we read in Domesday, to the Earl of Evreux, who gave it to the priory of Norion? It was seized by King John in 1204, and afterwards given to the family of *Becote*, who held it by tenure

of meeting the king when he visited Shrivenham with two white capons, and asking him whether he would have them now or wait till he got them. See Murray's *Handbook* (Berks), p. 53. In Pusey Churchyard is a brass with a quaint inscription in memory of "William Pusey *alias* Pesey-Pecote," dated 1655. The name Pusey was commonly pronounced in the district, and is generally written in old registers, as "Pizzey." Can any one clear up the difficulty?

C. H. TOMLINSON.

Denchworth, Wantage.

AN IRISH HIGHWAYMAN.—Can any Irish or other reader of "N. & Q." favour me with information that will enable me to identify the hero of an Irish ballad, who tells us,

"In Newry town I was bred and born;

In Stephen's Green now I die in scorn;

My father reared me to the saddling trade," &c.?

From other portions of the same ditty it would seem that he "robbed Lord Mansfield," "and Lady Weldon in Golden Square"; and that he was taken by "Fielding's gang." Is it known when these robberies took place? I have consulted the *Lives and Actions of the most notorious Irish Highwaymen, Tories, and Rapparees, from Redmond O'Hanlon to Cahier na Gappul*, by J. Cosgrave (Dublin, s.a.). D. F.

Hammersmith.

GALBRAITH OF BALGAIK.—Who now represents this branch of the Scottish family of Galbraith? I found in the will, recorded in Dublin, of Robert Galbraith, of Cloncorick, co. Leitrim, Esq., made May 15, 1708, and proved Jan. 8, 1712, this allusion to Balgair: the testator leaves his eldest son, James, his lands, and also describes him as heir of the "estate, &c., of James Galbraith, of Balgair, late writer in Edinburgh, deceased," to which estate James would succeed "as my eldest son and heir." C. S. K.

MINING TOKEN.—I have a mining token, copper, size of a halfpenny. Obv., a rocky burning mountain, on summit the Egyptian emblem of life, in base 1762. Rev., STORE. KOPPARBERGSL. POLLET x, two arrows crossing a square like an Oxford picture frame. If any of your readers would kindly localize this coin and let me know they would much oblige.

B. W. ADAMS, D.D.

Santry, Ireland.

"DAUGHTER" AS A FEMININE SURNAME TERMINATIVE.—When did this term cease to be employed as a feminine surname terminative? Canon Bardsley, in his *English Surnames*, seems to be of opinion that its use was but very occasionally attempted, and was restricted to an early period in the history of our nomenclature. The Leigh parish church register—now in course of publication—

contains several instances of the use of the term as late as the second half of the sixteenth century; names such as "Elizabeth Richard-daughter," "Joane William-daughter," "Margrett James-daughter," "Letts Thomas-daughter," not infrequently appearing in the record of baptisms. Is this an unusual occurrence at so late a date?

W. D. PINK.

Leigh, Lancashire.

CUCKING OR DUCKING STOOLS.—Are any of these instruments of punishment now actually in existence? In the *Globe* of Jan. 16 there is an interesting paper on the subject, entitled "A Terror for Scolds," and the author mentions the following places as having once had such stools: Cambridge, Lichfield, Shrewsbury, Kingston-on-Thames, Ratcliff Highway, Ipswich, Broadwater, near Leominster, Herefordshire, and (I suppose) Edinburgh.

E. WALFORD, M.A.

Hampstead, N.W.

TOOTHACHE.—Shakspere says—

"There was never yet philosopher
That could endure the toothache patiently."

Much Ado, Act v. sc. 1.

The following parallel seems worthy of notice. St. Augustine:—

"Dolore dentium tunc ex cruciabas me: et cum in tantum ingravesceret, ut non valerem loqui, adscendit in cor meum. Admonere omnes meos, qui aderant, ut deprecarentur pro me, Deum salutis omnimodæ. Et scripsi hoc in cera, et dedi eis, ut legeretur. Mox, ut genua supplicii affectu fiximus, fugit dolor ille. Sed quis dolor?... nihil enim tale ab ineunte ætate expertus feram."—*Conf.* lib. ix. cap. iv. 8.

John Wesley, "when his own teeth ached, he prayed, and the pain left him" (*Southey's Life of Wesley*, 1858, i. 277). Erasmus, in his *Praise of Folly*, laughs at those who address a particular saint "for the toothache" (1870, p. 85). Which saint was it?

W. C. B.

Rochdale.

THE "TRIUMPHAL CAR," A PUBLIC-HOUSE SIGN.—Larwood says, in his admirable *History of Signboards*, that near Hyde Park Corner, at the end of the last century, there was a low public-house called the "Triumphal Car." I want to know how that came about long before any triumphal car had been dreamed of for the arch then unerected. Again, was it "Triumphal Car"? There is now in Pembroke Mews, running southwards out of Halkin Street, a "Triumphal Chariot." Is not this a lineal descendant of the low public-house?

C. A. WARD.

Mayfair.

THE DIARY OF A YORKSHIRE CLERGYMAN, 1682.—In the *Archæologia*, vol. xx. p. 471, a diary is mentioned which I am anxious to trace. If it has been printed I should be glad to know where. If

it be still in manuscript I shall be obliged to any one who will tell me where it may be seen. The passage where it is referred to runs thus:—

"From the diary of a Yorkshire clergyman, which the Rev. Mr. Hunter kindly transmitted, I gather that in the winter of 1682, a journey from Nottingham to London, in a stage coach, occupied four whole days. One of this gentleman's fellow travellers was Sir Ralph Knight of Langold in Yorkshire, an officer in Monk's army."

ANON.

PARNASSIM: ESCABA.—In an account of the funeral of Dr. Artom, which appeared in the *Daily News* of Jan. 10, it is said that the body was carried to the hearse by the "Parnassim," and that a prayer for the dead was said, called the "Escaba." Are these two words correctly given? If so, query their etymology?

A. L. MAYHEW.

Oxford.

COUNT STREET, NOTTINGHAM.—I read in a recent *History of Nottingham* that Count Street in that town was named after Count Palavicini. Did he reside in that street, and what brought him to England?

QUEST.

"PHRASE."—Why do so many people misuse the word "phrase" when they mean "term"? Chambers's *Dictionary* defines "phrase" as "something spoken; a short pithy expression; a form of speech." Webster says a phrase is "a brief expression, or part of a sentence; two or more words forming an expression by themselves, or being a portion of a sentence"; also that it is "a short pithy expression; especially one which is often employed; a peculiar, or idiomatic turn of speech." Perhaps this brief notice may serve somewhat to correct this abuse of the term (no pun). J. W. J.

AN OLD GAME.—What kind of game was "board end" or "board's end," mentioned in Smith's *Obituary* (Camden Soc., xlv. p. 92), how played, and with what apparatus? J. S.

"JUNCARE."—Rudder, in his *History of Gloucestershire* (1779), p. 328, in his account of the parish of South Cerney, writes as follows:—

"Here was a custom, which prevailed till lately, of strewing coarse hay and rushes over the floor of the church, which is called *juncare*; and the lands which were subject to provide those materials now pay a certain sum of money annually in lieu thereof."

What may be the meaning of the term? I shall be glad also to learn a few particulars of the custom, and whether it is or was observed elsewhere.

ABHBA.

"THRYMBELYNGE."—In a will of the date of 1523 I meet with the following expression: "That my wife shall have all the *thrymbelynge tre*, and all the freute that come y^of." What was a *thrymbelynge tree*?

G. A. C.

HUMAN SACRIFICES IN BARBARY.—Mr. Hay, in his book on *Western Barbary*, p. 123, says: "During one of the late rebellions, a beautiful young girl was offered up as a propitiatory sacrifice, her throat being cut before the tent of the Sultan and in his presence." Mr. James Richardson calls this "an unmitigated libel on the shereefian prince ruling Morocco," and adds that it is the antagonism to this practice "which makes the sacrifice of the Saviour such an obnoxious doctrine to Mussulmans" (*Travels in Morocco*, 1860, vol. ii. p. 31). Which is right?

WILLIAM E. A. AXON.

MARCH 24, NEW YEAR'S DAY.—Swift writes from London to Stella, who was in Ireland, under date March 24, 1710-11, "I wish you a merry new year; this is the first day of the year, you know, *with us*, and 't is Lady Day," &c. Is there any reason for believing that the English and the Irish nations, in Swift's time, differed at all as to New Year's Day? It would seem from the words in italics that there may have been some discrepancy. (The italics are mine).

E. WALFORD, M.A.

Hampstead, N.W.

[The New Style was adopted in Great Britain in 1751.]

LUNATICS IN THE SEVENTEENTH CENTURY.—Is there any history of lunatic asylums extant? If there is I shall be glad to know publisher's name, &c., and in any case ask where it is probable that lunatics would be sent for safe custody in the seventeenth century, particularly those from the north of England and of the middle or upper classes of society?

H. FISHWICK, F.S.A.

"GAINGIVING."—In what writings contemporaneous with Shakespere, or before his time, is the word *gaingiving* employed in the same sense as in *Hamlet*, Act v. sc. 2?

J. P.

Norwood.

"BIENVENU AUVERGNAT."—In Mr. James's romance of *Philip Augustus* mention is made of a patriotic air or point of war called "Bienvenu Auvergnat." Does anything of the kind exist in Auvergne at the present day?

B.

OLD INSCRIBED CHESS-BOARDS.—Are any of these still in existence? Richard Symonds, in his *Diary* (Camden Society), under date May 17, 1644, tells us that he saw King Charles's chess-board, which had round it this verse: "Subditus et princeps istis sine sanguine certet, 1643."

BIBLIOTHECARY.

"THE SQUARE MAN IN THE ROUND HOLE."—Burton, in his *History of Scotland* (vol. iv. p. 392), quotes an expression used by Bothwell in speaking to Sir James Melvill, that "he would find a pin for every bore," meaning that he would find a man

fit for every place to be filled. "This," says the historian, "was in reference to an old allegory about nature having made so many circular holes and so many angular, with a set of pins made to fit each; but mismanagement so confused the whole that the angular pins were forced into the circular holes, and the circular into the angular." Where is this allegory to be found?

G. F. S. E.

AUTHORS WANTED.—Who is the translator of *Faust*, part ii., published by Pickering in 1842?

Who was Cheviot Ticheburn, who wrote the *Maid's Revenge* and *A Summer's Evening Tale*, with other poems, dedicated to Charles Lamb (Whitaker, 1823)?

Who wrote *Delmour*; or, *the Tale of a Sylphid*, and other poems, dedicated to Lord Holland (Carpenter & Son, 1823).

H. A. B.

Replies.

CANONS, PREBENDARIES, AND HONORARY CANONS.

(5th S. xi. 69.)

The questions asked by ABHRA open up a somewhat wide field for comment. First, *What is the exact difference between prebendaries and canons?* This perhaps is not very easy to answer. If you look in ecclesiastical law books you will find (as is usual in law books) much confused, or obsolete, or irrelevant information, out of which bottle of hay you extract your needle as you best can. You will find, for instance, that Lord Coke says a prebendary is a prebendary because he supports the Church; and then again you will find, without much surprise, that that impudent judicial murderer was as wrong in his derivations as he was in other things, and that a prebendary is a prebendary because the Church supports *him*. But I should much like to know (and perhaps some learned person can tell us) where you will find the precise *differentia* of a canon and a prebendary clearly and fully explained.

Of course, a canon, *canonicus*, is a spiritual person who is joined with others in observing (or not observing) a certain *kanōn*, or rule of life and worship, in a cathedral or collegiate church. And a prebendary, *prebendarius*, is a spiritual person who enjoys a *prebendum*, or endowment, given to a cathedral or conventual church "for the maintenance of a secular priest or regular canon." But the *prebendum* or *prebend* is "the maintenance or stipend *both of the one and the other*," i.e. both of the prebendary and of the canon (see Sir R. Phillimore's *Ecc. Law*, p. 167); so that the canon would seem to be a prebendary in virtue of his *prebendum*, and the prebendary a canon in virtue of his office. I do not know whether any one but the Rev. Prebendary Mackenzie Walcott can

wholly explain this mystery. It is possible, indeed, that Mr. Walcott has explained it already in his *Sacred Archaeology*, a book to which unfortunately I have not access.

Cathedral authorities themselves seem to confound the terms *canon* and *prebendary*. Take, for instance, the returns from the various Chapters, given in the Appendix to the First Report of the Cathedral Commissioners of 1852. The Dean and Chapter of St. Paul's, which is a cathedral of the Old Foundation, say (p. 33) that "the *thirty canons* of the church of St. Paul's, with their head, the bishop, constitute the body and the chapter." And immediately afterwards they say that "every *prebendary*" had in old time his vicar, "so that there were originally thirty vicars choral besides *thirty prebendaries*." So that they use the words *canon* and *prebendary* as if they were synonymous. Thus, too, the Dean and Chapter of Durham, which is a cathedral of the New Foundation, say (p. 45) that "the Chapter of Durham was founded" "for a dean, *twelve prebendaries*, and," &c. And then again they say that the Chapter of Durham consists "of a dean and *nine canons* (*three canonries* being under suspension)." Thus the 9 + 3 canons evidently = the 12 prebendaries.

Most readers of "N. & Q." are doubtless aware that the English cathedrals are of four classes. *First*, those of the Old Foundation, which are York, St. Paul's, Chichester, Exeter, Hereford, Lichfield, Lincoln, Sarum, and Wells; nine in all. In each of these the bishop had his dean and canons (or prebendaries) from the beginning of the see. *Secondly*, those of the New Foundation, which are Canterbury, Durham, Carlisle, Ely, Norwich, Rochester, Winchester, and Worcester; eight in all. From the twelfth to the sixteenth century all these eight cathedrals were conventual, and had a prior and monks instead of a dean and canons, which prior and monks formed the bishop's chapter. But on the abolition of the Roman jurisdiction all the eight recovered their ancient secular character; in other words, not only inferior sees, but the primatial cathedral of Canterbury, the old regal seat of Winchester, the palatine throne of Durham, became what York had always been—*independent of any monastic order*. *Thirdly*, the five new cathedrals of the sixteenth century, Bristol, Chester, Gloucester, Oxford, and Peterborough, all of which had till then been conventual churches only, and were made the cathedrals of five new sees. *Fourthly*,* the four new cathedrals of the nineteenth century: Ripon (1836), Manchester (1847), Truro (1876), and St. Albans (1877). Of these, Ripon and Manchester possess a dean and canons; Truro is in a fair way to

possess them, having obtained a special Act for the purpose; St. Albans alone remains unprovided.

Now, on looking through the *personnel* of the several cathedral bodies, I find that all the Old Foundation or secular cathedrals (including also those of St. Davids and Llandaff, which, like the two other Welsh sees, are of the Old Foundation) have a long list of prebendaries—in addition to the canons residentiary, who are governed by recent legislation—except Salisbury, which (like St. Asaph and Bangor) has canons non-residentiary where one would expect to see prebendaries. And I find that all the New Foundation or conventual cathedrals, and all the sixteenth century cathedrals, and all the nineteenth century cathedrals which as yet are completely organized, have *no* prebendaries, and have canons (residentiary) and honorary canons only. This difference is intelligible and significant, if we consider that separate prebends are inapplicable to the case of a convent, and that such prebends could not well be created in a cathedral whose revenues represent those of a dissolved monastic house. Such, at any rate, is my conjecture; but I should be glad to know what Mr. Walcott has to say of the matter.

ABHBA's other questions are easily answered. Honorary canons are a recent and statutory creation. The Act 3 & 4 Vict. c. 113, s. 23, recites that it is expedient that all bishops should be empowered to confer distinctions of honour upon deserving clergymen, and thereupon enacts that "honorary canonries shall be hereby founded in every cathedral church in England, in which there are not already founded any non-residentiary prebends, dignities, or offices"—which last words account for the absence of honorary canons from the Old Foundation cathedrals—and goes on to provide that the holders of these honorary canonries "shall be styled *honorary canons*," and shall be entitled to stalls and to take rank in the cathedral church next after the canons, and shall be twenty-four in number in each cathedral, with other points of detail. The title of honorary canon adheres (to speak in legal language) to the person, and not to the place, like the title of colonel of such a regiment, or fellow of such a college; so that ABHBA's notion of a man losing his honorary canonry, as he might lose his hat, in removing from one diocese to another, or from Ireland to England, is, to an Englishman, peculiarly comical. I wonder, by the way, how *Irish* honorary canons came into existence.

As to what an honorary canon should be styled, that is a question which would seem to have been settled by the words of the Act, as given above. But the honorary canons themselves have settled it otherwise, by rushing in where angels fear to tread, namely, into the very sanctuary and (if I may so say) *gynaceum* of the Chapter itself. For

* It is very possible that this fourth class may soon be enlarged under the Bishops Act of 1878.

Does not every honorary canon call himself, or allow himself to be called, "the Rev. Canon" So-and-so? and then what becomes of the distinction between him and the canons residentiary? Nay, for the matter of that, do not even *minor* canons contribute to this imbroglia by occasionally allowing people to transpose them from a minor into a major? "Oculus suffusus nitentes"—the minor canon, too, hears himself addressed as *canon* by his friends, and reproveh them not. Let us remember that even the great canon of all, Sydney Smith, was not called "the Rev. Canon Smith": these titles of social life, like the *Panhypersebastos* and the rest of them in the Byzantine empire, have come up (or down) since his days. *Appropos*: there is, I believe, a custom at St. Paul's that a new prebendary, after installation, is presented by the canon in residence who admits him with a loaf of bread. And Sydney Smith, admitting such an one to a prebend which had lost its estates, said, "Allow me, sir, to present you with the usual loaf; I only regret that it is no longer buttered."

A. J. M.

P.S.—Since I wrote the above, a ghastly or ludicrous light has been thrown upon this question of canons and prebendaries. Fire, long smouldering, has broken out into vivid flame, which reveals to us the Premier, the Primate of England, and the Dean and Chapter of York, careering wildly in a circle around the "corpses" of the Prebendary of Holme and the Rev. Canon Fleming. Your readers may be referred to an article on the subject in the *Times* of this day, January 27, 1879, which article reminds me that I ought to have mentioned, as bearing on the matter of canons and prebendaries, the first and twenty-second sections of the Act 3 & 4 Vict. c. 113.

Canon and prebendary are two different names for the same man looked at in two different characters. He is a canon as being bound to keep a certain rule of life (*καρὸν*); he is also a prebendary as holding—or of later years not holding—a certain prebend, *prebenda*, or separate estate attached to his stall. Honorary canons are, properly speaking, canons exempted from observing the hours, such as sovereign princes and nobles holding stalls. Queen Victoria, for instance, is an honorary canoness of St. Davids.

In cathedrals of the New Foundation "honorary canons" may be appointed by the bishop. These have no votes in Chapter, nor have they any "rule" or *prebenda*; in fact, the office is merely a compliment paid by a bishop, giving a man a sort of claim to the style and title of "Canon So-and-so." In some cathedrals they have "preaching turns," whether as a right or by grace of Chapter I do not know. Here in Durham they rather remind one of Orlando Gibbons's "silver swan": when they "read themselves in" they

"sing their first and last, and sing no more." See the whole matter well and clearly put in Freeman's *Cathedral Church of Wells*, from which some of the above remarks are taken. J. T. F.

Bp. Hatfield's Hall, Durham.

YATELEY, HANTS (5th S. x. 307, 475; xi. 31).—MR. WEDGWOOD has rendered such good service in the department of etymology that it is with some hesitation one ventures to differ from him. On the present occasion, however, it appears to me that his conclusions cannot be sustained.

He says that I have fallen into the mistake, made by himself in the first edition of his *Dictionary*, of confounding *gate*, a way or street, from root *gá*, with *gate* or *yate*, an entrance or door, which he derives from A.-S. *geotan*, to pour.

I am only in possession of the first edition of MR. WEDGWOOD'S work, but, like the friar mentioned by Erasmus, I prefer his old "mumpsimus" to his modern "sumpsimus."

Let us consider each of the points thus raised. First, as to the identity or otherwise of *gate*, a way or street, with *gate* or *yate*, an entrance or doorway. The mere interchange of *g* and *y* is of no importance in relation to the origin of the word, since it equally applies, whatever be its derivation. A hint or two, however, may be thrown out in passing. MR. WEDGWOOD says that *gate*, a street, is never written with a *y*. This, no doubt, in modern times is correct, but it does not prove much. A.-S. *ga*, *geat*, and their corresponding words in the kindred languages all originally began with *g*, and so continued until after the Conquest, when the Norman influence began to soften the ruggedness of the native speech. Words from a common source, when they branch off into separate meanings, frequently change their pronunciation as a matter of convenience, e.g. *satyr*—*satire*, *human*—*humane*, &c. The letter *y* as a vowel existed in our mother tongue, but I am not aware that our modern consonantal *y* is to be found in the language. If we refer to Domesday Book we find scarcely any place names with the initial *y*. There are many compounded with *gate*: Gatehurst, Gatesthorpe, Gatesdene, Gateleme, &c. I cannot find Gateley in the Hampshire record, but there is Gatelea in Norfolk, and Gatecombe both in Hants and Devon. Many of the *g*'s have in modern times been softened into *y*, but this proves nothing as to their original application. The transition is very curious. The A.-S. *g* was in many cases superseded in favour of the equivocal letter *ȝ* or *ȝ*, which appears to have been originally the aspirated *g* or *gh*, but gradually changed its character, and finally settled into the consonantal *y*. In Wickliffe's New Testament this letter stands for a variety of sounds. *Nigh* is spelled *nyȝ*; *sight*, *sizte*; *gate*, *ȝate*; *again*, *azen*; *gave*, *ȝave*, &c.

In the modern editions of our old writers, Chaucer, Piers Plowman, and others, the initial *y* will usually be found represented in the MSS. by this puzzling letter, the true pronunciation of which is very doubtful.*

This change of *g* to *y* is not a northern peculiarity, as supposed by MR. WEDGWOOD. It will be found that the majority of place names beginning with the consonantal *y* are south of the Trent and Mersey. So much for the form of the word, which presents no difficulty in identifying the modern *Yateley* with A.-S. *Gatelea*.

I will add a few words as to the connexion or otherwise of *gate*, a road or street, with *gate*, an entrance. In the latter sense the word is peculiar to the Low German and the Old Norse: A.-S. *geat*, Old Low Ger. *gat*, Old Norse *gatt*, Dutch *gat*, &c. The High Germans imported the Latin *porta* under the form of *pforte*.

Gate, a roadway, is, as every one knows, derived from the idea of *going*, the original root being the Aryan radical *gá, gan*. Hence Gothic *gaggs*, Ger. and A.-S. *gang*, Old Ger. *zugang*, aditus, *ingang*, an entrance, &c. *Gat*, a gate, and *gata*, a road, in Icelandic, are by Cleasby and Vigfusson connected together. The sense of *going* applies equally to the opening through which we pass and the road leading thereto. The inconvenience of one word in a double signification early led to a separation. In the North, as at York and Beverley, the streets are called *gates* and the gateways *bars*: Micklegate Bar, Bootham Bar, &c. South of the Trent and Mersey the entrances are called *gates* and the roads *streets*. In some cases in the South the old term *gate* still clings to the streets, as in *Aldgate*, London. This explanation, I think, is simple and natural.

The derivation of *gate* from A.-S. *geotan*, Goth. *giutan*, Norse *giuta*, to pour, seems to me quite untenable. A *gate* is a barrier, an obstruction, intended to let people pass, but certainly not to *pour*, which is more likely to take place in the unobstructed streets. I fail to see any evidence in favour of this etymology. The derivatives of *geotan*, *giuta*—*goit*, *gowt*, a watercourse; *Goit*, the name of a river; *gouts*, drops—all preserve the close *o* or *u* sound, whilst *gate* maintains the open *a* sound of *ga*. In some towns the two forms go together, and the entrance is styled the *bar-gate*, certainly conveying anything but the idea of pouring. Temple Bar, which was to all intents and purposes a *gate*, was removed because of its preventing the pouring of the multitude.

The word for gates in most languages conveys the idea of protection, exclusion. Compare Lat. *porta* in the proverb, "*Porta itineri longissima*" ("The first step is the hardest"); Greek *πύλη*, applied not only to city gates, but to mountain

passes frequently closed by barriers; Hebrew *שַׁר*, *shá(y)ar*, which signified both a city gate and a division, a breaking through an obstacle rather than a facility for pouring out. I submit these remarks to the candid consideration of MR. WEDGWOOD.

J. A. PICTON.

Sandyknowe, Wavertree.

MSS. DISCOVERED AT RUSHTON HALL, 1828 (5th S. x. 267, 375.)—The account of finding the MSS. at Rushton Hall pertaining to the Tresham family was first published by Mr. Thomas Bell of Oundle in his *Ruins of Liveden*. The particulars were furnished by Sir Arthur de Capel Brooke of Oakley Hall. At the meeting of the Northamptonshire Architectural Society at Rushton in 1867 a paper on "The Triangular Lodge" was read by the Rev. H. Ward of Aldwinckle, in which mention was made of the papers. In 1870 Clarke Thornhill, Esq., of Rushton Hall, kindly gave me permission to refer to the papers and books, and the result of my investigation was published by Mr. J. R. Smith, of Soho Square, London. The letters and papers, numbering about two hundred, had suffered so much from damp that I was only able to take a copy of the list kept in the chest, which was made at the time of the discovery. There was no handsomely bound book of devotion; the bindings were mostly vellum, and of a date earlier than the Gunpowder Plot. The list appended includes the whole of the books which were with the papers in 1870:—

The order of arraying of Robert Earle of Essex and Henry Earle of Southampton at Westminster the 19th day of february 1600 And Tho. Lord Burkhurst Lord Highe Treasurer of England by her Maties Commission for y^e day. [Also] The Names of all the Earles Lords Knightes & Gentlemen who did accompany the Earle of Essex into the city of London upon the 8th day of february Anno 1600 & was taken the same night for Traytour at Essex house in the Strand. 11 leaves MS., 1 blank.

A Declaration of the causes that have moued the Cardinal of Bourbon, the Princes, Peeres, Gentlemen, Townes, and Comminalties Catholike of this Realme of Fraunce, to oppose themselues to those which by all meanes do seeke to subuert the Catholike Religion and the Estate. At end: "Giuen at Shaloues the 6th of March, 1585. Signed, 'Charles, Cardinal of Bourbon.'" 12mo., 12 pages. No title.

A Declaration set forth by the Frenche kinge, shewing his pleasure concerning the new troubles in his Realme. London, Iohn Wolfe, 1585.

The Spiritual Conflict. Written in Italian by a deuout Seruant of God: and lately translated into English out of the same language. Printed at Antwerp 1598. Signed, "Your seruant in Christ, Hierome Counte of Portia, the elder." 12mo., vellum.

A Petition Apologetically, presented to the Kinges most excellent Maiesty, by the Lay Catholikes of England, in Iuly last. Printed at Doway by Iohn Mogar, at the signe of the Compas, 1604. [Also] The Coppie of the Banished Priestes letter, to the Lordes of his maiesties most Honourable priuy Councell. Dated, "From the Sea side this 24. of September. 1604." 4to., 40 pages.

* See the grammars of Bosworth and Rask.

A Directorie Teaching the way to the Trvth in a Briefe and Plaine Discovrse against the heresies of this time. Wherevnto is added, A Short Treatise Against Adiafhorists, Nevters, and such as say they may be saved in any Sect or Religion, and would make of many diuers sects one Church. Printed with licence. 1605.

A Prove of Certeyne Articles in Religion, Denied by M. Ivell. That Christes Chvrch here in Earth, must of necessitie have one chief head, and Governor vnder Christ, to rule the same. 4to., no title, and imperfect.

A Surveye of the New Religion, Detecting many Grosse Absurdities which it implieth. Set forth by Matthew Kellison. Printed at Doway by Lawrence Kellam, at the signe of the holie Lambe, M.DC.V. 4to., vellum.

Northampton.

JOHN TAYLOR.

"HEMS" (5th S. x. 447, 477).—While agreeing with your correspondent H. that this word is a mistake for *Hams*, I would point out what is, I think, an error in the meaning he assigns to it. He says it is "an old word in common use for a field, dwelling-place, &c." He evidently refers it to two words which, though they may be radically connected, are given as distinct by Stratmann, *Dict. of O. E. Lang.*—

(1.) "Ham, L. Germ. hamm, pratum sepe circumdatum."

(2.) "Hám, O. H. G. heim, O. L. G. hém, domus, vicus."

A *ham* however—certainly in Somerset—is "a low-lying meadow near a stream," a meaning which does not suit either of the derivations above given. I am tempted to consider it as a form of the A.-S. *holm*. See *Prompt. Parv.*, s.v. "*holm*, place be-sydene a watur," and Way's note thereon, where he gives as an instance, "Evesholm, corruptly Evesham."

I speak diffidently, and should be very glad to be corrected in the matter. Mr. Parish I see, in his *Dict. of Sussex Dialect*, agrees with your correspondent H. as to the derivation, but gives the meaning as "a level pasture field : a plot of ground near a river."

W. F. R.

Worle Vicarage.

There is no difficulty in the explanation of this word. *Hem* is an old Friesic form of the A.-S. *hám*, Germ. *heim*. It is still the Swedish form, and was formerly used in Denmark. It has been retained also in some of the German dialects. It is not surprising that this form should be found in our southern counties, for many of the Teutonic invaders who took possession of this part of the country came from the old Friesic land. Maerlant, in his *Rhyme Chronicle*, tells us that Hengist and Horsa were of a Friesic race. The word meant primarily a fence or boundary, then an enclosed place, and lastly a house with its enclosed ground. We have this form in common use, but limited to its primary meaning. To *hem* is to place a border on a garment. It has been retained

in our place names, as in Hemley and Hemel Hempstead. The form of diminution, *hemel*, is also Friesic. A related form, *hymel*, though not found in our A.-S. dictionaries, appears in one of Kemble's charters (*Cod. Dipl.*, iii. 77). J. D. Belsize Square.

Hems is no misprint for *Hams*. As in common parlance we say the hem of a garment to designate its border, so in Devonshire speech the border or skirting of a field or plot of ground is called the *hem*. In the poorer lands such waste borders round the cultivated portion of a field are very common, and these are not always mere strips. Probably the fields advertised under the name of the *Hems* were such waste portions which had been enclosed. The root of the word is evidently the Teutonic *hem*, v.a., to oppose a barrier to, to enclose. We at the present day say "to hem in."

In Devonshire the open land on the bank of a stream is called a *ham*. This may be cognate with the Scandinavian *holm*, which is used in the same sense. Perhaps places so named had formerly a subsidiary water-course, and were considered as islands. In names of places it is doubtful to what origin to refer the *ham*, usually found in composition. One form is manifestly from the A.-S. *hám*, E. *home*, but in other cases the *ham*, often *hamp*, evidently meant a field or enclosure—Northampton, Southampton. The *hamp* here bears a resemblance to the Latin *campus*.

I should suppose the South Hams is more likely to relate to the South Fields, or enclosed lands, than to the meadows by river banks, although there is no lack of such localities in the south of Devon. C. O. B.

"The ovens wherein the *Lapis calaminaris* or *calamine* is baked have a hearth made on one side of the oven, divided from the oven itself by a partition open at the top, by which the flame passes over, and so heats and bakes the *calamine*. This partition is called the *hem* in Somersetshire."—Cowel, *Interpreter*.

R. S. CHARNOCK.

Junior Garrick.

BOOKSELLERS IN ST. PAUL'S CHURCHYARD (5th S. viii. 461, 489 ; ix. 9, 97).—The valuable list by which MR. EDWARD SOLLY supplemented my previous communications on this subject, and the notes by which other correspondents have added to what had been already printed, induce me to trouble you with what I hope may be my final list. The materials for it have reached me from various sources ; the greater number were collected by the Ostiarus of Sion College and by him obligingly forwarded to me. If the name of a publisher or the sign of a shop be repeated, there will generally be some obvious reason for the repetition.

Date.	Sign or Locality.	Book.	Publisher.
1548.	Grene Hyll.	A New Dialogue.	W. Hill & W. Seres.
1563.	Hedge Hog, at the W. end of P.	Bp. Pilkington, The Burnynge of Paule's Church.	W. Seres.
1568.	The Key.	Polybius, Eng. Transl.	H. Bynneman for Tho. Hacket.
1605.	At the W. dore of Paules.	—	Lownes.
1623.	At the Great North doore.	—	Will. Bladen.
1626.	S. Austines Gate in P. C. Yard.	—	Butter.
1635.	Tyger's head.	Prideaux.	E. P. for Hen. Sule.
1637.	Holy Lambe.	W. Watts, Sermon.	I. L. for Colin Cowper.
1651.	At Southe door of Pauls.	—	Field.
1657.	3 Gilt cups, near W. end.	Sheppard, England's Balme.	H. Fletcher.
1659.	Brasen ser-pent.	—	Englefield.
1660.	Fountain.	Arderne.	J. H. for Matthew Keinton.
1661.	Ad signum Stella.	Bagshaw.	A. M. pro Simone Millero.
1661.	Golden Acorn.	—	Miller.
1663.	Ad insigne Coronæ.	S. Sion College.	John Williams.
1670.	Black Bear.	Death-bed Re-pentance.	W. Grantham.
1673.	Greyhound.	H. Bagshaw, Ser.	Joseph Nevil.
1677.	Angel.	Dr. Hicckes, Ser.	Moses Pitt.
1677.	Bear, near the Little North Door.	—	Blagrave.
1680.	Insignia Regia et Biblia.	S. Ignatius.	Joh. Gellibrand & R. Sollers.
1683.	3 Golden Cocks at the W. end of P.	R. Baxter.	B. Simmons.
1685.	Unicorn.	W. Sherlock.	Abel Swalle.
1686.	Turk's Head.	—	Shortgrave.
1687.	Angel & Crown.	S. Clementis Epistolæ.	Jas. Adamson.
1688.	Peacock & Bible, W. end of S. P.	Barker.	Ben. Crayle.
1696.	Luna falcata.	Thucydides.	T. Bennet.
1697.	Red Lion.	—	Bonwicke.
1703.	White Hart.	—	Child.
1705.	Ship.	—	Taylor.
1717.	Priniceps.	Hippocrates.	W. Innys.
1733.	Angel.	{Vindicat. of Go-vernment of Ch. of E.	S. Austen.
1733.	Rose.		T. Ashley.

The fact that I have not seen all the books here enumerated will account for the occasional omission of the author's name; the insertion of this name is not, however, material to the main object of my paper.

W. SPARROW SIMPSON.

FOLK-LORE: RUBBING WITH A DEAD HAND (5th S. xi. 43).—The superstition alluded to by MR. PEACOCK seems, in days gone by, to have

been very prevalent in this country, and instances of it even nowadays occasionally occur. Mr. Henderson, in his *Folk-Lore of the Northern Counties* (1866, p. 122), mentions a case that happened about the year 1853. The wife of a pitman at Castle Eden Colliery, suffering from a wen in the neck, according to advice given her by a "wise woman," went alone, and lay all night in the outhouse, with the hand of a corpse on her wen. She had been assured that the hand of a suicide was an infallible cure. The shock, however, to the nervous system from that terrible night was so great that she did not rally for some months, and eventually she died from the wen. He records also a case of a woman who for many years had been afflicted with goitre. On being asked whether she had taken any measures for curing it, she replied, "No, I have not, though I have been a sufferer for eleven years. But a very respectable man told me to-day that it would pass away if I rubbed a dead child's hand nine times across the lump. I've not much faith in it myself, but I've just tried it."

Many of your correspondents are no doubt acquainted with the famous "dead man's hand," which was formerly kept at Bryn Hall, in Lancashire. It is said to have been the hand of Father Arrowsmith, a priest who, according to some accounts, was put to death for his religion in the time of William III. Preserved with great care in a white silken bag, this hand was resorted to by many diseased persons, and wonderful cures are said to have been wrought by this saintly relic (Harland Wilkinson's *Lancashire Folk-Lore*, 1867, p. 158). Mr. Roby relates how a female, sick of the small-pox, had this dead hand in bed with her every night for six weeks, and also how a poor lad, afflicted with scrofulous sores, was rubbed with it. For further information on this subject Baines's *History of Lancashire* (iii. 638-9), Mannes's *History and Topography of Lancashire*, and Roby's *Traditions of Lancashire* should be consulted. "Straiking with a dead man's hand" is a cure for warts in Galloway. At no distant period an instance of this superstition, we are informed, occurred at Storrington, in Sussex. A young woman who had suffered for some time from goitre, and had tried various remedies for its cure, but to no purpose, was at last taken to the side of an open coffin, in order that the hand of the corpse might touch it twice. Formerly on execution days at Northampton numbers of persons used to congregate round the gallows to receive the "dead stroke," as it was termed. Indeed, I might quote further cases, but space will not permit. I would just add that MR. PEACOCK himself has recently made mention (in addition to the case already cited by him, *ante*, p. 43) of an example of this superstitious practice which happened at Lincoln in

1830. At the assizes that year, when Mr. Johnson, of Wytham-on-the-Hill, was high sheriff, here were three criminals hanged. After the execution two women came, bringing a child with them. All three suffered from wens, and the dead men's hands were rubbed on the parts affected, in the full belief that the ceremony would produce a cure. In North Germany they say that warts disappear if touched by the hands of a corpse.

T. F. THISELTON DYER.

RARE EDITIONS OF SHAKESPEARE (5th S. x. 511.)

—I share DR. INGLEBY'S belief that there are many uncredited editions of Shakespere in private hands that may be pronounced unique: separate plays perhaps (should the inquiry be followed closely up) will prove more fertile in point of numbers than the collected works. I have before me a 12mo. volume of plays, some published by Tonson, Feales, and others, containing an unnoticed edition of *Hamlet*, as far as I have been able to ascertain. I find no mention of it in Mr. Mullins's excellent list of known editions, or in Baker, Wilson, Lowndes, and Thimm. That ripe Shakesperian scholar Mr. Halliwell makes no mention of it in his dictionary of old plays or in any of the numerous vols. of his Shakesperiana, the vol. issued in 1841, or his more extended and scarce vol. of 1862, or in any of his more recent books. Neither does Mr. Furness give the date. When I secured this volume I hoped to gratify that gentleman in his desire to acquire a scarce copy of *Hamlet*, hoping it would prove to be the accurate William Hughes edition. It would be interesting to know who was the editor. Opposite the title-page is an ugly woodcut; the former reads:—

"Hamlet, | Prince of Denmark. | A | Tragedy. | As it is now Acted by his | Majesties Servants. | Written by | William Shakespeare. | London, | Printed by J. Darby for M. Wellington | at the Kings Head over against St. Cle- | ments Church in the Strand, 1718. | Price one shilling."

Contained in 108 pp. On the last leaf is a long list of plays supplied by M. Wellington.

J. W. JARVIS.

DELAUNE'S "PRESENT STATE OF LONDON" (5th S. xi. 47).—The name of Thomas Delaune certainly deserves a place amongst "neglected biographies," for there is very little recorded of him, and what there is not easy to find. The note on him in Phillips's *Dictionary of Biographical Reference*, 1871, is, "English Nonconformist divine, died 1785(?)." Thomas Delaune was a native of Ireland, having been born near Rigsdale. His parents were Papists and very poor. He received his education at a friary at Kilerash, near Cork. At the age of sixteen he removed to Kinsale, and became clerk to Mr. Bamfield, the owner of a pilchard fishery. After some years persecution and troubles led him to leave Ireland and to come

to England, where he married a Miss Hutchinson, and set up a school in London. At this time he became intimately acquainted with Benjamin Keach, the well-known Calvinistic Baptist preacher of Goat's Yard Passage, Horseydown, and assisted him in the publication of his *Key to Open Scripture Metaphors*. In 1681 Mr. Delaune published his *Present State of London*, of which Bishop Nicolson's remark that it is not much more than a compilation from Stow is pretty true. In 1683 Delaune printed his celebrated work entitled *A Plea for the Nonconformists*, intended as a reply to Benjamin Calamy's sermon *A Scrupulous Conscience*. Delaune's book was declared scurrilous and scandalous. He was committed to Newgate, tried on December 17, 1683, and sentenced to pay one hundred marks, to be imprisoned till it was paid, and the book to be burnt. Delaune was not able to pay the fine; one trouble followed on another; his wife and two children died, and at the end of fifteen months he also died, in Newgate. Delaune was to have been pilloried, but in consideration of his scholarship that part of his sentence was forgiven. There were seven editions of the *Plea for the Nonconformists* between 1683 and 1706, when Defoe printed it with a preface of his own.

The first edition of Delaune's *London* is rare. Five years after his death it was reprinted, in 1690. I do not think this second edition can be called "very rare" (see a note by DR. RIMBAULT, 5th S. iv. 106). It is a very frequent error to say that he was pilloried for writing the book on London, and that he was a minister. In his *Narrative of Sufferings*, 1684, he says he never was in orders and never preached, but kept a grammar school till he was sent to prison in 1683.

EDWARD SOLLY.

INVITATIONS WRITTEN ON PLAYING CARDS (5th S. ix. 168, 214, 239, 276, 352; xi. 57).—I have in my autograph collection a score or two of these invitations written on the backs of playing cards, and all addressed, mostly by titled personages, to George Selwyn in Chesterfield Street. Some are mere cards, like those which persons leave on each other, but nearly all autograph. Among them are those of Lord and Lady Hertford, Lord March (afterwards Duke of Queensberry), the Countess of Northumberland, the Duke of Ancaster, Mr. Fox and Lady Holland, Lord and Lady Coventry, &c. Some of them have small fly-leaves attached. I suppose that such curiosities are rare now, though once as common as gooseberries.

E. WALFORD, M.A.

Hampstead, N.W.

Some of these which were used in the last century were curious. Mrs. Inchbald received an invitation on a little card, 2 in. wide by 1½ long, from Mr. C. Moore of 11, Harcourt Buildings,

Temple, "To tea, walk, and talk, at half-past seven o'clock." I have a card of Mr. Kemble, 89, Great Russell Street, 2 in. wide only, by 1½ in. long. The Marquiss (*sic*) of Abercorn's is still smaller, and that of Dr. Gisborne of Clyford Street is the size of my thumb, yet printed in large letters, covering the whole of the card. Mr. Bubb's card of Queen Square Place, Queen Square, St. James's Park, has a beautifully engraved border worthy of Stothard. Mr. Kemble—I suppose the illustrious John Philip—has his name simply embossed, a stamp being pressed on the back of the card which forces the cardboard out, with the words "Mr. Kemble." In some of the old cards I have the spelling is peculiar—"Lester Square," for instance. In another card, "Mr. Boddington presents compts. to Mrs. Inchbald, and, presuming on the introduction of his obliging friend Mrs. Opie, begs leave to request the honour of her company to a small party on Wednesday evening, April 1.—Park Lane." Lastly, not to weary you with too many instances, Horace Walpole uses the five of spades to record a list of visitors, probably to Strawberry Hill in Nov., 1742. YELTNER.

WILLIAM CULLEN BRYANT (5th S. x. 248).—Bryant's hygienic and literary regulations which he observed through his long life are duly set forth in an admirable sketch of his life contributed to *Scribner's Monthly Magazine* for August of last year by Horatio N. Power. He rose at five; retired to rest at nine; did his intellectual work in the morning and never at night; used the dumb-bells and club; loved his bath; eat sparingly of flesh and fish, largely of oatmeal, hominy, milk, and fruits; eschewed tea, coffee, and tobacco, and took his wine in the uncrushed grape. I shall be pleased to lend M. N. G. my copy of *Scribner* if he will give me his address. D. M. STEVENS.
Guildford.

Probably to be found in *The Hygiene of the Brain and Nerves and the Cure of Nervousness*, by M. L. Holbrook, M.D., Boston (?) 1878, which contains, among other things, "twenty-eight letters from eminent brain-workers descriptive of their daily physical and intellectual habits." These are said to be very interesting.—

"Among those who contribute their experiences are Professors Carpenter and Tyndall, Dr. Brown-Séquard, Rev. O. B. Frothingham, Professor F. W. Newman of England, Dr. Hopkins of Williams College, Bryant, William Howitt, the philosopher Alcott, Dr. John Todd, Elizabeth Oakes Smith, Horace Mann, Sarah J. Hale, Gerrit Smith, William E. Dodge, and others. There is considerable difference of opinion among these authorities. Some are strict vegetarians, and others discard tea, coffee, and all other drinks of the kind as deleterious. On the other hand, there are those who recommend animal diet and indulge in stimulants."

WILLIAM JOHN POTTS.

Camden, New Jersey.

The following was clipped from the *Echo* a few days after Bryant's death:—

"The late William Cullen Bryant attributed his marvellous health and agility to his prudent mode of living. He rose about five o'clock in the morning, and worked with dumb-bells, a horizontal bar, and a pole for a full hour, occasionally diversifying his exercises by swinging a light chair round his head. He then bathed, and had a light breakfast of oatmeal cakes, milk, and fruit. After breakfast he occupied himself for a while with his studies, and then walked to his newspaper office, a distance of three miles, transacted his business, and walked back again, whatever the weather might be. He worked upon his farm or in his garden in the afternoon, dined early, eating meat only once a day, and living principally upon fruit and vegetables. He seldom drank any wine, never smoked tobacco, avoided in the evening every kind of literary occupation which tasked his faculties, such as composition, even to the writing of letters, and retired to rest at ten o'clock or sometimes earlier."

AGA.

Lowndes, *Bibl. Man.*, has at the close of the list of his works, "*An Apology addressed to John Richardson*. Not published. See *Monthly Register*, lxiii. 108." It is possible that some information respecting the query of M. N. G. may be learnt from this reference. Jacob Bryant died Nov. 14, 1804, and other periodicals of the time may contain some further information.

ED. MARSHALL.

"OST-HOUSE" (5th S. x. 227, 392, 476).—*Ost*, the Scandinavian word for cheese, is well known in a kindred sense in the rural northern counties, though not found in glossaries, save in Halliwell's, as "*oast*, Northumberland," and correctly explained as "curd for cheese." It is sometimes called *cheese-ost* or *wost*, I suppose to distinguish it from the fleeting curd of the whey of new milk (after the cheese-curd), which is the basis of that old country dainty, curds and cream, known in various authors. Anderson, in his ballad *Sally Gray*, says:

"I caw't to sup cruds w' Dick Miller,
To hear aw' his cracks an' his jwokes."

The word may have had a wider significance of which we have no record, but so far as I know it was never, as your correspondent C. suggests, associated with *house* in this country. As Wamba remarked of the calf and some other animals, while they required tendance their name was Saxon, but when they became matter of enjoyment another name was given them by the dominant people; so *curd* is known by its Danish name in its immaturity and sponginess, and a bowl or cullender for drainage is all the accommodation it needs; but when pressed and shaped it acquires its English name *cheese*. On the window-stone of an upper back-room in many an old northern farmhouse used to be painted "Cheese-room," and on that below "Dairy," their proper plea for exemption from window-duty during that impost.

Halliwell has also *ostery*, an inn, and mentions it as occurring in old MSS. and in Palgrave,

and that *ost-house* in Yorkshire is of the same meaning.

M. P.

Cumberland.

"GINNELL" (5th S. x. 388).—*Ginnel, jennel, fennel, finkel, finkle, and finckhill* are considered variant forms of the same word. It is always found applied as a street name or a localism to some narrow street or lane in the east coast and old midland towns. Some think it derived from the Latin *vicinia*, so common in France in the street notices, "Route Vicinale," where "vic vicinales" branch off from the imperial main trunks. In the fourteenth century the legal term for a narrow street was "a *venella*," which we may take to mean a vein from an artery. In Frost's *Early Notices of Hull*, under date 1341, we find the following recorded: "The whole of the tenements on the south side of the *venella* called Bishop Lane." It need not be said that such a term would anglicize to *Fennella*, and become the parent of the large family of words which pertain to narrow streets in the old Norman portons of our towns.

W. STEVENSON.

Hull.

Halliwell's *Archaic Dictionary* gives this word as common in the North. It occurs in Tim Bobbin's *View of the Lancashire Dialect*, and is an every-day word here at the present time. In some parts of Yorkshire it is pronounced *gunnel*, which suggests the idea that it may be derived from the *gunwale* of a ship, which is always called the *gunnel*.

H. FISHWICK, F.S.A.

Rochdale.

In Yorkshire I have heard both *ginnel* and *gunnel*. It probably comes from *gynian*, to yawn, from which the words *gun*, *gunwale*, &c., are supposed to be derived. In Gascoyne's *Memories*, under the head "Magnum vestigial parcimonia," *Works*, vol. i. p. 66, edit. Hazlitt, occurs the curious phrase "goonhole grotes."

J. K.

Ginnel, I presume, can only derive from A.-S. *ginan* (hiare), to be open; cf. German *gaehnen* (to moan). Besides, there is an adjective *gin*, open, wide. *Ginnel*, therefore, would signify an opening, an open space, and it may be compared with *channel* (canalis), from Latin *canna*, a reed. Halliwell says, "*Ginnel*, a narrow entrance. North."

F. ROSENTHAL.

Hanover.

MISS MITFORD (5th S. xi. 68).—I believe Mary Russell Mitford left no "heirs." The pictures I have seen of her correspond to MR. WALFORD'S description of the lace cap and shawl worn by the "Mary Mitford" of his miniature. Her cottage near Reading is in the parish of Shinfield. Three Mile Cross, three miles from Reading, on the road

to Basingstoke, is "Our Village." The house her father built, and in which she "spent eighteen happy years" (v. *The First Primrose*), is Grazeley Court, one mile from Three Mile Cross, and now in my possession. The Mitfords tried to rechristen it "Bertram House," but the old name stuck. They are remembered still. My gardener knew her. I have a "Jack Rapley" in my employ, and "Joel Brent," her "especial friend," has made gates for me.

WALTER WREN.

KOW OR KOWE (5th S. xi. 48).—The following passage, contained in a deed dated 1523, and printed at p. 130 of my *Historical Memorials of Beauchief Abbey*, will do something towards answering BOILEAU'S query:—

"And yf it happen y^t any of the seid *kye* to (*sic*) dye, or y^t y^e seid vicar or hys successors do feede or selle any of y^e foresed *kye*, y^t then y^e said vic' and hys successors shall by anod^r *kow* or *kye*," &c.

S. O. ADDY.

Sheffield.

HISTORIES OF THE HUGUENOTS (5th S. x. 506.)—EXILE will find the fullest information published as yet on the subject of his inquiry in the Rev. David Agnew's *French Protestant Exiles* (Reeves & Turner, London, 1871); and in the preface to this work a list of its predecessors. If in London, he should visit the library of the French Hospital, which borders on Victoria Park.

H. W.

In reply to EXILE'S query, there is *A History of the Huguenots* by W. S. Browning (an uncle of the poet's), circa 1830.

CH. EL. MA.

A VILLAGE CUSTOM (5th S. x. 447).—The first of the verses given by INQUISITIVE appears to be the ordinary "shroving" verse used in this locality. In "N. & Q.," 1st S. xii. 100, AVON LEA gives the verse as used at Basingstoke and in some other localities in Hants, which, however, varies from the following as I have heard it:—

"Knick-a-knock upon the block,
Lard and flour is very dear;
My pan's cold and your pan's hot,
So we come a-shroving here."

Or, sometimes, "Please to give poor shrovers something here."

H. G. C.

Basingstoke.

A MYSTERY (5th S. xi. 67).—That learned critic Smelfungus informs me that he has no doubt those two classical hexameter lines from the "fragment of Lampadius *De Illuminatione*" may be almost literally translated into English hexameters thus:—
"E'en as a lamp-paraffine by an accident awfully *bustin*
Throws a fierce ominous glare as the oil irrepressibly blazes."

My friend says he prefers keeping the original *bustin*, of the Doric dialect, to *bursting*, of the Attic, as more racy and characteristic of the author,

who must have been, he thinks, the ancestor of the great reformer Æcolampadius (Hauschein), and that to the same family belonged another, named in an ancient poem, *The Rejected Addresses*, wherein it is said "the long wax candles,"

"Touched by the *lamp-lighter's* Promethean art,
Start into light and make the lighter start."

He thinks, however, that in the last word of the second line a letter, λ, has been omitted, but perhaps the MSS. vary. E. A. D.

βαβλάζης, not βιλιάζης? W. G. P.

WELSH PROVERBS (5th S. xi. 8.)—The proverb "The nearer the church the further from heaven" is certainly very far older than Twm o'r Nant, and the Powysland Club must find a bard of more venerable antiquity if Wales is to claim the originating of this caustic saying, e.g., in Spenser's seventh ælogue of the *Shepherd's Calendar* we have:—

"To kerke the narre, from God more farre,
Has bene an old-sayd sawe,
And he that strives to touch a starre
Oft stumbles at a strawe."

Some readers of "N. & Q." learned in proverblore can doubtless furnish earlier examples; but the old saw "Procul a Jove procul a fulmine" has a sinister kinship with that given above.

JAMES HOOPER.

Denmark Hill, Camberwell.

The saying quoted is certainly older than the time of Thomas Edwards, 1738-1810. Howell, in his *Proverbs*, 1659, gives, under "British or Old Cambrian Proverbs," p. 40, "Po nessa at yt eglwys pella oddiwrth Brodwys," i.e., "The nearer the church the further from Christ." Hazlitt, *English Proverbs*, 1869, gives 1548 as its earliest appearance in print. Ray says it is a French proverb, "Près de l'église loin de Dieu."

EDWARD SOLLY.

"LAY OF THE LAST MINSTREL" (5th S. xi. 28, 53, 77.)—I submit that no fault can justly be found with Sir Walter Scott because he has chosen to vary the metre in the last stanza, or burden, of his ballad. The change is evidently not a *lapsus*, but by design.

WM. CHAPPELL.

A BELLMAN'S PROCLAMATION (5th S. x. 497.)—M. M. D. will be interested to hear that at the old town of Knutsford, in Cheshire (Mrs. Gaskell's "Cranford"), the bellman is still an important personage, and that he still concludes his proclamation with the time-honoured "God save the queen and the lord of this manor."

ROBERT HOLLAND.

Norton Hill, Runcorn.

In my younger days the town crier or bellman of this borough concluded his notices of sales by auction, children lost, and other announcements,

with calling out "God save the king and the mayor of this borough." PRESTONIENSIS.

Preston.

CAKES COLOURED WITH SAFFRON (5th S. x. 493.)—Cakes made with saffron are eaten in Lowestoft, and very probably in other parts of Suffolk, on Good Friday. H. C. DELEVINGNE.

Woodbridge Grammar School.

At Devizes, Wilts, cakes are made coloured with saffron, called *simmel* cakes, every year on Good Friday and at Easter, perhaps in all Lent.

S. SHAW.

Andover.

Saffron is very much used in buns and cakes in Dublin, and in some shops this kind of confectionery alone is sold.

R. P. HAMPTON ROBERTS.

LADY ANNE HAMILTON AND THE "SECRET HISTORY" (5th S. viii. 58, 99, 227, 277; x. 347; xi. 4, 50.)—In his interesting notes on the *Secret History* (*ante*, p. 50) MR. THOMS mentions the *Authentic Records*, but a different edition of it, I presume, from the volume before me, which is as follows:—

"The Authentic Records of the Court of England for the Last Seventy Years. [Quotation from Shakespeare, four lines.] London: J. Phillips, 334, Strand, 1832." 8vo., pp. vii and 395, with a coloured heraldic frontispiece bearing the motto, "Magna est veritas."

The edition mentioned by MR. THOMS "was published at the office of the *Satirist*." Will MR. THOMS kindly describe it more fully? In the volume before me is inserted a cutting from a bookseller's catalogue, in which it is said to be "Written by Mrs. Wood. Every copy that could be procured was bought up and destroyed." Is this so? You have already afforded space in your columns (5th S. ii. 208, 277, 318) for some notes upon another work, *ejusdem farinae*, "*The Private History of the Court of England*. In two volumes. London: B. Crosby & Co., 1808." May I repeat the request I then made (p. 277) that some of your correspondents should be good enough to furnish us with a key to that work? H. S. A.

WHEN DO SHERIFFS TAKE OFFICE? (5th S. x. 446; xi. 58.)—The answer to this question will be found in a new work on sheriff law published by Stevens & Sons, called Churchill's *Sheriff Law*. The question is more fully gone into in the first chapter of that work than is necessary for the answer of your correspondent's question here. The entering upon the office takes place as soon as the oath of office has been taken, and the oath is taken as soon after the receipt of the warrant of appointment as possible, but it would appear that the date is not more closely defined than this. The statute controlling the question is the 3 & 4 Will. IV. c. 99, s. 3.

BEDFORD PIM.

THE STAFFORD KNOT (5th S. x. 229, 395, 413.)—Allow me to say, in answer to C. G. H., that your correspondent P. P. is quite correct in asserting that the Stafford knot was the badge of the unfortunate family of Stafford, Barons and Earls of Stafford, Dukes of Buckingham of Plantagenet times. The Stafford badge appears in the stained glass windows of Nettlested Church, Kent, a portion of which manor was anciently in the hands of that family, and in which church Lady Dorothy Stafford, granddaughter of the last Duke of Buckingham of the Stafford line, is buried, her monument existing to this day. I fear the Marchioness of Stafford can only be entitled by assumption to the ancient Stafford badge.

J. R. SCOTT.

"BINDERY" (5th S. x. 447; xi. 76), for a place where books are bound, may not be a pretty word, but may pass in default of a better; but *ropery*, for a place where ropes are made, and *tannery*, a place for tanning, are neither pretty nor needful. *Rope-walk* and *tanyard* are both well-established words, and I do not think either *ropery* or *tannery* has ever been in common use.

A. H. CHRISTIE.

RALPH (5th S. x. 147, 194, 416.)—In a sphere of clerical work I once had in West Kent several of my parishioners bore the surname Ralph. Although not a few old residents pronounced it *Rälf*, yet the labouring classes, as a rule, and particularly the persons themselves who had that surname, called it *Räyfe*. I often inquired the reason of the variation in pronunciation, but was generally told, "Some call us by the one name, some by the other." For my own part, I always considered the two forms to be only different renderings of one and the same word, but I noted that those forms were used rather as two names in that particular locality. In the Record Office Close Rolls (say A.D. 1600-1700) one usually finds, I think, the word spelt *Räyfe* and *Räfe*.

G. F. B.

Westminster.

"HUE AND CRY" (1st S. xi. 185; 3rd S. viii. 352; ix. 40, 83; xii. 169, 256; 4th S. viii. 21, 94, 209, 309; 5th S. ix. 508; x. 14, 178.)—In several numbers of your invaluable publication various suggestions have been made as to the origin of the phrase "hue and cry." Most of them come to one of these two conclusions, that *hue* is derived either from *Haro* (a corruption of Raoul, the name of a duke of Normandy) or from the French word *huer*, to shout after. The first appears to me to be rather far-fetched, and the latter certainly, at first sight, very natural; but, when the matter is more closely looked into, it seems to me not quite so clear, as it would make the two words merely a repetition the one of the other, although

Lord Coke says, or rather takes for granted, on the authority of previous writers, that they are synonymous.

Now, what would be the natural process of those who raise this cry? The complainant would not stand up in any public place and call out, and call out again—even with a huntsman's horn (*huchet*), as some say is the origin of the term; but he would go and lay an information or complaint before the proper authority that the man had fled, whereupon a cry would be raised for his pursuit and apprehension. Now we all know that by a process common in Spanish, though I admit rare in French, the Latin *f* is transformed into the French *h* (e.g., *foris*, out of doors, *hors*); and, therefore, there seems to me nothing very improbable in this phrase being neither more nor less than a modernization of the French "Fuite et cri"—the flight of the criminal and the cry of the pursuers.

A. BISSET THOM.

AUTHORS OF BOOKS WANTED (5th S. ix. 309; xi. 49, 79.)—

I find I was in error as regards the first appearance of Mr. Bartlett's compilation with the title of *Familiar Quotations*. For "about twenty years" I should have said "about fifteen years." And Mr. Gent, in his preface, was speaking of his own more comprehensive edition of his first compilation in saying that it was "the precursor," &c.

FREDK. RULE.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 69.)—

"Then silent, but with blinding tears," &c., forms part of a song called *Looking Back*, by Louisa Gray, set to music by A. S. Sullivan.

(5th S. xi. 49, 79.)

"See how these Christians love one another."

The saying as above has its place in Bingham (*Antiq.*, bk. xv. cap. 7, § 10). See "N. & Q.," 4th S. xii. 420.

W. T. M.

Miscellaneous.

NOTES ON BOOKS, &c.

William Harvey: a History of the Discovery of the Circulation of the Blood. By R. Willis, M.D., Author of "The Life and Letters of Spinoza," "Servetus and Calvin," &c. (C. Kegan Paul & Co.)

THIS work has a melancholy interest to all who remember its venerable and amiable author. Dr. Willis, as he himself states in the preface, edited an English translation of the works of Harvey more than thirty years ago, adding a notice of the original author's life. Henceforward it was ever his desire to write, in a separate work, a fuller history of the great discoverer of the circulation of the blood. But professional practice impeded him in his efforts, till stung by the attempts of the Italians to attribute the discovery to Cæsalpinus, he set to work in earnest to finish the present work, which was completed just before its author's decease. Dr. Willis commences with short notices of the ancient and mediæval anatomists, particularly in reference to their opinions on the blood; but not deeming it necessary to lavish the usual praises on Hippocrates, he dwells for many pages on

Galen, "the ruler of all men's minds on all matters connected with medical science for thirteen centuries and more." Dr. Willis appears to have thoroughly comprehended Galen's writings, and thus differs from Dr. Gee, an erudite living physician, who but a year ago confessed before a medical society that he could never read that ancient author, whom he styled a metaphysician rather than a physician. As for that portion of the work devoted to the life and the private as well as public deeds of Harvey, it is most complete, and is thoroughly exhaustive as to the arguments supporting the originality of Harvey's discovery. In the concluding pages a summary will be found of the real extent of Cæsalpinus's researches, showing that that anatomist never abandoned the Galenic theory that there were two distinct kinds of blood in the system, not mere altered conditions of the same fluid. Nor did the Italian anatomist recognize the true significance of the valves of the veins, which constituted the most important factor in the line of reasoning adopted by our great philosopher, the real discoverer of the circulation of the blood, as Dr. Willis proves him to have been.

Quarter Sessions from Queen Elizabeth to Queen Anne.

By A. H. A. Hamilton. (Sampson Low & Co.) To delve among the records of the past is an occupation congenial to the soul of many a reader of "N. & Q." But not every searcher for ore in such quarters contrives to make the result of his investigations so widely interesting as has been the case with the author of *Quarter Sessions from Elizabeth to Anne*. Taking us back to days when the jurisdiction of the county justices extended itself over a large area now reserved for the Judges of Assize, and when "Popish recusants," "Irish vagrants," and "such persons as travel under the notion or name of Quakers," were alike obnoxious to established authority, this pleasant volume ought to commend itself to all who have enjoyed *Westward Ho!* and who would fain add to their acquaintance with the worthies of Devon in the olden time. In a future edition we think Mr. Hamilton would do well to make some slight verbal alterations in those passages where he has retained wording suited to the oral delivery of a paper, but which interrupts the flow of a printed narrative aiming at historic sequence. We observe that at p. 234 Mr. Hamilton uses phraseology implying that the Scotch were held to be foreigners in England *temp.* Jac. II. Of the popular mind this may no doubt have been true, as it probably would be to a great extent even at this day. But Calvin's case, 7 Jac. I. (1608), should have led our author to choose his language with greater caution on a point involving constitutional law. For his work as a whole, however, we gladly offer Mr. Hamilton our very hearty commendation.

Four Chapters of North's Plutarch. Photo-lithographed in the Size of the Original Edition of 1595. Edited by F. A. Leo, Ph.D. (London, Trübner & Co.; Strasburg, Karl Trübner.)

A GREAT and solid benefit has been conferred upon Shakspearian students by the publication by Dr. Leo, of Berlin, of the lives of Coriolanus, Julius Caesar, Mark Antony, and Brutus, reprinted by photo-lithography from Sir Thomas North's translation of Plutarch. In a valuable preface Dr. Leo shows the reason why he chose for his reprint the edition of 1595 in place of that of 1612, which has been recommended by English scholars. These reasons, so far as they extend, are convincing. The task has been admirably accomplished in all respects. Notes and reference tables showing the extent of Shakspeare's obligation are affixed, and the entire work is equally scholarly and artistic. It is doubtful whether many books issued from any press can compare with the present volume in beauty of type, and it is certain that no German work upon an English subject approaches it

in this respect. Dr. Leo has rendered a service to Shakspearian literature which it is a pleasure to acknowledge.

The Law of Organs and Organists. By W. C. A. Blew, M.A. (Reeves.)

"N. & Q." is a messenger of peace; and therefore we note with approval, as tending to promote peace among certain *genera irritabilia*, this handy book, which effects its object dispassionately by setting out the law, and citing numerous cases to meet each point as it arises. *Pax vobiscum* might well be the motto of Mr. Blew's useful little work.

We have received the following works:—From Messrs. Longmans, part vii. of Bishop Colenso's *The Pentateuch and Book of Joshua Critically Examined*; Messrs. Pickering & Co., *Churton's Early English Church*, a new edition, and *Tennysonianana*, second edition, revised and enlarged; Messrs. Smith, Elder & Co., vol. xiv. of *St. Bartholomew's Hospital Reports*, edited by W. S. Church, M.D., and Alfred Willett, F.R.C.S.; Messrs. Rivingtons, *For Days and Years*, containing a text, short reading, and hymn for every day in the Church's year, selected by H. L. Sidney Lear, and the *Life of the Duke of Wellington*, by Rosamond Waite; and from Messrs. Hamilton, Adams & Co., *Studies on the Text of Shakspeare*, by John Bulloch.

Notices to Correspondents.

We must call special attention to the following notice:

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

NAHUM TATE (5th S. xi. 23).—In answer to the query as to his burial-place, the following is from the register of St. George's, Southwark:—"Aug. 1, 1715. Nahum Tate next to Prince Eugene the Mint."

W. T. M.—Dr. Farrar was mistaken, for the Princess Irene Marie Louisa Anna (born July 11, 1866) is still alive. It was the Princess Marie Victoria Feodore Leopoldine (born May 24, 1874) who unhappily died.

FENTONIA.—We are told that the lady of whom you speak was related to neither of the men indicated. She is believed to be still alive, or at least she was heard of at no very distant interval.

KENT.—The late Bishop Turton, of Ely, made it a rule, we believe, not to ordain non-university men.

PARSONIA.—Were the phrase used innocently, it would not be fair to impute the charge.

A. D. ("I live for those who love me").—From Mr. G. Linneus Banks's poem *What I Live For*.

R. G.—Are you not thinking of the Law as designated by Mr. Bumble?

A. C. S. ("As mad as a hatter").—See "N. & Q.," 4th S. viii. 395, 489, and 2nd and 3rd S. *passim*.

H. H. G.—We have your MS. It will appear.

ERRATA.—P. 64, l. 3 of note *, for "Jones," read *Ouseley*; l. 2 of note §, for "Sir William Jones," read *Henry Vansittart, Esq.*—The name of Prof. Tambroni (*ante*, p. 75, art. "Laura Bassi") was *Clotilda*, not "Matilda."

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 8, 1879.

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Notes.

TENNYSON AND ELAINE ("IDYLLS OF THE KING").

Probably all the readers of "N. & Q." have admired the picture of Elaine, fresh in death, floating down the river with a letter in her hand, and steered by a dumb old servitor, but some are not aware perhaps of the original version from which the poet has borrowed the whole picture and much of the verbiage. As in the "Death of Arthur" (5th S. x. 21) I placed paragraph by paragraph *en suite*, so that Tennyson's version might be readily compared with the original, I will follow the same plan now, and will, from time to time, trace out the other idylls. The book I am now going to quote from is Sir T. Malory's compilation called *The History of Prince Arthur* (1470). The actors in the sketch are "the fair Elaine," Sir Lancelot, Sir Bernard the old baron (father of Elaine), and her two brothers, Sir Tirre and Sir Lavaine; the scene is laid at Astolat (pt. iii. ch. 122-4). The names in the idyll are "the fair Elaine," "the lily maid of Astolat," Sir Lancelot, the lord of Astolat, with two strong sons, Sir Torre and Sir Lavaine. Here it will be seen that Tennyson has changed Sir Tirre into Sir Torre. I

fancy this is a clerical error, as Sir Torre was quite another person.

The History.—"My lord, Sir Lancelot" [said Elaine], "now I see that you will depart. Fair and courteous knight, have mercy upon me, and suffer me not to die for love of you." "What would ye that I did?" said Sir Lancelot. "I would have you unto my husband," said the maid Elaine. "Fair damsel, I thank you," said Sir Lancelot, "but certainly I cast me never to be married."

The Idyll.—Then out she brake:
"Going! and we shall never see you more!
And I must die for want of one bold word...
I have gone mad. I love you...
Your love," she said, "your love,—to be your wife."
And Lancelot answered, "Had I chosen to wed,
I had been wedded earlier, sweet Elaine;
But now there never will be wife of mine."

The History.—"Then, fair knight," said she, "will ye be my paramour?" "Mercy defend me!" said Sir Lancelot, "then should I reward your father and your brother full evil for their great goodness." "Alas!" said she, "then I must die..." "Ye shall not so," said Sir Lancelot, "for wit ye well, fair damsel, that...wheresoever you set your heart upon good knight, I will wed you [to him], and will give you together a thousand pounds yearly...and always while I live will be your knight." "Of all this will I none," said the damsel, and fell down to the ground in a swoon...and [they] bare her into her chamber.

The Idyll.—"No, no!" she cried, "I care not to be wife,
But to be with you still..."
And Lancelot answered: "Nay...
Full ill then should I quit your brother's love
And your good father's kindness." And she said...
"Alas! for me then, my good days are done."
"Nay, noble maid...[but]
Hereafter when you yield your flower of life
To one more fitly yours...then will I...
Endow you with broad lands and territory...
And furthermore, ev'n unto death...
In all your quarrels will I be your knight..."
"Of all this will I nothing"; and she fell,
And thus they bore her swooning to the tower.

Then in both stories the maid rapidly declines, sends for her father confessor, and receives from him the sacrament. The history uses the phrase "*she shrove her clean*," and said that she should die; Tennyson in verbal imitation makes the maid tell her father to "call the ghostly man, and let me shrove me clean and die."

The History.—Then she called her father...and her brother...and heartily prayed her father that her brother might write a letter like as she would endite it. And so her father granted her. And when the letter was written word for word, like as she had devised, she prayed her father that she might be watched until she were dead: "While my body is whole let this letter be put into my right hand, and my hand bound fast with the letter in it till I be cold; and let me be put in a fair bed with all the richest clothes that I have about me, and so let my bed and all my rich clothes be laid with me in a *chariot* to the next place whereas the Thames is, and there let me be put in a barge, and but one man with me, such as ye trust, to steer me thither, and that my barge be covered with *black samite* over and over. Thus, father, I beseech you let me be done." So her

father granted...that all this...should be done like as she had devised.

The Idyll.—So when the ghostly man had...gone, she...

Besought Lavinne to write as she desired
A letter word for word...Then he wrote
The letter she devised; which being writ
And folded: "O sweet father, ...lay the letter in my hand
A little ere I die, and close the hand
Upon it, ...and when the heat is gone from out my heart
Then take the little bed on which I died
For Lancelot's love, and deck it like the queen's
For richness, and me also like the queen
In all I have of rich, and lay me on it,
And let there be prepared a *chariot-bier*
To take me to the river, clothed in black...
And...let our dumb old man alone
Go with me, he can steer...and he
Will guide me to the palace."
She ceased. Her father promised.

The History.—Then her father and her brother made great *dole*, for when this was done, anon she died. And so, when she was dead, the corpse and the bed and all was [sic] led the next way unto the Thames, and there a man and the corpse and all were put in a barge on the Thames, and so the man steered the barge to Westminster.

The Idyll.—Ten slow mornings past, and on the eleventh

Her father laid the letter in her hand,
And closed the hand upon it, and she died,
So that day there was *dole* in Astolat.

But when the next sun brake...
...the sad *chariot-bier*...past like a shadow
...to that stream whereon the barge,
Palled all its length in *blackest samite*, lay.
There sat...the dumb old servitor on deck...
So...[they] laid her in her bed...
Then rose the dumb old servitor, and the dead,
Oared by the dumb, went upward with the flood.

The history and the idyll then recount how the king, queen, and three or four knights, seeing the barge, entered it, and the king took the letter from the maiden's hand.

The History.—And this was the letter: "Most noble knight, my lord Sir Lancelot du Luke, ...I was your lover, that men called the fair maid of Astolat...Therefore unto all ladies I make my *moan*; yet for my soul that ye pray, and bury me at the least...Pray for my soul, Sir Lancelot, as thou art a *knight peerless*."

The Idyll.—"Most noble lord, Sir Lancelot of the Lake,

I, sometime called the maid of Astolat,
Come...to take my last farewell of you.
I loved you, and my love...hath been my death.
Therefore...to all ladies I make *moan*.
Pray for my soul, and yield me burial,
Pray for my soul thou too, Sir Lancelot,
As thou art a *knight peerless*."

The History.—When Sir Lancelot had heard the letter, he said: "My lord, king Arthur, wit ye well I am right heavy of the death of this fair damsel...I will not say nay but that she was both fair and good, but she loved me out of measure." "Ye might have shown her," said the queen, "some grace and gentleness, that ye might have preserved her life."

The Idyll.—Then freely spoke Sir Lancelot...
"My lord liege Arthur,...

Know that for this most gentle maiden's death

*Right heavy am I; for good she was and true,
But loved me with a love beyond all love..."*

Then said the queen...
"Ye might at least have done her so much *grace*,
Fair lord, as would have helped her from her death."

The History.—"Madam," said Sir Lancelot, "she would none other way be answered, but that she would be my wife or else my paramour, and of these two I would not grant her; but I proffered her, for her good love which she showed me, a thousand pounds yearly, and to wed [her to] any manner of knight that she could find best to love in her heart; for, madam, I love not to be constrained in love, for love must arise of the heart, and not by constraint..." Then said the king unto Sir Lancelot, "It will be your *worship* that ye oversee that she be buried *worshipfully*."

The Idyll.—"Queen" [said Sir Lancelot], "she would not be content

Save that I wedded her, which could not be.
Then might she follow me thro' the world, she asked;
It could not be. I told her that her love...
[Would] rise hereafter in a stiller flame
Toward one more worthy of her,—then would I...
Estate them with large land and territory...
To keep them in all joyance; more than this
I could not; this she would not and she died."

He pausing, Arthur answered: "O my knight,
It will be to thy *worship* as my knight...
To see that she be buried *worshipfully*."

Then was Elaine buried in splendour, and Arthur with his knights honoured the funeral obseques.

The prose version makes Sir Tirre write the letter, because Lavinne accompanied Sir Lancelot; but Tennyson makes Lavinne write the letter and Sir Lancelot depart alone. This is an error, as Lavinne was Sir Lancelot's squire, and the knight would not leave his squire behind.

E. COBHAM BREWER.

Lavant.

HOMER: THE WRATH OF ACHILLES.

"The plot of the *Iliad* is one of the capital subjects, not yet thoroughly explored, to which the attention of every student should be directed. Much criticism aimed at it has really been founded on the title rather than on the poem. It is hardly fortunate; for it draws off attention from the real subject, which is the wrath of Achilles. With the beginning of this wrath it begins, and with the cessation it ends."—*Primer of Homer*, p. 17.

If the story is interesting and the poetry good, I care not much for unity of action; but those who do most substitute wraths for wrath, to make any approach to it. Homer—I use the name conventionally, without belief in his individuality—begins with a strict limitation of what he intends to do:—

"Sing, Goddess, the destructive anger of Achilles, which inflicted many woes on the Greeks, and sent many valiant souls of heroes to Hades and made their bodies a prey to the dogs and all the great birds."

This was the first wrath; the second did none of these things, but was highly favourable to the Greeks and destructive to the Trojans. It was caused by the killing of Patroclus, and though it

is said in *Juventus Mundi*, p. 494, "The remainder of the fiery current, thus diverted from the Greeks, he turns upon the Trojans," a reference to his reconciliation speech will show that the wrath was not diverted, nor even merged, but absolutely extinguished :—

Νῦν δ' ἤτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ
Ἄσκελέως αἰεὶ μεναίνεμεν.—*Il.*, xix. 67.

That the reconciliation was sincere on the part of Achilles is shown by his gentlemanly delicacy to Agamemnon in the funeral games. His depreciation of Briseis in the nineteenth book is a disagreeable superfluity, and not likely to have been composed by the poet who makes him speak so tenderly of her in the ninth :—

Ἡ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
Ἀρτεΐδα; ἐπεὶ, ὅστις ἀνήρᾳ γαθὸς καὶ ἐχέφρων,
Τῆν αὐτοῦ φιλεῖ καὶ κῆδεταὶ ὡς καὶ ἐγὼ τῆν
Ἐκ θυμοῦ φίλεον, δουρικτητῆν περ ἔοῦσαν.
Il., ix. 340-4.

Contrast this with

ὄτε νοῖτ περ, ἀχρυνμένω κῆρ,
Θυμοβόρῳ ἔριδι μενεΐναμεν, εἵνεκα κούρης.
Τῆν ὄφελ' ἐν νῆέσσι κατακτᾶμεν Ἄρτεμυ ἰῶ,
Ἡματι τῷ, κ.τ.λ.—xix. 57.

The heartlessness of this is exaggerated into brutality by Chapman :—

"Atrides had not this
Consumed us so that for a wench, whom when I chose
for prize,

In laying Lyrness' ruined walls among our victories,
I would to heaven when first she set her dainty foot
aboard,

Diana's hand had tumbled off and with a javelin gored."

Perhaps the beautiful-cheeked Diomedé (ix. 660) had consoled Achilles for the loss of Briseis, whom he loved "as good men should love their wives"; but she, who also was *καλλιπάρῃος*, resumed her place after her return (xxiv. 676).

I may here be allowed to notice the liking for gifts, which Achilles does not show in the first wrath. To the handsome offer of Agamemnon he replies :—

Δῶρα μὲν αἶ' κ' ἐθέλησθα παρασχέμεν, ὡς ἐπιεικὲς,
Ἡτ' ἔχμεν, παρὰ σοῦ.—xix. 147.

This, in Pope's elegant falsification, is rendered :—

"To keep or send the presents be thy care;
To me 'tis equal."

Simcox is fair :—

"Either the presents to send, which yet I deem were more
fitting,
Or to withhold is thine."

When Achilles had received the ransom,

Ἐκτορέης κεφαλῆς ἀπέρσι' ἄποινα,

he thinks some apology due to Patroclus for not performing his promise to give the body to the dogs and the birds, and says to him (in Hades) :

Σοὶ δ' αἶ' ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὄσ' ἔπειοικεν.—xxiv. 595.

Again Pope is false :—

"The gifts the father gave be ever thine,
To grace thy manes and adorn thy shrine."

And again Simcox is true :—

"And of it will I give such part to thee as besemeth."

No doubt the "part" was liberal. Achilles, though he received greedily, gave nobly.

The separation of the wraths was noticed by Terrasson, t. i. p. 47, who suggested that the title of the poem should have been "The Death of Hector," and Cesarotti called his queer version *La Morte d'Ettore*, which as a translation is rivalled only by that which Puck performed on Bottom.

Few persons whom I meet care for Homeric criticism; and I have found very sound scholars who treated Wolf with contempt without having read his *Prolegomena*. Its length is only 280 pages, and my opinion—*valeat quantum*—is that a more interesting and convincing piece of criticism does not exist. It was duly appreciated in Germany, but in England the Wolfians were in a very small minority, unhelped by the learned and pounded by the eloquence of Mr. Gladstone, like the Greeks at their ships trembling at Hector; but we now hail the arrival of Mr. Paley as the Greeks did that of Achilles.

Those who cannot or will not read Wolf's *Prolegomena* may get a notion of it from a fair and learned article, "Homer," by Dr. Ihne, in Smith's *Classical Dictionary*. H. B. C.

U. U. Club.

"PRACTICAL PHILOSOPHY," BY A SEPTUAGENARIAN.

Some years since I became possessed of a manuscript entitled "*Practical Philosophy of Genius, Mind, and Action in the Association and Pursuits of Life, forming a Handbook to Intellectual Knowledge*, by a Septuagenarian." The handwriting is clear, but in many places bears evidence of the age of the writer. I can find nothing to indicate the exact date of the work, but it is evidently of the early part of the present century, as an allusion is made to Lord Beaconsfield, then Mr. Disraeli, in the following words: "Ben D'Israeli has cashiered his radical curls, and Count d'Orsay is left alone in his glory."

The work is composed of slips of paper, many full of erasures. These have been mounted on separate sheets, and in that condition came into my possession. Quotations and extracts appear generally to be marked. Our Septuagenarian was evidently a wide and diligent reader, priding himself upon his self-culture, and holding the creed that the proper study of mankind is man. As I am anxious to know if this manuscript has ever been printed, perhaps you will allow me to occupy

your valuable space with a few extracts; and should the work have been printed, no doubt it is known to some of your wide circle of readers. Here is the preface (the capitals are in the original):—

"Go, little Book, to the world; I cast you forth upon the stream of public opinion, Even as your author commenced his career without Friend or Patron. If you should find favour with some who can Sympathize with the Early inflections of a lonely heart, and appreciate the difficulties and vicissitudes of a Life of struggling Industry, it will afford a cheering ray of consolation to an Old Man who is not yet so estranged from social enjoyment as to be insensible of Friendship and generous approval."

Then follows the introduction:—

"Notes from branch banks of issue and deposit,
The student's treasury of mind and knowledge;
Investments, loans, and speculative products,
Derived from books and commerce with the world,
Conceptions of causation and effect;
Imagination, memory, and perception,
The mental combinations, and their power
Of thinking, reasoning, and reflecting;
Grains of Philosophy from Nature's storehouse,
Choice moral facts instructive and amusing,
Waiting but genial culture to produce
Rich crops of truthfulness and sound belief."

This *Handbook to Intellectual Knowledge* is systematically arranged under various heads, such as "Cheerfulness in Age," "The Great First Cause," "Retrospection," "The Man of Worth," "Mastery of Mind," &c. Our Septuagenarian was a Paul's boy evidently:—

"Youthful Days.

'Tis true for me the golden age is o'er,
Elastic youth and hope inspire no more,
Yet still the mind is active as when young
I join'd, St. Paul's, thy merry groups among,
The foremost ever in a sportive range
In Colet's hall and playground of Old Change.
Then all around look'd cheerful and serene,
Imagination brightened every scene;
Reason's monition ne'er disturbed the brain,
Youth in its folly never dreamed of pain,
The bloom of health and joyous exercise
Usurps the mind too buoyant to be wise."

To facilitate search I append

"The Man of Worth.

The vile expedient to gain wealth by fraud
Of veiled hypocrisy may serve a lord,
Advance a courtier, or a man of state.
Though scorn'd, contemn'd by all the great,
Stranger to courts, to luxury and ease,
To pride, ambition, and the art to please
By sacrifice of judgment or of thought;
Too poor to bribe, too honest to be bought;
Wayward, erratic in his onward flight,
Sometimes in error with intention right,
Bold independence marks the man of worth
Through every phase of fortune or of birth.
In heart content he feels no vain desires:
In faith he lives, in future hope expires."

F. W. C.

Queen's Gate, S.W.

"ULTRAMARINE": "AZURE": "LAZUL."—I am not aware that it has been hitherto noted that *ultramarine*, a colour term so common in the modern paint-box, is merely an abbreviated translation of the French phrase *azur d'outremer*.^{*} For I find in Cotgrave, edit. 1611: "Terre d'ombre, beyond-sea azur; an earth found in silver mines, and used by Painters for shadowings"; "*Asur*, azure, skie-colour. *Asur d'outre mer*. Beyond-sea azure; the best kind of azure, made of *Lapis Lazuli*, or the Lazull stone. *Pierre d'azur*. Lapis Lazuli or the Lazull stone. *Asur de Levant* as *Asur d'outre mer*." "Lazur, the Lazull or azure stone"; "The lazule-stone" (Torriano, 1659).

Now Cotgrave's quaint expression "beyond-sea azur" has become at the present day *ultramarine*, which Phillips, 1720, thus explains: "*Lapis Lazuli*, a kind of azure or sky-coloured stone, of which the blue colour call'd *ultramarine* is made. One sort of it is brought from the Eastern Countries, the other from *Germany*, and both much used in Physick." But *azure* is the colour of the sky and not the colour of the sea, and *ultramarine* means, not a colour beyond the blueness of the sea, but a colour made from a stone which comes from beyond the sea.† As regards *azure*, Mr. Wedgwood derives it from "Pers. *lazur*, whence *lapis lazuli*, the sapphire of the ancients." In the *Ortius Vocabularium* occurs: "*Lazirium*, i.e. incanstum, or asur colour"; and directions are given (Sloane MS. 73, f. 215 b) "for to make fin azure of lapis lazuli" that stone being there distinguished from "*lapis almaine*, of which men maken a blue bis azure."[‡]

As regards *ultramarine*, in its colour sense, I have as yet found no earlier English authority than Bullock, 1671. Doubtless earlier mention will be forthcoming, although Blount in his *Glossographia*, 1670, only translates the word as "coming from beyond sea." ZERO.

PEDANTRY.—I see it is the fashion in learned and historical works nowadays to talk of the conquest of Southern Britain or England by the English, as if the English people came over ready made from Germany. It would be quite as reasonable to talk of the conquest of America by the Americans or of Gaul by the French. The Angles were no more English (*Engländer*) than the Franks were

* More probably, since we have preserved the second element of the phrase in a Latinized form, both French and English have translated some such Low Latin original as *asura ultramarina*, for Junius (edit. Lye, 1743) gives as Italian *azuro ultramarino*.

† See Richardson: "*Ultra-marine*. *Ultra-marinus*. Beyond the sea. Applied to colour,—exceeding marine; a brilliant marine."

‡ I take both quotations from Way's edition of the *Promptorium*. *Bis* is another blue colour of probably darker shade of "fin azure." Cotgrave also mentions the German azure stone.

Frenchmen (*Franzosen*). We shall see the folly of this nomenclature if we use the German language, which in this respect is more precise. Englishmen, in the sense of *Engländer*, are a mixed race, in which probably the Celto-Latin element dominates. Englishmen (or rather Anglian men), in the sense of *Anglische männer*, were pure Low Germans. It would therefore be more correct to talk of the conquest of Southern Britain by the Germans.

There is also a new fashion of writing of Chaucer's language as "old English" and of Bede's language as "Old English," with a capital. But speech is given for *speaking*, not for *writing*, and how are we to distinguish them orally? Moreover, if (as I believe) Chaucer's English is the old form of the tongue we now speak, and Bede's English (or Anglian, for English=Anglian) a tongue as different as Italian from Latin, or more so, to call them by the same name is confusing, misleading, and blundering. *Vide* the German periodical *Anglia*. AN INQUIRER.

LINES WRITTEN IN 1833, on seeing a plain white marble tomb in the Cemetery of Père Lachaise, with simply the name, "Nina," inscribed upon it:

Nina! without the place, or age, or date,
To tell a stranger what has been thy fate.
Among the crowded tombs—fair works of art—
None speaks like thine upon the soft'nd heart.
Nina! surely beloved—but by whom?
Was it a lover rais'd these such a tomb,
Or a fond parent, whose o'erwhelming grief
Found in thy name alone a slight relief?
I knew thee not, yet on that marble gaze
With the dim eye that man's regret betrays.
On such a tomb who could not write a name
Dear to his heart although unknown to fame?
Unlike to those by gay survivors built,
Who deck with lying praise the grave of guilt,
"Nina"—that little word acts like a spell
Upon the mind; though why it cannot tell.
Sleep! sleep in peace! the sunbeams from the west
Throw their last light upon thy place of rest;
The jasmine fair and roses that surround
Cast their sweet blossoms on that sacred ground.
Sleep! sleep in peace! love made thy simple tomb a
shrine,
More beautiful than wealth can buy or art design.

Ashford, Kent.

RALPH N. JAMES.

THE POPE AS A POET.—This cutting, from the *Times* of 25th ultimo, is worthy of a corner in "N. & Q.":—

"It was well known, both in Rome and in England, when Cardinal Pecci ascended the Papal throne as Leo XIII., that he enjoyed a reputation for sound and elegant scholarship, but it was not then known that he was a poet. The Pope, however, has lately been giving a proof at once of his scholarly attainments and of his poetical powers. The occasion has been a recent visit of a certain well-known photographer to Rome, in order to take new and authentic portraits of the Pope and other members of the Roman Curia. The object of this visit

having been attained and some excellent negatives having been taken, the Pope wrote the following lines, which are at once thoroughly classical in expression and also ecclesiastical in their form, being a close imitation of the rhythm and metre of the hymns of the Western Church:

'*Ars Photographica*.

Expressa solis spiculo
Nitemus imago, quam bene
Frontis decus, vim luminum
Refert et oris gratiam.
O mira virtus ingenii!
Novumque monstrum imaginem
Naturæ Apelles æmulus
Non pulchriorem pingeret.'

These verses bear the signature 'Leo PP. XIII.,' and the photographs may be seen at the show rooms of Messrs. Burns & Oates, in Portman Street, Portman Square."

W. S. S.

CLAN MATHESON.—The *Times* early last month, whilst reviewing the life of the late Sir James Matheson, stated (I write from memory) that he belonged to the Clan Matheson, and that, owing to his dying without issue, the title became extinct. I append copies of two letters which subsequently appeared in the columns of your contemporary, hoping you can find room to insert the same, as some of your readers, like myself, may be glad of further information relating to the Clan Matheson, which I feel sure many of your correspondents can supply:

"Sir,—In a recent obituary notice which appeared in the *Times*, mention is made of a Clan Matheson as at present existing; this would appear to be somewhat erroneous. There, no doubt, once was a Clan Matheson, or Mathieson, or Mathison, respecting which the *History of the Scottish Highlands* gives slight information, from which I quote the following:—

"The name Mathieson, or Clan Mhathain, is said to come from the Gaelic mathaineach, heroes, or rather, from mathan, pronounced mahán, a bear. The MacMathans were settled in Lochalsh, a district of Wester Ross, from an early period. They are derived by ancient genealogies from the same stock as the Earls of Ross, and are represented by the MS. of 1450 as a branch of the Mackenzie. . . . The possessions of the Mathiesons, at one time very extensive, were greatly reduced in the course of the sixteenth century by feuds with their turbulent neighbours, the Macdonalds of Glengarry.'

"Mr. Skene, a great authority, says:—

"Of the history of this clan we know nothing whatever. Although they are now extinct, they must at one time have been one of the most powerful clans in the North, for among the Highland chiefs seized by James I. at the Parliament held at Inverness in 1427, Bower mentions Macmaken, leader of 2,000 men.'

"Mr. Skene concludes,—The once powerful clan of the Mathiesons has disappeared, and their name become nearly forgotten.'

"No specimen plate of a Mathieson tartan is given in the above-mentioned history, while upwards of thirty other clan tartans appear.

"It would thus seem that no less than three hundred years ago the clan in question was entirely swallowed up by its rivals and neighbours, and that after such a collapse any one could now show, by authentic documents, a descent from the chiefs of the Clan Mhathain must be surely difficult to prove. AN OBSERVER."

"Sir,—In reply to 'An Observer' in the *Times* of to-

day, allow me to correct him so far as regards his statement that there is no tartan known as the Mathieson's.

"This is an error. The tartan is well known in the North, and I have in my possession an authentic pattern of it.
A Scot."

F. S. A.

BAD GRAMMAR.—In perusing *Childe Harold* the other day I was startled at finding Lord Byron guilty of a piece of bad grammar and vulgarity scarcely credible in a writer usually so correct in style. I allude to a line in canto iv. stanza 180 :

"And dashed him to earth ; there let him lay."

I fear that as "lay" forms a rhyme to "bay" the blunder is incurable. E. WALFORD, M.A.

[This subject has been exhaustively argued in "N. & Q." See "Poets the Masters of Language," 4th S. xi. 110 ; 5th S. iv. 431, 491 ; v. 14, 37, 52, 72, 136.]

BUNYAN'S BIBLE.—Amongst the many valuable books in the Harvard College Library there is, in the Sumner collection, a relic of the great English dreamer. This is a Bible printed at Cambridge in 1637, and having on the title-page of the New Testament the autograph of John Bunyan.

WILLIAM E. A. AXON.

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.]

CYPRUS : HOGARTH'S FROLIC.—I have now before me a reprint, in professed fac-simile, of "The Five Days' Peregrination around the Isle of Sheppey of William Hogarth and his Fellow Pilgrims, Scott, Tothall, Thornhill, and Forest, with sketches in sepia from the original drawings illustrating the tour, by W. Hogarth and Sam Scott." This brochure was originally published in 1732. The frontispiece bears the inviting motto from the arms of Dulwich College, "Abi tu et fac similiter." The reprint now before me is published (there is no date, but quite recently I should say) by John Camden Hotten. It has an introduction illustrated by some modern wood engravings, and, indeed, throughout the book small blocks are introduced illustrative of Hogarth's life and works, in addition to the fac-simile reproductions. But the last plate, xiii., possesses a peculiar interest just now. I do not know whether it is in the original edition of the tour. I should say not, for Hogarth was in 1732 but thirty-five years of age, and, if I remember rightly, had not then set up his carriage. This tinted drawing is entitled "Hogarth's crest sketched by himself and painted on his carriage by Mr. Catton." It possesses no artistic merit, being simply a scroll-like design, floreated, beneath a meaningless spiral cone, from

which droops a kind of fringed drapery, arranged bannerwise and bearing the mysterious inscription

CY
PRUS.

Beneath on a ribbon appears the word "Variety." Now what can be the meaning of the letters CYPRUS? Are they intended to form one word or two? Do they allude to our recent national acquisition? Mr. G. A. Sala, in his admirable work on Hogarth, alludes simply to his setting up his carriage, and in a note repeats a facetious traditional anecdote thereanent, illustrative of the painter's absence of mind on one occasion, but there is no word as to the crest or the occult inscription. Can any of your readers enlighten puzzled inquirers? Even speculations would be useful and interesting, if not in every instance directly affording aid in elucidating the assumed mystery. S. P.

CHURCHWARDENS' ACCOUNTS.—An explanation of the words and phrases enclosed in inverted commas is sought.

1514. Itm to Redwood for "settyng of iij bees" at Sabrychesworth, ij^d.

1520. Itm pd for makyng of the tymber werke of the "grate," ij^d.

1520. Itm for making of the "pett at the same grate," iiii^d.

1521. Itm pd for scoryng of the bason and standars and rubbyng of "the George" ayenst Ester, viij^d.

1525. Itm pd for mcdyng of the cherche "bare," viij^d.

1538. Itm pd to Roberd Water for helping to gather "the grene wex" and for the makyng of this account, ij^s viij^d.

1553. Itm pd to the Vicar for half a pound of "betyng candell," v^d.

1587. Pd for the table "that the wayght be p'scribed by p'clamation."

1602. Pd "for a bill in man' of a p'clamation to be published in the churche for waights," iij^d.

1603. Pd for copieing out the busshoppes Letter for the "collection for the citie Geneva," viij^d.

1614. Pd to Bowyers for a plank to lay over "the skull hole," viij^d.

1622. Pd for the "directions for ministers" and for mending of our bill, ij^s x^d.

1642. Pd for "the acte to gather the money for Ireland," 4^s.

Bishop Stortford.

G.

"**CANDIDACY.**"—Is this an English word? I do not remember to have seen it till quite lately, when it has become of frequent use in our newspapers. "Candidature," with the same meaning, has established its place in the language, though not found in Johnson or Webster, and seems to supply our wants sufficiently. G. F. S. E.

"**NAPPY.**"—I read the other day, in a curious old memorandum book, "1757, Sep. 25, Mr. L. and Mr. S. came about 6 in the Evening, and drank a glass of my Nappy." And I remember that there occurs in an old ballad, called *The Vicar*

and Moses, this couplet, which I never could understand:—

“O'er a joram of nappy,
Quite pleasant and happy.”

What is or was “nappy,” and where can a copy of *The Vicar and Moses* be found? T. W. R.

“FREE TO CONFESS.”—May I repeat, on my own account, a question asked by Lord Byron in *Don Juan*, canto xvi.?—

“He was ‘free to confess.’ Whence comes this phrase?
Is’t English? No; ’t is only Parliamentary.”

Lord Byron had no “N. & Q.” to refer to.

E. WALFORD, M.A.

Hampstead, N.W.

“THE FINE ROMAN HAND.”—When a writer’s identity is betrayed by his style, it is sometimes said that one can recognize the fine Roman hand. With whom, and on what occasion, did this saying originate? JAYDEE.

MARSHAL TALLARD.—This French commander was a prisoner of war, and was sent to reside in Nottingham. There is a story that, walking through the meadows between the village of Lenton and the river Trent, he saw celery growing wild. He directed the attention of gardeners to it, and this first led to the cultivation of celery in England. I have been shown the ditch where it is said he saw it. Is there any truth in this story? ELLCEE.

Craven.

SIXPENNY HANDLEY.—What is the meaning or the history of this singular prefix? Sixpenny Handley is the name of a hundred in the county of Dorset; and the village and parish of Handley St. Mary, within the same hundred, are also known as Sixpenny Handley. Bacon’s *Liber Regis*, p. 118, describes Handley Church as “Handley, alias Hanley, V. (St. Mary): Chapel to Ivern Minster, in Decan. Shafton.”; but does not mention the “Sixpenny” prefix. A. J. M.

“PRESS ORDERS,” by ALBERT SMITH.—In an admirable article, by Mr. Dutton Cook, in *Belgravia*, upon the abuses of free admissions to the theatres granted by the newspapers, he states that in 1852 the late Mr. Albert Smith wrote rather forcibly upon the point; and as other managers joined in the protest, the different communications on the subject were recorded in a volume entitled *Press Orders*, edited and published by him. Not having ever heard of this volume before, and wishing to possess a copy, I should feel much obliged by any reader of “N. & Q.” letting me know whether it was published for private circulation only, and how I can obtain it. EDWARD C. DAVIES.

Junior Garrick Club.

THE STATUE OF CAMOENS AT LISBON.—

“One of the things we saw during our stroll was the fine statue of Luiz de Camoens, specially interesting to us as we had so recently seen the place where he passed many of the weary years of his exile.”—Mrs. Brassey’s *Voyage in the Sunbeam*, p. 483.

This is the only allusion to this statue that I have happened to see in any book of modern travel. I should be glad to have some further description of it and to know the name of the sculptor and the date of its erection. I see it is stated in the *Athenæum* that the Portuguese intend holding a festival in honour of their great national poet in 1880. E. H. A.

LORD EDWARD FITZGERALD AND OLD NEWGATE PRISON, GREEN STREET, DUBLIN.—For many years an old tradition existed that when, in 1798, Lord Edward Fitzgerald lay dying in Newgate, one of the warders received a large amount of gold and silver plate to facilitate his escape, which, it was said, he buried somewhere in the prison, but owing to Lord Edward’s death he never fulfilled his promise. As this old prison has been since razed to the ground, during its demolition has any deposit of treasure been found which might have given rise to the tradition in question?

Perhaps some curious Dublin antiquary might reply to this, as certainly poor Lord Edward did not leave much bullion of any kind, gold or silver, behind him for the benefit of his family.

H. HALL.

Lavender Hill.

A GRACE.—

“God bless us all both dead and quick,
The Protestant and Catholic.”

I find this couplet in an old commonplace book, written about the middle of the seventeenth century, as by “Io. Legh.” Who was he?

J. E. BAILEY.

“THE STRANGER’S ASSISTANT AND GUIDE TO BATH,” 1773.—I have in my possession a small book thus entitled, and containing on the title-page the autograph of one “Wm. Nash.” Is this likely to be a relative of the celebrated Beau Nash, who died in 1760?

W. BROUGH, D.D., DEAN OF GLOUCESTER, 1659.—Where can I find some information respecting him? He is mentioned *ante*, p. 22.

B. H. B.

WHO WAS DR. TROTTER?—In the lively preface to Grimstone’s comedy, *The Lawyer’s Fortune*, 1705, the author speaks of “Dr. Trotter, who for a shilling answers all impertinent questions.” He may have been an astrologer. A general inquiry office was started in London about the year 1846 by a Mr. Stocqueler, and the project is not quite threadbare yet. Perhaps the famous volume

Enquire within on Everything may have superseded the living oracles, though I have reason to prefer these from having received a very good answer from Mr. Stocqueler's office and a very bad answer from the book. Finding that nearly all my clerical friends were ripening into small dignitaries, and that Roman Catholic divines were beginning to be met with in society, I consulted the book on the proper way of *kotou*. The book astonished me with the information that a Dean was in future to be called "My Lord," and the *Very* was to be dropped from his Reverend; that Archdeacons were no longer to be Venerable, but that they and Chancellors were now to be addressed "May it please your Lordship"! On turning to plain lay people and their compliments, one finds the instructions to be a mass of errors. GWAVAS.

CURIOUS EPITAPH.—I believe the following epitaph to be of Devonshire origin. Will any reader of "N. & Q." kindly inform me in what churchyard it is to be found?

"Here lies, in Horizontal position, the outside Case of George Routleigh, Watchmaker, whose abilities in that line were an honour to the profession; Integrity was the Main Spring, and Prudence the Regulator of all the Actions of his life: Humane, Generous, and Liberal, his Hand never stopped till he had relieved Distress—so nicely regulated were all his Movements that he never went wrong except when set a-going by People who did not know his Key, even then he was easily set right again. He had the Art of disposing his Time so well that his Hours glided away in one continual Round of Pleasure and Delight, till an unlucky Moment put a Period to his existence. He departed this life November 14th, 1802, aged 57, Wound up in hopes of being taken in Hand by his Maker, and of being thoroughly Cleaned, Repaired, and Set a-going in the World to come."

E. T.

"**IZAACK WALTON ANGLING.**"—Has the late Mr. E. M. Ward's picture, "Izaak Walton Angling," ever been engraved? If so, by whom, and where is a copy to be had? It was painted in 1850.

CH. EL. MA.

7, Hamilton Road, N.

MAYFAIR.—What are the boundaries of the modern London district of Mayfair? B.

35, PARK LANE.—What is the meaning of a pillar of broken masonry, six courses high, standing in a railed enclosure opposite 35, Park Lane?

M. E. C. W.

AUTHORS OF QUOTATIONS WANTED.—

"Time o'er wreck'd worlds sleeps motionless."

Quoted (in a French translation) by Madame de Staël as a "famous line." H. N. C.

Replies.

CANONS, PREBENDARIES, AND HONORARY CANONS.

(5th S. xi. 69, 89.)

A. J. M. very properly condemns the modern form ("military affectation," like the canons' dress in the fourteenth century) of writing Canon A. B., but he inadvertently calls me "Prebendary Mackenzie Walcott." I am for the time being the Præcentor of Chichester (a prebend of Öving happens to be attached to the dignity); the proper and simple way is to describe me by name, as other clergy are addressed, or by my more formal designation. This by the way. Let me answer the other points chronologically.

I. The cathedrals were of two classes before the Reformation:—(1) Salisbury, Chichester, Exeter, Wells, St. Paul's, Hereford, Lichfield, Lincoln, York: these were secular. (2) Canterbury, Winchester, Ely, Rochester, Bath, Coventry, Norwich, Worcester, Durham (Benedictine), and Carlisle (Austin Canons): these were conventual. After the Reformation the former became known as of the Old Foundation, their constitution remaining unchanged; the latter became of the New Foundation because their previous constitution was made secular. Bath and Coventry were expunged.

What was and is the constitution of the cathedrals of the Old Foundation? It was settled definitely on the plan of Rouen by the Norman bishops. There was a chapter or corporation with a president; the former were "canons" as obeying a canonical rule embodied in the statutes and customs; the latter was "dean." In a short time it was found convenient to allot certain duties to members selected out of the canons, who were distinguished as "dignitaries." These were (1) the præcentor, who presided over the ritual and choir; (2) the chancellor, who had charge of the library, school, readers, and chapter business; and (3) the treasurer, in whose care were the ornaments of divine service and the fabric. (Archdeacons were forensic dignitaries.) Naturally they received a special place of honour in choir, and an additional share in the common fund. The consequence was that the other canons came to partition the outlying lands or revenues, and allot them for the endowment of distinct stalls. These were called prebends (provender). The bishop nominated or collated; the dean and chapter admitted by the act of installation. The canon in virtue of his canonry had a stall assigned to him in choir, and a place and voice in chapter. Being a canon he received a prebend, and therefore was canon and prebendary. In some cases, however, the dignitaries had no prebends, but they were canons of course. In one instance at Exeter there were some endowed canons without titular prebends. All canons are nominees of the bishop, and

it in the great or collective chapter. At first all he canons resided; then they attended in courses; at length they volunteered residence. Thus there grew up three classes of canons—(1) dignitaries, (2) canons residentiary, and (3) canons non-resident; the number of the residents depended mainly on the expansiveness of the common fund. The tenure of a canony or prebend was an indispensable qualification for a residentiaryship, which gave a seat in the small or administrative chapter.

II. When the conventual cathedrals were dissolved, Norwich was reconstituted exactly on the lines of the secular cathedrals, with four dignitaries, two prebended canons, and the rest simple canons. Hence it does not appear in the first scheme of the new cathedrals. What was and is their constitution? They were reformed under a dean and a chapter of residentiaries, called prebendaries, their prebend being a share in the common fund. The dignitaries disappeared virtually in the office of the dean; the precentor was chosen by the chapter from the minor canons (also a new institution), who did not form a college, like their namesakes of St. Paul's or the vicars of other secular cathedrals; the sacristan, also a minor canon, in an equally shadowy manner represented the substantial treasurer. Three officers, annually elected out of the residentiaries, were called the subdean, treasurer, and receiver or steward. There was no qualification for residence, there was no body of non-residents, and there was no great chapter. Some of the prebendaries were appointed by the bishop, some by the Crown or a minister of State.

In addition to the converted cathedrals hitherto conventual, six Tudor sees were added: Peterborough, Chester, Westminster, Gloucester (Benedictine), Bristol, and Oxford or Oseney (Austin Canons). They were reconstituted precisely on the same lines. Westminster is now merely a "collegiate church," as Southwell and Brecon were.

The Act of 1840 introduced confusion or ambiguity in its new application of former terms. It speaks, indeed, of "non-resident prebends," a mere irony, for they were then disendowed, and remain merely as names until they may be again endowed; but it changed the "*prebendaries*" of the New Foundations into "canons" without the addition of the important word "residentiary," and in the Old Foundations read "canons" to designate *canons residentiary*, although every member of the great chapter is a canon; at Sarum, York, and Lincoln they have abandoned the name of prebendary.

I hope that this will suffice to clear away the difficulties. Before and after the Act of 1840 there were and are canons and prebendaries in the Old Foundations; from 1540 to 1840 in the New Foundations there were prebendaries only, who since the latter year are called canons (residentiary).

The "honorary canons" appointed by the bishop are a mere titular creation of the Act of 1840. Hitherto the sovereign had been, by a custom borrowed from the Continent, the only honorary canon at St. David's. Irish cathedrals have canons and prebendaries, and therefore no honorary canons; and Truro cannot have prebendaries until the canons have the new prebends endowed.

The serious question, when viewed by canon xlii. of 1604, is whether the Act of 1840 was designed to assimilate the two systems, so as to require no preliminary qualification for a residentiaryship in a nominee of the diocesan or the Crown. A similar proceeding was quashed by the abolition of the misused option of former days.

In the Old Foundations the tradition of a book for spirituals and a loaf for temporals was the practice at an installation. I received a loaf and a small rod as seisin of investiture.

The appropriation of three residentiaryships at St. Paul's to the absolute patronage of the Crown in 1840 is a chapter in the secret history of the period which I prefer to pass by in silence.

MACKENZIE E. C. WALCOTT.

The notion of a canon losing his canony, as he might lose his hat, in moving from one diocese to another may be, as A. J. M. says, "truly comical," but it happens to be the present rule in the diocese of Sarum. A prebendary, or, as it is now the inconvenient fashion to call him, canon non-residentiary, if he leaves the diocese has to resign his stall in the cathedral, or possibly it becomes *ipso facto* vacant. When this rule was introduced I am not aware, but it is of quite recent date, for there are, I believe, still one or two prebendaries living who were appointed before it was in existence. Perhaps one of your correspondents in Salisbury would kindly furnish information on the subject. R.

[A. J. M.'s words were "losing his *honorary* canony."]

Every man, even if he be a correspondent of "N. & Q.," must *dree his own weird*, and therefore I cannot complain if some one shall point out that, under the above heading, I have by implication stated that the inflated titles of the Lower Empire came into existence since the days of Sydney Smith! I humbly plead, in mitigation of judgment, that this absurd error of expression revealed itself to me, when too late, without the aid of any candid friend. A. J. M.

SACRAMENTAL WINE (5th S. x. 328).—I cannot say what is done anywhere in the present day, but I have never, in the course of my reading, found anything to show that the "earlier Christians were in the habit of using a white wine for sacramental purposes." They seem to have used the ordinary

wine of the country,* always mixed with water, and from a passage in one of St. Cyprian's letters (Ep. lxii. *Ad Cœciliam*) one is led to infer that it was a *coloured* wine. Speaking in condemnation of some who substituted water for wine, which latter, he urges, was symbolical of Christ's blood, he says: "Quando autem sanguis uvæ dicitur, quid aliud quàm vinum dominici sanguinis ostenditur?"† In support of which he quotes Isaiah lxiii. 2, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" and asks, "Nunquid rubicunda vestimenta aqua facere potest? aut in torculari aqua est, quæ pedibus calcatur, et prelo exprimitur?"‡ clearly intimating, I take it, that in his day the eucharistic wine was *not* white, but red. And no one will doubt that Cyprian must be ranked among the "earlier Christians," for he lived in the commencement of the third century, having suffered martyrdom A.D. 258.

Moreover Tertullian, who preceded him by many years, commenting on the same passage, writes (*Adv. Marcion*, lib. iv. 41) :—

"Spiritus enim propheticus velut contemplabundus Dominem ad passionem venientem, carne scilicet vestitum, ut in ea passum, cruentum habitum carnis in vestimentorum rubore designat, conculcatæ et expressæ vi passionis tanquam de foro torcularis; quia exinde quasi cruciati homines de vini rubore descendant."§

Here the *rubore*, which is also used by Cyprian, removes all doubt as to the *colour* of the wine of which they are speaking, and as both Fathers apply it to the sacramental wine, it follows as a consequence that it was *red* as used in their time.

It has been seen already that water|| was by some substituted for wine. Others also, we are told, used milk, others honey mixed with water, others the expressed juice of grapes. I have men-

* "Videmus in aqua populum intelligi, in vino vero ostendi sanguinem Christi. Quando autem in calice vino aqua miscetur, Christo populus adunatur" (Cyprian, *Epist.* lxii.)—"In the water we see the people represented, but in the wine the blood of Christ. But when the water is mingled with the wine the people are made one with Christ."

† "But when it is called the blood of the grape what else is it shown to be but the wine of the Lord's blood?" (sacramental wine).

‡ "Can water make garments red? Or is it water which in the winefat is trodden down and pressed out?"

§ "For the prophetic Spirit, as if now absorbed with the contemplation of the Lord's coming to suffer in the flesh, under the figure of reddened garments represents him with a body stained with blood, from being trampled under foot, and crushed, as in a winepress, by the mighty power of his sufferings; because men who come out of it look as if they had been smeared with blood, by reason of the red colour of the wine."

|| "Miror satis unde hoc usurpatum sit, ut contra evangelicam et apostolicam disciplinam quibusdam in locis aqua offeratur in dominico calice, quæ sola Christi sanguinem non possit exprimere" (Cyprian, *Ep.* lxii.)—"I wonder indeed whence this custom took its rise that

tioned this because it strikes me as just possible that your correspondent's informant may have mistaken some one or other of these practices for the general custom of the Church. But it is quite certain that none of them prevailed among the orthodox, but were universally condemned by them.

EDMUND TEW, M.A.

Patching Rectory.

White wine is commonly used in Tuscany, and is known as "vin santo," taking the name from its being the usual sacramental wine. In a conversation on this custom with the sacristan of S. Pietro-in-Casensis, Perugia, he explained it by the fact that most churches have a little vineyard attached, and that they naturally used their own home-made wine. A friend in Rome sends me the following information on this subject, which he kindly obtained for me from De Rossi :—

"That the earlier Christians were in the habit of using white wine exclusively for sacramental purposes De Rossi does not believe, nor is he acquainted with any passage in an early writer in which any distinction is made between white and red wine for the sacrifice. In the famous painting in the cemetery of S. Lucia, in the centre of the basket of bread is placed a vessel containing red wine."

As to the practice of Rome, both red and white wine are used for the mass, but a preference is given to white, because it stains the corporals and purificators less. This is the reason given by St. Charles Borromeo for an ordinance issued to his clergy in the first provincial Council of Milan requiring them to use white wine. The same preference for white wine is general over Italy and in the East. But it is simply a matter of convenience, and when people have no great choice of wines they may probably employ whichever they can best rely upon as genuine. What is called *white* wine has, as the Italian white wines mostly have, an amber colour, in some cases almost approaching red. There is a wine used in some places in France for mass almost clear as water. Bishops have sometimes forbidden the use of this on account of the danger of mistaking the cruets and pouring water into the chalice instead of wine. The conclusion is simply that both now and since the beginning of the Church white and red wines have been used indiscriminately for the celebration of the Eucharist. The "vin santo" of Tuscany does not certainly derive its name from being the *only* wine used for the mass. Probably there is only conjecture for the derivation. Or it may have been christened "santo" by some *buon temponi* like the man who, getting some of it in an *osteria*, and

in certain places water is offered in the sacramental cup, which alone cannot represent the blood of Christ."

Υδροπαράσταται ἐδὲ διαμύζονται, ὡς ἕωρον ἀντὶ οἴνου προσφέροντες (Theodoret, *de Fab. Heret.*, lib. i. c. xx.)—"These are named *Hydroparastatai*, because they offered water instead of wine."

hearing that it was "vin santo," exclaimed, "Utinam de isto vino in Paradiso bibatur."

"It is certain that both the Greek and the Catholic Church have always considered the use of red or white wine as equally admissible. General opinion tended to the idea that Jesus used red wine at the last supper. That red wine was used in Rome at the beginning of the second or third century is evident from the fresco in the catacombs of S. Lucia (De Rossi, *Roma Sotteranea*, i. tav. 8; Brownlow and Northcote, *Roma Sott.*; Kraus, *Rom. Sott.*, tafel 8). The heretic Marcus turned white eucharistic wine into red by sleight of hand (Irenæus, *Adv. Hæres.*, i. 9). In the second century, therefore, white wine was certainly used in some places. Several diocesan councils of the thirteenth century advocated red wine. This was confirmed by the Council of Benevent, 1374 (tit. vii. 4), and also by the statutes of the diocese of Meaux (Martène, *Thesaur. Anecdotor.*, iv. 706). On the other hand, the Church of Milan required the use of white wine to avoid staining the *purificatoria*, or linen used for cleansing the chalice (Stat. Carlo Borromeo in Gavanti, *Thesaur.*, i. 334). See also an episcopal statute of Majorca of 1659 to the same effect. In northern France and Italy, as well as in all Germany, white wine is now generally used; in Lower Italy, Rome included, red wine. For further information on this subject vide Augusti, *Handbook of Christ. Archaeol.*, ii. 687-89; Binterim, *Mem. der Cath. Kirche*, Mainz, 1827, tom. iv. 2, p. 469; Gavanti (*loci citato*)."—From Prof. Dr. Frz. Xav. Kraus, Freiburg-im-Breisgau, per

NELLIE MACLAGAN.

White wine is used in the celebration of mass all over the Continent. Any wine that might stain the purificatory is everywhere avoided. T. W. M. would find any similar question readily and kindly solved at the sacristy of any Catholic church.

H. L. L. G.

In a note on p. 62 of the first edition of the *Directorium Anglicanum* it is stated that in the German Chapel (apparently in London) white wine is still used for the Holy Communion. In a church in Derbyshire I have been told that it has been the invariable practice to mix white and red wine.

W. D. SWEETING.

Peterborough.

I received the sacrament at Cologne with the Lutherans about 1840. White Rhenish wine was used. Where is red wine ordered for the Church of England? The rubrics say nothing. The canons only prescribe "good and wholesome wine." The profane reply attributed to the canons of Mayence in the guide-books, when "the Pope" reproved them for their riotous living, "We have more wine than we need for the mass, and not enough to turn our mills with," seems to imply the use of white, as the red wines are less common on the Rhine.

P. P.

PEDIGREE OF BENJAMIN ROBERT HAYDON (4th S. vii. 55, 143; viii. 149, 237; 5th S. x. 370).—The portion of my father's journal, still unpublished, which describes his visit to Ottery St. Mary in 1828, is interesting, not only as showing

on how slight a foundation one theory of our descent from the Haydons of Cadhay rests, but also as illustrating his conscientiousness under difficult circumstances in the investigation of facts, and his extraordinary rashness in the interpretation of them. Once in sight of the supposed cradle of his race, he does not, as so many merely imaginative men would have done, give himself up entirely to dreaming over the family tradition, even in the magnified form in which it presented itself to his memory, nor to wandering about Cadhay House and wailing over the loss of that beautiful and venerable residence. Some natural regret he feels and records; but it is soon set aside, and he goes resolutely to work, like the dullest paid pedigree-hunter, at parish registers, tombstones, and tablets. He ferrets out the oldest inhabitants (apparently confining himself, very sensibly, to persons of good position), and records all he gets from them for future use. On his return to London he spends two days out of his scanty leisure in the Prerogative Office, and looks up the wills of the last Haydons of Cadhay. He writes to Exeter for those of others of the same name, and, finding nothing to his purpose in any, the matter drops out of notice in his diary, and his versatile and inexhaustible activity attacks some new subject.

As far as he proceeded in his researches my father pursued the right path; and but for want of leisure, and a very excusable ignorance of sources of genealogical information other than parish registers, monumental inscriptions, and wills, he would, without doubt, have collected facts sufficient, if correctly interpreted, to have enabled him to anticipate all the results at which I have since arrived, and which have been already published in the pages of "N. & Q." He did not, however, go far enough to be able to disprove the story of Mrs. Fuge's aunt, which was, indeed, in a magnified form, the base of his genealogical operations. Pity that, like Blücher in the Waterloo campaign, he did not voluntarily cut himself off from it altogether. The result would have been, as in that case, a decisive victory over a great sham. I have said that my father accepted this story in a magnified form. As originally recorded by Mrs. Fuge (May 30, 1815) it runs as follows: "I recollect often hearing my aunt [one of Robert Haydon's sisters] say that her father was in possession of the estate of Cadhay." In his journal my father quotes this statement as follows: "Mrs. Fuge, my father's sister, remembers her aunt (my grandfather's sister) saying that she (her aunt) told her (Mrs. Fuge) that she remembered her father (consequently my great-grandfather) in possession of the estate!"

This version of the statement of Robert Haydon's sister, which has been adopted by other members of my family, of course places our descent from the Haydons of Cadhay on a much more solid founda-

tion than the statement itself, as recorded by Mrs. Fuge, does. The assertion that we remember a state of things as existent is much stronger evidence than the mere assertion that the state of things did exist. The two are so obviously distinct that one might justifiably wonder how they could ever have been confounded in the memory of any human being if one did not know, as matter of common experience, how very inaccurately the contents of written documents are often described in the absence of the documents themselves. The first of the two assertions is, of course, direct testimony to the existence of the state of things in question, and its value depends on the trustworthiness of the person who makes it. The second may also be founded on direct observation, but it may rest on hearsay of the extremest tenuity,—it may be an unwarrantable inference from an unsifted statement, “the hare-brained chatter of irresponsible frivolity,” or a mere haphazard guess; and so long as the grounds on which it is made are not stated its value cannot be estimated, except, indeed, by those who know well the character of the person by whom it has been made. In some cases the silence of that person as to the grounds of the statement is extremely suspicious, and may throw considerable doubt on the statement itself. Now, the statement we are dealing with was made not once, but often, in the hearing of Mrs. Fuge. Yet Mrs. Fuge does not say that on any one of the occasions on which it was made her aunt told her how she came by the knowledge of her father’s “possession” of Cadhay. Mrs. Fuge was a very accurate person, and would have been naturally anxious to state the case as strongly as the facts allowed. We may, therefore, reasonably conclude that the grounds of the statement were never vouchsafed to her by her aunt. Of the aunt’s character as a witness nothing is known independently of the case with which we are concerned. All we know is that her statement is utterly inconsistent with a legitimate connexion between the Haydons, possessors of Cadhay, and Robert Haydon, the parish clerk, and that an illegitimate connexion is extremely improbable, though not quite impossible. We also know that Robert himself “cared very little about” his sister’s assertions in reference to his descent.

Misled by his memory into the belief that his great-aunt remembered what she only asserted, my father, of course, came to the natural conclusion that his grandfather, Robert Haydon, was a son of one of the possessors of Cadhay; and accepting as a fact Mrs. Fuge’s suggestion that the possessor in question must have “spent the estate,” he further concluded that the said possessor must have been the last possessor. Up to 1828 he had believed this last possessor, correctly enough, to have been a Gideon, though without any reason. He now came to the conclusion, but incorrectly, that the last possessor was a Robert, with just as little. In

the register of burials at Ottery St. Mary he discovered the entry of the burial of a Robert Haydon on October 8, 1757. He decided at once that this Robert was his great-grandfather, without a scrap of evidence that this was the case. Below the copy of the register of Robert’s burial and under his name he draws out a pedigree in which the ancestor is this Robert, and carries it through four descents, ending in my name, the intermediate links being his own grandfather, father, and himself. And he repeats the statements in this pedigree more definitely afterwards. It is followed by this curious bit of comment: “This is the exact pedigree, but I must decidedly find out the name of my great-grandfather; till that is done I can’t prove, though I know and have no doubt of, its correctness.” How could this be the “exact pedigree” if he did not know (and he never discovered it) the name of his great-grandfather? A few lines lower down we have “Robert Haydon was undoubtedly my great-grandfather,” followed by a repetition of the pedigree just mentioned; and lower down still, “I am the direct descendant of the last possessor—if this be Robert Haydon I shall soon see: but Robert or not, I am the descendant, whatever he was called.” Shortly afterwards he appears to have applied to his aunt, Mrs. Fuge, for information about this newly discovered “great-grandfather” Robert, who died in 1757. Her reply, dated “Bath, Sept. 25, 1828,” pretty clearly shows that she knew nothing about him:—

“I cannot make out who Robt. Haydon could be who died, as you say, in 1757. I think he must have been my great-uncle, as my father died 1773, and was born in 1714.....I do not know my grandfather’s name, but I think it must have [been] Gideon, as he [i.e. Gideon] was living and in possession of Cadhay at the time Prince published his *Worthies of Devon* in 1701.....Prince says that Gideon Haydon the elder, whom I take to be my grandfather, ‘parted with Cadhay to Gideon, his eldest son.’ The elder Gideon may have had a younger son named Robert, who may be the Robert about whom you inquire.”

On the very day on which this most unsatisfactory but thoroughly honest letter was written, another, an official one, was addressed to my father from Exeter, containing what was really a proof that the Robert Haydon he had assumed to be his great-grandfather had died without issue. Yet to this day my father’s groundless assumption, thus proved to be erroneous, is actually accepted by many members of my family as perfectly correct. For example, I possess a copy, made by my sister, of a wonderful production intended for our pedigree, in which the great-grand-paternity of this Robert is set down as a fact on the authority of a MS. note in my father’s Prayer Book, “in his own handwriting,” as if the insertion of a mere guess, and a refuted guess, in a Prayer Book converted it into a truth. The note is simply a re-

assertion of the statements which I have quoted from the diary for 1828, and is followed by the very portion of the official letter from Exeter which proved them to be false, with the magnified version of Mrs. Fuge's aunt's story, &c., the whole being signed by my father!

I need not add anything more, I presume, to show that my father's conscientious labour was entirely thrown away. He set to work at the right kind of facts, and worked at them vigorously and honestly. But he did not know how to use them, and he simply jumped at the few conclusions on which he alighted. It is still a question, I believe, with the art critics whether he succeeded as a painter, whether he was merely "West *plus* Fuseli," or something higher. Whatever be the final conclusion of the omniscient and infallible "gentlemen who have failed in the fine arts," it is quite clear that he did not succeed as his own genealogist. It is pleasant, however, to be able to add that, so late as 1841, in a correspondence with Samuel Haydon, Esq. (the father of the well-known sculptor of that name), he honestly confessed his uncertainty as to who his great-grandfather was and whence he came. In the published autobiography, however, he says positively that his father was a lineal descendant of the Haydons of Cadhay, though in the MS. he gives a more exact account of the grounds of this statement in the words, written in 1843, "He [his father] always maintained to me he *knew* himself to be the lineal descendant" of the same family. How his father knew this does not appear. To show the uncertainty of my relatives as to the exact nature of the connexion between us and these Cadhay Haydons, I may add that from 1815 to 1875 no less than eight or nine different accounts of it have been given by one or other of them in writing, all of which are in my possession. In the case of the real representatives, the living descendants of the Rev. Thomas Haydon, only brother of Gideon, the last possessor of Cadhay, the evidence is perfectly satisfactory. I examined it some years since. The statements of the family are quite consistent, on the whole, with the facts otherwise ascertained of the case, and I have independently verified them in many instances. An ancient pedigree, drawn up by Camden in 1604, on which the Haydon pedigree in the Devon Visitation of 1620 is founded, is still in their possession. I examined it in 1873 with great interest.

FRANK SCOTT HAYDON.

Merton, Surrey.

YATELEY, HANTS (5th S. x. 307, 475; xi. 31, 91).—MR. PICTON contests my position that *gate*, a way or street, is radically distinct from *gate* or *gate*, an entrance or doorway, and supposes, if I understand him right, that they are merely different applications of one fundamental form, which might be pronounced either *gate* or (with the

aspirate initial represented by the letter *g*) *gate*, passing into *gate*, with the sense of going in general. In process of time two modifications of meaning emerged, viz., first, a continued going, and thence a way or road; and, secondly, a going through, and thence the opening of an enclosure, a portal, and ultimately the door by which passage through it is permitted or refused. For the convenience of distinction the form *gate* or *gate* was in certain dialects appropriated to the second of the foregoing significations, while *gate*, a way or road, like the verb *go*, from which it sprang, always preserved the initial *g*.

The only principle to which I should demur in such an explanation is the doctrine of a general power of interchange between an initial *g* and the obsolete *z* and *y*. I believe that an original *z* may pass into *g*, but not conversely an original *g*, as in *go*, into *z* and *y* in the derivatives. But without arguing that question, I submit that the balance of probability is greatly in favour of the derivation of A.-S. *geat*, E. *gate*, *gate*, *gate*, and the corresponding forms in the Low German and Scandinavian dialects, from A.-S. *geotan*, O.E. *geoten*, *zeten*, *zoten*, Sc. *yeite*, P.L.D. *geten*, O.N. *gjota*, to pour. In support of this etymology I have shown that in the fourteenth century *gate*, a way, and *gate*, a portal, were clearly distinguished, and were repeatedly used to rhyme with each other. The *Promptorium* has, "Gate or way, via, iter. Gate or *gate* (*gate*, P.), porta, foris, janua." And it seems to me a very natural process to signify the outlet of an enclosure, or the gate by which the inhabitants of a town pass forth into the open, by comparison with the orifice by which the contents of a vessel are poured out:

"London doth pour out her citizens."

Hen. V.

The connexion with the idea of pouring is still closer in P.L.D. *gat*, the mouth of a river by which it pours into the sea, also any narrow passage of waters; Du. *gat*, the mouth of a harbour. Yet there can be no doubt that these are identical with O.Du. *gat*, a gate, or with the modern sense of a hole or perforation. Nor is there any ground for Mr. PICTON'S difficulty in supposing that *gate*, "with the open *a* sound," can be derived from the same verb with *goit*, *gout*, a watercourse, *gout*, a drop, with "the close *o* or *u* sound." The *Bremish Dictionary* observes that in some of the inflections of the verb *geten*, to pour, the *e* changes to *a*, in others to *o* or *u*. We need not be surprised, then, at finding a like variety of vowels in the derivatives; and thus we have *gate*, a spout or gutter, a vessel for pouring; *steen-gate*, the sink of a kitchen, as well as *gôte*, a downpour; *gûite*, the spout or lip of a vessel, or, like *gate*, a vessel for pouring. The office of a *flood-gate* is to regulate the flow of waters, either by restraining or allowing their outpour. The corresponding

term in O. Swedish, *fodgjuta*, from *gjuta*, to pour, shows how naturally *-gate*, in the E. compound, might be derived from a like source.

H. WEDGWOOD.

31, Queen Anne Street.

RARE EDITIONS OF SHAKESPEARE (5th S. x. 511 ; xi. 95).—In response to DR. INGLEBY'S appeal relative to Scott's edition of Shakespeare, I send the following account :—

"In the recent life of Archibald Constable, the Edinburgh publisher, precise information is given, it is thought for the first time, that Sir Walter Scott, in conjunction with Lockhart, contemplated the publication of an edition of Shakespeare. The plan seemed to have been suggested in a letter from Constable to Scott, February, 1822, asking for an edition in twelve or fourteen volumes, with readable and amusing notes, having an introductory volume to contain the life, &c., and the suggestion was accompanied by the intimation that there was only one individual for such a work. Scott took the hint, and in reply acknowledged the necessity for a 'sensible Shakespeare,' but thought that it would require more time and patience than he had, and was too sure to disappoint expectation, if his name was connected with it. He became gradually more inclined to it, 'with my son Lockhart's assistance for the fog,' and it seemed finally to be determined that Scott's labour should be mostly confined to the introductory volume, which was to appear last. The only other mention is under date of September 20, 1825, when Constable informs Scott that 'Shakespeare is getting on.' Constable's son adds that 'three volumes of the edition were completed before the sad crisis in 1826, but then laid aside; and ultimately, I have been told, the sheets were sold in London as waste paper! It is even doubted whether one copy be now in existence.'

"The account of the Barton collection, which was printed fifteen years ago, contained the earliest public mention, it is believed, of the supposition that Scott ever engaged in such a work, which this life of Constable now renders certain. These later corroborative statements give a peculiar interest to the volumes which are now in the Boston Public Library, and which are perhaps the only ones of the edition now in existence. They were printed in Edinburgh by James Ballantyne & Co., and constitute volumes second, third, and fourth of an octavo edition. They have no title-pages, no general introduction, and but brief ones of a page or two to each play,—the second containing *Two Gentlemen of Verona*, *Comedy of Errors*, *Love's Labour Lost*, and *Merchant of Venice*; the third, *Midsummer Night's Dream*, *Taming of the Shrew*, *As You Like It*, and *Much Ado about Nothing*; the fourth, *Merry Wives of Windsor*, *Measure for Measure*, *All's Well that Ends Well*, and *Twelfth Night*. The notes at the foot of the page seem to be derived from the ordinary sources. *Love's Labour Lost* has at the end 'Notes concerning the Character of Holofernes.'

"On a fly-leaf of volume two is a memorandum, signed by T. Rodd, the well-known London bookseller, with whom Mr. Barton had constant dealings, in which it is stated that he (Rodd) bought the volumes at a sale in Edinburgh, in the catalogue of which they were entered as Shakespeare's works, edited by Sir Walter Scott and Lockhart, volumes two, three, and four, all printed, *unique*. The memorandum continues: 'That Scott entertained the design of editing Shakespeare, I know from A. Constable, who mentioned it to me more than once; and I sent him a little book of memoranda for Scott's use, but as he, Constable, informed me, it never

reached him. The bankruptcies of Scott and Constable prevented the completion of the work. The book has marks of Scott's usual inaccuracies, as I find on casually opening these volumes... Scott is perhaps the most faulty and careless of writers, unless it be T. F. Dibdin. It is hardly saying too much of either of them to assert that a gross mistake might be found in every page issued by either of them.'

"There is also contained in the volumes a memorandum by a friend of Mr. Barton's, showing that, at the time it is supposed Scott was engaged upon this editing work, he was also giving other indications of his interest in Shakespeare in writing, at presumably an even date,—namely, in his *History of Scotland*,—a detailed historical account of Macbeth's story, with a reference to the incorrect tale of the dramatist; and, in his *Saint Ronan's Well*, a full sketch of an amateur representation of *Midsummer Night's Dream*.

"It may be added that neither Bohn, Allibone, nor Thimm, in their Shakespearian bibliographies, makes any mention of this work; nor have the authorities of the Shakespeare Memorial Library at Birmingham, in their more recent efforts to enumerate every edition that helps make a complete list of those in English, given any indication of a knowledge of its existence.—*Boston Daily Advertiser*, March 21, 1874.—From *Bulletin* No. 29, April, 1874, Boston Pub. Library.

JUSTIN WINSOR, Librarian.

Harvard University, U.S.

THE HARRISONS OF NORFOLK (3rd S. vi. 274 ; 5th S. vi. 174, 196 ; x. 175, 212, 270).—Elizabeth,* wife of Matthew Harrison, mentioned in the foot-note at 5th S. x. 212, died June 15, 1749. The issue of this marriage, all born at Rollesby, were: Elizabeth, born April 1, 1697 ; Ann, born May 14, 1698, died May 1, 1699, and buried there ; William, born Oct. 12, 1699 (he occupied "Greg Harrison's farm," at Caister, from before the time of his marriage there with Elizabeth Humpfrey, Aug. 2, 1730, died March 16, 1764, and was buried there, as was also his widow, Dec. 16, 1778) ; Mary, born Oct. 17, 1701 ; Ann, born April 24, 1703, died June 23, same year, and was buried at Rollesby ; Matthew Harrison, of Hemsby, farmer, born May 12, 1704, and died at Caister, July 30, 1755, at which time he owned a "ho" called the Horning Maid. He married at Strumpshaw, Sept. 30, 1732, Ann, dau. of John and Elizabeth Newell, of Hemsby, who was born there Aug. 28, 1711, died Oct. 27, 1776, and both were buried there. Gregory, born Jan. 30, 1706, died March 31, 1762, was also buried there. Jane Crome bore him a natural son, March 25, who was baptized as such at Hemsby in 1733, but described as Gregory Harrison, not

* She was own sister to Mr. William Randall, "a very rich merchant of Yarmouth," who in 1700, at the age of thirty-six years, was at Caister united in wedlock to SUSAN Peak (a kinswoman of the Harrisons), whose father and brothers, with their connexions the Bells, SOWLS, MAYES, FIELDINGS, SMYTHS, and NUTHALLS, were residents of that parish, and thus originated the Christian name of SUSAN, first Countess of Rosebery. Hester Randall, then of the High Street, Cambridge, spinster, was married at Caister to John Brown, Esq., of Gt. Yarmouth, widower, July 6, 1707.

Crome. Of him there is no trace, but the will of Gregory Harrison of Palling, at which place a branch of the family had settled, was proved at Norwich in 1757.

The above Greg Harrison, of Caister, was probably a son of Gregorie Harryson, of Gt. Yarmouth, "herryng fisher," who was the fourth of five sons of Symon Harryson, of Filby, by Margaret Speede, his "after" wife, and was born there March 1, 1579. Greg married at Caister, April 26, 1638, Elizabeth, dau. of Squire Jaferis,* died Dec. 29, 1668, and was buried at the steeple end, next the bones of "mother" Maria Haryson, who died May 15, 1611, and who is recorded to have spun her own winding-sheet from flax of her planting upon her own land at Stratton Strawless. She had an income of two score and twelve pounds fourteen shillings and four pence from land at Hardingham, in which parish she was an "outsetter."

There were also married at Caister: Alyce Harryson to Robert Ovington, Sept. 26, 1579. (He died July 16, 1595, and was buried there the day following. Issue: Richard, Thomas, Peter, and James Ovington, born there in 1587, 1588, 1591, and about 1594 respectively. The two former, who died in infancy, were also buried there.) Anthony Harryson† and Elizabeth Earchard, Feb. 10, same year; Grace Harryson to Henry Barker,‡ July 3, 1588; Bridgett Harrison,§ widow, to Thomas Haswell, Nov. 30, 1682; Rowland Harrison|| to his kinswoman Deborah Owner, of Gt. Yarmouth, March 22, same year; Hannah Harrison¶ to Joseph Page, Oct. 13, 1692; and Anne Harrison to James Riches, of Cromer, March 26, 1731.

* William, son of John and Elizabeth Jaferis, was born at Caister in 1634, so the squire must have died between that time and Feb. 7, 1637, when his "widow" died, and is recorded to have been buried there.

† He had children, Margaret, Ann, and Elizabeth, born of this marriage between 1580-86 at Gt. Yarmouth, where he died and was buried, Sept. 16, 1588.

‡ Anthony Harryson, Rector of Catfield, married their dau. Emm. Barker in 1620. See printed paper, one hundred copies of which were published at Great Yarmouth by Mr. J. Hargrave Harrison in 1872.

§ She was the widow of Nicholas Harryson, of Gt. Yarmouth, merchant, whose will, although stated to have been proved at Norwich between 1673 and 1681, cannot be found. The issue of the said Nicholas, all born at Gt. Yarmouth between 1662 and 1673, were Ann, Mary, Joseph, John, and Rose.

|| He became a brewer at Gt. Yarmouth, at which place there were born of this marriage: Edmund in 1684; Elizabeth, 1685; Jane, 1688; Miles, 1693; Deborah, 1696; Rowland, 1697; also Rowland and Deborah, born 1687 and 1689, who died in infancy. Deborah Owner was one of the two daurs. of that name of Mr. Edward Owner, of Gt. Yarmouth, by Elizabeth, his first wife, and was born about 1664; she was also a granddau. of Ralf Owner, town clerk there, and grandniece of Edward Owner, Esq., M.P., whose wife, as before stated, was also a Harrison.

¶ She was one of the three daurs. of John Harrison and Margaret his wife, dau. of — Pearce, and grand-

The issue of the previously named William and Elizabeth Harrison, of Caister, all born there, were William, born Sept. 8, 1732, died June 1, 1735, and buried there; John, born July 21, 1734; Mary, born June 10, 1736, died July 20, 1754, and buried there; Hannah, born Aug. 10, 1738, married there Jan. 24, 1769, to Henry Kettle, of "Westend farm," Caister; Robert, born Jan. 20, 1741.

The before-mentioned Matthew and Ann Harrison had issue, all born at Hemsby: Mary Ann, born March 31, 1734; Elizabeth, buried there the year of her birth, 1736; Matthew, born Dec. 20, 1737, and died Jan. 6, 1801 (he married there, Nov. 1, 1767, Mary Green [of the Southtown family], who died Sept. 1, 1774, and both were buried there);** John, born Dec. 22, 1741; William, born Nov. 24, 1743, married at Gt. Yarmouth Mary Florence, also born 1743 (they both died in 1820, he March 28, she April 1, and were interred together in vault at Martham); Elizabeth, born Feb. 18, 1746; Sarah, born Dec. 20, 1749, married at Hemsby to John Mason, Gent., Nov. 13, 1769; and Randal Harrison, of Chipstead, in Kent, born July 15, 1753, and buried at Martham, April 30, 1829. WILLIAM HARRISON RUDD.

Gt. Yarmouth.

(To be continued.)

MINT PASTY: PRIMROSE PASTY (5th S. xi. 49).—Alas! I am not a woman, and therefore cannot venture to describe these dainties in terms of the culinary art. Moreover, I never fed on primrose pasty, having never visited its habitat in spring. But it is made of primrose petals, concocted, I have every reason to believe, after the same fashion as mint pasty, which I have tasted, and hope to taste again. Now, mint pasty is concocted on this wise: first catch your mint, then chop it small and mix it with brown sugar (but not, I think, with vinegar) and a little salt, as if you were going to make mint sauce; then spread it, in a layer perhaps half an inch thick, on a disc of light rich paste, rolled thin, and about the size of a dinner plate; then lay atop of it another such disc, pressing the two together all round the edge, so that the mint may be fully sandwiched between;

dau. of John and Margaret Harrison, all of Hemsby, and had a son John Page, a sister Ann, who married William Prior, and a sister Sarah, who married a Fendick, of whom hereafter.

** They were the parents of Mary, wife of Wm. Chapman (she married at Caister Oct. 22, 1793, and died 1817, aged 52); also of Matthew Harrison, of Yarmouth, born March, 1771, married Aug. 23, 1795, Sarah, dau. of John Robinson of that place, died June 12, 1844, and buried at Yarmouth, as was also his wife, who died Feb. 19, 1843; of whose issue Matthew Randal Harrison married May 2, 1820, Elizabeth Bell; Sarah, April 5, 1829, to Thos. Humphries; and Mary, April 12, 1835, to Robt. Tobias Johnson, all of Great Yarmouth.

then prick a few holes in the upper disc with a fork; then bake the pasty crisply in the oven, and serve it hot or cold. It is an excellent and refreshing dish at luncheon, and may be recommended to vegetarians of good memory as affording a delightful reminiscence of roast lamb.

H. A. E. speaks of these as Lancashire dishes, but the land I attempted to describe is not Lancashire; it is the Border, the *March*, of Lancashire and Yorkshire, belonging geographically to Yorkshire and to Craven, but holding itself as a land that is apart. "When wa gan ower you hills 'at yo've coom fra," said John o' Wellhead to me, "wa ca'n it '*gawin inte Craaven.*'" A. J. M.

This old Lancashire dish is made precisely like an ordinary pasty, except that it is filled with mint instead of meat or preserves. The mint should be chopped up fine and mixed with a little sugar.

HETTIE F.

DEVON PROVINCIALISMS (5th S. xi. 6).—The provincialisms recorded by Mr. W. K. W. CHAFY-CHAFY must be familiar to every resident in Cornwall and Devonshire, with perhaps the exception of "Pleas t' have," which is chiefly heard in the north-east of the latter county. The orthography he uses in some of the words represents no pronunciation I have ever heard. My experience would have led me to write *vitty*, not *viddy*; *thickey* or *thecky*,* not *teggly*; *wisht*, not *whishit*; and *stock*, not *slog*.

WM. PENGELLY.

Torquay.

The following provincialisms, noted down a few years ago in the neighbourhood of Lydford, may be deemed worthy a corner in "N. & Q.": *Butt* = a cart; *thecky there* = that there; *Bain't you swish?* = How smart you are! Can any of your west of England readers tell me in what the "white ale" differs from the ordinary ale? The beverage in question is greatly patronized by the farm labourers in and around Tavistock, doubtless on account of its cheapness.

G. PERRATT.

NAMES OF PLACES IN SHREWSBURY (5th S. x. 514).—During a residence at Shrewsbury I learnt the following as regards these names from residents in the town. *Mardol*, in Welsh, means beautiful valley. *Wyle Cop* is the *caput* or head of the *Wyle Hill*. *Shoplatch* takes its name from the *sheep-latch* or pen formerly standing there. The meaning of *Dana* is said to be unknown; whilst *Bellstone* is so called from a stone found there, and now preserved near its original position in the premises of the National Provincial Bank. *Dogpole* is said to be a corruption of duck-pool, but query, as the street so named is steeply inclined. Besides these, *Murivance* (near the town walls), *Abbey*

Foregate, *Castle Foregate*, *Frankwell*, *The Quarry* (a shady walk by the Severn), *Whitehall*, *Kingsland*, are interesting names.

H. C. DELEVINGNE.

Grammar School, Woodbridge.

DRAPERIES SOLD AT NORWICH, TEMP. ELIZABETH (5th S. x. 226, 335).—May I be permitted to say that *bayes*, or, as it was frequently called, *bay*, was not quite our modern *baize*, but was thicker and warmer? Colchester was famous for its manufacture. *Bombacyes* is no doubt the same as *bombast*, which was a species of light loose wadding used as a lining, to give articles of attire a fashionable and extravagant degree of protuberance, and from this the word now used, but differently applied, has been derived. *Shakespeare* has, "As *bombast*, and as lining to the time."

NATIVE.

GRIST-MILLS (5th S. xi. 8).—Grain-rubbers, consisting of two stones rubbed against each other, are supposed to have been the most primitive implement used in Ireland for the manufacture of cereal food. Querns, small stone hand-mills, were an improvement on the rubbers, and were used from a very early date up to the thirteenth century, when they were prohibited by Act of Parliament, passed in the interest of the owners of water-mills. In remote districts, however, their use has been carried on till recent times. Water-mills, it appears from historical notices, were in use in Ireland before the introduction of Christianity. *Cormac mac Art*, King of Ireland in the third century, sent across the sea for a millwright, who constructed a mill on the stream of *Nith*, at *Tara Tigernach*, a writer of the early annals of Ireland, under the year A.D. 651, has the following passage: "The two sons of *Blamac*, son of *Hugh Slaine*, viz. *Donchad* and *Conall*, were mortally wounded by the *Lagenians* in *Maelodran's Mill*." While speaking of corn-mills, I may mention that there was formerly in this town a corn-mill owned by the lord of the manor, and that in old leases granted here there was an injunction on tenants to bring their corn to the manor mill to be ground. I can find no reference to A.D. 214 as given in the *Tablet of Memory*.

H. ALLINGHAM.

Ballyshannon.

TO "POOL" (5th S. x. 368, 503; xi. 55).—ST. SWITHIN is too ingenious. To *pool* traffic is when two or more companies agree to pay their net profits to a common fund (or pool), and to divide the total among them according to some system agreed on beforehand. The term is, I think, only used in America.

H. L. O.

A SURVIVAL (5th S. xi. 6).—My friend MR. PENGELLY must have been more successful in his labours for civilizing his neighbours than in pre-

* The *th* is pronounced as in *than*, not as in *thin*.

serving their folk-lore. Police magistrates can tell that in this metropolis pseudo-gipsies "rule the planets" still. The man with the birds was endeavouring to keep on the safe side of the law.

HYDE CLARKE.

BENJAMIN DISRAELI, 1788 (5th S. xi. 23).—C. S. K. may be glad to be referred to 5th S. vi. 136, where I have made mention of the death and burial of this Benjamin Disraeli. ABHBA.

ROOT—"CAT" (5th S. x. 514).—A *cat* is formed by a species of grass closely allied to couchgrass. It grows with most inconvenient luxuriance and rapidly in the stone watercourses near Bath, where four flags of oolite are used as always "handy," whereas pipes must be bought. A "cat" will grow to the size of a child's head, and is of a colour resembling twine, with an infinity of fibres. What is the generic name? THUS.

ST. BERNARD'S DYING SONG (5th S. xi. 49).—The words sought for are well known in every Roman Catholic family. They constitute one of the hymns chanted at Vespers on the Second Sunday after the Epiphany. The words of the first verse are as follows:—

"Jesu dulcis memoria
 Dans vera cordis gaudia;
 Sed super mel et omnia
 Ejus dulcis presentia."

There is a translation of the hymn in English, and its opening lines are these:—

"Jesus, the only thought of thee
 With sweetness fills my breast;
 But sweeter far it is to see
 And on thy beauty feast."

There are few Roman Catholic Prayer Books that do not contain the original or the translation, and either can be procured upon application to Burns & Oates, the Catholic publishers in Portman Street, Portman Square. WM. B. MACCABE.

LYSIENSIS (4th S. v. 435, 516; vi. 344, 427, 514; 5th S. xi. 67).—Referring to *Orbis Latinus*, the only Latin Lycia in Europe is Lechfeld, near Augsburg, in Bavaria. It was called *Lyciorum Campus*. As Lechfeld has not been suggested in any of the preceding communications, it may be the place of which MR. DIXON has been in search. WM. CHAPPELL.

"SMOTHERED IN THE LODE," &c. (5th S. viii. 408, 433; ix. 74; x. 273).—"Lode," under the last of these references, is properly explained as "synonymous with drain." Many of the fen lodes were as wide and deep as canals. When, in 1851, I gave the history, with pen and pencil, in the *Illustrated London News*, of the drainage of Whittlesea-mere, I had occasion to use this word "lode"; but the printer did not understand it, and my sketch of "Reed-stacks by the Holme

Lode" appeared in the pages of the journal as "the Holme Lodge." The lode there represented was filled in with earth, and all traces of it destroyed from that spot to the Great Northern Railway, and where the reed-stacks stood Mr. Wells has built a lodge to his residence—Holme-wood. The printer's error was, therefore, prophetic. CUTHBERT BEDE.

DERIVATION OF "HUGUENOT" (5th S. ii. 306, 433; iii. 130; iv. 5, 171; x. 113, 215, 276; xi. 51).—So many notices have already appeared on the derivation and history of this word, that our editor may deem his space to have been sufficiently taken up by the subject. One of the best authorities, however, appears to have been overlooked. The clearest and most acceptable explanation seems to be that given by Henri Estien, in his "Avertissement." I extract it from a copy of the fac-simile reprint made in 1860 by MR. R. S. Turner:—

"Sur quoy j'allageray pour vn exemple fort familier, ce mot *Huygenot*, qui trotte tant aujourd'hui par la bouche de plusieurs: & à grand' peine de cinq cens qui en vsent, les cinq scauroyent-ils dire dont il est venu. Je laisseray ceux qui pensent que ce soit quelque mot Allemand, ou pris de quelque autre pays estrange: & viendray à ceux qui pensent parler plus pertinemment, & en redre quelque bonne raison. Les vns croyent qu'il vient de Ioannes Hus, les autres tiennēt pour seur qu'il a son origine de Hugues Capet. Les autres disent qu'il est pris d'un nommé Hugues, en la maison duquel on commença à prescher secrettement à Tours, mais les autres maintiennent que c'estoit le prescheur qui auoit ce nom. Aucuns disent que Hugues du nom duquel a esté forgé ce mot Huguenot, estoit vn fol courât les rues en quelque ville de France. Il-y-a encores vn' opinio qui est la moins diuulguee, & qui toutes fois est la vraye: c'est que ce mot Huguenot a esté pris du roy Hugon, qui vult autant à dire à Tours qu'à Paris le Moine bourré. Et celuy qui de Hugon deriuat Huguenot, fut vn moine, qui en vn presche qu'il faisoit là, reprochant aux Lutheriens (ainsi qu'on les appelloit lors) qu'ils ne faisoient l'exercice de leur religion que de nuict, dit qu'il les falloit dorénauant appeler Huguenots, comme parens du roy Hugon, en ce qu'ils n'alloyent que de nuict non plus que luy. Que si il est tant malaisé de trouver la vérité d'une chose qui est nō seulement de notre temps, mais de fraische memoire, nous deus-nous tant formalizer pour des circonstances de quelques faits dont la memoire est ia presque perdue, combiéqu'ils soyent aucuns seulement vn peu deuant nostre temps, ou bien mesmes en iceluy?"

H. S. A.

DERIVATION OF "SAUNTERER" (5th S. x. 246, 436).—Cannot the "sitt santering alone" given by MR. FURNIVALL be connected with the French "santé, sanitaire"? RALPH N. JAMES.
 Ashford, Kent.

JACK MITFORD (5th S. ix. 509; x. 54).—K. D. will find a very interesting account of him, and of the charming valley of the Wansbeck, near Morpeth, where he was born, in vol. ii. of a delightful book, Howitt's *Visits to Remarkable Places*, ori-

ginally published in 1841. The chapter containing it is entitled "A Visit to Morpeth and Mitford." Allibone's *Dictionary of Authors* has the following brief and indefinite note about his writings:—

"Mitford, John, d. 1831, the author of *Johnny Newcome in the Navy*, a poem, published a number of books, songs, &c., and was editor of the *Scourge* and *Bon Ton* magazines."—Vol. ii. p. 1330.

In addition to *Johnny Newcome in the Navy* he wrote the once popular song *The King is a True British Sailor*.

JOHN PICKFORD, M. A.

Newbourne Rectory, Woodbridge.

"SANIARIUM" OR "SANATORIUM" (5th S. x. 229, 436).—MR. TEW gives the new form of "sanatorium," which I certainly never heard. "Sanatorium" is given in Chambers's *Etymological Dictionary* (the only one I have at hand at the moment), and is undoubtedly often—but I think wrongly—used.

H. A. B.

"Sanatorium" is certainly frequently used. I do not know how the officials spell the name of their institution at Bournemouth, which is usually called "The Sanatorium," but it is so printed in a new list of the governors of the Wanstead Infant Orphan Asylum now before me.

THOMAS NORTH.

"HEMS" (5th S. x. 447, 477; xi. 93).—If *Hems* is no misprint for *Hams*, neither does it refer to waste ground. The house in which I reside, with the farm attached, is called "The Hems," but it is sometimes printed "Hems," and appears on some old maps as "Ems." The seat of Lord Norton, a few miles herefrom, is known as "South Hams."

F. WAGSTAFF.

Great Barr, Birmingham.

DERIVATION OF "DITTY" (5th S. x. 308, 355, 415; xi. 76).—The dimensions of Jack's "ditty-box" given by GREYSTEIL exactly fit it for enclosing printed ballads flat. As he would certainly keep therein such as he possessed, frequent reference to the box would not improbably give it the name, in preference to that of letter-box. A letter-box, too, would be of a different shape.

WM. CHAPPELL.

THE DUKE OF SCHOMBERG (5th S. ix. 86; x. 233).—It was the Marshal Duke of Schomberg to whom Louvais applied to see that nothing happened to Louis XIV. when present at the siege of Bouchain. The Prince of Orange had advanced from Valenciennes with a smaller army to endeavour to raise the siege by offering battle to the king. Louis professed to wish to fight, but was induced to call a council of war. Schomberg, being instructed as above to keep the king out of danger, assured him that a great king like him was not to be diverted from his purpose, which was the taking of Bouchain, by the audacity of a young prince,

who only wanted to distinguish himself by a battle with the king in person. No battle took place, Bouchain surrendered, but the king has been charged with showing the white feather in declining the battle offered to him by the prince.

On leaving the service of France the marshal entered the service of the Elector of Brandenburg. He was offered a large income to accept service under the emperor, but he declined.

One writer asserts that when the nobility and gentry invited the Prince of Orange to England, they made a positive stipulation that he should bring Schomberg with him.

Charles, second Duke of Schomberg, joined the Imperial and Piedmontese forces in Italy in 1691, in command of a body of troops in the pay of England and Holland, including his own regiment. He was with the army under Prince Eugene which invaded France in that year, and took Embrun and Gap in Dauphiny. The duke was advancing to take Fieueros when he was recalled by the Duke of Savoy, and returned to Piedmont.

In the campaign of 1693 the Duke of Savoy, who had been appointed by the emperor generalissimo of all his forces in Italy, determined to give battle to Marshal de Catinat, against the advice of Prince Eugene, the Duke of Schomberg, and others. The battle took place at Marsiglia on the 4th or 7th Oct., 1693, and the allies were beaten. The duke, piqued that his advice and that of Prince Eugene had not been taken, declined all command that day, and acted as colonel only at the head of his own regiment. He was entreated to retreat, but said he could not do so without positive orders, although he perceived that they must conquer or perish. He was shot in the thigh. His valet, seeing him fall, fell over him, calling for quarter, but was himself shot dead. The duke was taken prisoner and sent to Turin, where he died.

Meinhardt, the third and last Duke of Schomberg and Duke of Leinster, seems to have commanded 8,000 men, English and Dutch, under the Archduke Charles, who took the title of King of Spain, and landed at Lisbon on March 9, 1704.

On June 4, 1711, the duke, with a numerous body of the nobility, attended Harley, Earl of Oxford, to the Court of Chancery, where the earl took the oath of Lord High Treasurer before Sir Simon Harcourt the Lord Keeper. The duke died in 1719.

W. H. LAMMIN.

Fulham.

FIRST CARRYING A CHILD UPSTAIRS (5th S. x. 205, 255, 276).—The same superstition is practised in Cheshire. I believe every one of my own children has been carried upstairs first by the monthly nurses.

ROBERT HOLLAND.

Norton Hill, Runcorn.

Mr. Napier, in his interesting *West of Scotland Folk-Lore*, just published, notes the superstition as

common, and adds: "If there were no stairs in the house, the person who carried it generally ascended the steps of a ladder or temporary erection, and this, it was supposed, would bring prosperity to the child" (p. 31). WILLIAM GEORGE BLACK.

DO VIPERS SWALLOW THEIR YOUNG? (5th S. x. 247, 374.)—The late Lord Gage, who died 1876, aged eighty-five, was all his life a keen sportsman and intelligent student of natural history. About a year before his death he was talking to me about adders, and said that he once saw one with several young ones. He set his foot on it and killed it, and was surprised to find that the young ones had suddenly disappeared; but remembering the old story (as he said) of snakes swallowing their young, he ripped open the belly of the adder, and there he found the young ones, which a few minutes before he had seen on the grass. W. D. P.

PRAYER BOOKS WITH THE ROYAL ARMS (5th S. x. 67, 113, 156, 259.)—I have a Bible with the royal arms on the sides of the binding. It is octavo; the Old Testament dated 1631, the New Testament 1630. Printed by Robert Barker and "the assignees of John Bill." With it is bound

"The Whole Book of Psalms: Collected into English Meter by Thomas Sternhold, John Hopkins, and Others, conferred with the Hebrew, with Apt Notes to sing them withall.....London, Printed for the Companie of Stationers. Cum privilegio regis regali. 1631."

A copy of Speed's *Genealogies* is also included in the volume. My Bible has also the royal arms printed on the reverse of the Old Testament title. I do not believe that these books have belonged to members of the royal family.

HENRY JOHN ATKINSON.

The Prayer Book in Lord Wentworth's possession may possibly have belonged to one of the chapels royal. I believe it was (and may still be) usual for such books to have the royal arms stamped on the binding. T. M. FALLOW.

DROWNED BODIES RECOVERED (5th S. ix. 8, 111, 218, 478, 516; x. 38, 276.)—A few weeks ago, while an English merchantman was unloading off one of the Black Sea ports—near Batoum, I think it was—a man was swept overboard by a heavy sea and drowned. The body disappeared; but two days afterwards certain Russian guns on shore happened to fire a salute. "That'll bring him up!" said a seaman on board. "Not yet," said another; "wait till the fourth day." On the fourth day the Russian guns fired again; and, during the firing, the drowned man's corpse rose to the surface, not far from the ship. "I was one of them that saw him rise, and helped to haul him aboard," said the sailor who told me all this, a trustworthy man, *me judice*, although he has never heard of "N. & Q." or of landsmen's doubts. "You see, sir," he added, "it's the gunfiring

bursts the gall inside the corpse, and then it rises; but it must be on the fourth day." A. J. M.

The superstition that a floating loaf will indicate the presence of a drowned body beneath the surface by remaining stationary above it is ancient. The lighted candle would naturally be used to mark the course of the floating loaf at night.

J. E. NORCROSS.

Brooklyn, U.S.

Miscellaneous.

NOTES ON BOOKS, &c.

Lectures on the Origin and Growth of Religion, as Illustrated by the Religions of India. Delivered in the Chapter House, Westminster Abbey. By F. Max Müller, M.A. (Longmans & Co.)

To those who formed part of one or other of the two closely attentive and deeply interested crowds of hearers who thronged the Chapter House during the pleasant days of last summer, when the Professor of Comparative Philology in the University of Oxford was unfolding before them his latest views on the scientific aspect of the religion of our Aryan ancestors, this volume, the first instalment of the Hibbert bequest, cannot but prove most welcome. That in so vast and so difficult an undertaking the pioneer lecturer should have broken up the whole of the fallow ground which lay before him was not of course to be expected. He could only take a comparatively small portion of it, and even so he would most likely bring his work to a close with the feeling that he had left vast fields untouched. That, however, was clearly unavoidable. To regret it would simply be to regret that the impossible was not attempted. The field offered by Aryan religion, illustrated as it was by references involving considerable discussion of the true nature of African fetishism, and the apparent absence from Australian religion of any outward forms of worship, was quite enough, we think, alike for lecturer and hearers. In dealing with Vedic and post-Vedic thought and with Buddhism, Prof. Max Müller had the advantage of a great literature to help him in unravelling primitive Aryan conceptions. In dealing with African and Australian religious phenomena this help is wanting, and the difficulty of solving the problem is proportionately increased. But we are ourselves persuaded of the general truth of the Professor's conclusion against attributing a primordial character to fetishism as a religious conception. We do not say that he has cleared away all difficulties on the subject, but our previous convictions on this point are strengthened by his treatment of it. We much hope that the newly started South African Folk-lore Society will do good service in collecting fresh materials for a further investigation of this question. That the Australian aborigines really do not practise any outward cult is a point on which we must confess we are not thoroughly satisfied. Bishop Salvado undoubtedly says that he never could ascertain that the natives among whom he laboured used any outward observances of worship. But extreme shyness and reticence on this point would be quite compatible with the actual existence of such worship, and the absence of any outward cult appears to us to be far more likely, perhaps we might even say far more possible, in an advanced civilization like our own than under the very rudimentary conditions of the aborigines of New Nursia. But these and many other questions we must leave to be sought out for themselves by the readers of Prof. Max Müller's most interesting and suggestive volume.

The Bibliography of Ruskin. A Bibliographical List, arranged in Chronological Order, of the Published Writings in Prose and Verse of John Ruskin, M.A. (from 1834 to 1879). Third Edition.

It is the function of a bibliographer (and too often the poor wretch finds the task almost beyond his strength) to recall into active life much that is slowly perishing. Nine times out of ten the author himself is imperfectly acquainted with the history of his own offspring. He throws his bairns on the world and leaves others to look after them. The painful student who is bent upon discovering their varied fortunes soon finds, as we know from sad experience, that only his own unaided efforts will bring him that full knowledge which he is in pursuit of. Especially difficult is the labour of finding out the multifarious products of Mr. Ruskin's brain. His great works are the delight of all who love their country's literature, and are to be found in every library; but his lighter labours, if we may be allowed the invidious distinction, where are they not? His contributions have appeared in nearly forty separate newspapers and magazines; not infrequently he has printed, after the selfish manner of authors not pressed for money, to gratify his friends alone, and latterly his books have been published from an obscure village in Kent. What wonder, therefore, if in the course of three editions this bibliography has expanded from forty-eight to fifty-nine pages. We cry for more; if it is to tell the whole story of Mr. Ruskin's life it must be still further enlarged. We can imagine his future biographer turning in vain over the pages of this useful handbook for the habitat of that remarkable paper in which Mr. Ruskin announced his discovery of the wickedness of taking interest for the loan of money, and his determination of resigning the whole of his fortune save the poetic sum of "three hundred pounds a year." All this is buried in the pages of *Fors Clavigera*, and Mr. Shepherd should add to the notice of that series the particulars of the biographical information and the chief topics contained in its eight volumes. The titles of Mr. Ruskin's works are not always certain guides to their contents. Every reader of the *Book Hunter*—alas! it has long been out of print, and rare indeed is the lover of books who can now possess himself of Mr. Burton's delightful volume—will remember the misconception caused by the title *Notes on the Construction of Sheepfolds*. Will not Mr. Shepherd transplant to the pages of his own work the narrative of the misguided purchaser from the country who bought it as a treatise connected with agriculture. Why, too, has he omitted in the later impressions the pages of Ruskiniana printed in the first edition? Much as the labours of Mr. Shepherd and his friends have secured, this bibliography can only be made perfect by receiving that large circulation of which we believe it to be worthy. In the hope of aiding in this desirable result, we add that the names of subscribers can only be received at 5, Hereford Square, S.W., the private address of Mr. Shepherd.

The Genealogist. Edited by George W. Marshall, LL.D. Vol. II. 1878. (Golding & Lawrence.)

DR. MARSHALL'S monthly issue forms a complete yearly volume of 400 pages, and is too well known to our readers to require an extended notice. It fills a gap in this class of literature occasioned by the death of the late Mr. John Gough Nichols, whose mantle appears to have fallen upon worthy shoulders. Several of the longer articles in this volume are of permanent interest, and its entire contents are of great value to the class of students for whom the work is specially intended. We congratulate Dr. Marshall on the success of his serial, and are glad to know that its appreciation by the public guarantees its continuance.

The New Quarterly Magazine has commenced a series of papers, "Our Public Schools," with Eton. From the manner in which the subject has been handled we look forward to those to come.—Those desirous of possessing Mr. Spottiswoode's address, delivered before the British Association last year at Dublin, should, if for that alone, secure *The Year Book of Facts* (Ward, Lock & Co.).—Of vol. ii. of *Brief* (Wyman & Sons), we can only say that it possesses the merits of its precursor.

THE FOLK-LORE SOCIETY'S PUBLICATIONS.—*Folk-lore Record*, No. I. (Nichols & Sons.) FITZ BRAND writes to us:—"I hope you will allow me to supply an omission in your reviewer's brief notice of this very interesting volume—I mean his not making any reference to the fact that that valuable record of early English folk-lore, *The Remains of Gentilisme and Judaem*, by John Aubrey, with additions by Dr. White Kennett, which hitherto has only been known by the extracts in Ellis's *Brand* and in *The Anecdotes and Traditions*, published by the Camden Society, is to be published in its entirety, under the editorship of Mr. James Britten. Carefully edited and illustrated as it no doubt will be by that gentleman and his colleagues, it cannot fail to do credit to the society and gratify not only the members, but also many foreign scholars. I wish the Council could see their way to giving us in like manner a complete edition of Barnabe Googe's *Popish Kingdom*, with which English folk-lore has been made imperfectly acquainted by the fragments quoted in Ellis's *Brand*."

THE REV. DR. W. MAC ILWAINE writes that a second edition of *Lyra Hibernica Sacra* is contemplated, and that should the names and writings of any additional writers of sacred poetry, Irish born, occur to any of the readers of "N. & Q.," they would confer a favour on the editor by forwarding them to W. MAC ILWAINE, D.D., Rector of St. George's, Belfast.

Notices to Correspondents.

We must call special attention to the following notice: ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

M. A. L.—Have you consulted the late Lord Lytton's *Pilgrims of the Rhine*? The hero was a bishop, and his name is said to have been Hatto.—Nat. Lee's *Alexander the Great*.

FIRMUS ET FIDELIS.—You will probably find something on the subject in one of the works on natural history by the Rev. J. G. Wood.

E.—Your requirements would, we think, be met by the Rev. F. Garden's *Dictionary of English Philosophical Terms* (Rivingtons), reviewed in "N. & Q.," 5th S. ix. 219.

MEDWIG will find the word in Stormonth's *English Dictionary*, 1876 (Blackwood).

F. R.—Under the circumstances it will be well not to print the verses.

J. B. BAGOT should advertise in our columns.

NOTICE.

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

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

LONDON, SATURDAY, FEBRUARY 15, 1879.

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Notices to Correspondents, &c.

Notes.

DEATHS ON OR ASSOCIATED WITH THE STAGE.

"All the world's a stage,
And all the men and women merely players;
They have their exits."—*Shakspeare*.

As several short paragraphs have at different times and in various works been given publicity to with a title similar to the above, perhaps one tolerably complete list may be acceptable. In it there will be found a few instances which have been already reported, but it is thought as well to record them here in order to ensure the continuity of this record, especially as the whole includes a correction of names and the addition of dates. If to "killed" we were to add "wounded" the catalogue would indeed be a long one.

Before commencing what may be termed my "regular" list I will quote two or three tragic events which occurred on the ancient stage—a stage in all respects different from that of our own day, on which the above-mentioned list is founded.

We are told by Thomas Heywood, in his *Apology for Actors*, that it was the custom of the early Roman emperors, in the public tragedies in which they personally took part, to choose out the fittest among such as for capital offences were condemned

to die, and employ them in such characters as were to be killed in the tragedy, who of themselves would prefer to die at the hands of such princely actors than otherwise to suffer a shameful and degraded death; and these were tragedies naturally performed: "And such Caius, Caligula, Claudius, Nero, Vitellius, Domitianus, Comodus, and other Emperours of Rome vpon their festivals, and holy daies of greatest consecration vsed to act." The same author, quoting from *Wits Comon-Wealth*, says:—

"It is recorded of Julius Cæsar that with generall applause in his own Theater he played *Hercules Furens*, and amongst many other arguments of his compleatnesse, excellence, and extraordinary care in his action, it is thus reported of him:—Being in the depth of a passion, one of his servants (as his part then fell out) presented *Lychas* who before had from *Deianira* brought him the poisoned shirt dipt in the blood of the *Centaur Nessus*; he in the remembrance of his torture and fury, finding this *Lychas* hid in a remote corner (appointed him to creep into of purpose), although he was as our Tragedians vse but *seemingly* to kill him by some false imagined wound, yet was Cæsar so extremely carried awaie with the violence of his practised fury, and by the perfect shape of the madnesse of *Hercules* to which he had fashioned all his active spirit, that he slew him dead at his feet, and after swooning him *terq: quaterq:* (as the poet says) about his head!"

It is recorded by Plutarch of the famous and wealthy player Æsopus that, on one occasion,

"He was so possessed with his Part, that he took his own acting to be so real, and not a Representation, that whilst he was on the Stage representing *Atræus* deliberating on the Revenge of *Thyestes*, he was so transported beyond himself that he smote one of the Servants hastily crossing the Stage and laid him dead on the place! But a more harrowing occurrence is said to have happened when the first dramatic spectacle 'The Passion of Our Saviour' was acted in Sweden in the reign of John II. (1513). Lengis, the actor, had to pierce the side of the person on the Cross, and in his enthusiasm he plunged his lance into him and killed him. The King shocked at such brutality slew Lengis with his scimitar; when the audience outraged at the death of their favourite actor wound up this true tragedy by cutting off the head of his majesty!"

But to come nearer our own times.

1673. J. B. Poquelin, *dît* Molière, was seized with illness, which terminated fatally in a few hours, while acting in the fourth representation of his immortal *Le Malade Imaginaire*.

1691. Wm. Mountford was killed by being run through the body with a sword by Captain Hill, his would-be rival in the favours of Mrs. Bracegirdle. Hill fled the country, whilst his companion, Lord Mohun, was tried for his life, but acquitted.

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

1710. After Betterton had retired from the stage, in 1709, being then upwards of seventy, he was induced by the manager of the Opera House

the Haymarket (at which plays were then acted four times a week) to continue performing. On April 25, 1710, he appeared for the last time, for his own benefit. He was suddenly seized with gout, and using most injudicious applications to allay the swelling, they induced the illness of which he died in three days.

1729. 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, Montfleury, Mondory, and Bricourt were carried off from the French stage. On Dec. 22 of this year Michael Baron, the celebrated French tragedian, performing *Diego in the Cid*, while pushing aside a sword which obstructed him on the boards, injured his toe; gangrene set in from neglect, and shortly caused his death.

1735. In this year a celebrated amateur of the name of Bond, who was then aged and infirm, playing Lusignan in Aaron Hill's tragedy of *Zara* (8vo., 1735), founded upon Voltaire's *Zaïre*, overcome by his feelings while blessing his children, died in the Music Room, Villiers Street, York Buildings, Strand, where this benefit was got up for him, owing to his reduced circumstances. Other accounts, however, state that, anxious to see this piece on the boards, it was got up at his own expense. I may just note here that a translation of the original by Voltaire is printed in Dr. Franklin's edition of that author, and that Mrs. Cibber's first attempt at tragedy was in the part of *Zara*. In the same year "fat Hulett," by an over-strain of the lungs (his custom on the stage), broke a blood-vessel and expired.

1745. A certain Lady Isabella (born in Italy), much celebrated here for her postures and feats of activity, is mentioned by Chetwood as having, while in an advanced state of pregnancy, fallen from the slack rope on to the stage, where the mother and new-born infant expired instantaneously.

1748. Oliver Cashel, while acting Frankly in the *Suspicious Husband* (at Norwich), was smitten by apoplexy and died in a few hours.

1757. May 3, Peg Woffington, while acting as Rosalind, in repeating the epilogue to *As You Like It*, was rendered speechless by paralysis on uttering the words, "I'd kiss as many of you as had beards that pleased me." She died March 28, 1760, aged thirty-nine.

1758. Paterson, an actor long attached to the Norwich company, was performing the Duke in *Measure for Measure*; he had no sooner spoken the 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 dropped into Moody's arms and died instantly.

1760. Chetwood mentions a tumbler in the

Haymarket Theatre who, in performing one of his feats, "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." Also in the pantomime of *Dr. Faustus*, at Lincoln's Inn Fields Theatre, "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."

1766. Mrs. Jeffreson died suddenly at Plymouth in this year, as she was looking at a dance that was practising for the night's representation. In the midst of a hearty laugh she was seized with a sudden pain and expired in the arms of Mr. Moody.

1769. Holland, a bad imitator of Garrick, was one night playing *Prospero*, in the course of which a villainous large rat ran across the stage just before him. The sight of the rat, and the shock of speaking to one who had just left a patient with the smallpox, were such that he never performed after, and in a fortnight died of smallpox.

1777. Samuel Foote, "the English Aristophanes," was seized with paralysis while acting in his own comedy, *The Devil upon Two Sticks*. He died October 21 in this year at Dover, on his way to France. In this year also that excellent comic actor Harry Woodward, called "Attitude Harlequin," died from the effects of an injury which he met with on the stage. He had been acting the part of *Scrub*, and, leaping from a table, sustained injuries from the effects of which he never recovered.

HARRY SANDARS.

Oxford.

(To be continued.)

[See "N. & Q.," 4th S. xi. 14, 63, 126, 338; xii. 26, 317; 5th S. x. 157. At the first of these references will be found a note on the subject by the late Dr. Doran.]

THE PREACHER'S GOWN.

"N. & Q." is neutral ground, and happily an interesting subject may be treated in it without the importation of polemics. Long may it be so. There is no doubt that there were two classes of clergy distinguished by their dress after the Reformation: 1. The Graduates; 2. The Literates. The latter were mainly Puritan, and, envious of the comely academical apparel of the former, adopted a quaint lay dress of their own or Genevan devising, which they vindicated in controversial or recriminatory argument, amusing enough in such a trifle had it not been attended sadly enough with harsh thoughts and rough words, when, for instance, the square cap for the round head was met by an antagonistic hat or a comical button cap.

1. The mark of the graduate was the wide-sleeved gown. Thus in 1638 the doctors of Oxford went to meet Charles I. in wide-sleeved scarlet gowns, not in habit and hood (the preacher only

uing the hood), and the proctors wore their wide-sleeved gowns.

2. "Gowns wide sleeved were anciently used by the generality of scholars. . . . The gown that a D.D. now wears, as also that by a M.A., hath only long sleeves with a cross slit to put the arms through, which gown is not ancient and never known to be worn by any before the time of John Calvin" (Wood, *Hist.*, i. 68, 69). It was called the "lawyer's gown." The wide-sleeved gown is still worn by the "Poser" at Winchester College election. It was worn with a minerer hood up to the latter part of the seventeenth century in the universities, and, because expensive, was laid aside. In the time of Elizabeth the "precisians" wore "Turkey gowns and hats" (2 Whitgift, 369). Some of the clergy wore "the side [long] gowns, having large sleeves with tippets" ("Vestis talaris colloque circumducta stola," Grindal, 1572, p. 339). Others had "Turkey gowns, gaberdines, frocks or nightgowns of most lay fashion for avoiding of superstition" (3 Jewel, 612).

In 1571 preachers were required to wear as "in their common apparel abroad a syde gowne with sleeves streight at the hand" (Cardw., *Synod.*, i. 127, and *Doc. Ann.*, i. 329), or, as it appears in another document, "cloke with sleeves, gowne, and tippet" (*St. Papers Dom.*, 1583, vol. clxiii. n. 31). According to the Advertisements the sleeved cloak was worn on journeys. "The complete parson" had "a canonical cloak with sleeves" (B. Jonson, *Epicene*, Act iv. sc. 2), and "clerks book-read" wore a gown or "a cassock sidelong hanging down" (Spenser, *M. Hubberd's Tale*). In the canons of 1604 (c. lxxiv.) all benefited graduates had the alternative of "gowns with standing collars and sleeves strait at the hands or wide sleeves, as is used in the universities, with hoods or tippets," using in their journeys "priests' cloaks with sleeves." The cathedral use was for preachers to use a surplice and hood (Cardw., *Doc. Ann.*, i. 326, 1571; Canon xxv., 1604).

There was always a disposition in the clergy to adopt a lay or even military cast in their dress (Stratford's *Canons*, 1372; *Stat. of Sarum; Reform. Leg.*, c. vii.). In 1578 "great barrell breeches" were in fashion, and in 1638 some wore "horsemen's coats and riding jacquets, long shaggy hair, deep ruffs, and falling bands down to the shoulders" (2 *Rep. Rit. Comm.*, 581); and the inquiry was made, "Doth he preach in such a solemne habit as becomes him, in a longe gowne and cassock, not in a riding or ambulatory cloake?" or, as it is put in 1636, "with his surplice and hood also if he be a graduate and with his head uncovered" (p. 559), thus following the cathedral use. Shakspeare alludes to this system of "wearing the surplice (of humility) over the black gown (of a big heart)" (*All's Well that Ends Well*, Act i. sc. 3).

Many sermons were delivered in the open air, as

at St. Paul's Cross, at Norwich, and before the Court of the later Tudors. In Elizabeth's time lay preachers, who could not wear a surplice in church, sometimes occupied the pulpit. Spenser represents his parson "reading homilies." In 1561 there was only one constant preacher at Oxford, and Mr. Taverner, the high sheriff, in a damask gown, "arrived," as he said, "at the stony stage of S. Mary's," having "brought his hearers some fyne biskets baked in the oven of Charitie."

It has been thought that the use of the gown has been derived from the custom of the friars, but this is not so: "Fratres in suis ecclesiis, et locis ubi morantur et in plateis publicis," &c. (Lyndw., lib. v. t. 5, p. 289). I am inclined to attribute the custom to the practice of inviting doctors of divinity to preach (*ib.*, l.c.), who for this reason had the sole privilege of wearing (riding-) boots (*Stat. Univ. Oxon.*, tit. ix. § 2), and to the power of the university to license graduate preachers "per universam Angliam" (*ib.*, sect. ix. § 1), no doubt following the practice of preaching in these gowns as at Oxford. In 1444 the Benedictine chapter authorized all doctors and graduates of the order, when preaching in a cathedral or great minster, at St. Paul's Cross, or before a large congregation, to use their scholastic habit (Reyner, *App.*, P. iii. p. 135).

By the Tudor statutes the canons were required to go out into the neighbourhood of cathedrals of the New Foundation and preach every Sunday. The gown is in point of fact merely the out-of-door dress. Becon directs one of his tirades against the clergy "swinging with their long gowns and sarcent tippets" (*Displaying*, p. 261). In the middle of the last century Archdeacon Sharp, in his comments on the canons of 1604, mentions, as "the dress worn on every occasion abroad, the band, hatband, and short cassock," or, as Savage puts it, "a cassock, beaver, and a rose." Parson Adams, in 1742, is mentioned as wearing the cassock, and Addison, in the *Spectator*, more minutely speaks in 1714 of the clergy "equipped with a gown and cassock." In 1814 a print lying before me shows the benefited clergyman in short cassock and girdle, a gown and scarf, beaver and rose, whilst the unbeneficed brother ambles at his side without the rose and short cassock. It was not until about the year 1820 that the bishops, deans, and archdeacons only retained the short cassock, beaver, and rose. The omission of the gown may have been for convenience: its use in the pulpit connects it with the idea of distinguishing between preaching and the ministration of divine service. After the consecration of Archbishop Parker two of the bishops left the chapel, "suis episcopaliibus amictibus superpelliceo scz. et chimerâ," whilst two others used the common dress of the clergy, long gowns, "togæ talares" (Bramhall, iii. 213). MACKENZIE E. C. WALCOTT.

SHAKSPEARIANA.

"TWELFTH NIGHT," ACT I. SC. 3, LL. 126-7.—

"And, I, 'tis strong, and it does indifferent well in a dam'd colour'd stocke."

So run the folios. Pope, however, substituted *flame-colour'd*, and other editors have followed him, and among them to my astonishment Mr. Dyce, and to my greater astonishment the Cambridge editors. Granted that "*flame-colour'd*" was a common phrase, and twice used by Shakespere, how does that justify the substitution? There is no especial circumstance requiring "*flame-colour'd*," nor any *ductus literarum*, unless *am* be accounted such. Nor is there such a certainty of error as to require such a change. "*Damn'd-colour'd*" is an easily understood epithet, and there is nothing against it, beyond our ignorance of the use by any one of a similar phrase in English; and Pope's gentility, the word being too coarse and too unpleasantly suggestive to him and his refined age. But though a Bowdler Shakespeare may have its uses, to Bowdlerize editions that profess to give the nearest approaches to an uncorrupted text is worse than ridiculous. Why cannot Sir Andrew be allowed the imitative affectation of a word very likely to have been used—even if it were uncommon—among the fashion-mongers of the day? He was a country ape trying to pick up the town affectations when it was an art to extemporize—with due toil—new-minted oaths and phrases. Sir Andrew, though I own it to be more unlikely, may have coined the word himself, like a gallant as he would be, and that without going beyond his mother tongue.

Pope not improbably substituted "*flame-colour'd*" as a more refined synonym. But it is not a synonym. Devils to this day are held to be not *flame-coloured*, but black. And in two late notes on "*delighted spirit*" (5th S. x. 83, 303) I have shown that the mediæval view of a flaming hell was one that was dark and even pitch dark. This was Shakespere's view. Malvolio confined in a windowless room is in "*a house as dark as hell*." So in *Jul. Cæs.*, ii. 1, he says, "*not Erebus itself were dim enough*," and using a phrase used by others he has, in the *M. of Venice*, "*dark as Erebus*." See also *Hamlet*, Act iii. sc. 3, ll. 94-5.

Thirdly, though I can lay but little claim to æsthetic proclivities, I venture to think that dark or black nether garments were well fitted to show off a good leg, especially when in contrast with the bright and glittering colours then worn. Its singularity, its contrast, and its own hue considered in itself would combine to do this.

Lastly, I would add that no one can doubt but that fashions and phrases were then as now freely imported from the Continent; and though we have not yet found "*damn'd-colour'd*" in English we can find it in French. Corresponding on the

subject with my friend Mr. Furnivall he turned up Cotgrave. There, under "*Couleur*" and "*Enfer*," are to be found, "*Couleur d'enfer* as much as *Noir-brun enfumé*"; "*Enfer. Couleur d'enfer. A dark and smoakie brown.*"

B. NICHOLSON.

THE OBELI OF THE GLOBE EDITION IN "ALL'S WELL THAT ENDS WELL" (5th S. x. 285, 303.)

—I thank the learned President of the New Shakespere Society for the courteous tone of his strictures, a tone which some, in "*bowing their eminent tops*" to the rank and file among your correspondents, would do well to imitate.

4. I would gladly accept MR. FURNIVALL'S interpretation of "*In their poor praise he humbled*" if I thought "*their poor praise*" could by any process of inversion be converted into "*praise of their poor*." To me "*their poor praise*" seems susceptible only of one of two meanings: it must mean either "*their poor praise*" of him or his "*poor praise*" of them. The latter meaning I reject as inconsistent with the description given of Count Rousillon as every inch a gentleman. The man who "*dams with faint praise*" is not so. The true gentleman will either praise with sincerity or not praise at all. The former meaning, after giving it the full reconsideration which I felt incumbent on me in deference to one of MR. FURNIVALL'S high authority, I cannot persuade myself is a misinterpretation. When Theseus determined to witness the poor play got up in honour of his nuptials by Snug, Bottom & Company, he knew very well it was in itself a poor thing he was going to see; but "*taken in might, not merit*" (estimated, *i.e.*, by might of will, not merit of performance), he in generous condescension was prepared to value it at a worth not its own, on the high principle,

"Never anything can be amiss

When simpleness and duty tender it."

In accepting their poor attempt, rich in will, but poor in deed, to do him honour "*he humbled*," and by humbling raised himself. Similar, I think, is the meaning in the line, "*In their poor praise he humbled.*"

5. "Such were our faults, or then we thought them none." My notes are merely tentative. I have not the self-conceit to think them conclusive. If we must resort to emendation here, I submit for MR. FURNIVALL'S consideration an emendation which interferes less with the received text than the one which he has suggested: "*Such were our faults, for then we thought them none.*" Emphasizing *were*, the meaning of the line thus read will be, "*Such were our faults, as now in the calm retrospect of age we regard them; for then (in youth) we did not think them faults.*" Many things past seem wrong, which when present did not appear so.

6. It was just because I did not think Shak-

appear "a man to bother about niceties in geography" that I did not think "Higher Italy" was to be understood in a geographical sense. But—MR. FURNIVALL will pardon me—if understood in a geographical sense the words can have but one meaning. Italy was never divided into Higher and Lower, *qua* north and south, but by the backbone of the Apennines, *qua* east and west, the lands sloping towards the Adriatic, *mare superum*, being reckoned Higher Italy, and those sloping towards the Tuscan Sea, *mare inferum*, Lower. I may very possibly be wrong in my conjectural emendation of this passage (in conjectural emendation there can be no certainty), but I cannot see why a proud Frank, sprung of a race which had never bowed its neck to the yoke of Rome, ruling in a land won by the sword, may not have been represented as speaking of the petty states of Italy as without exception those

"That inherit but the fall
Of the last monarchy."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

DR. MAUCLEER, 1689.—He was a French Protestant refugee, an M.D. of Montpellier, who came over to London, and prayed "in formâ pauperis" to be admitted a licentiate of the London College. Dr. Munk says (*Roll of the R. C. of Physicians*) that he was so admitted, and that "he promised to pay his future fees if he could." I should be glad to know of any further particulars of him. He was, I believe, one of the celebrated Athenian Society, and wrote a good many of the replies in the *British Apollo*, 1708. The spelling of his name is not very exact. Dr. Munk gives it as Maucleer or Mauclear, but in my copy of the book in question, where he has carefully marked all his own articles, the signature is distinctly J. Mauclerc, M.D. A complete list of the writers in this remarkable journal would be very interesting.

EDWARD SOLLY.

THE COLLEGE OF BISHOPS.—The clerical almanacs and similar publications perpetuate an error annually by assigning the title of Chancellor to the Bishop of Lincoln and that of Chaplain to the Bishop of Rochester. The proper designations of the College of Bishops in the province of Canterbury are: London, Dean; Winchester, Chancellor; Lincoln, Vice-Chancellor; Sarum, Præcentor; Worcester, Chaplain; Rochester, Crochere, or Cross-bearer (*Lyndw.*, lib. v. tit. 15, p. 217); [Chichester, Chaplain to the Queen].

MACKENZIE E. C. WALCOTT.

THE BISHOPRIC OF DURHAM.—Canon Lightfoot having been promoted to the bishopric of Durham, it may be well to note that for at least two cen-

turies the see has not been filled by any one who was not previously a bishop, as appears from the following table:—Nathaniel (Baron) Crewe, translated from Oxford, 1674; William Talbot, from Salisbury, 1722; Edward Chandler, from Lichfield and Coventry, 1730; Joseph Butler, from Bristol, 1750; Richard Trevor, from St. Davids, 1752; John Egerton, from Lichfield and Coventry, 1771; Thomas Thurlow, from Lincoln, 1787; Shute Barrington, from Salisbury, 1791; William Van Mildert, from Llandaff, 1826; Edward Maltby, from Chichester, 1836; Charles Thomas Longley, from Ripon, 1856; Henry Montagu Villiers, from Carlisle, 1860; Charles Baring, from Gloucester and Bristol, 1862.

ABHBA.

WHO WAS CHARLES I.'S EXECUTIONER?—As there has been considerable discussion on this point, I think the following extract may interest the readers of "N. & Q.":—

"In this neighbourhood [Tipperary] lives the descendant of him who gave the last and fatal stroke to the unhappy Charles. He had been a common dragoon in Cromwell's army, and for this service the usurper rewarded him with a captain's double debenture."—From *A Philosophical Survey of the South of Ireland*, by Thomas Campbell, 8vo., Dublin, 1778, p. 162.

JOHN WILSON.

"JOINED THE MAJORITY."—This current phrase for "dead" is generally regarded as of modern invention, but it is found in an old edition of Littleton's *Latin Dictionary*, where the death of Milton is thus recorded: "1674. Jo: Milton immanissimi Parricidii defensor abiit ad plures." See "N. & Q.," 4th S. xii. 420. W. T. M.

Reading.

WHAT NEXT?—An old gossip in these parts, on being told by the mother of a dying child that her daughter's death was a very lingering one, went up into the sick chamber, and observing that the position of the bedstead was across the planks, instead of being parallel with them, assigned that as the reason for the patient's lingering death; so the bedstead's position was altered, and it is said the poor girl's death was both speedy and painless! FREDK. RULE.

Ashford.

JOHN BUNYAN.—The subjoined cutting from the *Nottingham Guardian* of the 3rd inst. deserves a corner in "N. & Q.":—

"On the 1st inst., Ann Webster, last surviving granddaughter of George Bunyan, of Nottingham, and lineal descendant of John Bunyan, author of *Pilgrim's Progress*, aged 84 years."

F. D.

Nottingham.

CURIOUS SCHOOL CUSTOM AT SHREWSBURY.—At Shrewsbury School, at the beginning of term, one of the new boys is chosen as Crier. It is his

duty to give out notices of runs, lost property, &c.; and this he does before dinner in Hall, standing on the form, concluding his proclamation with "God save the Queen; *down with the Radicals.*"

H. C. DELEVINGNE.

Woodbridge Grammar School.

KITCHEN RHYME.—

"If you can crop a goose and gall a pigeon
You are fit for cook for the king's kitchen."

H. C.

Queries.

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

THE GAS OR ELECTRIC LIGHT FORETOLD.—Norton, in his *Ordinal*; or, *Manual of the Chemical Art* (i.e. alchemy), tells us of an alchemist who projected a bridge of gold over the Thames, near London, crowned with pinnacles of gold, which, being studded with carbuncles, should diffuse a blaze of light in the dark. (The poem may be seen *in extenso* in the *Theatrum Chemicum*, printed by Ashmole in 1652.) May I ask whether the above words are to be regarded as a prophecy of gas or of the electric light?

E. WALFORD, M.A.

Hampstead, N.W.

TURNIP-STEALING.—In the *Hastings and St. Leonards Observer*, Feb. 1, 1879, a case of turnip-stealing is reported in which the prosecutor said that he did not wish the prisoner to be punished, but warned, as many turnips had been stolen. The prisoner was discharged. On this the editor says:—

"Supposing that the magistrates had sent this man to prison for a month, or even seven days, what a howl would have been uttered by a certain section of the press! We should have had highly wrought pictures of a poor, starving semi-idiot hounded into a felon's cell because he had dared to take a turnip to assuage the pangs of hunger. A conviction of this character might have added hundreds to the sale of some few weekly prints patronized by the unthinking or disaffected among the labouring classes. The case has had a more satisfactory termination for the central figure than that of the hungry soldier who was executed by the orders of the Iron Duke for stealing, while on the march, a turnip out of a field."

I have read and heard of this execution, but never with the name and date. On what authority does it rest?

FITZHOPE.

Garrick Club.

BAYARD'S LEAP.—There is a place in the south of Lincolnshire called Bayard's Leap. It is incidentally mentioned in the *Archæologia*, xxii. 26. Can any of your readers tell anything authentic as to the origin of the name?

ANON.

TIJOU OR TIJAU, WORKER IN IRON.—Who was Tijou or Tjau, spoken of as a celebrated worker in iron, who wrought under Sir Christopher Wren the ironwork of St. Paul's, and where could I find an account of him?

BIRD, SCULPTOR.—Who was the sculptor Bird, who executed much of the stonework of St. Paul's, including the monument to Miss Jane Wren? Is he the stonemason at Oxford mentioned in Plot's *Oxfordshire*?

L. PH.

[Bird was the sculptor of the statue of Queen Anne and the four figures which surround it. For the former he received 250*l.*, and for each of the latter 220*l.*, besides 50*l.* for the shield and arms. See Elmes, *Life of Wren*, p. 401.]

THE LATE CARLIST WAR.—Has any history of this war been written? If so, I shall be glad to learn the author or publisher of the best work on the subject.

X. Y. Z.

DURNFORD FAMILY.—Is there any pedigree of this family in print? For a great many years the Army Lists have marked many of the name as rising to distinction in the Royal Engineers and elsewhere; then there is a bishop (Chichester) also bearing the name. I have long wished to know something of their history.

Y. S. M.

"MUNTELMAN," a term used by the men engaged in the salmon fishery on the Severn, is applied to the man who, after the net has been cast from the boat, drags the tow-rope to the stage whereon the net is landed. *Unde derivatur?*

W. V. G.

SIR DAVID KIRKE.—In the *Calendar of State Papers (Domestic)* I find that, on Dec. 1, 1631, "Captain David Kirke of London, merchant, son of Thurstan Kirke, of Greenhill in the parish of Norton, co. Derby," received a grant of arms. The grant confirms his paternal coat, and in consideration of his having taken Canada from the French and captured M. de Rockmond, a French admiral, bestows the admiral's coat of arms upon him also. In the Colonial State Papers Sir David's father is spoken of as Gervase. Which is right? Where can I obtain information about the Kirke family?

S. O. ADDY.

Sheffield.

LORD CHANCELLOR ERSKINE.—It is stated by Lord Campbell (*Lives of the Chancellors*, viii. 224, ed. of 1857) that Voltaire, in his *Letters on the English Nation*, refers to the family name of Erskine as "Hareskinds." I shall be obliged to any one who will kindly quote the passage.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

OLD SONGS WANTED.—Can any reader of "N. & Q." give me, or tell me where to find, three

songs of the seventeenth century, or any one of them? I have the tunes, but not the words. They begin thus:—1. "He that hath a good wife"; 2. "Shall I, mother, shall I?" 3. "Aye me!" The last is not the "Aye me!" of the Percy folio, which begins:—

"Aye me! aye me! poor Sisly is undone;
I had twelve suitors, now I have but one."

This metre would not suit the tune beyond the first line.

WM. CHAPPELL.

Strafford Lodge, Oatlands Park, Weybridge.

"ASSIGNAT DE LA RÉPUBLIQUE FRANÇAISE."—I have an "Assignat de cent francs, créé le 18 Nivose l'an 3 de la République française." It bears to be "Hypothéqué sur les domaines nationaux," and also "La loi punit de mort le contre-facteur, la nation récompense le dénonciateur," and is signed by "Vial." Are these assignats rare? Are they of any value to collectors?

SETH WAIT.

HOGARTH'S SONG.—What was the song of "St. John-at-Deptford Pishoken," which is three times mentioned (twice only as "Pishoken") in the *Five Days' Peregrination* of Wm. Hogarth and his friends in May, 1732, commonly called "Hogarth's Frolic"? F. D. F.

Reform Club.

— CHURCHMAN, NATURAL SON OF CHAS. II. —

There is now in the possession of one of the Norris family, of Maryland (descendants of Admiral Sir John Norris), a watch, with chain and guard, which is said to have been given to a Mr. Churchman by Charles II., the said Churchman being his natural son. The watch has descended by will to the eldest daughter bearing or having borne the name of Churchman. Can any of your correspondents throw any light upon it as to who the said Churchman was? S. W. B.

JAMES BOWLING, THE FOUNDER OF THE "LEEDS MERCURY."—I wish to obtain some particulars of the last years of this old Yorkshire worthy. In the *Life of Edward Baines*, by his son, there is a brief mention of him, in which it is stated that after his retirement from the *Mercury* he engaged in alchemical pursuits and lost all his property. Judging from his conduct of the paper, and from some private letters of his which I have had an opportunity of seeing, I should have scarcely thought it possible that he would have embarked in such doubtful speculations. Bowling established the *Mercury* in 1767. A previous newspaper bearing the same title had become extinct twelve years before.

BIBLIOTHECARY.

GHOST SHOWS AT DUTCH FAIRS.—Among the "humours" of a Dutch fair in the last century there appear to have been booths, in which direful

apparitions of ghosts and hobgoblins were exhibited to staring rustics at a very moderate entrance fee. No doubt such harrowing spectacles drew considerable audiences. Such a display was called a *spookerij-spel*. Is there any allusion to similar exhibitions at English fairs? ZERO.

THE "NORTH BRITON."—I have a copy of the *North Briton*, without date or publisher's or printer's name. The title-page is as follows:—

"The North Briton from No. I. to No. XLVI. inclusive, with several useful and explanatory Notes, to which is added a copious Index of every Name and Article. Corrected and revised by a Friend to Civil and Religious Liberty. Price Five Shillings unbound, Six Shillings bound."

Is the edition scarce, and is it known who its editor was? On the fly-leaf is the following: "The gift of Job Hamner, Esq., to the Rev. Jn^o Fiske, 1779"; and on the inside of the opening cover is the following, in another handwriting:—

"The Patriot of Patriots; or, Patriotism far Older than the Creation.

The Devil in Heav'n a Patriot need w^od be:
No Tyrant Power he'd yield to!—No, not He!
'Liberty! Property!' was all his cry,
Nor Fools were wanting there to join y^e Lie.
Redress of Grievances was buzz'd about.
And their good King grew odious to ye Rout.
Go, common sence, t' a foolish people tell
How knaves dupe fools, and fools help knaves t' Rebel,
Till, Satan like, they're headlong hurled to Hell.

Hurr'd to Hell,

Then

All was well,

And ever since there Patriots dwell:
Nor, till they're there, ne'er think they're well.
Ambition foul, hypocrisy there dwell;

There's their first Dadd, the first who dar'd rebell;
There they're at Home; yes, there they're more than well;

They're there—Heaven is Heaven,
Hell is Hell."

Is the above an extract, and, if so, what is the name of the author quoted? M. F. H.

THE WINSTON MONUMENTS AT LONG BURTON, DORSET.—In the church of Long Burton are recumbent figures of Thomas Winston, of Standish, co. Gloucester, "descended of many ancient howses both British and English," and his son Sir Henry Winston (died 1609), and his son's wife, Dionise, daughter of Sir George Bond, of London, Knt. Among the shields of arms with which the monument is decorated is one containing thirteen quarterings of the Winston family. It is stated on a tablet that

"Eleanor, one of their daughters, now wyfe of Leweston Fitzjames of Leweston, Esquire (being denyed to repayre and erect these remembrances of her parents in the Church of Standish, where they lie buried), hath transferred them thence, and placed them here, where part of their posteritie is now, by the mercifull Providence of the Almighty, planted."

Can any of your readers enlighten me as to the

circumstances alluded to in this inscription, and assist me to the names of the "howses both British and English" from which the quarterings on the shield above mentioned were derived?

C. H. MAYO.

Long Burton, Sherborne.

"BOYLE GODFREY, CHYMIST AND DOCTOR OF MEDICINE."—What is the source, and who the author, of the curious old epitaph on "Boyle Godfrey, Chymist and Doctor of Medicine," which begins thus:—"Here lies to digest, macerate, and amalgamate with clay"? H. A. P.

MAGYAR.—What is the correct Hungarian pronunciation? B.

AUTHORS OF QUOTATIONS WANTED.—

The following lines, quoted by G. P. R. James in *Forest Days* :—

"A pleasant heart, a happy mind
That joy in all God's works can find,
A conscience pure without a stain,
A mind nor envious nor vain,
Shall on man's head bring down God's benison,
And fatten more than ale or venison." E. W.

"She was not beautiful, they said;
To me she was much more:
The kind of woman women dread,
Men fatally adore." GREYSTELL.

"I might have claimed a lady's love,
But I chose a brother's cowl."
WILLIAM KELLY, F.S.A.

The lines on Scott :—

". . . wrote a hundred leaves
To prove his ancestors a race of thieves." A. F.

Replies.

"PLEASURE AND RELAXATION."

(5th S. xi. 47.)

Under the less convenient title of "The Ministerial Dinner at Greenwich" Mr. A. H. CHRISTIE inquired, "Can any of your readers help me to the words of this song?" In reply, I have much pleasure in communicating them, and they may amuse many other persons, otherwise they could have been forwarded through "N. & Q." privately, although the applicant is to me personally a stranger. If inquirers of this sort added their post-office address it would afford a choice for answerers, to send either for publication or private help. Sometimes old songs and ballads are scarcely fit to be given in their entirety for general readers in this squeamish age, when the quantity of mock modesty is in excess of true decency. We are living in an age of cant, when it is the fashion to declare that our ancestors were extremely reprehensible, but that we ourselves, all of us, are (excepting political opponents) angels of light in comparison. The song itself is by no means a poor one, and here it is. Although I possess an immense col-

lection of old songs, I know of no copy extant in print; but this one from memory only lacks a few lines. The tune was that which is well known as "The King of the Cannibal Islands" or "The Voyage to Putney by Water."

PLEASURE AND RELAXATION.

1.

Pomp and state bring nought but woe;
List to my song, and I will show
That all the high, as well as the low,
Love pleasure and relaxation.

The Duke of Wellington met one day
Sir Robert Peel, and said, "I say,
I'm glad you, Bob, have come this way;
We'll go to Greenwich Fair so gay."
Says Bob, "Why, Arthur, just like you,
With long debates my brain's askew,
And so I don't care if I do,
For pleasure and relaxation."

2.

They got to the top of Parliament Street,
When Lord Brougham they chanc'd to meet,
And he agreed to join the treat,

For pleasure and relaxation.
[The day was warm, the wind was high;
To lay the dust which was so dry
They thought it proper first to try
Some heavy wet, but on the sly.*]
In a public-house they did regale,
Until their appetites did fail,
And wash'd all down with porter and ale,
For pleasure and relaxation.

3.

They got in a cart, were scrouged for room,
When all of a sudden, "Whoa!" cries Brougham,
"There's Dan O'Connell and Joseph Hume
Taking pleasure and relaxation.

Dan, will you ride?" "You're very kind,"
Says Dan O'Connell; "I don't mind;
And if for me you room can find,
Why, Joey can ride on the tail behind."
To this Joe Hume he did agree;
Says he, "Of course, I shall ride free;
I always studies economy
For pleasure and relaxation."

4.

They started again, and all alive,
The horse to pull them along did strive,
When every one 'em wanted to drive
For pleasure and relaxation.

Arthur forward makes some strains,
But misses his hold, while Bob maintains
That his were the hands and his the brains,
From knowing the road, to take the reins.
As forward all did strive to get,
"Give me the reins!" says Dan in a pet.
"Oh! then," cries all, "we shall be upset
For pleasure and relaxation."†

5.

They got to Greenwich, and in the park
Rambled about with many a spark,

* Four lines have slipped from memory here; these, as a substitute, are yamped *pro tempore*. But see final remarks for the *variorum*.

† "Johnny who upset the coach" was not among them, being generally distrusted, and always bumptious. He would soon have "spilt them the lot."

And talk'd to the pretty girls, fair and dark,
 For pleasure and relaxation.
 To Algar's booth they did advance,
 To the Crown and Anchor they went to dance
 The newest quadrilles just come from France,
 Which Joseph call'd "extravagance!"
 While on the light fantastic toe
 Arthur and Bob got in a glow,
 Brougham in a reel did jump Jim Crow*
 For pleasure and relaxation.

6.

Now Hume with dancing would not mix,
 But on a table himself did fix,
 And began a long speech about politics
 For (his own) pleasure and relaxation.
 And as his noise he would not cease,
 And not for nobody keep the peace,
 In came some of the new police, †
 And walk'd him off without release.
 Arthur hit out left and right,
 Dan O'Connell slunk out of sight,
 And said, as he went, "I never fight †
 For pleasure and relaxation."

7.

At length, as homeward they did roll,
 Dan an Irish song did troll;
 They hadn't a penny to pay the toll
 Through pleasure and relaxation.
 Arthur in his pocket feels,
 Bob to the toll-man makes appeals,
 Brougham said, as he cool'd his heels,
 "I've only my watch, I've lost the seals!" §
 The toll-man said, "Come down with your dust,
 If so be that go through you must;
 We never gives nobody not no trust
 For pleasure and relaxation."

8.

Now who just then came through the gate?
 The Queen herself, in all her state;
 They stopp'd the coach, and began to debate
 About pleasure and relaxation.
 The Queen says, "Really, we can't see
 Whatever the meaning of this can be!"
 Says Wellington, "Please your Majesty,
 We've been to Greenwich upon the spree.
 We really want to get to town,
 And as for cash we're quite broke down,
 Will your Majesty lend us half-a-crown||
 For pleasure and relaxation?"

* It had been brought into the country by Rice from America, and was (except Mungo's song in the *Padlock*, "Possum up a gum tree," &c.) the earliest of the nigger melodies which attained a wide popularity. I possess the original verses, with a large store of additional or encore verses, as sung by Rice.

† The Police Improvement Acts were of 1839 and 1840. In connexion with Sir Robert, the police were called "Peelers" by the roughs, and are still termed "Bobbies." *O Robert! toi que j'aime.*

‡ O'Connell, although he used unmeasured language, refused to accept the many challenges he received for his oratorical Billingsgate. One coarse and stinging insult from him provoked the *cartel* from Benjamin Disraeli, but Dan refused to "go out" like a man.

§ In 1834, when Lyndhurst returned to the chancellorship.

|| This is a very respectable old joke. It occurs in the admirable burlesque of *Bombastes Furioso*, by W. B. Rhodes, 1810, where King Artaxominous offers Distaffina half a crown, which she spurns, until he explains that

9.

Her Majesty said, with wisdom sound,
 That money for them should not be found,
 But they should walk home all the way round
 For pleasure and relaxation.
 "And next time you Greenwich go to view,
 Ask us and the ladies to join you too,
 Or else you'll find our words are true,
 Our high displeasure you shall rue." ¶
 Says Wellington, "What your Majesty says we feel;
 The joys we've had are all ideal,
 For without the ladies there is no real
 Pleasure and relaxation."

Such, with a few unintentional variations, perhaps almost inseparable from keeping a few thousand songs floating in memory, is the ditty inquired for. The defective part of our second verse might *ad libitum* be filled by the lines,

Then Wellington was trying a smoke,
 Which did Sir Robert much provoke,
 For with his stick the pipe he broke,
 And said, "You're not with campaigning folk."
 Then in a public, &c.,

but the text was substantially as it is here given. The date of composition was 1840.

J. W. EBSWORTH.

Molash, by Ashford, Kent.

This song was written by Hudson, the comic singer, and it was sung by him at all the public dinners of the period. I doubt very much whether it was ever published. Speaking once to Hudson of another song that he used to sing about the same time, he told me: "My songs are my stock-in-trade. If I were to give any one a copy, or to publish them, their novelty would be gone."

CLARRY.

STYLE AND TITLE (5th S. x. 467.)—The heir apparent, whether son or grandson, great-grandson, &c., of a duke, marquis, or earl may assume by courtesy any one, not necessarily the highest, of the inferior titles held by his progenitor. An heir presumptive cannot assume any of the titles held by the relative he is heir to, as his right of inheritance is always liable to be terminated by the birth of an heir apparent. By paying attention to these rules MARTLET will see that the first three of his questions may be answered simply in the affirmative, and question 6 in the negative. In question 4 the person contemplated is evidently heir apparent to his grandfather, and therefore entitled to assume by courtesy any one of his inferior titles. As to question 5, I apprehend that it is within the prerogative of the sovereign to create peerages with special remainder to a grandnephew, or to any other person whatever, and that such peerages with

he wishes her to share his throne and dignity. Much earlier instances could be easily adduced.

¶ An allusion is plainly here to the celebrated Bedchamber Plot of April, 1839, by which Peel by no means gained the favour of Her Majesty's Ladies of the Bedchamber, who were regarded as the allies of Lord Melbourne.

special remainder are occasionally, though very rarely, conferred, but that such grandnephew or other person has no right to assume any courtesy title.

I may add that when holders of courtesy titles are of sufficient rank their eldest sons also may assume courtesy titles. For instance, the Duke of A. might have a son Marquis of B., who might have a son Earl of C., who might have a son Viscount or Baron D. It is also useful to know that when an heir apparent dies the succeeding heir apparent is not obliged to take the same courtesy title as his predecessor. The Earl of Kerry, who died without male issue in 1836, in the lifetime of his father, the Marquis of Lansdowne, was succeeded as heir apparent by his next brother, who assumed the courtesy title of Earl of Shelburne. It is not often, however, that a change of this sort is made, and I do not know any instance of it in the case of a son succeeding his father as heir apparent.

R. M.—M.

Your correspondent MARTLET's queries 1, 3, 4 may be answered thus: The heir apparent of an earl, marquess, or duke is entitled by courtesy to bear one of the peer's inferior titles, not necessarily the highest of the inferior ones, though in the great majority of cases that is the one borne. The selection of the title to be borne, when the highest is not taken as a matter of course, must rest with the peer himself. In the event of the heir apparent dying, leaving a son, that son succeeds to the courtesy title borne by his father. It sometimes happens that when an eldest son dies, without leaving a son, in the lifetime of the peer, his next brother, becoming heir apparent, takes a different title, as in the case of the late Marquess of Lansdowne, who was known as Earl of Shelburne, his elder brother having been Earl of Kerry; and the late Earl Delawarr, who was known as Lord West, his elder brother having been Viscount Cantelupe; and again, the late Marquess of Tweeddale was called Viscount Walden, his elder brother having been known as Earl of Gifford. Another case in which the highest of the inferior titles would probably not be borne is when it is the same name or place as the title borne by the peer. That this may be is shown in the case of the Duke of Wellington, who is Viscount, Earl, Marquess, and Duke of the same place—Wellington.

Query 5.—A patent of a peerage may be limited to any one whom the Crown may select, *e.g.*, the dukedom and barony of Somerset were granted to Sir Edward Seymour, with remainder to his issue male by his *second* wife, with a further remainder to his issue male by his *first* wife; and the existing barony of Brougham and Vaux was granted to the late Lord Brougham and Vaux and the heirs male of his body, with remainder (passing

over the issue of an intermediate brother) to the present lord, youngest brother of the first lord. This was considered ill advised, but no one disputed its legality. The answer to query 6 is—*most certainly not.*

To the above I may add that where an earl or higher peer has no second title, his eldest son bears the family surname with the style of lord, as the eldest son of the Earl of Devon is called Lord Courtenay.

WILLIAM WICKHAM.

1. The second and third sons would respectively bear the title if their elder brothers died without issue.

2. Yes. The eldest son of the present Marquis of Ailesbury is called Viscount Saverlake, not Earl Bruce or Earl of Cardigan. The Earl of Munster's son is Lord Tewkesbury, and not Viscount FitzClarence; and after the death of the Earl of Gifford, eldest son of the late Marquis of Tweeddale, his brother (the present Lord Tweeddale) bore the title of Viscount Walden. The eldest sons of the Marquises of Lansdowne are called Earl of Kerry and Earl of Shelburne in alternate generations. The precedence of these gentlemen is not affected by the title they bear.

3. Certainly the son or the grandson would bear the title, *e.g.*, the grandson of the present Marquis of Cholmondeley is called Earl of Rocksavage, though his father was only Mr. Cholmondeley.

4. This grandson of the earl would be in the position of the eldest son, and as such would be called Viscount B.

5. I know no instance of a direct remainder to a grandnephew, but the effect is produced by granting a title to a man and the heirs male of his body, and, failing them, to the heirs male of his brother's body, as in Rathdonnell.

6. The grandnephew could not assume a courtesy title, because there is always a possibility that his uncle might have a son.

E. M. B.

The present Duke of Devonshire, as *Mr.* Cavendish, was member for Cambridge, Malton, and North Derbyshire from 1829 to 1834, and succeeded his grandfather as Earl of Burlington, May 9, 1834. The late Earl of Derby was M.P. for Stockbridge, Preston, Windsor, and North Lancashire from 1820 to 1844 as *Mr.* Stanley, and was summoned to the House of Peers as Lord Stanley of Bickerstaffe in 1844. Ulick, the eldest son of the late Marquess of Clancarrige, was during his lifetime known as Lord Dunkellin, but on his death his brother did not assume that title, but was known as Viscount Burke.

JOSEPH FISHER.

Waterford.

MARTLET does not seem to know, or to remember, that it is not simply the eldest son of a duke, marquis, or earl who bears his father's second title,

but his heir apparent, who may be the eldest son, or the eldest surviving son, or the eldest or eldest surviving son of either. On the other hand, his heir presumptive, that is, his heir not descended of his body, does not bear the second title. This will answer queries 1, 3, 4, 6. I take it for granted that in 1 and 4 Martlet supposes the elder sons to die without issue or male issue. Query 2 may be answered in the affirmative; the thing has often been done. A baronial title was borne by the late Earl de la Warr and the present Earl of Hopetoun, as a reference to any peerage of the proper date will show. Query 5 is not categorical; is the "nobleman" supposed such by descent or by creation? If by descent, of course the grandnephew will succeed; if by creation, a patent of peerage may be given with limitation to any person whatever, and if a man's heir is his grandnephew, it is quite probable (though I do not remember an instance) that the title would be limited to him.

CHARLES F. S. WARREN, M.A.

Farnborough, Banbury.

The late Governor of Madras, Lord Hobart, was the eldest son of the Earl of Buckinghamshire. Upon his death without issue the courtesy title was assumed by his brother, the Hon. F. J. Hobart, the second son. He too died very shortly after, and left a son, who is now heir to the earldom, and who assumed on his father's death the title of Lord Hobart. This information will answer your correspondent's first and third queries. And as in this case a second son assumed his elder brother's courtesy title, it follows that had that second son also died without issue, the next surviving brother would have become Lord Hobart too, as I do not think there can be any rule limiting the succession of a courtesy title to a second son only.

With regard to the fourth query, I imagine that if the youngest son of an earl predeceased his brother, who bore the courtesy title, and the latter were afterwards also to die (having survived all his brothers), the son of the former, though becoming thus heir to the earldom, would only be entitled to the designation of Esquire; but did the youngest son survive all his brothers, and become heir to his father, taking also the courtesy title, and then dying, his son would also take the title as his father bore. I assume that such titles descend by etiquette or courtesy from brother to brother, or father to son only, and not from uncle to nephew or otherwise.

R. P. HAMPTON ROBERTS.

If the eldest son of an earl predeceased his father, the eldest son of the deceased succeeded to his father's courtesy title. Such was the case when the eldest son of the first Earl of Eldon died, and the deceased's son succeeded to his father's title of Viscount Encombe, and such has been the case in several other instances. The eldest son of an earl

can assume any inferior title of his father which he may prefer. The eldest son of the late Earl Nelson (now the present earl) was styled Viscount Merton; the eldest son of the present earl is Viscount Trafalgar. If the eldest son at his decease left no son, his next brother would succeed to the courtesy title. Such was the case when the eldest son of the late Earl Fitzwilliam died. The present earl, then the Hon. W. T. S. Wentworth-Fitzwilliam, became Viscount Milton. The eldest sons of the Marquises of Lansdowne are occasionally Earl of Kerry and sometimes Earl of Wycombe; and the eldest sons of the Duke of Norfolk Earl of Surrey and Earl of Arundel and Surrey. No heir to a peerage can assume a courtesy title, as heir, unless he is the heir apparent. A grant of peerage, in deficiency of heir male, can be made to descend to any person at the pleasure of the Crown. When, in 1749, the seventh Duke of Somerset was created Earl Northumberland, &c., he was so created with remainder to his son-in-law, Sir Hugh Smithson, Bart., who was afterwards created Duke of Northumberland, and one of whose descendants now enjoys that title.

Preston.

W. DOBSON.

DOES BLUSHING EVER TAKE PLACE IN THE DARK? (5th S. vii. 145, 295, 437; x. 78.)—In looking over a back volume of "N. & Q." for another purpose I came upon a discussion of this apparently trivial but curious question. Involving a paradox, it is dependent upon a purely scientific principle; and as this has been missed by those who have attempted an answer, and the subject left in an unsatisfactory, not to say discreditable, condition, I venture to express an altogether opposite opinion, and give my reasons for doing so.

The German professor of last century Lichtenberg believes, it appears, that folks may become pale from fear in the dark, but says that "die Frage ob Frauenzimmer im Dunkeln roth werden ist eine sehr schwere Frage." But Shakespeare did not see any difficulty in it when he made Juliet say to Romeo:—

"Thou know'st the mask of night is on my face,
Else would a maiden blush belpaint my cheek
For that which thou hast heard me speak to-night."
Act ii. sc. 2.

The modern scientists, however, are not satisfied with these old lights. Darwin, it seems, says that Shakespeare has "erred" (*Expression of the Emotions*, p. 336); and HERMENTRUDE asks, "What is to hinder blushing in the dark if there be no hindrance to thinking?" The answer is obvious: light is not necessary for the *action*, but it is for the *phenomenon*. But HERMENTRUDE does more than ask this question, which she had a right to do; she distorts Shakespeare's meaning, which she had no right to do. Shakespeare clearly says, "There is no blush on my cheek because of

the darkness." HERMENTRUDE would have him mean, "There is a blush on my cheek, but the darkness prevents you seeing it." Last of all, Mr. C. A. WARD, endorsing the opinion of the latter writer, says that she "has given the right answer," and boldly affirms that "there can be nothing to prevent blushing from taking place in the dark." Yet, notwithstanding all this, I venture to say that the poet is strictly correct—as, indeed, he generally is—in the literal meaning of his words, and the modern scientists utterly in the wrong. In this place Shakespeare designedly, as it seems to me, rejecting the ordinary phraseology based upon our early impressions, has taken pains to express himself with a scientific accuracy which we should rather have expected from Bacon himself; and seems, one would infer, to have had an intuition or prevision of the truth expounded three quarters of a century later by Newton—that colour is not a quality belonging to, or inherent in, bodies, but is entirely dependent upon the light reflected from their surfaces. Now, what is a "blush"? First and last, it is a colour. It may be defined as "the redness produced in the face by the determination of the blood to that part, as the effect of certain mental emotions." Thus in Latin "to blush" is *erubescere*; "to make one blush" is "alicui ruborem afferre"; in French it is *rougir*; and so on in other languages. Thus the Latin poet beautifully says:—

"Ut solet aër

Purpurem fieri cum primum aurora movetur."

Burns sings:—

"She gazed,—she reddened like the rose,
Synè pale like onie lily."

And Crashaw, in his exquisite epigram on the miracle at Cana, which so far as it appealed to the eye certainly required *light* for its performance, has:—

"Vidit et erubuit Nympha pudica Deum."

HERMENTRUDE asks how darkness can affect "the sensation of blushing." But here I would remark with deference to her that this is not the question at all. We are talking of "blushing"; not the mere "subjective sensation," which, as Mr. GALTON has admitted, is utterly deceptive, and which most certainly will not be accompanied by the objective phenomenon—the thing of which we are talking—unless there be present the requisite condition—light, the element through the instrumentality of which alone colour exists and is perceived. Juliet was herself conscious of the "subjective sensation," but knew—or rather Shakespeare, imparting to his heroine by poetical licence his own knowledge, makes her know—that her face was necessarily "unpainted" because of the darkness. A flower may be said, as Gray has it, to "blush unseen"—waiving for a moment the Berkeleyan question as to whether existence even can be predicated of an object in the absence of

a mind to perceive it,—but it certainly cannot be said to "blush in the dark." Neither can a human being; and to affirm the contrary is to assert the possibility of a rainbow after a nocturnal shower,—always supposing the night to be moonless, and not to occur in those high polar regions where the sun shines on through the twenty-four hours.

The scientific principle involved in this question was a greater novelty a couple of hundred years ago than it ought to be now; and we properly enough find it enforced in the curious volume, *Athenian Sport; or, Two Thousand Paradoxes merrily argued to Amuse and Divert the Age*, &c. (London, 1707, 8vo.), where "Paradox II." is, "That no Colours are Real; but what we call Green, Red, Yellow, Blue, &c., only appear such to us, according as Bodies variously receive the Light." Here we read what is applicable now as then:—

"The Knowledge of Men is never complete: What they know in one manner they are ignorant of in another. Nothing is so manifest to the sense as Colour; nothing so obscure to the understanding, which doubts whether it hath a Real Existence, &c..... So that this Paradox (that No Colours are Real, &c.), however strange and surprising it looks, is what no Man can ever disprove, and I scarce think our *Virtuosi* will ever attempt it," &c. —P. 8.

In the "N. & Q." of a former day a young lady (as I presume) asks how it is that she is so given to blushing:—

"I'm so ready to blush

Upon every turn,

My face does so flush,

It can never be borne;

Come tell me the reason,

And that in due season,

Or with wrath I'll pursue you,

Till there's no such a one;

I'll make Sol shine through you,

Tho' akin to the sun."

To this the oracle replies with scant gallantry:

"Now perhaps you'll expect

That from modesty we

Should derive this effect,

Which can't probably be:

'Tis ill humour and passion

Make this alteration;

Those occasions then shun,

And these heats will expire;

But get out of the sun

Lest your nose should take fire."

The British Apollo, London, 1726, vol. ii. p. 453.

Poor stuff this, though, as we learn from the title-page, the answers are "Perform'd by a Society of Gentlemen," and are "Approved of by many of the Most Learned and Ingenious of both Universities, and of the Royal Society."

WILLIAM BATES, B.A.

Birmingham.

THE SUNFLOWER (5th S. viii. 348, 375, 431, 497; x. 14, 156, 352; xi. 58.)—This flower obtains its name from the resemblance of its corolla to the sun. By the ancient Peruvians it was used as a

symbol in their religious ceremonies. The order of Virgins who officiated in the Temple of the Sun were crowned with helianthus wrought of pure gold. It was affixed on their breast and carried in their hands.

In 1596 this flower is mentioned by Gerard, who names it "the Flower of the Sunne or the Mary-golde of Peru." The word *heliotrope* or *turnsol*, which we find in French as *tourne-sol*, in Spanish *heliotropo*, in Italian *eliotropo* or *clivio*, alludes to the popular idea that the blossoms turn themselves towards the sun. On this point, however, there is a difference of opinion. Some assert that the flowers, which face the east at sunrise, do not face the west at sunset; also, that they branch out on all sides of the plant. The meaning of the word *heliotropium* is rendered by the Dictionary of Five Alphabets (*Lingua Romanae Dictionarium*, MDCCXIII., chiefly compiled from a large MS., in 3 vols., of Mr. John Milton) as follows:—

"*Heliotropium*, ἡλιότροπιον, ab ἥλιος, sol, and τρέπω, verso, quod se cum sole circumagat. The herb *turnsol*. Ruds or waterwort. It turns with the sun both at rising and going down, even in a cloudy day (Plin., 22, 9). But Mr. Ray acknowledges no such thing, though in several plants the leaves open by day and close at night. The plant grows not in England, and therefore not (calendula) a marigold."

If we accept Ray's statement the allusions made by Moore, Thomson, and other writers must be read with "poetic licence." Thus, in the *Irish Melodies*:—

"As the sunflower turns to her god when he sets
The same look which she turn'd when he rose."

Or, more to the purpose, we may compare the transformation of Clytia (Ov., *Met.*, 4):—

"But angry Phœbus hears, unmov'd, her sighs,
And scornful from her loath'd embraces flies.

She turn'd about, but rose not from the ground,
Turn'd to the sun still as he roll'd his round;
On his bright face hung her desiring eyes,
Still fix'd to earth in vain she strove to rise,
Her looks their paleness in a flower retain'd."

The remembrance of the unhappy fate of Clytia will answer the remaining queries of H. A. B.:—"Nympha ab Apolline demœata et postmodum despecta, cujus odii impatiens, dolore contabuit; in Heliotropium deinde conversa." Hence we read that "the jealous Clytie gave her yellowness and attitude to the sunflower."

It may be noted that the European marigold opens its petals during the day and closes them at night. Thus:—

"The Mary-budde that shutteth with the light."

Again:—

"See the day is waxen olde,
And 'gins to shut in with the mary-golde."

To conclude with another reference to the sun we may compare Keats:—

"Open afresh your round of starry folds,
Ye ardent marygolde!
Dry up the moisture of your golden lids,
For great Apollo bids."

According to Linnæus, however, this flower opens its petals at nine in the morning and closes them about three o'clock in the afternoon.

OSBORNE ALDIS, M.A.

H. A. B. is plainly right in his suggestion that the sunflower is so called not from turning to the sun, but because its disc resembles the old pictures of the sun. CUTHBERT BEDE pointed this out in "N. & Q.," viii. 431, and MR. LEES at x. 15; the latter indicated the marigold, about which, however, difficulty is made, and reasonably, at x. 156 and 352.

Jos. J. J. has already asked the question, "But into what flower was Clytië supposed to be changed?" (viii. 432). The answer seems to be the heliotrope. Ovid mentions the *pallor* and *rubor* of the flower into which the nymph was transformed, and calls it *Viola simillimus*, but the colour affords little clue. Chambers (*Cyclop.*, *sub voce*) says it exhibits "great variety in size and colour." What is more to the purpose is that, unlike the sunflower, it is a "native of the south and west of Europe," "in almost universal cultivation for its fragrance," and "used by perfumers for making scents" (Chambers). On this head Ovid describes Apollo as sprinkling the body of Clytië and her grave with odorous nectar:—

"Nectare odorato spargit corpusque locumque.

* * * * *
Protinus imbutum cœlesti nectare corpus
Delicuit terramque suo madefecit odore."

Sunflower and marigold, if I mistake not, lack this attribute, and if established authority (such as it is) be wanted, it will be found in Ainsworth, who says that Clytia or Clytie "pined away with grief and was changed into an *heliotrope*," which liberal shepherds give the grosser name of cherry-pie, the strong and pleasant fragrance of which none will care to dispute. W. T. M.

Reading.

"HART HALL, NOW BALLIOL COLLEGE" (5th S. xi. 85).—I have not read the notice about William Wyreestre, but I can assure D. P. that the connexion of Hart Hall and Balliol College is not so "astonishing" as he thinks. "Would he be surprised to hear" that there were two Hart Halls certainly, perhaps a third, and that one of them was connected with Balliol through its *first* master, and therefore it is not impossible that in the earliest times of Balliol College one of its members *may* have been a student resident in that Hart Hall?

Let me here say that Ingram is not always right; I could point to more than one error; still he, a standard authority, makes no allusion

to a Hart Hall beyond the one in St. Peter's parish, which became Hertford College, Magdalen (no final *e*, though Ingram puts it in) Hall, and Hertford College again.

The removal, by the way, of old Magdalen Hall from Magdalen College had been contemplated, and an Act of Parliament had been obtained for the purpose about two years before its destruction by fire.

But although neither Ingram nor any of the more modern writers mentions more than one "Hart or Hert Hall," Antony à Wood does. He gives notices of *three* halls dedicated to St. Mary Magdalene, and there was perhaps a fourth. He gives descriptions of two "Hart or Hert Halls," and there was perhaps a third.

Antony à Wood left matter he had collected for a history of the city of Oxford, which was edited with additions by the Rev. Sir J. Peshall, Bart., and this quarto volume, known generally as Peshall's *Wood*, is a mine of information as to the Oxford of the earliest times. In this volume there are described and indexed 202 old halls, and "many other halls, to the number of 300 or more, were there, but their names and places have been long since lost." In describing St. Peter's parish the Hart Hall of Magdalen Hall and Hertford College is, of course, described. And at pp. 136 and 142 will be found notices of another in St. John's parish, where Merton College stands. This Hart Hall appears to have stood to the eastward of Merton, probably where St. Alban Hall now stands; and Wood (a Merton man) describes it and its connexion with Balliol College thus (p. 136):—

"On the E. side of this (Alban Hall) was Hart Hall — Item de Hart Hall in vico S. Johannis per qua Magister Aulæ Balliolæ solvit 4s. Quit Rent. So a Rental of St. John's Hospital made the beginning of Ed. III., which annual rent was given to them by Mr. Peter de Abendon, the first Warden of Merton College, by the same name circa 12—, but the Chief Rent and Moiety thereof did belong to Walter de Fodinghey, the First Master of Balliol College, who in his will left it to R. Hunsingore, Clerk, and he, 9 Ed. II., to the said College. It was ruined and converted into a garden before 1424, as appears by the aforesaid Description of this Parish; and then probably it was by Merton College added to the Limits of St. Alban's Hall, paying for the same a Quit Rent to *Balliol College as they do to this day.*"

At p. 142 there is another notice of a Hert Hall in the parish of St. John, which was connected with University College in 1356, and I am inclined to think this another, and a *third*, Hert Hall. I cannot think that the writer referred to by D. P. has "announced a new fact" or added an element to the comic history of England. He perhaps owns Peshall's *Wood*. I have bought it for myself and others, paying from 1l. to 1l. 10s. for it. Mr. Gee, in the High Street, would obtain a copy for D. P., I have no doubt. GIBBES RIGAUD.

18, Long Wall, Oxford.

SEVERE WINTERS (5th S. xi. 24).—After the troops came down from Peking in Nov., 1860, I was one of those who spent the winter of 1860-61 in Tien-tsin. Although the latitude of Peking is not very northerly (being about the same as Madrid) the frost is severe and unbroken from the third week in November to the third week in March. The river Peiho is frozen; the ice is a foot thick and more than that in parts; and the margin of the Gulf of Pechele is ice-bound for a width of six miles, with broken ice extending twenty or thirty miles out to sea. This condition of things is usual, though it did happen in England and elsewhere that the frosts in 1860-61 were exceptionally severe. In Tien-tsin, of course, everything congealed, and I have seen fatigue parties go to the commissariat stores to draw ale and porter, and find on arrival that the casks were broken up, and the frozen beer was served out by "dry" measure. Chinese coolies brought it up in large baskets on their backs, broken with axe and hammer into pieces of various sizes, and then these were thrown into large kettles and melted. I remember a peculiarity which I never understood, namely, that the porter ice was no darker than ice from very muddy ditches, of a dirty yellowish colour, but as soon as it was melted in the kettles the dark black colour of stout returned. This bringing home the porter in baskets was a great amusement, even to those who had been long in South Africa and seen the beautifully close-woven baskets, so close that no drop exudes, in which Kaffirs carry their milk. GIBBES RIGAUD.

18, Long Wall, Oxford.

Under the above title Mr. WALFORD refers to a passage in Virgil's Third Georgic as "describing a severe winter in England." But Virgil's description begins with the lines:—

"At non qua *Scythia* gentes *Mœtiæque* unda,
Turbidus et torquens flaventis *Hister* arenas,
Quaque redit medium *Rhodope* porrecta sub axem."
Ll. 349-351.

Scythia represents Russia generally, the "Mœtian water" is the Sea of Azov, and *Rhodope* is the mountain range now known by the same name, and also as the Despot's Tagh, in Roumelia. As to the *Hister*, or Danube, the allusion is probably to the region about the mouths of that river, now the Dobrudscha, near which was situated Tomi, Ovid's place of exile. Writing thence the poet observes a similar fact about the frozen wine

"Udque consistunt formam servantia testa.
Vina: nec hausta meri, sed data frustra bibunt."
Tristia, i. 10, 23.

The reference to *England* seems a strange oversight on the part of your correspondent. Is it moreover, a fact that wine has ever been frozen into blocks in this country, even in its most northern parts? C. S. JERRAM.

[Prof. Conington says of the former quotation, "The

geography is vague, as usual when he (Virgil) speaks of countries out of the ordinary beat.”]

Meursius, in a note on Macrobius, *Saturn.*, lib. vii. cap. xii. p. 436, ed. Lond., 1694, has the authority for the frozen wine which Mr. E. WALFORD mentions in an extract from Philip de Comines:—

‘Cui addas velim inissem hunc ex Cominæ locum :
‘ Vinum sic erat astrictum gelu in ipsis vasis, ut securi fractum distribueretur militibus, qui ascito aliunde calore, circumferabant illud, donec liquesceret.’”

I have not a copy of the *Memoirs* with which to compare the extract. ED. MARSHALL.

Those who desire to see the latest collection of facts regarding the severe winters which have visited this country may consult vol. xii. of the *Journal of the Statistical Society of London* (1878), p. 461. As to frozen wine, I never tasted any but once—it was claret, supposed to have been very good. It was frozen into solid lumps, of course breaking the bottles. When thawed it tasted like dirty water with a little ink in it, and I believe in the solid form had none of its original flavour.

CORNELIUS WALFORD.

Belsize Park Gardens.

CURIOUS EPITAPH (5th S. xi. 108).—Three years since the curious epitaph on George Routleigh was read by myself on a tombstone on the east side of the south porch in Lidford Churchyard, Devonshire. Another curiosity was the parish stocks stored away in the aforesaid porch.

J. F. NICHOLLS, F.S.A.

C. T. will find that Mr. Tegg, in his little work entitled *Epitaphs, Witty, Grotesque, Elegant, &c.*, gives the burial-place of George Routleigh as Lidford Church, Devon.

S. A.

See Mr. Ravenshaw's *Antiente Epitaphes* (1878), pp. 183, 184, with the surname as Rongleigh (not Routleigh) and other differences. ABHBA.

TWELFTH DAY (5th S. xi. 3).—The following old Burgundian custom may be worth recording in the columns of “N. & Q.” On the eve of Twelfth Day the children go round to the various houses chanting the following:—

“*Le Gâteau des Rois.*”

Pour Dieu, pour Dieu, donnez-nous la part à Dieu.
Dieu bénisse le couteau, qu'il en coupe un bonorceau,
Dieu bénisse la fourchette, qu'elle en donne un bonn' liquette [léche].

Pour Dieu, pour Dieu, donnez-nous la part à Dieu.”

The paper from which the above cutting is taken gives also the tune to which the words are sung or chanted.

G. PERRATT.

THE LATE SIR MAZIERE BRADY, BART., AS A POET (5th S. x. 469).—The recent notice in “N. & Q.” of the late Lord Chancellor of Ireland,

Sir Maziere Brady, as a poet, induces me to send the following graceful lines by him, which have not been published before. I have them from his widow.

A WELCOME TO THE PRINCESS ALEXANDRA.

Light high the beacon flame !
Hang out the banners wide !
And shout an English welcome
To greet a Danish bride !

She comes—but not as came
The fierce sea kings of old,
With flashing sword and torch of war,
And battle-flag unrolled.

With love and peace she comes
From her dear Northland shore,
With a hand and heart for England,
For England evermore.

Joy, love, and peace be thine,
Fair daughter of the Dane;
Joy now, and every coming year
Be joy to thee again !

Love true as thine from him
Who takes thee to his home ;
Peace to thy latest earthly day,
And long be that to come !

And deep a nation prays
That, lady, thou wilt be
All comfort to the widow's one
Who gives her son to thee.

Light high the beacon flame !
Hang out the banners wide !
And shout an English welcome
To greet a Danish bride !

M. B.

March 8, 1863.

W. K. W. CHAFY-CHAFY.

CRANMER'S AUTOGRAPH (5th S. xi. 83).—In the Routh Library at Durham are at least two volumes in which Abp. Cranmer has placed his autograph signature. One is “Gregorii Nazanzeni | Theologi Oratio- | nes novem ele- | gantissimæ. | Gregorii Nysseni | Liber de Homine, Quæ omnia | nunc primum, emenda- | tissima, in lucem prodent. | [Anchor and dolphin, with “AL DUS”]. M.D.XXXVI.” On the top of this title is written “Thomas Cantuar.” In the same volume are Gregory of Nazianzen's sixteen orations. Inside the cover is written in Dr. Routh's handwriting:—

“Gregorii Naz. Oratt. 9.

Ald. Venet. 1536.

— Orat. 16.

Ald. Venet. 1516.

Harum principum editionum *Exempla** quæ præ manibus habes, penes *Beatum Martyrum Thomam Cranmerum*,* Archiepiscopum Cantuarie olim fuerunt, uti ostendit chirographum ejus libello præfixum.”

The other is, “IO. WIC- | LEPI VIRI VNDIQVA- | que piis. Dialogorū libri q'ttuor [on Divinity and Ideas, on Creation, on Virtues and Vices, and on the Sacraments, &c., of the Roman Church], MDXXV.” (s.l.) With it is bound “I. H. De

* In red ink written over the black.

Ecclesia" (Prague, MDXX.). On the top of the former title is "Thomas Cantuarien," in the same half black-letter, half current hand as the other. There are some MS. notes by Dr. Routh relating to the book, but not to the signature. A former owner has written, "The autograph at the top is that of Archbishop Cranmer (R. Farmer)." This of Wickliffe's is in itself *opus rarissimum*.

J. T. F.

Bp. Hatfield's Hall, Durham.

His signature, "Thomas Cantuariens," in a hand rather more cursive than that which is engraved in Sims's *Autographs*, appears on the title-page of a copy of the *Apologia* of Erasmus in reply to the charge brought against him by the Prince of Carpi, printed at Basle by Froben, 1531. On the lower part of the title-page is the signature of Lord Lumley, showing that this was one of the books which came to him by bequest from the Earl of Arundel in 1579.

NIGRAVIENSIS.

LUNATICS IN THE SEVENTEENTH CENTURY (5th S. xi. 89).—The following two pieces of legislation, the first of which is an Act of the Barebones Parliament, may serve to your correspondent for an indication of what he wants. They are taken from Scobell's *Acts*. P. 265 :—

Oct. 13, 1653. "Bill for passing the Custodies of Idiots and Lunatics, under the Great Seal, shall be first signed by the Council of State, which shall be a sufficient Warrant to pass the same. The Commissioners of the Great Seal shall give relief to such Idiots and Lunatics as any Commissioners or Keepers of the Great Seal, or the Master and Council of the late Court of Wards and Liveries, might have done. This Act to continue till the first of September, 1654."

P. 281 :—

March 20, 1653-4. "The Chancellor, Keeper or Commissioners of the Great Seal for the time being shall not pass any Custodies of Idiots and Lunatics under the Great Seal before the same be signed by His Highness the Lord Protector, and that the same so signed by his Highness shall be a sufficient Warrant for passing the same under the Great Seal."

J. E. BAILEY.

35, PARK LANE (5th S. xi. 108).—The object in the railed enclosure opposite 35, Park Lane is a specimen of nature's work, not man's, being a basaltic column, probably from the Giant's Causeway. The hexagonal form and transverse jointing that are usual, though not invariable, in basaltic columns are well shown in this instance.

R. M.—M.

THE STATUE OF CAMOENS AT LISBON (5th S. xi. 107).—E. H. A. will find some account of Victor Bastos's beautiful statue of Luis de Camões in Lady Jackson's *Fair Lusitania*, published in 1874. This statue was erected, she tells us, in 1867, 218 years after the death of Camoens, in the Largo das dois Egrejas (the Square of the Two Churches). The statue, which is fifteen feet high, is surrounded

by smaller statues of early Portuguese historians and poets. It stands on a pedestal twenty-three feet high. All this and something more is told by Lady Jackson.

YELTNEB.

MANUS CHRISTI (5th S. xi. 3).—Southey, in *The Doctor*, gives from Dr. Adrian Gilbert the following recipe for composing the *Manus Christi*: "The true receipt required one ounce of prepared pearls to twelve of fine sugar, boiled with rose water, violet water, cinnamon water," or howsoever one would have them; "but apothecaries seldom used more than a drachm of pearls to a pound of sugar, because men would not go to the cost thereof: and the *Manus Christi simplex* was made without any pearl at all." It was to be used for all faintness, hot agues, heavy fantasies, &c. It was a draught, not a candy, as ZERO supposes.

E. LEATON BLENKINSOPP.

Oculus Christi is the *Salvia verbenaca* or vervain sage. The seeds produce a quantity of mucilage when moistened, and are most useful for extracting substances from the eye. If put under the eyelids for a few moments the tears dissolve them, and the mucilage envelopes and brings away with it any sand, dust, or grit that may have entered. The old writers called it *Oculus Christi*, and they thought *clary* was *clear eye*.

Gratia Dei is given in Bailey's *Dict.* as the lesser centaury, which perhaps is what Withering calls the marsh centory or least gentianella. But there is a *Centaurea benedicta* that had wonderful repute once, though held of no importance in modern *materia medica*. That is nothing against it, for pillowwort, which is invaluable, is also set aside as useless by Lindley. Now this *Centaurea benedicta* Simon Paulli declares has no equal for ulcers, and has cured cancer. Arnoldus cured with it ulcers where all other medicines proved vain. They thought it cured plague; that it was a fine bitter and an alexipharmic. It is admitted in modern practice to have restored a stomach to health that had been injured by irregularities, and amongst country people it is still in vogue as a posset drink. Infusion of the leaves, Meyrick says, in large quantities is a vomit; in small quantities it excites appetite and prevents sickness. All this shows that it has great qualities, and may be well called *Benedicta* or *Gratia Dei*. The corn centaury has also properties of value for the sight, and as a styptic *Centaurea cyanus*.

C. A. WARD.

Mayfair.

MS. HISTORY OF FERMANAGH (5th S. xi. 28).—Is C. S. K. certain that this MS. was formerly in the possession of Sir William Betham? I ask the question because I cannot discover it in the catalogue of Sir William's MSS. sold on May 10, 1860, by Sotheby & Wilkinson. However, it may have

been previously disposed of, as I had the refusal of MS. purchased at the auction by Sir Thomas Phillipps for one-third of the price asked from me.
Y. S. M.

JUDGE ST. LEGER (5th S. x. 208, 318.)—Sir John St. Leger, Knt., a Baron of the Court of Exchequer in Ireland, died May 14, 1743 (*Archdall's Peerage of Ireland*, vol. vi. p. 119). L. L. H.

"GINNEL" (5th S. x. 388; xi. 97.)—In the town of Strabane, Ireland, there are a number of narrow passages, called "vennels," from the main street to the river shore, between or through the intervening houses. They are public rights of way about six feet wide. No one that I asked when there could give me a clue to the meaning of the word.
C. E.

THE AMERICAN CLERGY (5th S. x. 496; xi. 58.)—The Rev. J. N. McJilton, author of *Poems*, 1840, was formerly a resident at Baltimore, but has been dead quite a number of years. The Rev. E. J. Stearns, A.M., formerly professor at St. John's College, Annapolis, is now living at Easton, Talbot County, Md., where a letter will reach him. There is a Rev. Haynes L. Everest registered as living at Batavia, New York State. S. W. B.

The Rev. Charles W. Everest, born at East Windsor, Connecticut, May 17, 1814, died at Waterbury, Conn., January 11, 1877.

F. J. P.

ROOT—"CAT" (5th S. x. 514; xi. 117.)—It is certainly true that draining pipes are often stopped up by the roots of willow or other trees taking possession of them, and dividing and subdividing within until they form a dense wad, impervious to water; but the offending substance more generally is the creeping root or rhizoma of the cat's tail (*Typha latifolia*), which is perennial, and our largest herbaceous water-plant, growing in or near ponds, marshes, and ditches. Drainers call them "cats," and a farmer tells me "he has paid many a twenty pounds for taking out the cats," meaning the masses of fibrous roots of the cat's tail or great reed mace which had insinuated themselves into the joints of the pipes, and by continuous growth completely plugged them.
F. S.

THE CHANGE IN THE ENGLISH PRONUNCIATION OF LATIN (5th S. ix. 387, 438; x. 29, 150, 176, 258.)—I am afraid I must infer from the tenor of the communications of LORD A. COMPTON and H. N. that I failed to make clear to them my objections to the new pronunciation of the Latin *v* as our *w*, lately sanctioned by our universities. At present I waive the point of how it was pronounced by the ancient Romans. I am not such a classicist as to venture to impugn LORD A. COMPTON'S argument from the Greek, which ought

certainly to carry weight in such a matter. My present object is to repeat my protest against the late innovation on practical grounds.

It is well known that England up to a late period has differed not only from continental nations, but even from Scotland and Ireland, in the pronunciation of Latin, particularly as to the vowels *a*, *e*, and *i*, and that such difference has proved an obstacle in the way of English learned men making themselves understood in attempting conversation in Latin with *savants* of other countries. By our late university authorities that obstacle has been for the most part removed as regards those three vowels. But, strange to say, those authorities have *invented* (I say it designedly) a fresh obstacle to such intercommunication in pronouncing the Latin *v* as an English *w*. None of the continental nations, as far as I know, ever pronounced it so in the memory of man, but have given it, probably always, and certainly at present, the same sound as our own *v*. I must observe, *en passant*, that sound in a language may be merely a matter of taste; but still there is some sort of taste in it. One can hardly imagine, for instance, an opera singer venturing to give such an edition of "*Son vergine vezzosa*" as this, "*Son werghenay wezzosa*"! Why should our taste be offended, and we be isolated from other nations, in our pronunciation of this letter as a *w*, because from Greek analogies, or otherwise, it may be fancied that the ancient Romans so pronounced it? H. N.'s remarks on *transliteration* in dialects of different English counties have no application to the present point, which concerns only *pronunciation* as between England and foreign countries.
M. H. R.

PROVERBS WHICH HAVE CHANGED THEIR MEANINGS (5th S. ix. 345, 470; x. 193, 352.)—MR. VINCENT S. LEAN says: "Great cry and little wool, as one said at the shearing of hogs," has staggered many, from a seeming allusion to swine"; and he infers that a hogg sheep is meant, and goes on to explain that because a hogg sheep was a young sheep it would only have a small quantity of wool. This seems very reasonable, and would carry conviction to many; but it is altogether wrong. I have seen thousands of sheep clipped, and know, beyond all doubt, that hogg fleeces—the first fleeces clipped—are almost invariably the heaviest, and always the most valuable the sheep ever yields. The greater proportion there is of hogg wool in a farmer's "clip," the more it fetches in the market. Besides, hogs do not cry when shorn, but are as still as mice. The proverb alludes to swine, two or three hundred years back always called either *swine* or *hogs*; the young *only* appear to have been called *pigs*—at least, I cannot recollect an instance of the full-grown animal being so called. The word *pig* does not occur in any of the old versions of the Bible

which I possess. I have generally heard the proverb quoted thus, "Great cry and little wool, as the *Devil* said when he shore a hogg." Properly *Devil*, for no man could shear a pig, the latter being so "fractious" and "owd-farrand."

"Do not lose the *sheep* for a ha'porth of tar" alludes to the custom of applying tar to cuts and sores to keep off the flies, which would otherwise "strike" the sheep, and, if not attended to, they would soon be eaten to death by worms. I have seen sheep nearly dead from this cause, and many farmers do constantly lose sheep for want of a "ha'porth of tar" applied in time. Sheep are liable to worms from other causes, and a shepherd generally carries his tar with him, now in an old blacking-bottle, but in olden times it was kept in a box, hung to a belt round the waist, with shears for trimming, knife for paring "cleas," &c. In fact, I think I could give instances of shepherds therefrom being jocularly called "old tarboxes." So neither of these proverbs has changed its meaning. This is also true of "I'll put a spoke in his wheel." It means to obstruct, to bring to a standstill. If a man take a strong spoke or stave and put it, in the proper way, in the wheel of a loaded cart, he will lock the wheel and stop the cart. I have often seen this done by carters and ploughmen when having a little "horse play" together. These proverbs are well understood by rustics, for whom they were intended; they are only difficult to studious town-bred men not well acquainted with country life. R. R.

Boston.

MR. SOLLY wishes for a "carefully prepared handbook of proverbial sayings." I think he will find an approach to his wish in a little work that was published about eighteen months ago, entitled *Proverbial Folk-Lore*, by the author of *Songs of Solace* (no date), published at Dorking by R. J. Clark, printer, and Simpkin, Marshall & Co., London, pp. 165. J. JEREMIAH.

Keswick House, Quadrant Road, Canonbury, N.

Sheep may be sometimes hogs, but sows at least are not sheep. *Vide* the Scotch proverb, "Mich cry, little woo, as the Deil said when he sheared th' auld soo." P. P.

A REMARKABLE SPEAKING-TUBE (5th S. x. 246, 357.)—The curious extract given under this head by SIR WALTER C. TREVELYAN refers to the still popular tradition that the legionary soldiers, who garrisoned the Roman Wall between the mouth of the Tyne and the Solway, communicated with each other, at the various stations along the line of the Wall, by means of a tube of brass or lead built into the masonry of the Wall. It is somewhat startling, however, to learn that the Romans defended the Wall with cannon against the painted Caledonians. This must prove a staggering

piece of news to the learned historian of the Wall, the Rev. J. C. Bruce, of Newcastle-on-Tyne. Leaving out the extraordinary cannon item, the tradition has been handed down for ages that the garrisons of the stations on the Wall communicated with each other by means of a *brass* tube, which extended the whole length of the Wall. This curious tradition has been thus embalmed by Drayton in his *Polyolbion*:—

"Towers stood upon my length, where garrisons were laid

Their limits to defend; and for my greater aid
With turrets I was built, where sentinels were placed
To watch upon the Pict; so me my makers graced
With hollow pipes of *brass*, along me still they went,
By which they in one fort still to another sent,
By speaking in the same, to tell me what to do,
And so from sea to sea could I be whispered through."

Dr. Bruce, in his *Wallet Book of the Roman Wall* (p. 31), thus refers to the tradition, which would seem to have been well known in Drayton's time:—

"If tradition is to be credited, the Romans were not satisfied with roads as a means of rapidly communicating information; speaking-trumpets or pipes, we are told, ran along the whole length of the Wall. It may perhaps be sufficient to say that no one is known to have seen these speaking-tubes, though earthen and leaden pipes, for the conveyance of water, are not unfrequently met with in the stations."

H. KERR.

Stacksteads, Lancashire.

PUBLIC-HOUSE SIGNS (5th S. ix. 127, 174, 257, 293, 353, 391, 439, 472; x. 57, 137, 276.)—I was talking with a friend "who knows a thing or two," and I said that some years ago I saw *The Mayor of Garratt* performed at the St. James's Theatre, and I believed it was the regular "gag," as it is technically termed, for Jerry Sneak to give the most absurd sign to the public-house where his club used to meet. On that occasion Jerry said, "I do go to our club, where I sing a song, I do; we meet at 'The Flatiron and Fourcepence.'" The original text is, "To our club at the 'Nag's Head' in the Poultry" (*Foot's Works*, 1830, vol. ii. p. 216). My knowing friend said the "association of that supposed sign is very easily accounted for. In the good old times there was a fixed tariff at the pawnbrokers' for all things pawned, and fourcepence was the regular advance on a flatiron." Shoddy has, I suppose, reached flatirons as well as everything else; but whatever may be their value now, this illustration of the former social life of the working classes is worth preserving. CLARRY.

I remember a curious old sign which was suspended close to a small inn standing on the road between Hastings and Bex Hill, somewhere about the present site of the Marina, St. Leonards. It was roughly carved in bas-relief in wood, and painted in colours. It represented a man in the full dress of the middle of the last century, blind-

folded, and holding a pair of scales in his right hand. Underneath was painted, "New England Bank." I should like to know the meaning and origin of this singular piece of carving, and whether it is still preserved in some collection of relics of the past.
Z. Z.

The intent of this tavern sign, "The Case is Altered," was discussed in "N. & Q.," 2nd S. iv. 188, 235, 299, 418, where full information is contained respecting the origin of the phrase and the use of it in literature, as well as its adoption by inn-keepers.
ED. MARSHALL.

Mrs. SHERIDAN (5th S. xi. 18).—Frances Sheridan (1724-1766), the authoress of the two novels *Memoirs of Miss Sidney Biddulph* and *History of Nourjahad*, and also of the two comedies *The Discovery* and *The Dupe*, was a very near "connexion of the family of Richard Brinsley Sheridan," as she was his mother, and therefore wife of Thomas Sheridan.
H. B. W.

DO VIPERS SWALLOW THEIR YOUNG? (5th S. x. 247, 374; xi. 119).—While looking into Browne's *Pseudodocia Epidemica* I came across (bk. iii. chap. xvi.) a treatise on vipers, to which some of your readers may like to refer.

HIC ET UBIQUE.

NAMES OF PLACES IN SHREWSBURY (5th S. x. 514; xi. 116).—I have read somewhere (I think in "N. & Q.") that *Latch* is a *miry way*; hence Shop-latch would be a dirty street bordered by shops.
X. P. D.

THE DIARY OF A YORKSHIRE CLERGYMAN, 1682 (5th S. xi. 88).—The diary in question is that of Abraham de la Pryme. It has been edited by Mr. Charles Jackson for the Surtees Society. The MS. is in the possession of Mr. F. W. Bagshawe, the Oaks, near Sheffield.
S. O. ADDY.
Sheffield.

TRADESMEN'S TOKENS (5th S. xi. 28).—I think CLARRY will find all the information he requires in Batty's *Catalogue of the Copper Coinage of Great Britain, &c.*, published by D. T. Batty, 10, Cathedral Yard, Manchester. The parts already published contain descriptions of upwards of six thousand coins and tokens. As the catalogue is classified in counties, it is very easy for reference.
W. STAVENHAGEN JONES.

MARCH 24, NEW YEAR'S DAY (5th S. xi. 89).—Before 1751 the year, in ecclesiastical affairs, began on March 25. Swift did not mean that it was New Year's Day with the Irish, but with the clergy.
M. N. G.

LYSIENSIS (4th S. v. 435, 516; vi. 344, 427, 514; 5th S. xi. 67, 117).—I am much obliged to MR. CHAPPELL for his suggestion, but evidently

LYSIENSIS cannot be the adjective of Lycia. I need hardly say that I had referred to Graesse's *Orbis Latinus* during my search after this puzzling word. Has MR. CHAPPELL any edition later than 1861? In my copy, of that date, no "Lycia in Europe" is mentioned at all. Lyciorum Campus, the Lechfeld through which the Lech flows, could no more have given origin to Lysiensis than Lycia in Asia.
J. DIXON.

ALLEY FAMILY: BISHOP ALLEY (5th S. x. 388, 455; xi. 56).—See the short notice of the Rev. Peter Alley in "N. & Q.," 2nd S. vii. 512.

Y. S. M.

DR. JOHN SPEED, THE POET (5th S. x. 327, 453).—In the account of the Speed family, contributed to the *Journal of the Archaeological Society* by the late Rev. E. Kell, it is stated that Dr. John Speed, M.D., of Southampton, senior, was buried in Holy Rood Church, Southampton, in 1710, aged eighty-five. There is error in both of these figures, the repetition of which in the pages of "N. & Q." calls for correction. Reference to Dr. Speed's monumental inscription in Holy Rood Church and to the church register of burials shows that he died on the 21st, and was buried on the 27th, of September, 1711, in his eighty-fifth year.

B. W. GREENFIELD.

Miscellaneous.

NOTES ON BOOKS, &c.

Patchwork. By Frederick Locker. (Smith, Elder & Co.)

In all senses this is a dainty book. Its appearance is especially attractive, and its contents are light and effervescent, yet not wanting in value. The merit of a commonplace-book depends of course upon the man by whom the selections are made. Mr. Locker has nice taste and delicate judgment, and his work is excellent. When Dodd's *Beauties of Shakspeare* was shown to Sheridan, or some other celebrity, he is said to have observed, "Very good indeed; but where are the other volumes?" We feel inclined to ask a similar question. Mr. Locker must have abundant materials for a companion volume, if not for more. Compared with the ponderous commonplace-books of Southey, his little volume is like a cockboat by a man-of-war. It has, however, the merit that few of the anecdotes or observations are ushered in without some comment of the author, which rarely fails to enhance their value. The books most frequently laid under contribution are the sort that would have delighted Charles Lamb. Hazlitt is perhaps the name that appears most frequently, his criticisms having obviously won Mr. Locker's warm appreciation. After him come, however, Thomas Fuller, the author of the *Worthies*, Richard Crashaw, the Catholic poet, Andrew Marvell, whose charming lyric to his coy mistress is given entire, Browne, of the *Britannia Pastorals*, and even Aphra Behn, whose one marvellous lyric, "Love in fantastic triumph sat," is quoted. Mr. Ruskin, Hartley Coleridge, Grote, Gibbon, and such American poets or humourists as Lowell and Oliver Wendell Holmes, contribute. One of Mrs. Browning's *Sonnets from the Portuguese* is inserted. De

Quincey, Ben Jonson, Sydney Smith, are names that occur with more or less frequency, and once the name of Thomas Paine comes in. "Gastibelza," one of the most directly inspired of M. Hugo's early lyrics, is given in full. A selection like this shows the catholic taste which is the one essential in a work of this class. Some of Mr. Locker's own lyrics are introduced, and form not the least pleasing portion. There are, moreover, some capital stories, and two or three letters by Swift and others, printed for the first time. One or two political paragraphs are the only things which "give us pause." They are in good taste enough, but superfluous in a book of this class.

Palgrave Family Memorials. Edited by Charles John Palmer and Stephen Tucker (Rouge Croix).

THE passion for family monographs appears to prevail in this country almost as extensively as on the other side of the Atlantic. The production of such volumes as the one before us is a creditable employment, and cannot be too strongly commended. The personal history of individuals and the collective histories of families combine to make up the history of the nation. While much of the detail in a volume like this is important only to the family immediately concerned, there is always something in the lives of some members of it of more general interest, and worthy of perpetuation. The joint editors of this volume have displayed remarkable skill in hunting out all that is to be known about the family of Palgrave, and have produced the results of their labours in an intelligible and systematic form. The volume contains numerous portraits and other illustrations, and is admirably printed by Miller & Leavins, of Norwich. The numerous and well-constructed pedigrees are fortified by full abstracts of numerous wills, monumental inscriptions, and copious extracts from parish registers, and the volume may be regarded as a model one of its kind. Unfortunately, it has been printed for private distribution only, which fact may induce the editors to regard as impertinent the only adverse criticism we can pass upon it, viz., that the index is not so complete as it should be. The index to such a work as this, to be of any value, should contain a reference to every name that appears in the text, and this certainly is far from being the case in the present instance.

Shakespeare's Time. A Lecture delivered at the York Institute, November 5, 1878. By Edwin Goadby. (A. H. Moxon.)

THIS is a pleasant and attractive sketch, not of Shakespeare's character or career, of which the author judiciously says little, but of social life in England during the later Elizabethan time. Perhaps Macaulay's famous third chapter may have furnished its model. At any rate, Mr. Goadby has gone for his information to sources more original and recondite than Mr. G. W. Thornbury and even Mr. Seebohm, both of whom he quotes; and in spite of a few slight inaccuracies, his lecture must have been a lively and profitable "eye-opener" for the solonence of a cathedral town.

THE "BUILDER."—There is a pleasant announcement in last Saturday's number of the *Builder*, *à propos* of its being No. 1,879, the same number as that of the present year. Of that number no less than 1,781 have been edited by our old friend George Godwin during some thirty-four or thirty-five years; he boasts—and it is a proud boast—that his endeavour has been to perform faithfully, and with high aims, the functions of his position; that self-seeking has never been a motive; that pain has never been willingly given; that while the *Builder* has often stepped out of the way to assist

budding talent or back up struggling desert, it has never knowingly sought to gratify personal pique.

Notices to Correspondents.

We must call special attention to the following notice:

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

R. J. G. (Stratfield Mortimer).—"Sodor" is a contraction for "Sodorensis," like "Roffen" for "Roffensia." It means bishop of the Sudoreys, or Southern Isles, *i.e.* the Hebrides, or Western Isles, which were named Sudoreyar by the Norsemen from their geographical position in relation to the Orkneys and Shetlands, or Norderneyar. The diocese of Man and the Isles was originally co-extensive with the kingdom of Man and the Isles. When the Manx portion fell under English rule, and was separated from the Isles, a division of the diocese was the necessary result. The Scottish portion gave title to the "Sodorensis Episcopus," or Bishop of the Isles, in the Scottish Church, while the Manx portion gave rise to a new bishopric of Man, which, however, continued also to use the title "Sodorensis," though the jurisdiction was confined to the Isle of Man.

F. C. T. ("The Almanack").—There appears to be nothing on this subject in Brand's *Popular Antiquities* (Hazlitt's edit.). There are passages in Hone's *Table Book*, pp. 137 and 270; and in his *Year Book*, p. 44, under Jan. 13, mention is made of two Clog almanacs in the collection at the College, Manchester, similar to that which is engraved as a frontispiece to the second volume of the *Every-Day Clog*, and described in that work. Of the word "Clog" Hone tells us there is "no satisfactory etymology." For the word "Almanack" Larousse suggests both Celtic and Arabic etymologies, but inclines to the latter, as does Haydn (*Dict. of Dates*). Virtue says that the Chinese had the reputation of being the oldest almanack makers. Egyptians, Greeks, Romans, and Indians have used almanacks from time immemorial. In the Middle Ages they were inserted in the service books of the church. In their present shape, of course, they are subsequent to the invention of printing.

A. W. B. J. asks for the number and names of parks and recreation grounds given to the public during the last five years, or to be told where such information is to be obtained. We shall be happy to forward prepaid letters to our correspondent.

E. WALFORD, M.A.—See 5th S. ix. 214. RIVUS there states that the trimming of an earl's robes was originally of catskin, but that subsequent to 1529 it was changed to ermine, the earls created before that date being allowed the privilege of retaining the catskin trimming.

J. R. H.—The value and the interest of your offer necessarily depend upon the accuracy with which the compilation has been made. If you can assure us on this point, Yes.

B.—We believe we were misinformed. It might be as well if you would refer the matter to the Meteorological Society.

A KENT LABOURER.—The language is Spanish. The meaning, "God be with you."

NOTICES.

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

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

LONDON, SATURDAY, FEBRUARY 23, 1879.

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Notes.

SHROVETIDE.

Shrovetide was formerly a season of extraordinary sport and feasting. An idea of its importance in days gone by may be gathered from an old writer* of the seventeenth century, who quotes among its many titles the following: "Sole monarch of the month, high steward of the stomach, prime peer of the pullets, first favourite to the frying-pan, greatest bashaw to the batter-bowls, protector of the pancakes, first founder of the fritters, baron of bacon-flitch, earl of egg-basket." Taylor, too, the Water Poet, has given a quaint account of the various ceremonies performed at this time. One of the most popular of these was cock-fighting. It entered into the occupations of old and young. Schools had their cock-fights. Travellers,† we are informed, agreed with coachmen that they were to wait a night if there was a cock-fight in any town through which they passed. Even the church bells occasionally announced the winning of a "long main." In the time of Henry VII. this horrible diversion seems

to have been practised within the precincts of the Court. It is now happily by law a misdemeanour, and punishable by penalty. At no remote period the cruel sport of "throwing at cocks" was practised at Shrovetide. This, too, is a thing of the past. In imitation of this barbarous custom probably arose a practice called "shying at leaden cocks."‡

The pancake we find from time immemorial associated with Shrove Tuesday. Shakspeare makes his Clown, in *All's Well that Ends Well*, speak of something being "as fit as a pancake for Shrove Tuesday." In most places a great bell was formerly rung, intended to call the people together for the ceremony of confessing and being shriven. When, however, the need of it ceased with the introduction of Protestantism, it got the name of the pancake-bell, and was regarded simply as a signal for the goodwives to fry their pancakes. It is still rung in many country places. Here and there it is known as the fritter-bell. In Lincolnshire a bailey-bell is rung. In Northamptonshire the bell rung on this occasion is called the pan-burn-bell. Referring to pancakes, we may mention that in the time of Elizabeth it was customary at Eton for the cook to fasten a pancake to a crow (the ancient equivalent of the knocker) upon the school door.§ At Westminster School the ceremony of tossing the pancake is still kept up.

Various other Shrovetide observances are chiefly of a local nature. In Dorsetshire and Wiltshire a practice is kept up called "Lent crocking." The boys march about in bands, headed by a leader, who goes from house to house soliciting alms and repeating a doggerel,|| of which the subjoined is a specimen:—

"I'm come a-shroving
For a piece of pancake,
Or a piece of bacon,
Or a little truckle cheese
Of your own making.
Give me some or give me none,
Or else your door shall have a stone."

A similar custom is practised in Devonshire, Hampshire, Cornwall, and Oxfordshire, and in other counties. In Somersetshire the day is called Sharp Tuesday, when the small boys, after dusk, throw stones against the house doors, begging at the same time for a present of some kind. In Staffordshire Shrove Tuesday is known as Goodish Tuesday, and in some parts of Oxfordshire as Soft Tuesday. In Hertfordshire, Brand tells us, it was termed Dough-nut Day, when small cakes, called dough-nuts, were made. In Norfolk it is customary to eat a small bun, called "cocque'els," "coquilles," which is continued throughout the season of Lent.¶ At Earls Barton, Northamptonshire, a custom of

* *Vox Graculi*, 4to., 1623, p. 55, quoted by Brand, *Pop. Antiq.*, 1849, i. 65.

† Roberts, *Social History of S. Counties of England*, 1856, p. 421.

‡ *Every-Day Book*, 1827, i. 253.

§ *Book of Days*, i. 237.

|| See "N. & Q.," 4th S. ix. 135.

¶ See "N. & Q.," 1st S. i. 293, 412.

making "leek pasties" is observed. A party of shoemakers, says a correspondent of the *Gent. Mag.* (1867, New Series, iv. 219), after procuring a chaff-cutter and a quantity of leeks, proceed to the green, where they publicly chop the vegetable, to the amusement of the spectators.

THE USE OF WESTMINSTER ABBEY IN THE FOURTEENTH CENTURY.

It is well known that by the Sarum use the colour for all Sundays was red. Violet blue (*indicum*) was probably the colour, as at York and Wells, for Lent and Advent. Yellow was used on confessors' days. White is the other colour named. At Chichester the colours in the fifteenth century were black, white, green, and red, when black included probably a deep blue, as well as the black for masses of requiem.

By the Exeter use the colours were—

1. Green and red. SS. Peter and Paul.
2. Red cloth of gold. Martyrs, St. Peter.
3. Green (*glauca*). Confessors.
4. Blue (*blodia*). Obits, mass "Salus Populi," Sexagesima, Lent.
5. Red (*rubia*). Passion and Holy Week, Lent, feasts when the choir was ruled, Martyrs.
6. Black. Exequies, Missæ Animarum, Good Friday, Lent, Ferial Obits.
7. Violet ("purpull"). Sundays in Advent and Lent, All Souls', Advent, Vigils of Apostles.
8. Cinereus. Ash Wednesday.
9. Croceus. Unknown.
10. White. In processions, B. V. M., and Virgins.
11. Russet. Unknown.
12. Green (*viridis*). Pro ferialibus diebus. This entry shows that there was a marked difference between the uses of Sarum and Exeter which Grandin perpetuated. Chapter Mass.

At Wells :—

1. Red. Sundays, Maundy Thursday, Good Friday, Easter Eve and week, Virgin Martyrs, Eve and Octave of the Ascension, Martyrs, Apostles.
2. White. Epiphany and Octave, Christmas Day Matin Mass, Ascension Day and Sunday after, B. V. M., Virgins, Low Sunday.
3. Blue and white. St. John Ev., Dedication of the church.
4. Blue and green. Confessors.
5. Green and yellow (*croceus*). St. Sylvester.
6. White and red. The Circumcision.
7. Violet blue (*indicum*). Advent.

The double colours indicate the habit of the rectors of choir. On Good Friday the deacon and subdeacon wore black or purple, and at the Advent ordination white.

The famous Sarum use is brief :—

1. Yellow (*croceus*). Confessors.
2. Red. Sundays, Apostles and Martyrs not in Eastertide, Ash Wednesday, Maundy Thursday.

3. White. Eastertide, Annunciation, St. John Ev., Dedication of the church, St. Michael.

Violet blue (*indicum*) was worn at St. Paul's on All Saints' and St. Erkenwald's day, and red on feasts of Apostles.

Westminster Abbey in the main followed Sarum, using (according to a MS. preserved at Canterbury)—

1. Red (*rubecæ*). All Sundays, feasts of Apostles, Holy Rood, and "Shere" Thursday.
2. Blue (*blodia*). Michaelmas and Confessors, octave of St. Edward, St. Alban. St. Edward's day was marked by the use of blue tissue at Michaelmas (transl. Oct. 13), the Jesses at Christmas (*obit*. Jan. 5), and blue mills for his vigils. Some of the palls were of Paris or Norfolk work.
3. Green (*virides, glaucae*). St. Mary Magdalen, St. Benedict, vigils of Easter and Pentecost.
4. Yellow. St. John, Evangelist ; cloth of gold (*auræa brudata*), St. Peter, probably the same as "a-Bruges," "tynsin gold," "de dyaspelis" (as at Exeter).
5. Purple or dark violet. St. Lawrence, Good Friday (as at Wells), Palm Sunday.
6. White from Christmas to Candlemas on Sundays.
7. Black (as at Sarum). Masses of requiem.

Some other ceremonial matters may be mentioned :—

1. "Pannus de diversis coloribus stragularis [in stripes] vocatis kanope ad cooperiendum cawagium [a chair of estate] regis juxta magnum altare."
2. "Frontellum pro tempore quadragesimali assignatum magno altari, de panno de bawdkyn, coloris de tawny cum fruntelecto."
3. "Muscarium ad fungandum muscas," with a handle of silver plated : bancale, "vocatum passus longitudinis ["the rolled palye otherwise called the passe"], ab hostio vestibuli usque ad magnum altare."
4. "j reredos attingentem usque ad celaturam magni altaris."
5. The images of St. Edward and John ad Feretrum were veiled in Lent.

There were copes of St. Edward and St. Dunstan ; St. Edward's ring ; and albes with the most grotesque embroidery,—monsters ("bestiæ deformes"), baboons ("babewyni") fighting with hatchets among vines and flowers, women-faced beasts with bows and arrows, knights tilting in a tournament, fountains jetting water, a fox and goose, an angler with a fish in his hand, swans, cocks, and peacocks. No wonder, then, that misericords have quaint carvings. I omit the contents of the travelling bag of a priest, containing the altar furniture, on a journey, and give—

"The revesting of the Abbot of Westminster at Even-song.—Fyrte, the westerer shall lay the abbot's cope lowest upon the Awter within the sayd Westre, next

pon hys grey ames [almuce], then hys surples, after that hys rochet, and appemost hys kercheive [linen mitice].

"The revestyng of the sayd Abbott at syngyng hy masse.—Fyrste the Westere shall lay lowest the chesell; above that the dalmatyck, with the largest sleeves; appemost and the other nethermost; then hys stole, and hys fanone, and hys gyrdyll upon that; hys albe, thereupon hys grey ames, above that hys rochet, and thereupon hys kerchure [amice], with a vestrye gurdull to tukk up hys cote [the Frock of the Benedictine]. Hys myter [with orphreys, metal plates, and eight long bells] and crosse [with the church and synagogue] beynge redy with hys glovys and pontyficalle. And afore all thys you must se that hys sabatyns [of gilt leather with divers stones] and sandalls [of blue, red, or black samyt or silk, embroidered with moons, roses, roundels, or vine leaves in silver work] be redy at hys fyrst comyng, when he settyth hym downe in the travys [a curtained seat]."

When the abbot presided a "pyllow" was set apart for his seat: "Cervicalis fræcatum cum ferulis diversorum colorum et diversis armis pro abbate quum residet in capitulo."

Might I suggest through your columns, to those who have time for the work and influence with the (1) Surtees and (2) Camden Societies, how desirable it would be to print—

(1) The Statutes of York, with extracts from the registers and chapter books.

(2) The Laudables Consuetudines of Hereford; the Ordinale and Statutes of Exeter (the latter imperfectly analyzed in the *Archæologia*); Chyle's MS. History and the Statutes of Wells; and the Custumal of Norwich.

The tide is setting away from church archæology into another direction, but surely there are some survivors of the old school who would spend their best toil on such congenial employment.

MACKENZIE E. C. WÄLCOTT.

THE WRITINGS OF ROBERT BURROWES, D.D., DEAN OF CORK, &c.

Dean Burrowes entered Trinity College, Dublin, at the early age of thirteen years, under the tutorage of the Rev. William Hales, author of *A New Analysis of Chronology* and other learned works. In 1775 he was elected a Scholar, and in 1782 a Fellow. In 1787 he was selected by the Earl of Charlemont to draw up the preface to the first volume of the *Transactions* of the recently formed Royal Irish Academy. He soon became a celebrated preacher, a distinction which he enjoyed to a late period of his life; and many have borne testimony to the effect produced by his sermons, delivered as they were with peculiar felicity of manner. In 1796 he resigned his fellowship for the rectory of Cappagh, in the diocese of Derry, and in the patronage of the College Board, being at the same time presented to the archdeaconry of Ferns by Bishop (afterwards Archbishop) Cleaver. In 1798 Mr. Pelham, Secretary for Ireland, anxious to establish a good school at Ennis-

killen (the mastership of the school there having hitherto been held as a sinecure), fixed on Dr. Burrowes as one fully qualified, from his various literary attainments, to carry out the important object in view. And in this he was not disappointed, inasmuch as for several years Dr. Burrowes maintained one of the best schools in the kingdom, appropriating part of its revenues, in a very creditable manner, to the foundation of scholarships to which pupils were elected after an examination. His archdeaconry he resigned on his appointment as Master of the Royal School of Enniskillen. In 1807 he exchanged the rectory of Cappagh for Drumragh (or Omagh), in the same diocese, and likewise in the gift of the Board of Trinity College. In 1819, having discharged the onerous duties of Master of Enniskillen School with unabated vigour for more than twenty years, he was promoted by Earl Talbot, Lord Lieutenant of Ireland, to the deanery of Cork, vacant by the elevation of Dr. Magee to the bishopric of Raphoe; and in Cork he resided for the greater part of each succeeding year, constantly preaching in his cathedral, and also devoting no little time and attention to the various charitable institutions of the city. As Archdeacon Cotton has well described him, he was "an accomplished scholar and most eloquent preacher, a man of great talent, sparkling wit, and instructive conversation." He died at his glebe-house, near Omagh, September 13, 1841, in the eighty-fifth year of his age, leaving behind him the following writings:—

1. A Letter to the Rev. Samuel Barber, refuting his Remarks on the Bishop of Cloyne's Present State of the Church of Ireland. Dublin, 1787. 8vo.

2. The Preface to Vol. I. of *The Transactions of the Royal Irish Academy*. Dublin, 1787. 4to.

3. Observations on the Course of Science taught at present in Trinity College, Dublin, with some Improvements suggested therein. Dublin, 1792. 8vo.

4. A Sermon preached before the Association for Discouraging Vice, &c., in St. Mary's Church [Dublin], March 5, 1795. Dublin, 1795. Second edition, 1815. 8vo.

5. Advice, Religious and Political, delivered in four Sermons to a Congregation in the North of Ireland, 1797 and 1798. Dublin, 1801. 8vo.

6. Sermons on the First Lessons of the Sunday Morning Service, from the first to the thirteenth Sunday after Trinity; together with four Sermons on other Subjects. London, 1817. 8vo.

7. Sermons upon Various Subjects. London, 1818. 8vo.

8. A Sermon on the Coronation of King George IV. Cork, 1821. 8vo.

9. Sermons on the First Lessons of the Sunday Morning Service, taken from the Mosaic Scriptures; being for the Sundays from Septuagesima to Trinity Sunday. London, 1829. 8vo.

ABHBA.

SIR WALTER SCOTT, "THE HEART OF MIDLOTHIAN": MAT PRIOR, "THE THIEF AND CORDELIER," A BALLAD.—All great scholars have insisted on the supreme duty of verifying quoe-

tations. I have lately come across a very curious illustration of how the fulfilment of this obligation is sometimes neglected, and presumably the omission in this instance is chargeable to no less eminent an author than the late Sir Walter Scott. As is well known, it was this writer's habit to introduce each chapter of a novel with a few lines professing to be a quotation more or less appropriate to the subject of the sequent text, and, as a general rule, he appended the name of the authority from whom he quoted. Critics have indeed surmised that when this reference simply appears in the form of the vague generalization "Old Play," Sir Walter himself is responsible for the composition of the pretended excerpt. Be that as it may, he sometimes referred to works sufficiently accessible to enable any reader to examine for himself the accuracy and applicability of his prefatory extract. Such is the case in the misquotation I am about to note. The second chapter of the *Heart of Midlothian* (now the first, by employing the original first chapter as an introduction) is devoted, as every one knows, to the account of a riot in the streets of Edinburgh, which resulted in the hanging by lynch law of Captain John Porteous, in 1736. In narrating the incidents which led up to this tragedy it is necessary to describe the place of public execution in Edinburgh, viz. the Grassmarket, and the author, by a natural association of ideas, introduces his description by a reference to the corresponding locality in London, viz. Tyburn. This chapter is prefaced with the first two stanzas of Mat Prior's well-known ballad commencing, "Who has e'er been at Paris must needs know the *Greve*," entitled *The Thief and Cordelier*, indubitably a very appropriate quotation. The second verse, however, appears in all the editions of the novel with the third line so altered from the original as to read like little less than nonsense. Let me quote the stanza as reproduced apparently by the novelist himself:—

"There death breaks the shackles which force had put on,
And the hangman completes what the judge but begun;
There the Squire of the poet and Knight of the post
Find their pains no more balk'd and their hopes no more cross'd."

Now Prior wrote:—

"There death breaks the shackles which force had put on,
And the hangman completes what the judge but begun;
There the Squire of the *Pad* and the Knight of the Post,
Find their pains no more balk'd, and their hopes no more cross'd."

Of course in the above, in each version, the italics are my own.

It will be observed that by the substitution of the dissyllable "poët" for the monosyllable "pad" in the perverted version, the omission of the definite article is indispensable for preserving the proper quantity of the line. Was this Scott's mistake or an originally overlooked printer's error that has

been repeated carelessly for the last sixty years? Of course no demonstration that it is an error is for one moment necessary. The briefest reference to Prior's works, or, if they are not at hand, to the pages of Wills's *Poets' Wit and Humour*, or to Chambers's *Cyclopædia of English Literature*, or perhaps to even a common song-book, will evince what the ballad-maker wrote. But even without the trouble of referring at all, it is obvious that two classes of depredators were meant, the foot-pad and the highwayman—the rogue who "padded the hoof" in his predatory pursuits and the "high-tobyman" who, mounted on his blood mare, "under the moon" scoured the post road for prey. Is it possible to correct this error in future editions or is all the text stereotyped? S. P.

Temple.

SUPPOSED ANTIQUITIES. — While glancing through a book intitled *Recollections of Paris*, by John Pinkerton (the author of several other works, and among them the well-known geographical dictionary), I was struck by the following passage:—

"In 1679, some excavations being made by order of the police, in search of stolen articles said to be hidden between Belleville and Montmartre, a stone was found with an inscription in Roman characters, which was deemed worthy of examination of gentlemen of the Academy, and a committee was named for the purpose. Here is the inscription:—

I		C
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	E	M
	I	N
	D	E
S	A	N
	E	S

The Academy of Inscriptions, being completely puzzled, had recourse to the learned author of the *Primitive World*, Count de Gebelen, who was inclined to think it antediluvian, or at least as ancient as the skeletons of unknown animals found in the neighbourhood. He had written to the late learned Mr. Bryant on the subject, and was preparing a dissertation to show that the Roman characters were derived from those of the inscription, which were very rude and primitive, and seemed to be the only remains of the Celtic empire. Meanwhile a member of the Academy, of a more cool and sagacious turn, visited the spot in order to determine the localities of this grand and interesting discovery. The visit and the stone making a noise in the village, the beadle waited on the Academy, recognized an old acquaintance of fifty years, and thus read the antediluvian inscription, 'Ici chemin des anes,' that is, in plain English, 'This is the road for asses,' for those animals, which are very useful, though they be not academicians, have been employed from time immemorial in carrying plaster from the kilns, and the roads wind about so much, and sometimes end in nothing, that this admonition had become wholesome and salutary."

This, of course, at once brought to my mind the admirable scene in *The Antiquary* about the Prætorium and Edie Ochiltree's "Prætorian here,

Prætorian there, I mind the bigging o't," and I think it not improbable that it was suggested by the French story. The *Recollections of Paris* was published in 1806, and *The Antiquary* in 1816. Pinkerton was Scott's fellow countryman, and the subject of his book was likely to interest Scott, particularly at the date when published.

C. ROSS.

SUPERFLUOUS USE OF PERSONAL PRONOUNS IN A REFLEXIVE SENSE.—I have a cousin who continually makes use of expressions such as these: "My head aches *me*," "His ear aches *him*," "Does your tooth ache *you*?" He is much laughed at in consequence, and invariably replies that he can't help it; he learned it from his mother. Now his mother is a North American, from New York I believe, and I would ask if such a form of expression is really used in the United States. If it is, the question will arise whether this superfluous use of the pronoun has been derived from Old English, or is due to contact with Germans* or people of other nations. I have referred to Mrs. Cowden Clarke's *Concordance of Shakespeare*, but there I find only the form which is now in common use, viz., "My head aches."

F. CHANCE.

Sydenham Hill.

THE GALLOWAY FLAIL is particularly mentioned as an implement of warfare in an ancient Gallovidian ballad, entitled *The Battle of Craignilder*, published some years ago by Captain Denniston. In one of the notes appended to that publication the author makes the following remarks:—

"The Galloway flail must have been a formidable weapon when wielded by a muscular arm. It is described, if we mistake not, by Henry the Minstrel, and seems to have been a weapon indigenous to the country, as several old writers mention it by that name. We had the fortune to see one, reported to have been taken out of Dumbarton Castle; it was in a museum collected by the ingenious Mr. Burrell in Edinburgh, about twenty-five years ago. In so far as our recollection of it is to be depended on, its staff might have been about five feet in length, the *soopie* about three and a half or four feet, and joined with iron rings, either in one or two places, so that it doubled with resistless force over any interposing object."

The lines of the ballad to which Captain Denniston's note is appended are the following:—

"With vengeful speed fierce Douglas flew
Where rang the swinging flail, man."

The handstaff of the Galloway flail was made of ashwood and the soopie of iron, the latter having three joints, by means of which it "fitted like a thong to infold the body of a man, and in this

* The Germans say, "Der Kopf thut mir weh," and it is possible that this dative may have been imported into English, whilst the possessive pronoun was retained at the beginning. Against this theory is the fact that my cousin's mother is about seventy years of age, so that when she was a child there were probably but few Germans in the United States.

way was calculated to crush the ribs after the manner of a boa constrictor. One stroke could shiver a sword to pieces, and leave the person of the defenceless antagonist to be subjected to the same treatment as a sheaf of corn on the barn-floor." Such an implement was used by Theodorick in the encounter described in *The Talisman*, and with which the *soi-disant* "flail of the infidels" "struck into fragments a large stone which lay near him."

I think this note will form a fitting sequel to "The Protestant Flail": vide 5th S. x. 451, 518; xi. 53.

J. MANUEL.

Newcastle-upon-Tyne.

A FEARFUL STORY.—Mr. Forster, in his *Life of Goldsmith* (ed. 1863, p. 235), tells a fearful story of a poor woman whose husband had been pressed to sea, and having been left with her two babies in a state of complete destitution, she attempted to steal some coarse linen from a shop in Ludgate Hill. Notwithstanding her defence, which, as Mr. Forster says, "might have penetrated stone," she was sent to the gallows with her infant sucking at her breast. This story, appalling as it is, is not at all incredible, as unfortunately nothing is too bad to believe of English criminal law in the eighteenth century; still one would like to see a contemporary report of the affair. The date, Mr. Forster says, was 1770. Where did Mr. Forster find the story?

When one reads of such things happening in Christian England only a century ago, it is difficult to repress a feeling of contempt towards the shrieks of indignation uttered by Croker and writers of his class over "that series of murders which has no parallel in the annals of mankind" committed by the guillotine in the Reign of Terror, as surely no more foul murder than the above was perpetrated by the guillotine even during the last two months of the Terror, when its victims averaged twenty-five or thirty a day. The guillotine-massacres, moreover, were committed in a period of the wildest excitement, whilst our own gallows-massacres were committed calmly, deliberately, and in cold blood.

JONATHAN BOUCHIER.

THE GREAT FROST OF 1683-4.—Although Narcissus Luttrell, in his *Diary*, gives us many interesting particulars of this frost, which began on December 15 and lasted over eight weeks, till February 4, the following entry in the parish register of Holy Rood Church, Southampton, made by the then vicar among the baptisms, under the month of February, 1683-4, is so curious an example of the severity of the frost in the south of England, that it seems worthy to be perpetuated in the pages of "N. & Q."—

"This year was a great Frost which began before Christmasse, see that y^e 3^d and 4th dayes of this month of February y^e River of Southampton was Frossen all over and covered with Ice from Calshott Castle to Redbridge,

and Tho. Martaine Ma' of a Vessell went upon y^e Ice from Berry neare Marchwoy to Milbrook-point. And y^e River at Ichen Ferry was soe Froosen over that severall persons went from Beauvois-hill to Bittern Farme forwards and backward."

The arm of the sea called Southampton Water is eleven miles in length from Calshot Castle to Redbridge, at its head. B. W. GREENFIELD.
Southampton.

FOLK-LORE: A HARD WINTER AND MANY BERRIES.—It is worth while to remark on the failure of this folk-lore prediction—the connexion between a hard winter and many berries. This severe winter is remarkable for the absence of berries of any kind, and consequently the absence of birds. I have not seen a fieldfare, redwing, or even a Norway crow for many weeks; even thrushes have deserted my garden.

E. LEATON BLENKINSOPP.

AN HISTORICAL SHIP.—The following, which appeared in the *Shipping Gazette*, deserves to be permanently placed on record in the columns of "N. & Q.":—

"At low tide, at Monterey, California, a part of the wreck of a vessel, formerly the *Natalia*, can be seen, though very few who see it are aware that she was the ship in which Napoleon Bonaparte escaped from Elba sixty-three years ago. The old vessel, now slowly going to pieces in the Pacific, brought to California in 1834, from Mexico, the colony of Hijas whose members intended to settle in what was then Sonoma county. Not liking Sonoma, they returned to Monterey, and gradually dwindled into indistinction, being typified by the ship that had transported them thither."

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

CORNISH DIALECT IN OLD PLAYS.—In glancing over the *dramatis personæ* of the *London Prodigal*, one of the plays falsely attributed to Shakespear, one is attracted by the words "Oliver, a Cornish Clothier." It is disappointing, however, to find that this person is described all through the play itself as a Devonshire man. He speaks a sort of rude Southern dialect of no philological value. Such quaint words as *Vrampolness*, *dowssabel*, *chill* (for "I will"), &c., to say nothing of the regular Southern *v* and *z* for *f* and *s*, are scattered here and there to give the language a proper local colour. The clothier wishes that some one was "as well ydoused as ever was white cloth in tocking-mill." The playwright probably thought that only one dialect was spoken throughout the West country.

TREGEAGLE.

BARNABE GOOGE'S "POPISH KINGDOM."—The suggestion that a reprint of Googe's translation of Naogeorgus's *Regnum Papisticum* would be a great boon to students of English folk-lore, lately made in the columns of "N. & Q.," is by no means a new one. A similar proposal was made in the

Gentleman's Magazine as long since as May, 1827 (p. 407), by a correspondent who admits that the book itself has never fallen in his way, but from the different extracts he has seen, "the work, as illustrative of our ancient customs and superstitions, is highly interesting." Like the writer of this, I have never had an opportunity of examining Googe's translation (I have a copy of the *Regnum Papisticum*), and I should be greatly obliged by the loan of a copy of Barnabe Googe's version, information as to where a copy may be seen in London, or, as a last resource, where one may be purchased if there is one anywhere for sale.

Those interested in Barnabe Googe may be glad to know that in the *Gentleman's Magazine* for November, 1837, p. 477 *et seq.*, are some interesting letters relative to the marriage of Googe (between whom and Lord Burleigh there was some relationship) with Mary Darell.

WILLIAM J. THOMS.

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

"TO TARRY."—During a recent visit to the United States I discovered that the verb *tarry* is still used, in some parts of the States at least, in ordinary conversation. Two or three times I was asked (once I know it was in Virginia), "How long do you intend to tarry in the States!" The word, if now quaint to English ears, is very pleasing, and I caught myself regretting that with us it had passed into disuse.

F. CHANCE.

Sydenham Hill.

SHAFF TUESDAY.—Shrove Tuesday is so called in Somerset. *Shaff* occurs in many dialects in the sense of "nonsense, loose talk," so I suppose the term may be explained by the fun, and humour, and chaff of the Carnival.

A. L. MAYHEW.

Oxford.

CYPRUS.—Alexander Drummond, in his *Travels in the East*, published in 1754, says of Cyprus:—

"There is not (properly speaking) a river in the whole island, but I am fully persuaded that if it were in the hands of the English or Dutch, they would make such advantageous use of the springs, rivulets, and winter rains that it would in a little time become the garden of the East, and exhibit beautiful plantations for the shelter of the cattle and ground."

W. N. STRANGEWAYS.

59, Westmoreland Road, Newcastle-on-Tyne.

A GOOD HINT.—We are indebted to a much respected correspondent for the following suggestions, which we commend to general attention:—

1. Quicquid præcipias, esto brevis.
2. Quicquid fortè roges, esto brevis.
3. Quicquid respondeas, esto brevis.

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.]

—**LINES ATTRIBUTED TO BYRON.**—In the *Life of the Rev. F. Hodgson*, lately published by Macmillan & Co., the following lines are quoted (vol. ii. p. 150) as Lord Byron's on the Bible:—

“Within this awful volume lies
The mystery of mysteries.
Oh! happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn.”

But the same lines (with one or two trivial variations) are put into the mouth of the White Lady of Avenel in the *Monastery*, and applied to the mysterious volume lying in the supernatural fire; nor is any hint given that the verses are not the composition of the author of the story. Is it certain that Byron wrote them? They are not (as Mr. Hodgson, junior, admits) published with his works. Byron died in 1824. What is the date of the *Monastery*?
C. S. JERRAM.

—**SIR ISAAC NEWTON'S HOUSE IN THE MINORIES.**
—Sir Isaac Newton is said to have lived in Haydon Square, Minories, while he was Master of the Mint. When was his house taken down? This is said to have taken place when the East India Company pulled down a number of houses there and erected warehouses on their site. Can any City antiquary state in what year that took place?
F.S.A.

—**MARSHAL BLUCHER.**—A story, of which the following is a summary, is related of Marshal Blucher. He was first in the Swedish service, but, having been taken prisoner, he became a Prussian hussar, to regain his liberty, in 1757, the second year of the Seven Years' War. Being without news of his family, he obtained leave to visit his home. On entering it he found it deserted, saw in one of the rooms a spectral apparition of its various members, and took the hand of his mother, whom he found a robed skeleton. Upon this, he mounted his horse and fled precipitately, and was found at daybreak under a tree, with his horse killed by the fall, and with his skull fractured. He buried the hand in the oratory chapel, but kept the bracelet which was on the wrist. When he felt that he was near death, in 1816, he sent to the king and urged him to come, and when he came told him his secret, said that the day, August 12, was the anniversary of his visit, put the bracelet into his hand, related the chorus of voices which he heard say, “To our next meeting,” and expired. Is there

any book in which there is an examination of this story and an attempt to ascertain its character? It occurs in B. W. Savile's *Apparitions: a Narrative of Facts*, London, 1874. ED. MARSHALL.

—**NORFOLK DIALECT AND HYMNOLGY.**—Robert Morse published without a date, at Norwich, *Original Hymns and Poems*, in which we have, says a writer in *Christian Society* for Nov., 1866, “many eccentric notions and a strange tinge of provincialisms.” This verse is given as an example:

“Lov'd with a love that never fail
In Christ, who over all prevail;
He sits upon his throne to guide
The footsteps of his chosen bride.”

Is this curious abandoning of the verbal terminations a common feature in the Norfolk folk-speech, or is it an individual effort to improve the English language?
WILLIAM E. A. AXON.

—**AN ALTAR-PIECE AT COPENHAGEN.**—In the Museum of Northern Antiquities at Copenhagen a very curious altar-piece attracted my attention. On it was painted a representation of the Last Judgment, rude—I might almost say grotesque—alike in conception and execution. The Saviour is seated as Judge, and while the good are being received into heaven, the devil is seen drawing the bad with a long rope into his unpleasant regions, which are here made to look as frightful as the most terrified imagination could picture. I have no note of the artist's name or the history of the altar-piece, which is, I think, a triptych. Can any reader assist me with the information? I have described the painting as accurately as my memory serves me after a lapse of some time.
R. P. HAMPTON ROBERTS.

—**GORONWY OWEN.**—Among your contributors are many from the United States, and we have occasionally been indebted to them for valuable notes. Perhaps some one of them could clear up for us a few *lacunæ* in the life of the Welsh poet Goronwy Owen, so much admired by his own countrymen and a few outsiders who have taken the trouble to make themselves acquainted with his writings. In 1860 an edition of the works of Goronwy Owen was published at Llanrwst, but the American portion of the poet's life then remained almost as much a blank as it did when the words “Ignotus obiit” were inscribed on his monument in Bangor Cathedral. Nor are matters much mended in the enthusiastic and genial biography prefixed by the Rev. Robert Jones, Vicar of All Saints', Rotherhithe, to his elaborate edition of the poet's works, published by Longman & Co. in 1876. The very date of Goronwy's death is uncertain. He emigrated to America in 1757, and is known to have been one of the masters in William and Mary College, Williamsburg, Virginia, in 1760, and we subsequently find him

vicar of a parish called St. Andrews, in Brunswick county, in the same State. This, then, is what I wish to ask through the medium of "N. & Q.": Will some of our American friends take the trouble to search the registers of St. Andrews, and see if there is any mention of the poet's burial, or of any of his children's births or deaths? He is conjectured to have died about 1770. Are any descendants of Goronwy Owen living there? Some twenty years ago or more a report reached this country that two of his granddaughters survived in extreme old age. We may probably hope to get answers to these questions as there must be many persons in America who take an interest in Welsh matters. W. R. MORFILL.

MRS. HENRY WOOD'S "ST. MARTIN'S EVE."—Are any instances known or on record of such a reception held by a corpse as that which is so graphically described by Mrs. Henry Wood in her novel *St. Martin's Eve*? It will be doubtless remembered that the loathsome spectacle to which I refer consists of the exhibition, in full bridal panoply and in an erect posture, secured by mechanical props, of the corpse of a young lady who died a few days before or after the date fixed for her expected marriage, and that the scene is laid in Normandy in a family more than ordinarily, even for those parts, attached to the Roman Catholic faith. The whole story may be an exaggeration of, or a parody upon, the practice of a corpse lying in state, now, I believe, happily well-nigh obsolete, in respect, at all events, to private individuals, and such a parody is perhaps permissible in a sensational tale; but, if I mistake not, the authoress in a foot-note states that such a spectacle once came under her personal observation, and it would be interesting to learn whether and where the custom was (if it ever was) generally observed, whether it is still observed anywhere, and under what conditions.

FREDERIC LARPENT.

DANTE'S VOYAGE OF ULYSSES.—Is the story in the twenty-sixth canto of the *Inferno* traceable in any legend, or is any hint of it discoverable in any Greek or Latin writer? I have heard that tradition makes Ulysses the founder of Lisbon, suggested probably by some similarity in the names of the hero and the city; but so slight a circumstance would hardly have given to Dante the germ of his conception, which may have been the production simply of his own creative faculty. In the *Odyssey* I can find nothing that could give rise to the imaginary voyage of Ulysses into the Atlantic. There may have been some fable respecting this voyage current in the Middle Ages and known to Dante. Can any of your readers afford any light hereon?

CLEMENT T. GWYNNE.

Leek, Staffs.

FLETCHER'S SAYING ABOUT BALLADS.—Andrew Fletcher of Saltoun's well-known sentence in his *Account of a Conversation concerning a right Regulation of Government for the Common Good of Mankind* is in these terms: "I knew a very wise man, so much of Sir Christopher's sentiment that he believed if a man were permitted to make all the ballads he need not care who should make the laws of a nation." I should like to know if the belief here attributed to "a very wise man" has been ascertained to have been written by any of our old authors. I am unable to find any trace; and it has occurred to me that Fletcher's having attributed the belief to "a very wise man," whom he got "knew," was a pardonable piece of his stern egotism. JAMES PURVES.

Edinburgh.

ST. PANCRAS.—In a sketch of the parish of St. Pancras, published in No. 1 of the *North London Conservative* last year, it is stated that eleven churches in England are dedicated to this saint. I can find only ten (as stated by me in *Old and New London*, vol. v. p. 325), as follows: St. Pancras, Middlesex; St. Pancras, Soper Lane (now incorporated with St. Mary-le-Bow); Pancranswick, and Widdicombe, Devon; Coldred, in Kent; Alton Pancras, in Dorset; Arlington, in Sussex; Wroot, in Lincolnshire; and one in Chichester and Exeter respectively. Can any of your readers tell me an eleventh, or further supplement this list? E. WALFORD, M.A.

Hampstead, N.W.

"LOSS AND GAIN."—In the advertisement prefixed to the sixth edition of *Loss and Gain* the author, John Henry Newman, states that it was written as an answer to a tale directed against the Oxford converts to the Catholic faith which had been sent to him in 1847. To what "tale" does Dr. Newman refer, and who was its author?

GEO. D. LAURIE.

WELLINGORE.—I am induced again to beg the favour of being allowed to ask the valuable help of the readers of "N. & Q." in my endeavour to ascertain the probable derivation and meaning of the place-name of this village—Wellingore. It stands on the edge of the abrupt termination of the ridge of hills which extends hither ten miles from Lincoln, and is known as the South Cliff. The name has at various dates (from that of Domesday Book downwards) been spelt Wellingoure, Willinghor, Walingor, Wellingover, &c. I may add that there is no stream in the parish.

JOHN FERNIE.

Wellingore Vicarage, Grantham.

"THE DEIL'S REPLY TO ROBERT BURNS," a poem in twenty-six verses, beginning, "O, waes me, Rab! hae ye gane gyte." By whom was it

written? Any particulars as regards date, &c., would greatly oblige.
W. T.

BOLLES PEDIGREE.—Where can I find a pedigree of the Bolles family? I have a copy of a letter from Sir J. Bolles "to the Right Hon^{ble} Sr Robert Ceyll, Knight, principall Secretary to her Ma'y," with the following heading:—

"1601, June 18, Louth.

"Sir J^o Bolles to Ceyll.

"His desire to leave the Irish Wars. Prays that his Company of foot may be bestowed on M^r Farmer his brother-in-law."

Where can I obtain some particulars of this connexion?
M. M. B.

ENGLISH PROVINCIAL DIALECTS.—Is there any printed list of the different county glossaries which have been published up to the present time?

EDMUND WATERTON.

"**WAGGONELL**" BELL.—Can any of your readers inform me what is the "waggonell" bell? When the commissioners of Edward VI. took away the Roman Catholic relics, &c., from the churches of the town where I reside, they carried away the "waggonell" bell and the bells from the steeples.

STGMA.

A BRISTOL ELECTIONEERING SPEECH.—I well remember once reading a speech, delivered, I think, at a Bristol election, in which the speaker denounced one of the parties interested in the same as one whose money was his God, his ledger his Bible, and who had faith in none but his banker. Can any of your correspondents favour me with the name of the speaker, and the occasion and exact words of his speech?
H. W. C.

"**HAYSEL**."—Is this word a localism, or is it in general use? What is the derivation of the latter syllable?
B.

A "PHILADELPHIAN."—Strype, in his account of Roger Crab, the "hermit of Bethnal Green," observes, "He was a Philadelphian—a sweet singer." What do these words mean?
E. WALFORD, M.A.

Hampstead, N.W.

A BEAUTIFUL BAD WOMAN.—Can any of the readers of "N. & Q." tell me of what famous, clever, and beautiful woman it was said, and by what eminent man, that "three furies reigned in her breast—sordid avarice, disdainful pride, and ungovernable rage"?
YELTNEB.

AUTHORS OF BOOKS WANTED.—

In the *New Monthly Magazine* for 1843-44 a series of stories appeared anonymously, entitled "Reminiscences of a Medical Student." They were graphically written, though of course imaginary, and subsequently republished in three volumes. Who was the author?

JOHN PROKWORD, M.A.

AUTHORS OF QUOTATIONS WANTED.—

"Best friends would hate me if the hateful things
That I know of myself they also knew."

A. B.

"A cloud lay cradled near the setting sun."

E. R. W.

Replies.

CYPRUS: HOGARTH'S FROLIC.

(5th S. xi. 106.)

Hogarth says (*Analysis of Beauty*, Bagster's edit., p. 60): "Most compositions in painting and sculpture are kept within the form of a cone or pyramid as the most eligible boundary, on account of their simplicity and variety." Further on in the same work (p. 84), he adds: "That sort of proportioned or winding line which will hereafter be called the precise serpentine line, or *line of grace*, is represented by a fine wire properly twisted round the elegant and varied figure of a cone." In his preface he quotes Lamozzo: "It is reported then that Michael Angelo upon a time gave this observation to the Painter Marcus de Scienna his scholler; that he should alwaies make a figure Pyramidall, Serpentlike, and multiplied by one, two, and three. In which precept (in mine opinion) the whole mysterie of the arte consisteth." Hence in the vignette on the title-page of this able, most interesting, and unjustly neglected work of Hogarth we have, as the symbol of beauty, a pyramidal figure, or "triangular glass," and upon or in it a serpentine line, such as he contended Apelles traced upon the drawing-board of Protogenes when he paid him the visit at Rhodes commemorated by Pliny. Hence also the "crest," as sketched by himself and painted on his carriage by Catton, the Academic herald painter, is surmounted by a cone, round which is twisted a serpentine line, or rather a straight line which in the twisting becomes serpentine. But there is also a deeper meaning in this symbol. A reference to Dr. Trusler's preface to his edition of Hogarth, reprinted by Major in his beautiful miniature reproduction, will show that Venus, the goddess of beauty, was worshipped by the ancients in her temple at Paphos under the symbolical form of a cone. An accompanying engraving of a medal said to have been struck on the occasion of the visit of a Roman emperor to the shrine illustrates this, and a passage from the *History of Tacitus* (lib. ii.) is cited in confirmation: "Simulacrum deæ non effigie humanâ, continuus orbis latiore initio tenuem in ambitum metæ modo exurgens." Thus, if this figure be compared with plate i. of the *Analysis of Beauty*, it will be seen that Hogarth, in his much ridiculed theory, has done nothing more than assert and illustrate a principle which had slumbered in obscurity for some two or three thousand years.

The word "Cyprus" read below is specially appropriate, not as commemorating the diplomatic achievements of Lord Beaconsfield, but as indicating an island dedicated to Venus, whose chief temple was at Paphos, one of its cities, and who is sometimes called "Cypris," from being its presiding deity and making it her most favoured habitation. The other word, still lower down, "Variety," must be held to shadow forth the opinion also illustrated by Hogarth, that beauty, in what he terms "the ornamental part of nature," consists in great measure of a "composed variety." This tenet, he contends, was held by the ancients, who "made their doctrines mysterious to the vulgar, and kept them secret from those who were not of their particular sects and societies by means of symbols and hieroglyphics." He adduces Shakespeare, "who had the deepest penetration into nature," as summing up "all the charms of beauty in two words, *infinite variety*," where, speaking of Cleopatra's power over Anthony, he says (Act ii. sc. 3):—

"Nor custom stale
Her infinite variety."

And he cites Milton, in the motto on his title-page, as making the serpent employ the same element in his too successful efforts to fascinate the mother of mankind:—

"So vary'd he, and of his tortuous train
Curl'd many a wanton wreath in sight of Eve,
To lure her eye." Book ix.

Of which lines I will take the liberty of giving also, as still more forcibly illustrating Hogarth's point, Koll'i's Italian version,

"Si varia il Serpe i moti, e il flessuoso
Strascico in più scherzevoli attortiglia,
Circoli, a vista d' Eva, ond' egli alletti
Il suo guardo," Lib. ix.

as given on the title-page before me of the translation into that language of the *Analysis: L'Analisi della Bellezza. Scritta col disegno di fissar l' Idee vaghe del Gusto*. Tradotta dall' Originale Inglese di Guglielmo Hogarth. Livorno, 1761, 8vo.

It will be remembered that Hogarth first threw down the gauntlet to his professional brethren in 1745 by the introduction into one corner of his own portrait, which served as frontispiece to the collection of his engravings issued in that year, of a painter's palette, on which was traced a waving line inscribed "The Line of Beauty." This mysterious symbol brought down upon him such an amount of inquiry, opposition, and satire, that he was forced to explain and defend himself in his *Analysis of Beauty*. The vignette upon the receipt of the subscription money for this was his well-known design of "Columbus breaking the Egg," in which he satirizes those who proclaimed the nullity of his discovery. Here, too, on the dish on the table are seen a couple of eggs with two eels twisted about them, as specimens of the

much vexed line in question. It was doubtless in allusion to Hogarth's exposition of this theory that Dr. Johnson wrote the verse:—

"The hand of him here torpid lies,
That drew the essential Form of Grace;
Here closed in Death the attentive eyes
That saw the Manners in the Face!"

Those who are desirous of pushing their inquiries on this subject further may be referred to Dr. Le Petit's *Ausführliche Erklärung der Hogarth'schen Kupferstiche* ("Die Analyse der Schönheit," pp. 57-87), Göttingen, 1854, small sq. 8vo., this being the "Vierzehnte Lieferung" of G. C. Lichtenberg's elaborate commentary to accompany Riepenhausen's engravings from the designs of our great English pictorial satirist.

WILLIAM BATES, B.A.

Birmingham.

The crest referred to by S. P., and reproduced in Hotten's reprint of the *Five Days' Peregrination*, is (as stated) that designed by Hogarth for Catton, the coach-painter (*vide* Nichols's *Anecdotes*, 1785, p. 415), and published after his (Hogarth's) death by R. Livesay, the engraver, who was then lodging in Leicester Fields with Mrs. Hogarth. There is a woodcut of it in John Ireland's *Illustrations*, 1793, ii. 357. The apparently "meaningless cone" is the same as that which (according to Ireland) appears under the title of the print of *Finis, or the Bathos*, with this inscription: "The conic form in which the Goddess of Beauty was worshipped by the ancients at Paphos, in the Island of Cyprus. See the Medal struck when a Roman Emperor visited the temple." Opposite this is the white pyramid with the serpentine line, shown in plate i. fig. 26 of the *Analysis of Beauty*, and there is also this further note by Hogarth: "Note, the similarity of these two conic figures did not occur to the author till two or three years after the publication of the *Analysis* in 1754." See also Trusler's preface in Major's edition, 1841, p. xix. AUSTIN DOBSON.

The island of Cyprus was unquestionably referred to by Hogarth in the sketch mentioned by your correspondent, or rather (to be more precise) the city of Paphos, where numerous altars were dedicated to Venus, there worshipped under the figure of a shell-like cone or pyramid. Hogarth adopted this figure as an emblem of grace in design, to illustrate his theory of the superior excellence of the serpentine line of beauty.

WM. UNDERHILL.

I have never seen the original edition of the *Five Days' Peregrination*, but as it was published in 1732 it cannot possibly have contained a representation of Hogarth's crest "painted on his carriage by Mr. Catton," for Catton was then only four years old.

F. NORGATE.
King Street, Covent Garden.

PERIWIG (5th S. xi. 8).—The word also appears in the following forms: *perruque* (*Nomenclator*, 1:85), *perwike* (Cooper, 1573), *perwig* (Torriano, Miede, &c.), *perwick* (Somner), *perwicke* (Minsheu), *perrwigge* (Minsheu), *perwicke* (Minsheu), *perwinckle* (Hall), *perewake* (Fuller). The last two forms are so unusual that it is worth giving quotations for them:—

“His bonnet vail'd, ere ever he could thinke,
Th' unruly wind blows off his *perewinke*.”

Hall, *Sat.*, iv. 5.

“For which bald place the reader (if so pleased) may provide a *perewake*.”—Fuller, *General Worthies*, c. xxv.* The form *periwig* is used (twice) by Shakspeare, and also occurs in Cotgrave, Torriano, &c.

Now compare Fr. *perruque*; Du. *parwik* or *prwik*; Ir. *perabhic*; Ital. *perucca* or *parucca*; Span. *peluca*; and there will be no great doubt about the etymology of *periwig*.

Now it has been stated that *periwig* is *peruke-wig* abbreviated. Dr. Johnson says that *wig* is contracted from *perwig*, but both statements seem rather doubtful. Mr. Wedgwood, the best modern authority, says: “*Periwig*, a corruption of Fr. *perruque*, Du. *parwik*, under the influence of E. *wig* of the same meaning already existing in the language.”

Mr. Wedgwood is generally right, and not likely to speak without his book, but for the moment I cannot recall any quotation of *wig* (except in the cake sense—Ger. *weck*) as old as the time of Shakspeare, when *periwig* was already established. This, of course, is far from proving that no such quotation exists. The memory and reading of each individual student must of necessity be most fragmentary and imperfect. I have also searched vainly for *wig* in such early dictionaries as I have at hand, e.g., the *Alvarie*, Cooper's *Thesaurus*, Cotgrave, Torriano, Skinner, Junius, &c.; still the word may lurk in some of their unsuspected corners or occur elsewhere. What I should like to ask your readers is—Could *wig* have been in common use, say, before 1650? Indeed, with such transitional forms as *perwick*, *perwicke*, it seems hardly necessary to call in the influence of *wig* at all in accounting for *periwig*.

It is worth noting in conclusion that neither *perruque* nor *periwig* originally meant a whole wig of false hair, but rather a single lock or tuft of real hair.

Cotgrave gives, “*Perruque*, a locke or tuft of haire; *une fausse perruque*,† a periwig, a Gregorian; *perruquet*, one that wears an effeminate locke, or frized tuft of haire.” And so Torriano: “*Zazzera*, a forelock, a bush, tuft, head of hair, also a *periwig* or lock of hair upon a man's forehead.”

ZERO.

* I copy these from Nares and Richardson respectively.

† So the *Alvarie*: “A bushe of heare, cæsaries, *perruque*.”

It has generally been stated that *wig*, as a shortened form of *periwig*, or as it was commonly spelt *perwig*, was derived from Fr. *perruque*. Commentators on *Hudibras* (part ii. canto iii. line 768),

“Or does the man i' th' moon look big,
And wear a huger perwig?”

have introduced an element of confusion by giving the date of 1629 as the epoch of the long perukes at Paris, in place of 1529. It has consequently been asserted that *periwig* could not have been derived from the French, as it is to be found in English dictionaries of much earlier date, such as John Higin's *Nomenclator*, Lond., 1585.

Lemon, in his *English Etymology*, 1783, after disposing of *periwig* as a ludicrous and vitiated word, discusses the derivation of *per-ruke*, and prefers that given by Minsheu: “*Perwicke*, and *perruque* quasi *peregrina rica*; contracted to *per-ric*, or *per-ruke*, i.e. *vellum capitis muliebris*”; but, as Minsheu does not explain whence those words are derived, Mr. Lemon proceeds, “as for *peregrina*, we have already seen that it is Gr., and *rica* is evidently derived à *Ρεχος*, *cingulum muliebre capitis*, a woman's hood, so that the whole compound *per-ruke* signifies the foreign covering for the head; but though foreign, not French, but Greek, and yet the Greeks knew nothing of those curious machines.”

MR. KEIGHTLEY (“N. & Q.,” 2nd S. iv. 184) observes that the French *perruque*, Italian *parucca*, and Spanish *peluca* are the Greek *πηνίκη* or *πηνίκη*, which is evidently connected with *πήνη*, wool. In all these cases the word is distinctly applied to an artificial covering of the head made of hair, though the French *perruque*, it would seem, was applied to a natural head of hair as well as to a wig. Thus in the Geneva Bible of 1608 the passage in Numbers vi. 5 is given, “*laissant croistre la perruque des cheveux de sa teste*”; and Howell's *French Dictionary*, 1673, has, “*Perruque*, a lock or tuft of hair,” and “*Une fausse perruque*, a periwig, a Gregorian.” The latter term, it must be remembered, is purely an English one, the Gregorian, according to Blunt, being a cap of hair, so named from one Gregory, a barber in the Strand, that first made them in England. EDWARD SOLLY.

If your correspondent had asked what was the derivation of *wig*, the answer would have shown that he was right in his supposition that *περι* had nothing to do with the first two syllables of *periwig*. *Wig* is derived from the Latin *pilus*=hair, a startling derivation, but none the less certain. From *pilus* comes in modern Latin the French *poil*, the Spanish and Italian *pelo*, and from these the Spanish *peluca*, the Italian *parrucca*, and the French *perruque*, *l* and *r* being nearly the same in sound to some ears, and often interchangeable.

The French *perruque*, borrowed by England, naturally became *periwicke* or *perwigge* (Minsheu), or *periwig*, in the mouth of any one aiming at but missing the French pronunciation, and *periwig* was shortened into *wig*.

The editor of Menage compliments Wachter on the *ingenuity* of his derivation of *peruke* from *πύρρικός* = yellow. For no other good quality could it be praised. HENRY H. GIBBS.

Minsheu has, *sub voce* :—

"*Perwicke*, or *perwigge*, or counterfet haire. Low Dutch *perruycke*, quasi *haysr guycke*, i.e. *tegumentum capitis ex pilis confectum*. French *perruque*, quasi *peregrina rica*, i.e. *velum capitis muliebris*," &c.—*Ductor in Linguas*, 1617, folio.

Samuel Pegge, F.S.A., says :—

"You might as well say that *periwig* is Greek from *περί*, *circum* (Græcè), and *wig* (Anglicè), whereas it is only unfortunately a corruption of the French *péruque*."—*Anecdotes of the English Language*, 1844, 8vo., p. 258.

The father of this writer, the Rev. Samuel Pegge, LL.D. and F.S.A., had previously written :—

"We have one word which has not a single letter of its original; for of the French *peruke* we got *periwig*, now abbreviated to *wig*. *Ear-wig* comes from *eruca*, as Dr. Wallis observes."—*Anonymiana*, 1818, 8vo., cent. i. 100.

WILLIAM BATES, B.A.

Birmingham.

MR. WALFORD should refer to the recently published *Gaelic Etymology of the Languages of Western Europe*, by Dr. Charles Mackay.

G. E. M.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29).—The only way by which the children of A and B can bear the arms of C is by procuring a grant of arms to A (or his issue) from the College of Arms (Queen Victoria Street). The children of A and B can then bear the newly granted A arms in the first and fourth quarters of their shield and the C arms in the second and third. They cannot use the C crest.

Perhaps I may be permitted to take this opportunity of pointing out a few facts regarding armorial bearings, of which some thousands of persons either are, or pretend to be, ignorant. In England there are only two means by which a person can become possessed of a coat of arms—1. By obtaining a *grant* from Her Majesty's duly appointed officers of arms; 2. By producing original documentary evidence proving an unbroken descent in the male line from a *grantee*, or from the *direct descendant* of a *grantee* who appears as such in the official records of the College of Arms. All other arms and crests, whether "found" by the proprietors of emporiums for armorial bearings, manufactured for the occasion by the same obsequious gentlemen, invented by unscrupulous candidates for armorial honours, or assumed in any other way, are spurious, and rank

with sham titles, paste, and pinchbeck, being pretentious attempts to deceive. By the way, it is a subject of surprise to me that the "arms finders" do not accommodate their customers with quarterings, supporters, and coronets! Such highly ornamental additions (plenty of colour being judiciously thrown in to produce a brilliant and striking effect) would not be one whit less authentic than the "family arms" which they so generously bestow, in the form of a "plain sketch," for the insignificant "fee" of 3s. 6d. I write feelingly, having only a short time since lost several hours in a wild-goose chase caused by one of these abominable arms of misrepresentation. D. Q. V. S.

In the case put by X. Y. Z., the sons of A and B would not be entitled to bear any arms. If A were entitled to arms of his own, he would bear the arms of his wife, being a co-heiress, on an escutcheon of pretence on his own shield, and his children would be entitled to quarter the arms of their mother's family C with their own paternal arms. Having none, however, this, of course, cannot be done, and the only remedy would be for A to obtain a grant. JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

The sons of A and B would not be entitled to bear the arms of C, nor, by the hypothesis, any others. HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

LAURENCE EUSDEN, POET LAUREATE FROM 1718 TO 1730 (5th S. xi. 28).—The date of his birth does not appear to be known, and is not given in any of the biographical notices of him. It may be approximately ascertained from the period of his graduation, however, as he is recorded as having taken the degrees of A.B., 1708, and A.M., 1712, at Trinity College, Cambridge, of which he was also a fellow. This was during the mastership of the celebrated Dr. Richard Bentley (1700–17), and a reference to the matriculation registers of that college would probably give his age. He was son of Rev. Laurence Eusden, D.D., Rector of Spottisworth, or Spofforth, in Yorkshire (now in the diocese of Ripon), who was also a fellow of Trinity College, Cambridge, graduating there A.B., 1664, A.M., 1668, and S.T.P., 1688 (*Graduati Cantabrigienses*, 1659–1723, Cantab., 8vo., 1823, p. 160). His birth might therefore be discovered in the parochial records there, though it is strange that no mention can be found at Coningsby, as stated by Mr. HAMILTON after inquiry from the present rector of that parish. All authorities assert that Mr. Eusden retired to his rectory of Coningsby, in Lincolnshire, and died, though it is not said where, on Sept. 27, 1730, when he must have been under fifty years of age. His undistinguished career as Poet Laureate was from December, 1718, till the period of his death, as above, and the fullest

a count of his life (which, though extending to a count six pages, is by no means ample or minute) may be found in *The Lives of the Poets Laureate*, by Messrs. Austin and Ralph (London, Bentley, 1853, 8vo., pp. 428). He is generally described as "a drunken parson, much bemused with beer," though it is also stated that "his plays manifest considerable ability, and he was a brilliant controversialist." But it is also said that his translations of Ovid's *Metamorphoses*, Tasso, &c., "display some command of language and smoothness of versification"—but qualified commendation, and he was certainly undeserving of the name of poet.

A. S. A.

Richmond, Surrey.

MR. HAMILTON will find some information as to the poet in vol. iii. pp. 280-85 of Dr. Nathan Drake's *Essays illustrative of the "Tatler," "Spectator," and "Guardian,"* London, 1814, 3 vols. Drake does not give the date of Eusden's birth.

A. BELJAME.

Paris.

A LAYMAN OFFICIATING AS DEACON AT MASS (2nd S. xi. 172, 230; xii. 509).—It is nearly eighteen years since an inquiry was made in "N. & Q." with regard to the custom that the emperor should act as deacon if present when the Pope celebrated, and on Christmas Day should read the Gospel. Besides the reply which this query evoked from the learned CANON ROCK, I was able, at the last reference, to give a quotation from Du Cange, in which the fact was stated that the Emperor Charles IV. read the Gospel at Mayence on Christmas Day. I have recently come upon another remarkable instance in which an eminent layman thus officiated in the presence of the Pope. The epitaph of Simon de Lalain, Seigneur de Montigny, &c., Knight of the Golden Fleece, in the abbey church of Deynze, near Ghent, on the road to Courtrai (of which he was the founder), records, among the other chief events of his life, that he "chanta aussi le S. Evangile le Jour de Noël, devant le Pape Eugène au Conseil de Ferrare l'an trente sept [*i.e.* 1437], et fit l'office qu'il eut fait l'Empereur de Rome, qui fut lors s'il y eut esté en personne," &c. (Maurice, *Le Blason des Armoiries des Chevaliers de la Toison d'Or*, p. 28).

J. WOODWARD.

Montrose.

WHEN DO SHERIFFS TAKE OFFICE? (5th S. x. 446; xi. 58, 98).—Sheriffs do not come into office as soon as the oath of office has been taken. They enter on office on exchanging with the old sheriff duplicate lists of the unexecuted and partly executed writs, &c., prepared by the old sheriff. Till that time the old sheriff acts. In 1833, for the last time, sheriffs were appointed by letters under the Great Seal, a writ of assistance com-

manding all dukes, archbishops, &c., in the county to aid them, and a writ of discharge to the old sheriff. These articles cost more than 100*l.* On exchanging the list above referred to the new sheriff is in, as if the old sheriff had been superseded by the writ of discharge. The writer is a remnant of old times, and probably the "last of the Mohicans," having been apposed in the Court of Exchequer in Trinity Term, 1833, a ceremony abolished the same year. On that occasion he was asked to account for about eighty years' rents of a cottage belonging to "Daniel Clarke, outlawed at the suit of Philip Coates." His ghost had haunted the Exchequer from the time of his murder in 1745. W. G.

LYSIENSIS (4th S. v. 435, 516; vi. 344, 427, 514; 5th S. xi. 67, 117, 139).—The purport of my brief answer has been mistaken by MR. DIXON in a way that I did not anticipate. It was never my intention to suggest *Lysiensis* as a correctly formed adjective from *Lycia*, but as probably the phonetic spelling of an engraver of the sixteenth or seventeenth century, *i.e.*, when the pronunciation of the letter *c* in Latin words had been softened into *s*. Originally *c* was a hard consonant, even before soft vowels such as *e* and *i*. In our own language we have many words, like *cyn* and *cyning*, of which we have changed the first consonant in order to preserve the pronunciation, and we make them *kin* and *king*. An Anglo-Saxon would have pronounced Cicero's name *Kikkerø*, and Lyciorum Campus, *Lykiorum Kampus*. But in the course of time, as our own pronunciation changed, so did that of Latin words in England and in Germany, neither country troubling itself to refer to Quintilian as the authority for Latin pronunciation. It is still usual with us to pronounce the name of Cicero as if it were written with *s*'s, *Sissero*. Again, phonetic spelling was well-nigh universal in the fifteenth and sixteenth centuries, and very general in the seventeenth. Considering, then, that the question of *Lysiensis* has been before the classical and antiquarian readers of "N. & Q." for about nine years, and that it had previously baffled the special researches of so able a scholar as MR. DIXON, and since then of such men as the late Dr. F. C. Husenbeth, with his wide knowledge of mediæval literature, it occurred to me that the very obvious phonetic solution of the difficulty had never been referred to in the discussion. I have not quoted the Italian pronunciation of *c* because it was not adopted by other nations. MR. DIXON well deserves that his perseverance should be crowned with success, but authority for any other solution seems all but hopeless.

WM. CHAPPELL.

THE MEANING OF "SCOTIA" (5th S. x. 348, 389).—The point on which I requested MR. MAY-

HEW'S opinion was whether in early times Scotia ever included Hibernia. The *Officia Propria* of the diocese of Ghent gives a lectio iv. somewhat less improved than that found in the *Offic. Prop.* of Mechlin, but the view of the relation of Scotia to Hibernia is the same: "Rumoldus Dublinensis Archiepiscopus ex Scotiæ parte quæ Hibernia nunc dicitur" &c. Supposing that the original source of these lessons may have been some compilation subsequent in date to the creation of the archdiocese of Dublin, still the question of the early tradition of Flanders and Brabant remains. Then several passages of Adamnan's *Life of St. Columba* seem to support this view, while it may be doubted whether there is one that contradicts it. For example, take that which tells the fate of the unstable penitent, to whom the saint said:—

"Si duodecim annis inter Brittones cum fletu et lacrymis penitentiam egeris, nec ad Scotiam usque ad mortem reversus fueris, forsân Deus peccato ignoscatur. Hæc dicens Sanctus ad suos conversus dicit, Hic homo filius est perditionis qui quam promisit penitentiam non explebit; sed mox ad Scotiam revertetur, ibique in brevi ab inimicis interficiendus peribit. Quæ omnia secundum Sancti prophetiam ita contigerunt; nam miser isdem diebus ad Hiberniam reversus in regione quæ vocatur Lea in manus incidens inimicorum trucidatus est."

This passage has been quoted to show that, in the time of Adamnan, Scotia and Hibernia were convertible terms. But is not the other view more natural? This "homo perditionis" is forbidden Scotia; he breaks the prohibition by entering Hibernia, a part of Scotia. Adamnan specifies the particular way in which the injunction is infringed. On the supposition that Scotia and Hibernia were identical, the change of term seems unnatural. John Smith was banished for life from Great Britain. Being an obstinate and perverse character, he risked his life by returning to Albion, and was accordingly imprisoned and hanged. This is surely unnatural. So far from employing the word Albion, I should naturally be led to enforce my assertion by repeating my term Great Britain, if I did not prefer a pronoun. On the other hand, the change of term is reasonable when I say: John Smith was banished from Great Britain, but being found by the police in the south of England, he forfeited his life to the law. Again, the prohibition of St. Columba appears to have included Iona, on which he would not allow the unfortunate criminal to land, and therefore Scotia embraced more than Hibernia. Lastly, Scotia is opposed to "inter Brittones."

Many thanks to MR. CARMICHAEL and MR. MARSHALL for their kind attention—not the less kind because I do not feel altogether rescued from my difficulty. If "the Mediterranean Sea" means what we nowadays understand by the words, the passage cited by MR. MARSHALL would support the legend that brings the Scots from the valley of

the Ebro; if it means the Irish Channel, it does not militate against the view of the lessons of the Mechlin Offices. I am still anxious for help.

H. L. L. GALL.

"CHOIROCHOROGRAPHIA, SIVE HOGGLANDIÆ DESCRIPTIO" (5th S. x. 428, 455, 477; xi. 34).—To complete the reply given to this question it may be well to add the name of the writer. When Holdsworth, at the suggestion of Dr. Sacheverell, had written his celebrated poem entitled *Muscipula*, the doctor sent a copy of it to Mr. Edward Llwyd, of Jesus College, the Keeper of the Ashmolean Museum at Oxford, with this message: "Here, Mr. Llwyd, I give you a poem of banter upon your country, which I defy all your countrymen to answer." Mr. Llwyd, much irritated at this, asked Mr. Thomas Richards, then a student at Jesus College and afterwards Rector of Llanvyllin, to write a reply, suggesting the subject and how to treat it. In about a week's time young Richards brought him *Hoglandia*, which Llwyd revised, and for which he wrote a very caustic preface in elegant Latin. Llwyd died, however, on June 29, 1709, before the poem was printed; his preface was suppressed on account of its severity, and a much more meek one prepared by Mr. Richards, with the assistance of Mr. Anthony Alsop of Christchurch. In Parry's *Cambrian Plutarch*, pp. 337-47, there is a memoir of Edward Llwyd, who was Esquire Beadle of Divinity at Oxford when he died. EDWARD SOLLY.

THE BLUE BOAR (5th S. xi. 69).—The blue boar is the well-known cognizance of the Veres, Earls of Oxford. It was assumed by them as allusive to their name, *verres* being the Latin for a boar pig. The Vernons similarly used a boar's head. See Harl. MS. 5910, ii. p. 167, in the British Museum Library, and also Mrs. Bury Palliser's *Historic Devices*, &c., pp. 342-3.

J. WOODWARD.

Montrose.

"FYLFOOT" (3rd S. v. 458; viii. 415; 5th S. x. 436).—Starting from the Old Eng. *fela*, *feala*, *feola*, Mid. Eng. *fefe*, *feole*, &c., I have always thought that *fefe-foot* (*fylfoot*) was simply and in the usual way=*many-footed*, which exactly describes the mark itself. We have had many such excellent compounds in English, some of which might well be brought back: *fela-fecne*, most cunning; *fela-feald*, fele-fold, manifold (Mid. Eng. *feolevold*, multiplex; *fefe-faldien*, to multiply); *fefe-ferd*, the centipede (from its many feet); *fela-frecne*, very fierce; *fela-geong*, most youthful; *fela-geonge* (*-geenge*), fele-ganging, far-travelled; *fela-geomor*, fele-yammer, much sorrowing; *fela-hror*, much bent, very decrepit (!); *fela-hror*, most bold, fearless; *fela-leof*, fele-lief, very dear; *fela-meahlig*, fele-mighty, prepotent; *fela-modig*, fele-

modity, right bold; *fela-specol*, much speaking; *fe'a-specolnes*, chattering; *fela-synnig*, full of sin; *fe'a-wlanc*, very stately.

Many old words do not happen to be found in old manuscripts. What is the oldest printed example of *felefoot* or *fyfot* I do not know, but *fela-fote*, many-footed, would seem to be natural and simple enough. It is wonderful that the common word *feil*, *fefe*, &c., should be in none of our dictionaries, though used by so many of our poets, even later than Byron, but it is in Jamieson under "Feil." GEORGE STEPHENS.

Cheapinghaven, Denmark.

["Fele" is in Hyde Clarke's Dictionary.]

NICHOLSON'S CHARITY (5th S. x. 187.)—A full account of this charity will be found in the printed *Reports of Charities*, vol. vii. p. 779. Its founder, however, would seem to have been not "Isaac" but "John" Nicholson. L. E. X.

CURIOUS SURNAMES (5th S. x. 466.)—Without giving any opinion respecting the "rule" pointed out by Mr. DELEVINGNE, I may state that I am well acquainted with persons named Abbot, Angel, Bishop, Dan, Forrest, Glen, Gun, Mallet, Pannel, Peel, Short, Steel, Wood, and Wren.

WM. PENGELLY.

Torquay.

SHOWERS OF SULPHUR (5th S. x. 495.)—So-called sulphur showers are not uncommon in some parts of Europe, but the yellow substance taken for sulphur is nothing else than the pollen of fir and pine trees. A sudden gust of wind, following a long calm, when the trees are in blossom, carries the pollen away in clouds, and it is often deposited at a considerable distance from the place of its origin. I imagine that a forest of wattle (*acacia*), or other trees producing pollen in large quantity, in blossom might, under similar conditions, give rise to the supposed shower of sulphur.

W. B. HEMSLEY.

Turnham Green.

OLD SAYING (5th S. xi. 24.)—In an article on Scottish Universities in the *Westminster Review*, April, 1876, the writer concludes by quoting "the proud motto of their most Northern representative—'They say! what say they? let them say.'"

FRANCIS ANDERSON.

12, Monteith Row, Glasgow.

"MOKE" OR "MOAK" (5th S. xi. 28.)—This is a very common costermonger's slang word for a donkey. It seems to be derived from a Gipsy word, which Pott traces to *mulus*.

R. S. CHARNOCK.

Junior Garrick.

MR. E. WALFORD says, "In Devonshire a donkey is generally called a *moke*." Will he be so good as to state in what part of the county he has

heard the word used by a native? I have lived in Devonshire upwards of forty years, am acquainted with almost every part of it, have for many years collected its verbal provincialisms, and have on my shelves all the known glossaries of its dialect, but I have never heard the word used by a native, it does not occur in any of the glossaries, and a servant girl, born in the county, whom I have just questioned, does not know what it means.

WM. PENGELLY.

Torquay.

CHESNEY (5th S. x. 408.)—This name appears in the signature of Roger de Caisneto as witness to a charter of the date of A.D. 1143 (Kennett, *Par. Ant.*, i. 136). William de Caisneto appears rather later, and he is often a witness to charters conveying lands to the abbey of Abingdon (*Chron. Mon. Ab.*, Rolls Series, vol. ii.). The name is preserved in Middleton Cheney, Northamptonshire, whence there come (but too few) replies to "N. & Q." In the "Table of Ancient Surnames" in Blount's *Law Dictionary* there is, "de Casinetto et Chaisneto, Chedney, Cheney." ED. MARSHALL.

Sandford St. Martin.

In ancient deeds the family of Cheney, Chestney, or Kaines is described as De Querceto or De Caisneto—oak or chestnut, the oak and the chestnut (Spanish) being botanically of the same family. Originally the arms of the De Cheyneys were three chestnut leaves; and the name of this once-powerful family is perpetuated in Horsted Keynes, Sussex, and in Somerford Keynes, Wiltshire.

J. R. SCOTT.

ENGLISH ENGRAVERS (5th S. xi. 27.)—I have a perfect copy of the *Book of Cyphers* referred to by Mr. WHITMORE, of which the following is the title:—

"A New Book of Cyphers more Complete and Regular than any ever Publish'd. Wherein the whole Alphabet (twice over), consisting of 600 Cyphers, is variously Chang'd, Interwoven and Revers'd. Very Entertaining to ye Curious, and Useful to all Sorts of Artificers. By S. Sympson. London, Printed for John Bowles and Son at the Black Horse, in Cornhill."

The book consists of 100 pp. and a plate at the end, inscribed at the top, "The Coronets and Helmets used by the Nobility, &c.," and at the bottom, "The Way to distinguish the Different Colours in Arms on Plate, Seals." There is no printed date, but the name of "G. Bankin, 1756," is written in my copy. CRAWFORD J. POCOCC.

24, Cannon Place, Brighton.

Peter Pelham was an engraver in mezzotinto, who, according to Bryan, flourished at the commencement of the eighteenth century. There are many excellent portraits executed by him, among them those of Oliver Cromwell, after Walker; King George I. and George II., after Kneller;

Ann, consort of the Prince of Orange. He was born in London about 1684, and died about 1738.

Jos. J. J.

FRANKS (5th S. xi. 29).—An account of the franking privilege may be found in the First (and probably in other) Report of the Postmaster-General. Some of its "curiosities" are recorded in an article in *Once a Week* for 1865 (vol. xii. p. 316), entitled "A Forgotten Mania."

E. WALFORD, M.A.

Hampstead, N.W.

LEICESTERSHIRE FOXHUNTING (5th S. xi. 29).—In 1832 "Nimrod" (Apperley) wrote his article on hunting. See *Quarterly Review*, vol. xlvii. No. 93, art. vii.

GIBBES RIGAUD.

18, Long Wall, Oxford.

A shilling reprint, with illustrations, was issued by Murray in 1851, under the title of *The Chase*. It has since then been embodied with two other essays in one volume, entitled *The Turf, the Chase, and the Road*. SHELSLEY BEAUCHAMP.

It is perhaps needless to say that "Nimrod" was the pen-name of Mr. Charles James Apperley, who died in 1843. In the essay on "The Chase" he speaks of the *Quarterly* reviewers when Snob arrives upon the scene. An excellent 3s. 6d. edition of the work was published by Murray in 1853, with many woodcuts by Sir John Gilbert, in addition to the original illustrations by Alken.

CUTHBERT BEDE.

"THE LAST OF THE IRISH BARDS" (5th S. xi. 28).—Carolan was certainly one of the last of the Irish bards: a bard was one who sang his own composition. The Irish harpers who met at Belfast in 1792 were merely performers of ancient Irish music on harps.

S. I. J.

FIELD NAMES (5th S. ix. 325, 403, 479; x. 158, 209, 309, 394, 416, 476).—Amongst a lot of miscellaneous deeds, picked up under peculiar circumstances in Weymouth Harbour, is a paper endorsed:—

"This is a true Copy of Mr. Anthony Gisborne's Tarrier for his Yard Free Land in Longborough Field taken from the General Tarrier made at a Court Barron held Nov^r ye eleventh One Thousand Seven Hundred & seventy one. Jas Leigh Lord of the Manor."

The first list is headed "Furlongs," the names of which are given. Their size is indicated by the number of "lands" each contains—half a land, one land, or two lands, and their relative situations by the names of the tenants east and west of the furlong. Thus "Longhorsenton, one land, Thos. Collins west, Rowsham east." The word "acre" occurs three times in this list, and "varnel" twice. What is the meaning of the latter term? These are some of the more remarkable names of the furlongs: Under ye riedgeway, Under Bench,

Under ye sych, Flinthill, Grandmore, Puck pit, Shortendale, Longcoates, Shortcoates, Hemplats, Sapwell, Whales Bottom, Between ye ways, In the Quick, In the Wall, Whipthill, Under the picked.

Grandmore is said to be bounded by Gisborne Paxford west, *the Greensward east*; from which I infer that the furlongs were arable lands set out on the open down, and, as in no case is length referred to, they were probably of equal length—a furrow long.

Then follows a list of meadows, in indicating the size of which the following terms are employed—"varnel," "pick," "acre," "plat." The entry under "Shortendale" might throw light on the meaning of the first of these: "One varnel the year 1771 in this acre of varnels, and in the lower sett 1772 to change always." Does it mean the right to take a spring (vernal) crop or feeding of grass? A "plat" of heath is described as "shooting from Joseph Alcock's free land to Frogmore plat," and a "lay" as "shooting from the Heath to Frogmore Hedge."

I should like to be told the meanings of "varnel," "pick," and "lay," and doubtless some of your readers will be able to help me herein.

THOS. B. GROVES.

Weymouth.

The Rector of Turvey, the border parish of Bedfordshire on the Buckinghamshire side, has furnished me with the following list (not exhaustive) of field names in his parish. *Pightle* is a common field name in Northamptonshire:—Baden Pightle, Rous, the Slade, Hungry Hill, Dog's Tail, Little Lither Nail, Little Goblin's Hole, Long Perry, Luggin's Bury, Bearshanks, Sterk Legs, Whitley Baulk, Polycroft, Long John, the Blundells, Great Round Table, Dead Woman, Cholsey.

A. J. M.

SIEGE OF DUDLEY CASTLE, 1644 (5th S. x. 348, 523).—This important fortress was afterwards surrendered to Sir W. Brereton on the most lenient conditions, which would seem to show that the resources of the garrison were not then exhausted. The stipulations granted were these: "Unmolested peace at their own homes to those who chose to go there. Passes to be given to those who left the country. Ten miles' march a day to be the limit for those who went to join other garrisons, and carriages to be found for the officers." The castle was then dismantled, but it was afterwards sufficiently restored for the residence there of the Baron Ward; and in July, 1750, it was accidentally destroyed by fire, only its massive walls remaining, as they still remain to the present day.

SHELSLEY BEAUCHAMP.

"INKLE-WEAVER" (5th S. ix. 7, 153, 299; x. 156).—In Mrs. Linnæus G. Banks's novel, *The*

Manchester Man, among other archæological matters, it is stated that in the early years of this century inkle was made there by the manufacturers of small wares. Among these were included tapes, bindings, fringes, girthings, &c.

M. P.

"THE PILOT THAT WEATHER'D THE STORM"
(5th S. xi. 47, 75).—As this song is a good one, and may adorn the columns of "N. & Q.," here it is, from an original "slip" copy in my private collection, marked, in MS., 1802:—

SONG [ON "BILLY PITT"].

If bush'd the loud whirlwind that ruffled the deep,
The sky if no longer dark tempests deform;
When our perils are past shall our gratitude sleep?
No! Here's to the Pilot that weather'd the storm!

At the footstool of Power let Flattery fawn;
Let Faction* her idols extol to the skies;
To Virtue, in humble retirement withdrawn,
Unblam'd may the accents of Gratitude rise.

And shall not *his* mem'ry to Britain† be dear
Whose example with envy all nations behold—
A statesman unbias'd by int'rest or fear,
By power uncorrupted, untainted by gold?

Who, when Terror and Doubt through the universe
reign'd,

While Rapine and Treason their standards‡ unfurl'd,
The heart and the hopes of his country maintain'd,
And one kingdom preserv'd 'mid the wrecks of the world.

Unheeding, unthankful we bask in the blaze,
While the beams of the sun in full majesty shine;
When he sinks into twilight, with fondness we gaze,
And mark the mild lustre that gilds his decline.

So, PITT, when the course of thy greatness is o'er,
Thy talents, thy virtues we fondly recall!
Now justly we prize thee,§ when lost we deplore;
Admir'd in thy zenith, but lov'd in thy fall!

O! take, then—for dangers by wisdom repell'd,
For evils by courage and constancy brav'd—
O! take, for a throne by thy counsel upheld,
The thanks of a people thy firmness has sav'd!

And O! if again the rude whirlwind should rise,
The dawning of peace should fresh darkness deform,
The regrets of the good, and the fears of the wise,
Shall turn to the Pilot that weather'd the storm!

The author of this spirited and loyal song was George Canning, afterwards Premier. It was sung at a public dinner, among 925 guests, on May 28, 1802. Other copies of it are preserved in *English Minstrelsy*, 1810, ii. 199, and in *The Lyre*, 1824, iii. 8. It looks ill for the gratitude of the country when "musicsellers and booksellers" have forgotten the existence of such a song.

J. W. EBSWORTH.

Molash, by Ashford, Kent.

* Misprinted "Fashion" in later copies.

† "Britons" in a later version.

‡ "Ensigns" in later copies.

§ Misprinted "praise thee" afterwards; and "be-
lov'd," for "but lov'd."

Canning's song in honour of Pitt gave the idea for a political song that I often heard in the days of "The Conservative" (see 5th S. x. 126, 336), each verse terminating with the line, "With Peel for our pilot we'll weather the storm."

CUTHBERT BEDE.

TRADESMEN'S TOKENS (5th S. xi. 28, 139).—I am much obliged to Mr. W. S. JONES for his reference to Batty's *Catalogue*, which I have found most useful. It is very curious to observe for what a long time after their prohibition these tokens continued to circulate, showing how futile are proclamations and Acts of Parliament to coerce or regulate trade and commerce. Sir John Barnard obtained an Act to keep up the price of the Funds, but after being in abeyance for a century and a quarter it was repealed. One hundred Leeman's Bills could not have prevented the City of Glasgow Bank from failing. CLARKEY.

"SEEING IS BELIEVING" (5th S. x. 229, 318).—In this part of the country we say, "Seeing is believing, *but feeling is the truth*." Gayton has a line which seems to sanction this form of the saying:—

"Things are not as they seem, but as they feel."

Pleasant Notes on Don Quixote, 1654, p. 260.

You may often hear the full proverb in the streets when two acquaintances meet unexpectedly. "Ah! is that you, Tom? But sein's believin', isn't it?" "Aye, me lass, and feelin's the truth—ge' us owd o' your hand." R. R.

Boston.

While thanking W. T. M. for his quotation from Plautus, which no doubt expresses the meaning of the above proverb in other words, I can hardly consider the "Pluris est oculatus testis unus, quam aurit decem" as really being the origin of it. I find that I have given but half the proverb, the whole being as follows: "Seeing is believing, *but touching is the truth*." Perhaps this may help towards a solution of the difficulty.

W. M. B.

A "FUSSOCK" (5th S. x. 349, 521; xi. 56).—I have never heard a donkey called a "bussock," but in the neighbourhood of Pudsey and Dudley Hill, near Bradford, Yorkshire, "fuzzock" is not an uncommon name for this animal. *B* and *f* are interchangeable. "Fussock" is defined in Carr's *Craven Glossary* as "a large, gross woman."

F. W. J.

Bolton Percy, Tadcaster.

THE DIVING OR WINCHEL ROD (5th S. ii. 511; v. 507; vi. 19, 33, 106, 150, 210, 237; x. 295, 316, 355).—The tradition in the Danish family of Bille as to "a shaggy-looking dwarf having presented himself to a member of that family, holding in his hand a sapling, and undertaking to show

him a spot where he might build mills which should never lack water to turn them," is correctly stated by the REV. G. S. STREATFEILD. Allow me to add that the legendary benefactor of my family is to this day commemorated in the family arms by the Troll figuring in the shape of a wild man as the sole supporter of the arms.

TORBEN DE BILLE.

YATELEY, HANTS (5th S. x. 307, 475; xi. 31, 91, 113).—In Scotland there is a clear and distinct difference between *gait* or *gate* and *yett*. Thus, "Gang yer gate an' steek the yett abint ye" would mean "Go on your way, and fasten the gate behind you," but one gate would never be mistaken for another.

J. R. HAIG.

PERCY BYSSHE SHELLEY (5th S. xi. 45, 70).—The Baron de Bogoushevsky has kindly favoured me with a narrative as to the Shelley letter formerly in his possession, but which some years ago he presented to a museum at Moscow. It is unnecessary to quote the letter fully, since the baron feels that he has been imposed upon. He is satisfied Mr. Naylor has the genuine letter, and is resolved to be more careful in examining autographs offered him for purchase.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

TURNIP-STEALING (5th S. xi. 126).—I know of no authority for the story that the Iron Duke executed a man while on the march for stealing a turnip out of a field. May it not have originated from the circumstance that on the army entering France, in the spring of 1814, a soldier was summarily hanged by the roadside close to a turnip field, and remained suspended there whilst the division to which he belonged marched past, and the report was that he had been hanged for stealing a turnip? This did not, however, deter some of the servants and followers from taking what they had not seen probably since they left their own country, notwithstanding the cry, "You will be hanged next for stealing a turnip," which became a saying with the soldiers afterwards; and a not clear discrimination may easily bring the story to its present state. The man's crime was understood to be robbery with violence, and I imagine he must have been taken in the act, as the whole affair was over in a very short space of time. The duke was determined the inhabitants should not be molested, and another summary execution took place on the same day on another line of march.

Chichester.

W. DILKE.

WELSH PROVERBS (5th S. xi. 8, 98).—The proverb, "The nearer the church the further from heaven," is attributed to a Welsh satirist of the last century. An older Scotch form is claimed for

it; but it was well known in 1622, when Bishop Lancelot Andrewes thus spake in his sermon on the Nativity before King James I.: "With us the nearer, lightly the farther off: our proverb is, you know, 'the nearer the church the farther from God.'" DEO DUCE.

NORFOLK DRAUGHTSMEN AND PAINTERS OF THE EIGHTEENTH CENTURY (5th S. xi. 29).—If A. H. will look into S. Redgrave's *Dictionary of Artists of the British School*, he will find a notice of John Sanders, a portrait painter who resided for a time and first exhibited in London, but who removed to Norwich in 1778. In the same work there is also a notice of a Thomas Bardwell. Possibly these may be two of the artists about whom information is desired.

Jos. J. J.

The following is from Bryan's *Dictionary of Painters, &c.*, London, H. G. Bohn, 1845: "Thomas Bardwell, an English portrait painter, who died about the year 1773. He painted some portraits of the principal characters of his time, and published a book entitled *The Practice of Painting and Perspective made Easy*."

EDWARD H. MARSHALL.

The Temple.

"OST-HOUSE" (5th S. x. 227, 392, 476; xi. 96).—*Ost*, curd for cheese, is found in *Westmorland and Cumberland Dialects*, 1839, and in *Ferguson's Cumberland Words*, 1873, as *oast* or *hoast*, that is an inn. In *Dickenson's Glossary, woast-house*. The words were pronounced alike nearly, though so different in meaning. It is *ost-house* which is not there. It is a Kentish word, I hear, and appropriately a drying-house for hops. M. P.

In the *patois* of Poitou an inn is called *hosteau* or *houstau*, derived from the Celtic *hostiz*, the master or proprietor of an hotel.

EDMUND WATERTON.

THE PAVIOR'S "HOH" (5th S. x. 344, 477).—If the regulation groan is departing from this more than ever matter-of-fact world, it is some consolation to reflect that it is dying out at a good old age. If we are to believe one of the countless legends attached to the relics conserved in various depositories on the Continent, the "han" of St. Joseph is, or was, carefully stored up in a bottle for the edification of the faithful at Couchiverny, near Blois. This legend is thus alluded to by Bishop Wilkins (*Secret and Swift Messenger*, edit. 1708). After noticing the wild notion of Walchius that it might be possible "so to contrive a Trunk or hollow Pipe that it should preserve the voice entirely for certain hours or days, so that a man might send his Words to a Friend instead of his Writing, which tube when received and opened the Words should come out distinctly and in the same order wherein they were spoken," he pro-

ce: ds: " Which conceit (if it have any Truth) may seeme somewhat to extenuate the gross Absurdity of that *Popish Relick* concerning *Josephs* [Hah] or the Noise that he made (as other Carpenters us:) in fetching of a Blow; which is said to be preserved yet in a Glass among other Ancient Relicks."
J. ELIOT HODGKIN.

REQUESTS IN OLD WILLS (5th S. x. 307, 451, 476).—I am obliged to J. T. M. for his suggestion that the " Westgate daunce" and the " Southgate daunce" (x. 452) may have been *ales*, but I do not think they will bear that interpretation. Speaking from memory, I think that the inscription on the west gallery in Cawston Church is given in full in the Norwich volume of the Royal Archaeological Institute. I have some very curious information on religious dances on festal days, and I am anxious to ascertain whether the lights of the "daunces" of Westgate and Southgate were supported by a company of dancers or by a collection made on the occasion of one of these dances.

EDMUND WATERTON.

THE EPISTLE FOR GOOD FRIDAY (5th S. x. 226, 430).—With reference to the punctuation in Heb. x. 12, I beg to send extracts from the following authorities. In Erasmus's edition of the Bible (1522): "Hic vero, una pro peccata victima, perpetuo sedet." In my copy of Edw. VI.'s Prayer Book (1549): "But this man, after he hath offered one sacrifice for sinnes, is set down for ever at the ryght hande of God." In Beza's Latin edition of the New Testament (1589): "Hic vero, una pro peccata oblata in perpetuum condesit," and *no* punctuation is used. Burkit, in his notes, says: "One sacrifice for sins, for ever sat down."

C. L. PRINCE.

The punctuation of Heb. x. 12 in the Authorized Version appears more consistent with the statement of St. Stephen (Acts vii. 56), just before his death, that he saw Christ "standing on the right hand of God."
FREDERICK E. SAWYER.

DR. HURDIS'S PRIVATE PRESS (5th S. x. 348, 418).—The following—from a catalogue of books on sale by Mr. John Kinsman, Penzance—may assist in determining the question of the "local habitation" of Dr. Hurdis's press: "Hurdis (Rev. Jas., D.D.), Sermon before the University of Oxford, 1797, 4to., scarce, 2s. Bishopstone, Sussex [1797]."
EDWARD H. MARSHALL.

The Temple.

WRIGHT THE CONSPIRATOR (5th S. xi. 48).—I wish I could answer this question, for I am descended, in the female line, from the Wrights who were implicated in the Gunpowder Plot, so that the existence of a Swedish Wright, claiming the like descent, is of interest to me. All I can say of the matter, however, is this: The arms of

Wright, blazoned in stained glass on a large oval, dating from the end of the seventeenth century, hang in our house, and are as follows (I give them from memory, but I am certain of the bearings and of most of the tinctures):—Vert, a chevron ermine, between three boars' heads argent. Crest, *not* a horse's head, but a demi-boar, sable, rampant, hooped and gorged or, in his mouth a branch of oak with acorns.
A. J. M.

AUTHORS OF BOOKS WANTED (5th S. ix. 309; xi. 49, 79, 99).—

The Book of Familiar Quotations, formerly published by Whittaker & Co., is now issued by Messrs. Routledge.
J. H.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 9, 39).—

"I have culled a nosegay," &c.

This quotation, from Montesquieu or Montaigne, appears thus upon the title-page of *Flowers: their Moral, Language, and Poetry*, edited by H. G. Adams (London, H. G. Clarke & Co., 1845): "I have gathered a nosegay of culled flowers, and brought nothing of my own but the thread that ties them" (*Reminiscences of Genius*). In the preface the author says, "The motto chosen for the title-page of this little volume will best explain the nature and plan of it." He does not mention the name of the writer of his motto.
CUTHBERT BEDE.

Miscellaneous.

NOTES ON BOOKS, &c.

Dante: an Essay. By R. W. Church, M.A., D.C.L. To which is added a translation of *De Monarchia* by F. J. Church. (Macmillan & Co.)

In a volume of great and varied interest, published so far back as 1851, by Mr. Church, of Oriel, under the nowadays somewhat deceptive title of *Essays and Reviews*, those who knew where to look for it found a charming companion to the study of the *Divina Commedia*. But it may be questioned whether the younger generation of students of this matchless poem were aware of the help which had been provided for them by the master pen of the Rector of Whately. And, indeed, perhaps few save Oxford men remembered what Church of Oriel had been in the great days of old, when he was suddenly brought once more to the front by his appointment to the inheritance of Milman and Mansel. That in the literary atmosphere which has so long surrounded the deanery of St. Paul's some steps should have been taken by Dr. Church to rescue his essay on Dante from the undeserved obscurity into which it had fallen, was not to be wondered at. Our only wonder and, we must add, regret is that some fresh touches have not been added by the pen that had long ago written so lovingly of that sad, stern prophet, that lonely, way-worn *viator*, who laid down his burden of prophecy and entered into the rest of a *comprehensor* by the shore of the Adrian Sea. It is something, however, to have the dean's essay in the convenient and accessible shape in which it is now presented to us, and it is no little addition to our satisfaction that we have to welcome in the same volume what seems to be a first English version of the *De Monarchia*. For the study of mediæval political science this work of Dante is most valuable. The light which it throws on mediæval conceptions of the religious and secular aspects of what was then believed to be the

divinely appointed order of government here below, ought to make Mr. F. J. Church's share in the present work very acceptable to many who may have been deterred from its study by the difficulties of the mediæval Latinity under which alone they had hitherto known this celebrated essay. But to send it forth almost without note or comment was to make a very heavy demand upon the previous knowledge of its readers. We trust that in a future edition Dr. Church and his son may see their way to giving us something fresh from the pen of each, by way of addition to the obligations under which they have already laid both lovers of the *Divina Commedia* and students of the *De Monarchia*. We should class Dean Church as a commentator on Dante with Longfellow, Ozanam, and Maria Rossetti; his lightest touches are worthy of being dwelt upon with the respect due to a master hand.

Debrett's Peerage, Baronetage, and Knightage for 1879.
Library Edition. (Dean & Son.)

THIS handsome volume is no doubt already on many a drawing-room table, ready for constant reference on the many points connected with the hereditary and personal honours borne by distinguished names throughout the United Kingdom. But we fear that the present issue gives evidence of a decay in the taste for genealogical studies among the public for whom the editor of Debrett has to cater. Comparing the present with some of the older issues, we miss nearly the whole of the genealogy which used to form a feature of Debrett, and which can now only be had, conjointly with the necessary information concerning existing members of the various families, in the pages of Sir Bernard Burke. We suppose, therefore, that even peers have come to think that dead ancestors are of little use, and that it is only the living who need some attention. The translations of mottoes are, we regret to say, sometimes astoundingly careless, and even the originals have in some cases been sadly mauled by the engraver. "Secuiter Victoria fortis" is a piece of Latinity which we entirely fail to recognize as classical. Again, "Firm en foi" is an odd mixture of languages, but scarcely more odd than "Families firmat pietas." But the rendering of "Que supra" by "Who is above" seems to us one of the most remarkable feats which Dr. Mair's translator of mottoes has achieved. Was he thinking of the Antiphon "Salve, Regina," when he executed this *tour de force*? On the other hand, we gladly note the general excellence and fulness of the knightage, and observe that the information contained in it is well brought down to date, including the appointment of Sir James Stephen as a judge of the High Court, in succession to Baron Cleasby.

Correspondence of the Family of Hatton. Edited by Edward Maunde Thompson. (Camden Society, 1878.) Or such material for history and biography as is contained in these two volumes the world cannot have too much. From the voluminous Hatton Papers now in the British Museum Mr. Thompson has apparently made a judicious selection, and there is hardly a letter that does not throw some light upon the private, social, or public manners and customs of the seventeenth century. Not infrequently, also, they serve to establish some fact hitherto resting only upon reasonable conjecture. We may presume that Mr. Thompson has given us the cream of the collection, but it is evident from what he states, and from the public positions occupied by the various writers of the letters, that the large number still unprinted must contain much valuable information respecting the political history of the country, and the present publication will serve to direct public attention to them. Mr. Thompson's copious annotations greatly enhance the value of the text.

THE Rev. John S. Brewer, Rector of Toppesfield, Essex, and late Professor of English Literature at King's College, London, who has just passed away, deserves notice as the editor of one or two historical works for the University of Oxford, and still more as editor of the *Calendars of State Papers* relating to the reign of Henry VIII., under the authority of the Master of the Rolls. These are well known to scholars, and their value has been gratefully acknowledged by Lord Macaulay, Mr. Froude, and other historians. He was also preacher at the Rolls Chapel. Prof. Brewer was a first class man of Queen's College, Oxford, where he took his degree in 1833; his edition of Aristotle's *Ethics* is still highly valued by students at the University.

ST. MARY-AT-HILL, EASTCHEAP.—The Union of Benefices Act has been the unfortunate means of destroying several remarkable churches in the City, but this time it is the District Railway (Extension) that wishes to demolish the church and churchyard of St. Mary-at-Hill, the promoters having included it in their line of deviation, though the new railway will be so far distant as seventy-five feet. Consequently the City Church and Churchyard Protection Society (the honorary secretaries of which are Messrs. Trowen and Wright, to whom communications on the subject should be addressed at the Rectory, St. Mary-at-Hill, Eastcheap, E.C.) have determined to employ all legitimate means to prevent any such apparently unnecessary destruction.

As will be seen from our advertising columns, our good friend Mr. W. R. S. Ralston will tell stories to children (of all ages) with a framework of comparative mythology for matured intelligences, on the afternoon of Wednesday, March 5, at 3 P.M. From his mastery of the subject Mr. Ralston's hearers may be sure of receiving information and instruction on a subject which, owing very considerably to his own books and papers, is now attracting a great deal of attention.

Notices to Correspondents.

We must call special attention to the following notice:

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

J. HAWES.—See "N. & Q.," 5th S. v. 67, 93, 137. Major Peirson's sister was mother of the late Lady Chelmsford. At the second reference will be found a note on the subject from the late Lord Chelmsford.

S. K. S. asks what is the length of time occupied by the story of *Ivanhoe*?

JOHN J. A. BOASE (Exmouth).—We conclude that the reply *ante*, p. 139, met all requirements.

M. A. H.—It has been impossible to comply with your wish this month.

FRED. WALCOT (Dublin) is referred to pp. 31 and 69 of our present volume.

T. W. B. need be under no apprehension.

W. WYCHERLEY.—Consult "N. & Q.," 5th S. x. 7, 96, 456.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 1, 1879.

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NOTES ON BOOKS.—Middleton's "Descriptive Catalogue of the Etched Work of Rembrandt Van Rhyu"—Mortimer Collins's "British Birds"—"Journal of the Royal Institution of Cornwall"—"Lancashire and Cheshire Historical and Genealogical Notes."

Poets.

MURDER OF THE "BONNIE EARL OF MORAY."

The complicity of James VI. in the murder of his nobleman in February, 1591-2, though apparently founded only on popular surmise at the time, has not been denied by historical writers. The cause alleged by rumour was jealousy of the earl's favour with the queen, Anne of Denmark, as is expressed in the old ballad:—

'O the bonny Earl of Moray I he was the queen's luve.'

Whatever the cause, there is no doubt that the king was an enemy to the handsome earl, and his eniency towards the principal murderer, the Earl of Huntly, in relation to the event affords some ground for believing that he had been privy to the scheme by which it was brought about. Thus Calderwood (v. 146) writes: "The king and the chancellor [Maitland of Thirlstane, whom Gregory shows to have been a fellow conspirator with Huntly to procure the death of Moray and others] went from Edinburgh to Kinniel to the Lord Hamilton, to eschew the obloquy and murmuring of the people. Hardly could they be assuaged. The provost and magistrates of Edinburgh with great difficulty stayed the crafts from taking arms to stay the king from riding and to threaten the chancellor." Again, the king "sent for five or six

of the ministers, made an harangue to them wherein he did what he could to clear himself, and desired them to clear his part before the people. They desired him to clear himself by earnest pursuing of Huntly with fire and sword. A proclamation was made with beating of drums to declare the king innocent, but no word of pursuing of Huntly." So loud did the outcries of the Protestant party become, however, that James felt compelled to take some measures, and Huntly was confined in Blackness Castle from the 12th to the 20th March. He was then liberated, on giving bail for his appearance to stand his trial on receiving fifteen days' notice (which he never received), and made the best of his way to the north.

The following letter from the king to Huntly appears to afford at least a strong probability that the popular surmise as to James's share in the death of the Bonnie Earl was correct. It is No. 5 in a series of "Gordon letters" printed in the third volume of the invaluable Spalding Club Miscellany:

"I troue ye are not sa unuise, milorde, as to misinterprete my exterioure behavioure the last daye, seeing what ye did ye did it not without my allowance, and that be your humilitie in the action itself, youre honouring of me serued to counteruaile the dishonouring of me be others before, but perceaueing by my expectation that baith noblemen and counsailoriss to uasche thaire handis of that turne, and laye the haille burding upon me, I thoucht the hurting of myself and thair looping free could be na pleasure, nor ueill to you: for gif that impediment had not bene, assure yourselfe I ualde fairer haue spoken with you than ye ualde with me, for manie causis that uaire langsume to writte. Alluays assure yourself and the rest of youre marrouis that I am ear-nister to haue your daye of tryall to haulte forduart than yourself, that be your seruices thairefrith the tirranie of thair mutins may be repressit; for I protest before God in extremitie, I loue the religion they outuarily profess, and hatiss thaire presumptuous and seditious behavioure, and for your part in particulaire I troue ye haue hadd prooffe of my mynde towards you at all tymes, and gif of my fauoure to you ye docht, ye are the onlie man in Scotlande that doubtiss thairof, sen all your enemies will needis binde it on my bake. To conclud, halde forduart the suiting of youre tryall as the berare will inform you, and use the aduice that I haue commandit him to giue you in youre proceedings, and moue your marrouis to omitt na diligence in halding forduart this dyet. Let nane see this lettir. Fairuuell. Your aulde friend, J. R. I hope to see you or this moneth be endit (gif ye use yourselfe ueill) in als gude estait as ever ye was in."

This letter is undated, as are Nos. 3, 4, 7-10 in the series. All, including the one just given, says the learned editor, the late Dr. John Stuart, "obviously relatè to the incident known in our annals by the name of the Spanish Blanks" (Pref., p. xx). I think it will be evident to any one who carefully examines the letters that No. 5 should be excluded from this category. The difference in regard to address between No. 5 and the rest ("milorde" in the one, "good sonne" in the others) is perhaps of no importance, though, if the rest do all relate to the Spanish Blanks, would seem to argue that No. 5 was written

a different time from them. But the terms of the letter fit into the circumstances consequent on the death of Moray in such a manner as to leave small room for doubt that the document was penned either between the murder and Huntly's imprisonment, or during his week's confinement in Blackness. "My exterioure behavioure the last daye" no doubt refers to an assumed coldness on the king's part towards his friend in the presence of some of the ministers; he would of course be careful before them to disguise his desire to serve the man who was their principal enemy. The remainder of the paragraph refers to something which James had done with the concurrence of his nobles and counsellors, of which these were anxious to wash their hands and to lay the whole blame on him. This cannot possibly refer to the affair of the Spanish Blanks, neither is it likely to refer to an alleged conspiracy by Huntly in 1589 to co-operate with the Spanish Armada, for there was nothing in these on account of which the Council need have wished to wash their hands. It seems tolerably clear to me, on the other hand, that it does refer to the Commission of Fire and Sword under which Huntly's expedition had been taken against Moray, and which had been issued in the usual way by the Privy Council. This commission was against Francis, Earl of Bothwell, and his accomplices and abettors; and Huntly, the instrument chosen for its execution, who had for some time previously been at feud with Moray, chose to consider that noble as among the abettors, probably with the connivance of the king ("what ye did, ye did it not without my allowance"), and certainly with that of the chancellor. The Privy Council, in granting the commission against Bothwell and his abettors, had of course never imagined that the Protestant Earl of Moray would suffer as an abettor, and they were of course ignorant that the commission was a concerted scheme between Huntly and the chancellor, and no doubt the king himself, to bring about the death of that noble. Consequently, on learning that their commission had resulted in the death of the popular favourite, they would naturally wish to wash their hands of it, or, at all events, of any part in the mode in which it was carried into effect.

The words "yours honouring of me served to counteraile the dishonouring of me be otheris before" may indicate a ground for believing that the king was moved by jealousy. Whether they do or not, however, it by no means follows that any blame attaches to the queen.

That this letter relates to the murder of Moray is perhaps open to question, though, as I have tried to show, it is highly probable; but that it does not relate to the Spanish Blanks is certain from the main facts which it states, viz., that Huntly had done some action with the king's permission, although the king was afraid openly to

avow his share, and that this action or "turne" had been undertaken by the ordinary process of law, although the Council who had helped to direct this process were anxious to evade the responsibility of it. In any case the letter affords one more example of the meanness and duplicity of the "British Solomon." A. M. S.

THE PLAGUE.

Perhaps at a time when "The Plague" has a place almost every day in the newspapers, the following document may be of sufficient interest for insertion in "N. & Q." It is copied from a broadside in a volume of "Proclamations and Broad-sides" in the Forster Library in the South Kensington Museum. It has no date, but the contents of the volume in question range in time from 1632 to 1688.

A Few speciall receipts composed chiefly for preserving those that are well from the Plague, and also by the helpe of God to cure those which are infected, and some of the said receipts may be used in time of other infectious Diseases.

Preservative from infection: 1. By Smell. 2. By Drinke. 3. By Foode.

1. By Smell.—Take white sponge soaked in Herbe of grace water, which water is thus made: Take a quart of vinegar, halfe a pinte of Rose-water, put in a handfull of Rue, and halfe a handfull of wormewood, and boyle it to a pinte: then take and dip the sponge in it when it is cold, and hold it to your nose when you goe abroad: and this is a good preservative.

Another by Smell.—Take of the best Cedar wood, and grate a small Box full, and let the lid be full of holes and smell to it.

2. By Drinke.—Take Wormewood and Herbe of grace, of each five ounces, and steepe them all night in a pinte of Beere, with a Lemmon sliced, and drinke thereof in the Morning fasting two spoon-fulls.

Another by Drinke.—Take a handfull of Wormewood, or by weight ten ounces, and cut it small, and steep it in a quart of White-wine-vinegar, and after it hath bene steeped 24 houres, let every one of your house take a spoone-full thereof fasting in the Morning, and fast two houres, or an houre after; and this used constantly in time of Infection, will with the helpe of God, preserve you.

3. By Foode.—Take a Walnut kernall, a corne of Salt, foure leaves of Herbe of grace; cut all very small, and put them in a Figge and roast it, and after it be eaten faste one houre, and so use it dayly.

Another by Foode.—Take a toast of Bread, and spread it over with Treacle and Butter; and Herbe of grace eaten with it is very good.

To cure when infected: 4. By Sweating. 5. By ripening the Sorc. 6. By ayreing Clothes.

4. By Sweating.—Take Endive water a quart, Century water a pinte, Irye berries halfe a handfull bruised Boyle these together gently a quarter of an houre, and when you take it from the fire, dissolve therein as much Treacle as the bignes of a Walnut, and a little Sugar also put thereunto three spoon-fulls of vinegar. As soone as the patient doth complaine, and nature being yet strong, give him fasting one good draught thereof warme, and let him keepe his bed, and sweat ten houres or something lesse, as the strength of the patient will

care. In his sweating give him now and then Ale clarified, and into every draught put two or three spoonfuls of the decoction: When hee riseth, give him some l roath, not made over-strong, neither with much spice; and be very careful to keepe him from the ayre. This decoction thus used will either force out the sore, or else if the patient sweat thoroughly well, it will cure him without any sore; and if you finde hee be not greatly eased within eight houres after his sweating, the next day use the like againe, and with the helpe of God it is a speciall remedy.

5. To ripen the Sore.—Take cloves of Garlike 18 pennyweight, of fresh Butter 3 ounces, of Lemmon the weight of a shilling, a white onion cut in pieces, a handfull of Mallows, and a handfull of Scallions, or Onions; boyle these in a pottle of water, and make of them a poultice, and lay to the Sore very warme, and renew it every day.

Another to ripen the Sore.—Take a hot loafe newly drawne and lay to it, but when you take it away lay a fresh, but be sure to bury that which you take away.

6. By Ayreing.—To ayre a house, take Cedar or Juniper, Lavender, and dry Bayes, and old Rosemary, put them on a pan of coales in the midst of the roome.

To ayre Bed- or Cloathes.—Take the same with Rose-water and Vinegar, and lay the Bed upon a Hurdell, or frame of a Table, with staves to stay it up, and two or three Chafing-dishes under with some of this burning in them, and this is an excellent receipt to ayre Cloathes.

R. F. S.

A LIST OF ANTI-USURY BOOKS.

(Continued from p. 64.)

Powel (Gabriel). Theological and scholasticall positions concerning usurie. Set forth by definitions and partitions; framed according to the rules of a naturall method. At Oxford, printed by Joseph Barnes, and are to be sold in Fleete Streete at the signe of the Turkes Head by John Barnes. An. Do. 1602. 16mo. pp. 14+72. Dedication signed. P. 9, Usurie is a gaine which by composition, compact, and agreement going before, is taken for the verie dutie of lending, not adventuring the principall; and that not onelie in money but in meate, ware, or anything that is valuable by toney. (Entered May 27, 1605: T. S. R., iii. 291, also see 333.) M.

Downname (George), Bishop. Lectures on the xv. psalme; read in the cathedrall church of St. Paule, wherein besides many other profitable matters the question of usurie is plainly and fully decided. London, 1604. 4to. B.

Pie (Thomas). Usuries spright conjured; or a scholasticall determination of usury by Th[omas] Pie doct. of divinity, being moderator at the disputing thereof by certene bachelers of divinitie and other learned preachers: with his answer to a treatise, written in defence of usurie... Seene and allowed. London, printed by Melchisedech Bradwood, dwelling in the Little-Old-Baillie in Eliot's Court. 1604. 4to. pp. 8+92. P. 4, The action is thus defined: Usurie is lending with gaine for it. The effect thus: Usurie is gaine for lending anie thing. (Also published anonymously?) M.

Ugelinus (Bartholomeus). Tractatus de usuris. Venetiis, 1604. 4to. B.—Another edition, 1607.

21st Nov. 1606.—John Wright. Entred for his copie under th[e] h[an]des of Master Gabriel Powell and the Wardens. A booke called A spectacle for usurers, &c., vjd. (T. S. R., iii. 353.)

A spectacle for usurers, &c. London, 1606. 4to. black-letter. (Bohn's Lowndes.)

Canisius (Henricus). Prælectiones academicæ in duos titulos singulares juris canonici; 1. de decimis primitiis

et oblationibus; 2. de usuris in quo et de antichresi et censibus sive redditibus annuis. Ingolstadt, 1609. 8vo. B.

18th December, 1609.—Master William Leake. Entred for his copie under th[e] h[an]des of Master Richard Etkins and th[e] Wardens, a booke called Morsus fœneratoris, or the usurer's bite, vid. (T. S. R., iii. 426.)

15th July, 1611.—William Aspley. Entred for his copie under th[e] h[an]des of Doctor Mockett and th[e] wardens, a booke called A treatise of usury devided into two bookes, the first defyneth what it is, the second determineth whether it be lawful, by Master Roger Ffenton, vid. (T. S. R., iii. 462.)

Fenton (Roger), D.D. A treatise of usurie; 3 bookes. London, 1611. 4to.—Another edition, London, 1612. 4to. B.

Baudius (Dominicus). Dominici Baudii J. C. de fœnore commentariolus. Lugduni Batavorum, apud Godofredum Basson, 1615. 8vo. pp. 26. At end of "Epistolarum" same place and date.—Several later editions. M.

Webbe (George), Bishop. Agurs prayer; or the Christians choyce, for the outward estate and condition of this present life; describing the miserie of povertie, the vanitie of wealth, the excellencie of a middle estate, and the way to true contentation; on Prov. 30. 7-9. London, 1621. 8vo. B.

Sanderson (Robert). Ten sermons preached I. ad clerum 3. II. ad magistratum 3. III. ad populum 4, by Robert Sanderson... London, printed [by R. Y.] for R. Dawlman... 1627. 4to. pp. 12+470. Ad populum, sermon 4, § 30, pp. 439-442, Against usury (on 1 Corinthians vii. 24), Preached in St. Pauls, London, 4 Nov., 1621.—Forty years later R. S. writes in favour of usury.

Anonymous. Usurie araigned and condemned. Or a discoverie of the infinite injuries this kindome endureth by the unlawfull trade of usurie... London, printed by W. S. for John Smetwicke, and are to be sold at his shop in Saint Dunstons Churchyard in Fleet-street: under the Diall, 1625. 4to. pp. 2+28. (Entered Oct. 25, 1624: T. S. R., iv. 126.) M.

Wilkinson (Henry), B.D. of Merton College. The debt booke; or a treatise upon Rom. 13. 8, wherein is handled, the civill debt of money or goods, and under it the mixt debt, as occasion is offered; also the sacred debt of love. London, 1625. 4to. B.

Gerardus, Senensis. Quodlibet primum quæstiones philosophicas, theologicas ac de usuris et restitutionibus multas completens; una cum R. P. Fabiani tractatu de cambiis, item theolog. discursu moralis circa decem precepta divina Angli Vancii; curavit Angelus Vancius. Bononiæ, 1626. 4to. B.

Quodlibet secundum, completens quæstiones varias ex philosophia, sacra theologia, ac de usuris et prescriptionibus; ex edit. Ang. Vancii. Cæsena, 1630. 4to. B.

Boucher (Jean), Canon of Tournay. L'usure ensevelie ou defence des monts de pieté de nouveau erigez aux Pais Bas pour exterminer l'usure. Divisée en iii. livres. Par M. Jean Boucher docteur en s. theol. de la Sorbonne de Paris, chanoine et archidiacre de Tournay. Avec une repartie a [Jean] D[e] [L]illers [M]aistre pretendu docteur en theologie. [Motto.] A Tournay de l'imprimerie d'Adrien Quinqué, 1628. 4to. pp. 22+176+32. Portrait. Title engraved. M.

Adams (Thomas), D.D. The workes of T. A. London, Printed by Thomas Harper and Augustine Mathewes for John Grismand, 1629-30. Folio, pp. (12)+1240+(12). Two unnumbered sub-title pages follow pp. 920 and 1063. P. 933 is a sub-title page, and is dated 1630. There is an hiatus between pp. 514-529. Pp. 55-56, 96, 120, 453-455, 503, 584, 644, 1058, Against usury. M.

Taylor (Thomas). The progresse of saints to full holinesse... By Thomas Taylor... London, printed by W. I.

for John Bartlet...1630. 4to. pp. (20)+410+(14). Pp. 95-97, Usury. M.

Bolton (Robert), Puritan divine. A short and private discourse betwene Mr. Bolton and one M. S. concerning usury. Published [with a preface] by E[ward] B[agshawe] by Mr. Boltons owne copy...London, printed by George Miller, dwelling in Blacke Friers, 1637. 4to. pp. 8+78. M.

Capel (Richard). Tentations: their nature, danger, cure. By Richard Capel, sometime fellow of Magdalen College in Oxford. To which is added a briefe dispute, as touching restitution in the case of usury...London, printed by R. B., 1633. 12mo. pp. 36+456. Pp. 433-456, Of usury. M.

Tentations: their nature, danger, cure. By Richard Capel, sometimes fellow of Magdalen College in Oxford. To which is added a briefe dispute, as touching restitution in the case of usury. The second edition, corrected. ...London, printed by R. B. for John Bartlet, and are to be sold at his shop in Cheapside at the signe of the Gilt Bible, 1635. 12mo. pp. 36+456. Pp. 433-455, Of usury. M.

Tentations: their nature, danger, cure. The fourth part...To all which is added an appendix touching usury. By Richard Capel...London, printed by T. R. & E. M. for John Bartlet, living long since at the Gilt Cup in the Goldsmiths Row in Cheapside; of later times at Austins Gate in Pauls Churchyard; now at the Gilt Cup on the south side of Pauls near Austins Gate, over against the drapers [August 4th], 1655. 8vo. pp. 14+298. Pp. 288-298, An appendix touching usury. M.

Tentations: their nature, danger, cure. By Richard Capel...The sixth edition. The fourth part of the work left enlarged by the author, and now there is added his remains to the work of Tentations. To which thou hast prefixed an abridgement of the authours life by Valentine Marshall of Elmore in Gloucestershire...London, printed by Tho. Ratcliffe for John Bartlet, long since living in the Goldsmiths Row in Cheapside, at the Gilt Cup; since at St. Austines Gate; now in the new buildings on the south side of Pauls, near St. Austines Gate, at the signe of the Gilt Cup; and at the Gilt Cup in Westminster Hall over against the upper bench, 1658. 8vo. Parts i. and ii. pp. 26+276; part iii. pp. 265-388; part iv., printed by T. R. & E. M. for John Bartlet...1655, pp. 14+298; Capel's remains...printed by T. R. for John Bartlet... 1658, pp. 48+118. Part ii. pp. 262-275, Of usury. Part iv. pp. 288-298, An appendix touching usury. M.

F. W. F.

(To be continued.)

THE CITY CHURCHES.

There is a proverb about shutting the stable door after the steed is stolen. Ten valuable steeds have lately been stolen from the City of London; and now there ariseth a great sound, as of shutting of empty stables. The *Times*, the *Standard*, the *Church Times*, and perhaps other papers also, have had articles protesting strongly, but too late, against the desecration and destruction of churches built by Wren or by his pupils and early successors. In one case, that of St. Antholin's, an influential deputation of architects actually arrived on the scene within less than four months after the fair at which the steed that was to be stolen had been "conveyed"; or, to drop metaphor, more than three months after the tower of St. Antholin's had

been doomed by Order in Council, that deputation; and other considerable authorities also, attempted to save it. Prevention is better than cure, especially (as an Irishman might say) when there is no cure; and perhaps the Society for the Protection of Ancient Buildings, and its junior in the City, may be able to preserve something of what is left. Meanwhile, the subject is worth attention in "N. & Q."; and the note of my friend Mr. TREPOLPEN as to St. Dionis Backchurch (5th S. xi. 57) has indeed already introduced it.

The following (arranged in order of destruction) are the churches in London which have already been destroyed since the Union of Benefices Act of 1860 was passed. 1. *St. Benet's Gracechurch*. Destroyed entirely, and a range of big warehouses built on its site. Bodies carted away, I believe, to the City of London Cemetery at Ilford. 2. *St. Mary Somerset*. Destroyed all but its tower, which, by much effort and a special Act of Parliament, was preserved, but is not, I fancy, much cared for by the mayor and commonalty and citizens of the City of London, who are now its legal owners. Bodies carted away (I think) to Ilford, as above. 3. *St. Mildred, Poultry*. Destroyed entirely, and a big warehouse now a-building on its site. Bodies carted to Ilford; not without risk of scandal, for I believe there were hundreds of them. 4. *St. Martin Outwich*. Destroyed entirely. Site I believe built on, but I have not been privileged to behold the result. Bodies carted to Ilford. 5. *St. James, Duke's Place, Aldgate*. Destroyed entirely. Very much carting away to Ilford in this case as in St. Mildred's. 6. *St. Antholin's*. Destroyed entirely, and a big warehouse built on its site. Tower, a beautiful work of Wren's—and the church itself was a masterpiece of apt design—was to have been preserved; but, by a happy afterthought, it also was destroyed before any one came to its rescue. Bodies, some shovelled in again, some carted away. 7. *St. Michael, Queenhithe*. Destroyed entirely; but the gate of the tower has been worked up into a parsonage. Bodies, I think, put back again. 8. *All Hallows, Bread Street*. Milton's church. Destroyed entirely; but the Milton stone is, I believe, in custody somewhere. Site built over, or building. 9. *St. Dionis Backchurch*. Destroyed entirely, or about to be so. Bodies carted to Ilford. 10. *All Hallows Staining*. Destroyed under a special Act. Tower left standing. Bodies, unknown to me.

It will be noticed that the remains of our kinsfolk and ancestors have been somewhat freely dug up and bandied about, after the modern English method (brought to perfection by the Midland Railway in the case of Old St. Pancras), during these wholesome and restorative operations; and also, that those bones and skulls that have been fortunate enough to enjoy this resurrection have

most of them gone to Ilford—a cemetery which, until they arrived, was supposed not to be a very pleasing concern.

Thus endeth (for it is already too long) my first lesson on the subject; and I hope, as Izaak Walton says, the reader will be sorry.

A. J. M.

WILLIAM HAZLITT'S CONTRIBUTIONS TO THE "EDINBURGH REVIEW."—Prefixed to the *Memoir of William Hazlitt*, by his grandson, Mr. W. Carew Hazlitt, 2 vols., 1867—a most interesting work, of which the readers of Hazlitt would be glad to see a second and enlarged edition, containing the additional matter which, I believe, the editor has accumulated during the last twelve years—is a list of that writer's contributions to the *Edinburgh Review*. The following are the titles and dates of the articles:—

- Dunlop's History of Fiction, Nov., 1814.
- Standard Novels and Romances, Feb., 1815.
- Sismondi's Literature of the South of Europe, June, 1815.
- Schlegel's Lectures on Dramatic Literature, Feb., 1816.
- Leigh Hunt's poem A Story of Rimini, June, 1816.
- Coleridge's Biographia Literaria, Aug., 1817.
- Horace Walpole's Letters, Dec., 1818.
- Farington's Life of Sir J. Reynolds, Aug., 1820.
- Byron's Sardanapalus, Feb., 1822.
- The Periodical Press, May, 1823.
- Shelley's Posthumous Poems, July, 1824.
- Lady Morgan's Life of Salvator Rosa, July, 1824.
- Flaxman's Lectures on Sculpture, 1829.
- Wilson's Life of Defoe, Jan., 1830.

There are five articles besides those included in the above list which I think may, without doubt, be attributed to his pen. They all exhibit his unmistakable characteristics of style and thought. Of one of them there is no doubt as to his being the author, as will presently be shown. These five articles are as follows:—

- Wat Tyler and Mr. Southey, March, 1817.
- The History of Painting in Italy, Oct., 1819.
- Landon's Imaginary Conversations, March, 1824.
- American Literature—Dr. Channing, Oct., 1829.
- Godwin and his Writings, April, 1830.

The article "American Literature—Dr. Channing" is referred to in a privately printed volume of absorbing interest, entitled *Selections from the Correspondence of the late Macvey Napier, Esq.* (editor of the *Edinburgh Review* from 1829 to his death in 1847), edited by his son, Macvey Napier, 1877. Francis Jeffrey, writing to Napier, Nov. 23, 1829, speaks disparagingly of the writer of this article, which in a foot-note is stated to be by Hazlitt. Jeffrey seems to have been unaware of the authorship, for he says, "I have no notion who he is." On the other hand, Thomas Carlyle, writing to Napier, Jan. 27, 1830, and seemingly also unaware of the authorship of the article, says, "The review of Channing seemed to me especially good." The article is interesting, as giving Hazlitt's estimate of

the genius and writings of Irving and Cooper, as well as of Charles Brockden Brown, the early American novelist, author of those forgotten stories of horror, *Wieland*, *Carwin the Biloquist*, *Edgar Huntly*, &c. As regards Dr. Channing, it would have been too much to expect impartiality in Hazlitt's treatment of the author of the *Analysis of the Character of Napoleon Buonaparte*. To so idolatrous an admirer and partisan of Napoleon as Hazlitt, Dr. Channing's stern *Analysis* must have been gall and wormwood.

ALEX. IRELAND.

Inglewood, Bowdon, Cheshire.

SYMBOLS OF THE MONTHS.—The mediæval calendars give headings to the months which were frequently transferred to carvings upon portals, misericords (notably at Worcester), and ceilings (as at Salisbury), and will account for what, at first sight, may appear inappropriate to the place. The occupations of the months are illustrated, from a MS. in the Chetham Library, in the *Transactions of the Historical Society of Lancashire and Cheshire*, 3rd ser. vol. v. (vol. xxix.). I now send the headings from a Utrecht Missal, 1515, which are identical with those in the Breviary of St. Alban's:

1. Pocula Janus amat.
2. Et Februus algoe clamat.
3. Martius arva fodit.
4. Aprilis floras nutrit.
5. Ros et flos nemorum Maio sunt fomes amorum.
6. Dat Junius fena.
7. Julio resecatur avena.
8. Augustus spicas.
9. September conterit uvas.
10. Spoliat October.
11. Spoliat virgulta November.
12. Querit habere cibum porcum mactando December.

MACKENZIE E. C. WALCOTT.

MILTON AND MR. J. R. GREEN.—In Mr. Green's *Short History of the English People* a curious sentence runs thus: "Milton, who after the composition of his *Lycidas* had spent a year in foreign travel, but had been called home from Italy by the opening of the Parliament, threw himself into the theological strife" (p. 527). Such a statement as this should scarcely appear in a book of history. Milton was back in England early in 1639, but the Short Parliament did not meet till April of the following year, so that he can hardly be said to have been recalled by its opening. From Mr. Green's language, further, we should imagine that immediately upon the poet's arrival he sat down and began to write furious theological treatises. But we know that he did nothing of the kind. On the contrary, at the beginning of the struggle he abode quietly in his Aldersgate Street house, bethinking himself to his neglected studies, "trusting the issue of public affairs to God in the first place, and to those to whom the people had committed that charge." It was not until May, 1641, nearly two years after his return to England, that Milton published his

first pamphlet, *Of Reformation touching Church Discipline in England and the Causes that have hitherto hindered it*. Then, indeed, he flung himself into the fight. WILLIAM GEORGE BLACK.

LEONARD McNALLY.—In many late numbers of "N. & Q.," on the subject of the *Lass of Richmond Hill*, the name of Leonard McNally occurs. It may not, however, be so generally known that Leonard, although an ardent patriot and accomplished orator of the school of Grattan and Curran, was a paid spy and informer, in the pay of the Castlereagh administration, of Dublin Castle for many years; and at the very time when he was earning golden opinions with all the Irish National party as counsel for the Sheares, Emmet, &c., he was betraying all his clients' confidential communications to him as their counsel to the Government law officers. McNally died about 1820, in poor circumstances; and some interesting details about him may be found in Fitzpatrick's *Sham Squire and Ireland before the Union*, also in the pages of Barrington and other writers of that period, although the fact of his being a paid spy and informer was not, I believe, discovered until after his death. As a patriot, therefore, he must be placed in the same list as Watty Cox, Father O'Leary, and other recipients of the almost irresistible Castle seductions. As a convivial companion, even now a few contemporaries describe Leonard as irresistible. He was, I believe, one of the original "Knights of the Screw."

H. HALL.

Lavender Hill.

PRIMITIVE METHOD OF COUNTING.—With reference to your review of the *Transactions of the Cumberland, &c., Arch. Soc.* (5th S. x. 459), I note from Best's *Rural Economy of Yorkshire in 1641* (Surtees), p. 83, a curious description of the mode adopted by shepherds for counting their sheep, "as for example this marke * standeth for 20, this marke x for 10, and this, which is called faggett-marke, # for 5," all of which were marked on a stick. G. LAURENCE GOMME.

COLOUR IN THE TREATMENT OF DISEASE.—When I was a pupil at St. Bartholomew's, forty years ago, one of our lecturers used to say that within a recent period there were exposed for sale in a shop in Fleet Street red tongues, *i.e.* tongues of red cloth, to tie round the throats of patients suffering from scarlet fever. N. H. C.

[See 5th S. x. 447 *et ante*, p. 76.]

ROSEMARY.—Rosemary was used at funerals in the southern counties as well as in Yorkshire. In

* As the printer may not be able to represent this, I describe it as four upright strokes with a line drawn diagonally across them from the top of the first stroke to the bottom of the fourth.

the reign of Elizabeth Stowe tells us that it was strewn before brides on their way back from church, and it did not go out of fashion in London until the close of the last century, and then owing to a dearth of the plant. I can remember that it was used for washing the hair of children.

MACKENZIE E. C. WALCOTT.

"SHROVING."—The village children have just come to my window singing this delectable ditty:

"Pan hot,
Knife cut,
We are come to shroving;
Little bit of truckle cheese,
Some of your own making."

R. N.

Beechingstoke, Wilts.

THE "CHAPEAU DE PAILLE" OF RUBENS.—*La Semaine Française* remarks that the hat is not of straw, but of felt; *paille* being here a corruption of *poil*.

HENRY ATTWELL.

Barnes.

A GOOD HINT.—Your correspondent's threefold hint (*ante*, p. 146) refers to each of the three departments of "N. & Q.": 1. Notes; 2. Queries; 3. Replies. Might not this have been added, so as to bring the lesson home "all round" among us your contributors? If "brevity is the soul of wit," and if "wit" is akin to "wisdom," it must be equally acceptable in each department. LEX.

Queries.

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

ST. DAVID'S DAY.—Everybody knows that the 1st of March is St. David's Day; and that the wearing of a leek on that day has long been a national practice of the Welsh we know from Shakespeare, *Henry V.*, Act iv. sc. 3, "I do believe your majesty takes no scorn to wear the leek on St. Tavy's day." But will any of your readers explain the fourth of the following lines, taken (at second hand) from *Poor Robin's Almanac* for 1757, under the month of March?—

"The first of this month some do keep,
For honest Taff to wear his leek;
Who patron was, they say, of Wales,
And since that time, cuts-plutter-a-nails.
Along the street this day doth strut
With hur green leek stuck in hur hat,
And if hur meet a shentleman
Salutes in Welch; and if hur can
Discourse in Welch, then hur shall be
Amongst the green-horned Taffys free."

Again, what is the meaning of the custom of hanging Taff, thus described a little further on *ibid.*?

"But it would make a stranger laugh
To see the English hang poor *Tuff*;
A pair of breeches and a coat,
Hat, shoes and stockings, and what not;
All stuffed with hay to represent
The Cambrian hero thereby meant;
With sword sometimes three inches broad,
And other armour made of wood,
They drag hur to some public tree
And hang hur up in effigy."

E. WALFORD, M.A.

Hampstead, N.W.

HIGHLAND PLANT AND OTHER SUPERSTITIONS.

—1. In the *Popular Superstitions and Festive Amusements of the Highlanders of Scotland*, by W. Grant Stewart (Edinburgh, 1823), occurs the following (p. 136):—

"Go to the summit of some...mountain,...and gather of that herb in the Gaelic language called 'Mohan.'... This herb you will give to a cow, and of the milk of that cow you are to make a cheese, and whoever eats of that cheese is for ever after, as well as his gear, perfectly secure from every species of fairy agency."

Does any Scottish reader of "N. & Q." know what plant is meant here, and what is the correct Gaelic or English name? Stewart (whose style is as affected as his matter is valuable) wrote from "Congash, Strathspey." "Mathan" (which would mean "good herb") is perhaps the right name.

2. It is, I think, into the mouth of Meg Merillies that Scott puts the old rhyme, which I must give from memory:—

"St. Bride and her brat,
St. Colm and his cat,
St. Michael and his spear,
Keep this house frae rieve and wear."

The "brat" of St. Brigit is her cloak (Irish *brat*), that spread over the Currach-Life. The association of the spear with St. Michael is also easy to understand. But what is the tradition associated with the "cat" of the other Irish saint, Colum-Chille? Is the rhyme current in Scotland now, and with any variations of form?

3. In a very interesting little work, *An Echo of the Olden Time from the North of Scotland* (Edinburgh and Glasgow, 1874, pp. 106-107), the Rev. Walter Gregor gives two love charms. (a) With orchis roots. The orchis is used for the same purpose in Ireland—in Donegal, I understand, under the name *cailleach-bhreac-bhréagaidhe* (the pied deceiving old woman). The juice is mixed with dough, so at least said an informant from whom I have it only at second hand. In Limerick the name of the orchis is *earball-cuirtín* (little cat's tail). Another Irish name is *magairtín meadhrach*. By this name it is referred to by the jovial author of that best sustained effort of the later Irish muse, *Cúirt an Mhéadhain Oidhche*, the able and meddifying "Midnight Court" of Bryan Merri-man. (b) Two lozenges were given to the one whose love was sought. DAVID FITZGERALD.

LUTHER AND CRANACH.—Will you help me to obtain information on the following points in connexion with some investigations I am making?—

Where were Luther and Cranach Oct. 31, 1544?

Was Luther's portrait painted after the year 1543? if so, by whom, and where are copies or descriptions of the same to be found?

Is there a more complete or accurate list of Cranach's works than that given by Schuchardt in his *Lucas Cranach des Aelteren Leben und Werke*? Does the supplement to the above-named work contain a portrait answering to the following description?—A man of about sixty, clean shaven, thin, care-worn face, wearing an academical dress, with small cap on head, looking to his left.

G. G. B.

MARY WOLLSTONECRAFT GODWIN.—I was offered for sale a day or two since a cast from the face of Mary Wollstonecraft Godwin, supposed to have been taken after death. It had been recently purchased at a sale in Kent, and I saw the catalogue in which it was so described. I could not recognize in the mask any likeness to the charming portrait which is prefixed as a frontispiece to her *Memoir* by William Godwin. Added to this, both catalogue and a pen-and-ink inscription on the reverse side of the cast gave the name as "Mary Wollstoncroft (*sic*) Godwin." Now is there any record of such a cast being taken, or do any of your readers know where such a cast can be seen? A.

THE ANCESTORS OF THE ZULU TRIBE.—The American missionary Döhne, in his *Zulu-Kafir Dictionary* (Cape Town, 1857), explains the original meaning of the name Zulu as "a vagabond, one who has no home." He further supposes that the people who speak the Zulu language once must have possessed a far higher cultivation than at present. The same opinion is advanced by Callaway, in his *Nursery Tales of the Zulus* (Natal, 1868). "Their tales," he remarks, "point out very clearly that the Zulus are a degenerated people, having sunk from a higher state." Where can I find an earlier ethnological authority throwing further light on the descent and first appearance of the Zulu tribe and Kafir race at large?

Having just come across the *Grammar of the Zulu Language*, endeavoured by the American missionary Lewis Grout (Natal, 1859), I learn from his historical introduction "that the Zulu nation, according to the memory of their oldest inhabitants, formed originally but a small tribe, reported to have come down from a more inland region on the west and north-west." But this remark does not answer my query concerning the earliest reports about the Zulus and their ethnographical connexion with the Caffres in general. Their national name does not seem to have been mentioned before the present century. Or does it

occur in Van Riebeeck's (the founder of the Cape Colony in 1652) first description of the native population of South Africa? What was Livingstone's opinion about the Zulus? H. KREBS.
Oxford.

"LIMB" = SCAMP.—This word seems now to be often used and fully understood as a slang term. "He is a regular limb" seems to be equivalent to saying he is a good-for-nothing fellow. With this meaning I think it is not admitted into dictionaries, though Holloway, *Dictionary of Provincialisms*, 1838, has "Limb, a determined sensualist, Norfolk"; and Grose (1785) gives, "Limb of the law, a pettyfogging lawyer," seeming to imply that a limb was something small and mean. When was the word first thus used? The earliest use of it which I have noted is 1767. Foote, in the epilogue to his comedy of *The Minor*, has these lines:—

"Let's go see Foote! ah, Foote's a precious limb!
Old Nick will soon a football make of him."

There is of course in this a pun, but was "limb" at that time considered as equivalent to "leg"?

EDWARD SOLLY.

"BOVGGE THE BERE."—It appears from a document of the time of Mary I., printed in the twenty-third volume of the *Archæologia*, that "Bovgge the bere" was a nickname given to John Dudley, Earl of Warwick and Duke of Northumberland, and that his son Guilford Dudley, husband of Lady Jane Grey, was called Lylborne. Can any one explain these names? "The bere" is clearly an allusion to the bear and ragged staff, but what about "Bovgge"? Of Lylborne I can make nothing. See pp. 40-42. ANON.

"ENGLAND'S DAY."—Is it known who was the author of a splendid little poem which appeared under the above title some six or seven years ago in the form of a sixpenny pamphlet? I think Strahan & Co. were the publishers. It was worthy of the Poet Laureate, but it seems to have been withdrawn from circulation, probably on account of its warlike tone. J. W. W.

AUSTIN BERNHER.—It has been supposed by some, and also stated by Gresley, in his tale *The Forest of Arden*, that Austin Bernher, a Swiss, the companion and friend of Latimer, was presented to the rectory of Southam soon after the accession of Elizabeth. I cannot find it so in Dugdale or in the books of the parish, and shall be glad if any one will inform me what foundation there is for the statement. NERQUIS.

FRS. EGINGTON.—I am in possession of a stained glass window, dated 1802, by the above-named artist, subject "Rebekah at the Well," figures life size. I shall be obliged to any one who will inform me where the artist lived, who are his

successors, and where other works of his are to be found, whether in churches or colleges.

R. CHAMPLEY.

Scarborough.

SCAMBLING DAYS.—"Days in Lent, when no regular meals were provided, but every one *scambled* (i.e. *scrambled*), and shifted for himself as he could" (Halliwell's *Dict.*). For *scambling* = *scrambling*, cp. Peacock's *Glossary*, dialect of Manley (Lincolnshire). In Somerset *scamblin* = an irregular meal. Can any of your correspondents supply me with an instance of the use of this term as a name for Lent? Halliwell gives no example. A. L. MAYHEW.

Oxford.

RELIGIOUS SOCIETY OF ST. CATHERINE'S.—This fraternity (?) appears to have been a sort of what would now be styled Anglican "Guild." Is there anything more known about it than the following advertisement in the *Dublin Chronicle* of May, 1790, informs us?—

"Just published, a Friendly Letter to all Young Men who are desirous to live Godly Lives, and are true Members of the Church of England. To which are added Rules and Orders observed by the Religious Society of St. Catherine's, formed by his Grace William King, Lord Archbishop of Dublin, with the approved consent of Mr. Henry Echlin, Vicar; Mr. Ralph Darling, and Mr. Henry Disminiere (Des Megnières), Curates. Printed by J. Jackson, 1746, and now reprinted by J. Charrurier, No. 128, Capel Street (price 4d. or 3s. 3d. per doz.). The original copy may be seen at the Printer's."

C. S. K.

Kensington, W.

LEIGH HUNT'S "READING FOR RAILWAYS."—The first volume, of 136 pages, was published by C. Gilpin, without any date on the title-page, but the preface is dated, "Kensington, Dec. 1, 1849." In that preface Leigh Hunt states that, if the volume met with success, he would give the public "another for the year, or the half year, ensuing, and so on at like successive periods, if life and health permit him." Was this design ever carried out? Did a second volume ever appear?

CUTHBERT BEDE.

BISHOPS LATIMER AND RIDLEY.—Are there extant any of their autographs, and where?

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

CROWE OF MERIDEN, CO. WARWICK.—Where can I find a pedigree of the above family? Dugdale says that in 1532 Roger Wigston purchased certain lands in Meriden "of one Robert Crowe" and it appears from the Willington pedigree in the Visitation of Warwickshire, 1619, that James son of Thomas Willington, of Hurley, married "... filiam ... Crowe de Meriden," and had issue a son William, then aged nineteen years. Again, Richard Greisbrooke, of Meriden, in his

wil, dated 1621, speaks of his godson "Humfrye Cr. we, son of my cosin John Crowe, of Meriden, Gent."

H. S. G.

FAMILY OF LANDEG.—Can any of your readers give me suggestions as to the derivation of this very uncommon surname? I shall be very much obliged for any references as to its history, county, arms, &c. The family of Baron, of Gloucester and Hereford, is connected with the Landeg family by marriage.

R. T. SAMUEL.

Hackney.

THE MARQUIS DE FONTENAY.—In the churchyard of St. Peter's, Dublin, there is a flat stone with the following inscription:—

"Gloria in excelsis Deo. Memento mori. Here lieth the body of Justine Elizabeth De Fontenay, only child of the Marquis and Marchioness De Fontenay. Born on the 11th day of March, 1787. A beautiful and amiable girl, she was forced by disturbances of France to emigrate with her family from her native land, and to take refuge amongst strangers, who, though they cannot repair the losses, sympathize in the sufferings of a noble, but unfortunate family. She died on the 16th day of January, 1797."

Will any one kindly refer me to any source or sources of information regarding this family? If so, I shall feel much obliged.

ABHBA.

HERALDRY ON OLD ARMOUR.—I have a suit of armour, of about the time of Henry VIII., on the top part of the breastplate of which is engraved a coat of arms: Or, a bend between three trefoils, apparently azure. What family bore this coat?

J. T. FOURACRE.

Plymouth.

PARR FAMILY OF POWDERHAM, EXETER.—Can any one help me to the ancestry of John Parr, who married Elizabeth Williton (both were of Powderham, Exeter) in 1775; of Thomas Parr, who married Esther Woolacott (both of Powderham) in 1780; and of William Parr, who was living at Powderham and married in 1785? I cannot trace the Parr family of Powderham prior to the year 1775.

FRANK JOHN PARR.

Ledbury.

[Address direct to querist.]

AUTHORS OF BOOKS WANTED.—

A Legend of 3rd Castle at Hantingdune.—This small work of thirty-nine pages, "Collected and set forth by an Esquire," was published in 1854 at "Hantingdune: Imprinted by R. Edis, at y^e sign of y^e Bible and Crowne in y^e High Street," and the profits of the sale were to be given to the fund for the enlargement of St. Mary's Church. Who was the author?

CUTHBERT BEDE.

"The Muse commenc'd Preacher; or, A Plain, Practical, Poetical Sermon on Ephes. ch. iv. v. 32, 'Forgiving one another, even as God for Christ's sake hath forgiven you.' By a Young Divine. Market-Harborough: Printed and Sold by W. Harrod; S. Crowder, in Paternoster-Row, London, and all Country Booksellers. M.DCC.LXIV. Price One Shilling."

JOHN TAYLOR.

Replies.

POEMS ON TOWNS AND COUNTRIES.

(5th S. vii. 148; viii. 194.)

In replying thus tardily to the inquiry of IGNATIUS, I cannot pretend to do more than indicate some few of the sources of the information he requires as they occur to me. I need hardly remind him of the epigram of Sannazarius, *De Mirabili Urbe Venetiis*, celebrated alike for its elegance, the golden reward it obtained for its author, and the numberless translations and adaptations which it has suggested. It was this, for instance, which served as a model to James Howell in the "Encomium on London Bridge," prefixed to his *Londinopolis*.

The following little book will be of special interest to IGNATIUS:—

"Musa Canicularis sive Iconum Poeticarum Libri tres, qui continent Icones Heroicas, Icones Gentium, Icones Varias et Epigrammatum Centuria tres. Auctore D. Josepho Silos, &c. Parisiis, M.DC.LV." Small square 8vo. pp. 428.

An extract from lib. ii., "Icones Gentium," may be thought worthy of transcription:—

"ANGLI.

Icon X.

Par Italis Anglus, genioque affinis, et ore,
Dissita ceu formet pectora sydus idem.
Fronte hilaris, vultu roseus, flavusque Capillo est
Arduus et grandis mole, habilisque manu.
Ingenio, et dives lingua; mendacia inaurat,
Nulla sed ingenium divite lingua duplex,
Totus in ore Anglus; pura velut amnis in undâ,
Vultibus ingenium pectoris ima videt.
Ant brevis, aut nullus mœror: necat, excutit omnem
Curam animo, festis exhilliratque jocis.
Delicias inter genius terit impiger horas,
Gaudia, et alternat irrequieta vices.
Pocula nunc ardent, nunc plauditur aula choreis,
Mox jactat faciles scena diserta sales,
Atcum bella tonant; Anglus generosior, acri
Pectore, et objectat sæva per arma caput,
Jactatur talus, mora nulla: nec ignea durat
Dextra, sibi que parit plurima, pauca tenet.
Hospes munificus: Gens est sed prona superbis
Pompis, seque effert ambitiosa nimis.
Centenus lateri verna est, luxuque suppellex
Regifico, Phrygius fulget ubique labor.
Aurum tecta vomunt rutilum, stratisque tapetis
Dum pede calcatur, picta superbit humus.
Doctus et Oceanum puppi prærare Britanna,
Et pelagi elatis turribus ire vias.

It, redit, impavidus; nunc asportata Canopum
Gestit, nunc gazâ Perside vela tument.
Angle, decet pietas: audin? tuus obstrepat undis
Oceanus, noxas increpat ille tuas."—P. 105.

Besides these, here and there in the same volume, and especially in the "Epigrammatum Centuria Secunda," will be found numerous epigrams on the various cities of Europe, including Venice.

One entire section of the Latin poems of Julius Scaliger, pp. 543-573, entitled "Urbes" consists of some hundred epigrams of various length on different important cities, beginning with Rome,

and ending with Jerusalem. The following is entitled :—

“LONDINUM.

Urbs animis, numeroque potens, et robore gentis,
Vel cunctos præ se despicit una Deos.
Torva peregrinis, sed non et inhospita, merces
Vicinis patrias aggerit, atque petit.
Contemnis, cui das, tanquam isto munere major.
Odisit unde petis, ne videare minor.
Dicat, quid bello valeas, Aquitania, quid non.
Et Nortman, et cum Saxone Roma vetus.”—P. 552.

See *Julii Cæsaris Scaligeri Viri Clarissimi Poemata Omnia*. In *Bibliopolio Commeliniano*, 1600, 8vo.

Grotius should be mentioned here as having left us four epigrammatic quaternions, “In Prætoria quadam Regia Angliæ.” These are “Nonswich,” “Hamtingcovt,” “Windsoor,” and “Richemont” (p. 370). *Hugonis Grotii Poemata Collecta*, &c., edita a fratre Gulielmo Grotio, Lugd. Bat., 1617, 8vo.

Barlaeus has given us in a series of epigrams “Urbium Præcipuarum Hollandiæ Encomia.” See *Casparis Barlaei Antverpiani Poemata*, Amstel., 2 tom., M.DC.XLV., tom. ii. p. 402.

Epigrams on Amsterdam, Rotterdam, &c., will be found in *Gulielmi Hornii Poemata ad Gulielmum III. Magn. Brit. Regem*, &c., Roteredami, MDCXVII., 8vo., pp. 880. This curious volume contains a host of epigrams of special interest to ourselves. The following are neat if not flattering :—

“RESOLUTIO AD ANGLUM.

Angelus est RE: solutio facie: sed corde dolosus ;
Cum tibi dicit ave ; sicut ab hoste care.”—P. 446.

“DE ANGLIS.

Est, puto, sic dictus ; quod sit, velut Angelus, Anglus :
At bonus, est anceps, Angelus ; anne malus.”

P. 455.

We are indebted to the industry of Dr. J. A. Giles for a volume in which are collected into one *corpus* all the allusions by classical writers to our own country. This is entitled *Excerpta ex Scriptoribus Græcis et Latinis de Rebus Britannicis a primo initio usque ad seculum post Christum sextum*, London, 1846, 8vo. The compiler says in his preface, “The number of authors from whose works it is compiled is so great, that hardly a Latin author remains of whose writings a specimen is not given in this volume.” The list of these, indeed, numbers no less than 124, beginning with Orpheus, B.C. 560, and closing with Nicephorus, A.D. 1333.

Epigrams on some few cities, from authors whose books may not readily be found, are excerpted in a delicious little tome entitled *Delitiæ Delitiarum sive Epigrammatum ex optimis quibusq. hujus et novissimi seculi poetis in amplissima illâ Bibliothecâ Bodleianâ, &c.*, Operâ Ab. Wright, Art. Bac., &c., Oxoniæ, 1637, 12mo.

Reference should also be made to *Hortus*

Variarum Inscriptionum, Veterum et Novarum, videlicet Urbium, Templorum, Sacellorum, Altarium, &c., a P. Ottore Aicher, &c., Salisburgi, 1676-1684, 2 vols. 8vo.

A twelve-line poem, “De Aberdoniâ Urbe,” will be found in *Arturi Johnstoni Parerga et Epigrammata*, or in *Delitiæ Poetarum Scotorum hujus ævi illustrium*, Amsterdami, 1637, 2 vols. 12mo. (vol. i. p. 599).

I shall not here further attempt to pursue a subject which is nearly inexhaustible ; nor shall I mention poetical monographs on various towns and countries, as I infer that the query of IGNATIUS rather refers to epigrams, sonnets, and smaller pieces.

WILLIAM BATES, B.A.

Birmingham.

RARE EDITIONS OF SHAKESPEARE (5th S. x. 511 ; xi. 95, 114).—I have now ascertained that the volumes ii. iii. and iv. of the so-called Scott's edition of Shakespeare in the Boston Public Library are not the only extant fragments (collections of proof-sheets) of that edition. Mr. R. F. Sketchley, the librarian of the Dyce and Forster collections at South Kensington Museum, was so obliging as to inform me, nearly two months ago, that the Dyce collection contained vols. ii. and iii. of an edition lettered “Proof Sheets of Lockhart's Shakespeare.” These belonged to Andrew Shortrede, whose name is in each volume, and are from the press of Ballantyne & Co. At the end of each volume is a ticket with these words : “Left in custody of Theodore Martin on my departure for China, May, 1844. And. Shortrede.” Mr. Sketchley, on writing to Mr. Theodore Martin, received from him this explanation :—

“The book you mention was given by me many years ago to Mr. Dyce. I received it from Mr. Andrew Shortrede, formerly a well-known printer in Edinburgh. He had been in the office of Messrs. Ballantyne, I think, the printers, at the time these volumes were at the press. The work was, I understood him to say, not proceeded with, and these were the only set of the sheets in existence. Mr. J. G. Lockhart, he told me, was the editor, and the corrections on the sheets were in his handwriting. Mr. Dyce subsequently informed me that there was nothing in the work of special value. He had thoroughly examined both volumes.”

Mr. Martin adds, that he had a vague remembrance of having been told by Shortrede that this was the edition projected by Sir Walter Scott, that Scott was an old friend of Shortrede's family, and had been kind to him as a boy—indeed, his father is mentioned in Lockhart's *Life of Scott*.

At my request Mr. Sketchley furnished me with some collations from both volumes for comparison with those in the Boston Public Library. A few days ago I received the report of Mr. Jas. M. Hubbard, the assistant librarian there, who writes :

“I have made the comparison which you desired with our Scott's edition of Shakespeare. You were quite correct in your surmise: the volumes in the Dyce and

Forster Library are the same as curs. We have, however, a vol. iv., which seems to be wanting in the South Kensington Library."

So that is the end of the matter, so far as I am concerned. Sir Walter Scott never edited Shakespeare at all, but Lockhart revised certain proof sheets of an edition to be floated under favour of Scott's great name, those sheets covering sixteen of the plays; the whole work to be in eight (or nine) volumes. It was stopped when Constable became insolvent, and probably only one set of the proof-sheets and one set of the revises were preserved. I am not informed whether the Boston copy is of uncorrected proofs or revises.

C. M. INGLEBY.

Athenæum Club.

DIVINATION BY CRYSTALS (5th S. x. 496).—An early description of the use of a crystal ball for divination may be seen in *A Relation of what passed for Many Years between Dr. John Dee and some Spirits*, with a preface by Meric Casaubon, Lond., 1659, and in Dr. Dee's *Apology sent to the Abp. of Canterbury*, 1594-5; or, *a Letter containing a most Brief Discourse Apologetical*, Lond., 1599 (Lowndes). But the most recent occasion on which there was a public inquiry into the use of such a crystal was when "Zadkiel," R. I. Morrison, sued Admiral Sir E. Belcher for libel in the Court of Q. B. for a letter to the *Daily Telegraph* in Jan., 1862. The following summary is taken, with some omissions, from the report which appeared in the *Guardian*. The plaintiff stated that in *Zadkiel's Almanac* for 1862 there was a notice that the author had been so fortunate as to obtain four adult seers, two of whom as artists had represented what they had seen. The plaintiff, being examined, said he had heard that Lady Blessington had a curious crystal ball with wonderful properties, and he bought it of a dealer in curiosities in Brompton in 1849. The crystal ball was here produced amidst much meriment, and handed round the court. It was about four inches in diameter with several flaws in it. A piece of blue ribbon was attached to it, by which it was taken up, and when produced it was taken with much veneration and respect from a plum-coloured velvet bag by the plaintiff for the inspection of the jury. The plaintiff then went on to state that having set the crystal before his son he saw Arctic scenery, and the event of Franklin's expedition, of which he wrote an account which appeared in the *Athenæum*, and that among others Baron Bunsen had requested to see the ball, several countesses, at one time as many as eight in the room, a bishop and archdeacon, and several members of Parliament. The drawings of the artists were produced. And there is the evidence of Lady Harry Vane, Lady Tatton Egerton, the Bishop of Lichfield, Archdeacon Robinson, the Marchioness of Ayles-

bury, Lord Wilton, Sir E. L. Bulwer, Mr. Kent, proprietor of the *Sun*, and others, who all deposed to having seen the ball at different places, and that the plaintiff had never taken money from them. There was an amusing cross-examination by Sergeant Ballantine. The Lord Chief Justice told the jury that to support the defendant's plea of justification they must be satisfied that the plaintiff exhibited the ball knowing it to be an imposture, and for profit. The exhibition for money was not made out. There was a verdict for the plaintiff, damages 20s., certificate for costs refused. In "N. & Q.," 3rd S. iv. 108, 155, 218, there are articles on Zadkiel's crystal ball and other earlier usages, but not to the same effect as above.

ED. MARSHALL.

I remember that some few years ago there was a curious case concerning a crystal divining ball in one of the law courts, in which a good deal of light was thrown upon this caliginous subject. The ball had been exhibited in private society in London, and among the witnesses (who saw nothing in it) were Bishop Lonsdale of Lichfield and Lord Chief Baron Pollock. The case was reported in the *Guardian*. The crystal ball is, I suppose, an instrument of divination of the same kind as Count Cagliostro's bottle of pure water, into which the "arch-quack" made his pupils look, and wherein the said pupils were wont to see many marvellous sights.

EDWARD H. MARSHALL.

The Temple.

"HART HALL, NOW BALLIOL COLLEGE" (5th S. xi. 85, 133.)—I said that "Balliol College never was Hart Hall." I say so again. I said I thought "the absurdity too great to have life." Perhaps some persons may begin to hesitate when they are assured by GENERAL RIGAUD that he cannot think that the venture of "Hart Hall, now Balliol College," announced a new fact. GENERAL RIGAUD pleasantly inquires, "Would he [D. P.] be surprised to hear that there were two Hart Halls certainly, perhaps a third, and that one of them was connected with Balliol through its first master, and therefore it is not impossible that, in the earliest times of Balliol College, one of its members *may* have been a student resident in that Hart Hall?"

Surely no one need be surprised now. The surprise which Oxford men must be awaiting is to be told which of the Hart Halls is "now Balliol College," and also to have it explained to them how William of Wyrcestre, born in 1415, happened to be sent to the other side of Oxford, to a house which had ceased to exist before 1424, by the first (not Master, but) Principal or Custos of Balliol (not College, but) Hall, Foderingey, who became Principal in 1282.

What the writer in the *Saturday Review* said was intended to give, and did give, the impression

that Balliol College stands on the site of Hart Hall. Until we receive our new surprise, the fact that Balliol (College) Hall possessed an obscure tenement on the other side of Oxford has nothing to do with the matter. William Wyrcestre was of the historical Hart Hall, the colony from Glastonbury. With the sack and plunder of that illustrious house its supplies failed. "Quibus," says Twyne, in his *Apologia*, "nunc diu orbata, temporum ac hominum iniquitatem deplorat."

As Peshall's book has been mentioned, it may be as well to say that any one who can compare it with Wood's MS., now in the Bodleian, will soon perceive how badly Peshall did his work. That precious MS. deserves, and will, I hope, some day have, a competent editor. D. P.

Stuarts Lodge, Malvern Wells.

BICKERTON (5th S. x. 289).—One would have thought that some old Oxonian would have answered before this the question of who Bickerton was, who is alluded to in the *Oxford Spy* as "unhappy Bickerton" and as "poor Bickerton." The question was asked on Oct. 12, and yet, though I wondered, I found that when I came to frame an answer it was not easy to do so. Even now, although there are some two or three old men who recollect seeing him when they were boys, it has not been easy to learn much accurately about him. At length, however, the representative of the family here, a legal practitioner, Mr. J. J. Bickerton, has assisted me with such facts as he could give.

The Bickerton alluded to was a member of St. Edmund Hall, Oxford. He graduated quite at the end of last century, and went to the Bar. It is said that he practised with some success, but became eccentric and unfit for the profession. Luckily, though not rich, he had some means. Leaving London he returned to Oxford, and took up his abode in a set of rooms in old Hertford College, then deserted. He remained here until about 1820, for there are portraits of him in the Bodleian, on one of which is the date 1819, and old Magdalen Hall was burnt down in January, 1820, and rebuilt on the site of Hertford College, the old buildings of which were incorporated with new Magdalen Hall. The original drawing of "Counsellor Bickerton" (by which title he was always designated) is said to be an excellent likeness by Burt. There is a copy of the same in water-colours, and a good etching of it by Whessel, all in the Bodleian Library. Counsellor Bickerton is depicted in cap and gown, and carrying a very large green umbrella, confined about half way up by a large brass ring like a curtain ring, such as I can recollect when a child. Counsellor Bickerton, though eccentric, was very harmless. The boys who played about the Radcliffe Square and the last houses of Cat Street would laugh at him as he

passed in and out of Hertford College with the great green umbrella and his gown tucked under his arm, and he was, in short, one of "the old characters" of Oxford in the early part of this century.

One of his fancies was for driving, and he would drive out of the city and fill his carriage with market women whom he met walking with their goods to the Oxford Market, and bring them to their destination.

Counsellor Bickerton claimed to be of a good family, from the county of Cheshire or borders of Wales, and of this old family he compiled the history and traditions, and printed them in a volume which he called

"Mulum Desideratum, | or | a Few Hints | concerning the | Bickertons, | who lived in Cheshire after they came into England with William the Conqueror, | and respecting S. Bickerton, A.B., C.P., | Queen's College, Oxford, | of the same Family. | Together with a Concise Address to Friends, &c. | to inform Them how they may be Rich and Happy in the Time Present and Future, | with | a Representation of the Three Broad Arrows, the Family Coat of Arms and of the aforesaid Person. | Second Edition. | Reprinted by the Desire of and to Accommodate the Friends who live at a Distance."

This book is not in the Bodleian, nor have I any idea as to where a copy might be seen.

When "poor" but harmless and eccentric Bickerton had to leave the shelter of Hertford College I cannot exactly learn, but he was lost sight of, and eventually died at the advanced age of nearly eighty years, alone and desolate, in a hovel at a place called the Five Chimneys in Vauxhall Road. He seems to have lived in a squalid state, and was looked on as a "miser" by the neighbours, who showed him trifling kindnesses. He had bought the freehold, of which his poor dwelling formed part, for 380l. He died Oct. 7, 1833, the wonder of his poor neighbours, who, in spite of the miserable and starved appearance of the old man, could not but see that he was a superior person, who, it was rumoured among them, was very highly connected, but who had left society in disgust. Boone's epithets of "poor" Bickerton, "unhappy" Bickerton, are very appropriate.

GIBBES RIGAUD.

18, Long Wall, Oxford.

LADY ANNE HAMILTON'S "SECRET HISTORY" (5th S. viii. 58, 99, 227, 277; x. 347; xi. 4, 50, 98).—There is, I believe, but one edition of the *Authentic Records*, namely, that the title-page of which is correctly described by H. S. A., but in the account of the trial of Phillips, the publisher for the libel (London, Hatchard, 1833) it is stated that "it was published at No. 334, Strand, the office for sale of the *Satirist* newspaper, and sold subsequently at 13, Wellington Street."

In a copy in the possession of the late Mr. Job Forster there were several MS. notes, of which the following is a specimen: "Written by a lady"

the name of Wood, who was residing in the palace. Suppressed, bought up, and destroyed. Very few copies in existence."

The suppression, if suppression there was, was doubtless on the part of the writers and publisher, who in the same year, 1832, printed the enlarged edition of it, viz., *The Secret History*, with Lady A. Hamilton's name on the title-page, which states that it was "published by William Henry Stevenson, 13, Wellington Street, Strand, 1832," but of which I do not believe copies were circulated until 1838, when advantage was taken of the interest excited by Lady Charlotte Bury's *Diary of the Times of George IV.* to try and get a respectable publisher to issue it, failing which it was sold clandestinely, the party trying to negotiate such sale being, I have been informed, a Mrs. Woodward. Who was Mrs. Wood? who was Mrs. Woodward? whose names are thus mixed up with this disreputable work.

WILLIAM J. THOMS.

CYPRUS: HOGARTH'S FROLIC (5th S. xi. 106, 149).—The point raised by MR. NORGATE, and the statement of S. P. (following Hotten's reprint) that "this brochure was originally published in 1732," induce me to think a short account of its first appearance may be of service. The five travellers, it will be remembered, set out from the "Bedford Arms," and their "peregrination" lasted from May 27 to May 31, 1732. Forrest wrote the journal, Thornhill prepared the map, Hogarth and Scott made the drawings. On the second night after their return, according to Nichols, the book was produced—bound, gilt, and lettered—and read at the "Bedford Arms" to the members of the club then present. Nichols does not say "printed"; and this "book" was doubtless the original journal with the accompanying sketches. In 1781, when Nichols issued the first edition of his *Anecdotes*, Hogarth, Scott, Tothall, and Thornhill were dead, and the journal and drawings were in the possession of Forrest, who (says Nichols, p. 68*) was willing to permit etchings to be made from the latter, "provided they are done in such a manner as will not disgrace the memory of his late friend Mr. Hogarth." This announcement appears to have attracted immediate notice, and brought to the front an imitation of the tour in Hudibrastic verse, which had been made many years previously by Hogarth's friend, the Rev. W. Gostling, of Canterbury. Of this *rhymed* paraphrase twenty copies were printed by Nichols in 1781, "as a literary curiosity." In the same year (*vide date* on plates) the drawings were engraved by R. Livesay (mentioned in my former note), and printed by him in 1782 to accompany Forrest's *prose* journal under the following title: "AN ACCOUNT

of what seemed most remarkable in the Five Days Peregrination of the Five following Persons, viz. Messieurs Tothall, Scott, Hogarth, Thornhill and Forrest, etc." 1782. The illustrations are nine in number, and correspond with plates iv. to xii. of Hotten's reprint. The portraits of Mr. Gabriel Hunt and Mr. Ben. Read and the crest, which make plates ii., iii., and xiii. of that work, were also engraved by Livesay, but they form no part of the original tour series; indeed, they were all produced after 1732. So was "Hogarth painting the Comic Muse," which becomes Hotten's plate i. The title-page of that book, which speaks of the sketches in sepia as "from the original drawings illustrating the tour," is therefore misleading. The "London, Published in 1732" of Hotten's title-page to the prose journal is not, of course, on the title-page to the original MS. book in the British Museum, to which I have referred. The date, if given at all, should be 1782, as shown above.

AUSTIN DOBSON.

10, Redcliffe Street, S.W.

THE "MERRYTHOUGHT" (5th S. xi. 86).—The derivation of this word given by Dr. Johnson is certainly not satisfactory; it is, in fact, only that put forth in the *British Apollo* (No. 84, Nov. 26, 1708), that the word was derived from the merry thoughts which arise on the breaking of the bone. There were two distinct forms of divination connected with this bone: the one, when two persons pull it asunder, when the one who secures the larger portion of it is "sure to be the first to be married"; and the other when, only the two ends of the broken bone being shown, the inquirer is desired to wish for something and then choose one of the two bones: if the longer piece is thus by chance taken, the wish is sure to be gratified; if the shorter, a disappointment will ensue. Now in neither of these two fond superstitions was there necessarily anything merry; indeed, if the inquirer believed in the omen, the thoughts arising must have been quite as often sad as merry. There is, I think, a story in the *Spectator* of a gentleman who thus finding that his wish was not to be gratified turned pale and lost all appetite.

I would venture to suggest, as ZERO observes, that perhaps the word may be a corruption, and possibly of *meritot*. Chaucer, in the *Miller's Tale*, l. 662, has:—

"What eylyth you, some gay gerl, God it wote
Hath brought in you thus on the *meritote*."

The *meritot* is defined in old dictionaries, such as Blount's *Glossiography*, 1656, and Phillips's *New World of Words*, 1658, as a sport used by children by swinging themselves in bell-ropes, or such like, till they be giddy; in Latin *oscillum*, swinging on a rope to which is tied a little beam, across which they sit. Now the merrythought bone, both in regard to its shape and the mode of its attachment

* It afterwards appeared in the second edition of the *Anecdotes*, 1782, pp. 403-27.

might fairly be called the swing-bone, or *meritot*, and if this were so, the transition from *meritot* to *merrythought* is not very far-fetched. Whether or not, as Skinner suggests, *meritot* was only a degeneration of *veritot* is not of much importance, for anyhow *meritot* seems to be an older word than *merrythought*. Of course, in the illustration from Echard, 1670, quoted by Johnson, though the passage refers only to breaking merrythoughts with cousin Abigail under the table, it practically meant thereby giving rise to: "marry-thought" between the young people. EDWARD SOLLY.

Sutton, Surrey.

THE REV. THOMAS BRANCKER, M.A. (5th S. xi. 41.)—I never before heard of Brancker, but Mr. BAILEY's note enables me (thanks to "N. & Q.") to recognize in him the author of a curious key to a cipher or cryptograph in my possession, which I exhibited and described at a meeting of the Society of Antiquaries on Feb. 8, 1877. The description may be seen in their *Transactions* of that date. That it is by Brancker and in his handwriting I have no doubt. His name "Thos. Brancker" occurs in an example to one of the rules for the use of the cipher, written on the back of it, and his initials are in several other places. The invention and construction of such a cryptograph would be a congenial and very probable occupation to a mind of his mathematical turn. The writing is very minute, but singularly well formed and legible. I have also a kind of metaphysical treatise or essay entitled "An dentur principia innata," which is apparently in the same handwriting. J. H. COOKE, F.S.A.

"TUDIEU" (5th S. xi. 44.)—It is extremely candid of DR. CHANCE to give the circumstances under which he arrived at his etymology of *tudieu*. I will give that which I think to be preferable. Is it not *tête-dieu*? Scott, in *Quentin Durward*, makes Louis XI. swear *tête-dieu*.

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

"THE SPIRIT OF DESPOTISM," BY V. KNOX, D.D. (5th S. xi. 43.)—*The Spirit of Despotism* is included in the collected edition of Knox's *Works*, 7 vols., 8vo., printed for J. Mawman, Lond., 1824. The author of the memoir prefixed to this edition says:—

"At the beginning of 1795 he wrote *The Spirit of Despotism*. He composed this treatise under a conviction that the continental confederacy to crush the rising liberties of France was directed against the best interests of mankind, and that it received its principal support from England. Shortly after the work was finished the war assumed altogether a new character, and the French in their turn became the aggressors, in the name of liberty seeking military glory, destroying the independence of neighbouring nations, and undermining all the foundations of freedom. He determined, therefore, to postpone the publication until a more favourable opportunity, which, from the course of political events, did not

occur during his life. It happened, however, that a copy of this work escaped the custody to which it was confined, and without his knowledge was published."

The book is not even mentioned by Lowndes or Allibone. BIBLIOTHECARY.

"THE UPPER TEN THOUSAND" (5th S. x. 348, 436.)—I remember reading a book on the Island of Jersey, which must have been written some forty years ago (I forget both name and author), where an "upper ten" is described, *i.e.* certain ten families assumed the position of a select aristocracy, and rigidly excluded others from their circle. This doubtless is the origin of the "upper ten thousand" when imported to America. Americans like big things, so "ten" became "ten thousand." E. LEATON BLENKINSOPP.

THE WORD "BLOOMING" (5th S. xi. 46.)—Are we not indebted to the Californian coast for this ornamental addition to our expletive vocabulary? It will be found in Col. John Hay's ballad, "The Mystery of Gilgal," in the same volume (*J. Camden Hotten*) which contains the famous poems of "Little Breeches" and "Jim Bludso":—

"He went for his 'leven inch bowie knife:

'I tries to foller a Christian life,

But I'll drap a slice of liver or two,

My *bloomin'* shrub, with you."

"Bloomin'" or "blooming" is now colloquially used by the lower classes. F. D. F.

As this ludicrous and ugly word has been admitted into "N. & Q.," one may be allowed to protest against the assertion made by WHITEHALL (whose own note is enough to confute him) that it is a word now used by gentlemen. Posterity, who may possibly have a gentleman or two among them, ought not to be thus deluded; and I beg to assure posterity, through "N. & Q.," that the word is *not* used, in the euphemistic sense intended, by any persons higher than those to whom WHITEHALL has referred its origin—the musician "cad" and his friends. A. J. M.

Just as we were leaving the comfortable Queen's Hotel at Port Madoc last summer, the fishmonger's cart drove up. We heard the landlord bewailing the perplexity of having to provide for visitors who might or might not come, or who might or might not stay. Of course he could not buy any fish that morning, and he added, "Last night we were full, and now every blooming visitor is gone." ROBERT HOLLAND.

Norton Hill, Runcorn.

"HAYSEL" (5th S. xi. 149.)—*Sel* or *seel* is a general term meaning "season," like the A.-S. *seol*, of which it is a survival. The *seel* of the day is the time of the day; *hay-seel* is hay-season, hay harvest; *wheat-seel* is wheat-time, wheat-harvest. It is well known in East Anglia and probably else

the e. It is rather discouraging to find that after the English Dialect Society has existed for some years; questions are so often being asked upon the subject of provincialisms. We have answered many of them over and over again, and many of our reprints are *indexed*. WALTER W. SKEAT.

Halliwell gives *haysele* as an Eastern Counties word for hay-time, and *sele* as equivalent to time or season. W. T. M.
Reading.

ENGLISH PROVINCIAL DIALECTS (5th S. xi. 149.)—See the Bibliographical List of all works relating to English dialects, published for the English Dialect Society. All books published for the society can be had separately by non-subscribers at the prices marked upon the covers. The publisher is Mr. Trübner. WALTER W. SKEAT.

TAPESTRY FORMERLY AT WHITEHALL (5th S. xi. 47.)—A pamphlet, *Raphael Vindicated*, by V. Trull (Hookham, London, 1840), gives a full account of the tapestries to which W. M. M. alludes. It is therein stated that Leo X. ordered two sets. One was presented to Henry VIII. after the death of Charles I. "they were sold, in 649, to Don Alonso de Cardenas, at his decease devolved to the noble house of Alba, were bought by Mr. Peter Tupper in 1823, by whom they were brought to England," and in 1833 passed, by purchase, into the hands of Mr. William Trull, a merchant in London, with whom they remain. I saw them hanging in the Crystal Palace, in the part which was burned, but I think they were saved. I am under the impression that more than two sets of these tapestries were made, and that there was one in France in Louis XIV.'s time.

RALPH N. JAMES.

Ashford, Kent.

LORD CHANCELLOR ERSKINE (5th S. xi. 126.)—It is very usual among friends of the Erskine family, especially to the north of the Tweed, to *ronounce* (not to write) their name as *Areskine*. The prefix of *h* must be regarded as a vulgarism,ardonable in Voitaire. E. WALFORD, M.A.
Hampstead, N.W.

THE WESLEYS AND COLLEYS (5th S. xi. 65.)—It is pretty clear that the note in Swift's *Works* that Mrs. Wesley was a daughter of Sir Dudley Colley is an error. The inscription on the tomb of Carbery, which is given in Lodge and Archdall's *Genealogy of Ireland*, 1789, vol. iii. p. 65, describes him as "Dudley Colley, alias Cowley, Esq., great-grandson of Sir Henry Colley, alias Cowley, of Castle Carbery, Knt., who built this chapel." But

MR. WALFORD satisfied that Swift's friend Mrs. Wesley was this Elizabeth Colley, the wife of Garrett Wesley? Did not that lady die many years previously, namely, in 1678? and was not the

Mrs. Wesley in question Catherine Keating, who married Garrett Wesley, of Dangan, M.P. for Meath, who died *s.p.* 1728? From the pedigree in Burke (*Mornington*) it would, I think, appear that this Mrs. Wesley was a niece by marriage of Henry Colley, of Castle Carbery, and not his sister. Garrett Wesley the younger, as a second son, was of course not the head of the family in 1710, but only became so on the death *s.p.* of his elder brother William. EDWARD SOLLY.

OLD SONGS WANTED (5th S. xi. 126.)—In *The Merry Companion, or Universal Songster*, second edition, London, 1742, p. 366, is a short song beginning, "He that has the best wife." Is this one of the songs Mr. CHAPPELL is in search of, and which he says begins with "He that hath a good wife"? ALEX. IRELAND.
Inglewood, Bowdon, Cheshire.

DR. NEWMAN'S "LOSS AND GAIN" (5th S. xi. 148.)—I think it more than probable that the tale against the "Oxford converts to the Catholic faith" which induced Dr. Newman to publish his work called *Loss and Gain* was the well-known *From Oxford to Rome: and how it Fared with Some who lately Made the Journey*, by a Companion Traveller. The author of this religious novel was Miss Harris of Windsor. She died in 1852, having joined the Roman Catholic church a few years previously. Further information regarding this lady and her works will be found in the volumes of "N. & Q." for 1865. The distinguished fellow of an Oxford college who is introduced to the reader in the first page of *From Oxford to Rome* is generally considered to be intended for Dr. Newman himself.

W. P. COURTNEY.

15, Queen Anne's Gate.

LINES ATTRIBUTED TO BYRON (5th S. xi. 147.)—This point has been long settled. The lines are Scott's, and, as your correspondent says, to be found in the *Monastery*, whence it would seem Byron copied them into his Bible. Reference to "N. & Q." 1st S. v. 66, will confirm this. In answer to MR. JERRAN'S closing query I may say that the *Monastery* was published in the beginning of March, 1820. W. T. M.

Reading.

In Bartlett's *Familiar Quotations* Scott is credited with the authorship, and the *Monastery* is the reference given. FREDK. RULE.

TURNIP-STEALING (5th S. xi. 126, 158.)—My father was through the Peninsular War, and I have often heard him say that the duke had some men hanged for stealing linen from fields and gardens, after repeated warnings. This may be the origin of the story that men were hanged for stealing turnips: probably some of the linen may have been

drying in gardens or turnip enclosures adjoining cottages. After having been without a change of linen for many weeks there was every inducement for the poor fellows to get it as they might.

WILLIAM P.—

Portsmouth.

A soldier of the Buffs, Adin Williams of this place, told me many years since that the offence was stealing a looking-glass. He was one of those who were present and marched past. He is not now living.

ED. MARSHALL.

Sandford St. Martin.

BOSWERT THE ENGRAVER (5th S. xi. 68)—I have a set of five engravings of Rubens's landscapes: on four of them the engraver's name is spelt thus, "S. à Bolswert," while on the remaining one it is spelt "S. à Bolswaert." The above came from the collection of the late Rev. Robt. Coates, of Sopworth, and are in a good state of preservation. Three are proofs before letters, the other two early impressions. I cannot speak as to the value of them, but my impression is that they are scarce.

F. A. BLAYDES.

The Lodge, Hockliffe, Leighton Buzzard.

SEAL OF KING RICHARD III. (5th S. xi. 67).—Mr. F. A. LEO would do well to apply to Mr. Ready, of the British Museum.

EDMUND WATERTON.

"FEATHER" (5th S. xi. 65).—In Worcestershire the term "feather of land" is used—I believe to indicate a certain quantity of land, but of this I am not quite certain. Can it have any connexion with the "mid-feather" of Cheshire which ZERO mentions?

J. B. WILSON, M.A.

SIXPENNY HANDLEY (5th S. xi. 107).—See, for some—but very little—information on this name, Hutchins's *Dorset*, Gough's edition, 1813. The word seems originally to have been *Serpenna*, and then *Serpenne* and *Serpenny*, and so *Sixpenny*.

EDWARD H. MARSHALL.

The Temple.

AN IRISH HIGHWAYMAN (5th S. xi. 87).—Perhaps D. F. may find a clue in the following lines of an Irish ballad-song which I recollect:—

"My name it is *Jimmy Barlow*,
I was born in the town of Carlow,
And here I lie in Maryboro' jail
All for the robbing of the Dublin mail."

F. D. F.

Reform Club.

OBSCURE EXPRESSIONS (5th S. x. 267, 409; xi. 58).—"Brogger, O. Eng. a badger, who deals in corn, from *brock*, badger" (Noah Webster, *s.v.* "Broke," with more to the purpose). Confer also the Cleveland dialect, *s.v.* "Badger," where there is a very interesting note. The provincial word for a *peripatetic* corn-dealer in the West Riding

of Yorkshire was "badger." The provincial word for the badger (*Meles vulgaris*) is "brock." I have italicized the word *peripatetic*, as it was a peculiarity of the corn-dealing "badger" to travel about the country, and to sell his corn in one place which he had bought in another, and he was not liable to "the penalties of engrossing." "By engrossing corn a man withdrew it from public use, as the badger" (Meles) "steals the corn or grain from the peasants" (Tomlins as quoted by Webster). I lived for several years, when a boy, near Kirby Malham, in the Craven district, and knew several of the fraternity, but I fancy the race is now extinct. They used to come round on the approach of winter, seeking for orders for flour and oatmeal, the latter being the staple food of the dwellers in those out-of-the-way spots. This was before railways were made, and when it was necessary to lay in stores of meal, and to fill their "meal-arks" with a sufficient supply of "the food of horses in England, and of men in Scotland," to last through the long cold winters. Had Johnson known how many of his own countrymen were dependent on oatmeal for sustenance, he would hardly have defined "oats" as above.

F. W. J.

Bolton Percy, Tadcaster.

MS. HIST. OF FERMANAGH (5th S. xi. 28, 136).—My authority for the statement queried by Y. S. M. is this: "I send you a list of names of rivers, &c., taken from an old history of Fermanagh formerly and perhaps still in the [possession] of Sir Wm. Betham." Letter dated Dec. 24, 1834, and addressed to Thos. A. Larcom, Esq., amongst *Letters* (chiefly from John O'Donovan) containing *Information relative to the Antiquities of the Co. Fermanagh collected during the Progress of the Ordnance Survey in 1834-5* (MS. vol. in Roy. I. Academy). Lodge, the well-known Irish genealogist, in his MSS. (nine vols. of which, belonging to Sir W. Betham, were purchased, in 1860, by the B. M. authorities) had access to the MS. history, since he quotes it as an authority for some of his statements.

C. A. K.

Kensington, W.

SACRAMENTAL WINE (5th S. x. 328; xi. 109).—In churchwardens' accounts of this county of the seventeenth century I have met with three varieties of wine specified as purchased for use at the Blessed Sacrament, *viz.*, claret, malmsey, and canary. I should be glad if the REV. W. D. SWEETING would kindly give the name of the Derbyshire church where an old practice of mixing white and red wine is said to prevail. J. CHARLES COX.
Chevin House, Belper.

SEVERE WINTERS (5th S. xi. 24, 134).—I am at a loss to guess where the newspaper writer quoted by Mr. WALFORD got his date 1487, but I have it

in my notes that in 1468 the wine distributed to the soldiers in Flanders was cut with a hatchet. This fact is noticed in Haydn's *Dict. of Dates*, where I also find it stated that in 1544 "wine in Flanders was frozen into solid lumps."

W. T. M.

Reading.

Some interesting accounts of the freezing of wine will be found in *Domestic Economy*, vol. i. pp. 25-27, published in Lardner's *Cyclopædia*.

RALPH DE PEVEREL.

BOYLE GODFREY (5th S. xi. 128).—Boyle Godfrey married the sister—and his son, Ambrose Godfrey, the daughter—of the Rev. Towers Ashcroft, Rector from 1714 to 1765 of Meppershall, co. Beds, where, in the parish church, is a mural tablet, also in its way a curiosity of epitaph literature, in memory of Ambrose and Dorothy Selina Godfrey, "children of most uncommon perfections," who died at the early ages of two and four.

May I be permitted to suggest that the inscription referred to by H. A. P., if not already recorded in any printed collection of epitaphs, might be generally interesting to your readers if given at length in your columns, and further ask him where the original is to be found? Being engaged on a pedigree of the Ashcroft family, it has a special interest for me.

H. W.

New Univ. Club.

STYLE AND TITLE (5th S. x. 467; xi. 129).—MR. FISHER, *ante*, p. 130, is certainly in error. The late Lord Derby was plain "Mr." Stanley whilst his grandfather was alive, but sat in the House of Commons as "Lord" Stanley from Nov., 1834, till created a peer. The present Duke of Devonshire sat in the House of Commons as "Mr." Cavendish before his father was created Earl of Burlington, and as "Lord" Cavendish afterwards.

E. WALFORD, M.A.

Hampstead, N.W.

PROVERBS WHICH HAVE CHANGED THEIR MEANINGS (5th S. ix. 345, 470; x. 193, 352; xi. 137).—In the picture gallery at Belvoir Castle there is a painting of the Dutch school illustrating many proverbs, one of them being "Great cry and little wool," which is represented by a man in the act of shearing a pig. The pigs one sees about Whitby are so hairy that it would hardly surprise me to hear that they were annually shaven or shorn. I was under the impression that "Do not lose the sheep for a ha'porth of tar" had reference to the wisdom of stamping the owner's initials in tar on the side of the animal.

ST. SWITHIN.

DURNFORD FAMILY (5th S. xi. 126).—I have a prettily engraved bookplate of the Rev. Dr. Durnford (W. Tringham sculp.) with the following arms. Two coats:—1. Sa., three rams' heads

cabossed ar., armed or; crest, A lion's head erased ar., in the mouth a dexter hand, coupé at the wrist. 2. On an escutcheon of pretence ar., on a chev. sa., three tigers' (?) heads cabossed, ensigned with fleur-de-lis. The Durnfords, I believe, are a Devonshire family.

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

Bishopwearmouth, Durham.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152).—D. Q. V. S., though right in theory, bears hardly on such persons as myself. My ancestors have borne on plate, carriages, &c., a certain coat of arms and crest for above a hundred years, and my father paid, and I still pay, to Her Majesty a tax on armorial bearings; but on searching at the Herald's College, I can find no grant of them. If my lion rampant or couchant is a "pretentious attempt to deceive," why does it pass current with Her Majesty's representative, the tax-collector? Must I regard the tax as a fine imposed on me for my audacity? I may add that Sir Bernard Burke, himself one of the Herald's, records my family shield in his *Armoury*.

CURIOSUS.

"CANDIDACY" AND "CANDIDATURE" (5th S. xi. 106).—Both words occur in Worcester's *Dictionary*, 4to., 1859. *Candidacy* is marked as "modern," and the authority is *Quart. Rev.* The authority for *candidature* is *Ed. Rev.*

ED. MARSHALL.

LOCAL WEIGHTS AND MEASURES: ANCIENT MEASURE OF LAND (5th S. x. 283, 345, 394; xi. 56).—A mode of estimating the extent, and consequently the yearly value, of arable ground, in one or more farms, was in early ages, and still continues to be in some cases, by the *daugh*, the *aughten* part, the *boll*. These daughs and bolls refer to an old standard of valuation of ground, not entirely forgotten. The divisions of land marked by pounds and marks, &c., are frequent in the lower parts of Scotland; but daughs and bolls are unknown anywhere south of Inverness-shire. Every daugh seems to have consisted of forty-eight bolls, which comprehended a greater or smaller district of country, according to the quality of the soil. The aught or aughten part (which appears to be a corruption of the eighth part) consisted of six bolls. This denomination was subdivided still lower, into pennies, &c. The era of the introduction of these divisions of land, both in the South by pounds, &c., and in the North by daughs, &c., is beyond record, and even tradition itself is silent on the subject. One thing, however, is certain, that these valuations existed, and furnished not only a rule for levying rents, which in the North must then have been paid in grain, but also fixed the general and known levy of soldiers, when men or horses were required for the service of government in the event of a

national war, and a rule to the chieftain for raising his followers, even in making predatory inroads upon his neighbours (*General View of the Agriculture of Inverness*, published by the Board of Agriculture, 1808, p. 75).

G. LAURENCE GOMME.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73.)—Among the honours bestowed by the kings of Scotland on Iona, we find the origin of a custom which has continued in other places ever since, namely, the dedication of the trophies of war as ornaments, though very strange ones surely, to Christian churches. After the victory which Aidanus gained over the Picts and Scots, he sent the banner of his vanquished enemies to Columba to be preserved in his abbey. . . . Kenneth Macalpine also, after the final overthrow of the Picts, devoted the sword and armour of Dunstrenus, the Pictish monarch, to the church of Iona (*New Statistical Account of Scotland*, vol. vii. p. 323). The origin of the custom is also traced to other sources in *Gent. Mag.* for May and July, 1812. There are numerous instances in the Reports of the Hist. MSS. Com. of armour in churches.

ALICE B. GOMME.

"VIEWY" (5th S. ix. 418; x. 5, 53, 58, 137, 177, 398.)—This term does not appear to be peculiar to the *Spectator*. In Messrs. Rivington's current catalogue I find, among the quoted critiques on Bickersteth's poem, *Yesterday, To-Day, and For Ever*, the following from the *Edinburgh Daily Review* (no date given): "It is true poetry. There is a definiteness, a crispness about it, which in these moist, viewy, hazy days is no less invigorating than novel."

Blandford.

W. R. TATE.

The *Spectator* has now gone from bad to worse. Not content with the misbegotten word *viewy*, it has now (Feb. 15 is the birthday) produced *viewiness*. Here is the sentence: "Lord Granville in the Upper House indicated that the Opposition would by-and-by seriously attack Sir Bartle Frere as having by his *viewiness* brought on this war in Zululand." The *Daily News* speaks of Sir Bartle Frere's "visionary schemes," and that, of course, is very intelligible, but what is his *viewiness*? Is it that he has (like every one else) a view, or that he takes a superficial view, or that his view, being other than the *Spectator's*, is taken from a wrong point? In short, I have less idea of the meaning of Sir Bartle Frere's *viewiness* than I should have of his *sketchiness* or *picturesqueness*, if these terrible qualities had been applied to him. H. A. B.

NAMES OF PLACES IN SHREWSBURY (5th S. x. 514; xi. 116, 139.)—What X. P. D. says about the meaning of Shoplatch may possibly be true. But facts are better than theories, and the row of

shops so called at Shrewsbury, now forming part of the new market, stands on the very spot where the sheep pens stood in former days. I have a strong impression that my informant said he had seen them there. It is dangerous to be guided by sound. How would X. P. D. explain Dogpole on the same principle? H. C. DELEVINGNE.
Woodbridge Grammar School.

CURIOUS EPITAPH (5th S. xi. 108, 135.)—Immediately after I had sent the reference to Mr. Ravenshaw's *Antiente Epitaphes* I happened to open a 12mo. volume entitled *National Anecdotes, English Proverbs, and a Collection of Toasts and Sentiments* (London, 1812), and there, a little to my surprise, on pp. 144, 145, I found a copy of the epitaph in question. As stated in the heading, "the following curious epitaph on a watchmaker is to be seen in Aberconway Churchyard." It purports to be over the "outside case" not of "George Rountleigh," nor of "George Rongleigh," but of "Peter Pendulum," and the date of death has not been given. Mr. Ravenshaw's copy, I may add, was taken in June, 1857. ABHBA.

THE SUNFLOWER (5th S. viii. 348, 375, 431, 497; x. 14, 156, 352; xi. 58, 132.)—

"The sun-observing marigold."

Quarles, *School of the Heart*, xxx.

"The marigold displays and droops with the rising and setting sun."—Brough, *Manual*, 1659, p. 557.

"Turnsole" occurs in the *Naworth Household Books*, 1618 (Surt. Soc., vol. lxviii. p. 94).

W. C. B.

Rochdale.

WEST INDIES: BARBADOES (5th S. ix. 249, 297, 357; x. 116, 376, 398, 413.)—Having arrived at home after a long absence, I have just noticed G. F. B.'s reply. I am much obliged for the promised researches for the name of Grew in the London Probate Court, but those records of wills, as well as those of Worcester and Lichfield, also Leicester (partially) and Bangor, have been well gone over. There will probably be some in Lincolnshire and Yorkshire wills, and in the Star Chamber records of Warwickshire trials, which I believe are in London. If I have given any trouble, I shall be glad to return the favour if G. F. B. will write to me direct. When more at leisure I hope to send another communication on Barbadoes &c.

"N. & Q." has a large circulation in America. Much can be done by American correspondence, as there are many subjects here of value to the English genealogist, and exchange of information would be a mutual benefit.

WILLIAM JOHN POTTS.

Camden, New Jersey, U.S.A.

In the year 1864 a volume containing copies of the inscriptions upon the monuments in the burial-grounds belonging to Christ Church, in this city,

was published here. The edition was a small one, and the price of a copy was five dollars. A volume, containing copies of the inscriptions upon the monuments in St. Peter's Churchyard, will shortly be published here.
UNEDA.
Philadelphía.

PERCY BYSSHE SHELLEY (5th S. xi. 45, 70, 158).—Many readers of "N. & Q." would be very much interested in seeing the Baron de Bogoushvsky's letter to DR. ROGERS. It is difficult to understand how the Baron can have "presented to a museum at Moscow," *some years ago*, a letter which appears to have been in his collection only a few weeks ago, and which moreover cannot conceivably have existed until quite recently, as was shown in my former communication.

H. BUXTON FORMAN.

AUTHORS OF BOOKS WANTED (5th S. ix. 309 ; xi. 49, 79, 99, 159).—

I can now tell J. D. that the book he inquired for, *Familiar Quotations*, was compiled by Mr. L. C. Gent, who dedicated all the editions to his friend Dr. Barker, a surgeon at Bedford, now deceased. My authority is Mr. Gent himself.
FREDK. RULE.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 128).—

"She was not beautiful, they said," &c.

The verses inquired after by GREYSTEEL were printed in the *London Journal*, July 5, 1856. They are quoted there from *Poems and Translations* by Mrs. Macbell, a book which I have never seen. As they are, in my opinion, very beautiful, and seem to be almost unknown, I send you a transcript.

"A PORTRAIT.

"She stood amid that crowded hall,
Forlorn—but oh, how fair!
Though many a beauty graced the ball,
To me the loveliest there.

Yet guilt and woe a shade had cast
Upon her youthful fame;
And scornful murmurs as she passed
Were mingled with her name.

'She was not beautiful!' they said—
I felt that she was more;
One of those women women dread,
Men fatally adore.

I looked into her languid eyes,
So dark and deeply set,
And there read thrilling mysteries
Of passion and regret.

I thought of Eve when taught to sin,
Fresh from the serpent's lore;
Though tutored to seduce and win,
Yet lovelier than before.

* * * * *
With none to strengthen or sustain,
Alas! why came she there,
Amid the selfish and the vain,
Alone in her despair?

Perchance she longed to see once more
Some dear familiar face;
Some vanished friendship to implore,
Some enmity efface.

I know not, for our first and last
Sad meeting was this one;
Tearful I gazed, but midnight passed:
I looked, but she was gone."

EDWARD PEACOCK.

"To prove his ancestors notorious thieves," &c.

A note to the *Lay of the Last Minstrel*, canto iv. stanza ix. is this:—"A satirical piece entitled *The Town Eclogue*, which made much noise in Edinburgh shortly after the appearance of the *Minstrels*, has these lines:

"A modern author spends a hundred leaves
To prove his ancestors notorious thieves."

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

(5th S. xi. 149.)

"A cloud lay cradled near," &c.,

is the first line of a sonnet by John Wilson (Christopher North).

C. E. T.

It occurs in the well-known sonnet entitled *The Evening Cloud*.

(5th S. xi. 9, 39, 159.)

"I have culled a nosegay," &c.

This is said to be "from Montesquieu or Montaigne." A droll alternative! On the title-page of Locker's *Lyra Elegantiarum* (1867) I find the following passage: "J'ay seulement fait icy un amas de fleurs, n'y ayant fourny du mien que le filet à les lier.—Michel de Montaigne." What a pity it is that authors, when they make a quotation, do not give an exact reference to the work they take it from.
JAYDEE.

Miscellaneous.

NOTES ON BOOKS, &c.

A Descriptive Catalogue of the Etched Work of Rembrandt Van Rhyen. Preceded by a Life and Genealogy. By Chas. H. Middleton, B.A. (Murray.)

THIS handsome and attractive volume stands forth as by far the most convenient and elegantly printed among all that has hitherto been published on this special subject. The author, however, appears to assume to himself a claim for originality which, even on his own showing, is not altogether due to him. He lays great stress upon the classification of his descriptions according to the time when the plates were produced, rather than according to the subjects represented.

But on this ground he seems merely to have followed, with a few minor deviations, the arrangement started by Vosmaer in his biography, first published in 1869. Mr. Middleton had readily adopted the views of the Burlington Fine Arts Club, when the committee, previously to their memorable exhibition of 1877, requested him to furnish them with a list of the etchings of Rembrandt, arranged in the assumed order of their execution. This list formed the basis of a very valuable catalogue, completed by Mr. Middleton himself, and privately printed by the Club, which was prefaced by a learned and essentially practical introduction from the pen of Mr. F. Seymour Haden. Ten years previously the Club had formed a collection of Rembrandt's etchings, which were then arranged according to the old system of classification, bringing similar subjects together and ignoring chronology. Those who saw both exhibitions were mostly of opinion that the display of 1877 far exceeded that of 1867 for clearness and concentration. Each year, as shown by the later arrangement, possesses its own distinctive character, and all the works belonging to that special period partake of the same feeling.

For the use of beginners or general practitioners this work, for finding purposes, will present considerable

difficulties. The very tempting and beautifully printed index, unusually copious as times go, is exclusively devoted to *incidental* matter. Unless the student knows the exact date to which an engraving belongs, or is assumed to belong, he has no chance of finding it in the index columns. We look in vain for any *direct* indication to such celebrated prints as "Coppenol," "Bonus," "Haring," "Six," and "Faustus." The last four names appear in italics, but merely to support some technical observation under a different heading. It would hardly have been too much in a work designed for general use to have even introduced the common trade appellations of the "Sabre print" and the "Mustard Landscape."

Mr. Middleton himself departs from chronological order, which Vosmaer strictly maintains throughout, by broadly classifying his subjects under "Studies and Portraits" as far as p. 161, "Scriptural and Religious" to p. 249, "Fancy Compositions" to p. 283, and "Landscapes" to p. 318. Under the somewhat arbitrary title of "Fancy Compositions" we find, at p. 252, "Danae and Jupiter" immediately followed by "The Rat Killer," and, at p. 266, "The Prodigal Son" by "Academical Figures." We have, however, the advantage of a preliminary calendar table of the "whole etched work" of the master, with very useful references to the numbers of preceding catalogues. We are indebted to our author for a valuable observation respecting the letters R. H., which Rembrandt, according to the custom of his country, adopted, thereby implying Harman's son, and discarded immediately after his father's death. Mr. Middleton states for the first time correctly both the Christian name and the profession of the subject of one of Rembrandt's rarest prints. He points out that the Advocate Tolling, or Peter Van Tol, was neither the one nor the other, but Doctor Arnoldus Tholinx, Inspector of the College of Medicine at Amsterdam from 1643 to 1653.

The British Birds. A Communication from the Ghost of Aristophanes. By Mortimer Collins. Second Edition. (Bentley & Son.)

MRS. MORTIMER COLLINS has done wisely in reprinting *The British Birds*. Of substantive works by her late husband it is the one most likely to secure him an enduring position in nineteenth century literature; and if the high comparison it challenges be thought rash, it still compares very favourably with other satirical poems of the day, the metrical work being excellent. Those who have long wanted the book should now secure copies at once; the present issue is limited to 250 copies.

Journal of the Royal Institution of Cornwall. No. XX., November, 1878. (Truro, Lake & Co.)

THIS number contains much valuable and curious matter relating to the Cornish saints, whose biographies were treated of by our learned correspondents the AUTHORS of the "BIBLIOTHECA CORNUBIENSIS" last year (see 5th S. ix. 142) in a note upon St. Mary's Cathedral, Truro. The address of the President of the Institution, Mr. William C. Borlase, is devoted to a minute and elaborate account of those early saints whose names are stamped upon the nomenclature of the parishes of Cornwall, and some of whose shrines and wells are still the objects of local pride and veneration, if not of devotion. Mr. Borlase shows that most of these holy men and women came over from Ireland in the fifth and sixth centuries, and that the element of Celtic Christianity to the west of the Tamar was only gradually superseded by and absorbed in the supremacy of "the Anglo-Roman domination." Mr. Borlase shows very great learning in discriminating between the real and the mythical hagiology of his native county, whose sons and daughters owe to him a deep

debt of gratitude for thus rescuing from oblivion the founders of their churches and the pioneers of their faith.

Lancashire and Cheshire Historical and Genealogical Notes. (Reprinted from the *Leigh Chronicle*.)

WE have received the first two quarterly parts of this work. Like the other publications of the same character, which are steadily increasing in number, and of which "N. & Q." may be regarded as the prototype, they are full of interesting and valuable details, mainly of a local character, and hence indispensable to the historian or biographer dealing with those two counties. We recognize among the writers several of our own valued contributors. We cannot say that we very much admire the style of the reprint. A quarto page with double columns would certainly present a more sightly appearance.

WE have received the *Catalogue of the Free Public Library, Sydney*, 1878, a work of great labour, consisting of upwards of one thousand large octavo pages, and of which Sydney may well be proud. Few things could better illustrate the progress made in a colony than the production of such a work.

THE late Mr. Richard John King, who died on the 10th ult. at the Limes, Crediton, Devon, was the eldest son of the late Mr. Richard King, of Bigadon, Devon. Mr. King was an antiquary of no mean attainments. He was educated at Exeter College, Oxford, where he took his degree in 1841. He was the author of *Selections from the Early Ballad Poetry of England and Scotland*; *The Forest of Dartmoor, an Historical Sketch*; *Anshear, a Story of the North*, and of an essay on Carlingvian Romance, in the *Oxford Essays* for 1856. He edited for Mr. Murray the *Handbook for Devonshire and Cornwall*, as also those for *The English Cathedrals for Yorkshire and The Eastern Counties*. The first five parts of *Our Own Country*, now in course of publication by Messrs. Cassell & Co. were written by him.

Notices to Correspondents.

We must call special attention to the following notice:

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

FREDERIC LARPENT.—We would refer you to our notice of Hammond's *Liturgies, Eastern and Western*, in our last vol., p. 319, where will be found a list of the Greek service books whence Dr. Neale drew his imitations and adaptations.

W. G. P.—Under the circumstances we must ask you to repeat.

R. T. S.—It is imperative. See "A Good Hint," *ante*, pp. 146, 166.

E. R.—A geometrical stone staircase fell on Jan. 3, 1859. About forty persons were injured, one fatally.

JAYDEE.—Forwarded.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 8, 1879.

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Notes.

DEATHS ON OR ASSOCIATED WITH THE STAGE.

(Continued from p. 122.)

1784. In July West Digges (real name West) was seized with paralysis while rehearsing *Pierre* to Mrs. Siddons's *Belvidera* on the Dublin stage. He was removed from the theatre and never acted after.—Miss Maria Linley expired at Bath in September whilst singing "I know that my Redeemer liveth."

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

1796. The celebrated Richard Yates died aged ninety. The day before his decease he was on the boards of Drury Lane. He complained to a friend that he had been exceedingly ill-used by the managers refusing to give him an order; it appears they were hard-hearted enough to refuse him an order to be buried under the centre of the stage. Churchill thus writes of him:

"Lo! Yates! without the least finesse of art,
He gets applause: I wish he'd get his part."

1797. Mr. Joseph Jenkinson, in performing the "Trampoline" for Mrs. Parker's benefit, overthrew himself, broke his breast-bone, and, seriously

injuring his spine, died in a few days, aged twenty-seven.

1798, Aug. 2. Palmer, "Plausible Jack," the original Joseph Surface, was playing the Stranger at Liverpool. In the fourth act, referring to his wife and children, having just uttered the words, "O God! God! there is another and a better world," he fell dead at the feet of Whitfield, who acted Baron Steinfort. Others say the words used were those in the fourth act, "I left them at a small town hard by."

1803. Mrs. Pope was seized with an apoplectic fit during her performance of *Desdemona* at Drury Lane Theatre on June 10, and died on the 18th.

1812. About this time, according to Fitzball, a stage manager named Auld was passing in the dark from the gallery to regain the stage when, from the removal of a plank, of which he had not been apprised, he fell into a deep stone passage, and was found dead days after.

1817, June 20. Cumming, in the tragedy of *Jane Shore*, at the Leeds Theatre, after repeating the benedictory words,

"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,"

fell down on the stage, and instantly expired. It appears that both in Palmer and Cumming's cases they were afflicted with ossification of the heart.

1820, Nov. Madame Linsky, at a performance at Arnstadt in the presence of the royal family, was fired at by six soldiers (who were instructed to bite off the bullet when biting the cartridge, but which one omitted to do), and for a moment remained standing, but almost immediately sank down, exclaiming, "Dear husband, I am shot!" She never spoke afterwards, and died on the second day. For a time the reason of her young husband was impaired; he had recently lost a child, and the unfortunate wife was expecting soon again to become a mother. A similar accident had occurred in Dublin half a dozen years earlier, where a clever juggler had to catch a ball, fired from a pistol, between his teeth. A young gentleman from the company had the wrong pistol handed to him, and when he fired, a bullet crashed through the head of the unfortunate conjurer.—At Milan Theatre an actor named Lombardi, playing in the *Antigone* of Alfieri, had to appear as turning his weapon from his father's breast to stab his own, which, in the heat of the moment, he so effectually did as to fall on the stage covered with blood and entirely insensible; death ultimately resulted.—At the theatre of the *Bagneres*, during the representation of the comedy *La Jeune Hôtesses*, M. Ruelle, who played the part of Durmont, was seized with apoplexy at the end of the second act, and expired in a few minutes.

1826. Fullam, the Irish actor, whilst playing

Don Cristoval in *Brother and Sister*, was walking to the green-room, after being encored in a comic song, when he fell dead.

1827 (?). A cruel cabal was formed to drive Fullerton the actor from the stage of Philadelphia. One evening (Jan. 29) he had been acting the Abbé de l'Épée. He left for his home—his long home—for he threw himself into the Delaware. "His persecutors had hissed him to death."

1830, Nov. 29. During a rehearsal of *King John* at Drury Lane, Serjeant Glyddon, who was taking a part, fell down dead.

1833, May 15. Edmund Kean expired on this day, having, while acting *Othello* the previous March 25, on the stage of Covent Garden, been seized with illness, from which he never recovered. His last words, as he fell into the arms of his son, were, "I am dying; speak to them for me, Charles."

1836. In September, Madame Malibran was taken ill at the Manchester Festival, and, notwithstanding every exertion made to save her life, this accomplished vocalist and generous woman expired on the 23rd of that month, at the early age of twenty-eight.

1844. Clara Vestris Webster, whilst acting at Drury Lane Theatre in the *Revolt of the Harem*, unfortunately met her death by her gauze dress catching fire from the footlights.

1845, July. Whilst Mr. Butler the tragedian was reading *Hamlet* at the Athenæum at Birmingham, he was seriously indisposed at the end of the fourth act, and the following evening, as he was going to his bedroom, suddenly fell into the arms of his wife and expired without a sigh.

1850. The celebrated Mrs. Glover, "the mother of the stage," who took her farewell benefit as Mrs. Malaprop at Drury Lane Theatre on July 12, was almost unconscious as the curtain fell, and died on the 15th, aged sixty-eight.

1851. On a tomb in Christ Church Cemetery, St. Louis (U.S.), we read that Blanche Shea, niece of J. P. Kemble and Mrs. Siddons, was "instantly killed by the accidental falling of a weight in the St. Louis Theatre during the performance of the pernicious play of *Jack Sheppard*. When leaving the green-room to resume her part she said, 'I am now going to be killed, and then I shall go right home to sit up with Harry Chapman.'"

HARRY SANDARS.

Oxford.

(To be continued.)

THE CHIMERE.

I should be glad to learn what is the authority for the chimere, now worn on all occasions by bishops. It was an out-of-door and academical dress. William of Wykeham forbade the undergraduates of New College, Oxford, to wear it,

but allowed a M.A. to walk "in capis chimeris vel tabardis longis et talaribus prout ipsorum gradibus congruit" (*Reg.*, pt. iii. fo. 77). Bishop Sinclair of Dunkeld, in the fourteenth century, threw off his "chiminile" before he charged the English cavalry. Archbishop Scrope rode "cum caputio jacincti coloris circa humeros suos pendente, et in blodia chimera et manicis chimære ejusdem coloris existentibus. Veste tamen lineâ (rochet) quâ untur episcopi, non sinebant archiepiscopum uti" (*Ang. Sac.*, ii. 370). It was then a sleeved habit. Our next acquaintance with it is at Parker's consecration, when he went out in his "albo episcopali, superpelliceo, chimæraque ut vocant ex nigro serico." The bishops of Chichester and Hereford were vested in "episcopaliibus amictibus, superpelliceo sc. et chimera" (*Cardw.*, i. 279). Archbishop Arundel in the Penshurst collection wears a scarlet chimere. Chymmers occur in the ordinary wardrobes of bishops of the time of Elizabeth. The present form and colour are unlike the original prototype, and to some eyes very ugly. The rochet had no sleeves (*Lyndw.*, p. 252). In Spelman's time it had "large sleeves, not reaching to the knees"; in fact, was a short albe of a sort. Whence has the chimere its balloons of lawn? Is it legal?

My own impression is that the chimere is identical with the "habit"; thus, "1549, Sept. 20, Bishop Boner went to the Marshalsea in scarlet habbet and hys rochet" (*Grey Friars Chron.*, 63). The rochet was the bishop's every-day dress (*Strype's Mem.*, bk. ii. ch. xxiii.; *Holinshed*, p. 1144). In 1549 the direction ran: "Whosoever the bishop shall celebrate the holy Communion in the church or execute any other public ministracion he shall have upon him besides his rochette a surplice or albe, and a cope or vestment." We are not left in doubt how Cranmer understood it: "Anno Regis Edwardi Secundo the one and twentieth daie of Julie the sixth daie after Trinity Soundaie the Archbishopp of Canterburie came to Poules, and their in the quire after mattens in a cope with an aulbe under it and his crosse before him. . . . This done he went to the highe aluter with deacon and subdeacon and their to celebrate the Holie Communion of the Body and Bloud of Christ according to the kinges booke last sette fourth by Act of Parliament" (*Wriothesley's Diary*, ii. 16). The Puritan Parker, *On the Crosse*, 1607, owned that the albe, cope, casula, and pastoral staff, were "enjoyed by law as well as the surplice to which our law Eliz. 1, c. 2 and rubric send us." Archbishop Sandys's effigy, 1588, has a casula, so has that of Bishop Pursglove, 1577. In 1552 the bishop was desired to "have and wear a rochet" only, that is, restricted to his ordinary dress. So "1552. All Hallows. Bishop Ridley dyd the servys in a rochet and nothing else on hym, and the dean

and prebent [of St. Paul's] went but in their surples and left off ther abbet of the university" [the hood] (*Grey Friars Chronicle*, 76). In 1662 it is reversed, for the bishop elect, "vested in his rochet," is required before the *Veni Creator* to "put on the rest of the episcopal habit," clearly referring to the direction which requires the retention and use of the same ornaments of ministers as were in the second year of Edward VI.

The "chimere," "chimmer," or "chyminer" was in 1559-60 worn by bishops when preaching (Machyn, 226, 229, 251) with the rochet. It was a sleeveless "habit," like that of the D.D. of Oxford, with slits or apertures for the arms, and of scarlet cloth, in the reign of Edward VI. (Foxe, vi. 641; 3 Zur. Lett., 271). In 1567 the Bishop of London when ministering at St. Paul's wore a cope and surplice (Part of a Register, p. 28)—the habit recognized by the bishops six years earlier, and in the canons of 1604. The rochet was never restricted to bishops, but common to canons and clerks assisting at the altar. It is quite clear that there is no direction for the chimere in "ministrations" by any direction of the Church of England, and it is equally certain that no objection in the whole vestiarian controversy was ever raised against its use, showing that it was regarded purely as an ordinary dress (*Archæol.*, xxx. 17), defined by Littleton under "Exomis" (a short sleeveless coat) as "a chimmer or taberd," and by Bailey as "Chimmar, a vestment without sleeves, worn by bishops between their gown and rochet."

To sum up the matter in a few words:—The *chimmer* (a rich gown split in the middle, according to Hall), more akin to the lay *chammar* or *chameu* (Sp. *chamarra*) of the time of Henry VIII. than to the earlier *chimera*, was essentially an out-of-door apparel. In 1574 Parker, who had two "riding chimmers of velvet and satten" (and these only, along with Convocation and Parliament robes) in his wardrobe (*Archæol.*, xxx. 17), with his attendant bishops "in chimmers and rochets" (*Rem.*, 475), received Elizabeth at the doors of Canterbury. Moreover, in *A View of Antichrist* of that reign "the black chimere or sleeveless cote put upon the fine white rochet" is classed with "the great wyde gowne commaunded to the ministers." [I may mention, by way of illustration, that Ceccoperi says a rochet and mozzetta are "the ordinary habit of a bishop" throughout his diocese, ii. 30.] In distinction, then, to this "accustomed outward apparel" (for the bishop elect is vested in his rochet only), "the rest of the episcopal habit" includes the surplice and cope certainly, and inferentially the pastoral staff. Hooper, contrary to the very common misapprehension of the case, had no objection to the chimere—he preached "in the scarlet episcopal gown" (3 Zur. Lett., 271); but he had scruples about the ornaments which were eventually over-

ruled, so that, as we know from Cranmer's register, his consecrator, the assistant bishops holding pastoral staffs, and himself were vested in surplices and copes (comp. Strype, *Cranm.*, 364). These were the ornaments which all through the Elizabethan controversy irritated the "precisians" (Part of a Register, pp. 104, 401, 406; 2 Zur. Lett., 71 (1566), l, lxxi. 94, liii. 77; 1 Zur., 97), and as such the Parliament in 1643 ordered to be removed from every class of church (*Journ. Ho. of Comm.*, iii. 262, 486). The cope appears on the effigies of Archbishop Grindal (1583), Bishops Heton (1613), and Creighton (1673). Cosin wore one of white satin. Living bishops have revived its use. I need only add that the direction of 1662 literally agrees with Stat. 1 Eliz., c. 2, § 25, and almost repeats the rule of 1603-4. MACKENZIE E. C. WALCOTT.

[The above may possibly meet the queries of M. E., who recently wrote to us on the same subject. We shall be glad to hear from our correspondent.]

ANCIENT "CHURCH GOODS" IN NORFOLK.

Among the documents of the Public Record Office there is a vast amount of information on numerous ecclesiastical subjects. The object of this paper is to note, out of these MSS. in general, certain points which have an important bearing on some of the burning questions of the day. These points or facts will suggest themselves to any reader perusing the lists I will annex, the particulars therein being based by me on a collection of entries gleaned from the Augmentation Books (vols. 499, 500) made by the Rev. Canon Hinds Howell. The details are all the more valuable for having been compiled by one who has served so many years as a proctor in Convocation. Since I have not the least desire—and the canon has shown in Convocation that he has none—to see the English Church returning to the use of certain objects long discarded, the subject is treated simply from an archaeological point of view.

When commissioners were sent throughout England to visit the parishes the churchwardens were called on to report what plate and vestments existed in their respective churches. It is these "returns" which constitute the subjoined lists. Those only are here noted which bear on Taverham deanery, that to which Canon Hinds Howell's parish of Drayton belongs, their date being August 6, 6 Edw. VI. In the items before us we may see how one of the main sources of revenue for the Crown in the days of Edward VI. consisted in church plunder, while the same lamentable fact is even more conspicuous in the records of the reign of his sister Mary. It is evident how the advisers of the youthful King Edward, not content with the ravages made by King Henry VIII. and his Parliament on the religious

houses, extended such inroads, regardless of the absence of any sanction by statute, on the parish churches. Not merely do the indentures in the Record Office reveal the statistics and accounts which give the weight of the plate sent to the Jewel House of the Tower to be converted into money, but show how the Crown entered into private contracts to have those "church goods" melted down. For Norfolk the commissioners were—Sir William Fermor, Sir John Robsart, and Sir Christopher Heydon, Knights; Osborne Mondeford, Robert Barney, and John Calybutt, Esquires. The returns for Attlebridge and Drayton only I append, but will contribute hereafter those of the other parishes of Taverham deanery. For Heynforth and Horsham there are double returns, but the churches of Beeston and Stanninghall, which had long been in ruins, supply none. In the *Norwich Diocesan Calendar* the subject of these documents is being duly noticed, but there are two additional documents specially relative to the sale of church goods in Norfolk, which, with the permission of Canon Howell, I will add with the other notes.

"Attylbryge. Hundred of taberam.

In p'mis j chalys p'cell gylte wth ye patent of sylu' p'cell gylt weying ix ounce and half a ounce at iij' viij^d ye ounce—xxxiiij' x^d.

Itm one cope of clothe of Badkyn vj' viij^d. Itm one vestment of grene sassenet ij'. Itm j crosse of Copper iij^d—ix'.

Itm ij bellys weying by estymacon ix' The grettest bell v' the second belle iiij^r C at xv' ye C—vj^d xv'.

[The following articles were assigned for divine service: the chalice, one surplice, two table cloths, and one bell.]

p' me Laurenciu Blaykloke vicariu'.

Drayghton. Hundred of Tau'h'm.

In p'mis one chales wth a patent whit sylu' weying xj unces di q' eu'y unce valued at iij' iiij^d—xxxvij' j^d.

Itm iij steeple bells weying xv' whereof one vj' another v' another iiij^d valued at xv' eu'y hundred—x^d xv'.

Itm v olde vestmet' valued at xix'.

Itm ij olde Copes valued at iiij^d.

Itm ij Corporax cases valued at viij^d.

Itm ij Candelstick' of latten valued at ij'.

Itm ij hand bells valued at ij'.

Itm three bell clappers to the bells belonging valued at ij' viij^d.

[Articles assigned for divine service: the chalice and the little bell.]

By me Will Norton pryst."

G. F. BARROW, M.A.

(To be continued.)

"THE STACIONS OF ROME."—In an unexpected place, the Public Record Office, Fetter Lane, on the back of one of the Ministers' accounts of the time of Edward III., one of the searchers in the Office, Mr. Kirk, has found a copy of the *Stacions of Rome*,—a poem setting forth the pardons gainable then,—which I printed for the Early English Text Society from the Vernon MS. in 1867. Mr.

Geo. H. Overend has been good enough to copy the first fifty lines of it; and as it has dialectal peculiarities, *th* for *t*—*bothe* for *bote*, remedy—*ath* for *at*, and the Midland *astou*, *iste*, for *us thou*, *is the*, &c., I hope you will find room for this copy and note:—

"Who so wole his soule leche | liste to me i wolle
hym teche

Pardon is thi soul bothe | ath grete rome ther iste
rote

Pardon aworde in frenche it is | for ywenes of thi
syn iwys

þe duchesse of troye þat somtyme was

To rome he cam with grete pres

Offe her cam Remulus and romulus

Offe wom rome is cleped þusse

Hethen it was and cristen noht

tyl petur and paule it had boht

With golde selwer no with no gode

Bote with hore fleys and hore blode

For ther thei suffred bothe deth

Hor sowles to sawe for þe quede

indulgence sancti Petri

at kyrke of Seynt Petre we shal beginne

To telle of pardon þat qwenchet synne

A fayr muster men may ther se

xxix graces ther bee

as ofte astou goste up or douna

be cause offe devocion

þow schal hawe at ilke a gre

man or womman if þow be

vij 3er of pardon

an of manye sinnies remission

Pope Alysandre it grantat at rome

To alle þat þedur come

In þath minster þou may fynde

a hundred auterres be for and be hynde

And wan þe auterres halouwyt war

xvij 3er and so manye lentyens mar

He gaf & grantede to pardon

And þer to godis benyson

Amonge þes auterres vij þer be

mor of grace and dignete

þe auter of Wernicle is one

Opon thi ryth hand as tow schal into kyrke gone

þat ij of Hourc Lefly Worcheþ is

þat ij of Seint Symon & Seynt Jude it is

þat iiij of Seynth Andr' þow schal hawe

þat v of Seynt Gregory wer he lyth in grawe

þat vj of Seynt Leon þe pope

Wer he song masse in his cope

þat vij of Seynth Croys is

In wyche entereth no womman y-wis

At hye auter wer petur is done

pope Gregory grantchet mykel pardon

Of sunne for hewen' and othes also

xxvij 3er he haffe þerto."

Ex. Q. R. Anc. Misc. Min. Accts. 55/32. Bur-
sar's Act. of Burcester Priory, Oxford, 19
Edward III.

F. J. F.

FRANCIS HODGSON: W. GIFFORD: DEAN
IRELAND.—Francis Hodgson is said to have be-

come friendly with Gifford and Dean Ireland. Neither of them subscribed to his *Juvenal*. Gifford, however, possessed himself of a copy, either his own or Porden's, who was not a subscriber, upon the margins of which he dashed off in pencil at the moment of reading, and on the spur of the moment, a variety of short, pithy, and, many of them, monosyllabic notes. Now, can any one who has had access to the correspondence of Gifford with the dean tell us whether he makes any reference to Hodgson's *Juvenal*, and what is the nature of his remarks? I ask because it has been said that Gifford's opinion was favourable, while the tenor of his MS. annotations is decidedly the reverse. Hodgson is, in his introduction, sufficiently complimentary to Gifford, but rather with respect to his second edition (1806) than to his first (1802). Accordingly Gifford, in reading his own praise, interpreted it into a self-complacent and covert eulogy of Hodgson upon himself. Nor, so far as I recollect, does Gifford make any acknowledgment of Hodgson's courtesy in his third edition (1817). I should add that Hodgson's preface is severely "margined" in pencil by William Porden, the architect of Eton Hall and friend of Gifford. In the second and third editions of the *Juvenal*, in which last Gifford falls back on the principles of the first, the name of William Porden is introduced among those of the other literary friends and benefactors of the translator. Porden quizzes Hodgson's taste in architecture; he calls him "a wise acre." Hodgson might have retaliated upon Porden's feat of Hall-building in Cheshire as the creation of a Pordendous pile.

W. J. B.

WORCESTERSHIRE WORDS AND TERMINALS.— Hoping to elicit information I here note down some items.

Ley.—Two explanations of this terminal have been offered. In Domesday Book *Hagley* is written *Hageleia*, from the Saxon *haga* and *lega* (*domus* and *locus*); but, according to Dugdale, *ley*, so frequently applied to village names, is from *ley* (unchanged), "which signifieth ground untilled." In Worcestershire the names of many parishes have this short ending, but I am not acquainted with more than one instance where such an ending to the names of places extends for many miles and through eight adjoining parishes, no other intervening. Thus: Martley, Shelsley, Abberley, Witley, Astley, Dunley, Shrawley, and Grimley.

Of other terminals those of *ham* and *ford* are the most common, and their meaning is obvious, as Eastham, Stanford, &c.; but there are instances of each which puzzle me, namely, Newnham and Doddenham, Wichenthorpe and Shatterford. The latter are miles away from any river, and there is no record that the present course of the nearest river has been diverted.

Amongst local names are some odd ones—Ankerdine, Hunger, and Penny, the first two being high green hills, and the other a limestone cliff. Whence come these names?

Amongst farms there are Barbers, Hooks, Lingsens, Tomkins, Hollins, Gilberts, Poplands, Blakes, &c. These are no doubt the proper names of former occupants, whilst the names of other farms, the Norchard, the Nash, the Noak, and the Knowle, easily resolve themselves (to those conversant with local dialect, *i.e.* the change of *the* to *thun*) into the Orchard, the Ash, the Oak, and the Hole, the latter lying in a wooded hollow. But the names of other farms, the Vineyards, Little Vine, and Great Vine, are not so clear, as I know of no records showing vines were grown there. Instances of corruption by prefix and affix are also common, as they have a trick in that part of Worcestershire which borders Herefordshire of adding *s* to words, as Old (S)Torrige, Black(s)well, Knightsford(s)bridge, &c. One word of frequent mention there is *keffil*. It relates to size, and is applied to men and horses:—"A great hulking *keffil* of a fellow"; "Buy a big horse like that? Why, he's a perfect beast—a regular *keffil*." Whence the derivation of this word?

SHELSLEY BEAUCHAMP.

PECULIAR LEASES.—

"On the two farms of Fingask and Grome, the property of Mr. Fraser of Lovat, in the parish of Kirkhill, the possessors hold by a tenure to which there is probably no parallel. It cannot properly be called a feu right, because it has a specific issue, is liable to services, and wants the usual solemnities of a charter. In both cases the proprietor, one of the Lords of Lovat, granted to the tacksmen, their heirs and assignees, nineteen years, and at the end of that period three nineteen years more; and after these are elapsed a year for every day in the three last nineteen years, making in all, if my calculation be right, above 20,000 years.

The uncommon tenor of this holding induced the late Commissioners appointed by Government for the management of the forfeited estates in Scotland to consider this grant as illegal.

"Accordingly they brought an action before the Court of Session for its reduction, in which they succeeded; but the tacksmen of Fingask appealed to the House of Peers, who reversed the judgment of the Court of Session, and declared the lease to be legal and valid."—*General View of the Agriculture of Inverness, Drawn up for the Board of Agriculture, 1808.*

G. LAURENCE GOMME.

ST. SWITHIN.—Not to be able to spell one's own name connotes a considerable amount of ignorance, and I am, therefore, anxious to know how to spell mine. About a year and a half since my attention was called to the fact that the *Gloucester Fragments* speaks of *Swithun*, by one who has for long been collecting matter about the Winchester saint and his cathedral, and who has never seen *Swithin* in any MS. I was asked for my authority for doing as I have ever done since the signature of my first contribution to "N. & Q." of twenty

years ago was judiciously altered by the editor from Swithen to Swithin, my correspondent saying that he never saw it spelt with *in* for the second syllable. I replied that I had thought there was general usage to back me up, and that I had met with the form in weather rhymes, in almanacs, and in such works as those of Hone and Chambers, and that Halliwell so gave it in his *Dict. Archaic and Prov. Words*. The Calendar prefixed to the Book of Common Prayer knows Swithun, and I have not the slightest doubt that that may be the more correct way of spelling the name; but observation leads me still to believe that Swithin is the form which is most in favour nowadays, and I should like to ask if others be of the same opinion, and also to know how it was that the *u* was ever superseded by *i*. There is a St. Swithin's Church at Lincoln and another at Norwich, but I rather think that the one at East Retford appears in print as St. Swithun's.

ST. SWITHIN.

THE FRENCH PRIME MINISTER.—Perhaps it may be interesting to old Rugbeians to mention that the French Prime Minister, M. Waddington, is the same Waddington whose name stared them in the face so long at the head of the list painted on the big board at the end of "Big School," just over Kennedy's form.

J. R. HAIG.

WHISTLING.—To my mind there is much less whistling than half a century ago, when it was an accomplishment not confined to butchers' boys, who were, however, leading professors. As the decline has followed that of the gentlemanly accomplishment of the German flute, the two cases may depend on the same cause.

HYDE CLARKE.

WALLER'S "GO, LOVELY ROSE."—The likeness between this favourite lyric and a passage of Robert Chester's may possibly be well known; it is, however, worth a note. Chester's lines occur in the "Cantos Alphabetwise to faire Phœnix made by the Paphian Doue" (N. 13), p. 137 of the volume Robert Chester's *Love's Martyr*, &c., recently edited by Dr. Grosart for the New Shakspere Society. They are:—

"Note but the fresh bloom'd Rose within her pride
(No Rose to be compared vnto thee)
Nothing so soone vnto the ground will slide,
Not being gathered in her chiefest beauty,
Neglecting time it dies with infamy:
Never be coy, lest whilst thy leaues are spread,
None gather thee, and then thy grace is dead."

D. BARRON BRIGHTWELL.

CHURCH BELL CUSTOMS, &c.—It may be worth noting that the custom of ringing the "pancake bell" still survives (1879) in this village, which is a parochial chapelry in the parish of Leeds. I may also mention that after "knolling" the passing bell here it is the custom for the sexton to strike

the bell rapidly nine times nine for a man, seven times seven for a woman, and five times five for a child. It might be interesting to ascertain if this is simply a local custom or if it prevails elsewhere.

T. M. FALLOW.

Chapel Allerton, Leeds.

FOLK-LORE IN HAMPSHIRE.—A Hampshire gentleman informed me of a curious piece of folklore existing in Hampshire. If the yule log splits when burning on the fire at Christmas, one half is allowed to be burnt, whilst the other piece is taken off the fire and, when cold, placed in the roof, where it is hung from one of the rafters for a year as a charm against fire. The charm is taken down the following yule-tide and burnt.

W. E. FOSTER, F.S.A.

Aldershot.

CONSECRATION OF TWELVE BISHOPS AT ST. PATRICK'S.—The following noteworthy event is thus chronicled in the Rev. Dr. Leeper's *Historical Handbook to St. Patrick's Cathedral, Dublin*, p. 16:

"In 1660 twelve bishops were consecrated in the cathedral on the same day—the 27th January, when Jeremy Taylor, D.D., Bishop-elect of Down, preached the sermon from Luke xii. 42, 43. The like of this, observes Dr. Dudley Loftus, had never occurred at any previous time. The proceeding was so elegantly, prudently, and religiously composed, and so convincingly satisfactory to the judgment of those opposed to the order and jurisdiction of episcopacy, that it gave great and general satisfaction." The anthem sung on the occasion was composed by the dean of the cathedral, Dr. Fuller, the chorus exhibiting the strong loyalty and churchmanship of the composer:—

'Angels look down and joy to see—
Like that above—a monarchy;
Angels look down and joy to see—
Like that above—a hierarchie."

ABHBA.

PECULIAR LOCAL EXPRESSIONS.—In Worcester-shire, if a person means to say another is occupied by day in one place, but returns home to sleep, he says, "John goes to — days, but comes home nights." It is said of a favourite person that "He is very well-be-liked." Another, to express satisfaction with a medical man, uses a phrase which would rather seem to imply an opposite opinion, "He is the only one as ever did me no good."

W. M. M.

THE NEWSPAPER PRESS.—The following brief extract from a scarce tract entitled *The History of Independency*, Oxford, 1648, may perhaps be interesting to some of your readers as an early notice of the newspaper press:—

"The 'news books,' taught to speak no language but Cromwell and his party, were mute in such actions as he and they could claim no share in; for which purpose the presses were narrowly watched."

W. H. T.

Hull.

LONGEVITY.—In the parish of St. Nicolas, Droitwich (the population of which is stated to be 1,044), there were living at one time in the year 1873 five generations of one family. The eldest was an old woman of ninety-six years, and the fifth generation consisted of three or four young children.
J. B. WILSON, M.A.

PARALLEL PASSAGE.—There is a well-known line in *Locksley Hall* :—

“And our spirits rush'd together at the touching of the lips.”

Almost the same thought has been expressed by Shelley :—

“As in the soft and sweet eclipse
When soul meets soul on lovers' lips.”

C. H. J.

Queries.

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

A BOOK OF HOURS.—I wish to ascertain the date of a book of this kind which is in my possession, and may perhaps be identified by a description of it. In size it measures 5½ by 4 in., and consists of ff. 115, with a Calendar, ff. 6, giving a saint for every day in the year. There may be a few fols. missing. The text is black-letter, very clearly written on vellum ; Latin, with the usual contractions. The capitals are Gothic, and all illuminated in red, purple, and gold. There are five full-page pictures, viz. : 1. The Raising of Lazarus ; 2. The Crucifixion ; 3. The Annunciation ; 4. A Saint in Prayer ; 5. St. John. On the margins of a few of the leaves there are some devices illuminated, and on one of them this inscription, “Faict par moy Jehan Gibon labourreur du (?) M a Mortins.” This I take to be the Trappist monastery of Mortaigne in Normandy, and the book further appears to be a French production from containing a curious hymn in old French entitled “La sainte larme de ihūcris.”

T. W. W. S.

THE ANTWERP POLYGLOT AND WALTON'S POLYGLOT.—Is there such a resemblance between the title-pages of these books that even the most careless bibliographer could mistake the one for the other ? I ask this because Dibdin asserts that he saw a copy of Walton's Polyglot in the library over the south porch of Grantham Church on the occasion of his first visit, and that it was no longer visible when he went there a second time. There are some volumes of the Antwerp Polyglot at present in the same paradise of bookworms (the human variety is extinct in Grantham, as the state of the library but too plainly shows), and the Rev. B.

Street, who gave some attention to the books during his curacy, thinks that Dibdin was wrong in believing that a Walton was ever of their number.
ST. SWITHIN.

THOMAS HOLDER, AUDITOR-GENERAL TO THE DUKE OF YORK, 1647.—Can any one tell me his crest or arms ? With Lady Savile, Dr. Barwick, and others he was much employed in transmitting King Charles I. letters when in Carisbrooke. Was he related to Mr. William Holder, who became a canon of Ely and St. Paul's, was a member of the Royal Society, and married Susan, elder sister of Sir C. Wren ?
L. PH.

“WELL OFF FOR” : “HOW ARE YOU OFF FOR ?”
—How am I to explain grammatically these phrases ? What part of speech is “off,” and how is the word “for” connected with it ?
L. M. P.

“COME IN IF YOU'RE FAT.”—Is there any reasonable origin for this apparently fatuous expression, addressed to a person knocking for admittance at the door of a room ?
W. W. F. S.

“PEACE AT ANY PRICE.”—When was this phrase, as applied to a political party, first used ? Armand Carrel, in the *National* of March 13, 1831, calls the Périer ministry “le ministère de la paix à tout prix.” See Ste. Beuve, *Causeries du Lundi*, t. vi. p. 124. The expression, or something very like it, will, if I mistake not, be found in Lamartine's *Histoire de la Révolution de 1848*, but I have not now the leisure to search through that eloquent (and egotistic) work. Did it originate in France or England ?
R. W. BURNIE.

PAGE : AMBROSDEN.—I should be glad to know who purchased Nos. 2,622 and 2,623, and also Nos. 24, 25, 26, from the topog. cats. of Kent and Oxford respectively, recently advertised in “N. & Q.” by Alfred Russell Smith.
F. A. BLAYDES.

The Lodge, Hockliffe, Leighton Buzzard.

“WHITHER-WITTED.”—Is this expression known ? I found it applied to a clergyman in a deposition of the year 1642. Its meaning is not difficult to discover, but it would make equally good sense if spelt *weather-witted*, as the same person is called a turncoat, the equivalent of which in French is, I believe, a *girouette* or weathercock. It might also be spelt *wether* or *wither*, as either variation would be intelligible.

A. H. A. HAMILTON.

THE REV. SAMUEL SHAW, OF ASHBY DE LA ZOUCH.—In Bigsby's *History of Repton* and in other works there are memoirs of this worthy man, and his portrait is engraved in Nichols's *History of Leicestershire*, but I have not been able

to find any account of his parentage and descent. Margery, wife of Nathan Wright, of London, whose curious wooden monumental effigy may still be seen in Ashby Church, is said to have been a Shaw, and nearly related to the Rev. Samuel. Can some correspondent refer me to a pedigree of this family?
J. P. R.

JOS. TOWNE, CLOCKMAKER, OF HORNCASTLE.—When was he born, and when did he die?
Y. H. N.

SIR GEORGE NAYLER, F.S.A., Garter Principal King of Arms, died October 28, 1831, aged sixty-five years. Where was he buried, and is there any inscription over his grave or elsewhere? If so, some one will, I hope, kindly favour me with a literal copy, which I am anxious to have for a particular purpose, and "as soon as convenient."
ABHBA.

CONYERS FAMILY, PERROTT, & C.—At Elmbridge, Worcestershire, is an inscription to Mary, the wife of James Purshull, "daughter of John Wood, Rector of Clent, by his first wife Bridget, widow of William Perrott, of Bell Hall, Gent., daughter of Francis Conyers, Esq., and sister of Sir John Conyers, Knight and *Baronet*, sometime Lieutenant of the Tower of London, Captain of the King's Life-Guard of Horse, and Governour of Berwick-upon-Tweed." To what family of Conyers did this Sir John belong? "Baronet" is, I think, a mistake. I find that William Perrott was married to Bridget "Conniers" at Studley, co. Warwick, in 1620. He died in 1623, and his widow was married in 1627 to Mr. Wood, Vicar of Clent, at Belbroughton.
H. S. G.

MICHAEL WRIGHTSON, described of the Six Clerks Office, May 20, 1679. I shall be obliged for information as to the date of his death, place of burial, &c.
CHARLES JACKSON.
Doncaster.

WHO WAS "TOM TIT"?—In one of the Rev. Wm. Nelson's (afterwards Earl Nelson) letters to Lady Hamilton (1801), the following curious passages occur:—

"I was rather surprised to hear *Tom Tit* (that bad bird) had taken his flight to town; but he is a prying little animal, and wishes to know everything; and, as he is so small and insignificant, his movements are not always observed. But, for God's sake, take care of him, and caution our little jewel to be as much upon her guard as she can. I am terribly afraid this bird will endeavour to do mischief. He must be watched with a hawk's eye. I almost wish some hawk, or *Jove's eagle*, would either devour him or frighten him away."

"Tell me in your next whether you have seen that little bird called *Tom Tit*."

MEDWEIG.

THE THAMES.—Where could I find a collection of the passages in which our own or foreign poets

and prose writers have apostrophized or described the Thames? I am familiar with the well-known passages in Spenser, Drayton, Thomson, Gray, and Denham. But there must be scores of others. Macaulay somewhere remarks that the course of the Thames would make a good subject for a poem, but I cannot lay my hands on the passage.
E. WALFORD, M.A.

Hampstead, N.W.

ISAIAH LII. 14, "ASTONIED" OR "ASTONISHED."
—Has attention been called to the fact that there appears to be a double reading in this verse according to the Authorized Version? I find nearly as many Bibles have "astonished" as "astoned." Curiously, too, while Johnson cites the verse as an illustration of "astoned," Cruden, who has seven other examples of "astoned," refers to the verse under "astonished." What is the explanation?
T. M. FALLOW.

LINES ON THE "ANGEL" INN.—At p. 268 of Larwood and Hotten's *History of Signboards* are some rather coarse lines, said to have been written by Ben Jonson upon the "Angel" Inn at Basingstoke having changed both its sign and mistresses; but turning over a back volume of "N. & Q." (4th S. v. 382) I came across some very similar lines, ascribed to an old Oxonian, upon the old "Angel" Inn at Oxford, who on revisiting it found it shut up. As the verses are evidently identical, I shall be glad to learn who the author really was and to which "Angel" Inn they refer: I can hardly think to that at Basingstoke, as there was certainly an "Angel" Inn here after Ben Jonson's time.
H. G. C.

Basingstoke.

VERRE: VAIRE.—There has recently appeared in the *Times* a correspondence *à propos* of Cinderella, in which it has been asserted, probably with truth, that by a clerical error *verre*, glass, has been substituted for *vair*, a costly fur. Is this *vair* the same as our *miniver*? Was the old form of the word *minvair*? If so, what is the meaning of the prefix *mini*? We get the same form in *minnlied* and *minnsänger*. Is *miniver* also a remnant of one of the old Romance tongues?
E. R. W.

MAWDESLEY OR MAUDSLAY FAMILY, LANCASHIRE.—Can you give any information respecting this old Lancashire family, which is mentioned in Domesday Book?
M. G. L.

"WE ARE FAIRLY LOPPARD."—The origin of this phrase, heard in almost every house in the West Riding of Yorkshire early every spring and at the close of every summer, has puzzled me. It is a prelude to the house being "overturned," not "swept."
J. R. DORE.

Huddersfield.

TRAVELS IN PERIGORD.—Can any reader of "N. & Q." direct me to any recent book of travels in the ancient province of Perigord which describes the present condition of the château of La Mothe Fénelon, near Sarlat, where, according to tradition, Archbishop Fénelon was born? The meagre notice in Murray's *Handbook of France* stimulates curiosity without satisfying it, and suggests that the tradition has been disproved by recent discoveries; for although all the old biographies of the archbishop are agreed in stating that he was born there, the *Handbook* says that "it was not his birthplace, but a property belonging to his family."

TEWARS.

THE 60TH RIFLES, EARLY UNIFORM.—I am anxious to find some picture which will show the dress of the 5th Battalion 60th Regiment, *circ.* 1797-1800, when they were formed, chiefly out of Hompesch's Germans, and dressed in green, being the first battalion in the British army that wore that coloured jacket. If any one who is acquainted with the portfolios or books on military costume, in the British Museum or elsewhere, would help me in this matter I should be very grateful.

GIBBES RIGAUD.

18, Long Wall, Oxford.

KOSSUTH AND WALTER SAVAGE LANDOR.—I have before me an ode of some thirty-four lines by Walter Savage Landor, entitled *On Kossuth's Journey to America*, and commencing, "Rave over other lands and other seas." It is printed by itself on an 8vo.-sized piece of white silk, with a red and green border of the same material. Under what circumstances were such copies of this ode struck off? I presume for some public dinner to Kossuth. I note that in *Heroic Idylls*, 1863, 8vo., p. 117, Kossuth is again eulogized by Landor in a poem headed "To Kossuth, President of Hungary."

A.

"GOOSEBERRY PICKER."—What is the origin of this term as used to denote the unlucky third person "playing propriety" to a pair of lovers?

T. W. LITTLETON HAY.

GRIMM.—Between July and October, 1771, Grimm came to London with a German prince. This caused a short interruption in his *Correspondance*. Neither in Bachaumont, Diderot, or other contemporary authors can I find who this German prince was. Can any of your readers tell me?

A. W. T.

AUTHORS OF QUOTATIONS WANTED.—

A short poem, published some forty (?) years ago, entitled *The Destruction of the Cities of the Plain*, beginning:—

"The patriarch stood on the brow of bosky Hebron,
And as he cast his anxious eye below," &c.

E. E. BASSETT.

The Oak Table.—Who was the author, and where can a copy of words and music, or either singly, be obtained? I quote (from memory only) the first verse:—

"I knocked out the dust from my pipe t'other night,
Old Time toward midnight was creeping;
The last smoke from its ashes had taken its flight,
I felt neither waking nor sleeping."

R.

"If he be of the right stamp, and a true Tewkesbury [Gloucestershire] man, he is a choleric gentleman, and will bear no coals."

ABHBA.

Replies.

"ULTRAMARINE": "AZURE": "LAZUL."

(5th S. xi. 104.)

ZERO is doubtless right in deriving the term *ultramarine* from the fact of the pigment being brought from over sea, rather than from any fancied intensity in the colour. He has, however, merely touched the fringe of the subject. There are several collateral inquiries connected with *azure*, *lazul*, *lapis lazuli*, &c., of a very interesting character. Whence is the name *azure* derived? What does it mean? What is the colour indicated thereby? What is the history of the term and of the substance implied, and how far can it be traced back into the night of antiquity? I propose to offer a few observations on each of these points.

1. As to the word *azure*. Its real derivation seems almost entirely to have been overlooked. Our English dictionaries furnish no information. We may search in vain through the pages of Skinner, Junius, Bailey, Johnson, Webster, Richardson, and Ogilvie. They all, or nearly so, refer to *lapis lazuli*, but as to why this substance is so called, or whence it is obtained, they are apparently entirely ignorant. Ogilvie derives Fr. *azur* from Arabic *azrak* or Persian *azruk*, blue. Mr. Wedgwood refers to another Persian word *lazur*, whence, he says, "comes *lapis lazuli*, the sapphire of the ancients." For this etymology he quotes Diez (*Dict. Romance Languages*), but not quite correctly. Diez gives the Persian as *lazurward*. All these etymologies labour under a common defect. What are supposed to be radical terms are really as much derivatives as our word *azure*, and are foreign importations into the languages quoted. They only testify to the wide extent to which the word and the substance have extended.

2. The real derivation is very simple. Marco Polo in his travels in the thirteenth century visited the province of Badakshan or Balaksh, in eastern Asia. After describing the ruby mines—whence the term *Balas rubies*—he proceeds: "There is also in the same country another mountain in which *azure* is found; 'tis the finest in the world, and is got in a vein like silver." Col. Yule, in his splendid edition of the old traveller, informs us

that "the mines of Lajwurd, whence *Vazur* and *lazuli*, lie in the upper part of the valley of the Kokcha. The produce is now of very inferior quality, though the best sells at 24l. the pood," being at the rate of 13s. 4d. per English pound. The article has always been in great demand from the earliest times, and carried the name along with it to very remote regions. Proceeding westward *Lajwurd* became *Lazur*, and in Italian and French, the initial *L* being supposed to be the article, it was written *Vazur*. It was Latinized into *lazulus*, hence *lapis lazuli*. The word has had a very wide extension, being found in all the modern European languages, also in Arabic and Persian. It is doubtful whether the Cymric word *llasur*, blue, may not be derived from the same source. The Germans very early adopted the word *lasur*.

3. At the present day the word *azure* is not usually employed to indicate the pigment or the stone from which it is derived, but rather for the colour itself, especially in the blazon of heraldry. I may here notice an absurd mistake made by Cotgrave in identifying *azure* with "*Terre d'ombre*, an earth found in silver mines, and used by painters for shadowings." Bright blue is about the last colour a painter would use for shadowings. He has evidently confounded the *ombre* in *terre d'ombre*, meaning "earth of Umbria," the modern *terra sienna*, with *ombre* derived from *umbra*, shadow. *Azure* as a colour ought, then, to represent the powdered *lapis lazuli*, being oxide of cobalt, but it is used in a variety of senses. We have the "azure sky" and the "azure main," the "azure harebell" and the "dark azurine." Of course poetical licence must have its scope, but on the whole the deep blue of an Italian sky seems the best expression of the colour of the *lapis lazuli*.

4. As to the history of the word and substance. How far were they known to the ancients? It is probable that the mines of Lajwurd were not called by that name in ancient times. The Hebrew *sapphir*, Greek *σαφειρος*, Lat. *sapphirus*, were used to indicate a bright blue mineral, but there were different kinds. Theophrastus (de Lapide) describes two kinds, the *κυανη* and the *χρυση*. This description probably applies to the real precious stones, but there was another substance used extensively by the Greeks to adorn or inlay works in metal, which it seems probable was identical with the *lapis lazuli*. Theophrastus describes also two kinds of this, the dark and light, or, as he calls them, male and female. There is an obscure passage in bk. xi. of the *Iliad*, on which this may throw some light. In l. 24, describing the cuirass of Agamemnon, the poet says:—

τοῦ δ' ἦτοι δέκα οἶμοι ἔσαν μέλας κῦανιο.

Literally, "There were thereon ten bands of dark

cyanus." Lord Derby translates it, "Ten bands were there inwrought in dusky bronze"; Pope, "Ten rows of azure steel the work infold"; Cowper, "Ten rods of azure steel that corslet bore." A boss of the same substance, *μέλας κῦανιο*, decorated the centre of the shield. The translations here seem quite inadequate; *μέλας* describes the colour, which was dark, *κῦανιο* the substance, whatever it might be. It is nowhere else used to describe a metal; the probability is that the poet is describing metal work inlaid with *lapis lazuli* of a dark colour. It is also used in the *Odyssey* to describe an ornamental band to a cornice.

From the East the use of *lapis lazuli* spread over Europe, and from the direction in which it came it took various names, according to quality: *azur de Levant*, *azur d'Acre*, *azur d'Allemagne*, *azur d'outre-mer*—whence *ultramarine*, &c. Cobalt is now a chemical manufacture, but for elegant inlaid work nothing equals the original *lapis lazuli* or *azur d'outre-mer*. J. A. PICTON.
Sandyknowe, Wavertree.

In the first edition of Phillips's *New World of English Words* (London, 1658, fol.) ZERO will find: "*Ultramarin* (Lat.), beyond the seas; also a kind of colour used in painting." This first edition is very rare, and in 1855 no copy of it was in the British Museum. C.

DANTE'S VOYAGE OF ULYSSES: "INFERNO," c. xxvi. (5th S. xi. 148.)—In reply to MR. GWYNNE'S query respecting the authority for the description of the voyage and death of Ulysses, as related by Dante in the twenty-sixth canto of the *Inferno*, I beg to bring to his notice the following remarks of various commentators both on Dante and Tasso, which I hope will give him some help in his study of the *Divina Commedia*. Poggiali, in his edition of the poem (Livorno, 1807), says in a note to the passage in question:—

"Vi è chi dice, che dopo la guerra di Troja con sommo coraggio impegnatosi Ulisse con altri egualmente audaci compagni nella allora erudita inesequibile navigazione dell' Oceano di là dal Fretto Gaditano (oggi Stretto di Gibilterra) dopo aver fondata Lisbona, detta però dal suo nome in greco ed in latino Ulissipo, fatta rotta a sinistra del detto Stretto, e scorso un buon tratto del mare Atlantico attorno all' Africa, quivi finalmente perisse per una tempesta. Facendo comodo a Dante questa opinione circa la navigazione e la morte di Ulisse, che ha per autori Plinio e Solino, suppone come certa questa, tutto ch'è meno ricevuta, istoria della navigazione di Ulisse, ed a norma di essa lo fa qui parlare."

On this Lombardi, in his edition of the *Divina Commedia* (Padova, 1822), remarks:—

"Dal racconto però che fa in seguito Ulisse si vede chiaramente che Dante non ha in tutto seguita l'opinione di Plinio e di Solino; e di fatti proponendo il greco eroe a' suoi compagni di dirigere il loro viaggio dietro il corso del Sole per iscoprire 'il mondo senza gente,' sembra

evidente che quel capitano non avesse in pensiero di navigare intorno all' Africa, la cui costa occidentale giace tutta al Sud dello Stretto di Gibilterra; inoltre è da notare che il viaggio seguì appunto nella proposta direzione verso ponente, piegando però al Mezzogiorno, e che Ulisse dopo cinque mesi di navigazione era pervenuto alla linea equinoziale, o aveala oltrepassata, quando scoprì un' altissima montagna, e perì co' suoi compagni naufragando."

Gabriele Rossetti, in his edition of Dante, 1827, says:—

"Che l' Itacense sia perito in una navigazione tentata oltre le colonne d' Ercole, è opinione che deriva da Plinio e da Solino, e fu seguita pur dal Tasso."

The passage in Tasso to which Rossetti alludes is in the *Gerusalemme Liberata*, c. xv. 25, 26:—

"Ercole, poi ch' uccisi i mostri
Ebbe di Libia e del paese Ispano,
E tutti scorsi e vinti i lidi vostri,
Non osò di tentar l' alto Oceano:
Segnò le mete, e n' troppo brevi chiostri
L' ardir ristrinse dell' ingegno umano;
Ma quei segni sprezzò ch' egli prescrisse,
Di veder vago e di saper, Ulisse.
Ei passò le colonne, e per l' aperto
Mare spiegò de' remi il volo audace:
Ma non giovògli esser nell' onde esperto,
Perchè inghiottillo l' Ocean vorace;
E giacque col suo corpo anco coperto
Il suo gran caso, ch' or tra voi si tace."

In the Pisan edition of Tasso, 1830, I find the following note on the above passage:—

"Questa storia, o favola, della peregrinazione e della morte d' Ulisse è tolta da Dante nel canto 26 dell' *Inferno*, come ne sono ancora tolti alcuni versi.....oltre a ciò che de' viaggi d' Ulisse e dell' arrivo di lui sino all' estremità dell' Oceano racconta Omero nella sua *Odissea*, Strabone sull' autorità di Possidonio, d' Artemidoro e d' Asclepiade, racconta che Ulisse passò lo stretto, e penetrò nella Lusitania o Portogallo, fabbricò la città d' Ulissea, o Ulisipona, o Olisipone, che avendo poscia Ulisse tentato di ripassare lo stretto, vi rimase affogato. Al poeta (come ne lasciò scritto Plutarco nel libro che fece di Omero) essendo variamente di una cosa ragionato, è in potere di seguire l' opinione che più gli aggrada; e però qui vi il Tasso, sapendo che da molti poeti era stata variamente trattata la morte d' Ulisse, seguì l' opinione che gli piacque.....Per tornare dunque a proposito, vedendo il Poeta nostro questa varietà, si risolvè a tenere da quella di Claudiano, che disse Ulisse esser morto nel mare."

Mr. Tennyson in his *Ulysses* appears to have followed Dante and Tasso. In this poem the Grecian hero says:—

"Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order, smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down:
It may be we shall touch the Happy Isles,
And see the great Achilles whom we knew."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

PRAYER OF MARY QUEEN OF SCOTS (5th S. xi. 24).—Many years ago I knew by heart this so-

called prayer of Mary Queen of Scots, but cannot remember where I learned it or whence it came. I think the first line was not the same, though, and that there were two other lines: "In durà catenà, In miserà poenà." I should think they came just before or after "Languendo, gemendo," &c. Perhaps some reader of the *Tablet* might supply the information as to its authenticity. Froude, in his account of the execution of Mary Queen of Scots, relates that on the scaffold she repeated the psalm "In te Domine confido," but I know of no mention of the above hymn or prayer.

C. R. T.

Allow me to supply an omission on the part of your correspondent, who in sending you the prayer said to have been composed by the queen just before her execution has omitted the third line:—

"O Domine Deus, speravi in te!
O care mi Jesu, nunc libera me.
In durà catenà, in miserà poenà desidero te!
Languendo, gemendo, et genuflectendo,
Adoro, imploro, ut liberem me!"

CH. ELKIN MATHEWS.

7, Hamilton Road, N.

A very curious account of the queen's execution was published in France soon after the event. Immediately before the execution she repeated the prayer quoted by Mr. JACKSON. By the request of the editor of *Three Centuries of Anecdotes*, printed by Cadell & Davies, 1795, Dr. Harrington set it to music with a "Chorus of Women Attendants," having additional words. The work is dedicated to the Duke of Beaufort of that time, two vols. THOMAS WARNER.

Cirencester.

It is stated by Daniel (*Thesaurus Hymnologicus*, iv. 348) that this is said to have been written by the queen in her Prayer Book a few hours before her execution. There is a translation of it in Bishop Cox's *Christian Ballads*.

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

MIGUEL SOLIS: THE OLD, OLD COUNTESS OF DESMOND: ESTHER SHARPE AND OTHER CLAIMANTS FOR CENTENARIAN HONOURS (5th S. iv. 205; ix. 361, 392, 394).—In every town and village in the three kingdoms there would not be any difficulty in finding a few "old inhabitants" who would be willing to maintain that an "older inhabitant" than themselves was verging upon sixty when they were comparatively juveniles. C. C. M. does not take into account the tendency in many old persons of either sex to magnify the age of their neighbours and to lessen their own. Mr. PEACOCK may rest assured that he has not killed the error in the case of Esther Sharpe's age, any more than Mr. THOMS has killed Miguel Solis or the old, old Countess of Desmond by his sensible canons of centenarianism. Miguel Solis, after Mr. THOMS's extinction of him on his appearance in

the *Pall Mall Gazette* of the 20th of May, 1878, had a resurrection in the *Irish Times* of the 29th of August last; and in a recent number of the *Queen* newspaper the "old, old Countess of Desmond" is to be found as lively as ever, dancing her saraband with Richard III., cutting her teeth under Henry VIII., travelling to London under James I., and finally perishing by the fall from Raleigh's cherry tree. The *Gainsborough News*, quoted by MR. PEACOCK, of course improved on the *Statistical Account of the Glanford Brigg Union*, relating not only the fact (?) of her hundred and three years, but her aversion to laudanum and her two marriages. It is highly instructive to watch the "growth" of these centenarian myths. Thus, Mr. Walford, the writer in the *Queen*, not only repeats the story of the "old Countess of Desmond's" age, her dance with Richard III., her journey to London, and her extraordinary end, but, on the authority of some lady historian (so called), whose name he does not give, he tells us that the dowager had a son (never heard of until now), who met with a "cruel death" through an unkind relative's "machinations"; and he further relates another equally new fact (?), viz. that she showed her "amiable disposition" by adopting the only daughter of the said relative Gerald, Earl of Desmond, killed in rebellion in 1583. Now it is certain that the lady whom the best genealogists identify with this "old, old Countess" of Desmond never had a son, and it is equally certain that her cousin, the rebel Earl of Desmond (out of whose immense forfeited palatinate were carved the estates of the Courtenays, Denham Norreys, Colthursts, Boyles, St. Legers, and scores of the present landed proprietors of Cork, Limerick, Waterford, and Kerry), had no less than five daughters.* There is not a shadow of proof that she ever adopted one of them. In truth, all that is known by the said genealogists or any one is, that in the middle and latter part of the sixteenth century an old lady, claiming to be the widow of Thomas, twelfth Earl of Desmond, was living with her only child, a daughter, in Cork or Waterford, and that she claimed a jointure off part of the forfeited Desmond estates, which had been granted to Raleigh. He appears to have seen her, and to have paid her the money, but it is, to any one well up in the history of the period and of those estates especially, a very significant fact that no sooner had the Raleigh grant been sold to the first Earl of Cork than the "old, old Countess" vanishes from the scene—dies, we are told, at the very time Boyle passed patent for the estate. Unless there is good evidence to the contrary, I shall continue to believe that the true solution of this case of

centenarianism is that the jointure on the forfeited estate was kept alive by a fraud long after the jointured lady was dead, and that it went to the benefit of some of her Geraldine kindred until Boyle came into possession, when that astute undertaker, far more wary than Raleigh, and knowing every Irish wile, detected the fraud, refused to pay, but kept matters quiet, not wishing to offend the still powerful members of the Geraldine family, his neighbours and tenants in Munster. One of them, Sir John FitzGerald of Cloyne, as readers of the Irish records know, made a notable attempt, by fraudulently tampering with deeds, to defeat the attainer of Desmond, at least to save his estate from forfeiture. As Dr. Caulfield has so many Cork and Waterford records in his hands, I should feel greatly obliged to him if he could give me any information from them for or against this, my own theory, of the (so-called) centenarianism of this famous old lady. The lands off which the jointure was claimed I believe lay near Youghal, and once formed part of the possessions of the see of Cloyne. The lands of that see were seized by the Cloyne knights, and I suppose Dr. Caulfield has seen the very extraordinary will of Sir John FitzGerald, of 1640, referring to them, in the Dublin Record Office.

M. A. HICKSON.

CLAN MATHESON (5th S. xi. 105.)—Allow me to supplement what has been said about the Clan Matheson by giving a few further particulars. Without going so far back as the traditional history, I may mention that Kenneth MacMathan (*th* silent) is referred to in the Norse account of the expedition of the King of Norway against Scotland in 1263, and also in the Chamberlain's Rolls for that year, in connexion with that expedition. He is said to have married a sister of the Earl of Ross. But to come to more recent times. The chief of the clan was Matheson of Lochalsh. This, the senior branch of the clan, is now represented by Alexander Matheson of Ardross, M.P., the direct lineal descendant of Dugald Matheson, who was killed in defending Eilen Donan Castle against the Macdonalds in 1547.

In 1851 Mr. Matheson purchased the estate of Lochalsh, forfeited by his ancestors in 1427; and what is perhaps unprecedented in history, he in this manner recovered the family property, after it had been alienated and in the possession of others for upwards of four hundred years.

The late Sir James Matheson belonged to another branch of the clan, and was the second son of Capt. Donald Matheson of Shinness, in Sutherlandshire. This branch of the clan is now represented by Donald Matheson, Grandon Lodge, Dorking, the eldest son of Duncan Matheson, advocate, Edinburgh, who was Sir James Matheson's elder brother.

* They were all married, and from two of them descend the Knight of Kerry, the Earl of Kenmare, Sir Edward Denny, Bart., and the present (Protestant) Bishop of Cashel.

I may mention that the late Sir James Matheson's property in Ross-shire extended to over 400,000 acres, and Mr. Alexander Matheson's (the old estates of the family) to about 220,000 acres. The Matheson tartan is well known, and is figured in McJan's *Costumes of the Clans*. Sir James dying without issue, the baronetcy became extinct.

JOHN MACKAY.

P.S.—Since writing the foregoing I have received a note from Mr. Matheson of Ardross, in which he says: "I do not claim to be chief of the Mathesons. It is probable that the representative of the Bennetsfield Mathesons is the chief; but in any case I do not claim it."

A FEARFUL STORY (5th S. xi. 145).—The original authority for the case of Mary Jones, which is the one referred to by your correspondent, is given by Mr. Massey, in his *Hist. of England during the Reign of George III.* (ed. 1865, vol. ii. c. 21), as Sir William Meredith, in the course of a debate in the House of Commons in the Session of 1777 upon a Bill to inflict the punishment of death upon another class of offences. The atrocity of this legal murder even exceeds in its circumstances the statement MR. BOUCHIER gives from Forster, while it is horribly aggravated by the fact that the sentence was deliberately carried out after the circumstances had been made known to the authorities. Mr. Massey adds:—

"But, on the other hand, it was represented that tradesmen had suffered very much from this species of deprecation; and it was decided that an example must be made. Accordingly, this poor creature, who had been wrongfully and cruelly deprived of her livelihood by that law which she had violated for the sole purpose of obtaining temporary relief [for her starving children], was dragged, a raving maniac, to the gallows and put to death."

C. C. M.

Mr. Forster may have found "a contemporary report" of this story in Cobbett's *Parliamentary History* (vol. xix. col. 237-8). It is given there by Sir W. Meredith (one of the members for Liverpool) in the course of a debate in the Commons on the Bill "for the better securing Dockyards," &c. In his heart-stirring speech against the Draconian legislation of the age, he says: "Under this Act—'The Shoplifting Act'—one Mary Jones was executed, whose case I shall just mention: it was at the time when press warrants were issued on the alarm about Falkland Islands" (*i.e.* in 1770). He then gives the well-known and affecting details, and adds: "Take all the circumstances together, I do not believe that a fouler murder was ever committed against law than the murder of this woman by law," &c. Another yet more probable source may be suggested. In *Barnaby Rudge* (ch. xxxvii. p. 176, "Charles Dickens" edition), Dennis the hangman tells "Muster Gashford," with characteristic callous-

ness, how he had "worked off" this ill-fated young wife and mother.

H. B. P.

WHITE ALE (5th S. xi. 116).—The white ale that MR. PERRATT refers to is a weak drink, somewhat similar to table ale or small beer. It is generally brewed in little two-gallon vats, and besides malt and hops contains flour and yeast. It will not keep long, and hence has to be drunk almost as soon as brewed. It is sold at threepence a quart, and a bucketful would probably scarcely intoxicate a man. Tavistock is the main place for it.

HARRY HEMS.

Mrs. H. E. Whitcombe records in her *Bygone Days in Devon and Cornwall*, at p. 38, the following:—

"At Dodbrooke, a village adjoining Kingsbridge, in the south of Devon, a peculiar tithe was chargeable until within the last few years of a beverage termed 'white ale.' This ale is still brewed in the parish, and a peculiar substance called 'grout' enters into its composition. It is stated that this liquor was introduced into the neighbourhood by the surgeon of a German regiment."

JOHN LANE.

"A compound resembling in appearance the mixture of rum and milk once held in much esteem by stage coachmen. Milk, spice, and spirit are among the ingredients of white ale, as it is called; and as it does not improve by keeping, it is brewed in small quantities only for immediate consumption. It is kept in large stone bottles, and you will scarcely pass a public-house from Dartmouth to Plymouth without seeing a number of the empty bottles piled away in some part of the premises."

This description, from Walter White's *Londoner's Walk to the Land's End*, is perhaps such an answer as MR. PERRATT requires. X. P. D.

White ale is probably the modern representative of what was once the ordinary drink of England. During the last two centuries its use has been confined to the west of England, and of late only to that portion of Devon called the South Hams, of which Kingsbridge may be considered the headquarters. It is just possible that it may have been drunk in and about Tavistock at the period (no date given) when MR. PERRATT was there; but now it is rarely used except in the South Hams, and even here not a tenth part of what was consumed twenty-five years ago. It takes its name from its white-grey colour, due to the flour and eggs it contains. The ferment used is a secret manufacture, and at one time was worth a good deal to its proprietor. For further details see a paper by me in the Devonshire Association *Transactions*, vol. ix., a copy of which I shall be pleased to forward to MR. PERRATT on his sending me his address.

PAUL Q. KARKEEK.

Torquay.

CHURCHWARDENS' ACCOUNTS (5th S. xi. 106).—1514. "Settyng of iij bees." Letting three dwelling-houses.

1520. The "grate." The "grate" was a sort of lattice that served instead of a window.

1520. The "pett at the same grate." The authorities in my possession are not particularly clear as to the meaning of "pett," but I gather that it was a space to receive the grate.

1521. "Rubbyng of the George." Was the church dedicated to St. George? He is said to have laid down his life for the Christian faith, and many churches were erected in honour of him. The birthday of George the Martyr is about Easter, and the effigy would naturally be rubbed up in honour of the saint.

1525. "Bare." This word was applied to cloth. Might not "mēdyg" refer to the altar cloth?

1538. "Grene wax." Estreats were delivered to the sheriffs under the Exchequer Seal of "green wax," levied in counties, and sometimes the churchwards assisted at the collection.

1553. "Betyng candell." A candle made of resin and pitch.

1587. "That the wayght be p'scribed by p'clama-tion." Is it possible this applied to the new Act regulating weights, and that the weight had to be proclaimed at the market cross, 23 Eliz.?

1603. "Collection for the citie Geneva." In the case of distress or plague it was not unusual to order collections to be made for the relief of the inhabitants of the towns affected thereby.

1614. "Skull hole." This I do not understand; I think the last two items speak for themselves.

JOHN PARKIN.

Ildridgehay, Derby.

Will the following extracts from the churchwards' accounts in the parish of Ashburton, Devon, throw any light on "the George" mentioned by G., under date 1521?—

"A.D. 1525-6...vii' viiii' for fixing and putting up St. George, with ironwork for the same."

"A.D. 1528-9...one banner called a streamer of St. George."

"A.D. 1529-30...lxxviii' ii' for painting and other necessary work for the image of St. George."

"A.D. 1547-8...ii' iiiii' for taking down le ymag called le George."

Torquay.

WM. PENGELLY.

PERCY BYSSHE SHELLEY (5th S. xi. 45, 70, 158, 179).—Accepting the assurance of MR. H. BUXTON FORMAN that "many readers of 'N. & Q.' would be very much interested in seeing the Baron de Bogoushevsky's letter to DR. ROGERS," I append the letter referred to. As it is not my intention to write on this subject any further, I beg to add that the Baron's address is Zapolia House, near Pskof, Pleskau, Russia.

"28th Jan. (8th Feb.), 1879.

"My answer to the attack of Mr. B. Forman is as follows:—I bought Shelley's letter *years ago*, as I see from my entry-book (in 1870), from Mr. Zeune, dealer in autographs at Weimar. Paid for it 42 Thalers (I

think: the price is *not entered*). It may be that the person who sold it was another dealer, Mr. Schulz, of Leipsick, as purchases from both are entered indiscriminately on one folio. It looked, as far as I remember, quite genuine, and (I believe) had an address and a seal. It was copied in my note-book by a clerk, not by myself, *in abstract*. The original was given by me to the Central Museum, Moscow, together with about sixty other MSS. I saw the extract in Mr. Naylor's catalogue, but never asked Mr. Naylor, who supplies me ever since (I believe) 1872 or 3 with autographs. I intended to ask him about the letter, as it looked exactly like *mine*, but I was not sure *then*, seeing that I don't know *all* my autographs—they are now nearly 15,000 in number, but much more in reality—they are *yet not arranged*, and I do not know them all, as some of them I bought *in parcels*, and never investigated them at all. Besides, I thought the Museum had been robbed (as is usual!) or had sold its *doublettes*, and so my autograph had returned to Shelley's native country. I recognize I am guilty of negligence in not mentioning (did I not mention the fact, however?) that I had sent only an extract of the letter to Dr. Rogers. More I shall not say in my excuse—"Qui s'excuse, s'accuse" is a good old saw. I do not see, however, how I can distinguish all the imitations that come into my hands. I suppose, however, that my autograph was a clever imitation after all, as it had not been discovered even by such experts as Mr. Zeune or O. O. Schulz (which?). I am not an expert, but an amateur. Mr. Naylor's letter is probably the genuine one. But how came *he* to read the name in the letter in the same wrong way as I did? I cannot say. I suppose the name in the original (and of course in the imitation too) looks so much more like the false spelling than like the genuine one. This mistake will have a salutary effect upon me. I shall henceforth make it a rule never to allow my clerk to transcribe my autos, but to do it myself. At all events, I am obliged to the person who has kindly discovered and noticed my error.—NICOLAS CASIMIR DE BOGUSCHEVSKY, Baron of the Holy Roman Empire, Knight of various orders, Honorary Curator of the Pedagogical Seminaries, Govt. Pskof, Councillor of State, Fellow of the Imperial Archaeological Society of Russia, of the Moscow Archaeological Society, Honorary Member of the Royal Historical Society.

"Zapolia House, near Pskof, Russia.

"P.S.—At all events, the *error*, if it is an error, is not Dr. Rogers's, but mine."

CHARLES ROGERS.

Grampian Lodge, Forest Hill.

[We gladly give immediate insertion to the letter which MR. BUXTON FORMAN's first note has drawn from the pen of Baron de Bogoushevsky. But in so doing we must observe that, on his own showing, the Baron has been singularly remiss in the matter of verifying his autographs, and that DR. ROGERS was clearly not in a position to verify them. We think that, on the whole, MR. BUXTON FORMAN may be congratulated on having exercised "a salutary effect" upon the Baron, who, we are bound to say, takes his correction in very good part.]

SUFFRAGAN BISHOPS (5th S. xi. 67).—*Colonial* bishops are entitled (though perhaps only by analogy) to be called "My Lord," so long as they retain and govern their sees. And after their retirement—and they retire pretty freely—they still receive this title, partly out of the courtesy of England, and partly out of respect for their episcopal office. But *suffragan* bishops, having no independent territorial jurisdiction, and not

being peers of Parliament, have not, I think, since their revival in 1870, been officially styled "My Lord"; although Sir Robert Phillimore says that the old suffragans of the fourteenth and fifteenth centuries were by courtesy commonly designated lords. The matter was officially considered in certain quarters when the revival took place; and the result is that, when addressed in writing, suffragan bishops are styled simply "Right Reverend Sir." A. J. M.

Richard, Bishop Suffragan of Dover, signed his name "Richard Doverensis" or "Dovorencis," and was addressed by Dr. London as "my lord of Dover" (*Suppression of Mon.*, Camd. Soc., p. 191, note). This may only show that he was even such an one as some of our modern bishops suffragan. But ought not any bishop to be styled "My Lord" in virtue of his office in the Church, and not solely when and because he happens to have a seat in the House of Lords? Whether bishops suffragan show good taste in *claiming* to be called "My Lord" is another matter. *Quartering* the arms of the diocese with their own is an heraldic phenomenon which is quite new to me. J. T. F.

Bp. Hatfield's Hall, Durham.

Are not all bishops, whether suffragan, colonial, retired, or even American, entitled by common courtesy to be addressed as "My Lord"? The title is not due to them in their temporal capacity only—as by some is thought to be the case with respect to those who have a seat in the House of Lords—but in regard to the high rank they hold in the Church. All Italian prelates are addressed as "Monsignor," and the title of "Monseigneur" is accorded to French bishops in addressing them, although it is not, I believe, allowed them in legal or official documents. The question of the precedence of suffragans does not appear to have been ever settled. When F.S.A. talks of suffragans "quartering the arms of the diocese with their own," I presume he means impaling. As to the "putting the mitre on their servants' liveries, &c.," they have probably quite as much right to do so as peers have to use their respective coronets, or knights and esquires the helmets assigned to their rank by the rules of heraldry.

ANOTHER F.S.A.

"DAUGHTER" AS A FEMININE SURNAME TERMINATIVE (5th S. xi. 87).—This termination, curiously enough, occurs at a much earlier period than that noticed in the parish register of Leigh, Lancashire, but yet in the same neighbourhood. In Dodsworth's notes out of a register of the monuments of John del Bothe, of Barton, near Manchester (MSS., vol. cxlix., fo. 165), written 5 Hen. IV., is the following, of the date 22 Richard II. :—

"Galfr' de fere cap^{ms} ded' Joh' del Bothe t'ras p'd'cas

q's Elena Hobdoghter tenuit in Salford. Test. Ra'do de Radclif mil', Io Radclif de Ordsale, Io. Ra'd: de Chad'ton, Iac. de Hulme, Tho de Newha."

JOHN E. BAILEY.

Stretford.

SIR ISAAC NEWTON'S HOUSE IN THE MINORIES (5th S. xi. 147).—Sir Isaac Newton lived in Haydon Square, Minories, when Master of the Mint. The house was taken down about 1852 (*Curiousities of London*, by John Timbs).

EVERARD HOME COLEMAN.

71, Brecknock Road.

ODD NAMES OF PLACES (5th S. xi. 87).— "Botany Bay" is by no means an unusual appellation. There is a small estate and a farm called Botany Bay in Enfield Chase, on the Ridgeway road, leading from Enfield to Potter's Bar.

W. PHILLIPS.

One part of the highest ridge of Nottingham Park has for generations come down to us under the name of the Bay of Biscay. The spot is open to all points of the compass, and in windy weather is excessively bleak and stormy—hence, no doubt, its derivation. F. D.

Nottingham.

THE ISLE OF WIGHT (5th S. xi. 44).—In MR. MURRAY'S strictures on the "defenceless condition" of the Isle of Wight he leaves his readers to infer that "forts were built, but not always kept in good repair or well manned," and that the "whole island was in a very unfit state for resistance" during the period it was the "object of attacks from France." Now from the time the island was in perpetual danger of hostile attacks from the French, arising out of the claims of Edward III. in 1340 to the crown of France, until the early part of the reign of Henry VIII., there were no fortifications on the shores of the island, and none existed elsewhere except at Carisbrooke. During the above-mentioned period the defences of the island were entrusted to the strong arms and stout hearts of the islanders, and history testifies to the courage with which they defended this "gem set in the silver sea." The military qualities of the islanders in repelling the invader are commented on by Camden, who says the "island is not so well fortified by its rocks and castles as by its inhabitants, who are naturally warlike and courageous, and, by the diligence and care of the governor, have the methods of exercise so perfect that, be the science that they are put upon what it will, they are master of it, for they shoot at a mark admirably, keep their ranks, march orderly," &c.; he adds, "They are masters of whatever is requisite in a good soldier."

The fort at Yarmouth was built out of the materials and on the site of the ancient church destroyed during the French wars in 1524, and not

"out of the ruins of the religious houses." The petition of the inhabitants to Henry VI. may be found, I think, on the rolls of Parliament. I copied it many years ago, but have lost the reference. It bears date 28 Hen. VI. (1449-50). The text as printed by Albin agrees with my copy, except in the orthography of a few words, which are modernized in his history of the island. The fear of invasion expressed by the inhabitants of the Isle of Wight in their petition was the normal state of feeling which had existed among them for many years. The feeling was not confined to the island, but extended to all the maritime towns on the south-west coasts, and it continued until the defeat of the Spanish Armada in 1588.

JAMES HORSEY.

Quarr, I. W.

OLD GAMES (5th S. xi. 48).—"Polish"—:

"There are two methods of playing at draughts: the one commonly used in England, denominated the French game, which is played upon a chessboard, and the other called the Polish game, because, I presume, the former was invented in France and the latter in Poland."

If MR. DAVIES will refer to Strutt's *Sports and Pastimes*, whence the above extract is taken, he will find more on the subject, and instructions as to how the game is to be played. F. W. J.

Bolton Percy, Tadcaster.

MOOT-HILLS (5th S. xi. 68).—We have a conical hill in Dorsetshire, crowned with an ancient encampment, called "Modbury," which gives its name to the hundred of "Cerne, Totcombe [qu. Toot-combe?], and Modbury," and another depopulated vill in the parish of Swyre, formerly supposed to have been designated as "Motberge." There is also a tithing in the parish of Gillingham called "Motcombe." All of them, I should presume, were originally connected with the Moot.

C. W. BINGHAM.

THE LATE CARLIST WAR (5th S. xi. 126).—*The English in Spain; or, Story of War of Succession between 1834 and 1840*, by Major Francis Duncan, R.A. (London, John Murray), 1877. C. S. K.

MAGYAR (5th S. xi. 128).—The correct pronunciation, transcribed in English, is "Madyar," the Hungarian compound consonant *gy* being sounded nearly like English *dy*, and not, as often and erroneously supposed, like English *dj*. All the three Hungarian grammarians, Neumann, Fauvin, and Ujfalvy, compare its sound with that of the French *di* in *Dieu, diable, &c.* H. KREBS.

Oxford.

The letter *g* in this word is pronounced like *d*, consequently the correct pronunciation is *Mad-i-ar*.

AUSTRO-HUNGARIAN OFFICER.

Ma-dyar, pronounced as an English word with the accent on the first syllable (as in all Hun-

garian words), the vowels as *a* in *watch*, and *dy* as *di* in French *Dieu*, gives a very close approximation to the Hungarian pronunciation.

A. C. MOUNSEY.

Jedburgh.

"CUCK": "COCK" (5th S. xi. 48).—I speak doubtfully, but would suggest that *cuck* or *cock* may mean a hill. See glossary of *Chronicon Monasterii de Abingdon* (Rolls Series), vol. ii. p. 479.

K. P. D. E.

"KOW" OR "KOWE" (5th S. xi. 48).—In an old black-letter Bible in my possession (a Breeches Bible) the word *kowe* occurs at least nine times: Numbers xviii. 17, "But the first horne of a kowe," &c.; Num. xix, it occurs in verses 2, 5, 6, 9, 10 (in modern versions rendered "heifer"); Isaiah vii. 21 and xi. 7, and in Amos iv. 3. In Leviticus xxii. 28 and Job xxi. 10 the word is spelt "cove." The title-page of the Old Testament is wanting in the above copy; but that of the New Testament records that it was "Imprinted at London by Christopher Barker, Printer to the Queen's Maiestie. 1583." It contains also "Two right profitable and fruitfull concordances," &c., the dedication of which is dated 1578, and signed "Robert F. Herrey." The date of the Old Testament, therefore, would probably be between these two.

WM. HUGHES.

SUPPOSED ANTIQUITIES (5th S. xi. 144).—Scott gives his own authority for the Prætorium story by giving to Lovel the reflection, "This is a famous counterpart to the story of Keip on this syde." For which story see *Annual Register*, xiv. 198.

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

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152, 177).—The fact that the arms used by CURIOSUS are not registered in the College of Arms is almost proof positive that they were assumed without authority by some member of his family, and lapse of time cannot make them legal in England. The payment of the tax on armorial bearings does not give the slightest authenticity to arms. I have known a tax collector charge the tax upon devices which were not armorial; * would this legalize such devices as coats of arms? Sir Bernard Burke's *General Armory* does not profess to be an official record of armorial bearings; it necessarily contains a number of unauthentic bearings which appear on "seals, deeds, wills, and monumental remains." To have verified every coat described in the *Armory* would have caused an expenditure of time and money which could never have repaid either author or publisher.

D. Q. V. S.

* One of these was an engraving of the Portland Vase, and the other two birds perched upon a vase.

LORD CHANCELLOR ERSKINE (5th S. xi. 126, 175.)—I have looked through Voltaire's *Letters on the English Nation* with sufficient care to enable me to say that they contain no allusion to the Erskine family name. C. ROSS.

Formerly the name was as often written *Areskine* as Erskine. I speak from charter knowledge. On the book-plate of a well-known member of the Erskine family, which is now before me, I read "Charles Areskine of Alva, Esq., Lord Justice Clerk." MAG.

"BLOOMING" (5th S. xi. 46, 174.)—A lady told me not long ago that she sent by her housemaid the glove of a visitor to her lady's-maid to be mended; she overheard the housemaid say to the other maid, "Here, Asser, you've got to mend Mrs. —'s blooming glove." H. A. ST. J. M.

"HART HALL, NOW BALLIOL COLLEGE" (5th S. xi. 85, 133, 171.)—D. P. has, I think, misunderstood me. I never said that "Hart Hall was now Balliol College," so I cannot "say it again"; and I never said that William of Wyreestre might have been a student at Hart Hall, so I cannot say that again. But I may repeat that in very early times there was a Hart Hall in connexion with Balliol College, and I may explain that I thought it possible the *Saturday* reviewer might know this, and I thought it possible that D. P. did not know it. Perhaps I was wrong in both suppositions; and there can be no doubt but that D. P. is right in saying William of Wyreestre could not have been a member of that old Hall. I never said that he could; but allowing that the *Saturday* reviewer was very ignorant about him (as I am also), I thought I saw how confusion might have arisen without its being so comic, or causing so much surprise as it appears to have created.

GIBBES RIGAUD.

18, Long Wall, Oxford.

"FUSSOCK": "MOKE": LOCAL NAMES FOR THE ASS (5th S. x. 349, 521; xi. 28, 56, 155, 157.)—I observe in recent numbers of "N. & Q." several memoranda on this subject. Many of these are probably, in their origin, mere epithets (generally uncomplimentary), as, for instance, *fussock*, as suggested by MR. E. H. MARSHALL (5th S. x. 521). None of your correspondents have, I think, noticed a very curious name with which I have been familiar in West Somerset—*canoodle* (I spell phonetically). I should much like to know, first, whether it is in use in any other part of the country, and, secondly, whether any probable derivation can be suggested. E. A. B.

"BOYLE GODFREY, CHYMIST AND DOCTOR OF MEDICINE" (5th S. xi. 128, 177.)—H. W.'s note, though interesting as showing that there was a real personage of this name, gives no answer as

to the authorship of the old epitaph, nor does it state where the original may be found. I am unable to give this; I heard it recited by an aged relative (long since deceased) more than half a century ago, but have never seen it in print, and am ignorant of its source. It is, therefore, to be hoped that some antiquary or collector of quaint epitaphs may throw light upon it. It is not supposed to have been an actual inscription on any monument, but merely an intellectual exercise. If my recollection rightly serves me, it is made up of a long and appropriate string of chemical definitions, scientifically arranged, and forming a very curious specimen of the "terminology of chemistry." Further replies are desired. H. A. P.

TRADESMEN'S TOKENS (5th S. xi. 28, 139, 157.)

"Though at present no high value be set upon English town-pieces and tradesmen's tokens by men of learning, a time will come when these coins will be as much esteemed in this country as the town-pieces of the Greeks; indeed, the use of the names of towns on the Anglo-Saxon and early English coins is now universally acknowledged."—Dr. Combe, from the title-page of *London Tradesmen's Tokens*, Beaufoy Cabinet.

"The striking of provincial coins and tradesmen's tokens, which was suggested, and in some degree justified, by the disgraceful state of the copper coinage, began with the Anglesey penny in 1784 (the workmanship of this token was well executed, but it appears that it was soon counterfeited. It bears on the obverse a Druid's head within a border of oak leaves; and on the reverse a cipher composed of P M Co., signifying *Paris Maintain Company*. Above the cipher is the date, and round it the following inscription: *We promise to pay the bearer one penny, and on the edge, on demand in London, Liverpool, or Anglesey*), and from that time increased rapidly, until they were superseded by an issue of lawful coins in the year 1797."—Ruding, vol. ii. p. 93.

Where can I find any account of the "Paris Maintain Company"? In Batty's *Catalogue*, under "Halfpenny Tokens," p. 320, are described tokens of "Paris Mines Company" and "The Paris Miners Halfpenny," both with "P M Co." in cipher on obverse. For authors CLARRY can refer to "N. & Q.," 2nd S. vi. 13.

W. STAVENHAGEN JONES.

The late Sir George Chetwynd had the best private collection of English tokens of the eighteenth and nineteenth centuries. They were sold by auction at Christie's in August, 1872. There is a very complete collection in the British Museum. HENRY W. HENFREY.

EDWARD LONGSHANKS (5th S. xi. 9, 75.)—I am obliged to MR. SOLLY, but he does not really answer my query. Fabyan, p. 398, whom I mentioned, tells the story of the Scots at Berwick, but I wanted to know the earliest authority for that story, or for any other origin of the name.

O. W. T.

"GINNEL" (5th S. x. 388; xi. 97, 137.)—The narrow passages called *vennels* in the town of Stra-

bane, Ireland, are so called from the mediæval word *venella*, a lane (see Du Cange, *s.v.*).

D. S.

Vennel is, according to Jamieson, derived from the French *venelle*, a lane or alley. In many of the Scotch towns there are vennels, *e.g.*, in Aberdeen, Perth, &c.

A. A.

Pitlochry.

GALBRAITH OF BALGAIK (5th S. xi. 87).—As a rider to this query let me ask whether there is any known account of the Galbraiths who settled in Leitrim, Fermanagh, and Donegal. Sir William Betham says that John Galbraith had three sons, viz., the Rev. Humphrey, Rector of Clones, co. Monaghan, who m. Isabella, dau. of Sir Paul Gore, Bart., and d. intestate before 1660, leaving three daus. Another son, who had two sons—(1) Lieut.-Col. Robert of Dowish, co. Donegal, and (2) James of Ramoran, co. Fermanagh, M.P. for St. Johnstons, co. Donegal, who took out letters of administration to his uncle, the Rev. Humphrey, and died in 1673, leaving issue six daus. John Galbraith's third son was Archibald, father of John of Blessingbourne, co. Tyrone, Gent., whose will was dated in 1668. Col. Robert of Dowish had a grant of lands in Donegal in 1636. Sir Archibald Acheson, Knt. and Bart., eldest son of Capt. Patrick Acheson, was born in Edinburgh, and died at Letterkenny, co. Donegal, Oct., 1634, as certified by "his kinsman James Galbraith, Esq., Dec., 1638." I am anxious to discover the exact relationship between them, and the parentage of James Galbraith, probably the same person as James of Ramoran.

Y. S. M.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77).—The following occur in this parish, mostly in the registers: Ceselic, 1558; Laterine, 1569; Nobbs, 1602; Phelissie, 1641; Theophila, 1688; Ratgerince, 16—; Fforyth, 1620; Amphillis, 1770? Benanna, still exists; Harridence, spelt also Hazidence: he was one of a family of Ellises, and I should be glad to find if this was not a surname used for a Christian name. He died 1746.

RICHARD H. J. GURNEY.

Northrepps Hall, Norwich.

TOUCHARD-LAFOSSE (5th S. ix. 29, 94; xi. 59).—In looking over a note-book I find the following extract taken from the title-page of the *Histoire de Paris*, by G. Touchard-Lafosse, 1844: "Anteur de la Loire Historique; Histoire de Charles XIV., Roi de Suède; Chroniques Secrètes de l'Opéra; Chroniques de l'Œil de Bœuf, etc."

G. PERRATT.

"OBLIONKER" (5th S. x. 105, 177, 296, 378).—It is not safe to trust much to schoolboys' names for things. Some boys invent absurd names, of which no philologist would ever find the meaning.

The chestnut game is frequently played in Sussex, but I never heard any name given to it. There is in this part a similar game with walnut shells, which are pushed one against the other, on a level surface, until one cracks. The sound one is reckoned the victor, and scores according to the number of shells it has broken.

FREDERICK E. SAWYER.

Brighton.

THE EYEBROWS (5th S. x. 288, 413).—In Charles Kingsley's *Two Years Ago* (c. iv. p. 83) your correspondent will find the following:—

"...Tom...began carefully scrutinizing Mrs. Harvey's face. It had been very handsome: it was still very clever: but the eyebrows, crushed together downwards above her nose, and rising high at the outer corners, indicated, as surely as the restless down-drop eye, a character self-conscious, furtive, capable of great inconsistencies, possibly of great deceptions."

JOHN LANE.

Barnsbury Road, N.

The impression on my mind was that eyebrows which met indicated sensuality rather than dishonesty; but upon turning to Lavater I find that he expresses an opinion in favour of neither of these views. Without attempting to answer your correspondent's query as to what the popular belief may be respecting this malformation (for such I take it to be) of the eyebrows, I append the passage from Lavater (vol. iii. pt. ii. p. 357) on the subject:—

"Eyebrows which meet passed for a trait of beauty among the Arabians, whereas the ancient physiognomists affixed to it the idea of a sullen or melancholy character. I can adopt neither of these opinions: the first appears to me false, the second exaggerated; for I have frequently met with eyebrows of this sort in physiognomies the most comely and amiable. It is, however, true that they make the face contract an air more or less crabbed, and thus may suppose, to a certain degree, inward uneasiness of either heart or mind."

S. G.

FREER'S EPITAPH ON CANNING (5th S. x. 386, 522).—During the later years of my father's life I frequently wrote down, from his recital, some of the anecdotes with which his mind was so richly stored. Some of these were very curious and interesting, and related to men and matters now long passed away. The following extract from a much-prized book containing many of these memoranda represents somewhat more in detail the anecdote referred to by W. A. G.:—

"Mr. Dundas was the coadjutor of Pitt in the government, and Sir James Mackintosh told this story of him, when the conversation turned upon him one day at Dr. Baron's when I was at dinner, to show the breadth of his Scotch accent. It was in a debate in the House of Commons. Mr. Dundas said, 'I shall support no cabawl: I shall give my support to His Majesty's ministers.' Some one who did not hear him distinctly asked his neighbour what he was saying, for he thought it very odd—it was uttered with great vehemence, and the

inquirer did not exactly catch it. 'O,' says the other, 'he only says he is going to give a ball and supper to His Majesty's ministers'; and so the joke went round."

T. W. WEBB.

Hardwick Vicarage.

AUTHORS OF BOOKS WANTED (5th S. xi. 149).—

Reminiscences of a Medical Student.—Robert Douglas, Surgeon, Royal Navy, was the author. He was born near Glasgow in 1820, and was the second son of Edward Douglas, Esq., portioner, who at one time carried on an extensive business in that city. Several of young Douglas's early effusions first appeared in the *Glasgow Courier*, with the Celtic signature of "Sholto." The profession which he had chosen for himself, that of surgeon, was well adapted for the study of the human mind, and for the observations of frail nature which he availed himself of in many of his works, and which are sometimes pictured with a vividness and minuteness of detail. In 1841 he obtained his diploma at Edinburgh. Soon after he received an appointment to H. M. S. Calcutta, then stationed in the Mediterranean, and as he was to take his passage out to Gibraltar in the Queen, he was ordered to proceed to Spithead and join that vessel. While on board the Queen he composed the *Widow's Child* and the *Adventures of a Night*. In 1842 he was transferred to the formidable to take his passage to Gibraltar, there to join his vessel, then cruising in the Mediterranean. He served also in H. M. steamers Polyphemus, Thunderer, Crane, &c. In 1843 his health began to fail him. He was anxious, therefore, to get into a coasting vessel, so that he might have an opportunity of being on shore occasionally, and upon application to the authorities he was appointed to the coasting packet H. M. steamer Albion, and while on board he was seized, on Nov. 6, 1844, with typhus fever, and died on the 12th, at the early age of twenty-four. Among his writings may be named *Strange Students*, *A Tale of Galvanism*, *Story of a Genius*, besides numerous short stories, tales, and poetry, which he contributed to the magazines of the day. *The Reminiscences of a Medical Student* first appeared in the *New Monthly Magazine*, and Mr. PICKFORD is correct in stating that it was also published in three volumes; in 1850 it was republished in one volume, under the title of *The Adventures of a Medical Student*.

WILLIAM TEGG.

Miscellaneous.

NOTES ON BOOKS, &c.

Burke's Peerage and Baronetage. 1879. (Harrison.)

Lodge's Peerage and Baronetage. 1879. (Hurst & Blackett.)

THESE two standard works, which have each been in existence nearly fifty years, are too well known to need many words of commendation at our hands. It will be enough to say that they both follow on "the old lines," Lodge being remarkable for the scrupulous care which he bestows on the minutest ramifications of the "collateral" branches of noble families. In these he includes all persons who are in remainder to titles, together with their children, but none else, and excludes, therefore, except in a few special cases where females can inherit, the issue of the daughters, sisters, aunts, &c., of the peers. Sir Bernard Burke, on the other hand, gives in many cases the list of children of persons unable to transmit an hereditary title. This, however, is not his rule, but an exception; yet the exceptions show a want of uniformity of plan. Lodge differs from Burke in giving, somewhat ungallantly, it must be owned, the

ladies' ages in all cases where that age is attainable, whilst Burke (with exceptions, however) leaves them mostly blank, and in every case places the sisters after their brothers. The value of Lodge, however, must be great to lawyers and men of business on this very account. Though both volumes are handsomely printed, bound, and got up, yet on the whole we must give the palm of elegance to Lodge, which is quite a drawing-room book when viewed from the exterior; and it may be added that there are in Lodge's *Peerage* but few typographical errors. But we are surprised to find the letter "E," affixed by Lodge to baronetcies of Scotland, Great Britain, and the United Kingdom respectively. It is well known, too, that in many cases a baronetcy is disputed by two members of one family—that of Payne, for instance; here Sir Bernard Burke omits both, leaving them to carry on their disputes out of doors, before the Herald's College, in the law-courts, in the newspapers, or in any other quarter that they may please; while Lodge inserts both of the rival claimants, explaining the circumstances in a foot-note in such a way as not to commit himself to either side. Both Lodge and Burke have dealt out the same measure of justice to the Earl of Mar, whose claim to a still older title than that allowed by the House of Peers to the Earl of Mar and Kellie is duly recorded. It should be added that the Baronetage of Burke is much more full and complete than that of Lodge, and that for the first time Sir Bernard gives lists of all Privy Councillors and Knights, as well as of the two Orders of the Indian Empire and the Royal Family Order of Victoria and Albert. Lodge, however, is the only work which records all the ramifications of the House of Saxe Coburg.

Pleasant Days in Pleasant Places. By E. Walford, M.A. (Hardwick & Bogue.)

THIS little volume is a master-key to the enjoyment of single days of vacation, which cannot but be valuable to the busy Londoner. Whilst describing from personal recollection some of the most beautiful spots in English scenery, Mr. Walford has not omitted to give a brief account of their popular history and legendary lore. Burnham Beeches, Hadleigh, Shoreham, Beaulieu Abbey, and Kenilworth are among the seventeen "pleasant places" visited; and when the tourist season comes round, we doubt not many will peruse with profit the excellent descriptions given of them. It was under the Burnham Beeches that the poet Gray spent much of his time, and some of the most exquisite lines in his *Elegy* may be taken as descriptive of the scenery of this spot. At Shanklin, the second place visited, Keats wrote *Lamia*; and Froude singles out the Chine as the point where the Chevalier d'Eulx landed for a supply of fresh water. Hadleigh, in Suffolk, has always been a town of more than ordinary interest to the antiquary. Several old customs are still kept up there, amongst them being the ringing of the curfew. St. David's Cathedral, the mother church of Wales, which has, we are glad to say, been restored under the care of the late Sir Gilbert Scott, was formerly in a sad state of dilapidation, the result, as Mr. Walford points out, "partly of plunder and fanaticism, and partly of neglect, and of wind and rain." One of the most interesting chapters is that devoted to Winchelsea, a spot rich in historical associations, but now only a decayed old town, for with the reign of Henry VI, we are told, its prosperity departed. Sandwich, once the chief rendezvous of the royal fleet, has a more than local interest. A chapter is devoted to Cunnor, which, from its natural beauties, its venerable church, and the sad romance connected with its ancient hall, has an attraction for most strangers. How many an Oxford man has visited the "Bear," the inn which forms the opening scene of *Kenilworth*! The chapter headed

"Memories of Kenilworth" is full of interest, and many of the incidents connected with its eventful history are well told. We congratulate Mr. Walford on having put so much information into so small a compass, and the carefulness in details which he has shown throughout will greatly enhance the value of his little volume.

A *Dictionary of English Plant Names*. By James Britten, F.L.S., and Robert Holland. Part I. (English Dialect Society, Series G.)

If our old correspondent Mr. Britten does not, in this new contribution to the Dialect Society, discourse with the poetic eloquence of Friar Laurence on the poison and medicine to be found within the infant rind of the various "baleful weeds and precious juiced flowers" which deck our fields and woodlands, he and his associate, Mr. Holland, have here given us the first part of what will assuredly prove a very valuable history of the names by which our

"Crown flowers, nettles, daisies, and long purples"

are designated both by cold maids and (*exceptis exceptendis*) liberal shepherds, and they have assuredly executed their task with the great judgment necessary for its satisfactory treatment. The original intention of the authors was to supplement Dr. Paris's important volume, *On the Popular Names of British Plants*, by giving what Dr. Paris advisedly omitted—provincial words that have not found their way into botanical works; but the editors have not only included these and the vernacular names to be found in our early dictionaries and provincial glossaries, but also, which our readers will at once recognize the value and importance of, the names by which British plants are mentioned in the works of the older botanists. The *Dictionary* is preceded by an index of the scientific designations of the plants named in it, so that the different names of any species included in part I. may readily be ascertained. When we add that this first part only comes down to the close of the letter F, it will readily be seen what an important addition to our glossarial literature the English Dialect Society is furnishing by this *Dictionary of English Plant Names*.

Brian Boru. A Tragedy. By J. T. B. (Longmans & Co.)

THOUGH announced as a tentative effort, *Brian Boru* shows few signs of immaturity. Its writer has genuine dramatic power, and the treatment of the story reveals gifts which justify the expectation of still higher accomplishment. The fable works by rather conventional methods up to a fine climax. If the author will take a more tractable and sympathetic subject, he may produce a play which shall redeem the present time from the charge of barrenness as regards dramatic work. The chief fault in *Brian Boru* is that it belongs to a class difficult alike for purposes of closet or stage, and is neither quite a dramatic poem nor quite an acting drama. For the latter its speeches are too long. They are prolonged, moreover, at a time when the action should be sharp and decisive. In point of literary merit it is less remarkable than when considered from a dramatic standpoint. There are some good speeches, but we encounter occasionally a line so prosaic as

"Your ruling faculty survives in him."

THE first annual Report of the Library Association of the United Kingdom (Chiswick Press) contains matter of much general interest. There is, however, an amusing difference of opinion among those who gave evidence before the Society of Arts on the subject of a Universal Catalogue of Printed Books, and that, too, on nearly every point they were questioned about.

THE Rev. F. H. Dinnis, M.A., is good enough to send us his pamphlet entitled *Paddington in 1665, the Year of the Great Plague, &c.* It may prove of interest at the present moment.

MR. T. G. STEVENSON, Edinburgh, has just issued his *Notices of David Laing, LL.D., Secretary of the Bannatyne Club, &c.*, to which is added a chronological list of his numerous publications from 1815 to 1878, with his lectures on Scotch art and artists from 1603 to the present century.

WE would call special attention to the remarkable sale, announced in our advertising columns for Monday and Tuesday next by Messrs. Puttick & Simpson, of books and MSS. Many of our readers, we doubt not, will be glad to take the hint, and secure a catalogue without delay.

MR. J. L. ROGET (5, Randolph Crescent, Maida Hill, W.) writes:—"I am desirous of obtaining a complete list of works in foreign languages which have been published on the model of Dr. Roget's *Thesaurus of English Words and Phrases*. I am acquainted with one only, namely the French *Dictionnaire Idéologique*, by Mr. J. Robertson, published in 1859, which follows the original in all its details. Are there any others?"

Notices to Correspondents.

We must call special attention to the following notice:

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

J. S. UDAL.—Mr. Blunt, in his *Annotated Prayer Book*, states that the Form of Healing has not been found in English Prayer Books before 1707 or after 1732. See "N. & Q." 5th S. ix. 49, 236, 251, 273, 336, 392; x. 53. St. Andrew, Portland, next week.

T. F.—Isaac Bickerstaff, the dramatist, was born in 1735, and died aft. 1787. Mr. Hole, in his invaluable *Biographical Dictionary*, gives the former as an approximate or doubtful date.

AN OLD SCOT does not appear to have seen the notes on the subject on which he writes in "N. & Q.," 5th S. ix. 74; x. 273, et ante, p. 117.

F. N.—You will not be surprised at being told that the subject is not suited to our columns; we hope you will favour us with a contribution that is.

W. W. F. S.—We have received no further information than that communicated in our last volume, p. 523.

G. R. P.—For the reasons stated it cannot be otherwise than you suggest.

H. KREBS (Oxford) asks to be referred to the "most detailed life of Livingstone."

H. C. DEEYINGE.—Refer to Mr. Reid's catalogue of the works of Cruikshank (Bell & Daldy).

A. S. asks whether Lord Byron in his will left any mourning rings, and, if so, to whom?

F. C. F.—See ante, p. 135.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 15, 1879.

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Notes.

THE LATE REV. ORLANDO BRIDGMAN HYMAN.

In the "University Intelligence" of the *Times*, shortly after December 13, 1878, a brief obituary notice of Mr. Hyman, Senior Fellow of Wadham College, Oxford, and my half-brother, was published. In the *World* of the 8th and 15th of January in the present year were also given short notices of my deceased relative. A very strange story is told of the tenacity of Mr. Hyman's memory in the *Times* notice. It is this: "As he read Liddell and Scott's Greek dictionary he destroyed the successive pages, content with having secured their contents." The *World* slightly varies this almost incredible tale as follows: "He would tear out pages of a book as he read it; for it was of no use, he said, to keep the book when one knew the contents by heart. Gaisford's *Etymological Magnum* was treated in this fashion." I may be permitted to say, as one who for many years was in constant, almost daily, intercourse with Mr. Hyman, visiting him at Oxford, accompanying him on walking excursions, that I doubt the truth of both these stories, except in so far as they relate to his habit of tearing up books. My reasons are these. In the first place, I never heard my half-brother mention either feat, though he was

fond of displaying the tenacity of his memory by frequent quotations, sometimes very long ones, from his favourite authors. In the next, he himself gave me, on more than one occasion, an explanation of his curious habit of tearing up his books as he read them, sometimes page by page, sometimes in handfuls, which had nothing whatever to do with his memory. The habit was, in fact, a bit of eccentricity, not entirely clear of something very like delusion. His memory was unquestionably a wonderfully tenacious one; but I doubt, quickly as he "picked up" what he retained so accurately, if even he could have committed to memory by a single perusal a page of either of the books mentioned above. One would like, at all events, to catch and cross-examine the gentleman (if any) who heard him repeat, without book, one page of either work after a single reading. The *World* describes him as one of a class of men "who read nothing but Latin and Greek" and "took no interest whatever in modern literature." This is an entire mistake, for Mr. Hyman read, enjoyed, and often quoted and discussed, all the famous novelists of his own day (Scott and Dickens were especial favourites), both English and French. He knew thoroughly the great English poets; in fact, his acquaintance with English and French literature was very extensive; and though he certainly made Greek and Latin the business of his life, his life was not entirely devoted to business at any time after he obtained his fellow-ship in 1836. He was, in short, one of the most omnivorous readers I ever knew. It was from him that, as a lad, I made my first acquaintance with Locke, with Berkeley, and with Hume; with Voltaire and Rousseau; with Victor Hugo and Balzac; and from him I first heard the name of Thomas Carlyle. Of science (except in the Oxford sense of the word) he knew nothing, though he could appreciate the beauty of a mathematical demonstration. I well remember his delight when I explained to him, in my Cambridge days, the First Proposition of Newton's second section. It is odd that though he was very intimate with one of our most eminent Greek paleographers he never, to my knowledge, acquired the art of reading Greek or Latin MSS.

Mr. Hyman was a very pleasant companion, his knowledge of the gossip of the day being quite as extensive and at least as accurate as that of the very large class of persons who know little else. He took great interest in the drama, and was passionately fond of music. At one time of his life he was a great bird-fancier. Mr. Hyman owed his education entirely to his stepfather; for he was not quite eight years of age when his mother married my father in October, 1821. His life was passed in reading and teaching; whether he left any literary remains I am at present unable to say. He certainly left no books. Out of the large number which must have gone through his hands

I have rescued only one, the first edition of Cobet's *Varie Lectiones*, which he gave me in 1857, saying, with a smile: "You had better take it, *I shall only tear it up.*" So I took it and have it now, untorn and unscrawled on.

FRANK SCOTT HAYDON.

Merton, Surrey.

SIR RALPH VERNEY'S SECRET CIPHER.

I have just been looking through the *Notes of Proceedings in the Long Parliament, temp. Charles I.*, printed from original pencil memoranda taken in the House by Sir Ralph Verney, and edited for the Camden Society by the late John Bruce. At p. 184 the following entry occurs:—

"Notes written in a Cipher.

The following numerals, which occur in sheet 60, written in pencil by the hand of Sir Ralph Verney, look like an attempt to take notes in a cipher. The numbers range between 1 and 28. I add them here in the hope that the ingenuity of some reader may discover their meaning.

5. 7. 15—10. 14. 13. 7. 18. 10. 7. 16. 28. 8—7. 17. 18. 5.

16—5. 17—6. 15—13. 16. 8. 8. 17. 20. 18. 15. 13.

28. 17—15. 22. 5. 3. 14. 10. 5. 8—17. 2—20. 15. 5. 5.

15. 3. 8—5. 17—6. 15—14. 20. 17. 18. 15. 13—16.

28—5. 7. 16. 8—7. 17. 18. 8. 15.

5. 7. 15—12. 3. 16. 28. 10. 15—16. 8—28. 17. 7—

10. 17. 27. 15. 5. 17—11. 3. 15. 15. 28. 7. 16. 10. 7—5. 7.

3. 15. 15—20. 15. 5. 5. 15.

5. 7. 3. 15. 15—11. 3. 15. 14. 5. 15—8. 7. 16. 12.

8—8. 5. 14. 16. 15. 13. 16. 28. 2. 3. 14. 28. 10. 15—11.

15. 3. 8. 15. 14—14—20. 15. 5. 5. 15. 3—2. 3. 17. 27—

20. 17. 3. 13—8—14. 20. 6. 17. 28. 15. 8.

5. 7. 15—4. 16. 28. 11. 8—14. 28. 8. 9. 15. 3. 5—5.

7—17. 18. 3. 12. 15. 5. 16. 5. 16. 17. 28—14. 13. 16. 8. 15—6.

5—5. 7. 15—27. 16. 20. 16. 5. 16. 14.

16. 2—14. 4. 16. 28. 11—17. 2. 2. 15. 3—5. 17—4.

16. 20—7. 16. 27. 8. 15. 20. 2. 15—9. 15. 15—27. 18. 8.

5—28. 17. 3. 17. 28. 20. 25—14. 13. 18. 16. 8. 15—6.

18. 5—9. 3. 15. 8. 5—5. 7. 15—9. 15. 14. 12. 17. 28—

2. 3. 17. 27.

14—8. 16. 27. 16. 20. 16. 5. 18. 13—17. 2—14—13. 15—

12. 16. 20. 14. 5.

10. 17. 28. 8. 10. 16. 15. 28. 10. 15. 8—10. 17. 3. 3. 18.

12—5. 15. 13."

I do not find in Mr. Bruce's later volume, *Letters and Papers of the Verney Family down to the End of the Year 1639*, issued by the Camden Society in 1853, any reference to this cipher: so I suppose that he had not solved it even then.

I have transcribed the whole of the secret writing, although the book in which it is found is easily accessible, in case any reader of "N. & Q." should wish to apply his "ingenuity" to the solution of the difficulty.

I confess that a cipher has always had an attraction for me, and that even the advertisements which occasionally appear in the second column of the *Times* arouse my curiosity. These latter are generally of very easy solution, for I have read, I think, all that have appeared during the last few years. But Sir Ralph Verney's cipher is not quite so easy as these have usually been. It took me about

an hour to find out the key, and to read the eight paragraphs of which the whole passage is composed. The key is as follows. Each numeral stands for a letter, but the letters are not arranged in their natural sequence, the order in which they occur being purely arbitrary, and the numbers 1, 19, 21, 23, 24, 26, are not found in the printed passages. The following table will show the letters represented by the various numerals:—

| | | | |
|------|-------|-------|-------|
| 2. f | 8. s | 14. a | 22. x |
| 3. r | 9. w | 15. e | 25. y |
| 4. k | 10. c | 16. i | 27. m |
| 5. t | 11. g | 17. o | 28. n |
| 6. b | 12. p | 18. u | |
| 7. h | 13. d | 20. l | |

Either Sir Ralph Verney himself must have made a few errors in the application of his cipher, or else the transcriber or printer has created some confusion, for though the key is evidently the correct one, it fails in one or two instances. I subjoin the interpretation of the whole passage, numbering the several paragraphs into which it is divided.

1. "The Cadhuchins houti to be dissolued."
2. "No extract of letters to be aloused in this House."
3. "The Prince is noh come to Greenhich, three lette."
4. "Three great ships staid in France, Gersea, a letter from Lord S. Albones."
5. "The King's answer t th out petition about the militia."
6. "If a king offer to kil himselfe wee must not only aduise, but wrest the weapon from [him]."
7. "A similitud of a de pilat."
8. "Conscienes corrupted."

I am afraid I must at once confess that the results do not repay me for the hour's study spent upon the cipher, but, such as they are, I venture to lay them before your readers. The interpretation was made the more difficult by the fact that in § 3 the words which I render "come to" form but one word in the printed copy. In § 4, "staid in France"; in § 5, "out petition"; and in § 6, "not only," are also printed as if each phrase formed but a single word; whilst in § 8 "corrupted" forms two words. This last error cost me much labour, as I met with it at an early stage of the decipherment.

Let me add a word or two about the paragraphs as they now stand deciphered. In § 1 I suppose that "Cadhuchin" must mean "Capuchin," 13, which stands for *d*, having been written for 12, which stands for *p*. "Houti" I suppose means "house": 5=*t* and 8=*s*, and 16=*i* and 15=*e*, being easily miswritten for each other. In § 3 "noh" is obviously "not," 7=*h* having been written for 5=*t*: "lette" should be "letters." In § 4 "Gersea" is "Jersey," I have no doubt, as at p. 73 Sir Ralph writes, "Secure the files of Wight and *Gersie* and *Gernsey*." In § 5 I cannot explain "t th out," unless we should read "to the House's petition," meaning the "Commons' petition

concerning the militia" (see p. 150); and in § 7 there must be some error in "a de pilat." Sir Ralph does not appear to have been quite familiar with his own cipher, or perhaps he made these notes in the House itself, as we may gather from § 2, and writing "on the knee" (p. v), and in great haste and with many interruptions, such as might be caused "by some one, in a full house, pressing hastily against his elbow whilst he was in the act of taking his note" (p. vi), he had not the time necessary to consult his key, or to recall it quite accurately to mind. As the key unlocks the rest of the cipher quite correctly, we may readily allow that the instances in which it fails are errors, either in the writer, the transcriber, or the printer.

W. SPARROW SIMPSON.

KENT CHURCH NOTES, TAKEN BY
FRANCIS THYNNE, LANCASTER HERALD.

These and other notes are scattered about in a volume of the Cottonian MSS. (Cleopatra, C. iii.) in the British Museum. My attention was directed to them by an intimation in that valuable work, Sims's *Manual for the Herald and Genealogist*, to the effect that at folios 1 b, 55, 67, 94, 95, 103, 156, 198 b, 204, and 215, are to be found church notes of Bedfordshire, &c. The greater portion, however, relate to Kent.

Mr. Thorpe, among church notes for the diocese of Rochester, printed in the appendix to his *Registrum Koffense*, gives additional modern inscriptions from Ightham Church at p. 979, and from Chiddingstone on p. 889; but almost all those which I now print had been long gone when he wrote.

(Fo. 55.)

9 nouemb. 1582.

Ictham in Kent.

of your charytite praye for the sowle of sir Richard' Clement [in marg.: "he was owner of the mote"] knight and Anne his fyrst wyfe daughter of sir w^{ch} Catesbye of northamptonshire knight w^{ch} Anne decesed' the third' daye of nouember a^o dñi 1528, and the said sir Richarde decesed' the ... daye of a^o dñi M'd... one whose sowle Jesus haue mercye.

One whose graunstone are these Armes. [Two shields tricked, viz. 1. Argent, a bend wavy ... voided or; on a chief gules three leopards' faces of the third; a bordure gobony ... and ... 2. The same (no tinctures expressed) impaling Argent, two lions passant gardant sable, crowned or.]

of your charytite praye for the sowle of Richard' Astall m^r of arte of Cambridge and late parsonne of Ithame & Cheneuinge and prebendarye of winghame the w^{ch} decesed the 22 daye of August in the yere of our lord' godde 1546. one whose sowle Jesus haue mercye. the armes are stollen awaye.

There is a tombe of marbell'. [In marg.: "yt is supposed by m^r Westone to be one hawte sometyme owner & founder of the mote; & by m^r richies one carue owner of the mote who married wth marrant Lord

of morrants courte. & that is the truthe." The last five words evidently added subsequently.]

There is also a gentlemanne stately buried' in armur cut out in stone in a vauete of the wall'. He bare a lyone ermynt doble teyled' as appereth cut out vpon his bres[t].

(Fo. 55^b.)

Itam.

in a marbell stone erected in the wall is this sett in brasse a trompette comyng out of the cloudes vnder w^{ch} is written ecce venio velociter.

Jane the wyfe of Williame lambarde of lincolns Inne gent daughter of george molton of Itham esquier & of Agnes Polhill his wyfe.

Dei ouis placida parentum agna
Mitis viri solamen Dulce
Jesu Christi reducis pastoris
Summi parentis atque sponsi
In puluere prestatatur aduentum.*

Obijt 21 die Septembr' 1573. anni (sic) egressa a natali vicesimum ac nuptiis tercium.

* That is:—

"God's sheep, the gentle lamb of (her) parents,
Sweet comfort of a tender husband,

Awaits in dust the coming of Jesus Christ,

Home-bringing Shepherd, highest parent and spouse."

The lines in Harleian MS. No. 2917 (Kent church notes by John Philipot, "Somerset," and William Penson, "Lancaster") may not perhaps be unacceptably in this place. Folio 88 of that MS. is a dirty blank page, and seems to be the cover to a second portion of it (i.e. a separate memorandum book?). On the reverse side (folio 88^v), as though written on the fly-leaf, are the lines alluded to, which I believe have never yet been printed, † and run as follows:—

"Like to the damaske rose you see,

Or like y^e blossom on y^e tree;

Or like y^e daynty flower of May,

Or like y^e morceinge to y^e day;

Or like y^e Sunne, or like y^e shade,

Or like y^e gourd y^e Jonas had—

Euen soe is Man, whoes thred is spun, &c.

John: Phillipott."

John Philipot, it is said, died in indigence. Much injustice has, I think, been done to the memory of his son Thomas, whom Gough and subsequent writers (they apparently following blindly in Gough's wake) accuse of having fished the contents of *Villare Cantianum* from his father's collections for a history of Kent. Far from this being the case, it would seem, rather, that there is frequently manifested in *Villare Cantianum* marked ignorance of the contents of those collections, now preserved among the Lansdowne MSS. in the British Museum. Indeed, I imagine we should not be justified in holding otherwise than that, if the father had had any hand in the preparation of the materials for the work in question, the information afforded would have been much more exhaustive and considerably more reliable. Besides, the collections referred to are not in the handwriting of John Philipot (having merely annotations in his hand), and it is stated by him, in the volumes themselves, that they were simply in his charge (doubtless for some person or persons unknown, perhaps for Sir Edward Dering).

[† They have appeared in "N. & Q.;" see 5th S. iii. 291. As a great deal was written at the time on the subject of these lines that may interest Mr. GREENSTREET and others, we give the other references: 5th S. ii. 227, 296, 336, 373; iii. 99, 349, 377.]

the manner of Ithame was bought by Sir Robert reade, cheif Justice of the Comon place, of John Dunham, esquier, of notingham; & in the end came to the Willobyes, descended from _____ daughter of the said reade; the gyfte of the same adouison is now in the handes of Thomas Willobye, esquire, by reasone of the said maimor.

(Fo. 56.)

12 Nou^r 1582.

Chiddingtstone in Kent.

Orate pro animabus Thome Willowbye, militis, vnus Justiciar' Dñi regis de banco, filij Xpoferi Willughbye, militis, ac etiam Dñi Willughby In comitatu suffolke, et Dñe Brigette vxoris Thome Willughby predicti, vnus filiarum et heredum Roberti Rede, militis, ac primatis de comuni loco Justiciar'. Qui quidem Thomas obiit 28 die Septembr' A° Dñi 1545 quorum animabus propietur Deus.

about whose tombe is these armes. [In trick six quarterings, viz. 1, ..., a cross engrailed ...; 2, ..., a cross in pale ...; 3, quarterly, 1 and 4, ..., a lion rampant ...; 2 and 3, ..., a fret ...; 4, ..., a lion rampant, double tailed, ...; 5, ..., crusilly ...; a fess dancettée ...; 6, Ermine, two bars ..., impaling quarterly, 1 and 4, ..., on a bend wavy ... three martlets (?) ..., 2, ..., a fess ... between three boars' heads ..., 3, ..., a chevron engrailed ..., and in chief two hunting horns (query if there should not be a third in base) ... On the left side of the shield is tricked a crest of a king's head sable, wreathed and crowned or, and on the right side another of a boar's head sable.]

orate pro anima Dñi Joh'is mason quondam rectoris huius ecclesie. qui obiit in mens' Januar' A° Dñi 1446 cuius propi(t)etur Deus.

orate pro anima magistri Joh'is wodd decretorum bacalarij nuper rectoris huius ecclesie ac prebendarij de Hastings qui obiit 7 die Maij A° Dñi 1487 cuius anime propi(t)etur deus.

JAMES GREENSTREET.

(To be continued.)

SHAKSPEARIANA.

"HENRY V., ACT II. SC. 3, L. 47.—

"*Pist.* The world [word] is, Pitch and pay: trust none."

The accepted explanation given by Dyce in his glossarial note is:—

"A proverbial equivalent to 'pay on delivery.' ('One of the old laws of Blackwell Hall was that a penny be paid by the owner of every bale of cloth for pitching.' Farmer: who, as Nares observes, seems to suggest that the expression originated from pitching goods in a market and paying immediately for their standing.)"

One objection to this is that there is no proof of immediate payment being compulsory, while the saying requires it, and the whole gist of Pistol's words is, "Allow no chalk scores." Another is that this reduplicate phrase is a nautical one. *To pitch* is either to pitch surfaces, as a ship's side, or to pitch seams, but its meaning here is defined by the almost equivalent *pay*, i.e. to pitch seams, as, for instance, between the planks of a deck; a word derived by Admiral Smyth from the French *poix*, though this etymology may be doubtful. Pistol (i.e. Shakspeare), therefore, either makes an origi-

nal pun, or more probably adopts one then in use. Sailors, always ready to apply their ordinary sea language, would use it in their visits to the land "public," jocularly meaning "pitch [it down your throat] and pay," or "pitch [your money on the counter] and pay"; or, a common custom with seamen, "pitch [and toss] and let the loser pay." Pistol was much more likely to be "up" in such slang than in the cloth market rules. Curiously enough, while Admiral Smyth gives both *to pitch* and *to pay*, he does not notice the double phrase, but, though a mere landsman passenger, I have heard it not unfrequently. B. NICHOLSON.

CHORUSES IN "PERICLES."—In chorus to Act ii. Gower, after describing the storm and shipwreck, says:—

"All perishen, of man, of self,
Ne aught escapen but himself."

To this Mr. Dyce's note is: "Here the old editions have *escapen*, most probably by the transcriber's or printer's mistake, since our author writes *perishen* in the preceding line." Surely the old editions are right: if we read *escapen* we have a plural verb agreeing with a singular noun; on the other hand the participle *escapend* makes, I think, much better sense, viz., "all perish, men and goods, nothing escaping but himself (Pericles)."

I may add that Gower, whose language the writer of these choruses imitates, uses sometimes the part. in -*end*, thus *swounende* (*Confessio Amantis*, lib. viii. vol. iii. p. 311, ed. Pauli), *walkende* (*ibid.*, p. 314).

Again, in the chorus to Act v., we read in Mr. Dyce's edition:—

"In your supposing once more put your sight
Of heavy Pericles; think this his bark;
Where what is done in action, more, if might,
Shall be discover'd; please you, sit and hark."

The third line is to me unintelligible as it stands; if we delete the comma after "more," and for "if" read "of," the meaning will be, "Where what is done shall be disclosed in action, which is greater in power than my recital." The same idea appears in the chorus to Act iii.:—

"I will relate, action may
Conveniently the rest convey;
Which might not what by me is told."

F. J. V.

"TWELFTH NIGHT," ACT I. SC. 3, LL. 126-7 (5th S. xi. 124).—DR. NICHOLSON has made another trip *ad inferos* in quest of "light" to elucidate the text of Shakspeare. I do not think his second voyage has been more successful than was his first. This time he has come back with "darkness visible" wherewith to clothe the nether limbs of Sir Andrew Aguecheek. Shakspeare always makes his characters act consistently with the folly or wisdom which was in them. He would never have made a vain coxcomb like Sir Andrew

show the good taste to choose so unpretending a colour as black. By "a dam'd coloured stocke" I understand checkered hose. To this day old people among the peasantry of Scotland speak of any checkered garment as being of the "dam-brod," *Anglicè* "draught-board," pattern.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

P.S.—Just after I had posted the foregoing note my welcome weekly visitant the *Athenæum* came in. There (Feb. 22, p. 255) I was pleased to find confirmation of my surmise that the dandies of the Elizabethan age were not content with hose of black or "smoakie browne." Describing Oliver's portrait of Robert Dudley, Earl of Leicester, the writer says: "He looks like a dandy grown fat in the body, with a reddish face, his legs remaining 'shapely' and much cared for, being duly honoured in diaper hose."

"ROMEO AND JULIET," ACT I. SC. IV. L. 91 (5th S. xi. 22).—The following extract from Turner's *Remarkable Providences*, 1697, chap. cxxvi., shows, I think, that the entanglement of the hair caused by *plica polonica* was not regarded as auspicious:

"7. Pride of Hair was punished, saith Dr. Bolton, at first with an ugly Intanglement, sometime in the form of a great Snake, sometime of many little ones, full of Nastiness, Vermin, and noisome Smell; and that which is most to be admired, and never Age saw before, pricked with a Needle, they yielded bloody Drops. This first began in Poland, afterwards entred into Germany; and all that then cut off this horrible snaky Hair, either lost their Eyes, or the Humour falling down upon other Parts, tortured them extremely. *Methinks*, saith our Author, our monstrous Fashionists, Males and Females; the one for nourishing their horrid Bushes of Vanity, the other for cutting their Hair, should fear and tremble, &c. Bolton's Preparation to Death."

W. G. STONE.

Walditeh, Bridport.

GORILLA.—It is well known that this word occurs in the *Periplus* or Circumnavigation of Hanno the Carthaginian. As the book may not be known to some readers, I make a note of the passage. The original treatise, written probably in Punic, is lost, but a Greek translation has come down to us, from which a Latin translation was also made. The treatise is a very short one, and the passage about the gorillas occurs just at the end of it. I quote from an edition printed in 1674, which contains both the Latin and Greek translations: "Erant autem multo plures viris mulieres, corporibus hirsute, quas interpretes nostri Gorillas vocabant. [Greek text—*ὡς οἱ ἐμυγγέες ἐκάλλον γορίλλας.*] Nos persequendo virum capere ullum nequivimus: omnes enim per præcipitia, quæ facile scandebant, et lapides in nos conciciebant, evaserunt. Fœminas tamen cepimus tres, quas, cum mordendo et lacerando abducturis tenerentur, occidimus, et pelles eis detractas in

Carthaginem retulimus." *I.e.* There were many more females than males, with their bodies covered with hair, whom our interpreters called Gorillas. We could never take a male by pursuing him; for they all got away up the precipices, which they easily climbed, whence they threw stones at us. But we caught three females, which, because they struggled with their captors by biting and tearing, we slew; and, having skinned them, we took their skins home to Carthage.

In Smith's *Dictionary* we are told that the *Periplus* was also edited by Falconer in 1797, with an English translation.

WALTER W. SKEAT.

MR. SPURGEON ON ABSURD EPITAPHS.—In *John Ploughman's Talk*, p. 173, Mr. Spurgeon has written as follows:—

"I've often heard tell of patience on a monument, but I have never seen it sitting there when I have gone through churchyards; I have a good many times seen stupidity on a monument, and I have wondered why the parson, or the churchwarden, or the beadle, or whoever else has the ruling of things, let people cut such rubbish on the stones. Why, a Gloucestershire man told me that at Dymock graveyard there's a writing like this:—

'Too sweetur babes you nare did see
Than God amity gave to wee;
But they wur ortaken wee agur fits,
And hear they lys has dead as nits.'

"I've read pretty near enough silly things myself in our Surrey burying-grounds to fill a book. Better leave the grave alone than set up a monument to your own ignorance."

Mr. Spurgeon, I must say, is not too severe in some of his remarks on "Monuments," pp. 170–176, but perhaps some one acquainted with the locality will tell us whether any such absurd epitaph as the above is, or has been, in Dymock Churchyard. Statements such as the above have sometimes been made without good warrant, and, when that is the case, they should not be left uncontradicted.

I am glad to have the opportunity of denying that there is, or was, in the old churchyard of Cheltenham, over the remains of a lady and her three daughters, an inscription to this effect:—

"Here lye I and my three daughters,
Died from drinking the Cheltenham waters.
If we had stuck to Epsom salts,
We shouldn't be now in these 'ere vaults."

It has been gravely asserted in print, within the last few months, that this inscription may be seen in the churchyard of Cheltenham. Many persons, I know, are under the impression that the lines are there, but I have made careful examination and inquiry, and I can safely affirm that, objectionable as some of the inscriptions may be considered, the churchyard in question has never been profaned by the admission of such an one as I have given. "Of all places for jokes and fun the queerest are tombstones." So writes Mr. Spurgeon, and he and I are at one in this particular. ABHBA.

ORIGIN OF PROVERBIAL SAYINGS.—It is sometimes difficult to trace certain sayings which have become proverbial to their true source. One of these, and a very expressive as well as general dictum, is the following: "Man proposes, but God disposes." If I mistake not, this saying first met me, many years ago, when reading the commentary of the good old Puritan writer Matthew Henry, and there is ground for believing that he gets credit for its origination with a good many. Lately, however, it occurred during my reading of the well-known tractate of Thomas à Kempis, *De Imitatione Christi*, wherein is the following passage (lib. i. cap. xix.): "Justorum propositum, in gratiâ Dei potius, quam in propriâ sapientiâ pendet: in quo et semper confidunt, quicquid arripiunt. Nam homo proponit, sed Deus disponit: nec est in homine via ejus." M. E. Belfast.

SALT AS A PROTECTION AGAINST EVIL SPIRITS.—Salt is used in Morocco as a protection against the evil one. "A Jewess one morning, in bidding adieu to her friends, put her fingers into a salt-cellar and took from it a large pinch of salt, which, her friend told me afterwards, was to preserve her from the evil one" (Richardson's *Travels in Morocco*, London, 1860, vol. ii. p. 21). It is used for a similar purpose in passing from one room to another in the dark. The varied superstitions regarding salt are very curious, not the least remarkable point being their wide geographical distribution. WILLIAM E. A. AXON.

ORATOR.—Macaulay quotes the following stanza "as a genuine production of Harley's muse" (*History of England*, ed. 1864, vol. iv. p. 41, footnote, 1857):—

"I honour the men, sir,
Who are ready to answer
When I ask them to stand by the Queen,
In spite of orators
And bloodthirsty praters,
Whose hatred I highly esteem."

I am aware that the pronunciation of such words as *orator*, *curator*, *senator*, &c., has already been discussed in "N. & Q.," and therefore only now make a note of the above.

WILLIAM GEORGE BLACK.

I, Alfred Terrace, Glasgow.

HOLLY AND IVY THAT HAVE ADORNED CHURCHES.—It may be rather late to mention this for any one not knowing the virtue arising therefrom, but it may be worth recording that in many parishes of Worcestershire and Herefordshire the holly and ivy that have adorned churches at Christmas time are much esteemed and cherished.

If a small branch of holly with the berries upon it is taken home and hung up in the house, it is considered sure to bring a lucky year. A little of this church ivy given to sheep is considered likely

to make them bring two lambs apiece. The evergreens that were hung up in the house must, however, all be burned, except the mistletoe bough, which should be kept throughout the year, and generally is in farmhouses, as, according to old people, it prevented any bad effect from the evil eye, and fiends and hobgoblins were scared away by it, as stated in this verse of an old sagacious adviser:—

"On Candlemas Eve kindle the fire, and then
Before sunset let every leaf it bren;
But the mistletoe must hang agan;
Till Christmas next return;
This must be kept, wherewith to tend,
The Christmas bough, and house defend,
For where it's safely kept, the fiend
Can do no mischief there."

Some country churches in Worcestershire and Herefordshire are still usually decked with sprigs of yew at Easter, and boughs of fragrant fresh-leaved birch at Whitsuntide, as I have myself seen; and a sprig of yew thus deemed consecrated, when taken and kept in the house, is deemed a preservative from the influence or entrance of any malignant spirit. In like manner a branch of the birch is honoured by being placed on or over the kneading-trough, for thus placed it was considered to be a sure antidote against heavy bread.

EDWIN LEES, F.L.S.

ANCIENT HEARSE-CLOTHS.—The following is a list (with the present possessor and approximate date) of the ancient hearse-cloths which I personally examined during 1878. If any correspondent who has personally examined any such pall not included in my list, which I desire to make as complete as possible, will favour me, *direct*, with particulars of it I shall be much obliged:—

Fishmongers' Company, A.D. 1381; Vintners' Company, 1450; St. Gregory's Church, Norwich, 1450; Ditto, 1450; Saddlers' Company, 1480; Merchant Taylors' Company, 1512; Dunstable, Rector of, 1516; Merchant Taylors' Company, 1525; Ironmongers' Company (portion), 1616; Parish Clerks' Society, 1636; Watermen's Company, 1709.

WILLIAM H. SEWELL, M.A.

Yaxley Vicarage, Suffolk.

"LEATHERN ADAM" in *Edward III.*, Act ii. sc. ii. l. 120, p. 1044, col. 1, Leopold *Shakspeare*:

"The sin is more, to hack and hew poor men,
Than to embrace, in an unlawful bed,
The register of all varieties
Since *leathern Adam*' 'til this youngest hour."

The unhappy emendation of this racy *leathern* into *heathen* (*Jahrbuch*, 1878, p. 78) having been withdrawn, on my strong protest, I add an extract from Stubbes, which of course shows that *leathern* means "skin-clad," though it includes, I think, Adam in his own skin, before he got the beasts' ones:—

"*Spydeus*. Did the Lord cloth our first parents in *leather*, as not haing any thing more precious to attyre

them withall, or for that it might be a permanent rule, or patern, vnto vs (his posterity) for euer, wherafter we are of force to make all our garments, so as it is not now lawfull to go in richer arraye, without offendinge his maiestie?

Philoponus....I suppose not that his heauenlye maiesty would that those garments of *lether* should stand as a rule or pattern of necessity vnto vs, wherafter we should be bound to shape all our apparell for euer, or els greuously to offende; but yet by this we may see his blessed will is, that we should rather go an ace beneath our degree, than a iote aboue."—P. Stubbes, *Anatomic of Abuses*, 1531 (ed. F. J. F., New Shakspeare Soc.), pp. 37-8.

F. J. F.

ASTROLOGICAL PREDICTIONS FULFILLED.—

"Partial Eclipse of the Moon at the Cape of Good Hope. The ecliptic conjunction takes place at 1.5 P.M. of January 22nd, Cape mean time..... Saturn in the 11th will bring some difficulties on the Government, and these may chiefly be in connexion with hostile acts perpetrated by discontented tribes, as Mars squares Saturn from the 7th house."—*Zadkiel's Almanac*, published last autumn.

January 22, it will be remembered, was the date of the Isandula disaster.

C. C. M.

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 FIRST EDITION OF "JOHN GILPIN."—Lowndes (Bohn's ed.) says: "*John Gilpin*, a ballad, Lond., Johnson, 1783. First appeared in the *Public Advertiser*, 1782. Afterwards in 24mo." This leaves us somewhat in doubt as to the size of Johnson's edition. Is the 24mo. meant or not meant to refer to this first separate issue of the ballad? Could some of your readers kindly supply a transcript of the title-page, size, pagination, and other bibliographical details? Was the poem first published in a paper wrapper? I have an early undated chap-book edition, which I suspect copies the text of the first edition, inasmuch as in many small details the ballad has since been recast, and in all instances for the better. The chap-book is entitled "The Humorous History of John Gilpin, of Cheapside, London, to which is added, the Story of an Elephant. Printed by Howard & Evans, Long Lane, West Smithfield, London," n.d. 16mo. pp. 24, with rude and very inappropriate cuts. It will be seen from the two subjoined stanzas, which I have contrasted with the version of the ballad which appears in the *Poems*, second edition, Lond., Johnson, 1786, 2 vols. 8vo., that the ballad has been considerably altered.

Chap-book.

"The horse, who never had before
Been handled in this kind,
Affrighted fled—And as he flew
Left all the world behind."

Poems, second ed., 1786.

"The horse, who never in that sort
Had handled been before,
What thing upon his back had got
Did wonder more and more."

And again:—

Chap-book.

"The youth did ride and soon they met;
He tried to stop John's horse
By seizing fast the flowing rein;
But only made things worse."

Poems, second ed., 1786.

"The youth did ride, and soon did meet
John coming back amain,
Whom in a trice he tried to stop
By catching at his rein."

A.

A SUPPOSED OXFORD "OLD CHARACTER" OUT OF OXFORD.—Can any one tell the modern world anything about one who appears, like Counsellor Bickerton (5th S. xi. 172), to have "left society in disgust" in the first quarter of this century? He was a tall, scholar-like or schoolmaster-like looking old gentleman—undoubtedly gentleman—when I remember him, some forty or forty-five years ago, and always appeared in cap and gown. He lived in Lordship's Place, Lawrence Street, near old Chelsea Church, and within a stone's throw of Mr. Carlyle's house. The only public appearances of the by no means unvenerable M.A., or perchance D.D., occurred at the hour of ten in the morning, when he was to be seen proceeding from his house to Battersea Bridge on one invariable errand. He carried a vessel, and, arrived at exactly the centre of the bridge, he used to let this down into the river by a string, drawing up as much water as it would hold. He would then detach the string and carry home his daily replenished vase with the same grave and decorous air with which he had carried it empty. That we small boys should, in holiday time, look on one whom we took for a head master thus solemnly engaged in his cap and gown, and look with unmoved faces, was hardly to be expected; but I think there was something of a look of sorrow in his gravity, and some tradition of a lost wife, which taught us to smother our enjoyment.

HILTON HENBURNY.

ST. ANDREW'S, PORTLAND.—I should be glad of any information concerning the ruined church of St. Andrew, Portland. Does any portion of it now exist? Was it ever associated in any way with Queen Anne?

J. S. UDAL.

Inner Temple.

BARGAINING: PRIX FIXE.—Having a fixed price in shops is now by many considered an English invention. Ladies who like close bargains know better. Do we owe the prevalence of the practice of a fixity of price to one of the many social influences of the now-expiring Quakers?

Half a century ago I remember shops where the Friend would not even alter his price for a lady. This was done on conscientious motives. The English wisacre who goes to be imposed on in a Turkish bazaar considers bargaining one of the many peculiarities of Turkish barbarism. However Turkish women may be like others in the love of bargaining, a genuine Turk may be seen to refuse to buy of a shopkeeper who has offered to deal at a lower rate. On the same conscientious principle as the Friend, he considers the "man of two prices" as a liar and a cheat.

HYDE CLARKE.

PORTUGUESE TREATY OF 1661 AND THE RESTORATION OF COLOMBO.—It is not, I believe, generally known that, by the treaty of June 23, 1661, between Portugal and Great Britain (in other words, the marriage settlement of Charles II. and Catherine of Braganza), the English Government engaged itself to restore to Portugal, if in any case the isle of Ceylon, taken by the Dutch, should fall into the power of England, the possession of the town and port of Colombo, and in the second *mémoire* of the Portuguese Government (*Correspondence on Delogoa Bay*, p. 182) it is quietly observed, "et que cette clause attend depuis deux siècles son exécution, quoique les Anglais aient reçu Ceylon des Hollandais." Have the Portuguese Government ever made any remonstrance to the British on the non-execution of this stipulation?

HENRY HALL.

Lavender Hill.

MEDAL COMMEMORATING THE EXECUTION OF MARIE ANTOINETTE.—I have among other medals and coins a medal in pewter, commemorating the execution of Marie Antoinette. It is much defaced, and was dug up in my parish nearly forty years since. Obverse, head to right, "Maria Anton. Austr."; reverse, cart with horse, figure in cart to back of horse, mob surrounding; legend, "— venit ultima" (? this last word); date under horse and cart, MDCC.—Were any others issued in other metal, or was the base deed commemorated only, as fitting, in base metal?

W. G. P.

RICHARD WILSON, ARTIST.—I have a water-colour picture by this artist, painted, it is believed, *circa* 1750, during his stay in Italy, and representing the ruins of the Temple of Venus at Baixæ. It has been in the family for sixty or seventy years, to the personal knowledge of one of its members, and was, even so far back, reputed an old and valuable possession. A few days ago I bought for a trifling sum at a printseller's shop an exact copy, but in sepia, unframed and mounted on card. The paper, mount, and writing show it to be contemporary, or but little later than the date of the original, and the size is also identical, 21 in. long by 13 in. high. I should be glad to

know if both these are themselves copies of some well-known picture by this artist, and, if so, whether it has been engraved, or where the original is to be seen. If this be not so, the coincidence of my obtaining a replica is curious, as until 1842 the picture was never out of Edinburgh.

W. C. J.

"THE ILLUSTRATED FAMILY JOURNAL."—In 1844-5 a weekly magazine, price twopence, appeared under this title, and my impression is that its career did not extend more than six months. It was very well supplied with wood engravings: several of Tennyson's poems, as *Mariana in the Moated Grange* and *Oriana*, were illustrated by them; and it contained an excellent series of papers entitled "Recreations of Mr. Zigzag, the Elder," giving an account of archaeological rambles to places of interest. The periodical was far above the ordinary level. How many volumes of it were issued?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THOMAS FLETCHER, OF NEW COLLEGE, OXFORD, M.A. JAN. 14, 1692, B. AND D.D. JUNE, 1707.—Wood says he was possessed of the donative of Fairfield, co. Somerset, in 1694. Can any reader of "N. & Q." state his parentage?

H. S. G.

HENRY FIELDING, the novelist, is commonly said to have lived some portion of his life in this village. I should be glad to know if any authority exists for this statement. We have a house called Fielding's Lodge, where he is said to have written *Tom Jones*. On the slab which projects over the door of this house, which was at one time evidently of some importance, is placed a stone crest of a phoenix rising out of a mural coronet. I have failed to identify this with any family, and should be grateful for any explanation or help.

WM. STOKES SHAW,

Vicar of Tiverton-on-Avon, near Bath.

HERALDRY.—The following coat of arms appears in a window of Melsnby Church, North Riding of Yorkshire. Perhaps some of your readers might be able to identify them:—Argent, on a chevron, between three crescents sable, as many crosslets fitchee of the field.

H. E.

GEORGE I.—Had he any children by Miss Brett, daughter of the Countess of Macclesfield?

ECLECTIC.

ST. MAWES CASTLE.—In the *Gentleman's Magazine* for 1765 the appointment of Lieut.-Col. Pigot to the keepership of St. Mawes Castle is recorded. Where may a list of his successors in this office be found, and in whose hands was the appointment vested?

H. W.

New Univ. Club.

OLD LONDON PILGRIMAGES.—I picked up, some time ago, a scrapbook in which is pasted a collection of "Pilgrimages in London," full of antiquarian lore, and occasionally illustrated. A MS. note says that these sketches appeared in the *Britannia* newspaper in 1842. They extend as far afield as Pope's villa at Twickenham, and even to Cowley's house at Chertsey. They are now somewhat out of date, but it would interest myself, and many others also probably, to learn who was the author of them.

PAYMENTS IN CHURCH PORCHES.—Vincent Tuke, Vicar of Sunning, Berks, in 1592 leaves by will sundry sums of money, among others a legacy to each of his daughters, "to be paid in the church porch." Was this a common custom at the time? E. WALFORD, M.A.

Hampstead, N.W.

FIREWORK DISPLAYS.—Having been for some time engaged in collecting information and engravings illustrative of this subject, I shall feel extremely obliged to any of your correspondents who may feel inclined to send me any scraps of old gossip about pyrotechnical exhibitions which they may happen to come across, or to inform me of any engravings they may meet with bearing thereon.

J. ELIOT HODGKIN.

Childwall, Richmond, Surrey.

THE SALE FAMILY.—Will some reader of "N. & Q." give me what information he can respecting the Lancashire family of Sale?

J. H. WHITEHEAD.

St. John's College, Cambridge.

LIEUT.-GEN. JAMES ST. CLAIR, Colonel 1st Regiment of Foot, Governor of Cork, and Member for Fife, died October 4, 1762 (*Gentleman's Magazine*, 1762, p. 600). What was his lineage, and did he leave descendants? Was Major St. Clair, who died "lately, aged ninety-four" (*London Magazine*, May, 1762, p. 285), kin to General St. Clair? Where was General St. Clair buried? He had been appointed Governor of Cork in 1751 (*Gentleman's Magazine*, 1751, p. 92).

T. H. M.

SUCKLING'S BALLAD.—Can any reader of "N. & Q." inform me who were the lady and gentleman whose wedding is celebrated in Sir John Suckling's inimitable verses? M.

THE CANONICAL BOOKS OF THE OLD AND NEW TESTAMENTS.—Is there any parliamentary enactment forbidding the publication of the above apart from the so-called apocryphal books, existing customs notwithstanding? A. D. F.

"SELF-FORMATION; OR, THE HISTORY OF AN INDIVIDUAL MIND."—In what part of Wordsworth's works is mention made of *Self-Formation*;

or, the *History of an Individual Mind*, by Capel Lofft the younger? E. A. L. HOLDEN.

School House, Ipswich.

IMITATION BY CONTRARY MOVEMENT.—Cherubini, in his treatise called *A Course of Counterpoint and Fugue*, gives in chapter xvii. a double scale, one member ascending from middle c to its octave, the other descending from the c above middle c and descending to middle c; consequently the scales intersect between f and g. In imitation by free contrary motion you are to choose the correlated notes. There are many other such scales given by him on which to construct imitations of various sorts. Can any reader of "N. & Q." simply refer me to any works in which they are explained? I can discover no reason for them, nor how they ever came to be selected, and Cherubini seems to know as little about it as myself. He simply sets them down and says use them; and the use I admit is simple enough, except in the triple scales of Azopardi, the Maltese composer. C. A. WARD.

Mayfair.

Replies.

WAS ST. PAUL'S CATHEDRAL EVER CALLED EASTMINSTER?

(5th S. xi. 62.)

DR. SPARROW SIMPSON has raised a very interesting question.

1. At an early period St. Paul's was called a minster, like York (Minster), Lichfield (Minster Pool), Lincoln (Minster Yard), Sarum (Minster Spire), Southwell, Beverley, Ripon, Wimborne, all occupied by secular canons.

2. "Eastminster" ("Nova abbatia juxta Turrim") would clearly have been so called in distinction to Westminster Abbey, from its date of foundation in 1350. I doubt if it was even a popular appellation. It is called the Abbey of Tower Hill, suppressed Mar. 31, 1539 (*Wriothesley's Diary*, i. 94; *Grey Friars' Chron.*, 75), and in an undated special commission of Elizabeth, on a plan, Graces' Abbey. In 1346 the king certainly complained, after the loss of several noble knights in a terrible storm whilst crossing the Channel, that he was always sure to meet with bad weather when homeward bound (*Ann. de Oseneid*, s.a.). St. Mary de Grace, by the Tower, may have been built in pursuance of a vow then made. Erasmus only is answerable for calling St. Paul's East Minster. It stands near West Smithfield, and St. Mary's stood close to East Smithfield.

3. The first historic mention of Westminster (Abbey) occurs in the notice of Harold's burial under the year 1040 (*Anglo-Saxon Chron.*, s.a.). In the *Lay of the Battle of Hasting's* the palace is thus mentioned:—

"Fertur ab antiquis quæ Guest vocitata colonis,
Post Petri nomen auxit ab ecclesia."

L. 667-8.

The *English History* makes Canute rebuke the titles,—

"desur Tamise,
Li floz veneit pres del Eglise
Ki Westmuster ert apelc."

L. 4699.

On the other hand, the *Anglo-Saxon Chronicle* says, under the year 962, "Paules minster" was burned, and I concluded that in allusion to this minster the West-Minster obtained its name. In 785 Offa's charter mentions a gift to St. Peter and the Lord's people living in Torneta, "in loco terribili, quod dicitur æet Uestmunstur" (Kemble, *Cod. Dipl.*, cxlix.). Edward the Confessor says, "Ad laudem Regis æterni et ad honorem S. Pauli . . . restauravi libertatem ad monasterium ipsius statutum in Lundoniâ civitate ubi diu S. Erkenwaldus episcopatum tenuit" (*ib.*, n. 913, clearly a confirmation of Athelstan's charter); and this title (*ib.*, 1127) dates back to the time of Ethelbert of Kent, "dedit episcopo Mellito terram . . . ad monasterii sui solatium scilicet monasterium S. Pauli apostoli" (*ib.*, 982, from "Reg. B. f. 20, pen. Dec. et cap. S. Pauli"). "Sanctès Paules Mynstre" is mentioned by Athelstan (*ib.*, 1126), and "Monasterium S. Pauli" by Edgar in 967 (*ib.*, 1259).

In order to distinguish the two minsters the conventual was called, by a marked reduplication, *West-minster-Abbey*. "Mellitus episcopus habuit sedem in Pauli apostoli ecclesiâ . . . et monasterium B. Petri in occidentali civitatis parte fecit" (W. Malmesb., lib. ii. § 141).

4. There is no deed of surrender in the Record Office, but there are some notices in the *Ministers' Accompts*, 31 & 32 Hen. VIII., n. 112, m. 42, and *Suppression Papers Misc.*, 833/5, of Grace Abbey.

MACKENZIE E. C. WALCOTT.

The question raised by DR. SPARROW SIMPSON as to the origin of the name *Westminster* is one of much interest. I think it is unnecessary to say anything more to disprove the story that it was given to distinguish the Abbey from that of St. Mary Grace's, near the Tower, founded in 1349, and named Eastminster. The point to consider is, what were the circumstances in A.D. 600-650 which could lead to the designation of the newly built monastery of Thorney Island, a little west of London, as the West Monastery or Minster? The name Thorney was evidently rather a term of contempt, and the new church, "Ecclesia beati Petri quæ sita est in loco terribili qui ab incolis Thorneya nuncupatur," deserved a new and a better name. Did it get the name of West Minster because the new minster was west of London, or was it called West to distinguish it from some other minster in London?

Passing over for the present the question

whether the name might not merely apply to its relative position to the centre of the metropolis, as the minster to the west of London, there remains the question, Was there already a monastery or minster in London? The answer which has been given is that St. Paul's was then not only a minster, but, as the seat of the bishopric, the minster of London. DR. SIMPSON says to render this probable two things are necessary, first, to show that St. Paul's ever was a *monasterium*, and secondly that, if so, it was ever called Eastminster.

I would suggest, and I do so with the greatest deference, that at that time St. Paul's was within the meaning of the word a "minster." All the earliest deeds and charters mentioned by Dugdale (*Hist. St. Paul's*) refer to it as a monastery. The first charter of Æthelbert gives Tillingham manor to "scilicet monasterium S. Pauli." The same expression is used in Athelstan's charters, confirming lands at Sandon, &c., and here Dugdale not only gives the Latin translation, "S. Pauli monasterium," but also the original Saxon word "mynstre" (or minster); and this word is also used in the charters of Eadgar, Æthelred, Cnudi, and Edward the Confessor. After that nearly all the deeds are made to the church, to the bishop, or to the canons; the monastery was wholly merged in the larger and more important titles. All this would seem to show that the ecclesiastical establishment of St. Paul's was deemed and styled a "minster" about A.D. 700-800.

As regards the second question, I do not find anything to lead to the belief that the church or minster of St. Paul was ever called East-minster, neither do I see that this would be necessary as leading to the use of the word West-minster. We need not suppose that there were two minsters founded at the same time, one called from its situation East and the other West, but rather that, there being one minster already in London, and that the seat of the bishopric, any other one, to prevent confusion, must have the prefix of West, East, New, or some other peculiarity to distinguish it. In the same way we have Newcastle-under-Lyne, to distinguish it from Newcastle in Northumberland, yet no one would say that to prove this it must be shown that the latter town was called Newcastle-over-Lyne. If St. Paul's was the minster of London when Thorney Minster ceased to be called Thorney, then Westminster, it being at the west side of London, was a very distinct and good name for it, but that need not imply that St. Paul's should therefore be called Eastminster.

EDWARD SOLLY.

Whatever may be the case as between St. Paul's and other minsters, surely DR. SIMPSON is inaccurate in saying "St. Paul's was not a *monasterium*." The term was regularly applied to secular foundations whether cathedral or collegiate,

and, in the south of England, even to parish churches. So we have York, Ripon, Beverley, Southwell, and Lincoln "minsters," and in the South we have "minster" occurring in place names as "kirk" does in the North. So the German *munster* for a cathedral church. On the uses of the word see Ducange and Walcott's *Sacred Archaeology*.
J. T. F.

Bp. Hatfield's Hall, Durham.

CANONS, PREBENDARIES, AND HONORARY CANONS (5th S. xi. 69, 89, 108.)—Your correspondent R. (*ante*, p. 109) regretted the substitution of the title "canon" for that of "prebendary." Apart from the fact that the former is our only appropriate title, inasmuch as it designates our office (*nomen officii*) which remains, whilst the latter denotes our endowment (*nomen beneficii*) which is gone, I may tell him that the Act of Parliament (3 & 4 Vict., c. 113, s. 1) expressly enacts that "all the members of chapter shall be styled canons." It seems naturally enough to follow that for all the members of chapter, whether residentiary or non-residentiary, there is but one *style* or designation now properly to be used, viz., that of "canon." In fact, as Cripps says, the name "prebendary" is now *extinct* (*Laws of the Church*, &c., p. 131).

When the Bishop of Sarum makes an appointment to a vacant stall in his cathedral, he does so on the understanding that the canon so collated shall, unless hindered by circumstances, preach in his turn once a year in the cathedral, and shall, on ceasing to reside in the diocese, resign his stall. I believe that Bishop Hamilton was the first to introduce this rule, in compliance with a recommendation of the Cathedral Commissioners in their third and final Report (p. viii), which was presented in 1855, and which, amongst others, was signed by Bishop Wilberforce, the present Bishop of Lincoln, and Dean Hook. I imagine that the Bishop of Sarum can, if he see fit, dispense in any particular case with this obligation, and, if I mistake not, has in one instance done so. Whether it be a wise rule or not I presume not to say. I have known *two* instances in which, after thirty years' faithful service in the Church, it has been felt to be a great wrench to have been thus rudely severed from a cathedral, a stall in which, though unendowed, has been highly prized as the mark of a bishop's confidence and regard.

W. H. JONES, M.A., F.S.A.,
Canon of Sarum.

MR. MACKENZIE WALCOTT when condemning the prevailing fashion of speaking of "Canon So-and-so" alludes to it as a *modern* custom. Is this correct? I observe that Bishop Ken (*Prose Works*, by Round, 1838, p. 54) alludes to "Canon Walton's house, in the Close in Sarum." This

points to the occasional use of the custom being old. Its general use in our time no doubt dates from the period of instituting twenty-four honorary canons in the cathedrals of the New Foundation, and I quite agree with those correspondents who have condemned it. What, strictly speaking, constitutes a prebend? Must it be attached to a cathedral or collegiate church? In the *Parliamentary Report*, June 22, 1835, on cathedral and collegiate chapters appears a list of prebends headed, "The following Prebends are sinecure Preferments, not attached to any Cathedral or Collegiate Church"; and subjoined are the five prebends of Chumleigh, Cutton in the Castle of Exeter, Heredum Marney, *Long Parish, Trehaberock, and *Wherwell. This list is curious. First of all, Chumleigh Church, Devon, was, and I suppose in a sense is still, collegiate, as the prebends were founded in it as a collegiate foundation, and they still exist, having been united by Act of Parliament in the present reign, and attached to the parochial rectory of the church. Again, the Castle Chapel at Exeter, now destroyed, was collegiate, and instead merely of retaining the prebend of Cutton, another not mentioned also exists. Why was this omitted? Heredum Marney and Trehaberock are two of the prebends of Endellion in Cornwall, but here again there is a third, Bodmin or King's, omitted. The *Truro Diocesan Calendar* for 1879 gives an historical sketch of Endellion Church, which it distinctly terms a collegiate church. Bishop Benson is not likely to be mistaken on such a point.

There still, however, remain the two against which I have placed an asterisk—Long Parish and Wherwell—which do not appear to have at any time belonged to a collegiate church; neither can I find any allusion to them in any clergy list. I have heard of one or two other prebends existing in a similarly unattached position up and down the country. What is the explanation? Can a prebend, properly speaking, exist in a purely parochial church?
T. M. FALLOW.

Chapel Allerton, Leeds.

It would seem that, at all events, those who have been appointed to the "honorary canonries" created by the 3 & 4 Vict. c. 113, s. 23 are not entitled to be addressed or to designate themselves as "canon," but, to quote the words of the same Act, as "honorary canon." If it be really necessary to maintain the present fashion, surely the *legal* designation alone should be adopted, if merely for the sake of obviating confusion and misconception.
H. Y. N.

OLD SONGS WANTED (5th S. xi. 126, 175.)—We all owe gratitude to our excellent friend Mr. WILLIAM CHAPPELL, who has done more than any one living, or those who have died in this century, for restoration of old songs to their

rightful place in popular favour. Consequently everybody ought gladly to answer his inquiries. As to the old songs wanted, they seem to have become hidden,

“And fallen into the dusty crypt
Of darken'd forms and faces.”

But I have arrived at a conviction that less of our old songs and ballads have perished, after once arriving at the dignity of print, than are generally believed. Few are lost. The difficulty is chiefly to discover where they are entombed. Private collectors are for the most part selfish, and often ignorant of the true value of the golden apples they guard in so dragon-like a manner. The only excuse for them is this, that there are nowadays a crowd of fussy people always worrying about trifles, and it is not pleasant to scatter daisies before the porcine herd. With further information from MR. CHAPPELL, as to tunes and approximate dates, for identification, I believe I can furnish him with the words of some, if not all, of the three songs. Since his queries have appeared publicly, I answer them here. 1. Charles Coffey, in 1731, wrote Jobson's song against wires in *The Devil to Pay*, Act i. sc. 1, beginning, “He that has the best wife.” It was to the tune of “The Twitcher” (= “A damsel, I'm told”). If this be not in same metre as required, I know of no other words near “He that hath a good wife,” except John Cleveland's “He that intends to take a wife,” and Mrs. Mary Pix's Governor's song, “He that hath a handsome buxom wife,” in *Spanish Wives*, 1696. 2. “Shall I, Mother, shall I?” (quoted about 1665) I hope to recover before long, if not irretrievably lost. 3. “Aye me.” The difficulty here is in guessing which of several copies of verses is the one required, in the absence of any information from MR. CHAPPELL as to form or length of verse. It is likely enough to be one of the songs beginning “Ah, me!” of which I possess no less than seventeen distinct ditties, belonging to the sixteenth, seventeenth, and eighteenth centuries. Of the “Aye me!” commencement I have but two. One is the *Complaint and Lamentation of Mistress Arden, of Faversham in Kent*, &c., beginning, “Aye me, vile wretch, that ever I was born !” which was sung to the tune of “Fortune, my Foe.” A copy is in *Exceurghe Collection*, iii. 156, printed for Cuthbert Wright. It has been reprinted in R. H. Evans's *Old Ballads* (third edit., 1810), iii. 217, and in the *Faversham Monthly Journal* for June, 1874. Far more probably (if the metre suits) the words required are those which I now subjoin, from a printed version dated 1672, entitled *Lovers their own Tormentors*. It was sung at the Academy in St. Bartholomew Lane, probably in the previous year, being a new Court song, one of many collected (not written) by R. V. Not having been reprinted, here it is:—

LOVERS THEIR OWN TORMENTORS.
(For the Academy in St. Bartholomew Lane.)

I.

Ay me ! what a sad Fate
We hapless Lovers to our selves create !
Instructing ev'ry flying Hour
How to torment, by giving it the Power.
We willing Pris'ners are become,
And yet complain of Martyrdom,
Talking of Torments not to be endur'd,
And yet have fondly got the Trick
Of being sick
On purpose to be cur'd.

Chorus.

Then let us be just and let us be wiser ;
If our Mistress be coy, we shou'd learn to despise her :
'Tis a folly to burn
When we find no Return ;
'Tis childish to cry,
And a madness to die :
Then let us be just and let us be wiser ;
If our Mistress be coy, we shou'd learn to despise her.

II.

Vainly w' expose our selves
To Seas, to Storms, to Rocks, and Shelves ;
Yet guiltless Women bear the blame ;
As if from them a Lover's Shipwrack came.
Whereas, alas ! there's none but knows
By what degrees his Passion grows,
And can with Absence, whenso'er he please,
Stifle the young and glowing Fire
Of his Desire,
And cure his own Disease.

Chorus.

Then let us be just and let us be wiser ;
If our Mistress be coy, we shou'd learn to despise her,
&c. (as before).

J. W. EBSWORTH.

Molash Vicarage, by Ashford, Kent.

“AKIMBO” (5th S. xi. 48).—In 1611 Cotgrave writes : “*Se quarrer*, to strout, or square it, looke big on't, *carrie his armes a kemboll* braggadocio-like.” Turning to *Cambre*, we find, “crooked, boughtie, bowed, *cambrell-like*; vaulted, arched, bent, or built arch-wise.” Now a *cambrell*, of which, I suppose, *kemboll* is another form, means the hock of a beast (“Topsell's Beasts,” see Halliwell), a sufficiently good analogy for persons squaring their elbows. *Gambrol* also meant the stick placed by butchers between the shoulders of a dressed sheep to keep the carcass square and open, where the analogy to *akimbo* may also, though more faintly, be discerned. Mr. Wedgwood in his most valuable *Dictionary* connects *akimbo* with Ital. *a-schimbo*, *aslope*, *ascance*; *awry*, *crookedly* (Torriano); “*sedere a schimbiccio*, to sit crooked upon one's legs, as tailors and women do (*ib.*).” But though the first comes curiously near our modern form, the meaning of the phrase *akimbo* is a little forced by being transferred to the crossed legs of a tailor. Surely it signified putting oneself into a square defiant attitude, squaring up to, adopting a posture of squared

or angled elbows. Still Torriano's phrase (ed. 1659), which Mr. Wedgwood does not quote, rather undermines my objection, "Kemboll, with armes set on kemboll, *le braccia in croce*. To set his hands on kemboll, *metter le braccia in croce*."

But if Torriano favours the idea of crossed arms representing *akimbo*, Cotgrave abundantly shows that the attitude was precisely the same in his time (1611) as we understand by *akimbo* at present. He says, "*Anse*, the handle or eare of a pot, cup, &c. *Les bras courbez en anse*, with armes a-kemboll." And again, "*Arcade*, an arch, or halfe a circle. *Mettre les mains en arcade sur les costes*, to set his hands a-kenbow." Sherwood, in referring one to these phrases, says, "with arms set on kemboll," "to set his hands akemboll." Certainly our modern idea of *akimbo* could not be more vividly rendered than by saying, with arms bent, crooked, like pot-handles, or, to place the hands in a half circle on the sides.

The French metaphor *en anse* is exactly reproduced by Dryden (quoted in Johnson):—

"The *kimbo* handles seem with bear's foot carved,
And never yet to table have been served."

Kam in the Shakspearean expression *clean kam* is, no doubt, closely connected:—

"*Sicin*. This is cleane *kamme*."

Brut. Meerely awry." *Coriolanus*, Act iii. sc. 1.

Holland's translation of Plutarch (quoted in Richardson) also gives—

"All went kim kam."

After all, *kimbo* may be only a *kam* or crooked bow. ZERO.

Probably from the Celtic *kam*, *cam*, or *cham* (crooked); or it may be from the Italian *sgheambo*, of same signification; a *schembo*, as it is given in "N. & Q.," 4th S. xii. 420. Halliwell has it as *kemboll*, "arms on kemboll, i.e. a-kimbo." Dryden uses it. I can find no older authority.

W. T. M.

Reading.

"BOYLE GODFREY, CHYMIST AND DOCTOR OF MEDICINE" (5th S. xi. 128, 177, 197.)—Below is a correct copy of the epitaph upon Boyle Godfrey, alchemist, &c. It was written by the learned and facetious Dr. Charles Smith, author of the histories of Cork and Waterford. It was read at a meeting of the Dublin Medico-Philosophical Society, on July 1, 1756, and is inserted in the minutes of that society of the 15th of the same month:—

Epitaphium Chemicum.

Here lieth to digest, macerate, and amalgamate with clay
In Balneo Arenæ

Stratum super stratum

The Residuum, Terra Damnata, and Caput Mortuum,
Of Boyle Godfrey, Chymist,

And M.D.

A man who in this earthly Laboratory
Pursued various processes to obtain
Arcanum Vitæ,

Or the secret to Live;
Also Aurum Vitæ,
Or the art of getting, rather than making, Gold.
Alchemist like,
All his labour and propitium,
As Mercury in the fire, evaporated in fumo.
When he dissolved to his first principles,
He departed as poor
As the last drops of an alembic;
For riches are not poured
On the Adepts of this world.

Thus,
Not Solar in his purse,
Neither Lunar in his disposition,
Nor Jovial in his temperament;
Being of Saturnine habit,
Venereal conflicts had left him,
And Martial ones he disliked.
With nothing saline in his composition,
All Salts but two were his Nostrums.

The Attic he did not know
And that of the Earth he thought not Essential;
But, perhaps, his had lost its Savour;
Though fond of news, he carefully avoided
The fermentation, effervescence,
And decapitation of this life.

Full seventy years his exalted essence
Was hermetically sealed in its terrene matras;
But the radical moisture being exhausted,

The Elixir Vitæ spent,
Inspesiated and exsiccated to a cuticle,
He could not suspend longer in his vehicle,
But precipitated gradatim

Per companum
To his original dust.
May that light, brighter than Bolognian Phosphorus,
Preserve him from the Incineration and Concremation

Of the Athanor, Empyreuma, and Reverberatory
Furnace of the other world,
Deprate him, like Tartarus Regeneratus,
From the Fœces and Scoria of this;

Highly rectify and volatilize
His Etherial Spirit,
Bring it over the helm of the Retort of this Globe,
Place in a proper Recipient,
Or Crystalline Orb,

Among the elect of the Flowers of Benjamin,
Never to be saturated

Till the general Resuscitation,
Deflagration, and Calcination of all things,

When all the reguline parts

Of his comminuted substance

Shall be again concentrated,

Revivified, alcoholized.

And imbibe its pristine Archeses;

Undergo a new transmutation,

Eternal fixation,

And combination of its former Aura;

Be coated over and decorated in robes more fair

Than the magistie of Bi-smuth,

More sparkling than Cinnabar,

Or Aurum Mosaicum.

And being found Proof Spirit,

Then to be exalted and sublimed together

Into the Concave Dome

Of the highest Aludel in Paradise.

WILLIAM O'CONNOR, M.D.

30, Upper Montagu Street.

CELTS AND SAXONS (5th S. xi. 5, 52.)—If the article in the *Daily News* of Nov. 29, 1878, is

a correct extract from any of Lord Macaulay's works, that able writer was not so much mistaken in his assertion as Miss HICKSON seems to consider. For though it is, perhaps, going too far to say that Washington was as much a fellow countryman of an Indian chief as Sir Walter Scott was of William Wallace, yet that the two latter celebrated men were fellow countrymen, in the ordinary acceptation of the term, does not really appear to have been the case. The name of *Scot* did not originally mean a native of Scotland, and the earliest recorded instance would seem to be the name of a witness to a charter of the reign of Alexander I., King of Scots, granted by his brother David the earl (afterwards King David I.) to the Tironensian monastery of Kelso, between the years 1119 and 1124, where the name occurs of "Uchtredo filio Scot," or Uchtred, son of *Scot* (*Liber S. Marie de Calchou, Registrum Abbatie Tironensis de Kelso*, 1113-1567, Bann. Club edit., 4to., Edinb., 1846, tom. i. p. 4). He would therefore appear to be a Saxon by his name, and one of the English settlers, who came to Scotland in the twelfth century; for Uchtred is undoubtedly an old English name, of Teutonic origin, and signifying a form of mind-council, although some writers consider it to be of Welsh or Saxon derivation. This may be surely regarded as decisively opposed to either Uchtred or his father Scot being Celtic in descent. As regards Wallace, or rather le Walleys, the Wallais, Walays, Waleis, le Walois, as variously spelt, and Latinized Wallensis and Vallensis, it is simply the *Welshman*, or Sir William of Wales. The great liberator and "Custos regni Scotie" was of Welsh origin and descent, though by birth a native Scotsman, and his earliest supposed ancestor, Richard Wallensis, is found as witness to a charter of Walter Fitz Alan, the first Stewart, or "Dapifer Regis Scotie," to the abbey of Paisley, between the years 1165 and 1173 (*Registrum Monasterii de Passelet*, p. 6). It is believed that he accompanied the above Walter to Scotland, and obtained lands in Ayr and Renfrew shires, therefore not a Scotchman. The correct title of the hero was therefore Sir William le Waleys of Ellerslie, whose first appearance in history was in May, 1297, and his last on August 23, 1305. A. S. A.

Richmond, Surrey.

DR. BURROWES, DEAN OF CORK (5th S. xi. 143.)

—Your correspondent has omitted a remarkable portion of Dr. Burrowes's works, which gave him an unpleasant celebrity, and some said prevented his being a bishop.

Shortly after he obtained his fellowship he was engaged in some of the political controversies of the day, and committed himself so far that he was imprisoned for a libel in the old gaol of Green Street. Sir Jonah Barrington gives us the history

of this, and says that he was imprisoned, along with the man whom he had opposed, in the best room at the Governor's disposal. However, he was brought into contact with the lowest of the Dublin mob, and produced the ballad of *The Night before Larry was Stretched*. This embodied the current slang of Dublin in one piece, and was much more clever than its author intended. It ran through the lanes of Dublin like wildfire, and seemed the perfection of blackguardism as developed in that day. I had often heard of it, and took some trouble to procure a copy. I was greatly disappointed, as, except for the slang and a fine rolling tune, it seemed to have nothing to recommend it. I quote the first two stanzas from memory:—

"The night before Larry was stretched,*

The boys they all paid him a visit,
And the bit in their sacks as they fetched,
They sweated their duds† to they riz it.

For Larry was always the lad,

When a frind was condimmed to de squeezer,‡
To sweat all the duds that he had,
And treat the poor boy to a sneezer,§
And waarm his gob|| fore he died."

I have seen another production of this kind which had a great run, *Lord Altham's Bull*. They both describe a mob, one collected for an execution, the other for a bull-bait. As far as I remember, Larry was hanged in Stephen's Green, and the bull escaped and trampled upon the mob, and gored some of his persecutors. Some of your correspondents may remember some more particulars. Dr. Burrowes, while master of Portora School, Enniskillen, published a very neat school book; he called it *Selectæ*. It contained selected passages from Cicero. I remember thinking it very difficult, as it was the first book in which I learned to construe a continued passage of Latin. H.

"ULTRAMARINE": "AZURE": "LAZUL" (5th S. xi. 104, 189.)—MR. PICTON, in his instructive note on *azure*, erroneously charges me with a piece of carelessness which he himself exemplifies in his account of the slip he supposes me to have made: "MR. WEDGWOOD refers to another Persian word, *lazur*, whence, he says, 'comes *lapis lazuli*, the sapphire of the ancients.' For this etymology he quotes Diez, but not quite correctly. Diez gives the Persian as *lazward*." The words of Diez are, "... vom Pers. *lazúr*, daher *lapis lazuli*, der sapphir der alten, Arab. *lázwardi*, *lazuráhlich*." It will be seen that *lázwardi* (written *lazward* by MR. PICTON) is cited by Diez, not as the Persian original, but as an Arabic derivative of *lazúr*. H. WEDGWOOD.

ALGERNON: "MAMINOT" (5th S. x. 247.)—Conf. Roquefort, under "*Grenon*, *gernon*, *ghernon*, *guernon*, *poil de la barbe*, *moustache*; *en bas L*.

* Hanged. † Pawned their clothes. ‡ Gallows.
§ Tumbler of punch. || Mouth.

granus, greno," quoting *Roman du Renard*, fol. 72, and *Fabliau de S. Pierre et du Jougléor*. See also Dufresne, under *Grani*, quoting *Vet. Interp. Hist. Judith*; *Isid.*, lib. xix.; *Orig.*, cap. xxiii.; and *Ermulfus Roffensis, Episcopus*, tom. ii. See also Dufresne under *Grenones*. I should prefer to make *grenon* a diminutive formed from *crinis*: thus *crinis, crin, cren, gren, grenon*. The name *Maminot* is doubtless a diminutive, and had it been a modern name its etymology would not be difficult.

R. S. CHARNOCK.

Junr. Garrick.

Litré says, in the etymological part of the art. *grenu*:—

"On trouve aussi *grenu* dans le sens de *qui a une crinière*; Irément s'en issent or les destriers *grenus*, *Ch. d'Ant.*, viii. 223. Mais ce *grenu* vient d'une tout autre racine: anc. fr. *grenon*, moustache; provenc. *gren*, barbe; esp. *greña*, cheveux en désordre; port. *greña*, cheveux; et de l'anc. haut allem. *grani*, cheveux, qui, suivant la loi de Grimm, correspond au latin *crines*."

I also read in the old roman *Brun de la Montaigne*, published by M. P. Meyer for the Société des Anciens Textes Français (Paris, F. Didot, 1875, 8vo., p. 9, line 247):—

"Or s'en va li varlez, que plus n'a atendu,
Qui fiert des esperons le bon cheval grenu."

HENRI GAUSSERON.

Ayr Academy.

For *grenons, guernons* (Norman Fr. from Lat. *crinis*) = whiskers, moustaches, see Duméril, *Patois Normand* (1849), *in voc.*, where a reference is given to the *Roman de Rou* (ed. Pluquet, 1827, ii. 174):—

"N'unt mie barbe ne *guernons*
Co dist Heraut com nos avons."

See also Dubois, *Glossaire* (1856).

A. L. MAYHEW.

Oxford.

"Car il te mande tes blans *grenons* mellés et de te guele quatre dens maselers."—*Itou de Bordeaux* (twelfth century).

"Ysengrins en sent la fumece qu'il n'avoit mie acostume adonc conmença a fronchier et se *guernons* a delechier (to lick his moustache)."—*Roman de Renart* (twelfth century).

H. F. W.

"CINNUS" (5th S. x. 428).—In the *Catholicon*, a Latin dictionary written by John of Genoa, or, as he calls himself (*s.v.* "Janua"), "Johannes Januensis de Balbis," about the twelfth century, and printed at Mentz in 1460, *cinnus* is defined as "fortio oris," and also as "commixtio quarumlibet rerum." I have not a copy of Ducange at hand, but Holyoke, in his excellent *Latin Dictionary* (printed in 1677), has a full explanation of the word. He interprets it as meaning (1) "The rolling of the hair in plaits"; (2) "A mingling of many things together, a mixture, a potion so made"; and (3) "A gesture or nod."

He adds, "dicitur et *cinnus* in carmine diversarum rerum confusio." The primary meaning of the word is "confusion" or "intermingling." Fick (*Verg. Wort.*, iv. 76) has it in his Græco-Italic list, but he explains it imperfectly as meaning only a kind of mixed drink, "Art Mischtrank." He connects it with an Aryan root *kvek*, "mischen, durcheinander rühren," *cinnus* representing an earlier *cic-nu-s*. The Sanscrit correlative is *khaj* (for *khak*), to move to and fro, to agitate. A nearer relation is the Gr. *κνκ-εων*, a mixed drink, and from its influence probably the secondary meaning of *cinnus* to which your correspondent refers has been exclusively assigned to it.

J. D.

Belsize Square.

Cooper, in his *Thesaurus Linguae Romanae et Britannicæ*, defines this word as a "mingling things together" which, to my mind, sufficiently explains the use of it in the passage quoted, "miro cinno . . . confusus" = jumbled up together in strange confusion—a mere chaotic mass—the "rudis indigestaque moles" of Ovid. According to Liddell and Scott it is a synonym of the Greek *κνκέων*, and used, as they say, metaphorically for "any liquor, a medley." Scapula gives it, "*κνκέων*, metaph. *cinnus*, miscella quarumvis rerum, commixtio rerum diversarum," a promiscuous conglomeration of many things of various kinds. In this sense no doubt it was that the worthy cardinal used the word, and none could better express his meaning.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

Upon the meaning of this word there is the following in Dr. Adam Littleton's *Latin Dictionary*, 1715: "Dicitur et *cinnus* in carmine diversarum rerum confusio. A mingle-mangle or gallimaufry of several things together; a hotch-potch or mish-mash, a medley." A like meaning is given by Faccioliati and Forcellini, who consider the word as unclassical in this sense. *Cinnus* bears one or two other meanings, such as "a curl of hair" and "a nod," but these, of course, are not to the purpose.

EDWARD H. MARSHALL.

The Temple.

In Darnis's *Lexicon Medicæ Latinitatis* I find, not indeed *cinnus*, but *cinni*, explained as *intorti crines, papillotes*. *Papillotes* are women's curl-papers.

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

Farnborough, Banbury.

"AUSTER" (5th S. x. 514).—*Auster* is the old French *astre*, a hearth (modern French *âtre*). There is a Low Latin form *astrum*. Brachet in *Etymolog. Fr. Dict.*, *s.v.* "âtre," says, "The *âtre* was rightly the tiled floor of a corner, nook, or fire-hearth, and the word comes through *astre, astrum*,

from O. H. G. *astrib*, flagging, paved flooring. The glosses of Reichenau confirm this, translating *astribum* by *pavimentum*." Pegge, *Alphabet of Kenticisms* (quoting Ley in Hearne, *Cur. Disc.*, p. 27), says, "In some manners *antiquum austrum* or *ostrum* is that where a fixed chimney or flue anciently hath been." Auster tenements are, I imagine, lands to which, in virtue of their having been the original homesteads, rights of common were attached, and on which certain duties devolved, e.g. the duty of maintaining portions of a sea-wall attaches to certain fields here, on which *old austers* formerly stood. W. F. R.

Worle Vicarage.

P.S.—Would it be a heinous crime in the eyes of a philologist to connect with the O. H. G. *astrib*, a paved flooring, the Latin *atrium*, the etymology of which seems very doubtful, *αἶθριον*, subdiale, and the Tuscan town Atria being laid under contribution? See Andrews, *Latin Dictionary*, s.v.

MILK AND WATER (5th S. xi. 6).—The adulteration of milk was notorious long before the time which O. mentions. St. Irenæus has:—

"As was said by one above us, concerning all who in any way deprave the things of God and adulterate the truth, 'It is evil mingling gypsum [or plaster, n.] in the milk' (lacte gypsum male miscetur)."—St. Iren., lib. iii. ch. xvii. § 4, Ox. Tr. (Keble), p. 275.

St. Peter has also been supposed to refer to a similar practice in speaking of the "sincere" (*ἄδολον*) milk of the Word. ED. MARSHALL.

SOME OXFORDSHIRE WORDS (5th S. x. 465).—"Tomfor'ard." I have often heard the clowns of a circus called "Tom-fools." Then, again, there is the old saying, "More fools know Tom fool than Tom fool knows."

EDMUND WATERTON.

BARNABE GOOGE AND THE FOLK-LORE SOCIETY (5th S. xi. 146).—I have no fault to find with the suggestion that Barnabe Googe's *Popish Kingdom* should be reprinted for the Folk-Lore Society, but I am inclined to believe that a series of translations of the best collections of foreign legends, like Wolf's *Märchen Schatz*, would be even more popular. A work of the same kind was commenced some twenty or thirty years ago under the title of *National Lays and Legends*, by the director of the society, Mr. Thoms, but came to an untimely end. Why should not this collection be resumed and continued? The three or four parts which were published, and are now, I believe, scarce, might even be reprinted.

OLD MOTHER BUNCH.

COUNT STREET, NOTTINGHAM (5th S. xi. 88).—Count Street is traditionally said to be named after a certain Count Palavicini, or Parivicini (for

both renderings are given), who resided in the street in question, and who no doubt was a person of some importance in his day. As to when he settled in the town, or what brought him to England, I cannot discover. The earliest known map of Nottingham, 1610, makes no mention of Count Street. Deering's map, 1751, gives Parivicini Row, answering to the Count Street of the present day. But this I do know, that the house in which tradition says "the count" lived, although now in a dilapidated and worn-out condition, bears within it the marks of a respectable past. The carved oak balustrades yet surmounting the staircase and landings assert its position and rank in former times. F. D.

Nottingham.

The first houses were built by Count Pallavicini, and till the authorities put up the name Count Street they were always known as Paramacena's Row. In my youth at Nottingham I never heard it called by another name, and have often seen it thus written. It is an instance of the tendency there is to change *l* into *r*. I have a strong impression that I had talked with people who knew the count. I had myself thought of writing to "N. & Q." to inquire who he was, and what brought him to Nottingham. ELLCEE.

Craven.

Murray's *Handbook of Northern Italy*, describing the Palazzo Pallavicini at Genoa, says that one of the Pallavicini family was receiver and banker of the Court of Rome in England during Mary's reign; that on Elizabeth's accession he remained in England, kept for himself the money he had received, built Babraham in Cambridgeshire, and married one of the Cromwells. M. N. G.

SUPERFLUOUS PRONOUNS (5th S. xi. 145).—I would submit to DR. CHANCE that the German expression, "Der Kopf thut mir Weh," is not exactly parallel to "My head aches me," inasmuch as *ache* is purely intransitive (Latin *dolere*), and the sense is therefore complete, whereas *thun Weh* requires an object expressed, being literally "to do (i.e. cause) pain" to a person. I should be glad to find that the expression DR. CHANCE instances is really old English after all.

C. S. JERRAM.

NUMISMATIC (5th S. xi. 49).—I suspect that MR. SMITH'S coin is really a *box* (or rather two boxes) made out of a common current twopenny piece and a halfpenny (or penny perhaps) of George III. There were a good many of these little curiosities made in the last century. I have seen several, but I do not know if they had any special use. They were simply formed by taking some ordinary current coin, slicing it in two, and then cutting the pieces thinner or hollowing them out, leaving the two stamped faces untouched.

The box was completed by turning a screw-thread on the two halves of the coin, or else soldering on a rim with a turned edge, to make them screw tightly together. I myself possess a similar (but silver) box, made out of a crown piece of William and Mary, and so cleverly that when screwed up it is of the same thickness as, and scarcely distinguishable from, an ordinary crown of the period.

H. W. HENFREY.

The curiosity mentioned by MR. SMITH manifestly could not have had any currency in its complete form; it is simply a twopenny piece of George III.'s reign enclosing a penny of the same issue, which in its turn contains the halfpenny and farthing of the same series, though different date, the whole 1797-9 being known as the celebrated "Soho" series, designed by Küchler and Droz, and struck by Boulton & Watt, at their works so named, near Birmingham; and it is possible, but not very probable, that they produced a few of these curiosities as portable specimens of the issue.

R. T. SAMUEL.

Hackney.

ARCHBISHOP KING (4th S. ii. 415, 589).—In a "Life of Abp. King" in vol. xi. of Swift's *Works*, edited by Geo. Faulkner, Dublin, 1763, 8vo., appears the following: "(Abp. King) was buried on the North Side of Donnybrook Church, near Dublin, without any Monument, Tomb, or Inscription, as he had directed in his Life-time." This passage accounts for the "strange neglect" of the archbishop's memory pointed out by your learned correspondent ABBA.

C. S. K.

Kensington.

"PERSONAL SKETCHES OF EMINENT MEN," &c. (5th S. x. 69).—C. E. B. might look up Mr. James Grant's writings about the time referred to. He may find that he is the author. The James Grant I refer to is, of course, the author of *Portraits of Public Characters*, published in 1841; in fact, it might be found that some of the latter was reprint of the former.

OLPIAR HAMST.

"ENGLAND'S DAY" (5th S. xi. 168) will be found in the collected works of Sydney Dobell.

H. B. F.

THE THAMES (5th S. xi. 188).—The late Mortimer Collins probably wrote more than any man, both in prose and verse, concerning the Thames. A biographical notice of him in the *World*, August 8, 1877, is headed "A Thames Laureate."

FRANCES COLLINS.

5, New Burlington Street, W.

In Longfellow's *Poems of Places*, vol. ii., will be found eighteen English poems on this subject, including those mentioned by MR. E. WALFORD.

A. GRANGER HUTT.

THE EPISTLE FOR GOOD FRIDAY (5th S. x. 226, 430; xi. 159).—Beza (Cantabr., 1642) has "Hic vero unâ pro peccatis oblata in perpetuum victimâ consecit ad dextram Dei," adding in a note, "Ego ad illud (*Overlâv*) malo, quod sic expressè accipiatur mox vers. 14." But the pointing of the Greek text (in Cant., 1642) as well as that of Sixtus V.'s Vulgate (in Rom., 1593), and indeed the *rhythm* or run of both Greek and Latin texts, look, each and all, the other way. Of course the "pro peccata" of Erasmus and Beza is a twofold misprint.

W. J. B.

THE SUNFLOWER (5th S. viii. 348, 375, 431, 497; x. 14, 156, 352; xi. 58, 132, 178).—The very old and popular fallacy that this plant turns its broad disc of flowers with the sun may be considered to have been thoroughly ventilated and exposed in "N. & Q." But there is a curious fact in connexion with the closely allied species *Helianthus tuberosus*, or Jerusalem artichoke (a sunflower in fact), which, I think, has not been noticed in any of the notes. This vegetable was probably first introduced into Europe from South America, and was well known in Spain and Italy long before we became acquainted with it. The Italians call it *girasole*, and the Spaniards *girasol*, the meaning of which is to turn or gyrate towards the sun, thus keeping up the fallacy and founding the singularly absurd English corruption of "Jerusalem." The plant is not in the flora of the Holy Land. Its fleshy, smoke-flavoured tubers are very commonly eaten, and what I wish to point out is, that there is a well-known soup called "Palestine" soup, in which they are a principal ingredient (see Miss Acton's *Modern Cookery*, p. 19), and so by such a designation perpetuating a corruption further corrupted.

W. MATCHWICK, F.L.S.

I am much obliged to both Mr. ALDIS and W. T. M., but I am afraid we have all got into some confusion. What I want to ascertain is the real flower into which Clytie was changed in the classic story. Now, the flower we call sunflower is the *Helianthus*, and is a native of North America. As a matter of fact it does not turn with the sun (though it is often supposed to do so), and it no doubt takes its name from its appearance. The *Heliotropium Peruvianum* is equally out of the question. It was, I believe, discovered by Jussieu, and called by him heliotrope, because he imagined that its tiny, grey, perfumed florets turned to the sun. I have never noticed this, and doubt the fact. At any rate, it is clear that neither the *Helianthus* of North America nor the *Heliotropium* of Peru can be the Greek Clytie.

H. A. B.

GREAT FROSTS, 1683-4 AND 1878-9 (5th S. xi. 145).—MR. GREENFIELD has enshrined in "N. & Q." the fact that at the former date

Southampton Water was frozen over. It will be now well to add to that memorandum the following, which appeared in the *Times* of the 4th inst. :—

"A correspondent writes from Her Majesty's ship Hector:—Southampton Water presented an extraordinary appearance this morning (Sunday, March 2), the greater part of the surface being completely covered by a thin film of ice. We found in pulling a boat through it that the ice offered a very appreciable resistance; and the ice was strong enough to support a walking-stick thrown along it. The only explanation of the unusual phenomenon which suggests itself is that the surface was covered with fresh water from recent rains, and there being a perfect calm it had not mixed with the salt water. It would be interesting to know if this has ever happened before in Southampton Water."

G. W. SEPTIMUS PIESSE.

"KOW" OR "KOWE" (5th S. xi. 48, 97, 196).—The date of my copy of the Breeches Bible is 1599, and contains the word as spelt above. See Webster's *Dict.*, Icel. *ká*, M. H. Ger. *kuo*, N. H. Ger. *kuh*, Dan. *koé*. More likely our *cow* was sometimes spelt *kow* than that *kine* was ever spelt *cine*.

HIC ET UBIQUE.

OIL PAINTING ON COPPER: NATHANIEL HONE, R.A. (5th S. viii. 388; x. 523).—I have many drawings in my own cabinet which once formed part of the collection of this artist. They all bear the representation of a human eye, impressed by a punch with printer's ink, in one corner.

WILLIAM BATES, B.A.

Birmingham.

THE STAFFORD KNOT (5th S. x. 229, 395, 413; xi. 99).—MR. J. R. SCOTT errs in saying that Lady Dorothy Stafford was buried in Nettlested Church and that her monument is existing there. His observations apply to Lady Dorothy's eldest daughter, Elizabeth, who, after the death of her first husband, Sir William Drury of Hawsted, Kt., in January, 1589-90, married Sir John Scott of Nettlested, Kt. Lady Scott, who was a Lady of the Bedchamber and Privy Chamber to the Queen, died on Feb. 6, 1598-9, in her forty-ninth year, and was buried at Nettlested. Her monument in Nettlested Church is described in Thorpe's *Registerum Roffense*, p. 807. To her signatures, both as Lady Drury and Lady Scott, she attached a flourish in the shape of the Stafford knot, as may be seen in her autograph letters to Lord Burghley and the Privy Council, in MSS. Lansdowne 65, No. 46, and 67, No. 41.

B. W. GREENFIELD.

Southampton.

MIGUEL SOLIS: THE COUNTESS OF DESMOND, AND OTHER CLAIMANTS FOR CENTENARIANISM (5th S. iv. 205; ix. 361, 392, 394; xi. 191).—MISS HICKSON hardly does justice to the head of evidence which I ventured to urge, in opposition to

the authority of Mr. THOMS, as entitled to weight. I have noticed, when living in a country village, the tendency to exaggerate the age of old inhabitants of which Miss HICKSON speaks; but I think she would hardly find a case of *concurrent* testimony by the "oldest inhabitants" as to the recollections of their youth without a basis of fact. I objected to Mr. THOMS classing as that of one witness this concurrent testimony. He himself states the evidence as "that of the oldest inhabitants of the district, who remembered him (Solis) as a reputed centenarian when they were boys"; and I submitted that it was hardly reasonable to class this with such rubbishy evidence as the statement of Solis himself and the belief of an abbot in a Franciscan monastery. The truth may probably be that Dr. Fernandez—our authority for the story—has exaggerated the concurrence of testimony; but taking the statement as it comes before us, I still maintain that the evidence cannot be treated with contempt. It would be interesting to know more particularly what inquiries Dr. Fernandez, in fact, made. C. C. M.

[MISS HICKSON writes: "Ante, p. 192, col. 1, line 11, for the words 'relating not only the fact (?) of her hundred and three years' read 'relating not only the fact of Esther Sharpe's hundred and three years.'"]

WILLIAM CULLEN BRYANT (5th S. x. 248; xi. 96).—The following extract from a letter of Mr. Bryant's, dated New York, Dec. 22, 1874, may be interesting :—

"I am not aware of any affinity between the Cullen family and my own. My father, at the time when I was born, was a young physician, with a good library for a country practitioner, including the works of Dr. William Cullen of Edinburgh. These he admired to such a degree that he gave me, as my Christian name, the name of that eminent medical author. I am, sir, faithfully yours,
"W. C. BRYANT."

Mr. Bryant was born November 3, 1794, and was therefore past eighty years of age when the above was written, yet the handwriting, although old fashioned, is scarcely that of an old man. There is not a letter but is perfectly clear and distinctly formed. X. C.

PERIWIG (5th S. xi. 8, 151).—A curious use of *periwig* may be worth noticing :—

"Faustus...benotted him round upon the head and beard...which done he conveyed him into the presence of the emperor, where he made them such sport...to see the proud villain plastered over with such muddy mortar, all over his head and face, his eyes and his teeth shewing like black Moors, or a pair of eyes looking through a lattice, or as they call it a *periwig*, wherein if the eyes had feet they might be set in the stocks."—Thoms's *Early English Prose Romances*, iii. 386 (A.D. 1594).

The word "lattice" is the network so called by Holinshed, iii. 933, "the crest all *lettise* with bars of borders according to their degree," "a every mantell had *lettise* about the neck like a neckercher," "edged with *lettise*." O. W. TANCOCK.

Miscellaneous.

NOTES ON BOOKS, &c.

George Cruikshank: the Artist, the Humorist, and the Man, with some Account of his Brother Robert. A Critico-Bibliographical Essay. By William Bates, B.A., M.R.C.S.E., &c. (Houlston & Sons.)

THIS is the second edition of this work, and handsomely printed on large paper. It contains important additions by the author, and is illustrated by twenty designs by George Cruikshank, three portraits of the artist, and a very clever page etching by Robert Cruikshank, representing twenty-four people on hobby-horses, which, although bearing date 1819, will be found interesting to velocipede riders of the present day. We are sure that the preparation of the ninety-four pages of this most interesting volume must have been a labour of love to Prof. Bates. Himself a Cruikshankian collector and a personal friend of the great artist, he has brought to his subject a critical judgment combined with an appreciative knowledge of Cruikshank's productions from his earliest years. Of some original sketches in the author's possession fac-similes are given in woodcuts; but the size of his volume (demy 4to.) permits him to present to his readers full-page etchings of many of the artist's most famous works, carefully printed on india paper. The scarce and celebrated Bank-note is among these; and there are four admirable etchings from Sir Walter Scott's *Demonology and Witchcraft*. The illustrations range from the rare page etching of "The Mulberry Tree," executed in 1808, when the artist was only sixteen years old, to the elegant and fanciful frontispiece to Mrs. Octavian Blewitt's *Rose and Lily*, which is subscribed, "Designed and etched by George Cruikshank, age 83, 1875," and affords proof that his hand had lost but little of its cunning and his brain none of its imaginative fancy. The portraits of the artist include one from a recent photograph, and a copy of the early one by Maclise in the *Fraser* Gallery, where the close observer of the byways of human life is represented as seated on a barrel, in the corner of a pothouse, making furtive sketches in a note-book placed on the crown of his hat supported on his knees. As Prof. Bates has mentioned (p. 33) the "highly idealised" portrait of George Cruikshank, engraved on steel for the *Omnibus*, we may say that it was taken from a drawing by Frank Stone, which was in the artist's possession, and was exhibited by him to us with no little pride. Prof. Bates gives an able introductory sketch of the three great masters of pictorial satire who preceded Cruikshank—Hogarth, Rowlandson, and Gillray—and then proceeds to describe George Cruikshank's life and training under his artist-father Isaac, his political sketches for Hone, his *Life in London* and other works, up to his connexion with Bentley, Charles Dickens, Ingoldsby, and Harrison Ainsworth, together with his own publications of the *Comic Almanack*, and various magazines, serials, and volumes. Prof. Bates is of opinion that the 7,000 designs in the Cruikshankian collection of Mr. Edward Truman are probably less than half the number of the separate pieces produced by the artist. We may here note that in the January book catalogue of Mr. James Wilson, Bull Street, Birmingham, a rare collection of Cruikshank's works, numbering upwards of 250 volumes, was offered for 180 guineas; and we hope that it has been purchased intact. In addition to a list of his works and an anecdotal history of his career, Prof. Bates has given a bibliography of ana relating to George Cruikshank, which will be found of great interest and use. Here will be found, carefully tabulated and annotated, the books, reviews, magazine and newspaper articles, that were published concerning the artist during his life

and after his death, from the famous essay by Prof. Wilson (or Lockhart) that appeared in *Blackwood*, July, 1823, to Ruskin's high praise of the artist in *Modern Painters*, and the notices in "N. & Q." and other journals. A list of the letters written by him to the newspapers in the last decade of his life is also given; so that the work is complete, not only as a critical essay on this century's Hogarth, but also as a book of reference, which should be on the shelf of every Cruikshankian collector. With its handsome binding and large etchings on india paper, it is also an attractive and amusing volume for the drawing-room table.

Historical Portraits of the Tudor Dynasty and the Reformation Period. Vol. I. By S. Hubert Burke. (Hodgea.)

THE works of Mr. Froude attract the admiration of the many and provoke the condemnation of the learned. The bias of his account of the English in Ireland during the last century has been shown by Mr. Lecky; his memoir of Thomas à Becket has been unsparingly denounced by a rival historian; and the volumes of his greatest work, the *History of England from Wolsey's Death to that of Queen Elizabeth*, have been boldly attacked by innumerable antagonists. To the list of historical students bent on destroying Mr. Froude's reputation must be added the name of Mr. Burke. If we are not convinced, after a careful perusal of his *Historical Portraits*, that he has found all the clues which unravel the tangled threads of English history during the reign of Henry VIII.—if we fear that his admiration of the noble life of Katharine of Aragon and his resentment at the sufferings of Bishop Fisher and Sir Thomas More have not permitted him to do full justice to the complex motives which influenced that monarch, or to the administration of Cromwell—we cannot but feel that his views on English politics and politicians are in many instances truer to historical fact than those of Mr. Froude. The first line of Mr. Burke's preface ("To write history truly is an office little less than sacred") shows the desire with which he has undertaken his task. Not often does he fall short of this high aim. His estimate of Wolsey as without an equal in statesmanship does not blind him to the "mystery and inconsistency" in the cardinal's opinions on the queen's divorce. Gardiner, in the opinion of Mr. Burke, ranks next to Wolsey and Pace in the list of statesmen, but it is Gardiner's conduct during the reign of Queen Mary that obtains that high position for him. There are a few misprints in this volume which should have been corrected, and the references to the authorities on which Mr. Burke relies for corroboration of his statements should have been given with greater precision. These faults must not prejudice the reader against a work which has evidently been written after years spent in laborious study and research. We may remind its author that this volume does not possess an index, and that his toil in collecting the materials for this series of *Historical Portraits* will not receive its full meed of recognition unless an ample index to the contents is printed with the concluding volume.

Ancient Classics.—*Pindar.* By F. D. Morice, M.A. (Blackwood & Sons.)

As Homer fitly led the first division of the "Ancient Classics," so Pindar, under the charge of Mr. Morice, as aptly brings up the rear of the second. The little volume is a large one; larger in bulk than most of its companions, and really large in the matter of its contents and in the profusion of its illustration and teaching; so large, indeed, that it would seem better fitted for the scholar who was about to take Pindar into the schools than for the simple English reader, whose wants are

more direct and easily satisfied, because his aims are not so high. Introduced to a knowledge of Pindar—of the man and of his style—the English reader is content to ask where he can best look at the book as an English whole. Surely some chapter might well have been devoted to a view of the several versions of the author so introduced to him. And as readers would vary in their tastes and requirements, so should the versions in their variety be set forth and their chief characteristics be pointed out. The translations employed by Mr. Morice in the present work are his own for the Olympians and Pythians, and Bp. Moberly's for the Isthmian and Nemean Odes. No mention is made of any other translators, though there are so many, and good names, too, among them. In the event of another series of "Ancient Classics" being contemplated (including among the poets Lucan, Statius, Silius Italicus, the Argonautics, Greek and Latin, Theocritus, Bion, Moschus, Callimachus, Claudian, and the Cyclics, Quintus Calaber, Coluthus, and Tryphiodorus, perhaps also Musæus, Lycophron, the Greek Comic Fragments, and the tragedies of Seneca) this point of the several versions of each, and parts of each, may possibly not be overlooked. Certainly the "English reader" would learn from its introduction that of which he ought not to be left in ignorance.

SOME short time since we noticed with pleasure Dr. Northcote's *Epitaphs of the Catacombs*. It is, then, with satisfaction we find that he and Canon Brownlow have issued a new edition of their *Roma Sotterranea* (Longmans). The present handsome volume deals with the history of the catacombs generally, and a description of the cemetery of Callixtus in particular. We are promised, however, very shortly the second volume, which will be devoted to the subject of early Christian Art.—Prof. Skeat has edited for the Syndics of the University Press *The Gospel according to St. John in Anglo-Saxon and Northumbrian Versions, Synoptically Arranged*. The name of the editor is sufficient guarantee for the care with which the work has been accomplished.—*Facts and Dates*, by the Rev. A. Mackay (Blackwood & Sons), has reached a third edition. This is one of those books that are never in the way on a library table.—*The paper of interest* in vol. ii. of the *Church Rambler* (Bath, William Lewis) is that on the Saxon church at Bradford-on-Avon, which owes its discovery and restoration to its original purposes entirely to our friend Canon Jones, the Vicar.—*Southerly's Life of Nelson* forms the new volume of English School Classics (Rivingtons).—*Debrett's House of Commons and the Judicial Bench*, 1879, has made its welcome appearance.

On the 3rd inst., at Rome, died William Howitt, in his eighty-fourth year, and is buried, we believe, in the same ground with him whose name is not "writ in water." Thus, for a time, the familiar partnership of William and Mary Howitt is dissolved. How familiar, let the memories of three generations of admiring readers bear witness! Charles and Mary Lamb, Charles and Mary Cowden Clarke—these are the only other recent partnerships, at once literary and domestic, that seem worthy to stand beside that of our William and his scarcely less venerated Mary. We may be Liberals or Tories, Churchmen or Disenters—we may be blown about by any wind of doctrine, upon any shore, but if we are such readers as have helped to make "N. & Q." what it is, we shall not grudge his tribute of honour to that venerable Quaker franklin, whose books on nature, on art, on scenes of history and social life have delighted our fathers and ourselves, and now delight our children.

In our notice of Britten's and Holland's *Dictionary of English Plant Names* (*ante*, p. 200) it is obvious that, by

an oversight, we wrote the name of that distinguished physician Dr. Paris, instead of Dr. Prior, the accomplished author of *Popular Names of British Plants*, and the translator of *Ancient Danish Ballads*.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notice:

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

G. H. R.—There are two engraved designs by Ramberg of this subject, and at least one of them is accompanied by a key plate, or ought so to be, but in most instances the print and the key have parted company. Doubtless there is a key to the other plate. The key of neither is in the British Museum, but we believe the Royal Academy Library is better furnished. A description of the keys would be a lengthy affair.

W. L. H. ("Sir Charles Wager.")—Consult that wonderful storehouse of learning, Col. Chester's *Westminster Abbey Registers*, pp. 363, 375, for full details as to the admiral and his ancestors. Col. Chester states that no part of his labours "has been more gratifying than that of rescuing Sir Charles Wager's ancestors from the oblivion to which they had been consigned."

R. P. HAMPTON ROBERTS.—With reference to your query (*ante*, p. 147), through the kindness of M. D. we are enabled to forward for your inspection a copy of the catalogue of the museum of antiquities at Copenhagen. M. D. is of opinion that if you do not obtain in this all the information you seek, the reference number in the catalogue may enable you to appeal for assistance to the authorities of the museum.

WREDEHALL Q. POGSON (Russell Club).—We have been unable, after much searching, to trace the query. If you will give us a reference to volume and page in which it appeared, we shall be able to satisfy you on the other point.

J. S. K.—Though by no means what that gentleman might have made it, the late Mr. Peter Cunningham's edition of Walpole's *Letters* is the only complete one.

J. WILLIAMSON (York) and JOHN MACKAY (Fortrose).—We have forwarded "A Batch of Centenarians" to Mr. THOMS.

W. T. W. asks where he can procure a copy of a poem or story entitled *The Young Hero*. He believes it was written by a Mr. Matthison.

WILLIAM ANDREWS.—The fact that the matter has appeared so recently, comparatively speaking, in print prevents our inserting it.

NORTHUMBRIAN.—It is impossible for us to add anything to the information already given (*ante*, 5th S. x. 320).

"THE NEMEAN ODES OF PINDAR," by the Rev. Arthur Holmes, 1867.—Who was the publisher?

MEDWEIG asks whether it is possible to identify the portraits in Landseer's *Bolton Abbey*.

E WALFORD ("Lord Mayor").—See "Lord Lieutenant," "N. & Q.," 4th S. ix. 220, 249, 283, 326, 373.

F. W. J.—Probably the Moco.

Z. Z. and Th. J.—Next week.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 23, 1879.

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Notes.

THE MORETON FAMILY OF LITTLE MORETON

Some additional information collected from various sources concerning this ancient Cheshire family may prove interesting to your readers. Already the error has been pointed out (*ante*, p. 11) of speaking of the ancient monuments of this family as being yet in existence in the fine parish church of Astbury; for the only sepulchral records now remaining, or which seem at any time to have had an existence, are those upon the slabs, once laid upon an eighteenth century altar-tomb (now removed), and at present let into the pavement in the Moreton chancel, at the end of the north aisle of that church. There is still a piscina; and, in all likelihood, in pre-Reformation times this chancel was a chantry. The inscriptions upon these slabs commemorate Dame Mary Jones, the mother of Sir William Moreton; Dame Jane Moreton, his wife; and Sir William Moreton, the last male heir of the long line. The following are the entries of their burials from the register of Astbury, corroborative of the epitaphs on the slabs in the pavement, which have already been printed in "N. & Q.":—

1743, April 27. Mary, Lady Jones, of London, late of Further. Moreton.

1758, Feb. 22. Jane, Lady of Sir William Moreton, of London.

1763, March 23. Sir Wm. Moreton, Knight, Recorder of London.

The following inscription proves that this chancel was evidently regarded as being strictly private property by the Moretons. It is inscribed upon a flagstone in the pavement, and its concluding portion is hidden by an oak screen, now partitioning off the vestry:—

"By the leave of Wm. Moreton, of Moreton, Esq^r, owner of this burying place, the body of Thomas Gorst, late of Smallwood, Gent., and Eliz. his wife, were here deposited, who were married the 6th of November, 1688, and she died the 6th of December."

Two hatchments, which were affixed to the east wall of this chancel, have gone—destroyed, as it is supposed. One of them was that of Sir William Moreton: Moreton, Argent, a greyhound courant sable, quartering (conjecturally) Jordan de Macclesfield, Gules, a cross engrailed ermine, and impaling the arms of his wife, who predeceased him. She was the relict of John Lawton, Esq., of Lawton, a parish adjoining Astbury, but her name is entirely omitted in the pedigree of that family.

The Moreton family possessed the manor of Little Moreton from the thirteenth century, and seem to have been an entirely distinct family from the Moretons of Great Moreton, which is, however, the adjoining manor, and in the same extensive parish, namely, that of Astbury. The arms of the former family were, Argent, a greyhound sable; those of the latter, which became extinct about 1430, Argent, on a bend sable, three buckles of the first. On a small shield in the nave of Astbury Church, close to the roof, the former arms may yet be seen, most probably painted and put up there in 1616, as those of one of the Præpositi or Posts, as they are styled, of Astbury, when Richard Lownes, carpenter, made the roof, as he has recorded upon it.

The old hall of Little Moreton is about two miles distant from the church of Astbury, and is certainly one of the most interesting structures, if not the most interesting and finest structure of the kind, remaining in England. It is built of timber and plaster, and was most probably erected in the reign of Henry VII., on the site, as is usually supposed, of an older mansion. Both Lysons and Ormerod, in their *Histories of Cheshire*, have well described it, and the former historian gives two large engravings of it, as it appeared in the earlier part of the present century. The old hall of Little Moreton has again and again been sketched and in more recent times frequently photographed, and does not appear to have undergone much change since Ormerod and Lysons described its antique appearance. For many years it has been occupied as a farmhouse, and in my early days some old family portraits yet hung upon the walls, and an old desk or cabinet was said to have been the property of Lawyer Moreton. "The moated grange" had always a weird-like appearance to my boyish mind, reminding me of Tennyson's *Mariana*:—

“All day within the dreamy house
The doors upon their hinges creak'd ;
The blue fly sung in the pane ; the mouse
Behind the mouldering wainscot shriek'd,
Or from the crevice peer'd about.”

It scarcely seems likely that the old dwelling was even the usual residence of the family for a long period before the extinction in the direct male line, though most probably an occasional one, and perhaps they were as proud to the last of “the old house at home” as of their time-honoured name and lineage. The pedigree shows that the Moretons of Little Moreton intermarried with the best of the Cheshire families, as with the Breretons of Brereton, Lawtons of Lawton, Rodes of Rode, Fulleshursts of Crewe, and Davenport of Davenport. My reason for supposing the old hall not to have been usually occupied in more recent days by the Moreton family is on account of its heads filling positions which must have generally compelled residence elsewhere, in order to discharge their duties efficiently.

The last three male heirs of this ancient family were the following, two of them eminent churchmen, and the third a celebrated lawyer : 1. Edward Moreton, D.D., educated at Eton, a Fellow of King's College, Cambridge, was Prebendary of Chester, and Rector of Tattenhall and Barrow in Cheshire, and of Sephton in Lancashire, and, dying in 1674, was buried at Sephton. He married Margaret, daughter of Sir William Webb, Knt., and niece of Archbishop Laud. 2. William Moreton, his son and successor, born in 1641, was educated at Christ Church, Oxford ; M.A. Mar. 21, 1666, and D.D. by diploma, Dec. 12, 1677. He became Dean of Ch. Ch., Dublin, in 1677, was consecrated Bishop of Kildare in 1681-2, and was subsequently translated to Meath, Sept. 18, 1705. He married first Mary, daughter of Sir Richard Atkins, of Clapham, and secondly Mary, relict of Sir Arthur Jones. The bishop died in Dublin, Nov. 21, 1715, aged seventy-four years, and was buried in Christ Church Cathedral, Dublin, Nov. 24. 3. Sir William Moreton, his younger and only surviving son, was bred to the bar, was M.P. for Brackley, and in 1753, being the senior of the judges of the Sheriffs' Courts, was appointed Recorder of the City of London in the room of Sir Richard Adams, nominated one of the Barons of the Exchequer. He was knighted in 1755, died, without issue, March 14, 1763, at the age of sixty-seven years, and was buried in Astbury Church. Sir William was the last male heir of the family, and on his death the estate of Little Moreton was bequeathed by him to the son of his half-sister, his nephew the Rev. Richard Taylor, who assumed the name and arms of Moreton, and whose descendants are still in existence.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

“THE RECORDS OF THE ENGLISH PROVINCE
OF THE SOCIETY OF JESUS.”

The fourth volume of *The Records of the English Province of the Society of Jesus*, compiled by Henry Foley, S.J., has scarcely received as much attention from general readers as the historical importance of the subject matter deserves ; for it contains the only full and consecutive life of Father Henry Garnett which has yet been printed, and it gives a new history of the Gunpowder Plot from the Catholic point of view. The narrative of Father Henry Garnett's proceedings and conduct directly contradicts the scandals that have lately been raked up against the martyr, and it is justified by *verbatim* extracts from contemporary records, and especially from the invaluable series of papers relating to the English Jesuits which were purchased by the British Museum in 1855, and are catalogued Additional MS. 21203. The evidence for the supposed miracle of Garnett's image in the straw is stated with equal courage and candour, and the photograph of an old engraving reproduces the straw, “the very sight of which made at least 500 in England become good Catholics” (*The True Christian Catholic*, p. 161). The lives of his companions, Father Oldcorne and others, are told at less length, but the Latin authorities are collected at the end of each life for the benefit of those who wish to pursue the study further of the doings and sufferings of these Catholic worthies. The Addenda contains an interesting account of extinct Catholic families with whom the Jesuits were connected in the seventeenth century, such as the Plowdens, Poultons, Levesons, Conyers, Vavasours, and Andertons ; and this chapter contains a mass of genealogical and biographical information not to be found elsewhere. The work is crowned by an excellent index, and this volume of 743 closely printed pages completes the history of the Jesuits of the English province down to the year 1678. The plan hitherto pursued of treating separately the residences in each district without regard to chronology and without attempting any connected view of the operations of the society as a body, is puzzling to the general reader, and seriously impairs the interest of the *Jesuit Records* to students of English history. The inconvenience of this arrangement will be less felt now that the story of all the districts has been brought down to 1678, but the reader is compelled to consult all four volumes to get at the proceedings of any single year. Mr. Foley is disqualified by defects of this kind from taking rank as an historian, but he must be congratulated on having produced a standard book of reference, abounding with new materials for history, and indispensable to future historians of the sixteenth and seventeenth centuries.

TEWARS.

STERNE'S "SENTIMENTAL JOURNEY."—The large-paper copies* of the first edition of the *Sentimental Journey*, 2 vols., 1768, contain, between the title-page and the list of subscribers in vol. i., a page, or rather a slip, which is not found in the small-paper copies of that same edition or in any of the subsequent issues. It reads as follows:—

"Advertisement.

"The Author begs leave to acknowledge to his Subscribers, that they have a further claim upon him for Two Volumes more than these delivered to them now, and which nothing but ill health could have prevented him from having ready along with these.

"The work will be completed and delivered to the Subscribers early the next winter."

The *Sentimental Journey* appeared on Feb. 27, 1768, and Sterne was already at that time seriously ailing. He only survived, indeed, the book's publication by a few weeks, for he died at his lodgings over the silk-bag shop† in Old Bond Street on the 18th of the March following.

Speaking of the *Sentimental Journey*, Mr. Fitzgerald says ‡:—

"The work itself was announced as 'vol. i. and ii. of a Sentimental Journey through France and Italy,' showing that this too was an idea which he would have expanded, like Tristram, through many volumes."

The above-quoted "advertisement," however, seems to show that the work was intended to be complete in four volumes. As the first two volumes had dealt with France, so the last two, doubtless, would have treated of Italy. And by this notice Sterne stood pledged to his subscribers that the concluding portion of his travels should be written, printed, and ready for delivery by November, 1768. A.

WILL OF POPE THE POET.—In the *Life of Alexander Pope*, by Robert Carruthers, second edition, revised and considerably enlarged, London, 1857, at p. 454, occurs the following paragraph:—

"In the Assignment Book, Doctors' Commons, for Michaelmas term, 24th October, 1744, appears the following Minute: 'The Right Hon. Lord Bathurst and others against Rackett. Searle [John Searle, Pope's gardener, we presume] is assigned to return commission of appraisement, and Greening to exhibit inventory."

It is to the suggestion above—enclosed by Mr. Carruthers in brackets—that attention is requested. The "Searle" referred to was not "John Searle, Pope's gardener," who, of course, had no *locus standi* in the Prerogative Court, but

another John Searle, "one of the Procurators General of the Arches Court of Canterbury," and who was then practising as such. It used to be, in old time, the custom to place on the backs of the books in the Doctors' Commons Registry the names of deceased practitioners in the Ecclesiastical Courts, and the name of Searle, the Proctor, is in this way kept in remembrance to the present day.
HENRY CAMPKIN, F.S.A.

KEMPT.—Dr. Jamieson, in his *Scottish Dictionary*, has much to say about this old word, which he derives from the Danish, "a giant," "a champion who strives in fight or wrestling," &c., and quotes the older poets of the North to show its various applications to bulk, strength, courage, &c. A remarkable instance of its direct relevancy to an individual will be found in *A Theatre of Scottish Worthies*, by Alex. Garden, just printed from the original MSS., Aberdeen, circa 1626, the presentation of A. Stewart, Esq., to the members of the Hunterian Club, and the last edited work of the late David Laing. The *Theatre* is in very barbarous Scottish verse, and the book a fit companion to *A Garden of Grave and Godlie Flowers*, &c., by the same author, who there designates himself "Mr. Alex. Gardyne," playing in his title upon both the ancient and modern spelling of his name, as well as upon his degree of M.A. Among the "worthies" enumerated there figures an ancestor of his own, by name "Irvine Kempt Garden," who, we are told, was "a man of admirable and stupendious strength, called the Kempt for killing of a fierce and mightie boar in the Den of Garden, and got the said lands therefore, being the first that boor our name, and from whom all that boor the same are descended. He floorisht about the reigne of Gregorie the Great" (A.D. 896, according to Garden's *Theatre of Kings*). As a specimen of the author's verse, and further elucidation of the story, take the following; that such a feat should not be "onremembered" he exclaims:—

"No, noe; the killing of that cruel beast,
His head throw'n of, and from his den furth draw'n,
As is in thy primevident exprest,
Hes caus'd thê be Kempt Irvine cald and knawn,
Thy style and laud thow from thy Lord for that,
And wee from thê our name of Garden, gatt."

This legend explains the boar's head erased borne by both Gardynes and Gardens, and perhaps identifies the lands of "Gardyne," and the Den thereof, in Forfarshire, as the scene of this mighty encounter.

Taken in connexion with the foregoing, and adding double interest to the subject, is the fact that at a later period this clan produced another Kempt in Thomas Garne (Burke's Col. Gardyne), who bore arms in the Russian service against the Crim Tartars in the seventeenth century, and is

* Such copies are called in the list *imperial paper*. Their paper measures nearly 7 inches by 4. The ordinary small-paper copy page measures about 6 inches by 3½. The imperial-paper copies were probably all subscription copies. They are now seldom met with.

† What is a silk-bag shop, by the way?

‡ *Life of Laurence Sterne*, Chapman & Hall, 1864, 2 vols. 8vo. See ii. 397.

described by Sir T. Urquhart as possessed of all the qualities of his great progenitor. It is true he neither destroyed a dun cow nor slew a fierce boar, but we are told that for his stature and compass of body he was not to be equalled in six kingdoms, with such valour and other corresponding qualities as induced the Bucharrians to send ambassadors to him with an offer of their crown, sceptre, sword, and all the other royal cognizances belonging to the supreme majesty of that nation; but Urquhart, who seems to have known him, says they could not overcome his repugnance to the condition of turning Mussulman (see Urquhart's *Jewell*, 1652, and "N. & Q.," 2nd S. ii. 62).

I am reminded by a portrait before me that there was still another *kempt* of this sept, a stalwart patriarchal individual, sejtant, plaid across his shoulder, hose to match, and mull in hand, subscribed to have been a man of gigantic stature—in the sense of a wrestler, too, for Peter Garden held his own against the common enemy for 131 years, which recommends him to the notice of Mr. Thoms. J. O.

"THE CHRISTIAN YEAR."—It may be well of make a note of the fact that this name, selected by Mr. Keble for his book of poems, and now become a household word amongst us, was suggested to him by a sermon so entitled, one of a series of six by the Rev. John Miller, sometime Fellow of Worcester College, Oxford, who died in 1858 at Bockleton, Worcestershire, of which he was the perpetual curate. The series was published in 1820 as *A Christian Guide for Plain People*, and the sermon on the teaching of the Christian seasons and another were reprinted in separate tracts by the Society for Promoting Christian Knowledge. John Miller was one of the three early friends of Keble, mentioned by Sir John Coleridge; and the memoir contains an amusing anecdote respecting the little volume of sermons. I do not recollect whether it was by the author himself or his eldest brother, the Rev. Thomas Elton Miller, as I think more likely, that I was told Mr. Keble asked permission to use the title in question.

E. H. M. S.

SALISBURY CATHEDRAL.—I am able to supplement the meagre account given by Price of the painted vaults of Salisbury from the Gough MSS. and J. Snebbellie's drawings, made Sept., 1789: the twelve months fill as many compartments at the east end; our Lord "in doom," with apostles two and two, and evangelists singly, is in the centre; two kings, twenty prophets, and Elizabeth and the sibyl are at the west end; and angels in the choir transept.

1. January gaily tapping a wine cask.
2. February warming an unbooted foot at the hearth side.
3. March delving.

4. April enthroned, holding fresh boughs.
5. May on horseback, hawking.
6. June mowing with a very curious implement.
7. July hoeing.
8. August reaping.
9. September sowing.
10. October gathering grapes and treading the winefat.
11. November with an axe uplifted to slay swine, which a man allures with food.
12. December at a feast with mazer and horn.

These subjects nearly correspond to those in the Latin almanac verses which I lately printed in "N. & Q." They bear the witness of Nature to her Creator, and the hallowing of human life and labours by the Son of man. So the signs of the Zodiac round a central sun carved over doors have a symbolical meaning.

A king has a scroll, "Qua . est . ista : quea . . noi . . virg . . fvm" (*sic*). The scroll is inscribed in David's hands, "Descendet sicut pluvia in vellus." Moses has horns, Balaam the scroll of his prophecy of the star. The angels bear (1) musical instruments, (2) a chalice and host, (3) crowns, (4) cross on an orb, (5) vials of sweet odours, (6) censers, (7) crescents, (8) palms, (9) flaming orbs. The design and colour are of rare and great beauty, mostly on a blue ground.

MACKENZIE E. C. WALCOTT.

MR. HEFWORTH DIXON'S "CYPRUS."—In this poetical and enthusiastic work the author is continually asking the question, "Why do the Cypriotes not milk their cows?" And then at p. 266 he answers it to his own satisfaction thus:

"Cows were sacred to Isis. Isis passed into the form of a cow. Athor, mother of the Sun, was suckled at her teat. Isis had many shrines in Cyprus, and at all these shrines her emblem was a cow. May not the ancient form of worship live—nameless, unsuspected—in the stern reluctance of the Cyprian female to touch the udder of a cow?"

The bucolic mind appears to be, and perhaps is, dull and stupid, but amidst all this there will be discovered a knowledge of their pursuits which is founded on experience. Now, to my mind Mr. Dixon gives a much better answer to his question at p. 13, where he says, "Grass, the basis of our landscape beauty, is unknown." Is not grass as much an element of milk as of landscape beauty? I confess to a weakness for Devonshire cream, but I should not care for it if the shorthorns and real Devons had "to browse on weeds and stubble of the same deep colour as the earth on which they grow" (p. 13), and that shop in the Strand would, I suspect, soon be closed if the farmers of Devonshire had, "as at Cirinia, to have all their fodder for man and beast—for instance, hay and straw—brought by sea." Is it not the fact that the shortness of food gives such little milk that there would not be more than sufficient to nourish the calves? How-

ever, as a solatium I present Mr. Dixon with this statement, which I heard from Mr. Witt the missionary: "The women among the Zulus do all the work except milking the cows, which is done by the men. Should a woman touch a cow for that purpose, the woman would be immediately killed." Perhaps he will be able to work out this statement in confirmation of his theory. In the last chapter, "Watch and Ward," he makes a complimentary parallel between Queen Elizabeth and Queen Victoria, and adds, "Cyprus takes the place of Walcheren" (p. 360). This is an unhappy allusion. Does not Mr. Dixon remember the Walcheren expedition of 1809, "which, as it was the largest, was the most disastrous of all the British enterprises"; "half the army in Walcheren having been carried off by disease, the island was abandoned"? Has he forgotten that Lord Chat-ham was censured in the following year by the Commons when he resigned his office of Master-General of the Ordnance?

I sincerely hope that no such fate awaits our expedition to Cyprus; if such—which Heaven forbid—should be the case, the Chathams of our day will have to depart also, and the baseless fabric of the author's vision will be dissolved.

CLARRY.

TOBACCO.—The following lines were written about the same time as those on Nina's tomb (*ante*, p. 105). Perhaps they may be deemed worthy of a corner in "N. & Q.," as so many literary men and others smoke the fragrant weed. For my own part I have smoked for fifty-five years, and have always had good health, so that, with De Fontenelle as regards coffee, I hold that tobacco is a very slow poison. One thing is very certain, that the post-prandial cigar has been the real reformer as regards the port wine after dinner of my younger days.

The True Leucothoë.

Let others praise the god of wine,
Or Venus, love, and beauty's smile;
I choose a theme not less divine,
The plant that grows in Cuba's Isle.

The old Greeks err'd who bound with bays
Apollo's brow; the verdant crown
He wore, when measuring their days,
Grew in the west where he went down.

An idle tale they also told:
They said he gave them frankincense,*
Borne by some tree he lov'd of old;
If so, he gave a mere pretence.

For the true offspring of his love—
Tobacco—grew far o'er the sea,
Where Leucothoë from above
Led him as honey leads the bee.

* Leucothoë, beloved by Apollo, was said by the Greeks to have been transformed into the tree that bore frankincense—much used by them in medicine—of which they said Apollo was the inventor.

Till on that plant he paus'd to gaze
Some moments ere he held his way,
And cheer her with his warmest rays,
Headless of time or length of day.

Then, with a sigh, his brows he wreath'd
With leaves that care and toil beguile,
And bless'd, as their perfume he breath'd,
The plant that grows in Cuba's Isle.

RALPH N. JAMES.

Ashford, Kent.

"THE TURKISH SPY."—Some time ago (5th S. x. 265) I sent you from the above work a parallel, which I take to be the original of the story which Charles Lamb made his own in his celebrated roast pig essay. In the same volume I find another prose story precisely similar to the Scotch ballad of *John o' the Scales*. The spendthrift is enjoined to hang himself, the convenient noose is provided *in situ*, and on proceeding to obey his late father's instructions he is overwhelmed with a shower of gold. The unjust steward overreaches himself, and the rightful heir resumes possession of his property, a sadder and a wiser man. The resemblance of each of the above stories is too close to be accidental, and the question arises, which could have been the original, or from what source were they derived? Perhaps some of your erudite readers can tell me who was the Turkish Spy. For quaint, out-of-the-way reading his volumes are charming. The following quotation will show that repeating fire-arms are not such a modern invention as we suppose them to be:—

"As a mark of respect I owe thee (says the Spy), thou wilt receive with this letter a Pistol of curious workmanship, which being once charged, will deliver six bullets one after another. Paris, 19th of the 8th moon, 1649."

Not the least quaint and poetical part of the letters is the manner in which they are finished. Here is a specimen to conclude with:—

"I kiss the hem of thy vest illustrious Editor and pray, that thou mayst monopolize the choicest blessings of Heaven, and have thy share of the riches of the Earth without danger of losing them, to great or small *Thieves*."

T. W. M.

THE ORDEAL BY HOT IRON.—In our mediæval history the ordeal of the hot ploughshare is well known. A modern example occurs in the life of the Tamil poet Kūlangkaiyer, who having become a junior teacher in a matam at Tiruvater, in the Tanjore country, was accused by the jealous superior of some crime, in consequence of which he was required to take up a piece of red-hot iron in proof of innocence. Conscious of his integrity, he submitted to the ordeal, and in consequence lost the use of his right hand. This fact is alluded to in the name by which he is now known, his own original having been entirely forgotten. He was convinced of the truths of Christianity, though he lived and died a Hindu. His death occurred soon

after Jaffna became an English possession (Chitty's *Tamil Plutarch*, p. 50). He is buried at Tinnivelly in salt and in a sitting posture. This is supposed to indicate that he is still at his devotions.

WILLIAM E. A. AXON.

A STRAY.—The word "elegant" has long required the shepherd's crook to prevent it from straying. Its true equivalent is the word "choice," which is used in an active or passive sense; but "elegant" seems now, through some fancied resemblance of sound, to have substituted itself for the epithet "delicate." Lowth goes so far as to describe Isaiah as an elegant prophet. The apothecaries have conserved the true sense through evil times. With them the best raw drugs are labelled "elect.," and of them only are electuaries made, with the result that they (not being themselves consumers) constantly speak of an "elegant" mixture or draught.

GWAVAS.

ST. ETIENNE.—The following cutting from the *Standard*, February 24, 1879, is, I think, worthy of preservation in "N. & Q.":—

"There are sixty-nine places in France called St. Etienne. This curious fact was ascertained in consequence of a libel committed by a Paris newspaper, which stated that the receiver of St. Etienne had embezzled four thousand pounds. The tax receiver in every town of the name brought an action, and the paper has been ordered to pay one hundred francs damages to each of them, besides a fine of two hundred francs."

ABHBA.

H.M.S. THUNDERER: AN HISTORIC REPETITION.—The fearful accident that occurred recently on board H.M.S. Thunderer brings to mind what happened nearly forty years ago on board the predecessor of the present man-of-war of that name. I extract this paragraph from the *United Service Journal* for June, 1840:—

"A most distressing accident happened on board the Thunderer, while going out of harbour, during the time she was saluting the flag off Mutton Cove. It seems that a man who was stationed in the chains to heave the lead had by some inadvertency placed himself in a position by which he was exposed to the explosion of one of the quarter-deck guns, and not having been observed in that situation, the consequence was that the poor fellow was literally blown to pieces."

This is from the Plymouth news of the day.

W. T. M.

SHROVE TUESDAY.—A game known as "thread the needle" used to be the favourite sport with the lads and lasses of my native town, Trowbridge, Wilts, on the evening of this festival. The vocal accompaniment was always the following:—

"Shrove Tuesday, Shrove Tuesday, when Jack went to plough,

His mother made pancakes she didn't know how;
She tipped them, she tossed them, she made them so black,

She put so much pepper she poisoned poor Jack."

G. L.

SHOEBLACKS GAMBLING.—Public attention has lately been called to the prevalence of gambling amongst our modern race of educated shoeblacks. In plate iv. of Hogarth's "Rake's Progress" a couple of pairs of these interesting youths are seen busily engaged in cards and dice in the right-hand corner of the picture, showing that, with all our paternal care for the well-being and morality of our Red Brigade, human nature is not much better now than it was in the days of the second George.

HENRY HALL.

Lavender Hill.

HUGUENOT REFUGEES.—I note, as possibly of interest to some of your readers, that a decree of the French National Assembly in Dec., 1790, restored to the descendants of exiled French Protestants, both on the male and female side, their rights as French citizens; and also their property (alienated by a tyrannical government) under certain conditions, detailed at great length.

H. W.

New Univ. Club.

NATAL.—It may be interesting just now to note that this country was so named by its Portuguese discoverer from the fact of his having first seen it on Christmas Day—Christi dies Natalis.

HIC ET UBIQUE.

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 EGREMONT PAPERS.—In the *Life of Viscount Bolingbroke*, by Mr. MacKnight, Lond., 1863, 8vo., there are several quotations from the Egremont Papers. It might be presumed that these were the Windham family MSS. now in the possession of Lord Leconfield, but there is a statement in the work in question at p. 624 which seems to imply that they have been printed. Mr. MacKnight says: "It is much to be regretted that some of these letters were not destroyed by Mr. Windham; his son and successor allowed them to be printed." I should be glad to know if this was so, and where a copy of the Egremont Papers may be seen.

EDWARD SOLLY.

Sutton, Surrey.

THE DEATH OF PERCEVAL.—Every one has heard of the dream of Perceval's assassination seen by Mr. Williams, a mining engineer in Cornwall, a few days before the death of the minister. It is said that a pamphlet giving an account of this unusually well-authenticated dream was published shortly afterwards. Can any one give the name of the author, or furnish any clue to the discovery of the pamphlet in the British Museum? H. W.

SIR FRANCIS HENRY DRAKE, BART.—In the parish church of Leckhampton, Gloucestershire, there is (with many others, of which I have accurate transcripts) the following monumental inscription:—

“Sacred to the memory of Sir Francis Henry Drake, Bart, who departed this life at Cheltenham on the 4th day of July, 1839, in the 83rd year of his age, beloved by all who knew him for his Christian benevolence and virtues. He was the last surviving son of Admiral Francis William Drake, and dying without issue, the male branch of the great Circumnavigator, Sir Francis Drake, is now with him extinct. Also to the memory of Anne Frances Drake, his widow, who departed this life on the 18th of Febr^y, 1840, in the 65th year of her age. She was the daughter of Thomas Maltby, Esq^r, of St Mary-le-bone in London, and throughout life had united with her husband in every Christian feeling.”

With reference to the above-named Sir Francis Henry Drake there is a material difference between the inscription and Sir Bernard Burke's *Peerage and Baronetage* (1871), p. 364. How is this to be explained? According to the former the baronetcy did not become extinct until 1839, whereas Sir Bernard Burke represents Sir Francis Henry Drake (son of Admiral Drake's elder brother), who died February 19, 1794, as the last baronet of that creation, and does not mention any son of Admiral Drake. Monumental inscriptions are most valuable, and, I am happy to know, are meeting with more attention than in times past, though sad and recent has been the havoc in many a quarter, and the accuracy or inaccuracy of any particular one should, if possible, be placed beyond all doubt or contradiction. With this object in view I have put the question. AHBBA.

THE THISTLE AS THE EMBLEM OF SCOTLAND.—What is the origin of the thistle as the emblem of Scotland? It is supposed by some that at the battle of Largs the Danes, in their advance, stepped on a thistle and cried out, and so gave the alarm to the Scots. R. A. SKUES.

St. Louis, Mo., U.S.

[Petra Sancta calls the thistle of Scotland the oldest device on record, but then he attributes it to the time of the treaty of alliance between King Achaius and the Emperor Charles the Great. Mr. Seton, who accompanies this account of the antiquity of the thistle (*Scottish Heraldry*, pp. 257-9) with a note of admiration, does not give any earlier instance of its occurrence on a Scottish Great Seal than that of Mary, Queen of Scots. It also appears on the Great Seal of James VI. (1583), and after his accession to the English throne united with the rose. On Mary's seal the thistle is crowned, and the shield is surrounded by the collar of the Order of the Thistle. The theory connecting this badge with the battle of Largs is new to us, and we are not impressed with a sense of its probability. The accounts which we have of that battle are, in truth, very meagre.]

NAMES OF PUBLISHERS WANTED.—Will any reader of “N. & Q.” kindly give the names of publishers of the following poems, and state whether they

are free or copyright? 1. *Sleeping Brave of Waterloo*, Miss Bannerman; 2. *Battle Scenes*, E. Atherstone; 3. *Soldier's Dream*, Richardson; 4. *Death of Napoleon*, McLellan; 5. *Battle of Hastings*, MacDougall; 6. *Rising of La Vendée*, Dr. G. Croly; 7. *Burial of Jacob*, Rev. J. D. Burns; 8. *Cove-nanter's Dream*, J. Hislop. I am led to understand that American authors' copyright does not extend to this country. If not, are their poems free for use here without permission?

T. JOHNSON.

JOHN BARKER.—The manuscript diary (Nov., 1774, to March, 1776) of an English officer was discovered among some old papers in a New England garret three years ago, and was published in the *Atlantic Monthly* of April and May, 1877. Though the manuscript had no signature, there is little doubt that it was that of John Barker, lieutenant in the 4th King's Own Regiment of Foot, stationed at the time in Boston, Massachusetts. Lieut. Barker was promoted to a captaincy in the 10th Foot, Jan. 13, 1776, and it is probable that he either died or left the army about 1795, at which time his army rank was lieutenant-colonel. Any further information about him, tending to prove that he was or was not the writer, and, in the former case, information as to the existence of more of his diary, would be gladly received by the writer, care of Munroe & Co., 7, Rue Scribe, Paris. E. E. DANA.

[R. H. D. next week.]

A BALLAD.—Can any of your readers tell me where the ballad mentioned in the following passage from Mr. Pearsall's article on the “Kiss of the Virgin,” in vol. xxvii. of the *Archeologia*, may be seen?—

“I was told that there was in existence an old Nuremberg ballad, the subject of which was a runaway match between a patrician girl and a plebeian youth, who, as the song goes, was made to perish in the arms of the virgin by the family of his wife, as an expiation for the offence he had committed in dishonouring it with his lowly alliance.”—P. 243.

ANON.

“GIVE THEM A BREAKFAST.”—One of the charges against Cromwell, Earl of Essex (1540), was that, being reminded of his position with respect to the Lords and the consequences which he might bring upon himself, he said, “If the Lords would handle him so, he would give them such a breakfast as never was made in England, and that the proudest of them should know” (Froude, iii. 495). In the ballad, *The Rising in the North*, 1569:—

“Her Grace she turned her right about,
And like a royal queen she swore,
‘I will ordain them such a breakfast
As never was in the North before.’”

This phrase “Giving a breakfast,” implying doubtless the same as “Giving a bellyful,” seems

to have fallen into disuse. Can it be traced earlier than Cromwell? W. G.

VICTORIA CORONATION GOLD MEDAL, 1838.—Can any of your readers give information as to what class of Queen Victoria's subjects the gold medal was presented, or how many were cast in gold? M. J. C.

AN ENGRAVED PORTRAIT BY L. GAULTIER.—I am in possession of an engraved portrait by L. Gaultier of the date of 1617. The portrait is oval, surrounded by an outer margin containing the following inscription, "Steph. Paschasius Regiarum Rationum Patronus. Anno ætatis 87." Below is the following distich:—

"Nulla hic Paschasio manus est, lex Cincia quippe,
Causidicos nullas sanxit habere manus."

Can any one of your readers inform me who Paschasius was, and what was the provision of the "lex Cincia" referred to?

JAS. CALTHROP BARNHAM.

"PERILS" AND "DANGERS."—What is the difference between these words? X. Y. Z.

SATIRICAL COAT OF ARMS.—In my youth I used to hear it said that a Yorkshireman bore as his coat armour the devices of a flea, a fly, a magpie, and a fitch of bacon, and reasons were given to show the suitability of these representations. Like the first three he would bite, drink with, chatter with, anybody, and a fitch of bacon is said to be best after being hung. This spiteful speech must have had its origin in some notable way. Is there anything on record? Are there any variations in the number or order of the devices with which the imaginary coat is charged?

BOILEAU.

LADY SUSAN STRANGWAYS, daughter of the first Earl of Ichester, ran away with and married a Mr. O'Bryen, an actor, and subsequently went to America. Did they have any children, and, if so, what became of them? ECLECTIC.

GAME OF ANTI.—Can any correspondent oblige by furnishing some account of this game, referred to in the following extract from the *City Press* of February 26, and also say why it was only played between the dates specified:—

"Some two centuries ago a 'worthy body of persons distinguished by the most reputable name of judges' met by common consent to discuss the affairs of the nation at the Peacock Inn, Whitecross Street.....The games with which honourable members were allowed to refresh themselves after the heat of argument were whist, cribbage, and anti. The last-named pastime might be indulged in only between the days of December 25 and January 6."

I have consulted many authorities, but can find no mention of it. EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"MALAPERT."—I should be glad if any reader of "N. & Q." would furnish me with a likely derivation of *Malapert*. The word has a French look, but is not in French dictionaries. The old French *apert*, skilful, is common in Froissart, and *apertise d'armes* is one of his commonest phrases. If *malapert* comes from *mal apert*, why is there no French adjective resembling it? *Malapert* is found in *Twelfth Night* and in the *Homilies*. The derivation, *malè partus mihi non aridet*. Is *pert* a shortening of this word—provincial *peart*? According to A. Scheler, *apert* may represent *expertus, expérimenté*. He throws very little light upon it. When did this word become common, and did it coexist with *pert*? It does not occur in Trench's *English, Past and Present*.

H. F. WOOLRYCH.

Coxheath House, Maidstone.

"VĚTCHNAYA TISHINÀ."—Where does this phrase occur? It is used by the Russian poet Nekrassof, and he says that it is the characteristic of Russia. It means "eternal stillness." An answer would greatly oblige. RUSSOPHIL.

DAVID GARRICK.—On what night in February, 1772, did he play Hamlet? and what was his play on May 14, 1772? T. H. M.

THE UNPUBLISHED MSS. OF FISHER'S "ANTI-QUITIES OF BEDFORDSHIRE."—Can any of your numerous readers inform me as to their whereabouts? The plates *only* were published in 1836, but for certain reasons the descriptive letter-press was never published, and, I believe, not even printed. F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

ANCIENT BREWERIES IN LONDON.—We know that in old times the breweries of London were along the river side, and that St. Catharine's by the Tower was especially famous for its breweries. Stow tells us that "one Geoffrey Gate, in King Henry the Seventh's days, *spoiled* the brewhouses at St. Catharine's twice, either for *brewing too much to their customers beyond the sea*, or for putting too much water into the Beer of their customers that they served on this side of the sea, or else for both." What is the meaning of the words in italics? E. WALFORD, M.A.

Hampstead, N.W.

ARMS OF MACGRATH.—In Keating's *History of Ireland* the following arms are given, pictorially, as those of "one of the worthy and ancient families of MacGrath [Magrath]":—Quarterly, first, gu., three lions pass. in pale ar.; second, gold, an arm couped below the elbow, lying fessways, holding a cross-crosslet az.; third, az., a hand couped, holding a battle-axe; fourth, ar., a buck, stag, or goat, pass. sa. The same arms are given in Burke's

Gen. Armoury with slight variations. Where can I find the history of this bearing?

HYLANDE-MACGRATH.
224, Second Avenue, New York City, U.S.A.

AUTHORS OF BOOKS WANTED.—

1. *Death of Archbishop of Paris*, commencing:—
"A day of clouds and darkness! a day of wrath and woe!
The war of elements above, the strife of men below!"
2. *Russian Rites and English Prayers*, commencing:—
"Peal your loud notes, ye mighty bells, from all your
crowning towers,
As wide and far your music swells, to summon Russia's
powers."
3. *Cœur de Lion and his Horse*, commencing:—
"Ah, Fennel, my noble horse, thou bleedest—thou art
slain!"

T. JOHNSON.

[Publishers' names of above also required.]

"The Swans of Wilton."

Oh, how the swans of Wilton
Twenty abreast did go,
Like country girls bound for the church,
Sails set and all aglow!
With pouting breast in pure white dressed,
Softly gliding in a row."

The verses commencing thus are printed in Longfellow's *Poems of Places* (London, 1877) with no author's name, and Messrs. Macmillan, the publishers, are not aware of their origin.

T. W. LITTLETON HAY.

Remarks on the Tragedy of Hamlet. London, W. Wilkins, 1736, 12mo., and J. R. Smith, 1864, 12mo.

The Bivou. London, W. Pickering, 1828, 12mo. Who were W. F., the editor, and B. C., a contributor?

C. D.

A Walk through Switzerland in September, 1816. London, 1818, small 8vo.

JOHN WILSON.

AUTHORS OF QUOTATIONS WANTED.—

In a diamond Bible, Oxford, 48mo., in my collection, I find written:—

"There is a shore
Of better promise; and I know at last,
When the long Sabbath of the tomb is past,
We two shall meet in Christ, to part no more."

Oct., 1840."

H. J. ATKINSON.

"Staring right on, with calm eternal eyes."

JOURNEY-MAN.

Replies.

THE HARRISONS OF NORFOLK.

(3rd S. vi. 274; 5th S. vi. 174, 196; x. 175, 212, 270; xi. 114.)

Matthew and Ann Harrison, mentioned *ante*, p. 115, col. 2, line 10, had also a son Jonathan, who died young, Nov. 16, 1741, and was buried in Hemsby Church. He is recorded to have been named after Jonathan Harrison, of Stokesby, a married man, who died Aug. 15, 1757, also buried at Hemsby, and who was probably descended from another member of the family of same names, living at Horning in 1648.

Referring to the last foot-note on same page: First, Sarah, wife of Matthew Harrison,* died at the age of seventy-two years. (She was related to Samuel Robinson, an influential member of the Wesleyan society, and one of the Town Council of Gt. Yarmouth, who died in 1844, in his sixty-fifth year. The aged widow of this gentleman died in America, shortly after her arrival there with her nephew, Mr. Isaac Robinson Bradnack—elder son of a Wesleyan minister—who, together with his wife and children, emigrated to that country about the year 1855.) Secondly, Thomas, son of Thomas Humphrey, then lately deceased, was drowned in the Roadstead, May 26, 1829, aged twenty-five years, and was buried at Gt. Yarmouth. Sarah his widow, born Nov. 1, 1801, married there, secondly, June 4, 1833, W. Ames, who was a mariner (both are now deceased), and their son married a daughter of Mr. James Leggett, of the same town, builder. Thirdly, Robert T. Johnson, who predeceased his wife, was a son of John Johnson, also of Gt. Yarmouth, builder, deceased, who was descended from a family of that name long settled at and near Hickling, one of which family was a Gregory Johnson, of Potter Heigham, and afterwards of Martham Hall, where he died in 1700. Fourthly, Matthew Randal Harrison and his wife are also dead, and have left no son.

The issue of the preceding William Harrison, of Gt. Yarmouth, merchant, by his marriage there, April 18, 1775, with Mary, daughter of William and Mary Florance,† who was born Jan. 18, 1743, were a son and two daughters, all born there, viz. first, Mary, born Feb. 16, 1776, married there to Thomas Youngman,‡ of that town, merchant, Oct. 1, 1818, died there a widow without issue, Dec. 20, 1844, and was interred in the family vault at Martham. Secondly, Sarah, born May 22, 1778, married about 1803, probably at Gt. Yar-

* He was baptized at Hemsby, April 2, 1771, and was buried with Sarah, his infant daughter (first of that name), born Aug. 25, 1799, his wife, and her father and mother, and their connexions, in the rampart near the garden gate, in the old churchyard Gt. Yarmouth. The inscription to his memory states him to have been seventy-two, instead of seventy-one years of age. The like error occurs at Hemsby, on headstone to the memory of his sister Mary, wife of William Chapman. She was baptized there July 9, 1769, and could not have been more than forty-nine years old. There was also another sister, Ann, born at Hemsby, Sept. 24, 1773, of whom I have no trace.

† The Florances, often called and originally written "furrance," were located at Yarmouth and in several of the adjacent villages. Some of the family still reside at Flegg Burgh, and within the last ten years an aged relative, named Thomas Florance, was the owner of a farm at Kirby Bedon.

‡ He died "suddenly" at his stores, before and afterwards Harrison's, 60 and 61 A, B, and C, Gaol Street, Gt. Yarmouth, July 5, 1826, aged forty-nine years, and was buried with his deceased kindred in the south-east part of the old churchyard there.

mouth, to William Wells,* of Strumpshaw, afterwards of Martham and of Dilham, whose father resided at Strumpshaw, and is said to have occupied the Hall farm there. She bore him an only son, the late William Harrison Wells,† Esq., of the Dilham, and Hellesdon, and New Mills, Norwich, and, surviving her husband many years, died at Norwich about Dec. 13, 1872, aged ninety-four years, and she was buried in the vault in which he was interred in the Baptist chapel yard at Worstead. Thirdly, William Harrison, of Gt. Yarmouth, fishing merchant and exporter, born Sept. 3, 1782, married, as previously stated, his two cousins, daughters and co-heirs of his paternal uncle, Randal Harrison,‡ who died at Gt. Yarmouth, April 25, 1829—that is to say, first, about 1815, at or near Chevening in Kent, Mary Harrison, born at Chipstead in that county, and who died May 16, 1841, aged fifty-five years; and secondly, in London, about 1844-5, Ann Harrison, also born at Chipstead, and who died without issue, March 17, 1857, aged

* This gentleman in early life commenced building a mill at or near Hopton, in Suffolk, which was pulled down by the commoners. He died at Dilham about the year 1847, aged nearly seventy years. One of the members of his family, also named William Wells, and of the same parish of Strumpshaw, married at Catfield, Nov. 4, 1794, his kinswoman Charlotte Wells, of that place, spinster, who was sister to Sarah, wife of William Holt, of Gt. Yarmouth, the grandfather of William Holt, Esq., the present clerk to the justices there. She was also sister to Ann, wife of Henry Vale, of the same borough, Gent., and likewise to Mary, wife of Robert Ferrier, Esq., of Hemsby. The name of Wells was borne interchangeably with that of Willis for several generations in East Norfolk.

† Mr. W. H. Wells, who was born at Martham, married at West Somerton, May 9, 1832, Harriette, daughter of the late William Rising, Esq., of the Hall there, who bore him several sons and daughters, of which there are now living—John; Thomas, who married a daughter of Mr. George Cross, of Hellesdon; Raymond; Henry, who is married; Julian Trevanian; Ellen, who was married to William Henry Spilling, of the Custom House, London, only son of Mr. William Spilling, of South Town, in Suffolk; Frederick, who is married; and Rosalie. There was also a son John, who died in infancy, and who was buried at Martham, from Dilham, Nov. 5, 1833, and a son William (twin with the John now living), who died at Dilham, aged about twelve years. Mr. Wells, who in a measure rebuilt the extensive mills at Hellesdon, and carried on a large trade, died at Stoke Holy Cross, Dec. 30, 1874, aged sixty-nine years, and was buried in the vault at Worstead, but his wife, who died in Norwich, July 16, 1871, was at her own request buried in the cemetery of that city. The new mills are now worked by several sons of the deceased gentleman in co-partnership; another of the sons resides in London.

‡ It is said that when he settled at Chipstead he had a cousin John living at or near Chevening. This may be the John Harrison, born at Caister in 1734, *ante*, p. 115. From the family Bible of a gentleman now living near Chipstead, I find that a John Harrison had two wives, Ann and Hester. The former bore him Thomas, born June 22, 1756; Elizabeth, born July 22, 1758; John, born Jan. 16, 1762; Benjamin, born Dec. 12, 1764; William, born March 6, 1768; Elizabeth, born Aug. 25, 1769; and W— Harrison, born Oct. 30, 1777.

seventy-two years. These ladies were probably named and registered at a Unitarian chapel at or near — Green, Chevening, where their mother, who was a Kentish lady (thought to have been from or near Rochester), was buried. Mr. Harrison died April 24, 1860, and lies interred, with his said wives and three of his deceased children, hereafter mentioned, in the vault at Martham, and all of them died at Gt. Yarmouth.

The issue of the last-mentioned William Harrison and of Mary his wife were five sons and two daughters, all born at Gt. Yarmouth, viz. first, Mary Ann, born Sept. 25, 1817, married there, Aug. 20, 1839, to William Bateman, Esq.,§ of Norwich, but now of Paris, of which marriage there is no issue; secondly, William Harrison, Esq., J.P.,|| born March 21, 1819, now a member of the Town Council of Gt. Yarmouth, and who is unmarried; thirdly, Sarah Elizabeth, born Dec. 8, 1821, married there, Feb. 8, 1849, to Robert Gray Rudd, the younger, of Bramerton, and sometime of Mulbarton, but now of Norwich, and had issue nine children, of which there are now living three sons and three daughters; fourthly, Randal Harrison, born April 30, 1823, who, unmarried, was lost at sea on a trip to the Mediterranean ports about Feb., 1847 (with all others on board a new vessel called the Jack-o'-Lantern, of about sixty tons burden, which he had had built for the purpose within a walled enclosure of his father's, to the north-west of Kent Place, on Yarmouth Denes, and successfully launched into the sea); fifthly, Thomas Harrison, born June 2, 1825, died Sept. 17 same year; sixthly, Alexander Douglas Harrison,¶ born Oct. 8, 1827, died July 12, 1828; and lastly, Henry Harrison,** born Oct. 23, 1828.

§ Mr. Bateman, who is of an old Norfolk family, is a son of the late John Bateman, Esq., more than forty years a member of the Norwich Corporation, and who served the office of sheriff of that city in 1836, and brother of Dr. Frederick Bateman, who recently filled the same office. In 1870 Mr. Bateman received from Amadeus, King of Spain, the Grand and Ancient Order of Charles of Spain. For a description and illustration of the arms and an account of this family consult Mr. C. J. Palmer's *Perustration of Gt. Yarmouth*, 3 vols. 4to., printed and sold by Nall of that town, 1875.

|| The arms and motto of this gentleman, the last male survivor of his branch of the family, are the same as carved upon the largest tomb of the Harrisons at Caister, quartering Hargrave (but not Flight) and Harrison, with the same quarterings in right of his mother, the crest being a harpy rising out of a ducal coronet. See Burke's *General Armory*, 1878, p. 460.

¶ Douglas is not a family name, but that of a lady friend of his mother's, who, at the time of his birth, was staying in Gt. Yarmouth.

** In partnership with his eldest and only surviving brother, Mr. William Harrison, he owned a fleet of fine vessels, extensively engaged in the principal fisheries, and exported largely to the Mediterranean and other ports. He was one of the first promoters, if not the originator, of smack trawling out of Yarmouth, a fishery which now gives employment to at least 3,000 men and realizes

He married at Bramerton, Aug. 23, 1849, Eliza, daughter of Robert Gray Rudd, the elder, of that place, and died at Gt. Yarmouth, Oct. 6, 1866, leaving issue two daughters, Marion Eliza and Florence Clara, the former of whom was married at St. Clement's Church, Strand, London, Sept. 8, 1875, to Mr. Charles Edward Hardyman, of Crockherbtown, Cardiff, surgeon, youngest son of the late Mr. W. J. Hardyman, of Langley, co. Norfolk.

Omission and Correction, ante, p. 115 :—John, elder son of Robert and Alyce Ovington, born at "Cayster," March 3, 1584, died at the age of seven weeks. It is this son and Richard, and not the next brother, Thomas, who died and were buried there. James Ovington had a son Robert, named after the grandfather, Aug. 20, 1615, whose sponsors were his uncle Thomas, and aunt Jane Ovington, and Jacob —.

WILLIAM HARRISON RUDD.

Gt. Yarmouth.

(To be continued.)

KENNET WHARF (5th S. x. 228, 393 ; xi. 55).—I am much obliged to MR. PHILLIPS for the correction, but I wish he had given us dates. He says, "Downes's or Downes' Wharf was in Lower East Smithfield," but the question is, when? and it is clear that there was not a Downes' Wharf in Thames Street? In Baldwin's *New Complete Guide* for 1768, in the list of coasting vessels, Kennett's Wharf, in Thames Street, is stated to be the starting point for barges to Andover, Bruton, Chippenham, Devizes, Froome, Hungerford, Marlborough, Newberry, Rumsey, Sarum, Sunderland, &c., and in the list of merchants and traders appears "B. Kennet, alderman, of Pall Mall," and "J. Downes, Wharfinger, of 9, Black Swan, at Upper Thames Street" (now, 1879, Kennet Lane).

In *Kent's Directory* for 1769 all these barges are stated to sail from "Downes's Wharf, Thames Street." At this time the Scotch traders mostly went from "Hamilton's Wharf, Lower E. Smithfield; and Hawley's and Hore's Wharfs, Hermitage." This seems to show that Kennet's Wharf, in Upper Thames Street, was called "Downes's Wharf" in 1769, and that the name was subsequently removed to East Smithfield; if so, when was it thus moved?

EDWARD SOLLY.

The town referred to by your correspondents, to which barges carried passengers, is in my opinion not Newbury in Berkshire, but Newburgh on Tay. Both names have the same pronunciation. One hundred years ago the grandfather of Sir John

probably 350,000*l.* per annum. During the interval between Mr. Harrison's death and burial most of the ships and vessels in the port had flags flying at half mast, as a mark of respect to his memory.

Richardson of Pitfour, an enterprising merchant of Perth, established a line of smacks to carry salmon from the Tay to London. These vessels carried passengers and goods as well, but the chief object was to carry salmon to the London market. Various expedients were tried to convey salmon to London in a state fit for food without being salted. In my remembrance they were parboiled and then packed in barrels with vinegar. But this mode of preserving them was a bar to their general use, and it was not until the mode of packing fresh salmon in ice was adopted that they became a regular staple in the London fish-markets. I am not speaking from hearsay about these vessels. A respected townsman whom I often conversed with informed me that he took his passage, now ninety-five years ago, from London to Dundee in one of these smacks, and was carried on to Newburgh, there being no regular line of vessels (I understood him to say) betwixt Dundee and London at the period. The plan of packing salmon in ice for conveyance to distant markets has developed such a large trade that I end by two queries: Who suggested it, and when was it first adopted?

A. L.

WORCESTERSHIRE WORDS AND TERMINALS (5th S. xi. 185).—*Ley, lea, or lay* meant, originally, an open space, but is used in various senses, of which the most common are small plain, field, meadow; especially used of low-lying or untilled land. When citing "Anglo-Saxon" words, it is necessary to distinguish nonsensical words from real. I find no authority for any "A.-S. *lega, locus*" beyond the bare statement in *Lye's Dictionary*, which, unsupported, is of no value whatever. The real word found in MSS. is *leá* or *leáh*, making *leáhe* or *leáge* in the genitive case; see Thorpe, *Diplomatarium Ævi Saxonici*, p. 109, l. 8, p. 292, l. 4; also p. 526, where the place-name *Hædleáh* occurs, equivalent to the modern Hadleigh. Now, just as the modern E. *fleet* is A.-S. *fléah*, but has its cognate in the G. *floh*, so the E. *lea* is cognate with provincial G. *loh*, a morass, bog, wood, forest, given in Flügel's *Dictionary*; the general sense being "low-lying tract." Hence the famous name *Water-loo, i.e. Water-lea*.

Anker-dine is plainly a corruption of *Hanger-down*, just as *Hunger* is another corruption of the same *Hanger*. *Hanger-down* simply means "hill-hill," a word unnecessarily reduplicated, as in hundreds of instances, e.g. *Derwent-water, i.e. White-water-water*. *Down* for "hill" is well known; it is also spelt *dune* and even *dene*, so that the spelling *dine* is no great wonder. *Hanger* is said, in Parish's *Sussex Glossary*, to mean "a hanging wood on a hill-side," and such may be its right meaning; but I believe it is also used vaguely for hill-side, and even, as I have said, for hill. It probably means that the hill was wooded *once*.

Penny for "cliff" is merely our Welsh friend *pen*, hill, as in *Pen-y-gent*. *Penny* easily results from *Pen-y*, which, however, is an incomplete expression, showing that an old ending of the word has dropped off.

Keffil is applied, not to men in the *first* place, and *then* to horses, but *vice versa*. It is merely the Welsh *ceffyl*, a horse, better known in the Low Latin form *caballus*, and familiar to all in *chivalry*, *cavalry*, and *cavalcade*. WALTER W. SKEAT.

ANCESTRY OF PRESIDENT WASHINGTON (5th S. v. 328; vi. 215; x. 526.)—I venture to question the accuracy of the statement, quoted by Mr. ASTLEY as from Sir Bernard Burke's *Vicissitudes of Families*, second series, p. 152, that the ancestor of "the Pride of Northampton" emigrated from Westmoreland about the year 1651. In Sulgrave Church, Northamptonshire, is a brass for "Laurence Washington, gent., died 1583, and Ann his wyf." They had four sons and seven daughters. Laurence's grandson, of the same name, moved from Sulgrave to Great Brington in the same county, and died there, according to the monumental slab still remaining in Brington Church, in 1616. John Washington, the second son of this last-named Laurence, emigrated to America about 1657, and was the great-grandfather of George Washington. The Rev. J. N. Simpkinson, in *The Washingtons*, has shown from the Althorpe Household Books that John Washington was knighted in 1622-3, that he married Mary Curtis, of Islip in Northamptonshire, and that he was frequently in the county up to the time of the Civil War. He adds that "for some years previous to his emigration he had been living at his manor of South Cave, near Hull," and it appears from the parish registers of that place that members of the Washington family were still there at the end of the seventeenth century. It would, therefore, appear that John Washington is more likely to have emigrated direct from South Cave than from Dillicar, near Grayrigg, in Westmoreland.

A. H.

Little Ealing.

MAYFAIR (5th S. xi. 108) is indeed a "local habitation and a name," but with all that it is so near to "an airy nothing" as to be almost incapable of definition. It has no boundaries, though it is of very limited extent; it is, in fact, just as indefinite as a centre of modern "gentility" ought to be, for in October, 1723, Jack Sheppard had lodgings here at the house of a Mr. Charles. Mr. Walford, in *Old and New London*, calls it "a vague and undefined area." Cunningham says it lies between Piccadilly and South Audley Street. It does not. The streets of Mayfair are as follows: Curzon Street, Hertford Street, Great and Little Stanhope Streets, Derby Street, Seamore Place, Chesterfield Street, Queen Street, Chapel Street,

East and West Market Streets, Shepherd Street, and Shepherd's Market. The Metropolitan Board of Works has lately tried to confuse us by writing up "Shepherd Market." It is not "Shepherd Market," but "Shepherd's Market," so called from Mr. Shepherd, who lived on the spot in the house now belonging to Lord Wharncliffe. It is a pity to change street names without reason. Some one should put a ginlet into the Board and drop in a little molten antiquarianism through the aperture. Curzon Street runs down as far as Bolton Street, Piccadilly, but its continuation in Bolton Row forms no part of Mayfair.

Respecting the great and celebrated who have lived in Mayfair, Cunningham, Walford, and Wheatley may be consulted; but having chronicled the residence here of Jack Sheppard, I may add that in Carrington Street lived the famous Kitty Fisher, whose portrait by Reynolds is still extant, and the family of Kitty Fishers has never since been unrepresented in this central seat of elegance. Before Chesterfield Gardens were built over it was as pleasant a spot as any to be found in all West London. Tall elm trees overhung the garden wall, which was solidly built of buttressed brick, and in the early morning hours of summer the cawing rooks were heard from many a nest. But it has all perished from eye and ear, under the mad modern rage for money—*opes irritamenta malorum*.

C. A. WARD.

Mayfair.

JOHN BANCKS OF SUNNING (5th S. viii. 335; ix. 232, 398, 518.)—If any doubts remain as to how John Bancks spelt his name, a very good witness may be summoned in his own little poem entitled "Woman's Logic," written in 1730, and published in his *Miscellaneous Works*, 1738. In the notes to this poem he says that he had always written his name Banks till he was twenty-one years old:

"My name was fix'd, I always thought:
BANCKS quasi River's Banks, I wrote;
Which etymology, so plain,
Against the World I durst maintain.

A Female Cousin saw me write,
And seem'd to startle at the sight—
My Cousin, sure 'tis not the same!
This ne'er can be My Cousin's name!
My Father wrote it with a C.
And so do I, and so should He—
A C? said I,—that must be wrong—
'Tis right, quoth she;—so hold your tongue—
I told her I could scarce believe her;
It must be BANCKS from *Banks of River*—
A Fig for River's Banks! she cry'd,
I say I'll have the C supply'd
Or else I'll never own you more,
So lose my favour,—or restore."

After this John Banks always signed his name John Bancks, but he says it was very difficult to do so at first, and that for some time he constantly forgot to do it and had to "clap a caret below."

Had it not been for this saucy speech of his fair cousin he would probably have remained John Banks to the end of the chapter. I do not know whether he met with a disappointment, but his cousin married some one else within the year.

EDWARD SOLLY.

LORD CHANCELLOR ERSKINE (5th S. xi. 126, 175, 197).—I feel sure that no mention is made of Lord Erskine in the works of Voltaire. But in the *Histoire de Charles XII.* (liv. viii.) is given an account of the intrigues of a Scotch physician named "Areskins" in Russia, and this may have given rise to the supposition. The passage runs :

"Il (Goertz) fit d'abord sonder la cour de Moscovo par le moyen d'un Ecossais, nommé Areskins, premier médecin du czar, dévoué au parti du prétendant, ainsi que l'étaient presque tous les Ecossais qui ne subsistaient pas des faveurs de la cour de Londres."

George Buchanan has an epigram, "Joanni Areskino, Comiti Marriæ, Scotorum Proregi," beginning :—

"Si quis Areskinum memoret per bella ferocem."

See *Georgii Buchanani Opera Omnia*, ed. Ruddimanni, Lugduni Batavorum, MDCCXXV., tom. ii. p. 424; or the edition Amstel., 18mo., 1687, p. 408 ("Miscellaneorum Liber," xxv.).

There is also a poem of twelve lines to the same individual among the *Inscriptiones Historice* of Joannes Jonstonus, headed "Johannes Areskinus, Marriæ Comes, Prorex pro Jacobo VI., 1572," commencing with the lines :—

"Nobilis heroum soboles, cognataque celo
Pectore, mens, virtus, robora, rara fides."

See *Delitiæ Poetarum Scotorum hujus Ævi Illustrum*, Amstel., 1637, 2 vols. 12mo., tom. i. p. 694.

Lord Erskine was among the intimate friends of Dr. Parr, whose esteem and admiration he had conciliated in the first instance by his celebrated defence of Lord George Gordon. Upon one of their wit encounters, the doctor promised his friend, in case he should survive him, to write his epitaph; to which the lawyer neatly replied, that the knowledge of such an intention was almost a temptation to commit suicide. The lawyer was the former to depart *ad plures*; but the scholar survived his friend but a brief period, and I do not think ever composed the promised inscription. How, or whether, he would have Latinized the northern name of his friend is therefore a matter of conjecture. WILLIAM BATES, B.A.

Birmingham.

DANTE AND SHAKESPEARE (5th S. x. 165, 312, 396).—That Shakespere knew something of and could read French is apparent both from his French and English; and, *pace* Dr. Farmer, he knew Latin also. But as to Italian—though I confess to much less acquaintance with it—I find no trace of his knowledge either of the language or of its authors. Considering that the thought

was then considered a sort of keystone of society, the phrase "the top of judgment" was not a difficult one to invent, were it necessary to invent it. The tenth Homily is full of the idea. But I see no unlikelihood, rather great probability, in those days of Italian travel and travail, that he may have heard it from some educated clergyman on a Sunday. See, besides, several of the many uses of "top" by Shakespeare.

I had written about so far when I read my friend Mr. FURNIVAL's note at the last reference, and can only say ditto to all of it, and so get rid of the supposed key coincidence.

B. NICHOLSON.

WILLIAM BROUGH, D.D., DEAN OF GLOUCESTER, 1643-1671 (5th S. xi. 107).—*Cf.* Le Neve, edit. Hardy, i. 444 : "William Brough was nominated [dean] by the king Aug. 17, 1643, and installed Nov. 20, 1644. He died July 5, 1671, and was buried in St. George's Chapel, Windsor. His will is in the Prerogative Office of Canterbury (Duke, 100)." From my MS. index to Walker's *Sufferings of the Clergy* I find mention of him in pt. i. pp. 44 b, 66 b, and 86 b. From pt. ii. p. 33 it will be seen that he was of Christ's College, Cambridge, Rector of St. Michael, Cornhill, whence on his ejection he fled to Oxford, and that he was also Canon of Windsor. Walker refers to Newcourt's *Repertorium*, i. 483; Wood, *Ath. Ox.*, ii. 731 (edit. Bliss, iv. 801); and *Persecutio Undecima*, p. 43. He resigned St. Michael's in 1663 (Walker, ii. 165). From the Bodl. Catal. and Watt it appears that the same divine wrote *The Holy Fasts and Feasts of the Church of England, with Meditations*, &c., Lond., 1657, 8vo.; *Discourses*, 1660, 8vo.; and (Darling adds) *Sacred Principles, Services, and Soliloquies*, Lond., 1672, 12mo. At the Restoration he petitioned (as Dean of Gloucester and chaplain in ordinary) for a grant of the rectory of Beverston, near Gloucester, his deanery not being great. In this document he says that he was chaplain to the Protestants in the queen's family when in Holland, and that he returned with the queen to Oxford. The petition is marked, "This is done," *i.e.*, that he obtained the rectory (*State Papers*, Chas. II., vol. i. No. 135; Cal., p. 14).

JOHN E. BAILEY.

See "N. & Q.," 1st S. vii. 597; viii. 113. The first edition of his *Manual* appeared in 1650 as the work of Philo-Christianus (W. C. Hazlitt's *Collections and Notes*, 1876, p. 331). The fourth edition, Lond., 1659, 12mo., has no name on the title, but a notice from the stationer says :—

"Some have been bold to own it for Theirs, who knew it to be Another's. To prevent therefore all further fraudulencies, He [*i.e.* the author] thinks fit to have his Name affixed to it..... Philo-Christianus is Doctor W. Brough, D[ean of] G[lo]ucester. One of His Late Majesties Chaplains in Ordinary."

I have seen editions of 1671 and 1672 in catalogues. Canon Cooke calls it a "beautiful manual" (*Power of the Priesthood in Absolution*, third edit., 1877, p. 97, n.). W. C. B.

Rochdale.

THE SOCIETY OF JESUS IN INDIA (5th S. xi. 7.)—J. Brunet, in his *Manuel du Libraire*, mentions the work of J. P. Maffei, and says that it is well written, but of little value as to the facts related in it. The best edition is the folio published at Cologne in 1593, and it can be procured for a few shillings. It has been translated into Italian by F. Serdonati, and this translation is more sought after than the original work (Firenze, or Venice, Giunti, 1589, 4to., and Bergama, 1749, 2 vols. 4to.). There is also a French translation by the Abbé de Pure (Paris, 1665, 4to.), which is worthless. I do not think that Maffei (b. 1535, d. 1603) was ever in India. He was called to Lisbon by Cardinal Henry towards the year 1570, and wrote his *Historiarum Indicarum*, lib. xvi., there, with the help of the documents preserved in the archives of the state. This learned Jesuit has left several other works, among which may be mentioned *De Vita et Moribus Sancti Ignatii Loyolæ*, lib. iii., Romæ, 1584, 4to., which had many editions (twelve, so far as I know), the last of which appeared as recently as 1837, Verona, 8vo. (a French translation by M. d'Esne de Betencourt was published at Douai in 1594, 8vo.); *Le Vite de XVII. SS. Confessori*, Roma, 1601, 4to.; and *Annali di Gregorio XIII.*, Roma, 1742, 2 vols. 4to.

HENRI GAUSSERON.

Ayr Academy.

LUTHER AND CRANACH (5th S. xi. 167.)—G. G. B. will probably obtain the desired information by consulting Köstlin's *Luther, sein Leben und seine Schriften* (2 vols., 1875), as well as the original editions of Luther's pamphlets, printed during his lifetime, and sometimes adorned with his portrait copied after Cranach's woodcuts. A very extensive collection of these *editiones principes* is preserved in the Taylorian Library at Oxford. The third or supplementary volume of *Lucas Cranach des Aelteren Leben und Werke*, by Chr. Schuchardt, edited by his son in 1871, does not mention such a portrait as that described by G. G. B. H. KREBS.

Oxford.

BOYLE GODFREY (5th S. xi. 128, 177, 197, 213.)—Genealogical information in respect of either his progenitors or descendants, no less than himself, is also desired. "Godfrey's cordial" is still in demand, and the name survives in the firm of Godfrey & Cooke, a partnership created in 1797, under the will of Boyle's only son Ambrose Godfrey, but it is believed that the latter's descendants are extinct. H. W.

"GOOSEBERRY PICKER" (5th S. xi. 189.)—For "Doing gooseberry," see "N. & Q.," 2nd S. x. 307, 376; xii. 336. I may add an example of the phrase "to play old gooseberry" which has been pointed out to me, viz. in the *Ingoldsby Legends*. "Bloudie Jack of Shrewsberrie":—

"There's a pretty to-do!

All the people of Shrewsbury

Playing old gooseberry

With your choice bits of taste and *virtù*."

FAMA.

"One who has all the toil and trouble of picking a troublesome fruit for the delectation of others." See Dr. Brewer's *Phrase and Fable*.

FREDK. RULE.

A BRISTOL ELECTIONEERING SPEECH (5th S. xi. 149.)—Many years ago, when a boy, I read this anecdote of Mr. Burke:—That he said in a speech (but whether in the House of Commons, or at Bristol, or elsewhere, I do not now recollect): "Do not speak to me of a merchant: his desk is his altar, his ledger his Bible, his money his God, and he has faith in none but his banker." This was given to illustrate his dislike for the calling of a merchant. WILLIAM PAYNE.

Woodleigh, Portsmouth.

"ASSIGNAT DE LA RÉPUBLIQUE FRANÇAISE" (5th S. xi. 127.)—

"1792. The want of silver coins and bullion is said to have been very much increased in this year by the policy of the French, who exchanged their assignats for as much of either kind as they could possibly procure. And so rapidly did they effect their object, that in the year 1792 not less than the enormous quantity of 2,909,000 ounces of silver were purchased with assignats and sent into France. Marsh, on the *Politics of Great Britain and France*."—Ruding, vol. ii. p. 93.

See 1st S. xi. 444, 515; 2nd S. vi. 70, 134, 255; vii. 16; viii. 314; x. 521; 3rd S. vi. 217; vii. 270. W. STAVENTHAGEN JONES.

THE GALLOWAY FLAIL (5th S. xi. 145.)—The description of the Galloway flail may be all correct, but the Roxburghshire flail somewhat differed, inasmuch as no iron entered into its construction. The Roxburghshire instrument consisted of what may be termed the staff and *soopie*, which were bound together at the top of the staff by means of leathern thongs, the staff being perforated for the purpose. This was a work of some nicety, else the movements of the instrument were not free. Its primary use was the thrashing of corn, but in the hands of a person experienced in its use it would become a very formidable weapon, either for defence or attack. Skill and experience, however, were required to use it effectively, and beginners often stood in danger of getting a sharp crack on the head or the fingers if it was clumsily handled. I speak from experience, having often plied the flail in thrashing corn for boyish amuse-

ment. The instrument has now gone entirely out of use, so far as I am aware, in Scotland, all the thrashing being now done by machinery.

C. G.

Kelso.

FRERE'S EPITAPH ON CANNING (5th S. x. 386, 522; xi. 198.)—W. A. G. thinks "there is no real difficulty in supposing that Frere meant to accentuate the first syllable of the word *support*"; and he goes on to say that the substantive was so pronounced about a hundred years ago. This startling assertion he attempts to prove, not by any quotation of that date, but by an anecdote of something that was said by somebody in the House of Commons. Unfortunately for W. A. G.'s assertion, Canning's epitaph was not written a hundred years ago, and the anecdote assigned to that period is related by Mr. WEBB (*ante*, p. 198) as belonging to the time of Dundas, the point of it being to show what very broad Scotch Dundas talked. Now, leaving W. A. G. and Mr. WEBB to settle the origin of a very poor joke, I would observe that Mr. Frere did not talk broad or any other kind of Scotch, but was a master of the English language, which he wrote in its greatest purity and refinement. If there had been "no real difficulty" about the line I should not have invited the aid of "N. & Q." to explain it.

Worcester, so careful in citing authorities for varieties of pronunciation, gives no instance of *support* accentuated on the first syllable.

JAYDEE.

"TAM MARTE (OR MARTI) QUAM MERCURIO" (5th S. x. 269, 392.)—Though rather irrelevant, yet it may be illustrative to remark that this was the motto of the Taberdars of Queen's College, Oxford, and was placed under their arms over the mantelpiece of their common-room, in the back quadrangle of that college, and is most likely still in existence there. The origin of its adoption as a motto is said to be derived from the old legend of one of their number having thrust his copy of Aristotle down the throat of a wild boar which attacked him in Shotover Wood, near Oxford. Hence also the boars' heads appearing allusively in their arms, and presumably the custom observed to this day of bringing the boar's head into the college hall on Christmas Day.

The old term *Taberdar*, during my undergraduate career some twenty-five years ago, used to be applied to a scholar on the foundation, but has now fallen into disuse. It corresponded to the *Demy* of Magdalen or the *Postmaster* of Merton, and was said to have originated from the scholars of Queen's College having many years ago worn a short surplice at the chapel service resembling in its brevity the tabard of the herald.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

If not the first user, this phrase was early and frequently applied by George Gascoigne to himself. He took a part in the wars of the Low Countries, and was a sprightly poet, in which double character Granger represents his portrait, "in armour, ruff; a large beard; on his right hand a musket and a bandolier, on his left books, &c.;" underneath, "Tam Marti quam Mercurio," intimating perhaps that his themes were war and wit—the sword and pen. In all Gascoigne's works he introduces this motto; it is also found at the foot of "George Gascoigne's Commendation of the Noble Arte of Venerie," being his own portion of Turberville's famous book of *Hunting*, &c., 1575 and 1611; the latter edition is now before me, and may have been in the sporting library of Aubrey, and so have furnished the colonel with the text for his facetious discourse thereon. J. O.

"A HOUSE TO LET" (5th S. x. 496; xi. 19.)—More than fifty years ago, walking through a midland town with a person who might be called a literary man, being editor of a newspaper, he saw the notice, "This house to let," on which he made some remark which I do not remember. Passing along we came to another house with the notice, "To be lett," and I said, "That is wrong." He answered, "No, *lett* is for the old form of *letted*." ELLCEE.

Craven.

"STATUTES" (5th S. x. 448; xi. 18.)—"Stattys" have been held close to London within memory, and perhaps are still within reach for those who want to hire farm servants. HYDE CLARKE.

YANKEE (5th S. x. 467; xi. 18, 38.)—It has been suggested that the word *Yankee* represents the unsuccessful attempt of American aborigines to pronounce *English* in referring to the nationality of the Pilgrim Fathers. ST. SWITHIN.

INVITATIONS WRITTEN ON PLAYING CARDS (5th S. ix. 168, 214, 239, 276, 352; xi. 57, 95.)—Some little time ago I had the pleasure of examining a large mass of family papers belonging to an old historic family in the north of England. The head of this house had in the reign of George II. a mansion in St. James's Square. Among the papers I found several invitations written on playing cards, directed to the wife of the head of the family at the town house. I think all the invitations were written on diamonds. I am sure no clubs or spades were used. EDWARD PEACOCK.

HAGWAYS=HAWKPATHS (5th S. ix. 68, 514; x. 118.)—As several notes on the subject have appeared in response to CUTHBERT BEDE'S query, the following passage from BAINES'S *Lancashire and Cheshire*, vol. i. p. 46, will possibly settle the matter. In speaking of the wildfowl which fre-

quented the great Lancashire mosses the historian observes :—

"In old times, when hawking was one of the favourite sports of our ancestors, footpaths called *hawkpaths* [? corrupted *hagways*] were formed into these mosses, whence the hawks could be seen darting on their prey. They are [the mosses] still much frequented by wild hawks in pursuit of grouse and other birds. The wind-hover hawk [the kestrel] is often seen poisoning itself in the air by beating its wings, watching for its prey, and rushing like a flash of lightning through the air to seize it."

Thus the *hagways* cut through woods as well as mosses would be *hawkpaths*, to facilitate the sport of falconry. H. KERR.

Stacksteads, Manchester.

CLEVELAND FOLK-LORE (5th S. x. 287; xi. 54.)—A similar saying is prevalent in Lancashire. In my younger days it used to be considered desirable, to avoid being "marked" by the birds, to have on some new article of clothing at Easter.

WM. DOBSON.

Preston.

CAJODUNUM (5th S. x. 498; xi. 35)—"the hill, fort, or town of Caius," a name which also gave appellation to Caieta (Gaeta).

R. S. CHARNOCK.

Junior Garrick.

WILLIAM THE "MAMZER" (5th S. x. 430; xi. 35.)—I am sorry that I cannot cite any passages in which this expression occurs, as I have not the book (Kingsley's *Hereward the Wake*) with me.

RIVUS.

See Mr. Freeman's *History of the Norman Conquest*, vol. ii. note n: "One writer (Chron. Gaufredi Vosiensis, Labbe, iii. 284) for 'Bastard' uses the equivalent word 'Mamzer': 'Normanorum Ducis filius Mamzer, Guillelmus.'"

EDWARD H. MARSHALL.

The Temple.

SERVANTS' HALL FORFEITS (5th S. ix. 188, 297; xi. 33, 79.)—I have no list to give of these forfeits, but I have rather a curious one to record, which has long been traditional in my family, and ought not to be lost. The story goes that an old coachman of my grandfather's one day appeared before him,

"With bow and cringe,

Swinging the parlour door upon its hinge,"

and humbly requested that his next livery great-coat should be made with a single breast and fewer buttons. It may well be supposed that the request excited some astonishment. "Bless my heart! bless my heart!" quoth my grandfather, with whom this was a favourite exclamation, "what can that be for, George?" "Well, sir," was the reply, "when we dines at D—" (a neighbouring squire's) "we be always forced to drink a horn of beer for every button we has, and there—I could

do it well enough once, and glad to; but there, I be growing old now, sir, you know, and my poor old head won't stand it no longer."

C. W. BINGHAM.

"MORS SCEPTRA," &c. (2nd S. vi. 326; 5th S. x. 522.)—The two lines quoted by MR. ED. MARSHALL would conform better to the rules of Latin elegiac verse if the verb and the participle were transposed, thus :—

"Mors dominum servo, mors sceptrā lignonibus æquans,
Dissimiles simili conditione trahit."

The lines themselves, if they had not appeared as early as 1588, would look like a school or college version of Shirley's well-known stanza :—

"Sceptre and crown

Must tumble down,

And in the dust be equal made

With the poor crooked scythe and spade."

Did Shirley borrow the idea from this couplet, or did both he and the writer of *Carmina Proverbialia* derive their inspiration from what Horace writes?

"Pallida mors æquo pulsat pede pauperis tabernas
Regumque turres."

E. WALFORD, M.A.

Hampstead, N.W.

LADY ANNE HAMILTON'S "SECRET HISTORY"

(5th S. viii. 58, 99, 227, 277; x. 347; xi. 4, 50, 98, 172.)

—I so generally agree with MR. THOMS that I regret I cannot do so in believing that this book was not circulated until 1838. I have before me a pamphlet made up with blank paper and beautifully bound into an 8vo. vol., entitled "*Sophia, | Princess of Zell, | to | George the First, | on his Accession to the Throne of England. | A Poetical Epistle. | 1820*," printed for William Stone." This book belonged to Queen Caroline, and in it is written, by Lady Anne Hamilton's own hand, "Lady Anne Hamilton, at the request of Sophia Woodward, presents this Trifle to Mrs. — as a Relique of her late Majesty Queen Caroline, 4 May, 1830." The lady to whom this book was given became acquainted with Miss Woodward from lodging at the same house in London. Miss Woodward supplied her with a copy of the *Secret History*, which also is before me. From my recollection of the time and circumstances I do not think the lady's acquaintance with Miss Woodward extended so long as from 1830 to 1838, but I cannot speak quite confidently on this point. I believe Miss Woodward was most thoroughly in the confidence of Lady Anne Hamilton at this time (1830), and was acting as her agent. She was middle aged, low in stature, and wore a white neckerchief very similar to those worn by gentlemen at that period. She was a dealer in very expensive lace, and I believe this business gave her access to a large circle of the upper class. She lodged with an old lady whom I knew, Miss Flitton, 13, St. Martin's-le-Grand.

ROBERT WHITE.

Workshop.

ST. PANCRAS (5th S. xi. 148).—The statement in the *North London Conservative*, that eleven churches in England have been dedicated to St. Pancras, is probably quite correct; indeed, I hardly see why MR. WALFORD should doubt it. He mentions eight in the counties of Devon, Kent, Dorset, Sussex, and Lincolnshire; and if to these we add the three London churches, namely, St. Pancras-in-the-Fields, built before 1251; St. Pancras, Euston Square, built 1819; and St. Pancras, Soper Lane, destroyed by the Great Fire in 1666, the number is complete. Probably, however, there have been more churches dedicated to this saint. The church of St. Augustin's Priory at Canterbury was, I believe, in the first instance named after him, though subsequently dedicated to St. Peter and St. Paul. EDWARD SOLLY.

Below is a more complete list of dedications to St. Pancras in England than that given by MR. WALFORD. Those not in his list are marked in italics.

Devon: Exeter, Pancrasweek, *Rousedown*, Witcombe on the Moor, *Pennycross* near Plymouth. Dorset: Alton Pancras. Sussex: *Lewes* (before A.D. 1075, now ruin), Chichester, Arlington. Kent: *Canterbury* (ruin), *Horton* (cell to Lewes, desecrated), Coldred. Middlesex: London (City), Kentish Town. Gloucestershire: *Wincombe* (extinct, Leland, *It.*, iv. 72), *Marshfield* (Weston, his well remaining—Atkyns's *Glouc.*). Oxford: (?) *Pencrik Hall* (Leland, *It.*, iv. 160). Lincolnshire: Wroot.

This dedication must have entered this island at least at two different ages. Those of the East were no doubt directly imported from Rome by Augustine and Mellitus. Many of those in the West are in close company with Celtic dedications, and are probably survivals of Roman-British Christianity. In the Armorican Litany (Haddan and Stubbs, ii. 82) is a suffrage of "S. Pancrate." Other obsolete or desecrated examples might be discovered and added.

THOMAS KERSLAKE.

Bristol.

A few hours after reading my "N. & Q." I came across the subjoined on p. 22 of Fergusson's *Rude Stone Monuments*, which may perhaps be of use to MR. WALFORD:—

"After taking possession of the Cathedral (of Canterbury), built of old by the Romans, St. Augustine obtained from the recently converted King Ethelbert the cession of the temple in which he had been accustomed to worship his idols, and without more ado dedicated it to St. Pancras."

JURIN.

CROWE OF MERIDEN, CO. WARWICK (5th S. xi. 168).—The Exchequer records make mention of a member of this family who was proceeded against in 1578 for "buying cattle out of fair and not

keeping five weeks." The case was heard at Coventry, and the defendant was described as "John Crowe of Meriden." WM. UNDERHILL. Lausanne Road, Peckham.

"TO TARRY" (5th S. xi. 146).—"Tarry" is not so obsolete as DR. CHANCE supposes. It is still common in Lancashire. Children are said to "tarry at noon" who do not go home to dinner, but stay in the school-room.

E. LEATON BLENKINSOPP.

"THE DEIL'S REPLY TO ROBERT BURNS" (5th S. xi. 148).—I think it very likely that precise information respecting this poem will not be obtained, but for the satisfaction of W. T. I may say that the copy I have seen consists of twenty-eight verses, was dated "From my Chair in Lumley-Den, Forfarshire, September 6, 1793," and had the following note attached:—

"These verses first appeared in *The Scotch-American Journal* on the occasion of the celebration of the Burns Festival [in the year 1859]. They were found in an emigrant's chest in manuscript in the province of Nova Scotia, and are supposed by many to have been written by Burns himself. ALEXANDER SMEATON, Quebec."

If Mr. Smeaton is still living in Quebec or elsewhere, perhaps he could give some further information respecting it; but if such information is not got from him I know not where it is to be had.

D. WHYTE.

There is a poem with this title at p. 35 of *Poems chiefly in the Scottish Dialect*, by David Morison (Montrose, 1790, 8vo.), but the line cited by W. T. does not appear in it. It consists of eighteen stanzas, with prefatory lines to the reader.

JOHN WILSON.

BOLLES PEDIGREE (5th S. xi. 149).—A pedigree of the Bolle or Bolles family is annexed to the first or privately printed *Topographical Account of the Parish of Scampton, in the County of Lincoln, and of the Roman Antiquities lately Discovered there, together with Anecdotes of the Family of Bolles*, compiled by the Rev. Cayley Illingworth (really by his brother, William Illingworth, F.S.A.), issued in 1808. The edition published in 1810 does not contain the pedigree, which is not very complete nor on some points correct. Sir John Bolle, sometime Governor of Kinsale, died in 1606 in his forty-sixth year. His portrait by Basire after Zucchero is in the above work, as is also an engraving of the fine white marble monument with kneeling effigies of Sir John, his wife, three sons, and four daughters, still to be seen in Haugh Church. His wife was Elizabeth, d. and h. of Edward Waters, of Lynn, Norfolk.

W. E. B.

A pedigree of the Bolles family is given in Berry's *Hertfordshire Pedigrees*, pp. 39 and 40.

The history of Scampton contains a portrait of Sir John Bolle, who fought in Spain and Ireland, and died in 1606, aged forty-five. D. Q. V. S.

See Burke's *Extinct and Dormant Baronetcies*, second edit., 1844, p. 69, and Burke's *History of the Commoners*, 1837, vol. ii. p. 389.

HIRONDELLE.

"DAUGHTER" AS A FEMININE SURNAME TERMINATIVE (5th S. xi. 87, 195).—I think this Scandinavian custom will be found to have been more or less general in this country among the middle and lower classes, down to the end of the thirteenth century, in that portion known before the Conquest as the "Danelagh." Patronymics were then actual, and not mere surnames, as they at various dates afterwards became. The famous lay subsidy of Richard II. known as "the Poll Tax" should be referred to for many examples. This invaluable record contains the names of all persons of the age of sixteen, not notorious beggars, and therefore unable to pay the minimum 4d. The Yorkshire Archaeological and Topographical Association* is doing good work for the county by printing these lists of names, dry as some no doubt would find them. But they afford most valuable negative as well as positive evidence as to the existence and prevalence of certain names which have since become common in the West Riding. We find such names as these: Matilda Tomelyndoghter, Sibilla Robyndoghter, Matilda Foxdoghter, Magota Williamwyf, Johanna Tomwyf. These are descriptive, but not so evidently Margaret Laweson nor Elizabeth Barnefader. Ricardus Betedoghter, I fear, acquired his name from the harsh assertion of his parental authority. It is doubtful whether Alicia Chaumbermaydyne or Ricardus Vicarservant can be said to have had any surnames at all. Of course we find occasionally trade surnames still indicating the occupation, Smith being actually a smith, but it is generally otherwise, the Barkers being websters and the Websters barkers. A. S. ELLIS.

Westminster.

GRIMM'S VISIT TO LONDON (5th S. xi. 189).—Grimm visited Paris, 1771, as tutor to the children of M. de Schomberg, then employed as reader by the Duke of Saxe-Gotha, who felt so pleased with his conduct that he nominated him as resident at the Court of France, and raised him to the rank and dignity of baron. L. HYMAN.
Plymouth.

"ULTRAMARINE": "AZURE": "LAZUL" (5th S. xi. 104, 189, 214).—I am sorry that Mr. WEDGWOOD should think that I have, through carelessness, misrepresented him; if I have done him

injustice, I have pleasure in making the *amende honorable*. It so happens that we are both right. Mr. WEDGWOOD quotes from the German edition of Diez, which I have not at hand; my quotation was from the English edition, edited by Mr. Donkin, where the Persian equivalent is given as *lazward*. This, however, does not affect in the slightest degree the question of the etymology, in which I am glad to have the concurrence of so able a philologist as Mr. WEDGWOOD. J. A. PICTON.

Sandyknowe, Wavertree.

"A GENEALOGICAL ACCOUNT OF THE FAMILIES OF CHADWICK OF CHADWICK," &c., BY JOSEPH HOWARD, OF ARDWICK, MANCHESTER (4th S. ii. 440).—At the above reference an inquiry was made for this work. The number of existing copies of this book (which was privately printed in 1840) is believed to be extremely small; and until very recently I, like your correspondent of 1868, have sought in vain to meet with one. At the sale of Canon Raines's library, at Manchester, in December last, a copy was disposed of for the very remarkable price of sixty-three guineas (*Athenæum*, Dec. 21, 1878). It is a well-preserved 4to., enriched with numerous marginal notes and emendations, apparently by the learned antiquary who last possessed it; and in addition it contains that portion of Corry's *History of Lancashire*, vol. ii., comprised between pp. 537 and 724, with xlv. pp. of appendix and seven sheets of plates, all in excellent condition and well bound. I have recently become acquainted with the existence of a second, but vastly inferior copy. It is in the possession of Mr. Edmund Chadwick, of 96, Lower Moss Lane, Hulme, Manchester. It was purchased a few years ago for a trivial sum at an old book stall in Manchester. This volume has been ill used, and the printed matter consists of Howard's work alone, which was passed through the press with very inadequate care, containing, as it does, numerous palpable errors as to names and dates, most of which are corrected with the pen in Canon Raines's copy above referred to. Moreover, Mr. E. Chadwick's copy is disfigured on every page by masses of wholly irrelevant, and in many cases nonsensical matter, scribbled over the entire margin, and even in the blank spaces between the paragraphs. It appears to have been Howard's own copy, for at the end some dozens of MS. sheets are bound, containing a most extravagant and absurd account of what purports to be a bestowal of an "Earldom of Rusholme" on the author. Nearly the whole of the matter embodied by Howard in his own work is to be found in the extended pedigree of the Chadwick family contained in Taylor's *Pedigrees of Lancashire Families*.

JOHN OLDFIELD CHADWICK.

THE THAMES (5th S. xi. 188, 217).—The late Thomas Love Peacock's exquisite little volume, *The Genius of the Thames: a Lyrical Poem*, in

* Commenced in the fifth volume of the *Journal of the Association*, but not completed.

Two Parts, small 8vo., London, 1810, with its scholarly notes, deserves to be added to the list of poems on and relating to our national stream.

HENRY CAMPKIN, F.S.A.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 509; ix. 38, 219; x. 179, 199.)—

Napoleon's Midnight Review.—In looking over some papers lately, I found an old programme of a concert that I attended at Derby in 1831, which contains the *Genuine original translation of Napoleon's Midnight Review* about which so many questions have been sent to "N. & Q." Chevalier Neukomm in person presided at the piano. I am almost sure that this was the first occasion (Sept. 27, 1831) on which it was sung in public. Braham, aged as he was, made it horribly effective.

Scena.—(*Napoleon's Midnight Review.*)—*The Chev. Neukomm.* MR. BRAHAM.

(The Words translated from the German of Baron Zedlitz, by W. Ball.)

At Midnight's dreary hour is heard a fearful sound,
The Spectre-Drummer's summons, parading round and round;

With his fleshless hands fast rolling, rolling in wonted play,

That awful signal-rally, he takes his ghostly way.
Oh! strange and wild is the 'larum peal that through the darkness comes;

It stirs, it wakens the valiant ones, laid low in their grassy tombs;

The hearts that lie in the depths congeal'd, of Northern ice and snows,

And those o'er whose unnumber'd heaps Italian summer glows,

The brave in the slimy Nile enwrap, and in Arabia's sands:

They start from their graves, and arms again bedeck their glitt'ring bands.

At the midnight hour, afar and near, th' unearthly clamors flow,

And he who pours the trumpet-blast is riding to and fro:
On their airy steeds, on every side, the thronging Dead obey,

The blood-stained hosts of the battle-field, in all their fierce array;

Ghastly, beneath their gleaming helms, the grinning skulls appear,

And countless weapons, high in air, their bony hands uprear.

And, at the midnight hour, the Chieftain leaves his grave;
Slowly he comes, on his charger white, amid his chosen brave;

He wears no tow'ring plume, no mark of kingly pride,
And small is the sheathed sword that hangs his shadowy form beside:

The boundless plain illuming, the yellow moon-beams shine;

The squadrons form, and the Hero there surveys the warrior line.

The ranks salute their silent lord, the stately march renew,

And now, with clanging music, pass before their Master's view;

Marshals and Generals round him in circling order draw,
And a word to one besides him the Chieftain whispers low;
That word with lightning swiftness flies through all the wondrous train—

"France!" 'tis their watch-word; and again, the pass-word, "St. Helene."

Thus, at the midnight hour, along the Elysian shore,
Wanders a mighty spirit, that toils on earth no more.

Z. Z.

Miscellaneous.

NOTES ON BOOKS, &c.

English Men of Letters. Edited by John Morley.—*Goldsmith.* By William Black. (Macmillan & Co.)

To write of "gentle Oliver," after Thackeray, was no small task, even for the accomplished pen of Mr. William Black. He has done his work well, however, and he has also done it at once lovingly and honestly. He does not find it necessary to abuse the world of Goldsmith's day, and all its institutions, because the author of some of the most "bird-like" songs in the English language was very often unable to pay his rent. Neither does he fall foul of the booksellers because they hired Goldsmith to do hack-work for them. It would, of course, have been much pleasanter not to have had to record that the author of the *Traveller*, and the *Deserted Village*, and *She Stoops to Conquer*, hired out his brains for work of a character most ludicrously ill-suited to his knowledge of the subjects involved. But he got his pay for this work, and it is evident that the pay was far from bad. And we are not at all sure that we should have got more pearls from Goldsmith if he had had no hack-work to do. Rather do we incline to think that the desire for relief from dull routine prompted him to higher flights than we might else have had from his pen. To the loveliness of Goldsmith's character Mr. Black does full justice, and he shows how tenaciously the great "Cham," Samuel Johnson, stuck to him as a friend through evil report and through good report. Johnson, indeed, who may be said to have "discovered" him, never allowed Goldsmith's claims to the possession of true genius to be disputed in his presence. The story of Oliver Goldsmith's life is at best a sad one, full of bright promise never quite fulfilled. But we may well be thankful for the good things which the gods permitted him to give us, and we cannot but be grateful to Mr. William Black for his appreciative memoir of a writer whom the English people have ever loved.

Recollections of Writers. By Charles and Mary Cowden Clarke. With Letters of Charles Lamb, Leigh Hunt, Douglas Jerrold, and Charles Dickens, and a Preface by Mary Cowden Clarke. (Sampson Low & Co.)

MANY of the papers composing this pleasant volume have already become familiar through the pages of the *Gentleman's Magazine*; but much has been added to them in putting them into the form of a book. Mr. and Mrs. Clarke have always enjoyed distinguished friendships; and a sufficient reason for this is to be found in every page of this volume, redolent throughout of the very essence of geniality, charity, and good nature. There is not a "recollection" of a single person that leaves the recollectors open to the charge of envy, hatred, malice, or any uncharitableness; and of how many books of this kind could such a remark be truthfully made? Indeed, this most pleasant couple go out of their way to protect the good fame of aspersed or maligned writers coming within the sphere of their "recollections"; and if Mr. and Mrs. Clarke had flourished during the millennium they could not have found the world more wholly free from guile and the various evils that beset most of us more or less. The most interesting section of the book intrinsically is that relating to Keats; but we are already familiar with most of its substance. The letters from Lamb are very good. Those from Leigh Hunt are both characteristic and highly interesting,

especially those written from Marlow when Hunt was staying at "The Albion House" with Shelley. In one of these is a charming account of Mrs. Hunt scraping and repairing two plaster statues for Shelley's library, which statues, we believe, are now, after many fortunes, at Boscombe Manor, again restored. Hunt's letters are always just what letters should be; but many of these to the Clarkes and Vincent Novello are peculiarly happy. The lovers of Dickens will find much to interest them in the section relating to him; but nothing is added to our literary stores of such sterling quality as the Leigh Hunt section. All is readable and pleasant, but that part is as delightful as the old familiar recollections of Keats. We are glad to see that the book is in its second edition.

Divine Breathings (Pickering & Co.)—An exquisite reprint of what appears to be a unique copy of a miniature volume of which there are said to have been no less than fifteen editions prior to the year 1775. The fortunate possessor of the precious original has done well to reproduce it, for nothing could be more delicious than its "Hundred Pathetical Meditations" of a "Pious Soul thirsting after Christ." Beyond the charm of the unknown author's characteristic style, no one can peruse and heed the contents of this little volume, which can be carried in one's waistcoat pocket, without being made both wiser and better. The extraordinary disappearance of the fifteen editions may probably be accounted for partly by the fact of the extreme smallness of the volume, and partly on the presumption that the possessors of copies literally wore them out by constant use. It is to be hoped that the mysterious author may yet be successfully identified, and we are informed that this seems not quite improbable.

JOHN ROSEBERRY, CLAIMING TO BE 110.—My attention has lately been frequently directed to the case of this old pedlar, who claims to have been born and baptized at Whithy in 1769, which he *was not*, and of whom a very minute account, taken down from his own statement, appeared in the *Bedford Mercury* of Feb. 22. The old fellow exhibited a photograph of himself wearing a peculiar collar, which he said gave him precedence over all magistrates in five of the midland counties. This is said to have been taken at Windsor, which I doubt. I am for special reasons very anxious to secure a copy of this photograph, and shall be greatly obliged by any information where a copy can be procured.

WILLIAM J. THOMS.

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

"DICTIONARY OF ENGLISH PLANT-NAMES."—With reference to this work, the first part of which has been so kindly noticed in "N. & Q.," may I say that we hope part ii. will appear this year, and that we shall be glad to receive any names which correspondents may send us for insertion in the forthcoming portion or any which may supplement the part already issued? I may perhaps be allowed to add that Mr. Satchell, of Downshire Hill House, Hampstead, is preparing a list of the names of fishes for the Dialect Society, while the Rev. C. Swainson, of the Rectory, Old Charlton, is collecting the names and folk-lore of birds for the Folk-Lore Society. The readers of "N. & Q.," more than those of any other journal, can assist in making such works complete, and it is to be wished that some one would undertake similar collections of the names of animals and insects for one of these societies.

JAMES DRITTEN.

British Museum.

We are glad to find that Mr. Murray intends, by issuing them in monthly parts, to place Dr. Smith's Dic-

tionaries of *Christian Antiquities* and *Christian Biography* within the reach of the many. Commencing on April 1 with part i. of the former, each dictionary will appear alternately every month.

Notices to Correspondents.

We must call special attention to the following notice:

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

C. F. S. W.—"Adeste Fideles." The circumstance which you mention is not adequate evidence of the Portuguese origin of this hymn, though interesting as throwing a possible light on its history. It is to be found in English as well as Latin, in ordinary Roman Missals, and in books of devotion such as the *Crown of Jesus* and Bishop Murphy's *Key of Heaven*. There also appear to be several versions in Anglican and other hymnals. Taking the Roman Catholic translations first, those in the Missal now before us (Dublin, James Duffy, 1862) and in the *Key of Heaven* (do., 1869) are identical, the first line being "Ye faithful souls, rejoice and sing," while that in the *Crown of Jesus* begins "Ye faithful, come rejoice and sing." In 1866 a revised rendering, differing from *A. and M.*, was prepared by Dr. Irons for Holy Trinity, Brompton. An Anglican version, different from that in the revised *A. and M.*, is also to be found in a small collection of *Hymns for Use in the Church of Holy Trinity, Hurstpierpoint* (Masters, 1861), where the first line runs, "Ye faithful, approach ye, with joy and exultation." Yet another rendering occurs in *Hymns for the Use of the Churches* (Bosworth & Harrison and H. J. Brooks, 1864), where it is given thus, "Approach, all ye faithful, joyful and triumphant"; and in the index, which had the benefit of the "extensive knowledge" of Mr. Sedgwick, of Sun Street, Bishopsgate, it is attributed to the "sixteenth century," the translation for this hymnal having been made by "C." in 1845.

M. A.—"N. & Q." teems with curious epitaphs. Consult our general indexes at the British Museum. Back numbers can be had on application to the Publisher.

W. Q. P.—No answer appears to have been elicited. You are welcome to repeat the query.

W. S. J.—We think you had better address your canine query to *Hardwicke's Science Gossip*.

"THE NEMEAN ODES OF PINDAR," by Rev. A. Holmes (*ante*, p. 220), was published by Rivingtons.

P. J. F. GANTILLON.

F. J. P.—If possible to be secured, the information is sure to reach you in time.

R. S. (Cambridge).—Forwarded with pleasure. We should be glad to hear from you oftener.

C. S. F.—Papers on the Devonshire custom referred to in "N. & Q.," 5th S. x. 51, 359, have escaped your notice.

D. M. (Edinburgh) has not sent his name and address.

A. R.—It has been received, and will be noticed.

J. R.—See *ante*, p. 177. No stamps enclosed.

L. P. M.—It must be a misprint.

NOTICE.

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

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

LONDON, SATURDAY, MARCH 29, 1879.

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Notes.

DEATHS ON OR ASSOCIATED WITH THE STAGE.

(Concluded from p. 182.)

1858. The inimitable Harley, whilst playing Bottom in *A Midsummer Night's Dream*, was attacked by paralysis, and died in a few hours, after uttering a tag of the part he had been performing, "I have an exposition of sleep come upon me." Being asked who was his doctor, he replied, "I never had any," which is believed to have been a fact.

1859. One night, whilst Mr. Buckstone was acting at Mobile (U.S.), he had occasion to write, "Our theatre was the scene of a terrible affair last night, the murder of one of the actors, a Mr. Ewing, who was acting with us in *My Old Woman* the part of Cardinal Gironette. After the first act a Miss Hamblin, who was performing Victor, the page, in the same piece, went into the dressing-room and stabbed the young man. Of course we were obliged to dismiss the audience." I must not omit to mention a singular circumstance in connexion with this occurrence—that the woman was cleared by a jury who were charged "that he might have died from a disease of the heart, with which he was afflicted, if he had not been stabbed"!

1861. The elder Farren had his first attack of paralysis whilst playing Old Parr, but survived it several years.—James Bland expired at the stage-door of the Strand Theatre, immediately after entering for the purpose of discharging his professional duties, July 17.

1863. James Rogers may almost be said to have died on the stage (April 15). He had the previous night struggled through the part of Effie Deans in a travesty at the St. James's Theatre. Unable to take off his clothes, he died in an arm-chair, having clasped his wife's hand and turned to a friend and said, with a feeble effort to cheer them with a smile, "The little raffle is over" (which suggested some peculiarly interesting lines from the pen of Mr. E. L. Blanchard).

1864. Marie Charles, the columbine in the pantomime then performing at the Pavilion Theatre, was burnt to death Jan. 21.

1865. Miss Cotterell, a niece of Lady Boothby's, was seized with a fit at rehearsal on the stage of Her Majesty's Theatre, and expired in a few hours, in the twenty-fifth year of her age.

1872. Henry Michael Barrett died in a cab (June 15) on his way home. He had played in a farce and was afterwards dressed for Polonius.

1873. M. Victor, a well-known provincial French actor, while performing in Lyons a comic character, fell down dead.—Mrs. Bell, ballet dancer at the Alhambra (*vide* "N. & Q.," 4th S. xii. 317), Barrow-in-Furness, was burnt to death October 7.—On the evening of Nov. 14 a leading member of a London comedy company was to have appeared at the Lyceum, Torquay, as Pygmalion in the comedy of *Pygmalion and Galatea*. When the playgoers arrived at the Lyceum they heard that Mr. Jordan had been seized with a fit while preparing for the stage, and was dead.—At Arad, in Hungary, an actor charged with the part of Calchas in *La Belle Hélène* was seized with cholera on the stage, and expired in a few hours.

1874. Miss Caroline Estelle, while sustaining the part of columbine at the Tyne Theatre (in January), set fire to her dress and died during the week.—M. de Groof, "The Flying Man," met with an accident which terminated in death.

1875. Mr. J. C. Lambert died from heart disease (April 30) occasioned by the jocosity of a friend, who struck him in a playful manner just over the region of the heart, where he had concealed some pebbles (sham money) whilst acting the Miser in the drama of *Fazio* at the old Theatre Royal, Melbourne (he had, however, survived the occurrence many years).—Mr. John Dunn, on his way to the Prince of Wales Opera House, Melbourne, fell in an apoplectic fit and shortly afterwards expired. As a young man he was the second Jim Crow, and rivalled the original impersonator.—At the Holliday Street Theatre, Baltimore, during the performance of *Marked for Life*, Dec. 15, Grace

Marco, while reading a letter as part of her rôle, died from a sudden attack of heart disease.—Marion Oldale, aged eighteen, being strapped to a rod "in the flies," her fairy dress of gauze caught fire; she died in a few days. It is stated that she never uttered a scream.

1876. One evening in March, Antonio Petito, the most famous of modern Pulcinelli, left the audience of San Carlo, Naples, as usual, in a roar, retiring for a moment to the side scenes to drink a cup of coffee. He suddenly complained of a violent pain in the chest, fell back in his chair, and died.—Miss Mabel Hall (real name Elliotti), a member of the ballet of the Théâtre Comique, St. Louis, was killed (March 7) by a pistol shot by Edgar A. Moore, whose attentions had been rejected. He afterwards shot himself.—On May 1 was found, wrapped up in a blanket, the corpse of Alexander McKerr on the stage of the Victoria Theatre, Bury, near Manchester, where it is supposed he had secreted himself for a night's rest. The rats had attacked the body.—On the evening of July 3, at Allygarth, India, Mr. Harry Leslie gave several negro entertainments, and was loudly applauded. Before, however, he could conclude he was attacked with heat apoplexy and died.—Mr. John Ferris was stricken with paralysis, Oct. 13, on the stage of the Holliday Street Theatre, Baltimore. He was carried off the stage in the second act. The last words that he uttered, as he lay in the property-man's arms, were, "What's the matter? Can this be death?" and immediately expired.

1877. Minnie Lonsdale was burnt to death (Jan. 3) at the Opera House, Newark, U.S.—Frederick Dayman, Alhambra (London), was killed by a shot used in the scenery falling on his head.—Miss Mary Ann Bissen was finishing an engagement at the Princess's Theatre, Manchester, and in the last scene of the piece was unable to complete her part; in a few days she died. It appeared that the poor woman had had a violent fall on her way to the theatre.—Emma Malvern, having left the theatre at Egremont, went home, had her supper, retired to rest, and about two in the morning of Sept. 6 died.

1878. Mlle. Volante, an American entertainer, was killed whilst assisting in a rifle-shooting act, April 5.—In sight of a vast audience, with a full chorus on the stage of the Alhambra Theatre, London, Harry Johnson exerted himself too much in the orchestra (on the trombone), when he suddenly fell down dead. A similar case was that of Lucea Fabres, who lost his life in the San Carlo, at Naples, in a violent effort to reach a note out of the compass of his voice.—Bridget Miles, aged twenty-seven, died suddenly at her lodgings on Nov. 10. Deceased and her husband were well-known Irish duettists, and were fulfilling an engagement at the New Tyne Concert Hall. On

Sunday night, when Mr. Miles came home, his wife was playing the harmonium and singing a hymn. He noticed that she stopped suddenly and fell back in her chair. On going to her he found her lifeless.—On Nov. 10 a supernumerary at the Dumfries Theatre was struck on the throat with a piece of metal that had flown from a retort which had exploded. Death was instantaneous.—Recently, in the midst of a play in a Chinese theatre in Yolo, Cal., two actors, armed with knives, struggled on the stage, while the spectators yelled and stamped their approval. At last a stream of blood ran across the boards, and one of the combatants fell back dead. The fight had been genuine, the actors having quarrelled about a woman who played in the same piece.

1879, Jan. 21. Ada Jane Kirkham, ballet girl, died from the effects of burns sustained at the Academy of Music, Melbourne.

HARRY SANDARS.

Oxford.

West Digges (*ante*, p. 181) died at Cork in 1786. The following is the entry of his burial in the parish register of the cathedral church of St. Fin-Barre: "1786. West Digges, Comedian, buried November 12." Flynn's *Hibernian Chronicle* of Nov. 13, then the leading newspaper in Cork, gives an account of his death as follows:—

"Saturday, November 11th, at his lodgings on the Coal-Quay, West Digges, Esq., an old veteran of the stage, in which profession he was justly admired as a tragedian. But two years ago he was seized with a paralytic stroke, which ever since prevented him from performing. Severe as this adverse stroke was to a man so little used to frugality, like most of his profession, yet he felt no other inconvenience than his illness, Mr. Daly having generously given him an annual free benefit in Dublin, and one here last season, the profits of which supported him. He was a gentleman whom a perfect acquaintance with good breeding, and elegant qualifications for social converse, endeared as a companion in private life to as great a degree as his distinguished professional abilities, with a most pleasing person, recommended him to public favour. He was the eldest son and heir of Thomas Digges, of Chilham Castle, Kent, Esq., by his wife Eliza, only daughter of John, the sixth Lord Delaware, great-grandfather to the present earl."

No monument of any kind marks the place where he was interred. The above particulars will be found in a small work entitled *Annals of St. Fin-Barre's Cathedral* (Cork, Purcell & Co., 1871).

R. C.

Cork.

ANCIENT "CHURCH GOODS" IN NORFOLK.

(Continued from p. 184.)

Catton. Tau'h'm.

In p'mis one Chales w^t the patyne of Sylu' all gilte weyeng xix ounce' the ounce at iij' iijij^d—iijij' ij' iijij^d.
One other Chales w^t a patyne of sylu' p'cell gilte weyeng xvij ounce' the ounce at iij' viij^d—lxij' iijij^d & one other Chales w^t the patyne of Sylu' p'cell gilte weyeng

xiiij ounce' one quart' the ounce lykewise iij' viij^d—xlviij' viij^d.

Itm iij Steple Bells weyeng by estymacion xij' wherof the gret belle v^e the middell belle iiij' & the lytell Belle iij' the C valued at xv^s—ix^d.

Itm one Cope of Crymsen velvet xx' one of Tawny sylk xx^d & one other Cope color blewe xx^d valued at xxiiij' iiij^d.

Itm one Vestment of Crymsen Velvet w^t deacon and sub-deacon xx' one other of redde velvet vj' viij^d and one vestment of redde saten of Briges w^t ther albyis iij' valued at xxix' viij^d.

Itm iij belle Clapp's weyeng by estymac'on x^l—iij' iiij^d.

[The following articles were assigned for Divine Service:—One chalice, the paten, the little bell, two table cloths, one towel, the surplice, and one bell clapper.]

p' me thoma' Tysyng de Catton.

p' me Robtum Twhayt.

By me Edmonde Wryght.

Crostewyke. The Hunderd of Tauerh'm.

In p'mis one Chalis of Syluer p'cell gylte in weyght x ounce' valued at iij' viij' ye owenc'—Sm. xxxvj' viij'.

Itm the lytell Bell hangyn in the Stepulle in weyght ij C valued at xxx'.

Itm the second Belle hangyn there in weyght iij^e valued at xlv'.

Itm the grette belle hangyn there in weyght iij^e valued at iij^d.

Itm a vestiment of grene Sylke w^t the albe valued at iij' iiij^d.

Itm one vestiment of wyght Sylke valued at xx^d.

Itm one Cope of grene Sylke valued at xx^d.

Itm a nother Cope of blewe Sylke valued at xij^d.

Itm a Sacrye belle valued at j^d.

[Articles assigned for Divine Service:—The chalice and the little bell.] Wylm More clerke.

fletthorpe. Hundrede of Taverh'm.

The chalces was stoin ought off ye chyrche w^t other thing' syns ye Inue'torie taken.

fyrste one vestmente of Satten of brygges color grene valeded at v^s.

Itm one Cope of Satten of brygges color grene valeded at x^s.

Itm a vestmente of blewe Sylke valeded at iij'.

Itm ij Rochett' ij Albes valeded at iij^d.

Itm one cope of Russett vellett valeded at ij^d.

Itm one cope of blewe Mottleye valeded at xvj^d.

Itm iiij^e Candellstycok' of Latten valeded at xvij^d.

Itm ij Steple Bell' by estymacion wayenge cccc di wherof ye greater wayenge cc di and ye leste cc valeded xv^s ye hundreth—iij^d viij' vj^d.

Itm ij handbell' wayenge vj pounde valeded at j^d ob ye pound ix^d.

Itm two Crosses of Latten valeded at vj^d.

Itm one holly water stoppe of Latten valeded at vj^d.

Itm one olde Lampe of Latten valeded at iiij^d.

Itm two Iron Candlestick' valeded at iiij^d.

[Articles assigned for Divine Service:—The smaller bell and one surplice.]

p' me Thoma Sall.

p' me Riciv' Albon.

Heynforth in the Deanye of Tau'lh'm.

John Wright and Raff Pykelyn churchwardens of the parysh of Heynforth we do make our certificate by and with the consent of the hole parysh that we haue solde a payer of p'cell gylte chalys which extendith in weyght eighte ounce' at iij' j^d the ounce—xxxij' iiij^d.

Also we haue payd to the reparacon of the church thereof xv^s. Also the reste that remaynith thereof remaynith in the hand' of us the said churchwardens intendinge to repare the church therwith which is in greate decaye.

And otherwyse we present that we haue solde no other manner of ornament' plate Jewell' nor bell' nor do intende to sell or alienate from hensforth but all other things be well.

Horsforth. The Hundred of Tau'ham.

In p'mis one Chalis of siluer p'cell gylte w^t the patent weyng twelve ounce' & eu' y ounce valued att iij' viij^d the ounce whiche amountith to xliij^d.

Itm too Copes the one of blewe satten vj' viij^d & the other is of redde motley xx^d whiche ben valued together att viij' iiij^d.

Itm one vestement of black vellett valued at vj' viij^d.

Itm one other vestement of blewe satten valued at vj' viij^d.

Itm foure other vestements the one of white damaske vj' viij^d the second is redde satten v^e the thredd is blakk wursted iij' iiij^d & the fourth is of blew say iij' iiij^d w^e ben valued together xvij^d iiij^d.

Itm too Crosses of Copper valued att viij^d.

Itm one paire of Sensures valued att iiij^d.

Itm too stoppes the one of brasse & the other of lede w^e ben valued at xij^d.

Itm three bell' in the stepull whiche together do wey by estymacion xliij^d that is to say the one do wey fyve hundreth & an half the second foure hundreth and an half & the thredd do wey iij^d which valued att xv^s the hundreth Amountith to ix^s xv^d.

[The following articles were assigned for Divine Service:—The chalice, one surplice, and one bell.]

p' me Thomas edryche.

G. F. BARROW, M.A.

Westminster.

(To be continued.)

THE CLERICAL HABIT AND BEARD IN THE FIFTEENTH CENTURY.

Lyndwood says, "Although particular colours and cut are forbidden to clergy, yet they have no special habit as regards colour or shape; they may, therefore, use any kind of dress that is suitable to their station, provided that it be not expressly forbidden." Green and red were forbidden; their habit was to be neither gaudy nor mean; of plain cloth without stripes, and not lay or military in style (that is, at the time he wrote, with gold or silk insertions about the neck, and of coarse material, with slits and folds behind and before). This laxity is no matter of surprise, as bishops wore a dress not unbecoming a lady. In 1407 Bishop Medeford bequeathed to "my cousin Jane, wife of Hugh Bisley, j *chimer* de scarlet, cum capitulo, ambo furratas cum minever."

In the fourteenth century it was said by Archbishop Stratford that "the outer habit usually shows the inward condition of the man"; and he forbade the use of long hair flowing on the shoulders and decked with fur and sendal (rich silk), an upper garment short and scanty, with extravagantly long and wide hanging sleeves, not covering the elbow, and excessively open, hoods with tippets of marvellous length, rings and long beards, rich girdles and gypceres, and knives like swords, hosen chequered red and green, shoes clocked and peaked, furred cloaks, and tabards

with similar edgings. They were permitted the continued use of open wide supertunics, called table-coats, with sleeves covering the elbows and straight at the arm, at reasonable times and in suitable places, in the house or when no strangers were by, and a short close-fitting dress when travelling through the country. Lyndwood observes that the clergy in his time evaded the constitution by using wide hanging sleeves which were duly closed and covered the elbow.

The close cope was ordered to be the ordinary dress abroad, though not on a journey, and in church, but the order was not generally obeyed. The clerical habit, according to Othobon, was to be of decent length, reaching to the heels or below the middle of the leg. John de Athon says that the clergy of his day wore "large beards," "abominably long," and he heartily wished that the offenders were shaved "to the teeth or gums, so that the punishment of a few might strike terror into the many." The English clergy did not adopt the rule of the Council of Lateran, as they held that "the fashion of the country in decent dress should be followed." In 1463 Archbishop Bouchier directed the clergy to wear their gown or upper habit closed in front, and not open all the way up, and without edging of skin or fur. The graduates of the universities, royal chaplains, and dignitaries might wear hoods with a tippet, or otherwise doubled, or a single one with a cornet or short liripipe.

I need not do more than allude to their coifs and nightcaps, and their putting off the clerical habit and donning a layman's dress when on a pilgrimage "or for other honest cause," but will add an anecdote that seems to have suggested a well-known couplet. It illustrates the extravagant fashion of the period. A nobleman on one occasion was so marvellously "disguised" that a licensed jester walked gravely up to him, and said, "I am the fool of the abbot of the monastery of St. Mary's, York; pray, sir, tell me, whose fool are you?"

Late in the fourteenth century some kind of regulation habit was used, as I find in the MS. register of Bath the prior giving yearly to a dependent vicar "j robam de sectá clericorum."

MACKENZIE E. C. WALCOTT.

LEICESTER SILK BUCKINGHAM was the youngest son of James Silk Buckingham, the Oriental traveller, lecturer, author, and M.P. for Sheffield. He was born at 11, Cornwall Terrace, Regent's Park, June 29, 1825, and died at Margate, July 15, 1867. His widow is a well-known and respected actress, under the name of Mrs. Buckingham White. He wrote upwards of forty dramas, farces, and burlesques, some of which still keep the stage. He was also known under the name of Leicester

Stanhope Buckingham. My question now is, was he also the author of the following works?—

Memoir of Mary Stuart, Queen of Scotland. By L. Stanhope F. Buckingham. London, R. Bentley, 1844. 2 vols. 8vo.

Life and Times of Louis Philippe, ex-King of the French. By the Rev. G. N. Wright. [Continued in the Revolution of 1848 by L. F. A. Buckingham.] London, Peter Jackson, 1850. 8vo.

The Bible in the Middle Age, with Remarks on the Libraries, Schools, and Religious Aspects of Mediæval Europe. By Leicester Amrose Buckingham. London, T. C. Newby, 1853. 12mo.

I am the more inclined to think that these books are by the same person because I find that on April 5, 1844, L. S. F. Y. Buckingham married Caroline Sarah, fourth daughter of Capt. Frederic White, of H.M. Packet Service, Weymouth. If my surmise be correct, this will form a curious instance of an author writing under the following list of names: Leicester Silk Buckingham; Leicester Stanhope Buckingham; Leicester Stanhope Forbes Buckingham; Leicester Stanhope Forbes Young Buckingham; Leicester Amrose Buckingham; Leicester Forbes Amrose Buckingham. GEO. C. BOASE.

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

"MESDAMES."—As there has arisen a strong wish to get rid of hybridisms of all kinds in our tongue, the day may be at hand which shall see the last of "Mesdames." In the *Illustrated London News* of March 15 we find that Mr. Blackburne, the celebrated blindfold chess-player, was opposed, at the Ladies' College, Little Queen Street, to two Mesdames and four Misses. *Miss* is, I take it, the first half of the old *Mistress*, familiar to us in Shakspeare's writings, and has become naturalized as an English word; and, as *dame* is also a fine old title which has become as much English as French, it would be well to replace *Mesdames* by *Dames*. Even *Madams* would be more tolerable than *Mesdames*, in which word we swallow down inflections as well as body, whereas *Madam* has become to the unlearned pure English. Ladies are not introduced into a room as *Madam* or *Mesdames*, but as *Mrs.* (the plural of which, by the way, must be very awkward to pronounce), which sounds too much like the plural of *Miss*. It is to be feared that *Dame* will hardly get admitted here, though it ought to be. If two married ladies or more should happen to possess the same surname, it would be a temptation to say the *Mrs.* Brown; but there might be two unmarried ladies of the same name also waiting to be introduced. Our ancestors used to address their wives as *Mistress* in their letters, but no one nowadays would head his letter to his partner in life *Mrs.* This *Mrs.* and this *Mesdames* are equally to be regretted, and the juxtaposition of the latter word with *Misses* is in bad taste. Bad as *Mrs.* is,

a repetition of it would be preferable to the French plural of *Madam*. H. F. WOOLRYCH.
Coxheath House, Maidstone.

PROVINCIALISMS.—The following words, which are not in Halliwell, though they may be well known to many of your readers, are, I think, deserving of a corner in "N. & Q."—

Brinkers.—The vernacular for riparian owners on the rivers Wye and Lug. Query, is the word in use elsewhere?

Duck's frost.—A slight hoar frost. Used several times in *The Gamekeeper at Home*, the scene of which is apparently laid in Wilts. The word I find is well known here in Somerset.

Hock or Hock at (v.).—To jeer at. This word occurs frequently in the *Times* report of an Essex libel case, tried at the last assizes before Mr. Justice Hawkins.

Kiln.—An eel-trap, called also a "weel" or "weal." In use on the Thames.

Lerrett.—A kind of boat used on the South coast, adapted especially for heavy seas. . . . "in the face of such a sea as was raging about eight o'clock, none other than the well-known Portland 'lerretts' could have been launched or beached."—*Times*, Sept. 13, 1877.

Out-ride.—A traveller for orders for a firm is so called in Somerset. Is it local?

Penner.—Apparently a "trunk" for preserving fish in alive. ". . . said he had the eels in a penner behind his boat on Monday morning."—*West Sussex Gazette*, Dec. 20, 1877.

Runners.—Sailors engaged by the captain of a vessel for a single trip. The term was frequently used in the inquiry into the collision between the *Bywell Castle* and the *Princess Alice*.

Slacker.—A flood gate. Used in the fen country. Occurs in report of trial.—*Times*, Nov. 29, 1878.

Sprint.—A short race.

Sprint (v.).—To run a short distance at full speed. Cp. Stratmann, s.v. *sprenten*, *prosilire*.

W. F. R.

Worle Vicarage.

BOOK AUCTION.—The following curious condition is prefixed to the sale catalogue of the library of Janus Albinus, to be sold by auction at Dort, on Sept. 24, 1696, and following days (Dordraci, ap. Corn. Willigaerts, 1696):—

"Proximo ante Auctionem triduo, Libros conspiciendi dabitur aditus. Nemo admittetur accedens Palliatus, aut in Toga, (ut dicitur) Japonica, ad conspiciendos, et examinandos Libros."

T. W. C.

JACOBITE VERSE.—Amongst some old papers of a Mr. William Priest, who was an attorney-at-law in Birmingham early in the last century, I find the following, in his handwriting, on the back of a memorandum dated June 14, 1746, and I see by his

correspondence that he was in London when the marquis died, viz. July 9, 1746. This evidently is a scrap of paper which Mr. Priest happened to have in his pocket at the time.

"Found in the Marquis of Tullabardine's Pocket.

| | |
|---|---------------------------|
| I love with all my Heart | The Stuart's party Here |
| The Hanoverian p ^t | Most hateful doth appear |
| And for the Settlen ^t | I ever have denied |
| My Conscience gives Consent | To be on Jemmy's side |
| Most righteous is the Cause | To be for such a King |
| To fight for George's Laws | Will Britain ruin bring |
| This is my Mind and Heart | In this Opinion I |
| Tho' none sho ^d take my part | Resolve to live and die." |

Q.

JEAN CRAPAUD.—The popular notion runs that this term was applied to Frenchmen through the idea generally entertained that frogs were their favourite or national food. It seems, however, that the phrase really is associated with the natives of Jersey, and moreover *crapaud* is a toad, and not a frog. The following extract from an old magazine is explanatory of the error:—

"The number of these [toads] on the island [Jersey] gave rise to the nickname of *crapaud*, applied to Jersey men. This by a sort of nautical ratiocination has been transferred to Frenchmen generally; and every sailor who spins his yarn never fails to designate his late enemy as *Johnny Crappo*, without perhaps having any idea how the sobriquet was transferred from Jersey."

W. T. M.

Reading.

THE CLASSICS IN MOROCCO.—Mr. James Richardson gives a brief but appetizing notice of the library at Fez:—

"The most famous of these temples of worship is El-Karoubin (or El-Karouin), supported by three hundred pillars. In this is preserved the celebrated library of antiquity, where it is pretended ancient Greek and Latin authors are to be found in abundance with the lost books of Titus Livy."—*Travels in Morocco*, 1860, vol. ii. p. 142.

Shall we class this with the pleasures of hope, or with the fond delusive pleasures of the imagination?

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

BATH CHURCHES.—"N. & Q." often contains interesting notes respecting the history of churches in different parts of the country. As I am writing upon the subject of the churches of Bath, ancient and modern, I shall be grateful for any memoranda or references to any information respecting, or views of, them which readers may be good enough to communicate or lend to

HAROLD LEWIS, B.A.

Royal Institution, Bath.

PAMPHLETS RELATING TO THE WEST INDIAN ISLANDS.—I have lately met with a very interesting reprint of an old pamphlet, entitled *A Brief Relation of the late Horrid Rebellion acted in the Island of Barbadas*, 1650, and on the cover I find it was done by a member of the Royal Colonial

Institute. There are many more old pamphlets and MSS. in existence relating to Barbados and the other West Indian Islands. May I suggest that these be reprinted or printed? There are many families in England interested in these islands; would some of these join in the expense?
G. P. T.

LONDON PRINTERS IN 1628.—Among some curious correspondence in the *Gentleman's Magazine* for January, 1790, I find the following curious piece of information, which may interest many of your readers:—

"19 Marche, 1628. The names of all the Prynters in London. Mr. Iselip, in Pycorner. Kingstons, in Pater-noster Row. Stansby, in Thems-street, by St. Peter's church. Dawson, in Trinity Lane. Lownes, and Mr. Younge, upon Bred-street-hill. Purfit, in Nicolas Chambers. Haveland, in the Ould Baly. Fisher, in Little Britton. Mathews, in Ride-lane. Miler, in Black-friers, by the waterside. Harper, by Blackfriers church. Coates, in Barbican. Mrs. Alde, in Butcher's-hall. Mr. Jones, in Whitecrosse-street."

"Besides which," says the letter, "there is one Mr. Beale, a little without Aldersgate."

G. L. GOMME.

PRONUNCIATION OF LORD BYRON'S NAME.—In the *Memoir of Sir William Knighton*, vol. i. pp. 422-3 (Bentley, 1838), is a note of a conversation between Sir William and Lord Byron, the latter communicating his projected marriage, and concluding:—

"However, the die is cast; for I have presented myself in due form to the lady's papa. I had an amicable reception. The only personal question put to me was when I was mounting my horse: Sir Ralph called after me, "Pray, my lord, how do you pronounce your name? Birron or Byron?" I replied, "By, sir, spells *by*, all the world over."

X. C.

Queries.

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

OIL PAINTINGS.—Can any of your correspondents enlighten me on the following points?

1. An oil painting at Troston Hall, Suffolk, represents a stout man in an antiquated costume holding a pamphlet in his left, a quill in his right hand. On the pamphlet are the following lines:

"The History of ... & her Man
Robin y^e Miller, with her Speech
After these words.

Is he gone? 'tis time he sh^d
Or else with many a ...

[Four lines of blanks.]

From an ancient MS.

In a Letter to my L^d C— &

To be roasted with a Turkey

Or bak'd with a Venison Pasty.

London, Printed mdcxxxii.

What work may it refer to? Whom does the picture represent, and who is likely to be the painter, judging from the subject and the date?

2. A second oil painting, on panels, shows a man in a full brown robe, decorated with a massive gold chain. The corner of the picture bears the inscription "Nulla fides." Can this motto lead to the identification of the individual?

3. Two miniatures on ivory are inscribed with the initials of J. H., 1775. Who may the painter be?
E. A. L. HOLDEN.

School House, Ipswich.

A HEARSE CLOTH AT DUNSTABLE.—Can you assign these coats of arms, embroidered on the ancient hearse cloth given by John and Agnes Fayrey, c. 1500, to the confraternity of St. John at Dunstable?—1. Sa., two bars nebulé ar., on a chief gu. a lion passant guardant or. 2. Per pale arg. and az., a chevron between three eagles displayed counterchanged, on a chief gu. as many lozenges of the first. 3. Arg., on a fess counter componée az. and gu., between six crosses (? fleurie) sa., three annulets or. There is also a fourth shield, with the bust crowned ppr. of the B. V. M. issuant out of clouds. Is this an heraldic device, or merely put in for the sake of uniformity? Both the fields and charges have letters in red embroidered on them, but I was unable to decipher them. From certain devices embroidered on the cloth it would appear that John Fayrey was a woolstapler.

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

SECOND EDITIONS OF NEWSPAPERS AND THE ADVERTISEMENT DUTY.—The other day, in turning over an old newspaper file for the year 1828, I came across an intimation that notice had been given to the printers of Sunday papers that if they printed Monday editions with any variations in point of intelligence they would have to pay their advertisement duty a second time. This, it is stated, was a new regulation of the Stamp Office, so far as the Sunday papers were concerned, though it would seem to have been in existence as regarded other journals for at least twelve years prior to that date. A second edition of a paper, the ordinary publishing day of which was, say, Monday, could not be issued on Wednesday with any fresh matter without an extra 3s. 6d. being charged upon every advertisement which it contained. Hence the plan was adopted of issuing extraordinary editions without advertisements. How long did this absurd regulation remain in force?

ALEXANDER PATERSON.

Barnsley.

"SWEET SMELLS THE BRIER."—Under this heading a very beautiful air is given as English in Pauer's *Family Gift-Book*, p. 262. I cannot find

the remainder of the words in Chappell's *Ancient Music* or in any similar work; perhaps some reader can enlighten me. JAMES BRITTEN.

"AS BRIGHT AS A BULLHUS."—To what does this refer? What is a "bullhus"?

JAMES WILLIAMSON.

SWINESHEAD ABBEY.—When was the abbey of Swineshead, Lincolnshire, demolished, and by whom? Is anything known of the Lockton family who resided there? REX.

THE "INCORRUPTIBLE WILL SHIPPEN" OF WALPOLE'S "MISC."—Did he leave any children, and, if so, are any of his descendants in existence? Also, what place did he represent in Parliament? ECLECTIC.

"DREY."—Is this a Hampshire word, or is it in use elsewhere? It occurs in Gilbert White's *Selborne*:—"A boy has taken three young squirrels in their nest or *drey*, as it is called in these parts."

E. WALFORD, M.A.

Hampstead, N.W.

OBSELETE WORDS.—I shall be glad if any of your readers can explain the following words, which occur in the diary of Mr. Thomas Marchant, 1714 to 1728, published in vol. xxv. of *Sussex Archaeological Collections*:—

Help-ale.—March 22, 1716. "I was a little while at the German's help-ale. I gave him 2s."

Slouch.—"Paid 20s. for a ribbon and slouch for Molly Balcombe."

Hard weight.—"I weighed a carp about 12½ inches long yesterday, indifferent good, and it prov'd 2 lbs. hard weight."

Tomkin.—"Fish't the flat stew. I broke the screw of the tomkin." And again, "Stephen Bine and his man John drew the tomkin of the flat stew; paid 6d. for new brazeing a screw."

Pug.—"George pugged clover in the forenoon."

Graft.—"Paid for ¾ yards of muslin for a cap and ruffles, and to graft an apron, 5s. 9d."

Housing: Ferret.—"John Pierce made me a payr of houseng. Paid F. Holden for ferret for binding, and Mr. Courtness 3d. for more ferret."

W. D. PARISH.

Selmeaton Vicarage, Lewes.

THE INITIAL FF IN NAMES, &c.—Surely this must have been a mistake in the commencement. What possible reason can there be for any word to begin with two *f*'s? For it is quite different in the middle of words derived from Latin, which have a preposition affixed, where they can be easily accounted for. It seems to me this custom arose from mistaking for a second *f* the now shrunk second loop of the capital letter as written in old deeds, &c., but I should be glad of any confirmation of my opinion. A. S. ELLIS.

THE REV. JOHN MONTGOMERY, graduate of the College of Philadelphia, 1766 (now University of

Pennsylvania), "went to England during the Revolutionary war, and obtained a parish from the Bishop of Hereford," says Bishop White (*Wilson's Memoir*, p. 30). He was ordained priest by the Bishop of London, and licensed by him for Maryland, July 23, 1770; became Rector of Worcester parish; then was inducted, Jan. 21, 1772, Rector of St. Ann's, Annapolis. Subsequently, on Feb. 7, 1775, inducted Rector of Shrewsbury parish, Kent county, which he resigned in 1778, and shortly after must have gone to England as above recited. He married Margaret, dau. of Hon. Walter Dulany, Commissary General of Maryland, who d. Sept. 20, 1773. Did John and Margaret Montgomery leave descendants, and what was his lineage?

T. H. M.

"THERE ARE LAWYERS AND LAWYERS."—Can you refer me to any book giving the *full text* of the above quotation? It was, I believe, said by Lord Erskine or Lord Eldon. R. L.

TRAVELLERS AND THEIR SCRIBES.—In Colonel Yule's *Book of Ser Marco Polo* (second ed., 1875, vol. i. p. 109) is the following passage:—

"A question naturally suggests itself, how far Polo's narrative, at least in its expression, was modified by passing under the pen of a professed *littérateur* of somewhat humble claims, such as Rusticiano was. The case is not a singular one, and in our own day the ill-judged use of such assistance has been fatal to the reputation of an adventurous traveller."

Who is the "adventurous traveller"?

HIRONDELLE.

"THE GREATEST HAPPINESS OF THE GREATEST NUMBER."—Bentham, in his *Liberty of the People*, 1821, says that he was indebted for this phrase to "a pamphlet of Dr. Priestley's." Mr. Rutt, the editor of Priestley's *Works*, Lond., 1831, tells us that he cannot find the passage *verbatim*, but thinks that Bentham must have referred to the following lines in the *Essay on Government*, 1768: "The good and happiness of the members, that is, the majority of the members, of any state is the great standard by which everything relating to that state must finally be determined." This I think can scarcely be the passage alluded to by Bentham. Where did he get the phrase? BIBLIOTHECARY.

A NEW PRINCIPLE AND A NEW LAW.—Will any of the readers of "N. & Q." write to me *direct* what is the meaning of the "principle" that "the velocity of a pendulum increases to the centre [of what?]" in proportion to the entire movement, and of the "well-known law" that "the velocity of a body increases with the square of the distance"? As stated, both the one and the other appear to me to be meaningless. For the "distance" in the "law" is undefined; the phrase "increases to the centre" is unintelligible; the "entire movement" is not defined nor its measure given, and

the "proportion" is not stated to be "direct" or "inverse." Some years ago a subsequently eminent writer on scientific subjects stated in print that "gravitation" was "the square of the distance," and afterwards translated the phrase "la direction d'une courbe à chacun de ses points" by "the direction of a curve to [instead of at] each of its points." But he improved as he grew older, and died "having come to a clearness" upon the law of gravitation, at least. Such are some of our teachers!

FRANK SCOTT HAYDON.

Merton, Surrey.

SWIFT ON FLEAS.—Swift's lines are well known:

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

But I have also read or heard somewhere this smoother version:—

"'Tis said great fleas have little fleas upon their backs to bite 'em;

And little fleas have lesser fleas, and so *ad infinitum*."

Can any one give the origin of the second version?

W. W.

"OLD PICK MY TOE."—When was this inn in the Borough pulled down, and where was it? Larwood mentions it as existing in his *Hist. Signboards*. It is not in the *London Directory* for 1879. He says, in the absence of a better origin, we may suppose it to relate to the Roman slave whose sense of duty was such that he would not stop to take a thorn out of his foot till he had performed his mission.

C. A. WARD.

Mayfair.

KNOCK FERGUS STREET.—In an old map of London, dated 1720, is a street called Knock Fergus, a continuation of Rosemary Lane, a little north of the Tower. Can you give any information as to the present whereabouts of this street, which has a true Celtic ring in its name not very common in the streets of the East-end of Cockneydom? I cannot trace it in any more modern maps, nor can I find it in Aggas, circa 1560.

HENRY HALL.
Lavender Hill.

CHARTERS OF THE BOROUGH OF ST. IVES, CORNWALL.—C. S. Gilbert (*History of Cornwall*, vol. ii. p. 209) mentions a manuscript history of St. Ives, written by Mr. John Hicks about 1710-1722, and says that it was lent to him by Nicholas Harris Nicolas, Esq., of Waterlooe Villa, near Looe. Can any of your readers inform me in whose possession this manuscript is at present? Gilbert also says (vol. ii. p. 712), "These charters . . . are in the keeping of the mayor for the time being." Of the several charters and popes' bulls that were originally in the borough chest of St. Ives none remain. There is a copy of King James II.'s

charter, and I have an English translation of Charles I.'s in the handwriting of the seventeenth century. Is it known what has become of the originals?

W. BAZELEY, M.A.

Matson Rectory, Gloucester.

RICHARD DANA came to Cambridge, near Boston, Massachusetts, in 1640. He is the one common ancestor of the Dana family in the U.S. He is supposed to have come from Europe (perhaps Piedmont), and by way of England. The only Danas living in England are descended from his great-grandson, the Rev. Edmund Dana, Vicar of Wroxeter, Salop, who was born and educated in Massachusetts. Anything tending to throw light upon the descent of this Richard and his passage to America will be gladly received. Please address the subscriber, care of Messrs. Munroe & Co., Bankers, 7, Rue Scribe, Paris.

RICHARD H. DANA.

AUTHORS OF BOOKS WANTED.—

Hints to some Churchwardens, with a few Illustrations, relative to the Repair and Improvement of Parish Churches. Published by Rodwell & Martin, 1825.

W. F. R.

A poem on the loss of the Birkenhead.

MELIORA.

AUTHORS OF QUOTATIONS WANTED.—

The following has been traced back as far as 1840-44, in the *London Literary Gazette*:—

"Of all the states 'tis hard to say
Which makes the proudest show, sir,
But Yankee Doodle loves the best
The state of oh, I owe, sir."

R. M. TINKER.

"Reverence! that angel of the world."

A. GRANGER HUTT.

Replies.

EMBEZZLE.

(5th S. x. 461, 524; xi. 30, 55.)

I must say that I am of opinion that Archbishop Trench hits the right nail on the head when he says, as quoted by W. C. B., that "there is a verb to *imbecile*, used by Jeremy Taylor and others, which is sometimes confused in meaning with this" (i.e. with *embezzle*). I had come to this conclusion before I read the quotation in "N. & Q.," but I go a little further than Archbishop Trench, for I suspect that, if it had not been for the already existing verb *embezzle*, which, as shown in some of the examples so laboriously collected by PROF. SKEAT, had come to be spelled very much like *imbecile* (cf. *imbeseled* and *imbeselled* in 4 and 5, and see note §), the very strange* verb to *imbecile*,

* I say strange because no Englishman would feel inclined at the present day to turn *imbecile* into a verb, and because the rule certainly is that, when a verb is formed from an adjective—and *imbecile* was originally an

which seems to have suddenly started up and as quickly almost to have fallen back into disuse, would never have been formed.

The historical method so strongly advocated by PROF. SKEAT is undoubtedly the best when rightly used, but it seems to me that in this case he has not pursued it to the extent that he ought to have done, and that the conclusions he has based upon the examples which he has collected are not the only ones that may be drawn from them. The first example of the use of the verb which he gives is from the *fifteenth century*, and he evidently takes for granted that the word *imbecile* (either as an adjective or a substantive) existed in English before that time, inasmuch as he derives the verb from it. But I think he had no right to do this, and should have examined and seen whether it was so. I myself am not sufficiently well read in old English to be able to give a decided opinion, but I have very strong doubts upon the subject, especially as the word no doubt came to us from the French, and I find no example in Littré earlier than the *sixteenth century*, or a hundred years later than PROF. SKEAT's first example. Again, PROF. SKEAT tells us that "the true [*i.e.*, I suppose, the *original*] sense of the verb was to enfeeble, weaken, diminish from," and that the other meanings, "to subtract or take away from, to subtract from silly, to convey away from one's own use,"* were derived from the original meaning. But if so, surely we should expect to find the original meaning in the *earliest* examples; but this is very far from being the case. In the very first example the verb, as explained by PROF. SKEAT himself, means "to take away"; in the second it means "to hide or conceal"; in the third "to steal"; in the fourth and fifth "to convey out of the way" or "to convey away secretly"; and it is not until the seventh example—which is evidently of much later, though I do not know what, date, for PROF. SKEAT, presuming too much upon the knowledge of his readers, does not tell us when Drant, the translator of Horace, lived†—that we find *embezzle* in its *original* meaning of *to weaken*! Surely this requires some explanation on the part of PROF. SKEAT.

Once more: if *embezzle* were derived from *imbecile*, we should expect the earliest examples to

adjective—some addition is made to the adjective, either before or behind. Thus from *like* we have *to liken*, &c. There is, indeed, *dry* and *to dry*, but very likely it was not so in old English, for in A.-S. the equivalent words are *drig* (or *drif*) and *drigian*, and such cases are, I believe, rare.

* It seems to me very difficult to believe that such meanings could be derived from *to weaken* or *to diminish*. Can PROF. SKEAT give any analogous examples in any other language?

† When the historical method is used I think that at least the approximate date of every example should be given.

be spelled like *imbecile*, and if there were any departure from this spelling, that it would be afterwards. But, curiously enough, here again the earliest examples exhibit the verb in very much its present form (cf. *embesile* and *embesyll* in 1 and 2), whilst the spelling *imbecelyng* is not found until much later, when the verb had the meaning of to weaken. And besides this, I cannot discover a single example in which the verb, when it has any other meaning than to weaken or to diminish, is spelled with a *c*.

The conclusion which I draw from all that I have said is, that *embezzle* is the original verb, and that when in the course of time it came to be written with an *i*, and so more closely resembled the word *imbecile*, which had then been introduced into the language, it had the meaning of to weaken, &c., given to it, and came, when used in this sense at least, to be regarded as derived from *imbecile*. The change of accent by which the verb became *imbecile* is very strongly in favour of my view, whilst it is opposed both to PROF. SKEAT's and to the archbishop's. It may, however, be as Archbishop Trench says, that the two verbs were independently formed and were merely confounded. If examples 4 and 9 in PROF. SKEAT's note be compared, it will be seen that there is the same form in both (*imbeseled* and *imbeselynge*), and that in 4 the meaning is "to convey out of the way," and in 9 "to diminish." This identity of form favours, I think, equally the archbishop's view and mine, which are not very different, but it is against PROF. SKEAT's, because 4 is earlier than 9.

After thus endeavouring to pull PROF. SKEAT's elaborate disquisition to pieces, I may perhaps be expected to offer some new derivation in its place; but this I find great difficulty in doing. I will, however, point out that there are two words in the English language from which *embezzle*, both in the sense of "concealing" and "taking away" and of "diminishing," might be derived without any very great strain upon their meanings. These two words are (1) *bezel* or *beril*, the cavity of a ring in which the stone is set, and (2) *bezel*, the slanting or sloping edge of anything, as, for example, the end of a chisel, which is cut slantingly or slopingly on both sides. 2 is not to be found in Johnson, Richardson, or Webster, but I find it in Gasc's *Eng.-Fr. Dict.*; and that it has undoubtedly existed, if it does not now exist, is shown by the fact that Cotgrave renders the French *biseau*, "a bezle, bezeling, or scuing; such a slopenesse, or slope forme, as is in the point of an yron leauer, chizle, &c." Cf. also Halliwell, who gives *bezled* as used in Suffolk in the meaning of "turned, blunted,

‡ Probably not exactly in this form. See 1 and 2 in PROF. SKEAT's list.

§ *Em* was the French form, and therefore probably the earlier, as the Lat. form *im* seems to have come in when the French language ceased to exercise a predominant influence.

applied to the edge of a tool." Now from 1 *embezzle* might well be formed, the original meaning being "to put in a bezel," i.e., to set in a ring, and the secondary meaning, "to put (take) away," "to conceal," for a stone so dealt with is put on one side and in some sort concealed.* And, again, from 2 to *bezel* or *bezzle* might easily mean to diminish, take away, or subtract from, and this would account for *to bezzle*=to squander, and for *imbeseleynge*=diminution (in 9), the *im* being borrowed from the *embezzle* derived from 1. But these are mere conjectures, and I do not give them as anything more.

F. CHANCE.

Sydenham Hill.

In a MS. account of a foray against the Scots, 1549, conducted by himself under Lord Wharton, Sir Thomas Carleton, of Carleton Hall, says, after taking "possession of a house of Loughwood, which they found well purveyed for beef salted, malt, big, havermeal, and cheese," he strictly commanded "that no man should *imbezil* or take away any manner of thing." Afterwards they "rode daily and nightly among the king's enemies." And carrying out another purpose to burn another house, "which they did wholly, took prisoners, and won much good, both malt, sheep, horse, and insight"; yet, "after giving to every man an oath to bring in his winnings of this journey therein truly, the men offended so much their own conscience (very many *layning* things which I afterwards spired out), that after that time my conscience would never suffer me to minister an oath for this, but that which could be spired out" (*Ancient Account of the Border*, Nicolson and Burns's *Hist.*, iv.).

This extract is curious as showing the use of another word which Cumberland then had for "concealing"; but it seems to have been used with reference to abstract things, and *imbesill* to the purloining or conveying away of material property.

"The sothe is not to *laine*."

Lincoln MS.

In the *Ballad of Otterbourne*, Earl Percy says:—

"My troth is plight to that Scottish knight,

It needs me not to *layne*."

And:—

"It's I, Watty Wadspurs, drave the kye,

The truth I wanna *layne* frae thee."

Border Ballad.

Imbesill again:—

"For the better knowledge, salf, and sure keeping together of the premises, and of every part thereof, lest some lewd persons should *imbesill* the same with the detriment of the porchions" (portions).—*Egerton Papers*, Halliwell.

M. P.

Cumberland.

* Both Diefenbach and Schmitthenner seem to think there is some connexion between the Ger. *Höhle*, a cavity, and the verb *hehlen*, to conceal.

The following extracts support Dr. Johnson's derivation of this word. The first edition of Shelton was published 1612-20:—

"With this Fury, Noyse, and Uproar, they came where *Sancho* was, astonisht and *embeseld* with what he heard and saw: and when they came to him, one of them said, Arm yourself strait Sir."—Shelton's trans. *Don Quixote*, 1652, f. 236.

"It now began to grow dark... the two prisoners fears increased; especially when they might hear that sometimes they were cried out on, On, on, yee *Trocodites*; peace, yee barbarous Slaves; revenge, yee *Anthropophagi*!... yee Butcherous Lyons; and other such names as these, with which they tormented the ears of the lamentable Knight and Squire....

"Don Quixote was *embeseld*; neither in all his discourse could he finde what reproachfull names those should bee, that were put upon him."—*Ibid.*, f. 262, verso.

"Indeed, indeed, Sir Squire (said hee of the Wood), I have proposed and determined with my self to leave these *bezelings* of these Knights, and return to my Village, and bring up my children."—*Ibid.*, f. 158, verso.

R. R.

Boston.

Littleton, in the English part, gives "To *imbezil* or waste, decoquo, prodigo; to *imbezil* or spoil, corrumpto; to *imbezil* or purloin, surripio, clam subduco; to *embezil* or steal away, inverto, clam subduco, q. *imbecillo*." Under "Imbecillis" he says, "Cic. qu. *bacillo* destitutus... feeble, weak, faint, that cannot go without a staff."

R. S. CHARNOCK.

Junior Garrick.

"Nor could the voice of Freedom, which through France Full speedily resounded, public hope, Or personal memory of his own deep wrongs, Rouse him: but in those solitary shades His days he wasted, an imbecile mind!"

Wordsworth's *Vaudracour and Julia*, concluding lines.

CLK.

West Dereham Vicarage, Brandon.

STYLE AND TITLE (5th S. x. 467; xi. 129, 177.)—My first illustration was the case of the present Duke of Devonshire. I stated that he "was member for Cambridge and Walton as 'Mr.' Cavendish from 1829 to 1834, and succeeded his grandfather as Earl of Burlington, May 9, 1834." Mr. WALFORD says, "The present Duke of Devonshire sat in the House of Commons as 'Mr.' Cavendish before his father was created Earl of Burlington, and as 'Lord' Cavendish afterwards." According to Burke and Lodge's peerages, George Augustus Henry Cavendish, born 1754, was created first Earl of Burlington; he died in 1834. His son William, "Lord" Cavendish, was born 1783, and died in 1812, leaving a son, William, born 1808, who was elected, as "Mr." Cavendish, M.P. for Cambridge in 1829, and he sat as plain "Mr." Cavendish until the death of his grandfather in 1834, when he was called to the House of Lords as second Earl of Burlington, and succeeded to the dukedom of

Devonshire on the death of his cousin. MR. WALFORD has made three errors. The father of Mr. Cavendish was not created Earl of Burlington; the son did not sit during the lifetime of the father; and the son was not "Lord" Cavendish. The son was only four years old when his father died, and he was not elected to the House of Commons until seventeen years after his father's death. My second illustration was the case of the late Earl of Derby, and in reference thereto I may say that I learn from Burke's *Peerage* that Edward, eleventh earl, born 1689, died in 1777; his son James, who was Lord Strange, died 1771. Edward, the twelfth earl, was born 1752, and succeeded his grandfather in 1777, and died in 1834. Edward Smith, the thirteenth earl, was created Baron Stanley of Bickerstaffe by patent, Oct. 22, 1832. I cannot ascertain whether he was other than the Hon. Mr. Stanley until that creation, for the family appear to have dropped the title of Lord Strange, held by James, son of the eleventh earl. Edward Geoffrey Stanley was born 1799, and entered the House of Commons in 1820 as "Mr." Stanley. He was Irish Chief Secretary in 1830, and as such entitled to the title of Right Hon. He was, according to Burke, created Lord Stanley of Bickerstaffe on the same day as his father, Oct. 22, 1832. His father succeeded to the earldom in 1834, and Lord Stanley of Bickerstaffe was called to the House of Peers in 1844. MR. WALFORD says Mr. Stanley sat in the Commons as "Lord" Stanley until 1834, whilst his grandfather lived. If Burke be correct, he became "Lord" Stanley by patent Oct. 22, 1832, and it does not appear by Burke that his father was Lord Stanley until that patent was issued, or that the title Lord Stanley appertained to the earldom. I would ask: Does the grandson of an earl assume the style of Hon. during the life of his grandfather?

JOSEPH FISHER.

Waterford.

MR. WALFORD, usually accurate in such matters, is in error in his reply to MR. FISHER. It was not the father of the Duke of Devonshire who was created Earl of Burlington and Baron Cavendish in 1831; it was his grandfather, Lord George Cavendish, for whom that title was revived. Lord George's eldest son having died in 1812, the second title was assumed by the eldest grandson, the present Duke of Devonshire, and borne by him as a courtesy title till 1834.

G. D. T.

Huddersfield.

MR. WALFORD is in error in what he says of the present Duke of Devonshire. It was his grandfather (Lord George A. H. Cavendish), and not his father, who was created in 1831 Earl of Burlington, and in that title the present Duke of Devonshire succeeded him in 1834, his father having died in 1812.

WM. DOBSON.

"PLEASURE AND RELAXATION" (5th S. xi. 47, 128).—The words of this song were published about 1844 in Lloyd's *Penny Song-Book*, which also contains a good woodcut illustration of the principal events recorded. From the copy in my possession I supply the following amendments of the text as given by MR. EBSWORTH:—

2.

"They had only got to Parliament Street,
When Henry Brougham they chanc'd to meet,
And he agreed to join the treat,

For pleasure and relaxation.

They got in a cart—began to joke;
Wellington, with a short pipe, did smoke,
Which did Sir Robert much provoke,
And so with his fist the pipe he broke.
'You're not in a campaign now,' said Peel,
'Though there of smoke you had a great deal;
You should take a cigar, 'tis more genteel,
For pleasure and relaxation.'

3.

Now in the cart they were scrowg'd for room," &c.

Verse 4, line 9, should be—

"Says Broom, 'My driving I never forget.'

5.

They got to Greenwich, and in the park
They rambled about with many a spark,
And talk'd to the pretty girls, fair and dark,

For pleasure and relaxation.

To see the wild beasts and Richardson's show,
Arthur and Bob propos'd to go;
But Broom, he Vaux along with Joe,
And said he couldn't afford to go.
Dan said that, if they so were bent,
His share of expenses must be lint,
As lately he had been short of rint,
For pleasure and relaxation.

6.

In a public-house they did regale,
Until their appetites did fail,
And wash'd all down with porter and ale,

For pleasure and relaxation.

To Alger's booth they did advance,
The Crown and Anchor, and 'gan to dance
The newest quadrilles just come from France,
Which Joseph call'd extravagance;
Whilst, on the light fantastic toe,
Arthur and Bob got in a glow,
Broom, in a reel, danc'd Jump Jim Crow,
For pleasure and relaxation.

7.

Now Hume with the dancing wouldn't mix, &c.

8.

Up to Waterloo Bridge the rest did stroll.
When they got there, 'twas very droll,
They hadn't a penny to pay the toll,
Through pleasure and relaxation.

Arthur in his pocket feels,
Peel to the tollman makes appeals;
Broom says, as he cools his heels,
'I've only my watch—I've lost the seals.'
The tollman said, 'Cup, down with your dust,
If so be go through you must,
We never give nobody not no trust,
For pleasure and relaxation.'

Verses 9 and 10 as given. The first four lines of

the song are repeated at the end of each verse as chorus.

G. D. T.

MR. EBSWORTH has given the above song very nearly accurately. The latter part of the second verse runs thus :—

“Brougham then began to joke ;
Wellington took a short pipe to smoke,
Which did Sir Robert much provoke,
So he up with his fist and the pipe he broke.
‘You’re not in a campaign now,’ said Peel,
‘There you had smoke a very great deal ;
You should take a cigar and come out genteel
For pleasure and relaxation.”

The seventh verse begins a little differently from that given by MR. EBSWORTH. The words, “In a public-house they did regale,” are those that begin the third verse. With these emendations the song may be rescued from oblivion. I have failed in meeting with a copy for the purpose of placing it on the shelves of our national library. I may add that I heard the song sung—I think by Sharp—at Vauxhall about 1840, and soon after procured a printed copy which had an engraving of a horse and cart, in which were the *dramatis personæ* mentioned. I think the publishers were Keith & Prowse.

T. CRAMPTON.

MR. EBSWORTH has omitted one line which tickled my boyish sense of humour when I read this effusion in or about the year 1840 :—

“While Brougham he Vaux along with Joe.”

J. W. W.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429 ; x. 11, 73, 129, 152, 199, 276, 317 ; xi. 73.)—Your correspondent TREGEAGLE asks, “Who could claim the right to remove to Farleigh, Hungerford, the old armour which was preserved in the prebendal church at Exeter?” I admit that my reply is no answer to his interesting general question, “In whom is vested the ownership of these [funeral armour] relics?” But, in justice to the memory of the donor of these relics to John Houlton, Esq., of Farleigh Castle, I venture to add a word of explanation. The act of transferring the armour in question from the Castle at Exeter to Farleigh was that of Lieut.-General Simcoe, the commander of the Western District, “an act,” as Dr. Oliver remarks, “of very questionable legality.” Still, it may be questioned whether these relics had ever been placed in the church as funeral armour. The prebendal church was that of St. Mary, within the Castle of Exeter, founded for four prebendaries at a very remote period. This chapel had been allowed frequently to become ruinous and useless, and in 1787 an Act of Parliament was passed for, amongst other purposes, “taking down the chapel in the Castle of Exeter.” In 1792 this ancient building was removed. But now about the armour. Dr. Oliver tells us that “a quantity of ancient armour, which had been deposited in the [ruinous]

chapel,” was transferred to Farleigh Castle (*History of Exeter*, p. 197). Jenkins, writing about the year 1800, tells us that, “in the great alterations which have been made of late years [in the Castle yard], many relics of antiquity have been discovered, such as Roman and other coins, pieces of armour, arrow-heads, broken cannon, &c.” Jenkins adds, “In the old armoury, at the end of the chapel, was a large collection of ancient armour, consisting of helmets, morions for foot soldiers, back and breast pieces, &c., which were either dispersed among the curious or thrown by as old iron ; the remainder is now lodged under the gallery in the Nisi Prius Court” (*History of Exeter*, p. 276). I would suggest, therefore, that the relics alluded to were rather the remains of war material, connected with the Castle at Exeter, than funeral armour deposited, as such, in St. Mary’s Chapel.

I should add that General Simcoe commanded the Western District from 1801 to 1806, the year of his death, and that some ten years prior to that period “the chapel and the castellan’s house had been taken down, a new house and guard-house had been erected, and the entire area of the Castle had been levelled.” Probably, therefore, the general, taking advantage of his position in the Western District and of his military authority in the Castle, caused the removal of some of the armour from Exeter to Farleigh, both for his own convenience and for the preservation of the relics.

E. C. HARRINGTON.

The Close, Exeter.

There are two helmets in the Norman church of Brabourne, in East Kent. One is a tilting helmet, and formerly belonged to Sir William Scot of Scotshall, knight of the shire for Kent, and who died in 1433, or to his son Sir John Scotte of Scotshall, Lord Warden of the Cinque Ports, Governor of Dover Castle, Comptroller of Household of Edward IV. and Chamberlain of Edward V., murdered in the Tower. The other, a funeral trophy, belonged to Sir Thomas Scott of Scotshall, commander-in-chief of the Kentish forces at the time of the Spanish Armada, and knight of the shire for Kent. The most remarkable feature, however, in Brabourne Church is a *Norman* stained glass window of geometric design, of date 1154 (*circa*). I believe this to be the oldest and only *perfect* specimen *in situ* of Norman glass in this country. It is protected by the deep splay of the wall of the chancel, three to four feet in thickness. Long may it continue there.

JAS. R. SCOTT, F.S.A.

Clevedons, Walthamstow.

There can be no doubt but that arms suspended over monuments are heirlooms in the strictest sense of the word, and are vested in the heirs of the deceased. Although these relics are things attached to the freehold, they cannot be dealt with

by the incumbent, in whom the freehold of the church is vested. If he interferes with them, the heir has an action against him. This is the opinion of Blackstone and also of Lord Coke. See *Coke upon Littleton*. EDWARD H. MARSHALL.

The Temple.

There are two helmets, with crests, belonging to members of the Tichborne family, suspended at the east end of the chancel of the parish church, Aldershot. I have not carefully examined the helmets to see if they have been actually worn, or are mere imitations; they, however, have the appearance of having been actually worn. There are also two tablets to members of the Tichborne family on the north and south chancel walls.

W. E. FOSTER, F.S.A.

Aldershot.

Let me add Witham Church, in Essex, to the list of those in which armour is (or was till lately) hung. In the chancel several such memorials of the Stourton family used to hang when I was a boy.

E. WALFORD, M.A.

Hampstead, N.W.

On the chancel wall of Middleton Church, co. Warwick, there are hanging a gauntlet and a helmet, placed, if I remember rightly, on either side of a tomb to one of the Willoughby family.

ALFRED ST. JOHNSTON.

Sutton Coldfield.

Lines attributed to BYRON (5th S. xi. 147, 175).—The point raised by MR. JERRAM may possibly have been settled in "N. & Q." 1st S. v. 66, a number which, in consequence of my absence from England, I have been unable to procure. But Walter Scott's authorship of the lines, attributed to Byron by the Rev. James Hodgson, is beyond question. The Bible given to Byron by his sweet sister, and to which the poet alludes in letter 462, Moore's *Life*, has somehow been confounded with a Testament which Lady Byron (then Miss Milbanke) gave the poet in 1814, and which is now in the possession of Mr. Fitzwilliam Dick, M.P. The Bible I have never had the good fortune to see, but the Testament was among the books included in my *Catalogue* of Byroniana exhibited at the Royal Albert Hall in June, 1877. For the information of the curious, I beg to say that the Testament in question was given by Byron to Lady Caroline Lamb some time previous to the year 1816. After Byron's death, Lady Caroline Lamb gave it to Rosina Lady Bulwer, who, a few years later, gave it to its present owner. The following lines (not in Byron's hand, however) are written on the fly-leaf:—

"Within this awful volume lies
The mystery of mysteries;
Thrice happy he of human race
To whom our God has given grace

To read, to mark, to learn, to pray,
To search the Book and seek the way;
But better had he ne'er been born
Who reads to doubt—or reads to scorn."

These lines are somewhat dissimilar from those quoted by Mr. Hodgson (*Memoirs*, vol. ii. p. 150-1). If a comparison of dates be made, it will be seen that Byron could not (as stated by W. T. M.) have copied Scott's words from the *Monastery*, since that work did not reach the poet until November, 1820, that is, more than four years after his gift of the Testament to the Lady Caroline Lamb. The most natural conclusion to draw from these facts is that either Lady Caroline or Lady Bulwer (it is immaterial which) inserted Scott's lines in the Testament, deeming them highly appropriate to the somewhat peculiar antecedents of that particular volume. In any case, Byron was not the man to place other men's verses to his own credit, nor would he have thus dealt with a subject on which he (rightly or wrongly) considered enough "cant" had already been expended. The fact of these well-known lines (for who did not read the *Monastery* in 1820?) having been included among Byron's works by Galignani in 1830 is of no moment, since Murray himself did not republish them in his edition of 1838.

RICHARD EDGCUMBE.

Auteuil, Paris.

CANONS, PREBENDARIES, AND HONORARY CANONS (5th S. xi. 69, 89, 103, 211).—The Synod of Westminster, 25 Hen. I., forbade a son's succession to his father's "ecclesia sive prebenda" (Selden, *Of Tythes*, 1269). The prebend or rectory of Wherwell (*Val. Eccles.*, ii. 9) belonged to the abbey which held the prebends of Bathwick (*Val. Eccles.*, i. 180), Milton Middleton or Long Parish, and Goodworthy or Good (*Monast.*, ii. 640). "A person may have the profit of a prebend by the papal law, though he be not a canon of the church, as a parish priest, and these were called parochial prebends" (Ayliffe, *Parergon*, 420). These sinecure rectories are still sometimes held by the perpetual vicar, as at Westbourne, Sussex, a subject on which one might easily enlarge. In St. Endellian's the prior and convent of Bodmin held a moiety (1272), including the rectory and a prebend. The other moiety, consisting of two prebends, belonged to the families of Marny and Tregoz. One called Trehaverock was described by Bp. Grandison as "portio non curata." At St. Tethe's there were also two prebends in the thirteenth century (Oliver, *Monast. Exon.*, 17). Slapton, Crediton, Tiverton, and Glasney were collegiate; Probus, Axminster, and Chulmleigh prebendal churches. Archbishop Islip, in 1362, made regulations for chaplains "ecclesie, aut capellæ, vel Prebendæ Curatæ" (Lyndw., 57). In 1102, St. Anselm ordered that churches or prebends should not be bought, no doubt meaning

endowed benefices. The later use applies to churches impropriated in their tithes and profits to some cathedral or conventual office which had no cure of souls.

MACKENZIE E. C. WALCOTT.

In this little controversy in your pages I have not yet observed that any one has appealed to the authority of Dr. E. A. Freeman, than whom no man living, I presume, has a better right to be heard. In his instructive *History of the Cathedral Church of Wells* he says:—

"There is a corrupt way of speaking in use now of calling some few members of the Chapter *canons*, as if the name belonged to them only, and calling the rest of the body *prebendaries*, as if they were something different, and, I suppose, something inferior. That this is a mere corruption is well known to every one who knows anything of the history of these foundations. The truth is that canon and prebendary are two different names for the same man looked at in two different characters. He is a canon as one of the capitular body, a member of the corporation called the Dean and Chapter; he is also a prebendary as holding—or of late years not holding—a certain prebend, *prebenda*, or separate estate, in regard to which he himself forms a corporation sole. What I want you to bear in mind is that, when a non-residentiary canon becomes a residentiary, he is not, as people commonly talk, changed from a prebendary into a canon. He was a canon before, and saving my own objection (*viz.* that his estate is forfeited) he remains a prebendary afterwards."—Pp. 51-2.

Until better advised, therefore, I shall venture to accept the designation (though I am neither paid nor residentiary) of

CANON OF SALISBURY.

DEAN BURROWES: "THE NIGHT BEFORE LARRY," &c. (5th S. xi. 143, 214.)—It is by no means certain that Dr. Burrowes was the author of this song. The following extract supplies some further information about it:—

"The celebrated song composed on him [Larry] has acquired a lasting fame, not only as a picture of manners, but of phrasology now passed away; and its authorship is a subject of as much controversy as the letters of Junius. Report has conferred the reputation of it on Burrowes, Lysaught, and others, who have never asserted their claims. We shall mention one more claimant, whose pretensions are equal to those of any other. There was at that time a man named Maher, in Waterford, who kept a cloth shop at the Market-cross; he had a distorted ankle, and was known by the *sobriquet* of 'Hurlfoot Bill.' He was 'a fellow of infinite humour,' and his compositions on various local and temporary subjects were in the mouths of all his acquaintance. There was then a literary society established in Waterford, which received contributions in a letter-box which was periodically opened, and prizes awarded for the compositions. In this was found the first copy of this celebrated slang song that had been seen in Waterford. Its merit was immediately acknowledged; inquiry was made for its author, and 'Hurlfoot Bill' presented himself and claimed the prize awarded. We give this anecdote, which must go for *tantum quantum valet*; but we have heard from old members of this society that no doubt existed among them that he was the author. His known celebrity in that line of composition rendered it probable, and he

continued to the end of his short and eccentric career of life to claim the authorship with confidence."—*Ireland Ninety Years Ago*, being a new and revised edition of *Ireland Sixty Years Ago*, Dublin, 1876, p. 77.

ED. MARSHALL.

I am much obliged to your correspondent for his communication. When writing, I was well aware of the notorious ballad, but purposely left it unnoticed. As it has, however, been quoted, let me give you the correct rendering of the first two lines:—

"De night afore Larry was stretched,
De boys they all ped him a visit."

I was not aware of, or had forgotten, the school-book entitled *Selecte*, which I shall add to my list of the dean's publications. ABHBA.

THE CITY CHURCHES (5th S. xi. 22, 57, 164.)—Will your correspondents MR. TREPOLPEN or A. J. M. or will any City antiquary furnish in a tabulated form (in reference to the particulars already given *ante*, p. 164) the following information regarding the ten City churches which have been destroyed up to this time?—(1) Under what Act or other authority were they destroyed? (2) When were they destroyed? And where are the following now to be found?—(3) The mural tablets on the inside and outside walls of the churches; the gravestones, ledgers, monuments in the church and churchyard with all their inscriptions. (4) The brasses inside and outside the churches. (5) The metal plates from off all the coffins removed from the churches and churchyards. (6) The registers of baptisms, marriages, and burials, the vestry minutes, the churchwardens' accounts, and all the other records belonging to the churches. (7) The church property, such as the Bibles and Prayer Books, the vergers' and the beadles' emblems of office, the Communion plate, churchwardens' wands, &c. It would also be as well to state where the bodies from the churches Nos. 1, 2, 8, and 10, mentioned *ante*, p. 164, were removed to.

If the above information could be supplied in respect to St. Margaret's, Westminster, St. Andrew's, Holborn, Old St. Pancras, and any other churchyards in London which have been cut into or destroyed, it would be useful. These particulars are being sought for every day, and their publication in a tabulated form would save very many people, who have occasion to know them for literary and other purposes, much expense and many hours of trouble and research.

CHARLES A. J. MASON.

3, Gloucester Crescent, Hyde Park, W.

LENGTH OF A GENERATION (5th S. ix. 488, 518; x. 95, 130, 157, 197, 315, 524; xi. 54, 77.)—I have tried to obtain some further particulars about James Horrocks, of the township of Harwood, near Bolton-le-Moors, and have been referred to the

Bolton Chronicle, which gave some account of him at the time of his death. This is not accessible to me. My friend informs me that, according to his own recollection, my statements, although also from memory, are substantially correct, as far as conveying Horrocks's own belief and assertion that "his father was two years old when Oliver Cromwell died, and was married at eighty-six to a young woman of twenty-eight, who became his mother." My informant adds, "Old Horrocks was a yeoman, living on his own estate, and attained the age of one hundred years and six months." As this centenarian was a landowner, presumably by inheritance, his birth and identity, if suspicious, would not have been passed over by near relatives.

Of other Lancashire centenarians, whose age *might*, one would think, submit to conclusive proof without much difficulty, would be Edward Stanley, Esq., of Preston, who was buried there January 4, 1755, æt. 103, son of Henry Stanley, baptized at Ormskirck, Sept. 3, 1617, 138 years before.

A. S. ELLIS.

Westminster.

Dr. Plot, in his *Natural History of Staffordshire* has some interesting remarks upon this subject:—

"Nor has extraordinary Longevity only attended married Couples: but sometimes two (tho' perhaps a little more rarely) whole Families together, whereof several Generations have been living at a time: thus as Thomas Revenna informs us, there was a Seaman in his time in the Venetian fleet, who tho' three-score years of age, yet had his Father, Grand-father, and Great Grand-father still living, the eldest whereof was not 120. To which tho' it be hard to bring a parallel instance, yet I met with one of the kind that is somewhat remarkable, in the person of one Mr. Doody of Hanchurch in this County, who was a Grand-father and a Grand-child at the same time, i.e. he became a Grand-father himself before his own Grand-father dyed, there being five generations living together. Which is much the same thing that happen'd in the family of the right illustrious Princess the Lady Letice Countess of Leicester, and Essex, Viscountess of Hereford, Baroness of Denbigh, and Ferrars of Chartley; sister to William Lord Knolles of Greys, Viscount Wallingford and Earl of Banbury, Kt. of the Garter, who had the happiness to see living the Grand-children of her Grand-children; as is declared in her Stemm at the Manor of Drayton.

"Now that there should be five generations living at a time, as in the present examples; or six, as in the instance of Mary Cooper above mentioned, is not indeed so wonderful; since if People marry young enough, it may well be so; as in the case of my Lady Child in the County of Salop, who as I was credibly informed being married at 12, had a child in the 13th year of her age; which Child being married as young, had another also at 13, so that this Lady was a Grand-mother at 27, and might possibly have been a great Grand-mother at 40, a Great-great-Grand-mother at 53, and a Beldam at 66: but the marriages in our instances being not so early, the cases are the more remarkable."

Plot also gives other examples.

BIBLIOTHECARY.

With reference to this question, let me quote the words of a friend of mine, still happily with

us, in spite of his eighty-three years, Mr. J. R. Planché. He writes, in his *Recollections* (vol. i. p. 9):—

"How far into the past will two or three generations sometimes carry us! My grandfather must have remembered the battle of Blenheim. My father was born eleven years before the battle of Culloden, and when twelve years old he passed over Tower Hill during the execution of the rebel Lords Kilmarnock and Balmerino, and he lived to read the accounts of the battle of Waterloo. And in the reign of William IV. I was talking to a hale and hearty octogenarian, whose father was born in the reign of William III."

Now, I have a grandchild aged ten; and if I were to take her with me on my next visit to Mr. Planché, and she should live to be a hundred, she would be able, ninety years hence, to say that as a child she conversed with a gentleman whose father remembered Culloden; in other words, there would be only a single link between 1745 and 1968, that is, 223 years.

E. WALFORD, M.A.

Hampstead, N.W.

As length of possession is a cognate subject to the above, I may perhaps be allowed to mention my own case as unique, as I am only second in possession of land awarded to my ancestor June 27, 1767, he being then past middle age. This ancestor possessed it till his death in 1782, when (his only son having predeceased him) the land became the property of his grandson, my father. With him it remained till his death in 1841, and then it became mine. So, though I have had "a long innings," I am only second in possession from the freeholder of 1767.

WILLIAM WING.

Steeple Aston, Oxford.

BOSTON SOUNDED "BAWSTON" (5th S. x. 338, 357, 377, 526; xi. 34, 55).—I am not an admirer of the Lincolnshire dialect and intonation, but I am always glad to speak out for my native county when I can, and am glad to remind R. R. that its southern division is not far from what was "the true centre of literary English." Dr. Latham remarks, in his *Handbook of the English Language*, p. 163, "As we approach the Huntingdonshire and Northamptonshire frontiers the provincial characteristics decrease, until in the parts about Stamford, Huntingdon, and Northampton they attain the minimum." Mr. Kington Oliphant (*Standard English*, pp. 193-4), when speaking of Robert Manning of Bourne, says:

"It will be easy to see that the Lincolnshire bard may be called the patriarch of the New English, much as Cadmon was of the Old English six hundred years earlier. We shall also gain some idea of the influence that the Rutland neighbourhood has had upon our classic tongue. This was remarked by Fuller in his time; and in our day Latham tells us that 'the labouring men of Huntingdon and Northampton speak what is usually called *better English*, because their vernacular dialect is most akin to that of the standard writers.' He pitches upon the country between St. Neots and Stam-

ford as the true centre of literary English. Dr. Guest has put in a word for Leicestershire."

Mr. Oliphant adds a note: "I visited Stamford in 1872, and found that the letter *h* was sadly misused in her streets"; and I can testify myself that it receives strange treatment at Grantham, perhaps even worse than at Stamford, as I remember a Stamford friend being much struck by the sins of omission of which the Granthamites were guilty. I believe that they always call Boston *Bosston*. Will R. R. tell me how his townsmen pronounce Grantham? Do they speak of Grant-ham or of Granth-am? I should also be glad of information on that point from one of the natives, or from anybody who knows anything about it.

ST. SWITHIN.

R. R. and W. E. H. are quite right as to the pronunciation of Boston, X. P. D. and MR. WALTER WHITE quite wrong. What dialect MR. WHITE has given examples of I am at a loss to tell. It certainly is not Lincolnshire. I am a native of the county, and have lived in it all my life. W. E. H. has given the correct pronunciation. It requires more than the surface knowledge acquired by a few walks through a district to arrive at such an extremely difficult thing as an accurate understanding of the language of the peasants therein.

F. E. E.

ENGLISH VINEYARDS (5th S. xi. 185).—In his note on "Worcestershire Words and Terminals," SHELSELY BEAUCHAMP mentions "the Vineyards." Probably this is not an uncommon name, and it is frequently to be found in the Domesday Book. They are referred to at a still earlier period, in the laws of Alfred. I write this note from Stretton, Rutland, where the Countess Judith had property. Here a grass field, in the midst of the Stocken Hall woods, is still called "the Vineyard." It is not mentioned in Domesday. In the last parish in which I lived, Denton, Huntingdonshire, where also the Countess Judith had property, there was a large grass field called "the Vineyard" (not mentioned in Domesday), on the west side of the Great North road, and two and a half miles distant from Whittlesea Mere. Concerning that Fen district the anonymous author of *The History or Narrative of the Great Level of the Fens, called Bedford Level* (1685), quoting from the history of William of Malmesbury, says:—

"There is not the least parcel of Ground that lyes wast and void there; here you shall find the Earth rising somewhere for Apple-trees; there you shall have a Field set with Vines, which either creep upon the ground, or mount on high upon Poles to support them." For, in those dayes Vineyards were very frequent in England."—P. 3.

In the poem "formerly writ on this subject by some Ingenious hand," and placed as a "Postscript" to this little work, are these lines:—

"To scan all its Perfections, would desire
A Volume, and as great a skill require,
As that which Drayn'd the Countrey: in one word,
It yields what'e're our Climate will afford:
And did the Sun with kinder beams reflect,
You might Wine, Sugar, Silk and Spice expect."

P. 79.

In his *Antiquities and Folk-Lore of Worcestershire*, Mr. Allies says, "The name of 'Vineyard' occurs in almost every parish in the county." He enters at some length into the subject (see pp. 101, 407, 408), mentioning also the names "Vine hill, Big Vinne, Little Vinne, Great Viney, the Vinne, Vinne Orchard, and the Vines." He quotes from Dr. Nash's *Worcestershire*, i. 307; from the papers by Pegge and Daines Barrington in *Archæologia*, i. 321, iii. 67; from Tacitus, Suetonius, Bede, &c., and suggests that the cultivation of the vine was neglected in England "when the inhabitants found they could purchase better flavoured wines at a low price from France, or employ their lands to more advantage by raising grain." The Marquis of Bute's experiments in vineyards will be watched with interest. I am told that the culture of the white grapes is more successful than that of the red.

CUTHBERT BEDE.

THE DEATH OF PERCEVAL (5th S. xi. 226).—I have not been able to find any printed pamphlet narrating the history of Mr. John Williams's prophetic dream concerning the assassination of Mr. Spencer Perceval in the lobby of the House of Commons on May 11, 1812. Mr. Williams's attested statement, drawn up and signed by him in the presence of the Rev. Thomas Fisher and Mr. Charles Prideaux Brune, is, however, still in existence, and is now in the possession of Mr. Spencer Walpole, 1, Manson Place, Queen's Gate, South Kensington. For other particulars of Mr. Williams and his dream reference may be made to Sir John Maclean's *History of the Deanery of Trigg Minor*, ii. 433-5; Boase and Courtney's *Bibliotheca Cornubiensis*, ii. 881-2, and *Life of the Right Honourable Spencer Perceval* (1874), pp. 295-6, 329-32.

WESTMINSTER.

THE EGREMONT PAPERS (5th S. xi. 226).—In Mr. G. Slade Butler's *Topographica Sussexiana*, reprinted from vols. xv. to xviii. of *Sussex Archaeological Collections*, the following book is catalogued at p. 67:—

"Case of Carew against Earl of Egremont; Report of the Proceedings in the Insolvent Debtors' Court, also at the Lewes Assizes. 2 vols. 8vo. Privately printed by the Earl's Executors, 1840-2."

E. C. IRELAND.

VICTORIA'S CORONATION MEDAL (5th S. xi. 228).—See Till's *English Coronation Medals*, 12mo., 1838, pp. 81-92, for description, &c., of this medal, spoken of by the author as the "very worst in the English series." None were cast in gold; they were all struck.

NEPHRITE.

"ASTONIED" OR "ASTONISHED," ISAIAH LII. 14 (5th S. xi. 188.)—The years in which the variations appear are not stated. But "astonied" is the form in the A. V., 1611. "Astonished" was substituted by Dr. Blayney in his revision in 1769. "Astonied" has been replaced since the publication of the folio of 1611 at the Clarendon Press in 1833, and the collation of the Oxford and Cambridge Bibles, and the consequent settlement of the text, in 1834. ED. MARSHALL.

HIGHLAND PLANT AND OTHER SUPERSTITIONS (5th S. xi. 167.)—MR. FITZGERALD is in error in thinking that *mathan* in Gaelic signifies a "good herb," or any herb at all. It is true that *math* or *maith* means good, but there is no such word in the language as *mathan*. A word very similar in sound exists in *maithéan*, which signifies good men, heroes, princes, or rulers. I suspect that the herb called *mohan* by Mr. W. Grant Stewart is no other than the moss that is to be found on mountain tops, where no other herb—if moss be a herb—will grow. Its Gaelic name is *moine*. The same word with the same meaning occurs in the Kymric or Welsh *mawr*. CHARLES MACKAY.
Reform Club.

"BOUGE THE BERE" (5th S. xi. 168.)—Is not this explainable by our "bug-bear"? Blount, 1681, gives, "Bouge or budge (from French *bouche*), the bread, beer, and wine allowed by the king to any officer and his servants." This derivation makes the word applicable as a name for a bear. Or the word "bug" may be of the derivation that some gave to it (and to our "bogey"), namely, from the German *biitten* (now *Beissen*). Possibly the nobleman had a grim aspect or manner which suggested the reference to his hereditary bear. Richardson gives *bug* as great, proud or swaggering, and says it is still so used in the North, and the *bug* in "bug-bear" and "bogey" he connects with Swedish *Puke*, diabolus. B. NICHOLSON.

PRIMITIVE METHOD OF COUNTING (5th S. xi. 166.)—The practice of counting by fives is as old as Homer's day. See *Odyssey*, iv. 412:—
αὐτὰρ ἐπὶν πάσας πεμπάσσειται, ἦδ' ἔϊθηται.
Later the word *πεμπάσειν* came to be used in the sense of counting generally. Thus Æschylus writes (*Persæ*, 981), *μύρια πεμπαστάν*.
E. WALFORD, M.A.

Hampstead, N.W.

The custom of counting by four upright strokes and one drawn diagonally through them is not by any means confined to the shepherds of Yorkshire, or indeed to those of any other county. It is the method yet practised at our wharves by men engaged in checking the output of a vessel's cargo, especially if consisting of a number of articles of one denomination. Distillers' men score with chalk, on the

side of their van or any other convenient object, the number of gallons or measures (in "fives") drawn out of a cask and delivered, it may be, to their customer.
J. JEREMIAH.

Canonbury.

THE 60TH RIFLES: EARLY UNIFORM (5th S. xi. 189.)—GEN. RIGAUD will find the uniform of the 60th Regiment, *circ.* 1797–1800, in a work just published, viz., *A Regimental Chronicle and List of Officers of the 60th or the King's Royal Rifle Corps, formerly the 62nd or the Royal American Regiment of Foot*, by Nesbit Willoughby Wallace, Captain 60th Royal Rifles, published by Harrison, 59, Pall Mall, 1879. S. D. SCOTT.

ANCESTRY OF PRESIDENT WASHINGTON (5th S. v. 328; vi. 215; x. 526; xi. 232.)—When my accomplished friend Mr. Simpson wrote his interesting tale *The Washingtons* (1860), he had not made the acquaintance of Colonel Chester. This he has since done, and has learned to appreciate the extraordinary diligence, skill, and patience with which that gentleman has explored the history of the Washington family, and proved that the person described in the tale as the emigrant was not so. The one link still wanting in the Washington pedigree is the identification of this ancestor. Colonel Chester has printed a paper of a few pages, the result of immense research, in which he proves, *par voie d'exclusion*, as the French say, that no one has yet succeeded in absolutely identifying the emigrant.

JAYDEE.

[The paper of Colonel Chester alluded to by our correspondent will be found in the late Mr. J. G. Nichols's *Herald and Genealogist*, vol. iv. pp. 49–63, and has been so often referred to in our columns that it is somewhat surprising to find any one at this late day reproducing and arguing in favour of the exploded theory of the descent of the American President from the Washington family of Northamptonshire. See "N. & Q.," 5th S. ix. 60.]

MILTON AND MR. J. R. GREEN (5th S. xi. 165.)—This error of Mr. Green's was noticed in *Fraser's Magazine* for Sept., 1875. H. C.

HAGWAYS (5th S. ix. 68, 514; x. 118; xi. 235.)—In an interesting article on Hagbush Lane, "an ancient way to Highgate Hill" from Holloway, in Hone's *Every Day Book*, vol. i. pp. 870–876, will be found as under:—

"Why is this place called Hagbush Lane? Hagbush Lane, though now wholly disused, and in many parts destroyed, was the *old*, or rather the *oldest*, north road, or ancient bride-way to and from London and the northern parts of the kingdom. Now for its name—Hagbush Lane. *Hag* is the old Saxon word *haeg*, which became corrupted into *hough*, and afterwards into *haw*, and is the name for the berry of the hawthorn; also the Saxon word *haga* signified a hedge or any enclosure."

This way is described as "so narrow as only to

admit convenient passage to a man on horseback. This was the general width of the road throughout, and the usual width of all the English roads in ancient times." So it would seem that these narrow ways are not merely "hawk-paths," but something more. HENRY CAMPKIN, F.S.A.

THE SUNFLOWER (5th S. viii. 348, 375, 431, 497; x. 14, 156, 352; xi. 58, 132, 178, 217).—George Wither in one of his finest Emblems sings of the marigold opening its petals to the sun :—

"When with a serious musing I behold
The gratefull, and obsequious Marigold,
How duely, ev'ry morning, she displays
Her open brest, when Titan spreads his Rayes;
How she observes him in his daily walke,
Still bending towards him, her tender stalke," &c.

W. C. B. falls into the common error of attributing the line from the *School of the Heart* to Quarles (*ante*, p. 178), instead of to the author of the *Synagogue*, Chr. Harvey.

CH. ELKIN MATHEWS.

7, Hamilton Road, N.

CENTENARIANISM: ECCLUS. XVIII. 8 (5th S. x. 406; xi. 35).—May I supplement my previous reply by the observation that, though the translation in the Complutensian Polyglot has "Numerus dierum hominis multi anni centum," it may possibly be that *πολλά* is to be taken adverbially, and not as an adjective, whatever may be exactly the meaning to be attached to it.

ED. MARSHALL.

ROBIN HOOD SOCIETY (5th S. viii. 351, 378; ix. 257, 476; x. 279, 525).—A print of "The Printers before the Robin Hood Society" is in the *Oxford Magazine*, 1771, vi., facing p. 161, being a satire on the House of Commons of that day. The "printers" were those made responsible for political papers in the *General Evening Post* and the *St. James's Chronicle*. In the *Political Register*, 1770, vi. 94, is "A Speech of the President of the Robin Hood Society." See likewise H. Walpole's *History of the Reign of King George III.* 1845, i. 42. O.

"TAM MARTI QUAM MERCURIO" (5th S. x. 269, 392; xi. 235).—Those who have happened to turn up the page containing the dedications of many of the continental books of the seventeenth and eighteenth centuries, or other passages complimentary to high-and-mightinesses, cannot have escaped a familiarity with this phrase.

THOMAS KERSLAKE.

Bristol.

PROVERBS WHICH HAVE CHANGED THEIR MEANINGS (5th S. ix. 345, 470; x. 193, 352; xi. 137, 177).—Is not the original meaning of the proverb, "Great cry and little wool," to be referred to the use of the word *cry* in the sense of a pack or

crowd? "A large flock and little wool" would be a natural exclamation, and the addition of the phrase referring to "the Deil" and "the hogg" would seem to belong to a period when the true meaning of the word *cry* had been lost. In illustration of this use of *cry*, I would quote the following :—

1. "You common *cry* of curs!"
Shaks., *Coriolanus*, iii. 3.

2. "A *cry* of Hell-hounds never ceasing barked,
With wide Cerberean mouths, full loud."
Milton, *Par. Lost*, ii. 655.

3. The common phrase "in full *cry*." 4. "Hue and *cry*." I consider this as one of those pairs of synonyms so common in English. Compare "aid and abet," "act and deed," &c. The first part *hue* is the A.-S. *hiv*, "a family," and hence "a crowd" (cf. the use of *team*, *brood*, and other words of the same original meaning in the general sense of a collection of individuals). The "hue and *cry*" after a thief would be the *crowd* of pursuers rather than the shout raised by them. 5. "I do follow here in the chase, not like the hound that hunts, but one that fills up the *cry*" (Shaks., *Othello*, iii. 2). Although I believe *cry* to be used here in the sense of pack, it is quite possible to explain the passage as meaning "joins his *voice* with that of the others" (though he takes no part in their actual work). A. E. QUEKETT.

"Great cry and little wool" can never apply to hogs or young sheep, as Mr. LEAN infers, but to swine, as your correspondent R. R. of Boston suggests. But R. R. does not seem to have the proper meaning of the proverb when he says, "Great cry and little wool, as the *Devil* said when he shored a hogg." In Scotland the traditional shearer of this noisy animal is the *shoemaker*, and "a great cry and little wool, as the soutar said when he clippit the sow," is a very old Scotch proverb. Our shoemakers nowadays are dependent on the wild swine of foreign countries for the long coarse hair or *brise* which they use as needles in sewing shoes and boots; but doubtless, in the days of yore, Scotland provided its soutars with native needles—hence the old Scotch proverb.

J. R.

In Sir Joshua Walmsley's *Life* is a curious inversion of the ordinary use of the saying about the "spoke." Mr. Cobden writes in 1852 :—

"If I can put a spoke in Fox's wheel when in Lancashire I shall be right glad to do so. I can't bring myself to believe that a sufficient number of Oldham Radicals will be found to stultify themselves by voting for a Tory to defeat our excellent friend."

H. A. B.

WRIGHT THE CONSPIRATOR (5th S. xi. 48, 159).—If A. J. M. will send his address to Mr. G. R. Park, Hedon, Yorkshire, the latter will be glad to communicate with him relative to this family.

A. Z.

AUTHORS OF BOOKS WANTED (5th S. x. 430.)—

National Anecdotes.—Might not this be by W. M. Tarrt, who is said by the *Biog. Dict. of Living Authors*, 1816, to have published several anonymous essays? A comparison with his other works would no doubt show АННВА.

OLPHAR HAMST.

(5th S. x. 516.)

Lives of Celebrated Travellers, &c.—C. R. will find some account of Mr. St. John and the family in Allibone. To quote the cutting which I have from a paper of Oct. 2, 1875, "The death is announced, within a few days of his eightieth birthday, of Mr. J. A. St. John." No exact date is given.

OLPHAR HAMST.

(5th S. xi. 227.)

The Cameronian's [not the Covenanter's] *Dream*.—Copyright long expired.

A. B. G.

(5th S. xi. 229.)

Death of Archbishop of Paris, beginning:—

"A day of clouds and darkness! a day of wrath and woe!"

is a poem in *Sequences and Hymns* by the late Dr. J. M. Neale, published by Masters, London.

L. PH.

AUTHORS OF QUOTATIONS WANTED (3rd S. ix. 257; x. 258.)—

"Who would not rather trust and be deceived,
Than own the mean cold spirit which betrays?"

The reference given in your former volume to Dr. Young's satire is a mistake.

G. F. S. E.

(5th S. xi. 229.)

JOURNEY-MAN will find the line in Alexander Smith's *A Life Drama*, at end of scene i. It may well find a place, with its context, in "N. & Q.":—

"I seek the look of Fame! Poor fool!—so tries
Some lonely wanderer 'mong the desert sands
By shouts to gain the notice of the Sphinx,
Staring right on, with calm eternal eyes."

Poems, 1853.

A. B. G.

Miscellaneous.

NOTES ON BOOKS, &c.

Henry VII., Prince Arthur, and Cardinal Morton, from a Group representing the Adoration of the Three Kings on the Chancel Screen of Plymtree Church. By T. Mozley, M.A. (Clay, Sons, & Taylor.)

THE parish church of Plymtree, a few miles from Exeter, in an apple-bearing district, is remarkable for possessing a richly carved, painted, and gilded screen, which stretches right across the interior; it is decorated with thirty-four panels, below the open work, all of which are beneath the level of the eye, each panel containing a painted figure. The screen—according to a pretty vignette, given on the title-page, of the interior of the church—must be very handsome. It is to be regretted, however, that a more architectural elevation of this peculiar feature, together with painted and carved details, was not introduced in lieu of the plate containing mere outlines of the four figures, which are the same as the chromo-lithograph plates immediately following. At p. 39 we have a consecutive list of the subjects, but no dimensions are given. As the book is a large-sized folio, and each separate figure occupies the whole of the page, we may infer that they are of the actual size of the originals. It is not stated whether both sides of the screen are painted. Much praise is due to the clever and truthful manner in which these, to say the least of them, very coarse

figures are reproduced. The style of execution is very well given. The four panels which have been selected for reproduction are those next to the chancel gates, towards the south, and represent (1) the Virgin seated, with the naked infant on her lap, no throne being visible; (2) an aged man, with long dark beard, in a dull orange-coloured monkish robe, holding a golden chalice, from which he is lifting the lid; (3) a young man, clad in a short tunic, with a turban-like head-dress, his head being averted from the Virgin, holding in his right hand a ribbed cup on a tall stand, with a pointed cover, such as appears on the celebrated cup of the Carpenters' Company; (4) a beardless monarch, wearing a crown and habited in the courtly garment, with pocket sleeves, of the period of Louis XII.; he holds a golden cup of a rounder form and smaller in size than the others. It may be observed that the character of the Virgin and Child, the latter without any nimbus, is decidedly Italian, with simply arranged drapery, long flowing hair, and no jewellery, such as distinguish the school of Leonardo da Vinci. The assumption that in the foremost figure we here have a portrait of Cardinal Morton is entirely untenable and singularly far-fetched. There is no indication of the rank of a cardinal in the figure, and the discovery of the device of the letter M over a ton, so well known as that prelate's rebus, is entirely a misapprehension on the part of the writer. His active imagination converts the blotches of light forming the ribbing of the bowl of the cup held by the young man into a barrel, and the pointed, spire-like cover into a very tall letter M. Moreover, had this device been intended for Cardinal Morton, it would have been applied to his own figure or to the cup in his own hand, and not to the one held by the youth who is here unhesitatingly set down as Prince Arthur. Authentic portraiture will not be furthered by assumptions so destitute of foundation as these. A long and somewhat irrelevant account of General Monk, blended with a meagre notice of his brother Nicholas, in early life Rector of Plymtree, afterwards Provost of Eton, and finally Bishop of Hereford, follows the description of Morton. Nicholas Monk never visited his see, but died at Westminster, and was buried in the Abbey. In his delightful book, *Memorials of Westminster Abbey*, Dean Stanley has briefly and concisely set forth all that is noteworthy of this, as Clarendon calls him, "honest clergyman."

Studies in the Literature of Northern Europe. By Edmund W. Gosse. (C. Kegan Paul & Co.)

MR. GOSSE'S *Studies* have one very notable advantage over similar collections, that of a thoroughly fresh and unhackneyed theme. One is naturally a little shy nowadays of the purely literary essay. One thinks instinctively of those "Jacks of Dover" in Chaucer that "had been twies hot and twies cold," and dreads the doubly redoubled "Considerations upon Cervantes" or "Meditations upon Montaigne." Even the intellectual vigour of Mr. Leslie Stephen can scarcely keep us from nodding over a new allocution upon Wordsworth regarded "in his quiddity." The reader need be under no such apprehensions as to the delightful papers which make up this volume. It is only in the pages of continental reviews or the higher class American monthlies that the Dutch poetess Tesselschade Visscher (of whom there is here an admirable etching by L. Alma Tadema) the Norwegian poet and dramatist Hendrik Ibsen, or the Swedish lyrist Runeberg, are likely, if at all, to be encountered. Of these, and others equally unchronicled, Mr. Gosse writes in a fashion at once happy and erudite. His style is as graceful, as seductive as Leigh Hunt's, and quivers with that rare and ready sympathy which can range at will from Tennyson to Théophrastus de Viau

and yet preserve a just measure in its enthusiasm. As might be expected from a poet, the pages are enriched with many translations of quite exceptional merit, which, moreover, impress one greatly with the extent of the writer's equipments as a linguist. To all who value thoroughly capable and catholic work, the perusal of this book will be a pleasant task.

Celebrities of the Yorkshire Wolds. By Frederick Ross. (Tribner & Co.)

As the author states in his preface that he has attempted nothing "beyond a mere compilation," he disarms criticism. Otherwise one might be tempted to question whether some of the persons named are properly included among "celebrities," as, for instance, several clergymen in obscure parishes, whose only claim to that title appears to be that they have at some period of their lives preached assize sermons. However, the compilation is a convenient one, and is presented to the world in a very handsome style. The book is probably intended to herald a more pretentious one announced by the author, viz. *Biographia Eboracensis*, on which he states that he has been engaged for more than twenty years. Such a work, properly compiled, will be an important and useful addition to our libraries, and it will be by this, rather than by the little handbook before us, that the abilities of the author will be tested.

The fourth edition of Sir John Lubbock's *Pre-Historic Times, as Illustrated by Ancient Remains* (F. Norgate) has just appeared. The work has been thoroughly revised, and no little fresh matter introduced.

WANTED—AN ENGLISH DIALECT DICTIONARY.—The English Dialect Society has since 1873, the year of its foundation, already done much valuable work, for which it deserves the best thanks and the hearty co-operation of every student of language, and especially of every Englishman who loves his mother-tongue. It has provided us with lists of dictionaries, printed for us new glossaries, and reprinted old ones. The Philological Society has also published admirable glossaries, as well as papers, showing the great importance of our provincial dialects in the thorough study of the English language. Besides this, contributors to "N. & Q." have for close upon thirty years been constantly furnishing fresh materials illustrative of our provincial word-wealth. May I venture, then, to express the hope that the E. D. S. will consider itself, before long, in a position to gather all the results of its work and of the researches of others into one magnificent monument of scholarship, an English Dialect Dictionary? May I dare to hope that before very long the philologist and the lover of English may be able to find the matter now scattered and buried in hundreds of volumes arranged, in all the "sweet simplicity" of alphabetical order, in one great lexicon? The work should be strictly an English Dialect Dictionary, admitting to its word-list provincialisms only. The English of books, whether Old English, Middle English, or Elizabethan, should only be introduced to illustrate the provincial word. The etymology should be given in each case, where known; or reference should be made, where possible, to some kindred word in a book language, the dictionaries of which would supply further information *in voce*, as to cognates, root-meaning, &c.

Oxford.

A. L. MATHEW.

SHAKSPEARIAN scholars will be glad to hear that Mr. Furnival has undertaken to superintend the issue of a series of photo-lithographic fac-similes of all the most important Shakspeare quartos, to be executed by Mr.

W. Griggs, whose long experience as working photo-lithographer to the India Office enables him to guarantee the entire faithfulness of his reproductions. The Duke of Devonshire, the Trustees of the British Museum, and the Master and Senior Fellows of Trinity College, Cambridge, have promised to allow their book-treasures to be photographed.

PROF. CAMPBELL FRASER of Edinburgh is preparing for the Clarendon Press a library edition of Locke's *Essay on the Human Understanding*, with an Introduction, memoirs, excursions, &c., in two octavo volumes, uniform with his edition of the *Works of Bishop Berkeley*. Locke's *Essay*—that famous classic of English philosophy—has been many times reprinted since its first publication in 1690, but the want of an annotated edition has been made matter of reproach to Englishmen by critics and historians of philosophy. It is now proposed to supply this deficiency, under the auspices of Locke's own University of Oxford, in an edition with a revised and interpreted text, and with discussions connecting Locke, for the modern reader, with his contemporaries and predecessors, as well as with the later course of thought in Europe and America. Prof. Fraser will be glad to receive any special information as to this particular work or upon Locke generally, addressed to him at 20, Chester Street, Edinburgh.

We greatly regret to record the death of our old and greatly respected contributor Sir Walter Calverley Trevelyan, Bart., which took place very suddenly at Wallington, his seat in Northumberland, on Sunday, March 23, within a few days of his having attained the age of eighty-two years.

Notices to Correspondents.

We must call special attention to the following notice:

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

M. M. B. writes:—"Is there any genealogist in Philadelphia who would kindly give me some information, or inform me where I could obtain some particulars, of a family who were obliged to fly to America from Ireland during the rebellion of 1641?"

If any correspondents of "N. & Q." have franks of the first parliament of Victoria, 1837-1840, for sale or exchange, will they communicate with Miss Martin, Newland Hurst, Droitwich?

J. F.—We were anxious to dispose first of the answers in our present number. Please reply, if necessary, but as briefly as possible.

MR. E. JAMES TAYLOR (Bishopwearmouth, Sunderland) begs that his name may be added to the list of collectors of Bookplates.

A CORRESPONDENT asks whether Frederick the Great was left-handed.

G. H. R.—We shall be very glad to hear further from you on the subject.

X. C. ("V and W.")—See "N. & Q.," 5th S. vii. 28, 58, 75, 217, 297.

ERRATUM.—P. 236, col. ii. l. 26 from bottom, for "William Stone," read *William Hone*.

NOTICE.

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

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

LONDON, SATURDAY, APRIL 5, 1879.

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Notes.

COLSTON'S HOUSE AT MORTLAKE.

Can any reader of "N. & Q." point out the exact site of that house at Mortlake in which Colston, the Bristol merchant, lived and died? Lysons, in his *Environs of London*, published in 1792, says:—

"An ancient house at Mortlake, now on lease to Miss Aynscombe, is said to have been the residence of Cromwell. During the present century it was the residence of a more amiable though a less elevated man, the benevolent Edward Colston, the great benefactor to the city of Bristol."

Mr. Samuel Griffiths Tovey, in the second edition of his *Memorials of the Life and Deeds of Colston the Philanthropist* (Bristol, Taylor, 1863), p. 148, describes the house as an "isolated, picturesque old building, visible from the lower London road to Richmond," adding that, when he visited it in 1852, it was a "solitary, deserted, melancholy house," overshadowed by tall poplars, and divided from the road by a low wall, with an ornamental iron gateway between two square columns supporting globes, and each containing a stone seat under an arched niche. The paved court was grass-grown, and in the fine old garden bordering the Thames shrubs had grown into straggling thickets, and gravel paths were undis-

tinguishable from grassy lawns. A half-ruined summer house commanded, says Mr. Tovey, a view of the church and village of Mortlake and Barnes railway bridge to the east, and Hammer-smith Church, "Lord Holland's house," Chiswick Conservatory, and "Nottenhill" (*sic*) church to the north. The "Hall" itself was an irregular building, plain, spacious, dark, and decayed, with a portico supported by four Doric columns on the north. A long, narrow, panelled room occupying the western wing was known as "Cromwell's Council Chamber," and in the gable of the roof, up two or three steps, was a small room called "Old Noll's Hole," from a tradition that it had been the Protector's favourite hiding-place; though, as Mr. Tovey remarks, why he should have wished to hide, or why, so wishing, he should have chosen such an accessible and apparent lurking-place, is hard to conjecture. Indeed, the whole story of Cromwell having lived in that house is apocryphal, though he may have visited it, as Mr. Tovey says the assessments during the Protectorate show that Ireton and other friends of Cromwell had houses at Mortlake. The identification with Colston is no mere conjecture. At the time of Mr. Tovey's visit the "Blue Drawing Room," in which hung the portraits of Colston and his father, bequeathed to the Hospital at Bristol, retained its distinguishing colour even after the lapse of nearly a hundred and fifty years. On the lawn was a magnificent catalpa tree, said to have been the largest in England, besides several "evergreens" planted by Colston himself, also mentioned in the philanthropist's will. We are told in a note that this house has been destroyed since 1852, but it would be interesting to trace its site, and note the changes wrought in the picturesque and pleasant spot which Colston made his home.

Turning to the sixth volume of that exhaustive and interesting book, Cassell's *Old and New London*, I expected to solve the difficulty, but find that Mr. Walford bids adieu to Surrey at Putney, and, crossing the bridge, returns to Middlesex to complete his "western circuit of suburban London," though in describing the course of the Oxford and Cambridge boat race he takes his readers to the winning post "by the Ship at Mortlake." There is scarcely, Mr. Walford truly remarks, a village near London which has not a house appropriated to Cromwell; and he thinks the names of Cromwell House and Cromwell Place at Putney point to associations with the Protector. But may not Thomas Cromwell, afterwards Earl of Essex, Cobbett's "brutal blacksmith" of Putney, be answerable for the nomenclature? The house at Mortlake, traditionally Cromwell's, and certainly Colston's, is called by Mr. Tovey "the Hall."

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

A LIST OF ANTI-USURY BOOKS.

(Continued from p. 164.)

8th July, 1633.—John Wright and the rest of the partners in ballads. Entred for their copies these ballads hereafter mencioned being entred since the 30th of July, 1632, to the eighth of July, 1633, xxx...The women usurers. (T. S. R., iv. 299.)

Turner (Roger). The usurers plea answered. In a sermon [on Matthew xxv. 27] preached at Southampton the 18. day of July, being Thursday and their lecture day 1633 by Roger Turner, mr. of arts and minister of Gods word neere Southampton. Aug. [ustine] in Peal. 36 serm. 3. Qui prohibet te esse fœneratorum ille jubet te esse fœneratorem. London printed by E. P. for Robert Bostocke and are to be sold at his shop in Pauls Church-yard, at the signe of the Kings Head, 1634. 4to. pp. 4+24. Entred Jan. 11, 1634, as by Robert Turner (T. R. S., iv. 311). A copy is in the Bodleian Library. This title, taken by H. G. C. of "N. & Q." from his own copy of the work, he has kindly sent me for this list.

Blaxton (John). The English usurer. Or, usury condemned, by the most learned, and famous divines of the church of England, and dedicated to all his majesties subjects, for the stv of further increase of the same. Collected by John Blaxton, preacher of God's word, at Osmington, in Dorsetshire. The second impression, corrected by the authour....London, printed by John Norton, and are to be sold by Francis Bowman, in Oxford, 1634. 4to. pp. 16+80. M.—Cannot find a record of the first impression. On p. 2, is a woodcut: a usurer sits at his money table; his companion, perched perkily on chair back, a guardian devil; at one side are swine. On the next page are sixteen lines in verse entitled "The illustration," beginning:—

"The covetous wretch, to what may we compare,
better then swine: both of one nature are";
and ending:—

"Like him, the usurer, howsoever fed,
profits none living, till himselfe be dead,
Both with the Christmas-box may well comply,
It nothing yeilds till broke, They till they dye."
On p. 14 are six lines in verse, ending:—

"O how unjust a trade of life is that,
Which makes the lab'ers leane, th' idle fat."
Signed Fra. Quarles. On pp. 79-80 are seventy lines in verse, signed George Withers, beginning:—

"To make of griping usury their trade
among the rich, no scruple now is made
In any place. For every country-village,
hath now some usury, as well as tillage";
and ending:—

"Yea, many in the blood of orphans poore
Have hidde their gownes in scarlet by such courses,
and clothd and fed themselves with widowes curses."

18th June, 1639.—Francis Coles. Entred for his copies under the hands of Master Wykes and Master Rothwell Warden four ballads called...A new ballad of a prodigall and a usurer. (T. S. R., iv. 468.)

Homes (Nathaniel). Usury is injury. Cleared in an examination of its best apologie, alleged by a country minister, out of Doctor Ames, in his cases of conscience, as a party and patron of that apologie. Both answered here, by Nath. Holmes, Dr. in Divinity. London, printed by Richard Bishop, for Jasper Emery, and are to be sold at his shop at the signe of the Eagle and Childe in S. Pauls Church Yard next Watlin Street, 1640. 4to. pp. 2+52. Entred 18th Feb., 1640. (T. S. R., iv. 499.) M.

Cloppenburch (Johannes). Joh. Cloppenburgi de fœnore et usuris, brevis institutio, cum ejusdem epistola ad Cl. Salsamium, Lugd. Batav. Ex officinâ Elseviriorum, 1640. Svo. pp. 16+176. M.

Boxhorn (Marcus Zuerius). M. Z. B. de trapezitis, vulgò Longobardis, qui in Fœderato Belgio mensas fœnebres exercent, dissertatio. [Device.] Lugdumi Batavorum, ex officina Isaaci Commelini, 1640. 16mo. pp. 160. M.

Leotardo (Onorato). Honorati Leopardi J. C. et senatoris Nicensium disputatio quid jus justinianum de usuris statuerit...Taurini, 1662. Typis Bartholomæi Zupate. Superiorum permissu. Fol. pp. 8+152. M.

Honorati Leotardi J. C. et senatoris Nicensium liber singularis de usuris, & contractibus usuaris coercendis. In quo omnes fere quæstiones ad tractatum ejus, quod interest, & annuorum reddituum pertinentes, non vulgari ratione definitæ continentur. Opus omnibus in foro versantibus oppido necessarium, ac utile, ab authore, dum viveret, correctum, & variis in locis auctum, & ornatum. Cum summaris, et duplici indice, uno questionum, altero rerum, & sententiarum copioso. Editio secunda Veneta præ cæteris emendatissima, & diligentissima. Cui nunc adjectæ sunt pro foro conscientie R. P. Francisci Zech E. S. J. dissertationes tres, in quibus rigor moderatus doctrine pontificie circa usuras a sanctissimo D. N. Benedicto XIV. Per epistolam encyclicam episcopis Italiae traditus exhibetur...Venetiis, 1761[-62]. Apud Petrum Savionii. Superiorum permissu, ac privilegio. Folio, pp. 8+558+4+136. M.

Voet (Gisbertus). Gisberti Voetii theologie in acad. Ultrajectina professoris. Selectarum disputationum theologicarum, pars quarta...Amstelodami, apud Johannem Janssonium à Waesberg & viduam Elizei Weyerstraet, 1667. 4to. Pp. 555-631. De usuris, &c. M.

Du Tertre (—). L'usure expliquée et condamnée par les écritures saintes et par la tradition universelle de l'église, par le sieur Du Tertre (ou plutôt le p. Thorentier, de l'Oratoire). Paris, Jean du Bray, 1673. 12mo.

Jelinger (Christopher). [A sermon: Usury cast. London, 1676.] 12mo.

Genet (François). Théologie morale, ou résolution des cas de conscience selon l'écriture sainte, les canons, et les saints pères...Nouvelle édition, revûe, corrigée et augmentée...A Paris, chez André Pralard, 1715...8 vols. 12mo. Dedication signed. Vol. i. pp. 347-485, Traité quatrième. Du prest et de l'usure. M.

Anonymous. The case of usury further debated, in a letter to the author of Usury stated [=T. P.]. London, printed by J. D. for Jonathan Robinson at the Golden Lion in St. Pauls Church Yard, 1684. 4to. pp. 40. M.

Collet (Philibert). Traité des usures, ou explication des prêts et des interets par les loix qui ont été faites en tous les siècles. [Device.] Usuram verno sidere terra parat. [Device.] Avec permission. [Lyons] 1690. Svo. pp. 16+304. Preface signed. M.

Jones (David), M.A. A farewell sermon preached to the united parishes of St. Mary Woolnoth, & St. Mary Woolchurch Haw in Lombard Street. By David Jones, student of Christ Church, Oxon...London, printed for Thomas Parkhurst at the Bible and Three Crowns in Cheapside; and Brab. Aylmer at the Three Pigeons in Cornhill, 1692. 4to. pp. 2+42. (Four or more editions seem to have been issued, only differing in the words notifying the edition.) Pp. 34-39, Against "usury." M.

A farewell sermon preached to the united parishes of St. Mary Woolnoth, & St. Mary Woolchurch Haw in Lombard Street. By David Jones, student of Christ Church, Oxon...London, printed for Thomas Parkhurst at the Bible and Three Crowns in Cheapside; and Brab. Aylmer at the Three Pige [ons omitted] in Cornhill, 1703. 4to. pp. 2+36. Pp. 29-33, Against "usury." M.

Anonymous? [Mr. David Jones's vindication against the Athenian Mercury concerning usury.] London, printed and are to be sold by Richard Baldwin, near the Oxford Arms in Warwick Lane, 1692. 4to. pp. 1-18. M. copy lacks all before p. 1.

Thomassin (Louis). [On trade and usury.] 8vo. [Duguet (Jacques Joseph).] Dissertations théologiques et dogmatiques, 1. sur les exorcismes, et les autres cérémonies du batême; 2. sur l'eucharistie; 3. sur l'usure. [Devicé.] A Paris, chez François Babuty, 1727. 12mo. pp. (8) + 196 + 360. A sub-title leaf occurs between pp. 294-295. Anonymous. Pp. 2 + 295-356, Réfutation d'un écrit où l'on tâchoit de justifier l'usure. The advertisement on pages 295-296 does not appear in the copy of J. Estienne, now before me. M.

Dissertations théologiques et dogmatiques, 1. sur les exorcismes, et les autres cérémonies du batême; 2. sur l'eucharistie; 3. sur l'usure. A Paris, chez Jacques Estienne, rue S. Jacques, à la vertu, 1727. 12mo. pp. 8 + 360 + 196. Anonymous. Pp. 295-356, Réfutation d'un écrit où l'on tâchoit de justifier l'usure. M.

Le Gros (Nicolas). Courtes observations sur une lettre attribuée à feu M. de Launoi, touchant l'usure. Paris, 1730. 12mo.—Sept lettres théologiques contre le "Traité des prêts de commerce" [de Etienne Mignot], et en général contre toute usure. Paris, 1739. 4to. Supplément, 1740.—Dogma ecclesias circa usuram, expositum et vindicatum.

Cocinna (Daniele). [The dogma of the Roman Church respecting usury. Naples, 1746.] 4to. In Italian.—[Three volumes on usury, 1746.] 4to. In Latin.

La Porte (Joseph de). Principes théologiques, canoniques et civils sur l'usure. Paris, 1769. 12mo. 4 vols.

F. W. F.

(To be continued.)

KENT CHURCH NOTES, TAKEN BY FRANCIS THYNNE, LANCASTER HERALD.

(Continued from p. 204.)(Fo. 56^b.)

Chiddingstone.

A^o Dñi 1575.

the flowre in felde dothe fade awaye by brethe of withring blaste,

of sauour swete and semely shape depriued is at last.

So ficcle is our fleting yoye, so changed is our state, our youthe, our age, oure lyfe at leng(the, is altered by fate.

yet thoughre oure carcas putryfye, and turne to woormes repaste,

the lvyng fame of vertuous lyfe eternally shall laste.

And here entombed vnder stone the corpses lye full lowe of those w^{ch} duringe brethe the frutes of vertuosnes did showe.

Who, as theye yoyntly went to knyt the knott of wedlocke, chast

and vnfledily did lye till dethe their ende did haste. So bothe together came them selues in bedde of claye to hyde,

the manne the thirde, the wyfe the x of february died.

Richarde Carell and clement his wyfe.

one the grauestone is this armes. [A shield in trick, viz. Quarterly, 1, Argent, three griffons hedes or on a bend asure within a bordure of the last; 2, ..., on a bend wyse ... three martlets (?) ...; 3, Arg., a fess between three boars' heads sable; 4, ..., a chevron engrailed ... between three hunting-horns ...; impaling Quarterly, 1, ..., three dexter hands erected, 2 and 1, ...; 2, Quar-

terly per fess indented argent and gules, four crescents counterchanged; 3, the halfe moons; 4, the three handes.]

praye for the sowle of Joh^{ne} lofte M^r of arte...preiste for my lord' Reade the w^{ch} Johne deceesed' the...of Auguste in the yere of ourre lorde godde a thowsand' v C...one whose sowle and all Xpeñ sowles Jesus haue merc[us].

(Fo. 57.)

John Alpheg 16 Ed. 4, William alfegh a^o 22 Ed. 4, Robert Alpheg before any of these. [All this crossed out.]

Chiddingstone.

[Tricked in the margin: ..., a fess ... between three boars' heads ..., impaling ..., a chevron engrailed ... between three hunting-horns ...] hic Jacet Joh^{es} Alpheg.....Isabella filia Ricardi petit ar' qui quidem Joh^{es} obiit.....anno dñi 1489, et predicta Isabella obiit 23 die mensis Septembris a^o dñi 1479. quorum animabus propitiatur Deus. he built bore place in chiddingstone w^{ch} Sir Robert red' enlarged & was after much enlarged by sir Thomas Willoughbye &c.: then by Thomas Willoughby now lvyng, 1575.

[Tricked in the margin a shield: Quarterly, 1 and 4, read'; 2 and 3, alphew.] orate pro anima Edmundi Reade filij Roberti Reade militis ac vnus Justic' dñi regis de banco qui quidem edmundus obiit 10 die Junij a^o dñi. 1501. cuius anime propitiatur Deus. yt semeth Sir Robert read died about a^o 10 H. 8.*

orate pro anima dñi Willelmi Geffrye nuper rectoris de withiam cui(us) anime propit(i)etur Deus.

Hic Jacet Dñs franciscus Retclyffe clericus cuius anime propit(i)etur deus.

in the glasse windowe are these armes. [Tricked four shields, viz. 1, Asure, frettée of six pieces argent within a bordure engrailed gules; 2, L. Cobham ster', Gules, on a chevron or three radiated stars of six points sable; 3, L. camois, Or, on a chief gules three roundles argent [on the field is written "17 R. 2"]; 4, Argent, a lion rampant, tail forked or (sic).]

Sir Robert Reade built the northe chappell a^o Dñi 1516 in honorem Dei et sancte Katherine edif(ici)ari de nouo fecit.

(Fo. 57^b.)

Chiddingstone.

Orate pro animabus tristrimati atwoode et sibille vxoris eius patris et matris magistri Joh^{is} Atwoode nuper rector' huius ecclesie de chiddingstone quorum animabus propit(i)etur deus.

in the wall is a stone w^{ch} hathe these armes. [Tricked two shields, viz. 1, Quarterly, 1, ..., three eagles displayed ...; 2, Asure, crussily and a bend or; 3, ..., on a chief ... two bucks' (?) heads caboshed ...; 4, Ermine, on a fess gules three billets or; and 2, Quarterly, 1 and 4, read'; 2 and 3, alphew.]

On folio 58 commences "Seuenocke," taken "the 20 nouemb. 1582." JAMES GRENSTREET.

(To be continued.)

* By the Chancery Inquisition post mortem A^o 11 Hen. VIII., No. 4, taken at Deptford Oct. 22 in that year, he was found to have died on Jan. 7 "last past" (i.e. A^o 10 Hen. VIII. and A.D. 1518-9), but the Inquisition No. 70 of same year, taken at Canterbury Dec. 9, A^o 11 Hen. VIII., sets out that his death occurred a day later, viz. on Jan. 8.

"WAPPED."—This word in Shakespeare is an old crux. Without wishing to discuss again what has been already discussed too much, I will merely make a note that I have found either the word itself or something like it. In Caxton's translation of *Keynard the Fox* (1481), edit. Arber, p. 16, is a description of the sufferings of poor Bruin when beguiled by the fox. All the village came out against him.

"They were alle fiers and wroth on the bere, grete and smal; ye, Haghelyn wyth the croked lege, and Ludolf with the brode longe noose [nose]: they were booth wroth. That one had an leden malle, and that other a grete leden wapper; therwyth they wapped and al-for-slyngred hym."

I do not remember seeing the remarkable verb *to for-slynger* before. As usual, the suffix *-er* is frequentative, and to *wapper* means to beat continually, from the verb *wap* or *whop*, to beat. *For-slynger* is a similar frequentative of *slyng*, with the intensive prefix *for*. WALTER W. SKEAT.

J. M. W. TURNER.—When Turner asked Mr. Leslie how a picture of his, which was sold, through Mr. Leslie's introduction, to an American gentleman, pleased the purchaser, he was told, "He complains of it as obscure." "Tell him," said Turner, "that obscurity is my fault." So runs the anecdote in Mr. Hamerton's *Life of Turner*—I think also in Mr. Tom Taylor's *Life of Leslie*—and the value of it in that form is obscure enough. I heard Mr. Leslie relate the story—it was in Turner's own grimy painting room: of course in his absence—and my memory is clear that Turner was reported to have made the very just and pertinent declaration that obscurity was his *forte*.

W. WATKISS LLOYD.

SWIFTIANA.—

"(Swift) used to ramble about with him (William of Orange) in the fields and gardens at Sheen (Sir William Temple by reason of his gout being unable to attend His Majesty on those occasions), where in their evening conversations among other bagatelles the king, as I have heard from the doctor's own mouth, offered to make him a captain of horse, and gave him instructions, so great was the freedom of their conversation, how to cut asparagus (a vegetable which His Majesty was extremely fond of) in the Dutch manner."—*An Essay upon the Life, Writings, and Character of Dr. Jonathan Swift*, by Deane Swift, Esq., Lond., 1755, 8vo., p. 108.

Now, what is the Dutch way of cutting asparagus, and how does it differ from the English? At p. 54 of the same book the romantic anecdote occurs of how Swift, while at the University of Dublin, at the lowest ebb of his finances, is surprised by the visit of a sailor bearing a remittance from his cousin Willoughby Swift, a prosperous merchant at Lisbon. The account continues:—

"He (the sailor) drew out of his pocket a large greasy leather bag and poured him out all the money that it contained on the table.....He (Swift) pushed over without reckoning them a good number of the silver *cobs* (for

it was all in that specie) to the honest sailor, and desired he would accept of them for his trouble."

What were these "silver cobs," and why so called? Were they current in Ireland?

There is a squib entitled *An Hue and Cry after Dr. Swift*, Lond., 1714, 12mo., which contains a burlesque account of the dean's retreat to Letcomb in Berks shortly before Queen Anne's death. The reputed stinginess of the doctor, about to leave London, is thus satirized:—

"Mend my breeches; hire a riding coat; borrow boots; sell my coals and candles; reckon with my washer-woman, making her allow for old shirts, socks, dabs, and markees which she bought of me."

What are "dabs" and "markees"?

"Those who toast all the family royal
In Bumpers of *Hogan* and *Nog*."

Miscellanies (by Pope, Swift, &c.), Lond., B. Motte, 1733, vol. iv. p. 268.

"Nog" requires no explaining, but "Hogan" is unknown to me. A.

"1715. LRE AB^t A SERMON UPON HEREDITARY RIGHT."—The above heading is endorsed in faded ink upon the letter printed below. Whether the letter itself ever saw the light in "y^e News-Letter," to "y^e Author" of which it is addressed, is a question that cannot now be easily answered. But the document, which is evidently a genuine and original one, penned at the date which it bears, deserves a permanent abiding place in the columns of "N. & Q.," not only as a racy composition, but also as a sample of the "feelers" thrown out by the industrious emissaries of Jacobitism, who doubtlessly left no stone unturned in their endeavours to induce the English people to forswear their allegiance to the house of Hanover, then so recently seated upon the throne.

"To y^e Author of y^e News-Letter.

"Shoram in Sussex, March y^e 1st, 1715/16.

"On Sunday 7 night happend here a very comical Scene, w^{ch} I can't forbear communicating to you, w^{ch} was thus. A Jolly Dispencer of y^e Word desired our Minister of y^e Gospel to lend him his Pulpit that morning, w^{ch} was granted; and being mounted therein, took his Texts out of S. Matt. xxi. 33, 39, Mark xii. 7, 8, Luke xx. 14, 15, w^{ch} surpriz^d y^e congregation strangely, to find him take three Texts out of three Evangelists to make one Sermon. But I suppose that was done to back y^e truth delivered by one Inspirid Evangelist wth y^e Authority of two others, to make an undeniable proof of it. Now upon consulting all those Texts I found they tended all to y^e proof of y^e same thing, almost in the very same words: Soe our surprize ceas'd. And the Husbandman said, This is y^e Heir come let us kill him, and y^e inheritance shall be ours: And they caught him, & cast him out of y^e vineyard and killd him: Hereupon, he discoursed upon Hereditary Right of Kings in general only, saying, it was a Right of God himself never alterd, but by a speciall ordination. And y^t it was not in the power of y^e people to doe it justly, w^{thout} y^e consent of y^e Heir whose Right it was; wth abundance more of such unfashionable Scripture Doctrines, allowd of by very few B—s of Late.

"At last finding him soe very rauh of y^e high Ropes wth a distinction of Kings by Right of inheritance calld (as

he said) Kings of God Almighty's making, And Kings by Might, call'd Kings of y^e Peoples making, and by God's permission.

"We expected he would have come to particulars in this Nation; if he had, we would soon ha' clapt a stone doublet on his back. And might lawfully have done it too, as Christianity now stands, but he craftily evaded it, and sculk'd behind y^e Laws, and thus concluded: Brethren, dont think I mean y^e young Gentleman, who was the Son of &c.—who was y^e Son of &c.—who was the Son of &c.—as in chapt. i. of St. Matt.: and who lately found one pair of legs better than two pair of hands. Noe Brethren verily I dont: for altho' he may be said to be cast out of y^e vineyard; he is not yet kill'd: But oh! how happy had he been if he had a gentle confinement in a Goal and an indulgent restraint in a prison (perhaps said he) like Mary Q. of Scots about 20 years and then beheld: what glorious and signal Testimonies of mercy would he have had!

"Thus he spake, then came down from y^e Pulpit, took his horse, and rode away wth speed, unknown who he was, whence he came, or went. Soe left us all to brooze upon these thistles, & prick our chaps wth that foolish, useless, obsolete scriptural doctrine of y^e Hereditary Right of Kings—as if wee must be guided by Scripture when it will not serve our purpose, seeing we well know

When Arguments are tired out
Tis interest still resolves y^e doubt.

Hudib.
"Yours, D. JONES."

Who was "our Minister of y^e Gospel," who, upon the above occasion, so readily lent his pulpit to a thorough stranger? And his church, was it one of the two grand old edifices which still adorn the adjoining parishes of New and Old Shoreham, or merely a nonconformist "Little Bethel"? The Established Church in those days was sometimes put to strange uses. HENRY CAMPKIN, F.S.A.

THE "ADESTE FIDELES."—I am anxious to obtain information regarding the Latin words and music of this well-known hymn. With regard to the former, To what date should they be assigned, and what is their original form? The Appendix to the *Hymnal Noted* (p. vi) says simply "15 or 16 century." I shall be glad to know anything further on this head. But I think it is not generally known that the words in French and German books are not the same as those of which a translation is now commonly found in Catholic and Anglican hymn books, the Latin of which is given in the *Hymnal Noted*. The first verse, indeed, is alike in all, but the others are different. In the *Hymnal Noted* the following are the first lines of the remaining verses:—

2. "Deum de Deo, lumen de lumine."
3. "Cantet nunc Io chorus angelorum."
4. "Ergo qui natus die hodiernâ."

And these are the same in Catholic hymn books and in Novello's well-known arrangement. But in several French and German hymn books now before me I find:—

2. "En grege relicto humiles ad cunas."
3. "Æterni Parentis splendorem æternum."
4. "Pro nobis egenum et feno cubantem."

And this version was sung some years since by M. Gounod's choir at the Albert Hall. In the *Manuel du Chantre* or *Recueil de Chants Ecclésiastiques* (Paris, no date, but a recent book) the second verse begins, "En cantat ab alto chorus angelorum," and then follow the three above quoted; but this may be peculiar to this work, which contains other hymns of similar construction, each beginning "Adeste fideles, læti triumphantes," for the ecclesiastical year, that for Easter continuing "Inane sepulcrum conspice." I shall be glad to know whether the verses already quoted form part of one hymn, and how far back they or any of them may be traced.

With regard to the tune, which has long been known under the name of the "Portuguese Hymn," I am aware that it is said to have been composed by John Reading; but the compilers of *Hymns Ancient and Modern* place a ? where the writer's name should be, while Larousse, in the *Grand Dictionnaire*, speaks of it as a plain chant melody. The name "Portuguese Hymn" was given to it about 1785 by the then Duke of Leeds, who, having heard it performed at the chapel of the Portuguese Embassy, imagined it to be peculiar to Portugal, and introduced it at the Ancient Concerts, of which he was a director, under the above title. JAMES BRITTON.

British Museum.

P.S.—The above was written before the note, *ante*, p. 240, appeared, but the latter does not touch upon the points which I have raised.

[A very high authority tells us that the music with which "Adeste Fideles" is so familiarly associated is not older than the last century; that it bears no resemblance in style or character to compositions of the sixteenth century. We doubt whether the tune has ever been adopted in any foreign collection. Has it ever been heard out of England?]

WALTONIANA.—One would have expected that Mr. R. H. Shepherd had angled for every scrap of the old angler's writings before editing and publishing the *Inedited Remains of Izaak Walton* (Pickering & Co., 1878). I was, therefore, surprised in looking through the volume not to find the undernoted lines, written by Walton in memory of a faithful servant, and inscribed over his remains. They were communicated to the *Gentleman's Magazine*, Oct., 1830, vol. c. pt. ii. p. 296:—

"Ashbourne, Derbyshire, Sep. 3rd, 1830.

"Mr. Urban,—Feeling confident that everything connected with Izaak Walton must be interesting, I have taken the liberty of sending you for insertion the copy of an inscription from a tombstone erected to the memory of an old and faithful servant of that celebrated angler. The memory of David Hookham has been handed down amongst the villagers in the neighbourhood of Cotton Hall, and many marvellous tales are related of him with the usual embellishments. David died before his master, and the following is his epitaph, with the initials 'I. W.' at the bottom; it is presumed therefore to be the production of the ancient angler.

“Sacred to the memory of David Hookham, who dyed A.D. 1647, aged 63 years:—

“Within this turfe, on which in life he trod,
Reests David Hookham, waiting for his God.
A peaceful, honest, faithful life he led;
And blessed as he brack his daily bread.
Simple his manners, candid was his look,
His mirror was the bright and purling brook;
And life's clear waters as they passed on,
Reminded him how soon he should be gone.
At last his rod and angle he laid by,
And humbly dyed. May all like David dye,
And serve their Lord and Master faithfully,
As David Hookham in this world served me.

“I. W.”
“Yours, &c., SPECTATOR.”
CH. ELKIN MATHEWS.

7, Hamilton Road, N.

LITERARY COINCIDENCE.—When on a tour through Warwickshire last summer I noticed at Lillington the quaint and expressive epitaph to one John Trees, the date of which I have not made a note of. The epitaph is one easily remembered:

“Poorly lived,
And poorly died,
Poorly buried,
And no one cried.”

The first two lines coincide remarkably with a line of Phineas Fletcher (not Giles, as Mr. Lowell states in his *Among my Books*, second series) in his *Purple Island*, canto i. verse 13, Dr. Grosart's edit., 1869, p. 45, where the poet referred to Spenser's unhappy life and tavern death:—

“Poorly—poore man—he liv'd; poorly—poore man—he did.”

And to pursue this coincidence to the other two lines, we have in the following verse, referring to the Earl of Essex's assistance, these words:—

“There hadst thou lien [lain] unwept, unburied.”

I should like to know if this is, or can be considered more than, a literary coincidence. If I might hazard an opinion, I would incline to think that the epitaph is not a plagiarism of Fletcher's lines. The last two lines show a free and original hand; some literary art and touching quaintness rest with graphic power in the simple line “And no one cried,” so much more expressive than Phineas' finer word “unwept.” It is possible that the epitaph writer or its history may be known. It is, of course, not unusual to find in epitaphs many phrases, sentences, and lines borrowed without acknowledgment from authors and poets. Is this such a case?

JAMES PURVES.

Edinburgh.

TRUTH STRANGER THAN FICTION.—A novel was published a few months since, entitled *In this World*, by Mabel Collins, a lady nearly related, I believe, to one whose signature used frequently to appear in “N. & Q.”—the late Mortimer Collins. In the course of that story a man of alien nationality, convicted of writing

letters to a young lady with a view to extort money, and sentenced to penal servitude, is represented as secretly released a few months after at the request of the ambassador of the nation to which he belonged. This was assailed by at least one reviewer as too gross an outrage upon the probabilities to be allowed to pass. Is it not then a thing worth making note of that the convict Theodoridi, whose case is almost on all fours with this imaginary one, was secretly released some time ago at the solicitation of the Turkish Government? The novelist has thus the triumph of having anticipated in fiction the fact which will be proved in Hansard. HAROLD LEWIS, B.A.

Royal Institution, Bath.

THE ENGLISH DIALECT SOCIETY.—Though I have not the honour of belonging to this society, I may perhaps be permitted to point out a few scraps of local dialect which may possibly be useful. In the *Gentleman's Magazine* for Dec., 1791, p. 1119, is an article on the Norfolk local phrase “to moise”; for Dec., 1793, p. 1083, a list of “Local Expressions in various Localities”; for Feb., 1794, p. 110, “Local Expressions of Somerset”; for March, 1794, p. 216, “Local Words used in Northumberland”; for June, 1794, p. 529, “Newcastle Dialect”; for Dec., 1836, p. 589, “Dialect of Shetland Islands”; for May, 1836, p. 499, “Dialect of North of England.” May I also express a wish that, in addition to the valuable suggestion of MR. BRITEN (*ante*, p. 240), lists should be made of the popular names of the hills, streams, wells, woods, and other topographical features? I am myself dealing with field names, or would offer my humble assistance in these other matters; but I think no argument is required to point out the extreme value of such lists. Of “Moot-hills” and “Toot-hills” alone there are goodly numbers.

G. LAURENCE GOMME.

Castelnau, Barnes, S.W.

THE BYRON SEPARATION.—I have just cut the following paragraph from the *Yorkshire Gazette* of March 29, 1879:—

“On Monday, Mrs. Morrell, the mother of Mr. Councillor Morrell, died somewhat suddenly at the residence of her son, Mr. George Morrell, Wooler Street. She had been bedridden for several years, and was 79 years old. In her youth she was a member of the Milbanke household, when Lady Byron, after her brief and unhappy experience of married life, returned to her father's house. Mrs. Morrell remembered to the last the painful sensation produced by Lady Byron's return. Her account of the mysterious separation was very simple. After the birth of their only child, Ada, the looseness of Lord Byron's life led to occasional scenes, which culminated as follows:—One morning at breakfast, when Lord Byron was in one of his tantrums, Lady Byron brought matters to a crisis by asking, pointedly, ‘Byron, am I in your way?’ Byron, who was leaning against the mantelpiece, answered savagely, ‘Yes; damnably!’ Lady Byron immediately

rose and left the room. She communicated with her family, and they sent a carriage and pair and drove her away. She never again saw her husband, and 'damnable' was the last word from Lord Byron's lips which fell upon her ear."

ST. SWITHIN.

STYLE AND TITLE (2).—Is it not time to protest against the practice, now gaining ground in the newspapers, of omitting the Christian names of the younger sons of dukes and marquesses? This most objectionable practice must lead to endless confusion. In the *Times* of 28th ultimo the late Lord Amelius Beauclerk is mentioned first by his real name, and four times afterwards he is called Lord Beauclerk. Here at least the individual meant is clear from his name being once given correctly; but this precaution is not always taken, and we often read, for example, of Lord Loftus, there being no such person in existence, and if there was any one of that title it could only be the eldest son of Lord Ely, whereas the person meant is his brother, Lord Augustus Loftus. Here, and in all cases where the family name and the title usually borne by the eldest son are the same, the confusion is increased. WILLIAM WICKHAM.
Athenæum 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.]

"FOLK-LORE."—As an Englishman, may I ask the meaning of this incongruous word? Judging by German it should mean "ethnology" in English, but I am told by the learned that it means "mythology." Anyhow, the term "folk-lore" only came into vogue during the present mania for Teutonic words; but as mythology has existed for centuries, it is paying but a poor compliment to the English language to suppose it had no term for "folk-lore" before this century.

INQUIRER.

[The word "folk-lore" had its origin in a communication to the *Athenæum* of Aug. 22, 1846, having for its object the preservation in the columns of that journal of the fast-fading "customs, observances, superstitions, ballads, proverbs, &c., of the olden time." It commenced as follows:—"Your pages have so often given evidence of the interest which you take in what we in England designate as Popular Antiquities, or Popular Literature (though by-the-bye it is more a Lore than a Literature, and would be most aptly described by a good Saxon compound, Folk-Lore,—the Lore of the People)—that I am not without hopes of enlisting your aid in garnering the few ears which are remaining, scattered over that field from which our forefathers might have gathered a goodly crop." Our correspondent may perhaps be surprised to hear that the Germans have adopted the word, and the originator has had the satisfaction of seeing it become a household word.]

RIBBESFORD CHURCH.—For work in hand, requiring facts, I need some certain data. Hence this appeal to Worcestershire correspondents.

1. I etched on copper, thirty years ago, for local circulation, a fac-simile, from a drawing by my brother, of the entrance doorway of Ribbesford Church, which doorway was, at that time, on the north side, and under a wooden porch. The arch was Norman, and quaintly carved. I have my old plate now before me, and I am acquainted with the legend. I merely wish to know, as I have not been to Ribbesford since that date, January, 1849, if that arch remains *in situ*, and if the figures thereon are still distinct. I cannot of course imagine its disappearance in any "restoration," if such there has been, but, as I need facts, not inferences, I ask the question.

2. Facing the church, and on the opposite side of the Severn, was Blackstone rock, and in that rock there were, at the date I mention, the remains of a hermitage, which was then used as a stable and store-house. All belonging to that so-called hermitage I know. Is it there still, and in what state is it? H. W. B.

"DEO ET ECCLESIE."—In the edition of Spelman's *De non temerandis Ecclesiis*, published by Messrs. Parker of Oxford, there is this quotation from Bishop Andrews's *Notes upon the Liturgy*:—

"It is not to be forgotten, though it be forgotten, that who ever gave any Lands or Endowments to the service of God gave it in a formal writing, as now-a-days betwixt man and man, sealed and witnessed; and the tender of the gift was 'super Altare' by the Donor on his knees."

Above this quotation in the work in question is a woodcut of a donor on his knees presenting a deed of gift "super Altare." The form of words he uses in so doing is "Deo et Ecclesiã." From the fact that the church contains no pews I conclude that the woodcut is taken from some work published before their introduction. Can any of your readers tell me whether the form of words in question, "Deo et Ecclesiã," was that commonly used by donors when giving lands, &c., to the service of God? H. W. COOKES.

Astley Rectory, Stourport.

LORD AUDLEY.—A case occurred recently at the Devizes police-court, when a travelling actor was charged with having imposed upon some people at Lydeaway by pretending to be the son and heir of the landlady (deceased) of a public-house, at which he seems to have called for refreshment, without any premeditation of the imposition. His excuse to the magistrates was that, finding the people easily gulled, he thought he would "come Lord Audley over them."

Who is Lord Audley? and what is this process? I suspect him to be a connexion of John Audley, whose name is synonymous with "cut it short,"

and is a cant term for abridgment with a certain class of actors.

Yet the functions of John Audley and Lord Audley do not seem to be identical, if the impostor at Lydeaway made a correct use of the expression, which is a very old one, and the meaning of it may have become modified. I shall be glad of information.

Selmeiston Vicarage, Lewes.

"ESSAY ON PARISH REGISTERS," BY R. E. CHESTER WATERS.—I am told that *Public Opinion* of Sept. 1, 1877, contains a criticism of "a learned and most amusing pamphlet," by Mr. Chester Waters, on parish registers. I should be glad to know if an edition of this pamphlet was printed for sale in 1877, and where it can be bought, because it was originally printed for private circulation in 1870, when it excited considerable attention, and was reviewed at great length by the late Mortimer Collins in the *Globe* of Nov. 30, 1870. It was praised, too, in "N. & Q." by the late Mr. John Gough Nichols, who was good enough to lend me his own copy to read. I recollect that it was an enlarged reprint of an article which appeared in the *Home and Foreign Review* in 1863, and that the pamphlet was more than twice as long as the original article. I shall be glad to know if the edition of 1877 contains any further additions, and whether it was printed for sale, as I should like to buy a copy, and I know many others who have the same wish. These privately printed books of merit are troublesome to find, except to personal friends of the author.

E. J. S. P.

[We are informed by the author that no edition of the *Essay on Parish Registers* has been printed since 1870. For the convenience of those desirous of obtaining a copy, the few remaining copies can be purchased at 2s. each from Messrs. Reeves & Turner, 196, Strand.]

HAZELRIGG OR HESILRIGG FAMILY.—I have a copy of Geo. Buchanan's *Poemata* (Amstel., apud Dan. Elsevirium, 1676) in which is written the name of a former owner, "Robert Hesslrigge, His Buchinall, 1682," and which contains the book-plate (apparently of about the middle of last century, and with the usual "shell" ornamentation of that period) of "Thomas Hesilrige." The arms on this plate are, Arg., a chevron vert between three (?) hazel leaves slipped of the same, with a mullet gu. for difference. Crest, On a chapeau gu., turned up erm., a man's head in profile, couped at the neck ppr. I have an impression that a Robert Hazelrigg was concerned in some of the doings of the Revolution period. Is my impression a correct one? Was the Robert who owned my book a son of Sir Arthur Hazelrigg, one of the "Five Members"? The arms and crest are those of the Leicestershire Hazelriggs, except that the chevron of this family is *gules*, not *vert*.

A. M. S.

PRESENT OF GLOVES BY BISHOPS.—A writer in "N. & Q.," 1st S. iii. 220, quotes from Tanner's MSS. an Order in Council of October 23, 1678, directing bishops elect to pay a sum of 50*l.* on their consecration, instead of making a present of gloves to all who came to the consecration dinner, and others. This order was made because of the great expense attendant upon the latter custom, and the money was to be applied to the rebuilding of St. Paul's Cathedral, the Archbishop of Canterbury being directed not to consecrate any bishop unless the payment was made. Is the payment still made? if so, to what purpose is it applied? If it has been abolished, what is the date of its abolition?

R. P. HAMPTON ROBERTS.

CURIOUS PAINTING.—A friend of mine possesses a curious oil painting, of which he would gladly receive some information. An abbess, holding in her left hand a crozier, seems to be praying or blessing a woman and three children, who are represented kneeling before her, and in a line one behind the other. There is a rather large halo on her head, and a large mouse or small rat is running up each sleeve of her dress. What is the history or the meaning of this?

T. W. R.

AMPÈRE'S "HISTOIRE ROMAINE À ROME."—Can any one tell me where I shall find any account or explanation of the event referred to in the following passage from Ampère's *Histoire Romaine à Rome*: "La production de la source de pétrole, dans laquelle les chrétiens virent un miracle accompli avant la venue de Jésus-Christ et l'annonce du règne paisible d'Auguste" (vol. i. p. 15). I am particularly anxious to understand the allusion, as I am preparing an English translation of Ampère's work.

F. L.

"MACBETH."—I have a copy of

"Macbeth, | a Tragedy written by | William Shakespeare, | with | Notes and Emendations | by | Harry Rowe, | Trumpet-Major to the High Sheriffs of Yorkshire | and Master of a Puppet Show. [Followed by a quotation from *Juv., Sat. IV.*] The Second Edition. | York, | printed by Wilson, Spence & Mawman. Sold by Vernor | and Hood, London, and by the Booksellers of York. | Anno 1799."

This is preceded by a spirited etching, headed: "Harry Rowe, | born in York, 1726, | Trumpeter to the Duke of Kingston's Light Horse at the Battle of Culloden in 1746, | Forty-six Years Trumpeter to the High Sheriffs of Yorkshire, and | Manager of a Company of Artificial Comedians."

Harry is represented with a copy of *Macbeth*, second edition, in his hand; in the background is represented a scene of the puppet show. Underneath we read, "A Manager commenced Author"; then follow the well-known lines from *Othello*, "Farewell the neighing steed," &c. In Lowndes I read, "Harry Rowe was the master of a puppet show and altered some of Shakespeare's plays."

Query: Are there any others known to have been altered by him? If so, I shall be glad to know which of them.
J. W. JARVIS.

HEANE FAMILY.—In the church of Little Dean, Gloucestershire, is, or was, this inscription, "Rowland Heane departed this life the 23rd October, 1610." In Bigland's *Collections relating to Gloucestershire*, parish of Little Dean, he says (p. 451), "The chief manor was vested in the family of Heane in 1610, of whom it was purchased in 1676 by John Parker, Gent." On a flat stone in the cloisters of the cathedral at Gloucester is the following, "Sacred to the memory of Rowland Heane, who died Sep. 1st, 1815, aged 67." I should be glad to know what connexion there was between these two: that they belonged to the same family I already know. In Burke's *Armory* (edit. 1878) I find the following:—

"Heane (Ruardeane, co. Gloucester; arms from a brass plate taken out of the church of the monastery of Abergavenny in memory of Sir John atte Hene, Knight of Esme, co. Surrey, died 1432), Per fesse or and arg. a fesse sable, issuant therefrom a demi-lion rampant gules."

Also, was Major-General James Heane (see "N. & Q.," 3rd S. iv. 115) in any way related to this family?
H. BOWER.

HISTORICAL AMERICAN MSS. LOST.—Twenty-two volumes, thin 4to., of a journal kept by an officer of the 23rd Infantry, who served in the American War, 1773, &c., were kindly given to me some years ago by a member of the family. Within the last seven years I was requested by the donor, living in London, to lend some of the volumes to show to an old friend. For a time I forgot all about them till after my friend's death. His effects were sold, but no trace can be found of the missing volumes. My query is, Has any person curious in such things picked them up?

H. T. ELLACOMBE.

Clyst St. George, Devon.

"REYNARD THE FOX."—Is there any catalogue of the editions in various languages of *Reynard the Fox* and of the literature relating thereto?

K. P. D. E.

THE FORM OF THE HORSESHOE.—Why did the Moors always use this form in their architecture and general buildings?
M. J. CHAPMAN.

St. Leonards-on-Sea.

"DILAMBERGENDI INSULA."—These words are on houses in two places, Lulworth and Picket Post in the New Forest. Can any one explain them?
J. R. B.

AUTHORS OF QUOTATIONS WANTED.—

"He shoots higher who aims at the stars than he who means to hit a tree."
R. F. H.

"If God is great in great things, he is infinitely great in small."
SIGMA.

"Ah, my friends! when God's great angel
Cries aloud the deeds of night,
At the day when hearts are opened
In the holy Father's sight,

Then the great deeds and the noblest
Will be those unheard of now,
Hidden under patient heart-beats
And an uncomplaining brow."

"The best way to see Divine light is to put out your own candle."

"Rest comes at last, though life be long and dreary;
The day must dawn, and darksome night be past.
Faith's journey ends in welcome to the weary,
And Heaven, the heart's true home, will come at last."

HERMSTRUDE.

"Knows the Greek plenteous in words and sense,
The Chaldee wise, the Arabic profound,
The Latin pleasing with its eloquence,
The braving Spanish with its lofty sound;
The lisping French, that fits a lady vain,
The German, like the people, rough and plain,
The English full and rich, his native country's strain."

Quoted in *Punch*, Feb. 1, 1862.

GREYSTELL.

Replies.

ARMS ON THE STALLS IN THE CHOIR OF
THE CATHEDRAL AT HAARLEM.

(5th S. ix. 61, 101, 413, 451, 471, 497.)

The following notes contain the additional information which I have collected since the former ones were printed at the references above given, and will, I think, be found to afford some matters of interest:—

SOUTH SIDE.

2. These arms are, Quarterly, I. and IV., Lozengy bendy arg. and az. (Bavaria); II. and III., Quarterly, 1 and 4, Flanders; 2 and 3, Holland.

8. I was correct in my supposition that the impaled coat might be the arms of Niewenaar. The shield contains the arms of Henry de Brederode and his wife Amelia, Countess of Niewenaar. There was no issue of the marriage, and, after the death of Henry, the countess married Frederick III., Elector and Prince Palatine (Maurice, *Le Blason des Armoiries des Chevaliers de l'Ordre de la Toison d'Or*, p. 199).

10. This shield commemorates the marriage of Regnault (d. 1556), Seigneur de Brederode, Viane, and Aমেয়ে, Chamberlain of the Emperor Charles V., Grand Forester of Holland, and Knight of the Golden Fleece (No. clxxiii.), with Philippote de la Marck (d. 1537), daughter of Robert de la Marck, Seigneur de Sedan. They were parents of Henry de Brederode just mentioned.

15. The small escutcheon on the shoulder of the Brederode lion contains, I think, not the arms of Zuylen, but the almost identical coat of Vianen—Arg., three *zuilen* sa. Walrand, Seigneur de Brederode (d. 1417), married Jeanne, Dame de

Viane, &c. They were the parents of Regnault de Brederode, Knight of the Golden Fleece (No. xliii.).

16. This stall bears the arms of Pierre Ernest, Count of Mannsfeld, Kt. of the Golden Fleece (No. ccv.). It forms part of the present series, because the count's first wife was Margaret de Brederode, daughter of the above-named Regnault, by Philippote de la Marck.

NORTH SIDE (5th S. ix. 101).

5. It is worthy of notice that the first wife of Wolfart de Borsele, Comte de Grandpré, (3) was the Princess Anne, daughter of King James I. of Scotland. Maurice (p. 90) says that the princess "luy apporta en dote la Comté de Boucam," i.e. Buchan. The late learned genealogist Mr. Alexander Sinclair, in a privately printed pamphlet on *The Daughters of James I.*, says (p. 6), "There is no known account of such a grant in Scotland, and King James III. seems not to have acknowledged it, as in 1469 he conferred the earldom on his uncle James Stewart." By the princess Wolfart had two children, Charles and Jean de Borsele, but they both died in infancy. After the decease of Anne, Wolfart, as has already been recorded, took for his wife Charlotte de Bourbon-Montpensier, but had only female issue. One of these coheireses, Margaret, brought some of the Borsele possessions to the family of Brederode.

6. The Counts of Egmond bore *en surtout* the arms of the duchy of Guelders—Per pale az. and

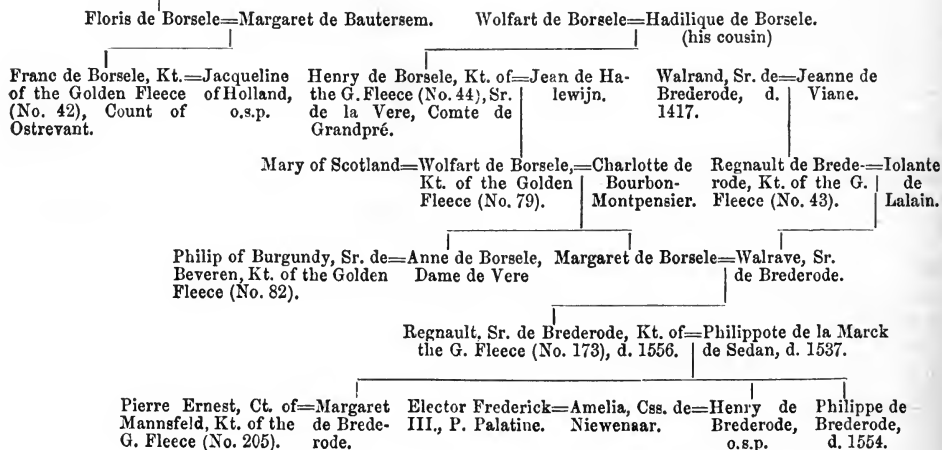
or, two lions combatant, the first or, the other sa. I believe that the reason why the Egmond arms are placed in connexion with those of the Borsele family in the series at Haarlem will be found in the fact that Floris von Egmond, Count of Buren, Knight of the Golden Fleece (No. cxx.), was the son of Frederick von Egmond, first Count of Buren, by Aleidit van Culemburg, whose mother was Isabeau de Buren, Dame de Borsele and Hoogstraten.

11. These are the arms of the Counts of Renneburg. The reason of their appearance here is that Philippe de Lalain (see No. 4, South side), Count of Hoogstraten, married Anne, Countess of Renneburg.

15. This stall bears the arms of Philippe de Brederode (d. 1554), son of Regnault de Brederode (see No. 10, South side) by Philippote de la Marck de Sedan. The custom of adding the maternal coat on a small escutcheon to the paternal arms is one which finds many illustrations in the series of arms borne by the early Knights of the Golden Fleece. With regard to these and other early modes of differencing, I hope to have an opportunity of saying something at a future time.

The accompanying brief genealogical table will be of considerable assistance in elucidating the connexion which existed between many of the personages whose arms are included in the important and interesting series which has been the occasion of the foregoing notes.

Franco de Borsele=Eleanore, Dame de Zuylen.



"SMURRING" (5th S. xi. 68).—There need not be, I think, any difficulty with this word. I perfectly remember in Galloway, when a boy, a good old gardener warning me against meddling with a large heap of potatoes piled high up against an outhouse wall; for, he said, they would for certain come down with a rush and *smure** me. The word is in common use in Scotland. Jamieson, in his *Scot. Dict.*, gives *smore*, *smure*, to suffocate or smother, Scottish; also *smoar*, Westmoreland; and *smoore*, Lancashire.

The following examples in Scotch literature are given by Jamieson. "The carefulnes of this world, and the desaitfulnes of riches *smoris* the word that it beris na frute" (Abp. Hamilton's *Catechisme*, 1552). By this term he renders *suffocare* in the Vulgate.

"That his hie honour suld not *smure*."

Sir David Lindsay.

For etymology Jamieson suggests A.-S. *smar-an* and (according to the curious system of naming the old languages referred to by Prof. Skeat in the *Athenæum* of Dec. 28 last) "Teutonic" *smor-en*=*suffocare*. In several parts of Scotland a *smurr* means a close, small rain, without wind, and with a stifling atmosphere. Any or all of these may, I think, be readily connected with the expression quoted by MR. MAYHEW.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

"Mrs. Grote, in a letter to Sir W. Molesworth, Aug., 1837, says, 'Don't sit *smurring* indoors, but take air and exercise,'" and MR. A. L. MAYHEW asks, "Was this word coined by Mrs. Grote? I can find it in no dictionary or glossary." I think Mrs. Grote took the word directly from the A.-S. *smyring*=smearing with ointment. She was much in the habit of using obsolete words in conversation with her male acquaintance many years ago, as I can testify. She had studied her own language thoroughly, and was equally thorough in her knowledge of music, being one of the few ladies who could accompany singers from a full score without having the help of a written or printed pianoforte part. Mrs. Grote would have rejected the word *anointing* because it was derived from Latin.

WM. CHAPPELL.

A friend of mine, a native of the Netherlands, informs me that the word is used by Mrs. Grote much in the same way as *smoren*, "to smother, stifle, suffocate," by the Dutch. Halliwell gives *smore* (1) to smother, North; (2) to crowd or swarm, East. Cp. the following quotation, to be found in Peacock's *Gloss.* (Manley Dialect):—

* As is the case with many old Scotch words, the sound of this is more French than can be expressed by English spelling. The pronunciation in the south of Scotland is as nearly as possible the French *smeur* (if there be such a word).

"They do say that in old days they used to *smoor* [smother] folks that hed gotten theirselves bitten by mad dogs, but I don't know how true it is."

A. L. MAYHEW.

Oxford.

Smore, to smother, North (Halliwell). *Smudgy*, hot or close: The room feels quite hot and *smudgy* (*ib.*). Bavarian *schmudrig*, close, oppressively hot. Dutch *smeuken*, *smooren*, to exhale, smoke, suffocate; *smoor*, vapour, smoke (Kiliaan, *Lex. Teuton.*, Wedgwood). *Smoor*, to smother (Burns, *Glossary*). For a quotation of *smore*, see Du Bartas (given in Nares):—

"Som undermines, som other undertook

To fire the gates, or *smore* the town with smoke."

ZERO.

Smoor, to smother, to suffocate: see Brockett, Carr, and Miss Baker. *Smoor*, *smorr*, *smurr*, to smother, thence to suffocate (Rev. J. C. Atkinson). *Smorian*, to suffocate (Dr. Bosworth's *Compendious Anglo-Saxon and English Dictionary*).

EFFEMEL.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152, 177, 196).—The author of the *Notitia Anglicana* (Kent, I believe), to which is added a concise essay upon the nature, rise, and intent of arms and armour, after referring to the special prohibition of Henry V. to take or assume arms without licence from him or the proper officers appointed to grant the same, unless they had a right from their ancestors (excepting such as had served at the battle of Agincourt), thus proceeds:

"Here a right from ancestors is allowed without questioning the means by which they gained them, and hence probably, or *as is certain* upon like reason, is prescription still allowed: that is, should a person, upon any challenge of his right, make it appear that those arms challenge-d had been quietly enjoyed and used upon proper occasion by his ancestors from time out of mind (though no regular entrance of the same appear), which time is generally computed at four score or an hundred years; such their uninterrupted using the same shall be adjudged a right equal to any regular concession or grant."

This principle appears to have been acted upon in a confirmation of arms from Sir J. Bernard Burke to Richard Day, dated Sept. 8, 1875, and set out in vol. ii. p. 372 of the *Miscellanea Genealogica et Heraldica*, and wherein it states that the arms confirmed had been *long borne by prescription*.

EDWARD FRY WADE.

Axbridge, Somerset.

Will D. Q. V. S. kindly refer me to the Statute Book in which I can find the laws relating to the bearing of coat armour? If any such laws exist, how is it they have never been enforced? There are customs in trade, and also of long usage in other relations of life, which have the force of law: it is perhaps the knowledge of this fact that induces the gentlemen of the Herald's College to

keep silent on the subject of this harmless vanity of modern society. There are manifestly numerous families in England using armorial bearings which have descended to them from a long line of ancestry, dating from times anterior to the incorporation of the College of Arms, and which have never been registered: this fact must be patent to the officers of the College. Like your correspondent *CURIOSUS*, I pay Her Majesty's tax on "certain armorial bearings," viz., three horses' heads, which arms were first assumed by my ancestors in the time of Henry II. Although these arms were never registered by any one of the three principal branches of the family, they are nevertheless found drawn in outline against their respective pedigrees in the visitation books of the heralds of the reign of Queen Elizabeth.

Quarr, I.W.

JAMES HORSEY.

SIR RALPH VERNEY'S SECRET CIPHER (5th S. xi. 202.)—These cipher memoranda were deciphered as long ago as the year 1853 by Mr. Thompson Cooper, who communicated the transcription to "N. & Q." (1st S. vii. 568), together with some interesting particulars respecting the Capuchin friars, extracted from the *Votes of the House of Commons* and other works. The late Mr. John Bruce, editor of Sir Ralph Verney's *Notes of Proceedings in the Long Parliament*, wrote soon afterwards to "N. & Q." (1st S. viii. 17) to express his thanks to Mr. Thompson Cooper for the decipherment.

CRYPTOGRAPH.

MEDAL COMMEMORATING THE EXECUTION OF MARIE ANTOINETTE (5th S. xi. 208.)—In answer to W. G. P. I may state that I have in my charge a beautiful bronze medal commemorating this event. Ob. Head to left, "Maria Antoin. Austr. Fr. et Nav. Regina"; beneath the head in very minute letters I find "Nat. 2 Nov. 1755, Nup. 6 May, 1770, Cor. 11 June, 1775." Rev. Procession in cart to execution; above, "Altera. venit. victima"; below, "xvi Oct. MDCCXIII."

I have also two companion medals. (1) Ob. Two heads to right, Louis XVI. and Marie Antoinette; "Lud. XVI. D.G. Fr. et Nav. Rex, Mar. Ant. Austr. Reg. Fati iniqui." Rev. The parting of Louis XVI. with his family; above, "An est dolor par dolori nostro"; below, "Natus XIII Aug. MDCCCLIV; Succ. x Maii, MDCCCLXXIV; decoll. xxi Jan. MDCCXIII." (2) Ob. Same as the former. Rev. The executioner holding up the head of Louis XVI. to the mob; above, "Crimenque rotantes sanguineum populis ulularunt tristia Galli"; below, "xxi Januarii MDCCXIII."

W. D. PARISH.

Selmeiston Vicarage, Lewes.

LAURENCE STERNE (5th S. xi. 9.)—In Crabtree's *History of Halifax*, p. 398, there is a description

of Woodhouse, bought by Simon Sterne, third son of Archbishop Sterne. This Simon died at Halifax in 1703. The author then quotes the well-known incident of Sterne writing his name on the newly whitewashed ceiling of Heath School, but omits to give a reference. The fact of the Sterne family being settled in Halifax seems to give a colour to the story. G. W. TOMLINSON.

In the *Memoir written by Himself*, prefixed to the ten-vol. edition of Sterne's *Works*, published in 1793, the only place of education mentioned is "near Halifax, with an able master." Sterne was born Nov. 24, 1713; "in this year, one thousand seven hundred and twenty-one, I learned to write," &c.; went to school, as far as can be inferred from his confused chronology, in 1723 or 1724; remained near Halifax until "about the end" of 1731; was admitted at Jesus College, Cambridge, July 6, 1733. EDWARD H. MARSHALL.

The Temple.

From the *Life of Sterne* by Percy Fitzgerald, M.A., it appears that Sterne, about the year 1724, was taken to the Free School at Halifax, where he remained until he was nineteen. E. T.

Pimlico.

MEDALET OF T. SPENCE (2nd S. vi. 348.)—See Batty's *Catalogue of Copper Coins*, &c., pp. 166-176, Nos. 1236-1420, but I cannot find that this particular token is there described. *RUSTIC* states that his coin is only $\frac{3}{4}$ in. in diameter, whereas the halfpenny tokens of Spence that I have seen are $1\frac{1}{4}$ in. Spence, from the description of the tokens in Batty, appears to have resided at 8, Little Turnstile, Holborn, the turnstile constantly appearing in his tokens. Was this ever at the corner of Chancery Lane, Little Turnstile now being between 240 and 241, High Holborn, whereas Chancery Lane is between 309 and 311?

W. STAVENHAGEN JONES.

THE PREACHER'S GOWN (5th S. xi. 122.)—Judging from the numerous portraits in existence of old divines, the wide-sleeved or full-sleeved gown seems to have been far more generally adopted by the clergy as their dress than the academical one in the seventeenth and eighteenth centuries. In many of Hogarth's engravings of the latter period clergymen are frequently depicted as wearing the full-sleeved gown, sometimes closed in front by a button at the top, and sometimes thrown open in front in order to display the cassock and cincture beneath. Thomas Hearne, the Oxford non-juror, in his diary has the following amusing note upon gowns being worn as a political or party badge in the earlier part of the reign of George I.:

"Feb. 8, 1719-20. It is a custome now in London for all the tory clergy to wear their masters' gowns (if they have proceeded in the degree of master of arts at either of the universities), which much displeases the whiggs

and the enemies of the universities, who all go in pudding-sleeve gowns."

This extract also undesignedly indicates that the clergy in those days usually wore their gowns in public as a walking dress and as a distinctive mark of their profession. The question has been frequently asked by me at Oxford, but never answered, as to the time when the dress gown of the Oxford M.A., made of black stuff with ample velvet sleeves, now confined exclusively to the proctors in that university, ceased to be worn by all masters of arts on State occasions. To come to the clerical gown of more modern times, G. J. French, of Bolton-le-Moors, in a catalogue dated 1877, gives a representation of a clergyman habited in a Geneva gown, which has a velvet collar, sleeves opened to the shoulder, and is closed by being fastened in front of the breast by a button, whilst another cleric wears the preacher's full-sleeved gown, thrown open in front, so as to display the cassock and cincture beneath. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TOBACCO (5th S. xi. 225).—MR. JAMES'S lines, in honour of a subject dear to many of us, remind me to ask if any one knows the authorship or habitat of certain verses beginning thus:—

"There's pleasure in a calm post-prandial stroll,
When the ripe meerschbaum, cushion'd on the lip,
Breathes forth those first blue balmy wreaths that roll,
In fragrant softness, 'neath the nose's tip."

As I heard it in my college days, this little poem *desinit in piscem* very considerably. But I cannot help thinking that verse which begins so well must have an adequate sequel and a creditable author.

A. J. M.

ANCIENT BREWERIES IN LONDON (5th S. xi. 228.)

—I should interpret the passage from Stow as relating how Geoffrey Gate got an advantage over his fellow brewers, and so *despoiled* them, first by securing a larger export trade, and in the second place by diluting his beer with more water than his rivals used, or by obtaining a larger return by both means.

I remember being in a lodging at Blackpool, many years ago, and having to send to the hotel for some brandy. What came needed very little water, and my landlady said, "They generally let down their spirits towards the end of the season." This reminds me of the genuine wit of a Sheffield artisan. He took his accustomed Saturday (half holiday) walk into the country, and, stopping at a roadside inn, called for a glass of gin and water. He found but little alcohol, and summoning the hostess, asked, "Did you put in the gin or the water first?" "The gin, of course," she answered. "Aye, thank you," he said, "then I shall be coming to that presently."

ALFRED GATTY, D.D.

Can the phrase "spoiling" the brewhouses "for brewing too much to their customers beyond the sea" (*outré mer*), or for over watering the beer for England, mean that Geoffrey Gate trounced them for fraudulent dealings in their foreign export trade, as well as in their brewings for home consumption? As the infamous excise laws were not then invented (we owe them to the Long Parliament of 1643, of which Cromwell was an active member) I do not know what Geoffrey Gate could have to do with the breweries in Henry VII.'s reign.

C. A. WARD.

Mayfair.

ST. DAVID'S DAY (5th S. xi. 166).—The custom of "hanging Taff," referred to in the verses quoted by MR. WALFORD, is mentioned in *Pepys's Diary*, p. 366, Warne's edit., as follows:—

"March 1, 1666-7. In Mark Lane I do observe (it being St. David's Day) the picture of a man dressed like a Welch man, hanging by the neck upon one of the poles that stand out at the top of one of the merchants' houses, in full proportion, and very handsomely done, which is one of the oddest sights I have seen a good while."

Welshmen do not nowadays, as MR. WALFORD seems to suppose, wear leeks in their hats on St. David's Day, even if they did in Shakespeare's time, which is doubtful.

A. R.

Croeswylan, Oswestry.

I would suggest that Taffy is spoken of under the name of his favourite oath, and that "cuts-pludder-a-nails" is either his or a printer's corruption of "Ods (or God's) blood and nails." It may be remembered that Fluellen's favourite oath was by the Second Person of the Trinity—By Jeshu. See especially the quarto *Henry V.* of 1600.

B. NICHOLSON.

"Cuts-plutter-a-nails" = a Welshman = God's blood and nails (of the cross) = the oath which he swears.

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

Farnborough, Banbury.

THOS. COCKMAN, D.D. (5th S. xi. 9).—In 1750 the Rev. T. Silvester published a selection of the *Theological Discourses of the Rev. Dr. Cockman*, in the preface to which T. C. will doubtless find all the information he seeks.

E. T.

Pimlico.

FRANCIS EGINGTON (5th S. xi. 168).—This artist lived at Soho, Staffordshire, where "about the year 1779 that ingenious art of copying pictures in oil colours by a mechanical process was invented. This was chiefly conducted by the ingenious Mr. Eggington, which led him to that of painting upon glass" (*West's Views of Staffordshire*, p. 47). A foot-note on the same page states that the author, in his *History of Birmingham*, has given a list and description of the great productions of Mr. Eggington. There are no stained-glass works now

at Soho, but in the neighbouring parish of Smethwick and in Birmingham several well-known manufacturers carry on this business.

W. F. MARSH JACKSON.

If MR. CHAMPLEY will refer to the *Gentleman's Magazine* of 1805, he will on p. 387 find a notice of the death of Francis Eginton; on pp. 482-3 an additional notice and long list of many of Eginton's works; and on p. 606 a supplementary list of the artist's works in which he will find as follows:—"At Settrington, the seat of Lady Masterman Sikes, an historical window, his own design, Abraham's Servant presenting the Jewels to Rebecca at the Well, the figures as large as life."

G. C.

In Ingram's *Memorials of Oxford* it is stated that in 1794 Eginton restored the old west window in Magdalen College Chapel, and three years later supplied designs for other windows in the ante-chapel. They are all in *chiaro oscuro*. The west window was executed by Eginton in 1794, after an engraving by Sadellier, preserved in the president's lodgings. GIBBES RIGAUD.

18, Long Wall, Oxford.

On Frs. Eginton, painter on glass, who died 1805, a paper was read by the late W. C. Aitken to the archæological section of the Midland Institute, Birmingham, on Feb. 15, 1872; the paper was printed in the *Transactions* of the section for the same year. J. K. F.

See Shaw's *Staffordshire*.

T. J.

THE "NOBILITY" ROLLS OF ARMS (5th S. v. 103, 383; vi. 222; vii. 284; viii. 203).—My attention has very lately been called to the series of rolls of arms contributed at the above references by MR. GREENSTREET from originals in the hand, as I suppose, of Sir Edward Dering. MR. GREENSTREET calls them "Nobility Rolls," and considers that they were copies made by Sir Edward from earlier documents. May I be allowed to ask MR. GREENSTREET, through the medium of "N. & Q.," what reason he has for this belief? Sir Edward was a skilful herald, and could easily have compiled these "Nobility Rolls" by taking the names from the writs of summons and supplying the arms from ancient rolls and other sources in his own possession.

CHARLES S. PERCEVAL.

WREST-BEER AND KILDERKIN (5th S. xi. 68).—I would suggest that *wrest-beer* merely meant new beer in which the process of fermentation had not subsided, the word *wrest* being used in the same sense as in Spenser's lines:—

"Adown he kest it with so puissant *wrest*
That back again it did aloft rebound,
And gave against his mother earth a groneful sound."

Kilderkin is evidently derived from the Dutch

word *kinderkin* or *kinneken*, from *kind*, a child. It has been suggested that it is so called because that measure bears the same proportions to a whole cask as a child does to a grown man.

In the following quotations it will be seen that the word was sometimes spelt in the same manner as the Dutch:—

"A tun of a man in thy large bulk is writ;

But sure thou'rt but a *kinderkin* of wit."

Dryden, *Muglecnoe*, 195.

"Many vessels of authority, some *kinderkins*, some hogsheads, some tuns."—Bishop Parker, *Reproof of the Rehearsal Transposed*, 1673.

G. F. R. B.

The following entry in the parochial records of St. Peter Cheap gives an earlier use of the word *kilderkin* than that supplied in Machyn's *Diary*: "1447. It. payde the xxvj. daye of Maye, for chese at the drynkyng of Stodell kyldirkin ale, xvd." (Dr. Simpson's *Notes on St. Peter Cheap*, p. 20). WM. UNDERHILL.

In the folio Johnson's *Dictionary*, *kilderkin* is derived from the Dutch *kinderkin*, a baby, it being a small barrel. GIBBES RIGAUD.

18, Long Wall, Oxford.

"LOPPARD" (5th S. xi. 188).—"Loppered," perhaps, would be the more correct spelling. As applied to the state of a house at the spring and autumn cleanings down, it means plastered with dirt and filth. A person whose clothes were bespattered with mud would be described by a Huddersfield or Dewsbury man "as fair loppered wi' muck." Milk, when curdled, is also said to be "loppered." The word is in common use throughout Yorkshire in one or other of the above senses. For further particulars *vide Glossary of the Cleveland Dialect*, Forby's *Vocabulary of East Anglia*, Brockett's *North-Country Words, &c.* F. W. J.

Bolton Percy, Tadcaster.

There is a word very similar to this in Grose's *Provincial Glossary*: "Lopperd milk, sour curdled milk, a lopperd slut, Northern."

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

AUSTIN BERNHER (5th S. xi. 168).—Miss Holt, in a note appended to her historical tale of *Robin Tremayne*, states that Augustine Bernher was presented to the rectory of Southam, Warwickshire, after the accession of Elizabeth (Richings's *Narrative of Sufferings of Glover, &c.*, pp. 10-12). He must have held it for a very brief period, as on April 19, 1566, Bartholomew Greene was presented to the living of Southam, "vacant by the death of Augustine Barnehere" (Dugdale's *Warwickshire*, p. 339). WM. UNDERHILL.

66, Lausanne Road, Peckham.

SCAMBLING DAYS (5th S. xi. 168).—Hampson says:—

"The days so called were Mondays and Saturdays in Lent, when no regular meals were provided, and the members of our great families scambled. In the old household book of the fifth Earl of Northumberland there is a particular section appointing the order of service for these days, and so regulating the licentious contentions of them."—*Medii Aevi Kalendarium*, Glossary, p. 356.

JAMES BRITTEN.

HERALDRY ON OLD ARMOUR (5th S. xi. 169).—A bend between three trefoils was borne by Lawson, Harnge, Harvey, Smythe, Inbell or Jubell, Irebell, and Irbill, the Smythe arms being Or, a bend azure, between three trefoils slipped vert. See Grazebrook's *Heraldry of Smith*, p. 63, plate xviii., where this coat is ascribed to "Smith of Walpoole in Norfolk," and is said to have been "quartered by Veppes(?)." J. P. R.

Edmondson gives Smithe as the family bearing arms, Or, a bend azure, between three trefoils slipped vert.

GIBBES RIGAUD.

18, Long Wall, Oxford.

WALLER'S "GO, LOVELY ROSE" (5th S. xi. 186).—This simile was so common at that period and earlier that it would be difficult to say who did not use it. Among the best known are Spenser, *Fairie Queene*, bk. ii. cant. 12, st. 74, 75; Fairfax's *Tasso*, bk. xv. st. 14, 15; Giles Fletcher, *Christ's Victorie*; Fanshawe, transl. *Pastor Fido*, and again in *Additional Poems*; Samuel Daniel, *Description of Beauty translated out of Marino*, and again in *Sonnet to Delia*; Stanley, *Time Recovered*; Harrington, *Orlando Furioso*, bk. i. st. 42, 43, &c. It is used by Erasmus in his *Colloquies* more than once, and is to be found in Ausonius, Catullus (both quoted by Burton in his *Anatomy*), and the Book of Wisdom. It is also more or less closely followed by Chaucer, Drummond, Cleaveland, Prior, &c. R. R.

Boston.

The same idea is also expressed in Herrick's lovely and well-known lyric, "Gather ye rosebuds while ye may," the first and last verses particularly corresponding with it. FRANCES COLLINS.

5, New Burlington Street, W.

ST. SWITHIN (5th S. xi. 185).—Your correspondent does not refer to St. Swithin's Church, Cannon Street, E.C. (which, by-the-by, should be *Canon* Street, named after the dignitaries of St. Paul's, and not the implement of war). The City authorities get over the difficulty as to the lane named after the saint by calling it St. Swithin at one end and St. Swithen at the other. H. A. G.

May I hazard the conjecture that the original change has only been between the letters *u* and *y*,

as St. Swithun, St. Swithyn, and then phonetic St. Swithin? GIBBES RIGAUD.

18, Long Wall, Oxford.

PECULIAR LOCAL EXPRESSIONS IN WORCESTER-SHIRE (5th S. xi. 186).—W. M. M. is wrong in his quotation. "Ever" should be "never," and stress laid on "no": "He is the only one as never did me no good," ergo, "He is the only one who ever did me good." The phrase is very common, and due entirely to that excessive use of negatives which is there prevalent. The other phrases mentioned by W. M. M., "comes home nights" and "well be-liked," are not only common, but general, amongst the country people.

SHELSEY BEAUCHAMP.

THE PLAGUE (5th S. xi. 162).—R. F. S.'s communication on the plague, or better his reproduction of a broadside in a volume of *Proclamations and Broad-sides* in the Forster Library, bears a striking resemblance in epitome to the celebrated treatise by Doctor Jhon Caius, entitled

"A Boke, or Counsell, against the Disease commonly called the Sweate, or Sweating Sicknesse. Made by Jhon Caius. Doctour in Phisicke. Uery necessary for euerie personne, and muche requisite to be had in the handes of al sortes, for their better instruction, preparation and defence, against the soubein comyng and fearful assaultyng of the same disease. 1552."

I have copied the title-page as given by Dr. Hecker in his learned work on *The Epidemics of the Middle Ages* (translated by Dr. B. G. Babington, F.R.S., for the Sydenham Society, 1846), who also gives the text of Caius's treatise, which occupies twenty-seven pages. This reference I send you that it may be of service to R. F. S.

J. JEREMIAH.

Keswick House, Quadrant Road, Canonbury, N.

P.S.—For some very curious remedies, &c., for diseases of an epidemic character, I would refer to the Rev. Oswald Cockayne's work on *Leechdoms, Wortcunning, and Starcraft of Early England* (1864-66, 3 vols.). To save time and space much will be found by turning to the index, sub "Flying venom (epidemic)."

WHISTLING (5th S. xi. 186).—Whistling is a local habit; it is very strongly developed in Newcastle-on-Tyne and the neighbourhood. You may hear popular airs whistled with the greatest accuracy of time and tune, in a clear and musical tone, by many a keilman and pitman; on a calm evening they can be heard a mile off. In this part of Lincolnshire I never hear a whistle attempted, except to call a dog, and then the tone is thick and unmusical. I never knew a girl whistle well, though I have known many attempt it. This local absence of whistling power does not arise from a want of a musical ear, for in this part of Lincolnshire the ear is unusually accurate.

Cognate to this, I have heard Mr. Taylor, the bell-founder of Loughborough, say that there are some parts of England where bell-ringers can never get beyond round ringing.

E. LEATON BLENKINSOPP.

CHURCH BELL CUSTOMS (5th S. xi. 186).—Common, though the "striking" varies. In Worcester it is, at all the churches, three times three for a male, and three times two for a female, and no difference is made for children; but in the rural part of Worcestershire through which the Teme runs the death of children is also notified by three times one, *i.e.* the bell struck three times quickly; and it is common in that quarter, when the bell "goes out," for workmen in the fields to cease their work to listen, when, if they find, as the "three" goes on, that it cannot be "that there youngster as was down with the measles," nor, as the "six" continues, "that the oud ooman be gone at last," they can at once declare, "It be poor oud Peter, then, rest his soul!" and the "nine" substantiates it, the ailments of each person being there well known. Your correspondent says in his Leeds parish it is nine times nine, seven times seven, and five times five, thus making eighty-one, forty-nine, and twenty-five times respectively, instead of nine, six, and three. Is he quite sure he is right as to number?

SHELSEY BEAUCHAMP.

DAVID GARRICK (5th S. xi. 228).—Garrick played Hamlet, according to Genest, on Feb. 5, 1772.

J. K.

JACOBITE VERSE (5th S. xi. 245).—If Q. will consult the Lansdowne MS. 852 he will find, I fancy, the verses he quotes, or some which closely resemble them. They are given in vol. i. of the *Wild Garland* of Isaac J. Reeve, a work which contains some amusing pieces of a similar description.

J. KNIGHT.

MIGUEL SOLIS, AGED 180 (5th S. iv. 205; ix. 361, 392, 394; xi. 191, 218).—I do not quite understand from C. C. M.'s observations upon the case of Miguel Solis whether he has any belief in the 180 or 200 years which this super-centenarian claims to have attained, but I beg to call his attention to the valuable letter of Dr. Dudley, of Cromwell Road, in the *Times* of Sept. 12 last. Dr. Dudley had resided in Bogota some twenty years, and knew Miguel Solis, and believes his age to have been (about six or seven years ago) somewhere between eighty and ninety.

WILLIAM J. THOMS.

STYLE AND TITLE (5th S. x. 467; xi. 129, 177, 250).—I was guilty of a *lapsus memorie* certainly in speaking of the father, instead of the grandfather, of the present Duke of Devonshire as having been created Earl of Burlington; but the

fact remains as stated, namely, that the duke sat in the House of Commons first as plain Mr. William Cavendish, and as Lord Cavendish after his grandfather was raised to the peerage. I repeat also that the late Earl of Derby sat in the House of Commons as the Hon. E. G. Stanley during the life of his grandfather, and after his death as Lord Stanley, the courtesy title of the eldest son of the Earl of Derby. His father, during the many years that he sat in the Commons, was always called Lord Stanley; but, as there was no actual patent of a barony of Stanley in his father's possession, and in which he might have been "called up" to the House of Peers, he was created Lord Stanley of Bickerstaffe in 1832. Twelve years later, in 1844, his son (afterwards Premier) was "called to the Upper House in his father's barony as Lord Stanley of Bickerstaffe." These facts can be seen and verified in Burke's *Peerage*, and I have the corresponding autographs of all the Stanleys and Cavendishes also in my collection of franks, by which my statements can be tested.

E. WALFORD, M.A.

Hampstead, N.W.

MR. FISHER (*ante*, p. 251), speaking of the Earls of Derby, says, "The family appear to have dropped the title of Lord Strange, held by James, son of the eleventh earl." Now Edward was the eleventh Earl of Derby. His son James, who died in his father's lifetime, assumed the title of Lord Strange. James, tenth Earl of Derby, died in 1735, and on his death without issue the barony of Strange, with the lordship of the Isle of Man, passed to the Duke of Athol, as heir general of the body of James, seventh Earl of Derby.

The title of Lord Stanley, till the creation of the barony of Stanley of Bickerstaffe, was borne as a courtesy title, just as the eldest son of the Earl of Devon (who has no inferior title) is called Lord Courtenay.

Q. D.

MR. FISHER says, "He [the last Earl of Derby] was, according to Burke, created Lord Stanley of Bickerstaffe on the same day as his father, Oct. 22, 1832." This is a mistake. The father of the last Earl of Derby, *i.e.*, the thirteenth earl, was created on the above date, while still heir apparent to the earldom, Baron Stanley of Bickerstaffe. After he had succeeded to the earldom, *viz.*, in 1834, his son, the last earl, was summoned in his father's barony in 1849.

WM. DOBSON.

Preston.

THE EARL OF BARRYMORE, 1793: "LADY" BARRYMORE (5th S. x. 68, 110, 376, 476).—I cannot refer Mr. HARRISON to any account of the duel in 1803, but the following note on Lady Barrymore may be of interest to him. Those who desire more information about her will find it in the *Details of a Demirep; or, Life and Adventures*

of the Celebrated *Lady Barrymore*, Lond., 8vo., pp. 98, s.a., but probably 1832, said to be by "Jem Giblets."

Her real name, it is stated, was Fanny Norton. She was a native of Southampton, where her mother was a dressmaker. At a very early age she went "astray," and eloped with a young naval officer. In a few years' time she was seen and known in London as a very beautiful young woman, and was living as the lady of Mr. Hervey Aston. She then moved in the most brilliant and unscrupulous society, and was intimate with the Duke of Queensberry, A. R. S. Bowes, Col. M'Mahon, Sheridan, and Lord Barrymore. On some occasion when the duke had a party, and Mr. Aston had lost both money and temper, and Lord Barrymore had won largely, the last proposed to buy Mrs. Hervey Aston, and offered to give 500*l.* for her. The offer was accepted, and shortly afterwards, at a banquet arranged for the purpose, the transfer was completed, the lady being led in clothed in a single garment, and with a string round her neck, the end of which was given by Mr. Aston to Lord Barrymore. She was then saluted as Lady Barrymore, and shortly afterwards installed in a handsome house near Audley Square. After Lord Barrymore's death she went from bad to worse; had many friends, among whom was the notorious Jack Mitford; lived under many names, though always preserving her title of courtesy as "Lady Barrymore." She was always fond of drinking, and at last she had no friend left but gin. Then she became notorious in the police court, and it is said appeared at Bow Street more than twelve dozen times, and there was known as Mary Ann Pierce, Jenny Go-lightly, Crack the Crystal, Peg of the Clink, *alias* Lady Barrymore. In 1832 she died in Charles Street, Drury Lane, having nothing left but twopence halfpenny and an empty gin bottle. An inquest was held; the verdict was natural death accelerated by excessive drinking; and, as there was no one to claim the body, it was sent to King's College Hospital for dissection. In the *Age* for Oct. 14, 1832, are these lines, probably her only epitaph:—

"Death said, 'Upon my word
On earth you must not tarry more,
So come and join your lordy
Down stair, my Lady Barrymore.'"

EDWARD SOLLY.

DEAN BURROWES: "THE NIGHT BEFORE LARRY," &c. (5th S. xi. 143, 214, 254.)—Dean Burrowes did not write this Dublin slang song. Through the kindness of Mr. R. J. Lecky I have before me a letter from him on the subject, containing a copy of a communication made by Rev. W. Cheligan, LL.D., Rector of St. Mary's, Shandon, which states:—

"I settled in Cork at the request of the excellent old dean, and being a stranger was rather surprised at so often hearing him nicknamed 'Larry.' I frequently dined at the deanery, and often wished to ask the dean.... He him-elf broke the ice by asking me if I ever heard he was the author of the song. I replied in the affirmative. 'Well,' said he, 'I give you full authority to contradict it. I declare to you solemnly,' said he, most emphatically, 'I never wrote a line of it; but somehow or other it was fathered on me, and I cannot tell why.' If I mistake not greatly, these were his *very words*; and I never will forget them, for his manner on the occasion was most impressive."

The letter contains full permission to make use of this statement. W. FRAZER, F.R.C.S.I.

THE 60TH RIFLES: EARLY UNIFORM (5th S. xi. 189, 257.)—I am obliged to SIR SIBBALD D. SCOTT for trying to help me, but (as others might think he had supplied my want) may I be allowed to point out that the *Chronicle* does not contain the illustration I ask for? The earliest uniforms are of 1756 (scarlet) and 1808. In 1814, green jackets and blue pantaloons were worn by the 5th Batt. 60th in Spain and Portugal, and so on. What I am inquiring for is an earlier dress. The 5th Batt. 60th was raised in 1797, and was formed in the Isle of Wight. About four hundred of "Hompesch's Mounted Riflemen" and five hundred of "Lowenstein's Chasseurs" were drafted into it. This 5th Batt. was armed with rifles, and carried leather rifle bags instead of knapsacks. The colour of their jackets was green, and they were the first "green jackets" in the British army. It is because this illustration could not be obtained for the *Chronicle*, just published, that I am endeavouring to obtain it for a future impression, or another volume relating to the 60th Royal Rifles. GIBBES RIGAUD.

18, Long Wall, Oxford.

IONA (4th S. iv. 325, 520; v. 75; xi. 37.)—There can be no doubt that the correct form of this name is Iowa, and not Iona, as still erroneously spelt. Hy is the true and original name of the island, Latinized into "Iouam insulam" by Adamnan, from the Island of Hy, according to his practice with regard to the names of islands of putting them in the adjective form. The probability is that the writers of the more modern manuscripts, less precise in their orthography, and very loose in the distinction of *n* and *u*, mistook the name in the original. Dr. Reeves, in his learned edition of the *Life of St. Columba, Founder of Hy, written by Adamnan, ninth Abbot of that Monastery* (Irish Archaeological and Celtic Society, Dublin, 1857, 4to., pp. 497), gives the fullest and most exhaustive account of the origin of the name, explaining clearly how the mistake has arisen of changing Ioua into Iona—a mistake which cannot now be altered, it is to be feared, as it is of such long standing and almost

universal use. *I- or Hi-Colum-cille* is the full title of the sacred isle of St. Columba's cell.

A. S. A.

Richmond.

"WAS" IN LOCAL NAMES (5th S. x. 128, 373.)—Though going off on a side issue, let me say that the legend quoted by MR. W. G. WARD at the second reference was in existence long prior to monkish times, or even to Christian days. Not only, as it seems, does history repeat itself, but legends also. The oracle at Delos said to Æneas:

"Signa tibi dicam: tu condita mente teneto.
Quam tibi solliciti secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus us
Triginta capitum fetus enixa jacebit,
Alba, solo recubans, albi circum ubera nati,
Is locus urbis erit, requies ea certa laborum."
Æneid, l. iii. vv. 388-393.

Catullus, the friend of Juvenal, had escaped shipwreck, and the satirist, congratulating him upon it, thus alludes to the above event:—

"Jam deficientibus Austris,
Atque nonverali sedes prælata Lavino,
Conspicitur sublimis apex, cui candida nomen
Scrofa dedit, lætis Phrygibus mirabile sumen,
Et nunquam visis triginta clara mamillis."

Sat. xii. vv. 69-74.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It seems to me that *Moches*, the form in which the name *Moccas* is alleged to appear in Domesday Book, indicates pretty clearly the etymology of the word. In Welsh the affix *as* or *es*=union, collection, place where animals collect. For instance, *Uynges*=a fleet (from *Ulong*, a ship); *buches*=a cattledorf (*buch*=cattle, kine). By analogy *Moches* would mean literally "a place where swine congregate" (from Wel. *moch*, swine). A Gaelic derivation for the name of a place on the Wye seems very improbable, as there is no historical evidence of Gaelic ever having been spoken in this part of Great Britain. A. L. MAYHEW.
Oxford.

"THE BLOSSOMS" OR "BOSSOMS" INN (5th S. x. 445; xi. 18.)—In *Thomas of Reading*; or, *The Sixe Worthie Yeomen of the West*, by T. D. (London, 1632, apud Thomis, *Early English Prose Romances*, London, 1858, i. 81), the writer says:—

"You shall vnderstand, that alwayes when they went to dice, they got into *Bosomes Inne*; which was so called of his name that kept it, who being a foule slouen, went alwayes with his nose in his bosome," &c.

D. F.

DROWNED BODIES RECOVERED (5th S. ix. 8, 111, 218, 478, 516; x. 38, 276; xi. 119.)—In Browne's *Pseudodoxia Epidemica* (bk. iv. ch. vi.) is a discussion on swimming and on the common error "that persons drowned arise and float the ninth day when their gall breaketh." The chapter is

a quaint one, and concludes with an inquiry into the vulgar notion that women drowned float prone, i.e., with the back uppermost, but men supine.

HIC ET UBIQUE.

THE THAMES (5th S. xi. 188, 217, 238.)—John Taylor's *Thame and Isis*; or, *Description of the two famous Rivers of Thame and Isis*, Lond., 1632, 8vo. Spenser's fine *Prothalamion* may be also justly added to the cycle of Thames poems.

A.

THE HANDWRITING OF RIDLEY AND LATIMER (5th S. xi. 168.)—Specimens of Latimer's handwriting (Letter L, No. 7) and of Ridley's (Letter R, No. 14) occur in F. G. Nethercliff's *Handbook of Autographs*, Lond., J. R. Smith, 1867.

ED. MARSHALL.

A good autograph of Latimer will be found in Harl. MS. 422, fol. 88. I have not seen one of Ridley, but his signature is given, I think, in Mr. J. G. Nichols's collection of published autographs.

HERMENTRUDE.

THE CITY CHURCHES (5th S. xi. 22, 57, 164, 254.)—In reply to MR. MASON, I beg to say that the ten City churches mentioned by me under the above heading have been destroyed by the authority of the Act 23 and 24 Vict., c. 142, and of Orders in Council made by virtue of that Act, there being also, as stated, a special Act (Lady Slaney's Trust Estate Act, 1869) relating to the case of All Hallows Staining.

The Orders in Council are to be found in the Diocesan Registry at Doctors' Commons, and prints of them appear annually in the reports made by the Ecclesiastical Commissioners to Parliament. These Orders, and the Act itself, give information upon almost all the points mentioned by MR. MASON. And further information will shortly be given in the Return moved for on the 11th of March, by Mr. Percy Wyndham, in the House of Commons.

As to St. Margaret's, Westminster, St. Andrew's, Holborn, and Old St. Pancras, I can say nothing. The epitaphs in Old St. Pancras Churchyard may be seen in Mr. F. T. Cansick's collection of them; and with regard to St. Andrew's, Holborn, I am glad to be reminded by MR. MASON of a thing that happened while the churchyard there was being cut up for the benefit of the Holborn Viaduct. An acquaintance of mine, standing by chance at a window *au cinquième* opposite, saw the labourers at work. One of them was waist-deep in a big hole, out of which he kept shovelling, with cheerful alacrity, the skulls and bones of departed Londoners; and then, from pure delight in this work of civilization, he arranged the skulls in a row all around, with their faces towards him. But, oddly enough, the frequent contemplation of this spectacle at length seemed

to arouse in him something of humanity; and my friend saw him carefully turn every skull round on its axis, with the face away from him, so that he, poor fellow, might no longer be haunted by that vision of disgust and reproach which Corporations and Acts of Parliament had prepared for him, and still keep preparing for us.

A. J. M.

AUTHORS OF BOOKS WANTED (5th S. xi. 229).—

Cœur de Lion and his Horse, commencing:—

“Ah, Faneul [not Fennel], my noble horse,”

is a short poem in a volume called *Lays and Ballads from English History*, by S. M. (Miss Smedley), and published by Burns between thirty and forty years ago.

S. L.

In the first edition of *Lays and Ballads* it was—

“Ah, Faneul, my noble horse, and art thou, art thou slain!”

In a later edition—

“Ah, Faneul, my noble horse, thou bleedest—thou art slain!”

H. BUXTON FORMAN.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 149).—

“Best friends,” &c.

Though it is not an answer to the query of A. B., may I be allowed to mention the parallel lines in the *Christian Year*?—

“Or what if heaven for once its searching light
Sent to some partial eye, disclosing all
The rude bad thoughts that in our bosom's night
Wander at large, nor heed Love's gentle thrall?”

Who would not shun the dreary uncouth place?

As if, fond leaning where her infant slept,

A mother's arm a serpent should embrace;

So might we friendless live, and die unwept.”

Twenty-fourth Sunday after Trinity.

ED. MARSHALL.

Will not the original be found in the last verse of a devotional piece by the present Archbishop of Dublin, Dr. Trench? Here it is entire:—

“Lord, many times I am awery quite
Of mine own self; my sin, my vanity;
Yet be not Thou, or I am lost outright,
Weary of me.

And hate against myself I often bear,
And enter with myself in fierce debate;
Take Thou my part against myself, nor share
In that just hate.

Best friends might loathe us if what things
perverse

We knew of our own selves they also knew;
Lord, Holy One! if Thou who knowest worse
Should loathe us too.”

N. H. P.

Miscellaneous.

NOTES ON BOOKS, &c.

Memorials of the Savoy: the Palace, the Hospital, the Chapel. By the Rev. William John Loftie. And a Preface by the Rev. Henry White. (Macmillan & Co.)

SHALL we ever have a history of London worthy of the name? is a question despondingly asked by every one who is interested in the past fortunes of the capital.

We imagine that Mr. Loftie, like the rest of us, has despaired of a history of London ever being more than a thing to be talked of and longed for, and therefore determined to do a little bit of it for himself. If twenty other London clergymen would follow his example, we should not suffer so severely from the want of the great book which we hope for in the far future. The Savoy is but a limited area, a short bit of fringe on the river bank, but it has had stirring fortunes, and well deserved such a chronicle as we have before us. From the time of Peter of Savoy, who dwelt there, and who became memorable to chroniclers and others for the strange cargo he once imported from the Continent—a bevy of young damsels (some one says there was a ship-load of them) who came from foreign courts for the express purpose of getting themselves married to the king's wards—to the days of Queen Victoria, the Savoy and the people who were connected therewith are constantly cropping up in our history. The stately procession may be said to begin with Edmund Crouchback, whose surname probably, as Mr. Loftie informs us, is taken from the cross he assumed when he set forth to the Holy Land, but which has given room for unwise persons to spread the report of his deformity. It is continued by Queen Blanche, and the turbulent Thomas of Lancaster, who was captured in the chapel at Boroughbridge, carried to Pontefract, and in speedy fashion beheaded there, to have, a few years after, an office written for him and be worshipped as a popular though unauthorized saint. Then follow John of France, Chaucer the poet, the Cecils, Grindal, the Archbishop of Canterbury, Montaigne, the royalist bishop of Charles I.'s days, and the eccentric Marc Antonio de Dominis, Archbishop of Spalato, whose changes of religion made so much talk, both in England and in Italy, in the earlier years of the seventeenth century. These are but a few names taken almost at random from the pages before us. Of these and many others we have a short but most useful account; and what is of still more importance, hints are thrown out as to where more information is to be found when that which is given here is not sufficient to satisfy the reader's craving for knowledge.

The most important part of the book is the latter portion, where an account is given of the degraded state into which the Savoy had fallen in recent times, and the subsequent most happy changes in its condition. A few more words ought to have been said, however, as to the printing-presses which were once set up there. One of the most learned bibliographers in Europe, a foreigner of course, was recently much confused by finding on the title-page of a tract in his custody, “Printed in the Savoy.” Where the Savoy was he did not know and had for a long time no means whatever of finding out.

Mr. Loftie, we assume, did not set out with the intention of writing an exhaustive work on his subject. His aim has evidently been to be popular, and he has succeeded in the best sense of that ill-used word. We know few books of the sort so carefully compiled and none more pleasingly written.

The Shilling History of England. By Mandell Creighton, M.A. Introductory Volume to *Epochs of English History.* (Longmans & Co.)

MR. CREIGHTON had a difficult task to perform, and he may be congratulated on having written not only a cheap and concise, but also a really interesting history. Here and there, of course, the book suffers from extreme compression, and its judgments of kings and ministers are couched in language more dogmatic than Mr. Creighton would probably use in a fuller work. John gets off rather easily as a “violent, cruel, and crafty man,” who had “no real wisdom”; and William Rufus, whose

character for iniquity it would be difficult, if not impossible, to parallel in any country—of whom the saintly Hugo, Abbot of Cluny, asserted, immediately after his death, that he had been “brought before God, and by a deliberate judgment incurred the sorrowful sentence of damnation”—is simply described as “a strong ruler, like his father,” but one who “had no care for religion and virtue.” If there were two things that the Red King hated above all others, they were “religion and virtue.” Mr. Creighton's writing is on the whole simple and straightforward, but it bears occasional marks of haste or want of revision. With regard to the Presbyterian system established in Scotland, we must suggest, as against the statement on p. 68, that presbyters and elders are not identical—the former being the ministers of the kirk, and the latter a lay body, assisting the clergy in their parochial oversight and in the maintenance of church discipline.

The second volume of the Rev. J. H. Blunt's *Annotated Bible* (Rivingtons) extends from Job to Malachi, together with the Apocrypha, and exhibits the same marks of extensive reading and scholarship as the former volume. In the commentary on the Psalms their Messianic relation is especially maintained, and their spiritual application under the Gospel carefully pointed out. The notes on Daniel and the Minor Prophets seem, in particular, to be very full and satisfactory; the introductions to the several books are throughout clear, and as copious as the nature of the work allows; indeed, the whole volume appears to be one to which students will often turn, with the sure expectation that, among the many difficulties which these portions of Holy Scripture present, they will never find a difficulty evaded, even if they may not always accept the proffered interpretation. It ought to be added that the printer's part of the work is remarkably well done; that the type, though close, is very clear, and that the paper is particularly pleasant to handle.

The leading attraction of the *Nineteenth Century* is the Laureate's ballad of “The Defence of Lucknow,” with its exquisite dedication to the Princess Alice. The ballad is in the style and anapestic measure of *The Revenge*—thoroughly spirited and stirring, and very highly finished. Its burden of

“But ever upon the topmost roof our banner of England blew,”
is made the occasion of laying the poem at the “pale feet” of the princess who died “so English” that she would have her country's flag borne on her coffin. The rest of the number is brilliant and interesting, with little exception. The articles by Prof. Huxley, Mr. Froude, and Mr. Ralston are perhaps the best.

The Ogam Inscribed Monuments of the Gaedhil, in the British Islands, by the late Richard Rolt Brash, M.R.I.A., F.S.A. Scot., is announced as nearly ready. Owing to the death of the author, Mr. G. M. Atkinson has seen the work through the press.

Notices to Correspondents.

We must call special attention to the following notice:

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

G. E. (“A Farthing Damages”).—In Chancery, before the Judicature Acts, costs, except in one or two instances, were in the discretion of the Court. At Common Law they followed the event, except where by statutory intervention they depended upon the certificate of the judge

or Court, or were disallowed unless a certain amount had been recovered in the action. Now the recent cases, *Parsons v. Tining*, 2 C. P. D., p. 119, and *Garnett v. Bradley* (in the House of Lords), 3 App. Cases, p. 944, in which the former case was approved, have, for the present at any rate, settled that the costs should follow the event, i.e. he shall have his costs who wins the day, although the sum he recovers be very small, or even nominal, unless the action should have been brought in the County Court, or they are taken away from him at the time of the trial by the presiding judge, or by the Divisional Court afterwards. Before the Judicature Act, 1875, in some instances a plaintiff could not recover: (a) more costs than damages assessed to him; (b) any costs at all, if he recovered less than 40s., unless he had a certificate showing his right to them; (c) his costs, where he recovered in a superior Court less than 20l. on contract, or 10l. on tort, unless he had a certificate showing his right to them. Since the Judicature Acts and the two cases mentioned, a litigant can recover his costs in any kind of action, properly brought in the superior Court, provided that he wins his case, and that the judge at the trial does not deprive him of them (*Baker v. Oakes*, 2 Q. B. D., p. 171), or a Divisional Court afterwards on the merits, if application is made within reasonable time (4 Q. B. D., p. 95). Therefore the effect of the change in the law has been to render recovery of costs by a winning party more easy than it was wont to be.

“AT THE HEALING.”—With reference to your notice to Mr. J. S. UDAL (*ante*, p. 200), I wish to say that Mr. Blunt is in error when he asserts in his *Annotated Prayer Book* that the Form of Healing has not been found in English Prayer Books before 1707. I have in my collection a copy of “*The Book of Common Prayer, &c.*,” printed by Charles Bill and the Executrix of Thomas Newcomb, decess'd, Printers to the Queen's most Excellent Majesty, 1706.” It is 12mo., and bound up with the Old Testament, 1707; New Testament, 1706; and Psalms, 1708: a very pretty copy. HENRY JOHN ATKINSON.

MR. LEONARD DARBILL (18, Aytoun Street, Manchester) writes:—“Being desirous of obtaining accurate and original information with regard to the history of the principal families among the Roman Catholic nobility and gentry of the county of Lancaster, I should be glad to know the names of such works as are most likely to be of service to me in my researches. The period over which my inquiries extend would be chiefly the eighteenth century.”

A. S.—St. Ninian, Bishop, C., says Butler, was son to a prince among the Cumbrian Britons, who inhabited Cumberland and Galloway. After many years spent in Rome he returned to his native country, and died in 432, on Sept. 16; on this day he is commemorated.

C. K. P.—We shall be glad to have the letters if, after searching inquiry, you can ascertain that they have not hitherto been published. Who now possesses the originals?

C. S. L.—We have reason to believe that the correspondence referred to is dead.

S. PARRY should refer to the *Post Office Directory*.

W. D. PINK and F. LARPENT.—See *ante*, p. 276.

NOTICE.

Editorial Communications should be addressed to “The Editor of ‘Notes and Queries’”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

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

LONDON, SATURDAY, APRIL 12, 1879.

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Notes.

EASTER AT LLANFAIRPWLLGRYCHÔN.

Compared with the Yuletide gaiety the Easter festivities at Llanfairpwllgrychôn were tame; yet there was a certain air of dignity about them, as though the villagers said, "We offered violence to our digestive organs at Christmas from which they have barely recovered yet; we mean to be wiser this time." So there was no midnight toffee debauch, no plum pudding of indigestible component parts, nor any of the numerous gastronomic illegalities of Christmas. But the good people of Llanfairpwllgrychôn would not let Easter pass by unnoticed; it was in many ways a distinctive occasion, least of all, however, ecclesiastically. Good Friday they hailed as a pleasant holiday, the only day in the year when some of them indulged in a bun, and that—sad heresy!—stamped with a cross; and a day when the lads and lasses might walk out together in the morning, and the better off among them come home to a splendid repast of meat and potatoes roasted in the oven, and to such good intent that the potatoes swam in the pletheous and fatty stream poured out from the meat. And though that disagreeable fellow, bile, might chuckle, little his victims recked, since they were borne up by the consciousness that they had done their duty as loyal descendants of their bucolic ancestry.

Easter Eve was a period of suspense, spent in looking forward to the morrow's finery and the next day's holiday. It was the vicar's custom on this day to look up last year's sermon and furbish it here with a few emendations, and there with an occasional trite remark or two which had not occurred to him before, ready for the Easter discourse. The repetition regularly year by year of the same sermon did not matter much, for the congregation, who knew what to expect, slept during its delivery, and the repetition passed by unheeded.

Round *Y Pwyg* was twined many a quaint village legend, whose story was told with more or less elaboration by Thomas Thomas (known by the bardic name of Twm O Fôn) or one of the village patriarchs, and their dogmatic utterances relating to the various customs and superstitions connected with Easter were among the classics of the place. A controversy had once arisen why lamb was the favourite meat at Easter. Thomas Thomas said it was because people liked it when it was quite young; Mary Jones was of opinion that the reason would be found in the plentifulness of the meat then, and its consequent cheapness; Elias Williams, who was a vegetarian from necessity rather than from choice, gave it as his firm conviction that the reason was due to the ignorance of most people, who did not know how to appreciate mint pasty (which he partook of himself, having obtained the recipe when in Lancashire). But the schoolmaster came to the rescue with the true explanation, backed by the authority of the vicar, and, I think, of "N. & Q.," the latter of which he held (as all sensible people should hold) in extreme reverence. And so the people of Llanfairpwllgrychôn, or as many as could afford it, went on eating lamb at Easter after this, with an increased sense of obligation that it was the right thing to do, especially, as was the case with the richer ones, if followed by a rice pudding.

There were also the Easter eggs, many of which had been won by the pertinacious children the previous Monday. This Monday was a day of much rejoicing with the juveniles; they prepared some time beforehand the wooden clappers with which they intended to apprise those they visited of their presence; the sound of the clapper was an infallible index to the nature of the errand, and many good-natured housewives, whose hens were plentiful in their produce, sent the visitant joyfully away. These eggs formed the staple article at breakfast on Easter morning; it was privately whispered that John Jones the blacksmith ate nine, and that Mary Jones satisfied her appetite with no less than six. Thomas Thomas had been in a state of wonderment many Easters ago as to where so many eggs came from; but at last he propounded, with all the gravity befitting his bardic fame, that hens were more kindly disposed towards the human race at Eastertide, and out of compassion

for their Easter infirmity laid more eggs; which was respectfully received as an article of faith by all the poet's numerous admirers. A rough translation is appended of an *englyn* he recited at a local Eisteddfod held in the village one Easter Monday long past. I may add that the translation suffers as all translations do, and lacks much of the grace and fire of the original:—

"Hen! O bird of plumage varied!
Let us thankful be to thee
For the ample store of eggs at Eostre,
Like the apples on the tree!"

Then there was the decking out in fine raiment which occupied so much of the time and attention of female Llanfairpwlycroch. It was a point of honour with the fair damsels and sturdy men of Llanfairpwlycroch that they should appear in finer raiment than their neighbours at Llanfair-arllechweddynogogogoch, and Easter Sunday was indeed a day of dazzling brilliance, the rainbow hues paling in comparison with the varied splendour of Jane Williams's new bonnet, or Mary Thomas's new dress, or William Williams's fine new tie. Indeed, it was a day when the evil spirit of pride lurked in the heart of the oldest chapel-goer in the place, as he looked on the radiant show made by his son or daughter, and thanked his good fortune that his posterity knew how to sustain the family credit.

Monday saw dissipation in many ways—an excursion to the adjacent seaside town or some similar outing, or a visit to the Eisteddfod which was being held at some place not far distant, and where one of the villagers entered the lists and strove for distinction. But the pleasure *par excellence* was to visit Llanfairarllechweddynogogogoch and stir the envious spirit in the minds of the less fashionable inhabitants of that place, who could ill brook the silent affront offered by the sight of the brilliant attire of Llanfairpwlycroch's "fair women and brave men." The latter village had a reputation to maintain—the reputation of being the leader of fashion in that particular part of the world, a reputation it well sustained, as even their neighbours at Llanfair, &c. had reluctantly to own. This display of finery was not made without due philosophical reason; which may be found on consulting the poetical works of Twm O Fôn or "N. & Q.," *ante*, p. 54.

R. P. HAMPTON ROBERTS.

HUGUENOT ANCESTRY.—In corroboration of a remark I made, when citing some minor instances of the fact that the blood of the Huguenots is in the present day intermingled with that of the best of our English aristocracy, I note the following eminent examples.

1. From the daughters of Rachel, Countess of Southampton, and daughter of Daniel de Massue, Seigneur de Ruvigny (viz., Rachel, the distin-

guished wife of "the patriot" William, Lord Russell, and Elizabeth, first Countess of Gainsborough), are found now, after a lapse of two hundred years, to derive—the Dukes of Beaufort, Bedford (Bridgewater, extinct), Devonshire, Marlborough, Montrose, Norfolk, Portland, Rutland, St. Albans, Sutherland, and Westminster; the Duchess of Abercorn (with her daughters, Ladies Blandford—D. Marlborough—and Lansdowne, and the Countesses of Dalkeith—D. Buccleuch—Durham, Lichfield, and Mount Edgumbe); the Duchesses of Argyll, Leeds, and Leinster, and Eleanor, Duchess of Northumberland; the Marquess of Bristol, and Ladies Ailsa and Bute; the Earls of Bessborough, Carlisle, Ellesmere, Essex, Fitzwilliam, Granville, Orford, Powis, Russell, Shaftesbury, and Winchelsea; the Countesses of Breadalbane, Cawdor, Clancarty, Kinnoul, and Macclesfield; Lords Canterbury, Galway, Calthorpe, Churchill, De Clifford, De Mauley, Houghton, Howard of Glossop, Howard de Walden, Lanerton, Manners, and Raglan; the fourth and fifth Lords Monson, and fifth Lord Rivers; Ladies Ossington, Blantyre, Clonbrock, Herries, Leigh, Lyvedon, and Wenlock.

2. Among the descendants of Jane de Champagne, by her marriage with the first Earl of Uxbridge, after a lapse of 130 years, are found—the Dukes of Marlborough, Richmond and Gordon, and the Duchess of Montrose; the Marquesses of Anglesey, Camden, and Conyngham, and Marchioness of Bowmont; the Earls of Enniskillen, Essex, Feversham, Galloway, and Strafford; Countesses of Feversham, Sefton, and the late Ladies Sandwich and Winchelsea; Lady Cecilia Bingham (E. Lucan); Lords Crofton, Graves, Northwick, and Templemore; Lady Florence Chetwynd, and Sir J. Graham and Sir R. Musgrave, Barts.

Of this group it may be remarked that Lord Bowmont and Lady Camden derive respectively, on the mother's side, from the Refugee families of Dalbiac and Debonnaire, as did the present Lord Camden's father from that of Auriol, which, amongst its other descendants, claims the Earls of Kinnoul, and hence the Duchesses of Atholl and Northumberland, Countess Dudley, and Lady Hampton; and that, the late Countess of Enniskillen having been born a Casamayor, Lord Cole and Lady Crichton (E. Erne) claim Huguenot ancestry through *both* their parents. H. W.

New Univ. Club.

RICHARD BENTLEY THE PUBLISHER, TEMP. CHARLES II.—The imprint of Richard Bentley is found on a large number of books published during the reign of Charles II. About 1682 he issued a series of "Bentley's Modern Novels"—reminding us of Bentley's "Standard" and "Favourite" novels of later times—each volume bearing on its

title-page the cognizance of an armillary sphere. The "third edition" of *Shakspeare* (qy. the fourth folio, published in 1685) is said to bear Bentley's imprint. Bentley was also, I believe, the publisher of the first edition of Bishop Gibson's translation of Camden's *Britannia*, published in 1695; and in Sir Henry Ellis's *Original Letters of Eminent Literary Men* (C. S., 1843) will be found a letter from Gibson to the Rev. Dr. Arthur Charlett, of University College, Oxford, dated "London, June [January?] 1693-4," in which the writer says that the Archbishop of York told him that Mr. Bentley had agreed to give Mr. Thynne 130*l.* a year, "which is," he continues, "30*l.* more than Dr. Lancaster mentioned" (p. 217). From this statement it would appear that Mr. Bentley was both an enterprising and a liberal man. In 1686 he was in partnership with S. Magnes, at Russell Street, Covent Garden, which partnership seems to have given place to one with Chiswell, the printer or publisher of Bishop Burnet's *History of the Reformation*, for we learn from a letter written by John Evelyn to Dr. Richard Bentley, on Jan. 20, 1697, that the namesake of the latter and his partner Chiswell had "sold off three impressions" of the *Sylva*, and were then "impatient for the fourth" (see *Diary and Correspondence of John Evelyn, F.R.S.*, vol. iii. pp. 366 and 381, Bohn's ed., 1863). A reference to Chiswell will also be found in a letter from Dr. Gibson in connexion with his English translation of the *Britannia* as above, dated May 31, 1694 (see p. 221). When Dr. Gibson (afterwards Bishop of Lincoln, whence he was translated to London) issued his "scheme" for a publication to be entitled "Monumenta Ecclesiæ Anglicanæ"—which scheme he "humbly offer'd to the most reverend the Archbishops and the right reverend the Bishops of this nation as [containing] matters that fall properly under the immediate direction of their Lordships, and 'tis presum'd will not be thought unworthy of their notice and encouragement"—he proposed to make Mr. Bentley the principal publisher, or rather "bookseller" as he was then called, of the contemplated "vii volumes in folio"; but from lack of their lordships' "encouragement," 'tis presumed, or possibly owing to Dr. Gibson's elevation to the episcopal bench, the project fell through. Richard Bentley was, I believe, succeeded by his son Thomas, whose sole imprint appears to books early in the eighteenth century. Any information respecting Richard or Thomas Bentley will oblige

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

NEW-COINED WORDS IN 1644.—"Contrast," "tristful," "daffe," "mephitic," seem innocent and useful words enough to us, and yet in 1644 they raised the scorn of the writer of an interesting

six-page quarto tract on the English language,* reprinted in the *Harleian Miscellany*, 8vo., 1810, v. 428. He calls them (among others) "shallow inventions," "silly fancies," "ridiculous," "unnatural." He says:—

"I... must now begin a fiercer combate against a second enemy. Moths and cankers, who, with their shallow inventions and silly fancies, must still be engraving new coined words in our English nursery, without either art or judgment... How ridiculous, if well considered, is the merchandise they seek to sell for current. Let me afford you a few examples, and I am deceived if they will not move both your anger and laughter: read and censure. Adpugne, Algale, Adstupiate, Daffe, Defust, Depex, Brochity, Bulbitate, Extorque, Ebriolate, Caprious, Contrast, Catillate, Fraxate, Froyce, Imporate, Incenabe, Incasse, Gingreate, Glabretall, Halitate, Ligurition, Lurcate, Kemand, Mephitic, Mirminodized, Obsaluate, Orbation, Nixious, Naustible, Plumivate, Prodigity, Pueliation, Raption, Rerest, Rumatize, Sudate, Solestick, Sracone, Subgrund, Triducilate, Tristful, Wadshaw, Xantical, Yexate, Vitulate, Undosous, Vambrash, Zoografe.

"A thousand other so unnatural phrases, that they cause a loathing in a curious and judicious eye. These and such as these, that set up mints for such base coin, would I have the arts to persecute, and not suffer them to mix their counterfeit stuff amongst our purer ingredients, as to canonise them for current. Our language is copious enough already, we need traffick no more to enrich it; at least, not so oft; for yet I will not deny, but some pearl or other may be left behind uncheapered by our former factors, which is worth the buying, yet would I have it naturalised here with judgment and authority."

Many other cases are, of course, known of posterity refusing to accept the judgments of contemporary condemners of new words. Purists are often prigs. The author of *Vindex Anglicus* has an allusion to Shakspeare that I have not seen quoted for many years. A correspondent says that it is copied and altered from Carew's *Excellentie of the English Tongue*, and that of his language chapters in Camden's *Remains* the whole tract (except the new words part) is a hash up:—

"There is no sort of verse either ancient, or modern, which we are not able to equal by imitation: we have our English Virgil, Ovid, Seneca, Luacan, Juvenal, Martial, and Catullus, in the Earl of Surry, Daniel, Johnson (Ben), Spencer, Donne, Shakespear, and the glory of the rest, Sandys and Sydney. We have eminent advantages of all other vulgar languages in poetry.... The sweetness of our language, I doubt not to compare with any vulgar whatsoever."—P. 431.

F. J. FURNIVALL.

ANDREW MARVELL.—In looking over *The Complete Works in Verse and Prose of Andrew Marvell, M.P.*, "The Fuller Worthies' Library" edition, 1872, I found in the introduction several notes of genealogical interest relating to the Marvell family. As a representative of this family, my great-great-grandfather's grandfather, James

* *Vindex Anglicus*; or, the Perfections of the English Language defended and asserted. Printed Anno Dom. MDCLXIV.

Blaides, having = Anne Marvell, Dec. 19, 1633, I should be glad to know if there are any other descendants of this family in existence. I am aware that Col. Joseph Walker Pease, M.P. for Hull 1874, is also a representative, through Elizabeth Blaydes, granddaughter of James Blaides. On p. lii is an extract from the Admon. Act Book for 1679 of the Prerog. Court of Canterbury, from which it would seem that Andrew Marvell left a widow Mary, who administered to his estate. If this be so, was there any issue of the marriage? I should also like to know if it has yet been discovered who was the mother of the patriot. I have in my possession an old seal, presumably formerly the property of my great-grandfather, Benjamin Blaydes, who = Kitty Scott, second d. and co-heiress of Christopher Scott of Aldborough. It has the Blaydes crest, and also out of a ducal coronet a plume of five ostrich feathers, which I believe to be the Marvell crest. The shield contains the following quarterings: 1. Blaydes, Az., a saltier arg. between four pheons ppr.; on a chief or a lion passant. 2. De-la-Pryme, Az., a sun in splendour or. 3. Marvell, Or, a chevron eng. between three leopards' heads sa. 4. Scott, Vert, three stags trippant arg. From the fact of the Marvell arms being quartered on this seal, I should say that there is no male representative of that family. There is also in the possession of my family an ancient plain ring inscribed inside "Roger de Marewell." I am not quite sure of the spelling, as it is some time since I have seen the ring. Qy. who was this Roger? I observe, too, that Dr. Grosart does not, in his list of portraits, allude to the one in the Trinity House at Hull, of which I have an engraving inscribed as follows: "From a capital Picture in the Trinity House at Hull—engraved by J. R. Smith, engraver to H.R.H. the Prince of Wales. ANDREW MARVELL. To Hugh Blaydes, Esq., of Paul in Holderness, this Portrait of his celebrated and patriotic Ancestor is Dedicated by his most obedient Servant Benjⁿ Gale.*" F. A. BLAYDES.

Hockliffe Lodge, Leighton, Beds.

JOHN DE COUPELAND, THE CAPTOR OF DAVID, KING OF SCOTS, AT NEVILLE'S CROSS.—I lately came upon a document in the Record Office, unfortunately rather mutilated, which shows how part of his reward was secured. In the short account of him, in a note to his will (Surtees Society, vol. for 1835, p. 29), it is said that "Ridpath states, without giving his authority, that for his services on the field of Durham he received a pension of 500*l.* per annum."

The editors need not have looked far for the Rev. G. Ridpath's authority. In Rymer's *Fœdera*, vol. v. p. 542, there is a patent by Edward III., July 20,

1347, creating Coupeland a "Banerettus" for his exploit, and giving him 500*l.* a year to sustain the dignity, 400*l.* of this sum being from the Customs of London, and 100*l.* from those of Berwick-on-Tweed, until the king should provide him and his heirs in 500*l.* a year of land or yearly rents. He was also to receive for his services with twenty men-at-arms 100*l.* a year from the Customs of Newcastle-on-Tyne for his life. He served as Warden of Berwick, Sheriff of Northumberland, and Sheriff of Roxburgh, at different times, till his death in 1362. Johanna his widow survived him about thirteen years, and died before Dec. 12, 1375. Shortly after, her executors presented a petition to the king and Council, setting forth that the king had granted to the deceased John and Johanna, by his charter, to take for the term of their two lives annually 190*l.* 5*s.* 3*d.* of the Customs of — "pour la prise David de Bruys, iadis Roi Descocce, a la Batail de Duresme"; that they were duly seised therein and paid till the "time when the Bishop of Exeter and Sir Richard de Scrop were" (here some words are lost); that the pension had fallen into arrear for four years, amounting to 1,140 marks. A Richard Lyouns appears to have received part of these from the king and not to have accounted for the money. The executors pray for a judgment against him for 540 marks, such as the executors of the Dame de Ravenshome had against the Sire de Neville in a similar case. They also ask judgment for another year of the 190*l.* 5*s.* 3*d.*, since due, and urge as a reason, that the intentions of the deceased may be performed, or her debts cannot be paid.

The petition illustrates the difficulty in those times of getting payment of what was justly due. The decision of the Council, if there was one, may have been lost on the mutilated part of the document.

ANGLO-SCOTUS.

A LETTER OF SIR WALTER SCOTT.—Mr. E. W. Binney, F.R.S., F.G.S., on March 16, 1868, exhibited at the Manchester Literary and Philosophical Society's meeting an original letter of the late Sir Walter Scott, dated June 4, 1802, on the subject of an old Scotch ballad called *Jock o' Milk*, which was printed in "N. & Q." Mr. Binney has since come into possession of another letter of the baronet's, as well as one from Mr. Liddesdale. They were shown at a meeting of the same society, Jan. 21, 1879, and are as follow:—

"Sir,—I am honored with your very obliging favour, and beg leave to express my best thanks for the information which it so handsomely communicates. In the late Mr. Riddell of Glenriddle's MS., which I have frequently referred to in the late compilation, there is a copy of the Ballad called *Jock of Milk*, which I examined very attentively. I was only deterred from publishing it by the strong doubts I entertained of its authenticity, as it appeared to me to bear more the character of an imitation than of a real ancient ballad. It is very possible, however, that I may be mistaken, or that the copy I

* If not a true likeness it presents us with a remarkably handsome face.

have seen may be interpolated, and I shall be very much gratified indeed by your furnishing me with the copies which you have so handsomely offered to send me, with as much of the traditional history as you recollect. I should be also much interested to know whether the verses were taken down from recitation or from a MS., ancient or modern. I have been very desirous as far as possible to ascertain the authenticity of the old poems which I have given to the world, as literary forgeries have been but too often and too justly imputed to the Scottish antiquaries. The Galliard mentioned in your fragment was, I believe, a castle upon the *Seine* belonging to the French monarchs, which gave a name to the favourite dance there practised, just as a more modern dance was called the *Lowvre*, and as we call our Highland dance a *Strathspey*. I beg you to believe that I am extremely sensible of your polite attention to the researches of a total stranger, and that I feel myself very much gratified by the interest you have taken in them.

"I have the honor to be, Sir,

"Your obliged and faithful servant,

"WALTER SCOTT.

"Laswade Cottage, near Edinburgh, 2 April, 1802.

"R. Cleator, Esquire,

"Cropton Lodge, near Pickering, Yorkshire."

"East Wood, 9th April, 1802.

"Dear Sir,—I am this morning favoured with your letter of 7th, and lose not a moment in complying with your desire. The old ballad of Jock o' Milk was given to me by Mr. Bell Irving, of Whitehill, and the notes thereon were collected from old tradition, but really not having a copy by me I cannot bring the whole to recollection. Mr. Bell Irving's grandfather, old Whitehill, was many years factor or steward to the family of Castle Milk, and having access to the Repository of all the deeds and papers belonging to that antient place, he found this ballad amongst them, so the present Mr. Bell Irving informs me. From many enquiries amongst very old people now no more, I could perceive there had been such an old ballad, but of which they had a very imperfect idea, but some time it strikes me that two verses are added by the present Mr. Bell Irving. This, however, you can easily detect by writing to him for every particular, and you can then see if it tallies with what he told me. His direction is W. Bell Irving, Esquire, of Whitehill, near Ecclefechan, N.B. If you have leisure, and could take the trouble to copy the old ballad, with notes, &c., I should then be able to point out something more satisfactory than the above imperfect account is.—Believe me ever

Yrs. truly,

"R. LIDDSDALE.

"William Cleator, Esqre,

"Cropton Cottage, near Pickering."

The ballad of *Jock o' Milk* seems to have vanished.

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

SOUTH LONDON LOCAL NAMES.—In a very few years the march of brick and mortar will have covered every green spot for ten miles south of the Thames in London, and the historical villages of Kent and Surrey will be known only by the names of streets and railway stations. It is to the names of those villages that I wish to call attention and about which I ask for information. Can Dr. Chance, who brings South London so often and so pleasantly to our notice, help me in fixing the

right meanings to the local names of the district with which I am most acquainted? Some of them plainly enough are strikingly incongruous with the present state of the places to which they are *ερωτηματα*. I have arranged them in groups, of similar terminations. First, places ending in *ham*, meaning a field or meadow: Beckenham, Balham, Clapham, Hatcham, Lewisham, Mitcham, Peckham, Streatham, Sydenham. Second, ending in the similar word *ley*: Anerley, Bickley, Bromley, Brockley. Few enough badgers to be found there now! Third, ending in *wich*, meaning a village: Greenwich, Dulwich. Fourth, the *hills*: Champion Hill, Denmark Hill, Forest Hill, Herne Hill, Perry Hill, Tulse Hill. Fifth, the *woods*: Norwood, Westwood, the latter in Forest Hill. I do not find the two other points of the compass represented. Sixth, the *wells*: Camberwell, Ladywell, Stockwell. Seventh, the *fords*: Catford, Deptford. Eighth, the *islands*: Battersea, Bermondsey. Ninth, miscellaneous endings: Brixton, or Egbert's town, found also in Wilts; Honor Oak, formerly called "the Oak of honour"; Lordship Lane, a name also given to a district in Stoke Newington; Nunhead; Newington Butts; Tooting. It seems to me that the study of these local names suggests a vast amount of history and philology, and many old associations of which the majority of the dwellers in these places are wholly ignorant. The names are, so far as I know, all of them old, and none fancy—or builders'—designations.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

WILL OF JOHN TURKE, SEN., OF ROMFORD IN HAVERYNG AT BOURE, CO. ESSEX.—This document has never before appeared in print:—

"In Dei nomine amen. Vicesimo die mensis Augusti anno dom. millesimo quadringentesimo septuagesimo quarto ego Johannes Turke senior de Romford in Haverying at Boure in comitatu Essexie compos mentis ac sanæ memorie licet æger corporis mei condo testamentum meum in hunc modum. In primis lego animam meam Deo omnipotenti Beatæ Mariæ ac omnibus sanctis ejus corpusque meum ad sepeliendum in cimiterio sancti Edwardi Regis et Confessoris in Haverying predicta. Item lego summo altari in capella de Romford pro decimis ac oblationibus oblitis viii^l. Item lego ad *fabricationem* campanilis de Hornecherche xvi^l viii^l. Item lego ad sustentationem capellæ de Romford xx^l. Item lego domino Thomæ parochiali presbytero vi^l. Item domino Willelmo Myrvin vi^l. Item lego Willelmo Herd vi^l. Item lego Johanni Turke filio meo xx^l. Item lego Stephano Newman xx^l. dictosque Johannem filium meum et Stephanum Newman facio et constituo executores meos ut illi disponant pro anima mea prout melius videant expedire. Hiis testibus domino Thomæ parochiali presbytero Ricardo Harpole Johanne Kyng et aliis.

"Also more ovir I will that John Turke my sone have all y^e felde of lond callid ten acris more or lesse as it is in cosold lying in Haverying afore seyd at Heroldia Wode. To have and to holde y^e seyde felde of lond callid ten acris to y^e seyde John Turke my sonne to his eyris and assignys for evir more *be service* of a jefoloyr nayle to y^e cheffe lord of y^e fee dew and *custum* and that

my coffeefeis* with Turke my sonne and John Legat make or delivryr a sufficientt a state of and in the felde of lond callid tenn acris parcell of y^e lee lond when and as ofte as they be desyrid†.....be y^e seyde John my sonne a cordyng on to my will. Also I will that John Turke my sonne a non imedyately aftir my decese ordeyne or do ordeyne a preste to syng and praye in y^e chapel of Romford for my sowle my wyves soule and all cristen sowtis be a quart of a yere be cause y^e seyde John Turk hathe y^e more parte of lond. Also I will that John Turk my sonne have a felde of lond lying in Romford with a tement there up on *belayd parcell* of y^e sowth Redyn to holde to y^e seyde John Turke my sonne and to his eyris for evir more. Also I will that William Turke my sonne have a felde of lond lying in Haveryng aforseide at Horoldis wode callid hole felde to holde to y^e seyde William Turke my sonne and to his eyris for evir more and that John Turke my sonne make or delivryr a lawful a state and cesyng ‡ of and in the seyde felde of lond callid hole felde to y^e seyde William Turke when and as ofte as y^e seyde William Turke desyryth acordyng to my will. And y^e seyde William Turke.....because John Turke hath y^e more parte of y^e lond. Also I bequethe on to eche of my godchyldyrn iiijth. Also I bequethe on to Joane Wytynr a payre of shetis of newe cloth and an olde coverlett. Also I bequethe on to John Newman my gowne of *blewh*. Also I bequethe on to Elyzabeth my goddowhter y^e dowhter of William Cure a lityll ketyll. Also I bequethe on to William Turke my sonne my gowne of musterdevyle || furryd. Also I bequethe on to Thomas Turke my sonne my russett cloke lyn. Also I bequethe on to y^e wyffe of Robert Herd iiith iiijth. Also I bequethe on to John Turke my sonne all my be hevys ¶ stondyng at Horoldyswode to kepe withal a sepultryr taper. Y^e residue of all my goodys not bequethid and my detts payde I will and bequethe on to John Turke my sonne and that he dispose for y^e moste helthe of my sowle as he semyth most best to be done.

“Y^e day and y^e tyme above wretyn.”

[Endorsed] “Probatum fuit presens testamentum coram nobis officariis domini Archidiaconi Essexie quarto die mensis Novembris anno dom. millesimo cccc lxxiiii^o per nos insuper approbatum ineamatum in curia provinciali pro eodem comissa que fuit per nos administratores omnium bonorum infranominati testatoris. Ex parte interius nominati in forma iure jurata et admisa per eosdem datum sub sigillo officii nostri mensis die et anno domini supradict.

H. FOWLER.

St. Albans.

PAYING AND CLOTHING OF THE ARMY IN IRELAND IN QUEEN ELIZABETH'S REIGN.—The following letter is forwarded to prove that the virgin queen was equally lauded by Sir John Harrington for her beneficence to her army as she was by old Lambarde (who could “not sufficiently depaint H. M. praises”) for her liberality to her navy :—

* Coffeefees.

† The obliterated words are probably “or requirid.”

‡ Seisin.

§ Several words are here obliterated by damp, by which the whole document is much defaced. The words in italics are nearly illegible.

|| *Musterdevyle, mustredvillars, or mustard-villars*, a kind of mixed grey woollen cloth, which continued in use up to Elizabeth's reign (Halliwell's *Archaic Dict.*).

¶ Bee-hives.

“I must not forget, nor cease to tell, her Majesty's good, wise, and gracious providings for us her Captains and our Soldiers, in summer heats and winter colds, in hunger and thirst, for our backs and our bellies. That is to say, every Captain of an hundred footmen doth receive weekly, upon every Saturday, his full entertainment of 23 shillings. In like case, every Lieutenant 14 shillings; an Ensign 7 shillings. Our Sergeant Surgeon, Drum and Fife, 5 shillings pay, by way of imprest, and every common soldier 3 shillings, delivered to all, by the pole, weekly. To the four last lower Officers 2 shillings weekly, and for every common Soldier 20 pence weekly is to be answered, to the full value thereof, in good Apparel of different kinds, part for winter and part for summer, which is ordered of good quality and stuff for the prices; patterns whereof must be sent to the Lord Deputy to be compared and prepared as followeth.

“Apparel for an Officer in Winter: A Cassock of broad cloth with bays, and trimmed with silk lace, twenty seven shillings and sevenpence; A Doublet of Canvas with silk buttons, and lined with white linen, fourteen shillings and fivepence; Two shirts and two bands, nine shillings and sixpence; Three pair of Kersey stockings, at two shillings and fourpence a pair, seven shillings; Three pair of shoes, neat's leather, at two shillings and fourpence, seven shillings; One pair of Venetians of broad Kentish cloth, with silver lace, fifteen shillings and fourpence. In Summer: Two shirts and two bands, nine shillings and sixpence; Two pair of shoes, four shillings and eightpence; One pair of stockings, two shillings and eightpence; A Felt hat and bands, five shillings and fivepence.

“Apparel for a Common Soldier in Winter: A Cassock of Kentish broad cloth, lined with cotton, and trimmed with buttons and loops, seventeen shillings and sixpence; A doublet of Canvas, with white linen lining, twelve shillings and sixpence; A Hat, cap coloured, seven shillings; Two shirts of Osnabridge holland, and bands, eight shillings; Three pair of neat's leather shoes, two shillings and fourpence each, seven shillings; Three pair of Kersey stockings, eight shillings; One pair Venetians of Kentish broad cloth, with button loops and linings of linen, thirteen shillings and fourpence. In Summer: Two pair of Osnabridge, and two falling Holland bands, seven shillings; Two pairs of neat's leather shoes, four shillings and eightpence; One pair of stockings, two shillings and eightpence; One Hat, cap coloured, three shillings.

“Thus, friend Thomas, Her Majesty, with wonted grace, has graced our bodies; and may Heaven's grace clothe her in everlasting robes of righteousness, and on earth peace to her, who always showeth good will towards all men.

“So resteth thy loving Master,

“JOHN HARRINGTON.”

A. A.

Pitlochry.

SHAKESPEARE, CICERO, AND DANTE.—The future retribution of the lustful is thus described in the *Somnium Scipionis, ad fin.* :—

“Namque eorum animi qui se corporis voluptatibus dederunt earumque se quasi ministros praeberunt impulsive libidinum voluptatibus obediendum deorum et hominum iura violantur, corporibus elapsi *circum terram ipsam volutantur* nec hunc in locum [the abode of the blessed] nisi multas exagitati saeculis revertuntur.”—Macrobius, recogn. Eysenhardt.

Compare with this Claudio's words :—

"To be imprison'd in the viewless winds,
And blown with restless violence round about
The pendent world."

Measure for Measure, Act iii, sc. 1, ll. 124-6.

The agency of the winds in this punishment may be a reminiscence of the *Inferno*, canto v. ll. 31-2:

"*La bufera infernal, che mai non resta,
Mena gli spiriti con la sua rapina.*"

W. G. STONE.

Walditch, Bridport.

AN ACCOUNT OF SOME CURIOUS PRICES ESTABLISHED BY THE SCOTTISH PARLIAMENT IN 1551.—

OF THE PRICES OF WILD AND TAME MEATS.

Wild Meats.

The cran, five shillings=5*l*.

The swan, five shillings.

The wild guse of the great bind, twa shillings.

The claik, quink, and rute, the price of the peece aucthten pennies=1*l*4*d*.

The plover and small mure fowle, price of the peece four pennies=4-12 penny.

The black cock and grey hen, price of the peece sex pennies.

The dousane of powtes, twelve pennies.

The quhaip, sex pennies.

The cunning, ij shillings unto the feast of Fastens, even nixt to come, and fra thine furth xii pennies.

The lapron, twa pennies.

The woodcocke, four pennies.

The dousane of lavorockes, and uther small birdes, the price of the dousane four pennies.

The snipe and quailze, price of the peece twa pennies.

Tame Meats.

The tame guse, xvi pennies=1 4-12 penny sterling.

The capone, twelve pennies=1 penny sterling.

The hen and pultrie, aucht pennies=8-12 penny sterling.

The chicken, four pennies=4-12 penny sterling.

The gryse, aucttene pennies=1 6-12 penny sterling.

General View of the Agriculture of Inverness-shire, published by the Board of Agriculture, 1808, p. 392.

G. L. GOMME.

EGG-SHELLS ON A BUSH.—In the course of a walk taken near the eastern shore of the county of Antrim on an Easter Monday some years ago I came upon a small settlement of two or three houses. A large midden occupied a central position, and stuck firmly into this was a bush or large branch, bare of leaves, but bearing an empty egg-shell on each of its small twigs; there were probably forty to fifty egg-shells on the bush. Since then, on another Easter Monday, I observed a bush of egg-shells in a garden in front of a cottage in the adjoining county of Down.

W. H. PATTERSON.

Belfast.

SATURDAY AND THE ROYAL FAMILY.—The following cutting from the *Globe* newspaper is curious, and worthy, I think, of a corner in "N. & Q." :—

"FATAL SATURDAYS.—The death of the lamented Princess of Hesse on the same day of the month and

week as that of the Prince Consort attracted general attention, but it may not have been so universally observed that Saturday has been a fatal day to the royal family of England for the last 167 years:—William III. died Saturday, March 18, 1702; Queen Anne died Saturday, Aug. 1, 1714; George I. died Saturday, June 10, 1727; George II. died Saturday, Oct. 25, 1760; George III. died Saturday, Jan. 29, 1820; George IV. died Saturday, June 26, 1830; the Duchess of Kent died Saturday, March 16, 1861; Prince Consort died Saturday, Dec. 14, 1861; Princess Alice died Saturday, Dec. 14, 1878."

ABHBA.

A MOTTO FOR THE INDEX SOCIETY.—

"I for my part venerate the inventor of Indexes; and I know not to whom to yield the preference, either to Hippocrates, who was the first great anatomiser of the human body, or to that unknown labourer in literature who first laid open the nerves and arteries of a book."—*D'Israeli's Miscellanies*, London, 1796, p. 196.

MEDWEIG.

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. JOHN SMITH AND POCAHONTAS.—Can any one help to relieve Capt. John Smith, the explorer and first historian of Virginia, from the imputation of having invented the story of his rescue from death by the Princess Pocahontas? Some years ago Mr. Henry Adams, son of the then American Minister in England, searched into the history, and came to the conclusion that the story was a fiction, invented after Pocahontas had become a "lioness" at Court. The only reply to his article on the subject in the *North American Review* were some natural expressions of vexation in one or two Virginian papers at this attack on the pretty romance with which their colonial history opened. But I have now before me Tyler's *History of American Literature*, just published, in which this very learned and painstaking professor of English Literature in the University of Michigan also discredits the story. This is the more noticeable because Prof. Tyler evidently admires Capt. Smith, and values his narratives highly. The romance of Virginian history does not generally suffer in his hands, but concerning the rescue of Smith by the Indian princess he says: "This pretty story has now lost historical credit, and is generally given up by critical students of our early history." On referring to Mr. Wentworth Higginson's *Young Folks' History of the United States*, I find that author, whose eye is as critical as it is fond of a picturesque story, saying: "This story has been doubted in later times." This was written in 1875. In *A Book of American Explorers*, by the same author, published in 1877, these words precede the questioned story:—

"This narrative is taken from Smith's *General Historie*. It was possibly written by Capt. Smith, but is now generally disbelieved by historical students, because it is inconsistent with an earlier account of the same events, and because the incident is not mentioned by Strachey, who also described the Virginia colony."

Prof. Tyler, referring to this work, *True Relation*, &c., printed in London, 1608, the year after Smith landed in Virginia, remarks:—

"The reader will not fail to notice that in this earliest book of his, written before Powhatan's daughter, the Princess Pocahontas, had become celebrated in England, and before Capt. Smith had that enticing motive for representing himself as specially favoured by her, he speaks of Powhatan as full of friendliness to him; he expressly states that his own life was in no danger at the hands of that Indian potentate."

May I also ask whether the portrait of Pocahontas still exists?
VIRGINIENSIS.

EARLY ALLUSIONS TO SHAKESPEARE.—In Malone's *Inquiry into the Authenticity of the Shakespeare Papers* he quotes a mention of *Venus and Adonis* from "an ancient MS. diary, which some time since was in the hands of an acquaintance of Mr. Steevens, by whom it was communicated to me": "12th of June, 1593. For the Survey of Fraunce, with the Venus and Athony p^r Shaksper, xiid." Who was the writer of this diary, and where is it now? The *Common-place Book of the Earl of Dorset—Dryden's Earl*—now amongst the Harleian MSS., has at least one notice of Shakespeare, quoted by Mr. Hunter in his *New Illustrations*: "None ever made this saying of Cicero's good so well as Shakespear, that Ingenii bonitas sæpe imitator doctrinam, Cic. i. 3, ad Hor." This volume would seem to be worth a very careful examination.

C. ELLIOT BROWNE.

"THE MAN IN THE MOON."—In the year 1839 the first part of a poem bearing this name was published at Oxford, said to have been written by an undergraduate of Worcester. It contained passages of great beauty. In the following year a second part was published, of very inferior merit, which was supposed to have been written by a different author. Can any of your readers tell me who was the real author of the poem, and whether it was ever finished? I have never been able to meet with it. FREDERICK W. MANT.
Teddington.

THE LORDSHIP OF GOWER, Glamorganshire, was granted to Oliver Cromwell in the twenty-fourth of Charles I. A notice of the original grant may be seen in the *Archæologia*, xxix. 383. Has it ever been printed, and, if so, where? ANON.

"TO FALL OVER" (?).—So many American books are now read here that strange words and phrases, which originate in the United States, are gradually being taken up by English writers. As for the

newspapers, they adopt wholesale the odd expressions of the Anglo-Americans. Trains no longer travel *on* or *along* our railways, as they used to do, but *over* them, as if suspended by balloons. Is "fall over" the American equivalent for our "fall asleep"? I ask because in the translation of Busch's *Bismarck in the Franco-German War*, which, from its style, seems to be the work of an American, the great man is described as being a bad sleeper, but usually "falling over" towards dawn. I have not seen the German original, but there is no word in that language for going to sleep which has any reference to falling. *Einschlafen* or *einschlummern* would be the word a German would use. JAYDEE.

PROVINCIALISMS: "AS," "DONE."—"I can only say as *this*, I *done* the best I could." A Sussex man would use this expression instead of "I can only say *this*, I *did* (or *have done*) the best I could." Will any of your readers be kind enough to give me some information as to the literary use of these old forms of expression, which seem to bear a trace of value? W. D. PARISH.

The Vicarage, Selmeston, Lewes.

THE MARCH MOON.—A relation writes to me:

"The March moon, the 'Luna di Sanguè' of Italy, the 'Lune Rouge' of France, has the reputation of bringing in any amount of bad weather, and I recollect that, expressing some surprise when, as I supposed, the March moon was over, I was told that it had only just commenced, for it was not the moon that finished its course in March, but that which commenced it in this month, so we must not be surprised if there is not much improvement till far into next month."

Is there any peculiar name for this March moon in England, and has it a similar or any reputation as regards the weather?

MONTAGUE WILLIAMS.

CICERO, "DE NATURA DEORUM."—Will any one well read in Cicero kindly explain to me the meaning of the last sentence in the third book *De Natura Deorum*, "Hæc cum essent dicta, ita discussimus, ut Vellejo Cottæ disputatio verior, mihi Balbi ad veritatis similitudinem videretur esse propensior"? Why should Cicero, himself an Academician, give the preference to the argument of the Stoic? I know that Ernesti says, "Sub cuius (sc. Cottæ) persona, quamquam dissimulat, et Stoici se rationem probare simulat, tamen latet Cicero"; and no reader of Cicero's epistles needs to be informed that, when it suited him, he could mean one thing and write another. But his adherence to the modest scepticism of the New Academy was no secret. Like Kant after him, he firmly believed in God, but denied the validity of any speculative proof of the divine existence. With his own Cotta he could say, "Rem, mea sententia minime dubiam, argumentando dubiam facis" (*De Nat. Deor.*, iii. 4). What end, then,

could he hope to serve by the seeming dissimulation in the passage to which my query refers?

R. M. SPENCE, M.A.

Manse of Arbutnott.

STATE PRAYERS, 1688.—Will any one kindly furnish me with a printed copy of certain prayers, fragments of which survive here in MS., which were printed in London by the Printers to the King's Most Excellent Majesty in 1688, after an Order in Council dated Oct. 11, 1688, and signed "Sunderland P."? They were appointed to be used in all, &c., "during this time of public apprehension," &c. The MS. seems to have been furnished to this parish in default of a printed copy reaching it early enough for use. It is in official handwriting, and is copied from a printed copy, as appears from lines written under the president's signature, "London, printed by," &c.

HENRY M. FLETCHER.

The Rectory, Grasmere.

ANDREW ARMS.—Will any reader of "N. & Q." who can consult Harl. MS. 1476, in the Library of the British Museum, kindly oblige one at a distance by saying what were the arms and quarterings, if any, borne by Thomas Andrew of Redditch, who married a Cowdall?

J. W.

THE LONDON TRAIN BANDS, 1580.—What were the colours of the uniform worn by the London train bands, 1580?

OLD BUFF.

Fareham.

THE SPINET.—Can any of your readers tell me whether the instrument I possess is a spinet? It is something in the shape of a grand piano, but so small and light as to be easily carried. There is a stand for it to rest upon. The case is oak, with brass mountings. It has four and a half octaves. The keys usually of white ivory are of black wood, and those of black are white bone or ivory. The keys have no hammers, but knock up a loose bit of wood, to which a piece of quill is attached, which, pushing past the wire, gives a twanging sound. It has the following inscription painted inside: "Thos. Barton, London, 1714."

A. HUTCHINSON, Lieut.-Col. R.A.

Norton House, Tenby.

WILLS IN THE SEVENTEENTH CENTURY.—Was it the custom in the seventeenth century for the wills (or transcripts of the same) of British subjects who died in the colonies to be sent to the authorities in this country? If so, where are these documents likely to be found?

N. FORTE, Jun.

EDWARD BERWICK, A PSEUDONYM.—What Irish writer was in the habit, not very many years ago, of contributing to our dramatic literature under this pseudonym?

ABHBA.

"PARVA CURIA."—What is the meaning of a "Parva Curia"? This appears on a Court Roll of the date 1406. The court was held together with a View of Frank Pledge, and in the forms of it given it does not appear to differ from other Courts Baron.

C. J. E.

WESTON OF BOSTOCK, BERKS.—In Camden's *History of Kent* occurs the following note with reference to Canterbury Cathedral:—

"In 1756 there was received from the executors of Phillip Bostock Weston, of Bostock, in the county of Berks, Esq., in pursuance of his will, a legacy of forty marks, about 26*l.* 5*s.* 4*d.*, to be laid out in buying plate for the altar of this church, and with which two very handsome patens were bought; at the same time the rest of the plate was newly gilt."

Can any one inform me respecting this family?

W.

SIMILARITY OF COAT ARMOUR.—The arms of Swillington, co. Leicester, are depicted in one or two churches in that county as Argent, a chevron azure. This blazon is registered in the College of Arms as the arms of the Locktons of Lincolnshire, according to the visitation of that county made in 1631. How can this similarity be accounted for?

REX.

THE YORKSHIRE WOLDS.—Is there not somewhere on the wolds, north of York, a horse cut in the chalk, similar to the well-known example in Berkshire? I have an impression that I have heard of this and spoken to those who have examined it, but can find no account thereof.

ANON.

DEATH OF PRINCE WALDEMAR: THE WHITE LADY.—The following cutting from *Brief of the 4th inst.* is worthy of preservation in "N. & Q.":—

"It may interest those who happen to be learned in Berlin legends to know that according to report the White Lady, whose visits always precede the death of some member of the royal family, was seen on the eve of Prince Waldemar's death. A soldier on guard at the old castle was the witness of the apparition, and in his fight fled to the guard-house, where he was at once arrested for deserting his post."

Where can I find fuller details of the story of this White Lady?

A. GRANGER HUTT.

DANTE.—Which is the best and most comprehensive life of Dante Alighieri, either in French or English?

ALBÉ.

AUTHORS OF BOOKS WANTED.—

Notes on the Cambridgeshire Churches. Cambridge, Stevenson, 1827; London, Bentley.—It contains a trenchant article on modern church restoration and the state of churches generally in the district. Was it Hugh James Rose?

KENELM H. SMITH, Clk.

Only for Something to Say.

B. E.

AUTHORS OF QUOTATIONS WANTED.—

"He is so proud, that should he meet
The twelve apostles in the street," &c.

Of whom, also, were these lines written? ABHBA.

"Better trust all and be deceived,
And weep that trust and that deceiving,
Than doubt one heart that if believed
Would bless their love with true believing."

BELISARIUS.

"The calm sea wondered at the wrecks it made."
G. S.

Replies.

THE STING OF DEATH.

(5th S. x. 308.)

GWAVAS must give up his idea that St. Paul's metaphor is that of Death bearing a javelin, which is his sting. *Κέντρον* is not a javelin. The idea is that of a scorpion, for St. Paul adds, "The sting of death is sin." The quotation is from Hosea xiii. 14, though not followed literally. There it is *ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾄδῃ;* The Vulgate is "Ero mors tua O mors, morsus tuus ero inferne," where there is a manifest play on *mors* and *morsus*. St. Paul makes two changes: transposes *κέντρον* from Hades to Death, and changes *δίκη* to *νίκος*—*Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾄδῃ, τὸ νίκος;* Perhaps this was done purposely in order to add "The sting of death is sin," or perhaps he quoted from memory. It is equally probable that he substituted *νίκος* for *δίκη*, because he had just before quoted Is. xxv. 8, where St. Paul quotes from the Hebrew, not from the LXX., "He will swallow up death in victory." The LXX. read *κατέπιεν ὁ θάνατος ἰσχυράς;* St. Paul, *κατεπόθη ὁ θάνατος εἰς νίκος;* Vulg., "Præcipitabit mortem in sempiternum." In the former quotation the LXX. read, *וַיִּכַּח, where, the Vulg. and A. V. וַיִּכַּח, I will be.* Beza was not justified in giving *sepulchrum* for *mors*, or Heb. *sheol*. Many Protestant divines in the sixteenth century were strongly opposed to the idea of an intermediate state between death and judgment. Our translators systematically suppressed the idea by rendering *sheol* the *grave* (e.g. Gen. xxxvii. 35). Perhaps the most flagrant instance of this is to be found in Job. xxvi. 5, "Dead things are formed from under the waters, and the inhabitants thereof," which is pure nonsense. The LXX. and the Vulgate render the Hebrew correctly, and are intelligible, "Ecce gigantes gemunt sub aquis, et qui habitant cum eis," exactly agreeing with St. Jude 6,—"And the angels which kept not their first estate. . . he hath reserved in everlasting chains under darkness unto the judgment of the great day" (comp. 2 St. Pet. ii. 4). The Hebrew for *gigantes* in Job. xxvi. 5 is *rephaim*, a word in constant use, apparently identical with the *nephilim* and *gibbarim* of Gen. vi. 5. E. LEATON BLENKINSOPP.

Beza certainly has no sufficient authority for the rendering which he adopts. In fact, he himself admits this in his note on the passage, where he says that not only do all the Greek manuscripts which he has examined read the words in a contrary order, but also the Syriac and Arabic versions. He adds that his alteration is made in order to bring the passage into harmony with Hosea xiii. 14, which is rendered by the LXX., *ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾄδῃ;* For *νίκος* he suggests the reading *νείκος* as more in harmony with the *δίκη* of the LXX., and claims St. Augustine as supporting his conjecture. He might also have adduced St. Cyprian, who (*Test. ad Quir.*, lib. iii. c. lviii.) cites this text, "Ubi est mors aculeus tuus? ubi est mors contentio tua?" and renders the closing paragraph of v. 54 as "Absorpta est mors in contentionem." On the other hand, for the omission of "grave" and the repetition of "death," there is very strong MS. authority. The Sinaitic and Vatican MSS. read, "O death, where is thy victory? O death, where is thy sting?" and the repetition is strengthened by the testimony of C. D. E. F. G., as well as by the Vulgate and Coptic version. Still, before we give up our present rendering, the arguments adduced by Wordsworth in favour of the retention of "grave" in his note on this passage should be carefully weighed.

JOHNSON BAILY.

Pallion Vicarage.

Although the scorpion sting of death "is sin," yet, as your correspondent observes, there is "a poetic aptness" in making this sting to be a javelin. In illustration of this reading of the familiar words of 1 Cor. xv. 55 (cf. Hosea xiii. 14), I would refer to an engraving in my possession. This is one of the series of large etchings by J. Haynes, from the drawings of J. Mortimer, "published as the Act directs, Jan^y 1st, 1784, by J. Mortimer, Norfolk Street, Strand." Who was this J. Mortimer? Was he related to John Hamilton Mortimer, who died in 1779? The size of this etching, dome top, is 25½ × 18½ inches; its title, "A Monumental Design. Corinthians, chap. xv. verse 55." The first epistle is not designated. It represents a figure of Death, partially robed, a gaunt form, nearly worn to a skeleton, the head having almost the appearance of a skull. He stands in a tottering attitude, his left arm and left leg outstretched, his right arm resting for support upon the stone of an opened sepulchre, out of which the figure of a youth is rising upward to heaven. On the large stone that had covered the sepulchre are the words, "O Death where is thy sting? O grave where is thy victory?" Death's crown has fallen from his head, and the *javelin* from his hand, the shaft of the javelin being splintered. In the companion etching, "Death

on a pale Horse. Revelation, chap. vi. verse 8," Death carries in his right hand a sword of fire.

CUTHBERT BEDE.

SACRAMENTAL WINE (5th S. x. 328; xi. 48, 75, 109, 176.)—To write on the subject of this query is simply to represent the examination which has been so fully made by Mr. Scudamore in *Notitia Eucharistica*, second ed., Lond., 1876, p. 881, a work which should be consulted on all points of which it treats. It appears that red wine was required by the law of the Pass-over, and was therefore originally used; that it was preferred in the thirteenth and fourteenth centuries, was authorized by various councils, is mentioned incidentally by Biel as in indifferent use with white wine, but that by the middle of the sixteenth century opinion had changed, and white was recommended; that this was enjoined, when possible, at the first Council of Milan, under Borromeo, in 1565, and that it is now commonly used in the Roman Church; that among the Greeks, as appears in 1453, there was at first no rule, but that the Orientals now use red.

ED. MARSHALL.

MR. WALFORD will find on inquiry that he is mistaken in his assertion that "in the Roman Catholic Church the wine used in the mass is always white." In England most of the altar wine comes from the vineyards of the English Colleges of Lisbon and Valladolid, and is white, but in other parts of the world red wine is constantly used. There is no rubric or order as to the use of either red or white wine. All that is required is that it should be pure wine made of the grape.

C. J. E.

In *Some Account of the Ancient and Present State of Shrewsbury*, 1808, the author, quoting Whitaker's *Hist. of Whalley*, says:—

"Even as late as 1691 a Lancashire clergyman writes to a neighbouring esquire praying to Easter: 'This is a very unmannerly request I'm making to you, but the exigency of the affair is such that, though with blushing, I must request you to let the bearer have two gallons of claret, for we now find by our vessel that it will not be sufficient to fit* the communicants on Sunday.'"

W. N. STRANGEWAYS.

THOMAS OTWAY, THE DRAMATIST (5th S. xi. 46, 74.)—Probably one of the oldest notices of his death is that given in Wood's *Ath. Ox.*, 1692:—

"At length after he had lived about 33 years in this vain and transitory World, made his last exit in an house on Tower-Hill (called the Bull as I have heard) on the 14th of Ap. in sixteen hundred eighty and five; whereupon his body was conveyed to the church of S. Clement Danes within the liberty of Westminster and buried in a vault there. In his sickness he was com-

posing a congratulatory poem on the Inauguration of K. Jam. II."

In Spence's *Anecdotes* the following is given, on the authority of Dennis:—

"Otway had an intimate friend (one Blackstone), who was shot; the murderer fled toward Dover; and Otway pursued him. In his return, he drank water when violently heated, and so got a fever, which was the death of him."

Cibber, in his *Lives of the Poets*, 1753, ii. 333, gives the story of his being choked by ravenously swallowing a piece of bread when in a starving condition, but he gives no authority for it, and only says, "It has been reported." The story is by no means consistent or probable; there is no evidence to show that Otway was utterly friendless at the time of his death. Charles II. died on Feb. 6, 1685, and on March 30, 1685, there is an advertisement in the *Observer* of the publication of "*Windsor Castle*, in a monument to our late Sovereign K. Charles 2, of ever blessed memory. A Poem by Tho. Otway. Printed for Charles Brome, at the Gun, at the West-end of St. Pauls."

The *History of the Triumvirates*, 1686, "made English by Tho. Otway lately deceased" was published by Brome a few months after the death of the translator; and from a note in the *Bee* it appears that Otway, shortly before his death, sold a tragedy to Mr. Bentley, the MS. of which he had not parted with, and which was advertised for afterwards in the *Observer*. If Wood's account is correct, two points are clear, that he was at work at the time of his death, and probably therefore earning something, and that he was suffering from sickness, i.e. ill, not merely in want of food. When all the little meagre evidence we have is brought together the main fact remains—Otway died, miserably poor and neglected, at a public-house on Tower Hill which he often resorted to. To use the words of Dennis (*Remarks on Pope's Homer*, 1717, p. 6), "he languished in adversity unpitied, and dyed, in an ale house, unlamented." It does not seem that the story of his being choked by a piece of bread was published earlier than in Cibber's book.

EDWARD SOLLY.

Your correspondent does not appear to be acquainted with Mr. Thornton's *Life of Otway*, prefixed to the best edition of his *Works*, London, 1813, 3 vols. The story of his death by choking, which first appeared in the memoir given in the earliest collected edition, is there examined and dismissed:—

"The writers who have treated most copiously of Otway's life furnish no confirmation of this circumstance, and Wood, who is in general sufficiently circumstantial, is not only silent upon this subject, but expressly states that *in his sickness* (which indicates that his decay was gradual) he employed himself in composing a congratulatory poem on the inauguration of King James II. But we have, fortunately, the means of opposing certain evidence to the solitary unsupported testimony of an

* Note this expression, which still survives.

anonymous biographer. Dr. Warton, in publishing the remains of Mr. Spence, has supplied the following particulars relative to the immediate cause of Otway's death. Our author had an intimate friend, who was murdered in the street. To revenge the deed he pursued the assassin, who fled to France. Otway followed him on foot as far as Dover, where he was seized with a fever, occasioned by the fatigues he had undergone, which soon carried him to his grave in London."

Spence is said to have derived this anecdote from Dennis. The name of Otway's friend was Blakiston. BIBLIOTHECARY.

Anderson, in the life of Otway prefixed to his poems in *A Complete Edition of the Poets of Great Britain*, 1793 (vol. vi. p. 443), says:—

"Having been compelled by his necessities to contract debts, he retired to a public-house on Tower Hill, to avoid the pressure of his creditors, where he died on the 14th April, 1685, in the thirty-fourth year of his age. Some have said that downright hunger compelling him to fall too eagerly upon a piece of bread, of which he had been some time in want, and which charity supplied, the first mouthful choked him, and put a period to his days. Pope, who lived near enough to be well informed, relates in Spence's Memorials that he died of a fever, caught by violent pursuit of a thief who had robbed one of his friends."

The reference is to *Anecdotes, Observations, and Characters of Books and Men, collected from the Conversation of Mr. Pope and other Eminent Persons of his Time*, by the Rev. Joseph Spence. Mr. Spence (1699-1768) began his collection in 1728. In Singer's second edition of this work, p. 33, we read:—

"Otway had an intimate friend (one Blackstone), who was shot; the murderer fled toward Dover; and Otway pursued him. In his return, he drank water when violently heated, and so got a fever, which was the death of him.—Dennis."

This is attributed, not to Pope, but to his contemporary, Dennis the critic. Dennis was twenty-eight when Otway died.

JOSIAH MILLER, M.A.

WORCESTERSHIRE WORDS AND TERMINALS (5th S. xi. 185, 231).—It is only that I am unwilling to lose a valuable constituent of a peculiar topographical etymology, for which I was truly thankful to SHELLEY BEAUCHAMP, that I presume to demur to the decision of PROF. SKELAT. *Ankerdine*, near the Teme, and not far from the Severn, in Worcestershire, is not a corruption of *Hangerdown*, as he determines, but is an example of the names ending in *-wardine* that haunt the region of the Severn, Wye, Teme, &c.: as Shrawardine, Wrockwardine, Lugwardine, Leintwardine. But it is variously obscured in very many other cases. Thus Leopard's Hill, near Worcester, is, not guessed but known to be, one. So, opposite the fall of the Teme into the Severn, is Timberdine, of course Temewardine. Ankerdine appears to be opposite the fall into the Teme of a small stream out of Herefordshire, near the source of which is

marked "Angstreay Farm." The name of this stream may be almost divined (see Ordnance Survey, sheet 55).

The truth is, however, that this *-wardine* of the West Midlands is identical with the *-worthy* of other parts of England. In Domesday, for example, the various spellings of both flit round a single centre. The form *-wardine* with its corruptions now extends to the lower part of Gloucestershire, where it ends at Shepherdine, below Berkeley. As *-worthy* it only reappears about Minehead, and becomes excessively numerous between the Torridge and the Tamar. I have elsewhere cited this fact as one of the evidences of a great unrecorded Mid-Anglian naval descent upon, and colonization of, North Devon, independent of the historical advance of the West Saxons by way of South Devon. THOMAS KERSLAKE.

Bristol.

DEATHS ON OR ASSOCIATED WITH THE STAGE (5th S. xi. 181, 241).—I do not know whether the following graphic account has been sent to "N. & Q." :—

"MRS. MONTFORD.—Gay wrote his well-known ballad of *Black-Eyed Susan* upon this celebrated actress, who was contemporary with Cibber. After her retirement from the stage, love and the ingratitude of a bosom friend having deprived her of reason, she was placed in a receptacle for lunatics. One day, during a lucid interval, she asked her attendant what play was to be performed that evening, and was told *Hamlet*. In this tragedy she had always been received with rapture as Ophelia. The recollection struck her forcibly, and with that cunning which is so often allied to insanity, she contrived to elude the care of the keepers, and got to the theatre, where she concealed herself till the scene in which Ophelia enters in her insane state. Then she pushed on the stage, before the lady who had performed the previous part of the character could come on, and exhibited a more perfect representation of madness than the utmost exertions of mimic art could effect. She was, in truth, Ophelia herself, to the amazement of the performers and to the astonishment of the audience. Nature having made this last effort, her vital powers failed her. On going off she exclaimed, 'It is all over.' She was immediately conveyed back to her place of security, and, in a few days after,

'Like a lily drooping,
Bow'd her head and died.'

—Stanhought's *Literary Miscellany*, extracted from Colley Cibber's *Life of Himself* (newspaper cutting).

ED. MARSHALL.

The above heading is sufficiently comprehensive to allow a record of the following. On April 19, 1782, died Mrs. Fitzherbert, the widow of a Northamptonshire clergyman. She had been with some friends to Drury Lane Theatre on the previous Wednesday evening to see *The Beggars' Opera*. The part of Polly was played by C. Bannister, and with such effect that Mrs. Fitzherbert, overcome by laughter, had to leave before the end of the second act. She continued in hysterics until Friday morning, when she expired. This account

is from *Selections from "Gentleman's Magazine,"* vol. iv. p. 302. There is an etching of Bannister as Polly, and, however distasteful such transposition of characters may be, we can understand that the effect was extremely ludicrous. It is possible, however, that Mrs. Fitzherbert's health at the time may have been such that a less cause might have produced the same disastrous result.

CHARLES WYLIE.

"SHARPE'S LONDON MAGAZINE" (5th S. x. 428.)—The following account, for want of a better, may perhaps be of some service to R. M.—M. The above-named periodical first appeared under the title of "*Sharpe's London Magazine*. No. 1, for July, 1829. London, published by John Sharpe, Duke Street, Piccadilly, 1829. 8vo., 3s. 6d." This number was divided into three parts—(1) poetry and romance, pp. 1-40; (2) essays, &c., pp. 1-44; (3) society and manners, pp. 1-40. Number two appeared in August, and contained pp. 128; number three, in September, consisted of pp. 128, which, as far as I can ascertain, brought this complicated publication to an end. However, about sixteen years after this another serial was introduced to the public with the following title: "*Sharpe's London Magazine, a Journal of Entertainment and Instruction for General Reading*. With elegant Wood Engravings. No. I., Nov. 1, 1845. London, T. B. Sharpe, 15, Skinner Street, Snow Hill, 1845. 8vo., pp. 16. 1s. 6d." This series extended to eight volumes, and concluded in Feb., 1849. It was edited, entirely or in part, by Francis Edward Smedley. Some accounts say that he only edited vols. vii. and viii. in 1848-49.

A change was now made in the style of the illustrations, and the magazine was brought out by new publishers as "*Sharpe's London Journal of Entertainment and Instruction for General Reading*. With elegant Steel Engravings. Vol. IX. London, Arthur Hall, Virtue & Co., 25, Paternoster Row, 1849. 8vo." This issue of the journal continued throughout vols. ix. to xv., and terminated in June, 1852.

A new series under a well-known lady was now commenced, and it was no doubt hoped that the magazine would enter on a long and prosperous career. The title was, "*Sharpe's London Magazine of Entertainment and Instruction for General Reading*. Conducted by Mrs. S. C. Hall. With elegant Steel Engravings. Vol. I. New Series. London, Virtue, Hall & Virtue, 25, Paternoster Row [July-December], 1852. 8vo." Vol. ii. of this series was also edited by Mrs. Hall.

After this period the magazine continued its chequered career with various alterations in its method of management, but with a continuing numbering of the volumes until it reached vol. xxxvii. in the year 1870. At this time the title was, "*Sharpe's London Magazine of Enter-*

tainment and Instruction for General Reading. Incorporated with *The Illustrated Magazine, &c.* London, Arthur Hall & Co., 25, Paternoster Row; Rogerson & Tuxford, 265, Strand," when after the December number in that year this magazine, at the age of forty-one years and six months, came to a somewhat sudden end.

Amongst the contributors to this once very popular periodical were F. E. Smedley, who brought out in it his novels called "Frank Fairleigh," "Lewis Arundel," and "Harry Coverdale's Courtship"; and Frederick Lawrence, who wrote in it "The Life and Times of Henry Fielding," "An Account of Ireland's Forgeries," "Lauder's Forgeries on Milton," and "An Account of George Psalmanazar." Miss Elizabeth Meteyard and other well-known writers were also, at various times, connected with *Sharpe's London Magazine*.

GEO. C. BOASE.

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

THE EVIL EYE AND RED HAND (5th S. xi. 8.)—The red hand has been described in Morocco by a late traveller, Dr. Arthur Leared, as well as his distinguished predecessor, James Richardson. It is to be found in the East and also in America.

I take the opportunity of communicating some later observations on the five fingers or hand than are to be found in my paper on the *Idæi Dactyli*, read before the Ethnological Society some years ago, and which does not carry the subject far enough. They illustrate the origin of this widespread superstition.

Red is a sacred colour, and of course emblematic of man. The open hand of five fingers is the emblem of man. The palm, crescent, or hollow of the hand is represented by a distinct word in the African languages and in Hebrew (both *Yod* and *Caph*), and is a female emblem. Five-fingered mountains, from their peculiarity, were in the early epochs of nature worship looked upon as sacred, representing not only man, but through him nature. Hence the legends attaching to such mountains, and the reverence shown to their inhabitants, who were regarded as the priests of the great god and the nurses of Zeus or Jupiter. Such were the mountain still called by the Turks *Besh Parmak* (five fingers) in Lydia near the *Mæander*, Mount *Ida* in Crete, and that still called *Pentadaktulon* in Cyprus. At the *Besh Parmak* and Mount *Ida* the inhabitants were also ironworkers (as they still are at the *Besh Parmak*), and were regarded as the inventors of smelting and other arts. This was an additional reason in after times for the reverence shown to the *Idæi Dactyli*, &c. *Ida*, I suspect, means hand or finger.

HYDE CLARKE.

THE FLEET PRISON (5th S. xi. 9.)—The following extract will supply an answer to the query of O. W. T., but has no mention of the authorities:—

"The earliest record we have of the *Prisona de la Fleet*, as it was then called, is in the year 1169, although it is probable that it is of much greater antiquity. It appears that in those days, when from a palace to a prison was but one step, the custody of both were [*sic*] vested in the same person. Thus we find that Richard I., in the first year of his reign, confirmed the custody of his house or palace at Westminster 'with the keeping of his gaol of the Fleet at London,' to Osbert, brother to the Lord Chancellor of England, William Longchamps, and his heirs for ever. King John by a patent in the third year of his reign also united these seemingly opposite offices in the person of the Archbishop of Wells.

"The Fleet was at this period, and for some centuries after, used as a state prison. It was long the receptacle for victims of the Court of Star Chamber, and when that odious court was abolished the Fleet was appropriated to debtors and persons committed for contempt of the Court of Chancery."—*London*, by Sholto and Reuben Percy, Lond., 1823, vol. iii. p. 324.

ED. MARSHALL.

O. W. T. will find the history of the Fleet Prison in *London, being an Accurate History and Description of the British Metropolis*, &c., by David Hughson, LL.D., vol. iii. p. 622. There is nothing said about it having been a state prison. I extract the following: "This was a prison in the reign of Richard I., and is a general place of safety for debtors, and such as are in contempt of the Courts of Chancery, Common Pleas, and Exchequer, &c."

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

Bishopwearmouth, Durham.

See Maitland's *History and Survey of London*, 1770, vol. ii. p. 989. There is a document relating to the ditch under the walls of the prison in Mr. Riley's *Memorials of London*, M. R. Series, 1865.

EDWARD H. MARSHALL.

The Temple.

See Knight's *History of London*, vol. iv. p. 33 (C. Knight & Co., Ludgate Street, 1843).

G. S. BOWLER.

DAVID GARRICK (5th S. xi. 228, 276.)—What is the authority for stating that he played on May 14, 1772?

CHARLES WYLIE.

"KEMPT" or "KEMPE" (5th S. xi. 223) means, I believe, a champion or hero. Allow me to refer your correspondent J. O. to the ballad "Kempion," in *The Minstrelsy of the Scottish Border*, and the interesting introduction and notes given upon it by Sir Walter Scott. The same ballad may be found in *The Book of British Ballads*, edited by S. C. Hall, and before it there is an excellent prefatory note.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"MESDAMES" (5th S. xi. 244.)—If *Mesdames* be objectionable in announcements of the nature referred to, why not use the word *Mistresses*, being the designation by which untitled ladies are known, and which they place on their cards? *Dame* has been the distinctive and legal title of the wives of

knights from an early period, and was specially granted to the wives of baronets by the letters patent of King James I. creating that order. It would be as improper, therefore, to confer the title of *Dame* upon the ladies in question as to give them the equivalent title of *Lady*. They might as well be called *Countesses* at once.

JOHN MACLEAN.

Bicknor Court, Coleford.

REV. JOHN MONTGOMERY (5th S. xi. 247.)—T. H. M. will find answers to great part of his questions in the parish registers of Ledbury, Herefordshire. Ledbury was the living to which the Rev. John Montgomery was presented by the then Bishop of Hereford. Mr. Montgomery left two children, a son and a daughter, both now deceased. The son died unmarried. The daughter married, and her husband was presented to the same living. She survived both her husband and brother, and left at her death five children, one son and four daughters. These are, except two of the daughters, all now deceased. There are now living some sixteen great-grandchildren of the Rev. John Montgomery and Margaret Delaney.

E. W. R.

MAWDESLEY OR MAUDSLAY FAMILY, LANCASHIRE (5th S. xi. 188.)—Pedigrees of this family were recorded by Dugdale in his *Visitation* of 1664-5 and by St. George in 1613 (see Chetham Soc. vols. lxxii. and lxxxviii.). Abram's *History of Blackburn* also contains a genealogical notice of the Mawdesleys.

H. FISHWICK, F.S.A.

For some information about the township and family of this name, see Baines's *Lancashire*, vol. iii. p. 404, edition 1836. A few references to persons bearing this name are to be found in the Chetham Society's *General Index*, 1863.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

LEIGH HUNT'S "READING FOR RAILWAYS" (5th S. xi. 168.)—It is to be regretted that no more volumes appeared of this interesting collection of ana. On all matters connected with the bibliography of Hunt's many and delightful writings CUTHBERT BEDE would do well to consult the excellent *List of the Writings of William Hazlitt and Leigh Hunt*, by Alexander Ireland (London, J. R. Smith, 1868).

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

WANTED—AN ENGLISH DIALECT DICTIONARY (5th S. xi. 260.)—The E. D. S. will but half finish the work it is carrying on so satisfactorily if it should allow itself to be dissolved, within the next four or five years (see Report), without effecting the compilation spoken of by MR. MAYHEW. It appears to me that such a lexicon should be in two parts, division i. containing dialect words with

definitions in standard English, division ii. standard English words with dialect equivalents. Latin being substituted for the mother tongue, this kind of arrangement appears in Messrs. Britten and Holland's *Dictionary of Plant Names* (E. D. S.), and the information contained in it is thus rendered most easy of access. How pleasant it would be to be able to ascertain at a glance all the various folk-names of anything which might be the subject of inquiry!

Whilst speaking of the E. D. S. I must express a hope that the issue of title-pages adapted to groups of the society's publications may not be long delayed, and that the publisher, the binder, or some other man of enterprise will provide cloth covers stamped accordingly, which members who, like myself, do not care for much exercise of the binder's art on books that are for every-day use, might purchase for the benefit of glossaries which have grown weak in the back from the strain of frequent consultation. ST. SWITHIN.

THE THISTLE AS THE EMBLEM OF SCOTLAND (5th S. xi. 227.)—On the altar-piece in Holyrood Palace, painted during the reign of James III., thistles appear on the tapestry behind the kneeling figure of Queen Margaret. The late David Laing fixed the date of this painting as not later than 1485. In the inventory of the effects of James III. taken in 1483 mention is made of a covering "browdin with thrissillis." The thistle appears on the gold coins of 1525 and on the silver coins usually known as the first coinage groats of James V. The latter have been lately assigned by Mr. E. Burns to the reign of James III.; and if this appropriation is correct, it is the earliest appearance of the national emblem on the coinage. R. W. C. P.

Beith, N.B.

Lady Wilkinson, *Weeds and Wildflowers*, says:

"There can be no good reason for rejecting—in default of all credible testimony—the old legendary tale of the Danes who stole by night into the camp of the sleeping Scotch, but were defeated in their intention by the chance occurrence of one of their number having trodden, with naked foot, upon the sharp spines of a thistle, which made him cry out," &c.

E. LEATON BLENKINSOPP.

GEORGE I. (5th S. xi. 208.)—Miss Brett is mentioned in Walpole's *Reminiscences*, and nothing is said there as to her having any children. From the circumstances of the case it seems likely that she had none, and Walpole would certainly have given the additional information had he been able. "It was not till the last year or two of his reign," says Walpole, "that this foreign sovereign paid the nation the compliment of taking openly an English mistress. . . . The king died suddenly, and the empire of the new mistress and her promised coronet vanished." In 1737 Miss Brett married

Sir William Leman, Bart., of Northall. Her mother would be styled more correctly "Mrs. Brett, ex-Countess of Macclesfield."

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

- It is unlikely that George I. and Miss Brett had any children. She was not his mistress till a year or two before his death (Lord Orford's *Reminiscences*, p. 32). He died aged sixty-seven.

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

ST. MAWES CASTLE (5th S. xi. 208.)—For a very full, interesting, and painstaking account of St. Mawes Castle, H. W. is referred to a work entitled "*Pendennis and St. Mawes: an Historical Sketch of Two Cornish Castles*." By S. Pasfield Oliver, F.S.A., F.R.G.S., Captain Royal Artillery . . . with illustrations. Truro, W. Lake; London, Simpkin, Marshall & Co., 1875, 8vo., pp. xx+101.* Further biographical details of some of the governors of St. Mawes will be found in the *Bibliotheca Cornubiensis*, by G. C. Boase and W. P. Courtney, London, 1874-78, 2 vols. 8vo. WESTMINSTER.

LEICESTER SILK BUCKINGHAM (5th S. xi. 244.)—I had the pleasure of knowing this gentleman, and as he himself presented me with my copy of *The Bible in the Middle Age*, writing therein, "With the author's kind regards," there cannot be the least doubt of the author of the work in question. The other two books referred to I know nothing of. Mr. Buckingham was the dramatic critic for the *Morning Star*. EDWARD C. DAVIES.

Junior Garrick Club.

THE CLASSICS IN MOROCCO (5th S. xi. 245.)—Dr. Leared, in his *Visit to the Court of Morocco*, just published, tells us that he made every effort, but in vain, to gain access to this library.

WILLIAM WICKHAM.

"DILAMBERGENDI INSULA" (5th S. xi. 269.)—This name is not correctly given. At all events, at Picked Post, which is the first turnpike on the road from Ringwood to Lyndhurst, on the top of a hill, the house bearing this singular designation, and which is the parson's, is conspicuously labelled "Dilamgeverde Insula." I was informed by an intelligent head boy of the school that the name is of Indian origin, at all events as regards the first word. He gave me the history, but I have forgotten it. An application to the clergyman, Picked Post, Ringwood, would no doubt elicit an explanation. EDWARD BELLAMY.

Littleton gives as one of the meanings of *insula*, "an house in a city having no house joined to it,

* This book contains a list of the successors of Lieut.-Col. Pigot, with the dates of their appointments.

but the street on every side, such as great men's houses were in Rome." R. S. CHARNOCK.

Junior Garrick.

See Dilamgerbendi, 3rd S. viii. 349, 398, 442, 482, 542; ix. 69, 221, 309; xi. 284.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"REYNARD THE FOX" (5th S. xi. 269).—K. P. D. E. may find useful the references to Reynardine literature given by Mr. Arber at p. xii of the reprint of this romance in his "English Scholar's Library of Old and Modern Works."

GEO. L. APPERSON.

The Common, Wimbledon.

PRONUNCIATION OF LORD BYRON'S NAME (5th S. xi. 246).—Without in any degree doubting the truth of Sir William Knighton's gratuitous statement, to which X. C. alludes, I think it may interest some of your readers to refer to Medwin's *Conversations with Lord Byron*, wherein I remember to have read that, when speaking of his wife, the poet pronounced her name thus: "Byrne." It is probable that the pride of ancestry tintured this pronunciation, and that his great ancestor, Ralph de Burun, held too prominent a place in his genealogical tree to remain for any length of time out of the poet's mind. Leigh Hunt tells us—I speak again from memory—that Byron spoke with a strong Nottinghamshire "burr," a circumstance which may account for so arbitrary a pronunciation. The question could be settled by Mr. Edward Trelawny doubtless, but in the mean time we are confronted by two contrary evidences. Is it needless to say that the Byron family is *still* of opinion that "By spells *by*, all the world over"?

RICHARD EDGUMBE.

Auteuil, Paris.

CURIOUS COINCIDENCES (5th S. x. 385, 502; xi. 32, 72).—A second example has recurred to my mind since I wrote my first note. In 1861 I travelled in the north of Italy and in Switzerland for about seven weeks, in the company of two ladies and a gentleman. We had crossed the Splügen pass from Chiavenna, and the next day we took a carriage at Splügen and drove to Chur (Coire). When we were about ten or twelve miles from this latter place, which I had never previously visited, I opened my Murray, and proceeded to read to my companions the account there given of Chur. Amongst the information thus dispensed by me was an insignificant little detail, which was found, however, highly interesting by the two ladies. It was, namely, that the town of Chur was noted for a kind of pastry known to the two ladies by the name of "slipper,"*

* The pastry has the form of a Turkish slipper, i.e. a slipper without a heel, and is filled with custard. It

but which they had hitherto met with only in London and Paris. They naturally, therefore, expressed much incredulity at the idea of finding it in such a small, out-of-the-way town as Chur, but hoped that Murray's account would prove true. By the time we reached Chur I had forgotten all about the matter; and, as there was an hour to wait before the departure of the next train, we two gentlemen sallied forth into the town, whilst the two ladies remained at the railway station. We neither saw nor looked out for "slippers," but on our return to the station we were met with cries of, "Here they are, here they are! Do come and have some." And sure enough there was a large plate full† of "slippers." The ladies had been surprised to find them, notwithstanding Murray's warning; but what my surprise was the reader must judge when I tell him that there was not one single word in Murray about the slippers or any other form of pastry, but that the whole thing had come into my mind whilst reading from the book. I certainly knew the ladies' liking for the "slippers," but why the idea should have come into my mind at the only point in our whole journey at which the realization of it was possible (for it was the only place where we saw "slippers") I cannot say, and must leave to others to determine. F. CHANCE.

Sydenham Hill.

"COME IN IF YOU'RE FAT" (5th S. xi. 187).—Shakespeare makes Cæsar say of Cassius (*Julius Cæsar*, i. 2):—

"Let me have men about me that are fat;
Sleek-headed men and such as sleep o' nights;
Yond Cassius has a lean and hungry look;
He thinks too much: such men are dangerous."

A. C. MOUNSEY.

Jedburgh.

"PEACE AT ANY PRICE" (5th S. xi. 187).—See "N. & Q.," 5th S. ix. 448. ED. MARSHALL.

A "COCK'S SPAN" (5th S. x. 257, 412, 521).—This saying is spread all over the land. In the Eastern Counties it is called a "cock's skip." Until Jan. 6 the sun rises at 8h. 8m., then at 8h. 7m., and so on. From the 6th, after being stationary, it creeps up earlier, but on Jan. 11 it is only 8h. 5m. The cock is the herald of the morn, and perhaps it was supposed that during this slow progress he made only a span move of his foot in his crowing march. HYDE CLARKE.

BALL HUGHES (5th S. x. 429, 455).—Edward Hughes Ball took the additional name of Hughes, August 7, 1819 (*London Gazette*, 1819, p. 1426).

is no doubt of French origin, for at that time these slippers were, in London, only to be had at Verrey's, the French restaurant in Regent Street.

† Full, because it had already been once emptied by the ladies.

He died March 13, 1863 (*Gent. Mag.*, 1863, xiv. 533-4).

L. L. H.

[See "N. & Q.," 4th S. iv. 520; v. 92, 257, 371, 451.]

ANTIQUITY OF THE WHIP-TOP (5th S. x. 427; xi. 36).—To the quotation given by GEN. RIGAUD add Tibull., i. 5, 3:—

"Namque agor, ut per plana citius sola verberare turbo
Quem celer assueta versat ab arte puer."

Conington (on Verg., *Æn.*, vii. 378, 382) quotes Callim., *Epigr.*, i. 9, and Persius, iii. 51. Cf. his commentary on the last passage. With all deference to MR. BLENKINSOPP, *trochive*, in the passage he quotes from Horace, refers not to the top, but to the trundling hoop (*τροχός*). Cf. Hor., *Od.*, iii. 24, 57; Prop., iii. 14, 6; Ovid, *Trist.*, ii. 486; Mart., xiv. 168, 2, *et al.* Cf. also *τροχός*, Liddell and Scott, and *trochus*, Andrews.

FRANCIS ANDERSON.

About the year 1874 I was present when my friend Mr. H. Syer Cuming, Vice-President of the British Archeological Association, read a very interesting paper on the subject of ancient tops, exhibiting drawings and old examples. It is, I believe, the best account extant, and will be found printed in the *Journal* of the Association.

H. W. HENFREY.

HOGMANAY CUSTOM (5th S. ix. 46; x. 59, 277; xi. 39).—Your correspondent D. W. must know little of Scotch customs when he says "the custom is not unknown in Scotland." It is *universal*, not, it is true, among the higher classes resident in towns, but certainly everywhere among the country people, and favoured by the gentry and proprietors. The etymology of the term and its origin are disputed, and have been the subject of much discussion. Chambers, in his *Book of Days*, has an article on the subject which is hardly conclusive. The most thorough examination of the question will be found in that most erudite work of the historian Dr. John Hill Burton, *The Scot Abroad*, in which—and I agree with him—he traces the practice and the phrase to a foreign origin. COLIN C. GRANT.

Temple.

A SONG, "THE CONSERVATIVE" (5th S. x. 126, 199, 336).—From what I have since learned of the arrangements of the *Leicester Herald* and the London *John Bull*, I am led to the opinion (which I have no means here of verifying) that *The Conservative* and the others of the series of political songs appeared simultaneously in the two papers in 1836, and really belonged to the metropolitan paper.

Leicester.

C. OLDERSHAW.

"L'ÉTRANGLE-CHAT" (5th S. x. 388, 527).—The stickleback is the little fish which is so learnedly described by Larousse.

THUS.

"PIECE" (5th S. x. 250, 334, 525; xi. 18).—"When nature framed this piece, she meant thee a good turn."—*Pericles, Prince of Tyre*, act iv. sc. 2.

W. J. BERNHARD-SMITH.

Temple.

MISS MITFORD (5th S. xi. 68, 97).—The authoress of *Our Village* was, I believe, related (but in what degree I know not) to the Mitfords of Mitford, Northumberland. Up to the last few years the head of that family was Admiral Mitford, who resided at Hunmanby Park, near Filey, Yorkshire, part of the Osbaldeston estates, which came to the Mitfords early in this century. I rather think the admiral is dead. He had one daughter. But MR. WALFORD would have no difficulty in obtaining further information if he should think proper to apply to the Rev. Robert Mitford Taylor, the present Rector of Hunmanby, who is a connexion of the Mitford family.

M. H. R.

The description certainly answers to Miss M. R. Mitford's portrait, an engraving of which may be seen by MR. WALFORD in, I think, the first volume of her *Reminiscences*, published a few years ago. Before her death she resided in the parish of Swallowfield, where she is buried.

W. T. M.

Reading.

"HOUSEN" (5th S. x. 328, 437, 527).—This word occurs in an old Scotch song called *Logie of Buchan*, the second verse of which is:—

"My father is sullen, my mother looks sour,
They frown upon Jamie because he is poor,
But I'd take my own lad with his staff in his hand
Before I'd have him with his housen and land."

UNEDA.

Philadelphia.

This is a very common plural for houses in Northamptonshire and Leicestershire at the present day.

A. H.

I have heard this good old English word in Oxfordshire.

EDWARD H. MARSHALL.

The Temple.

"NO SCOTCHMAN, NO IRISHMAN, NO SCYTHIAN NEED APPLY" (5th S. x. 306, 345, 437, 474).—MR. CHAPPELL tells us that we are of the same family as the Lowlanders of North Britain, but there is hardly precision enough in his letter in an ethnological sense. If we are Scoti, which he thinks something different, by the way, from Scotchmen,* when did those Eastern conquerors cease to be Scythians, and are there no ethnical varieties at all? As for the expression of the writer of the twelfth century, that in his time that part of our island was

* Surely *Scotus* is Scot or Seyt with the Latin terminal added, as *Scotchman* is in effect the same with the Saxon affix.

termed Scotia "by abuse of terms," supposing it to be so, he can only mean that it was a badly selected name, and that some other would have been better, viewed with reference to the facts of history. But he suggests no better, and probably only wanted to show that he, Giraldus, knew a *thing or two*. Have those Scoti who took possession of that country ever ceased to be Irishmen? and if so, when did they? And when Athelstan entered "Scotland" (see the *Saxon Chron.*, ad annum 933) with a large army as well as a fleet,* and ravaged a great part of it, was he invading Ireland?

ERIGENA.

SIR RALPH VERNEY'S SECRET CIPHER (5th S. xi. 202, 272.)—I need hardly say that I was not aware that Mr. Thompson Cooper had already deciphered these memoranda. I ought to have known the fact, as I have a complete set of "N. & Q.," but I did not know it, and my decipherment is entirely independent of Mr. Cooper's.

Referring back to pp. 210-11 of the present volume, I will venture to add, in reply to J. T. F. (from whom I shall always be glad to receive information), that I have visited York, Ripon, Beverley, and Lincoln, and am well aware that these most interesting churches are called *Minsters*, and that I possess Ducange and Walcott's *Sacred Archaeology*. When I said that "St. Paul's was not a *monasterium*," I used the word *monasterium* in its strictest sense, and without reference to the popular use (ancient as it is) of the word *minster*. My best thanks are due to MR. SOLLY and to MR. WALCOTT for their valuable communications, *loco citato*.

W. SPARROW SIMPSON.

MIGUEL SOLIS, AGED 180 (5th S. iv. 205; ix. 361, 392, 394; xi. 191, 218, 276.)—I am obliged to MR. THOMS for referring me to Dr. Dudley's letter in the *Times* on this case. I have read it, and find it to be merely an expression of individual opinion, without any contribution of fact, and therefore, as evidence, worthless. I certainly did not intend to express or imply any belief, for which the evidence was far too vague; only I submit that if evidence is to be received at all it should not be disparaged merely because that which it tends to prove is extraordinary. The value of evidence is just the improbability, according to experience, of its being forthcoming for that which is not a fact, and this value cannot be in the least affected by the nature of the fact to be proved, except so far as the latter may suggest peculiar fallacies in the evidence. This definition of the value of evidence is, of course, wholly opposed to the argument of Hume, who would

make the value entirely relative to the probability or improbability of the fact. This is a fallacy, which has been repeatedly exposed (notably by Mr. Starkie, Mr. Babbage, and Mr. A. R. Wallace), but which is still constantly appealed to as if it were an admitted canon of rational judgment. I fancied I detected the tendency to fall back upon it in MR. THOMS'S slighting mention of the concurrent testimony (not the credulous belief, as Dr. Dudley assumes) of the "oldest inhabitants," to which, I think, he would have allowed more weight in any ordinary matter. This would be the more to be regretted as MR. THOMS is himself, in the inquiry he has made his own, so signal an observer of Lord Bacon's law "to admit nothing upon credit, nor to reject upon improbability, until there hath passed a due examination." There are other phenomena, of greater significance than centenarianism, which are rejected by the learned without inquiry, in deference to Hume's principle and in defiance of Lord Bacon's.

C. C. M.
Temple.

THE "ADESTE FIDELES" (5th S. xi. 265.)—In answer to the editorial postscript to my note, I may perhaps be allowed to say that the tune is very generally met with in "foreign collections," e.g., it is to be found in Mohr's *Cantiones Sacre* (1878), p. 89, and in the same author's *Manual of Sacred Chant* (same date), p. 378, and in Gomant's *Recueil de Chants Ecclésiastiques* (no date), p. 277, as well as in other French and German books in my possession.

JAMES BRITTEN.

British Museum.

BACON ON "HUDIBRAS" (5th S. xi. 7, 30, 57.)—The catalogue quoted by MR. THOMS is incorrect in its description of the pamphlet in question, and had Lowndes seen it he would never have ascribed it to Tunstall. The tract is an 8vo. of sixty pages, and the following is an exact copy of the title-page:—

"Critical Historical and Explanatory | Notes | Upon | Hudibras, | By Way of | Supplement | to the | Two Editions published in the Years | 1744, and 1745. | By Zachary Grey, LL.D. | To which is prefixed, | A Dissertation | Upon | Burlesque Poetry | By the late Learned, and Ingenious | Montagu Bacon, Esq. | And an Appendix added; | In which is a Translation of Part of the First Canto | of the First Book into Latin Doggrel.

Si quid novisti rectius istis,

Candidus imperti: Si non, his utere mecum.

Horat.

London, | Printed for C. Norris, behind the Chapter-House, in | St. Paul's Churchyard; J. Beecroft, in Lombard | Street; and W. Thurlbourn, in Cambridge. MDCCCLII. Pr. 1s."

From the advertisement it appears that the pamphlet consists of Grey's notes prepared for a third edition. He also gives Bacon's dissertation, and says the translation in Latin (of 119 lines) was by a "Gentleman formerly (he thinks) of

* This is not such an Irish bull as it appears, for the Anglo-Saxons were sailors born, and often ran up the rivers in their invasions.

Pembroke Hall." The pamphlet, apart from its rarity, is of no particular value.

W. T. BROOKE.

157, Richmond Road, Hackney, E.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 229.)—

"There is a shore," &c.,
is from a short poem by H. K. White, addressed to
"Fanny." ANGLAISE.

(5th S. xi. 248.)

"Of all the states 'tis hard to say."

In "N. & Q.," 3rd S. i. 513, the whole poem in which these lines occur is given. In the same series (ii. 57) it is stated that the poem was first printed in the *Literary Gazette* of Jan. 18, 1845 (No. 1461), the editor of that paper having borrowed the MS. from a friend for the sake of publication. C. W. EMPSON.

(5th S. xi. 269.)

"He shoots higher," &c.

"I have resolved to set down the form and character of a true pastor, that I may have a mark to aim at: which also I will set as high as I can, since he shoots higher than threatens the moon than he that aims at a tree."—G. Herbert, *A Priest to the Temple*, "The Author to the Reader," prefixed. ED. MARSHALL.

Probably the following passage in Sir Philip Sidney's noble romance, *The Countess of Pembroke's Arcadia*, is the one sought for. It occurs on pp. 118-19 of the ninth edition, 1638:—"Who shoots at the midday Sunne, though he be sure he shall never hit the marke; yet as sure he is, he shall shoot higher, then who aymes but at a bush." JOHN WILSON.

Probably an imperfect rendering of George Herbert's lines in *The Church Porch*:—

"Sink not in spirit: who aimeth at the sky
Shoots higher than he that means a tree."

ST. SWITHIN.

"Rest comes at last," &c.

From Father Faber's hymn "Hark, hark, my soul," commonly called, from the refrain, "Pilgrims of the night"; 223, *Hymns Ancient and Modern*; 349, *Hymnal Noted*; 490, *People's Hymnal*; 602, *Hymnary*; 366, *Hymnal Companion*; also in *Lyra Anglicana*.

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

"If God is great in great things," &c.

The sentiment is St. Augustine's (*De Civitate Dei*, xi. 22): "Deus ita artifex magnus in magnis ut minor non sit in parvis," and is quoted by Montaigne in his *Apology for Raymond de Sebonde* (*Essays*, vol. ii. p. 271 of the ordinary English edition). C. T. B.

§ Miscellaneous.

NOTES ON BOOKS, &c.

Waltoniana: Inedited Remains in Verse and Prose of Isaac Walton, Author of the "Complete Angler." With Notes and Preface by Richard Herne Shepherd. (Pickering & Co.)

We do not quite understand why these *Remains* are described as "inedited," for every one of the nineteen pieces of Walton's writing which the volume contains has, we believe, been already "edited" in one sense or another; and any private library that includes seventeenth century books at all must possess (as our own does) at least several of the "happy old man's" dedications and elegies which are here reprinted. It is,

however, a thing convenient and acceptable, this collection of little miscellanies, all of them interesting, even if all are familiar; and the book appears in the luxury of ribbed paper, wide margins, rough edges, and top and tail ornaments of suitable design. On the other hand, Mr. Shepherd, not having the fear of the Index Society before his eyes, has supplied neither index nor table of contents, and has not even paged his book. Nor has he told us why he has selected these nineteen pieces, and no others, out of the mass of Isaac's miscellaneous writing; nor do his notes explain anything more than the date and the whereabouts of each piece. For instance, in the dedication of the *Reliquiae Wottonianae*, third edition, to Lord Chesterfield, Walton mentions "Bocton Palace"; and Mr. Shepherd does not tell us that this *Bocton* is Boughton Malherbe, in Kent. Again, the "Mr. Hales" spoken of in Walton's letter to Richard Marriott is John Hales of Eton. Mr. Shepherd does not tell us this—perhaps he thinks it superfluous to do so—nor does he remind us that the "Mr. Marriott" to whom the letter is addressed is "my old friend Mr. Richard Marriott," to whom Walton's will (here printed in full) gives "ten pound in money." But he should at least have told us that when Walton says "I have received Bentevolio," he means the romance of *Bentivolio and Urania*, by N. I. (Nicholas Ingelo), which was published in 1660. We have often wondered, by the way, whether this Reverend Doctor Ingelo was an ancestor of our present fair poetess and novelist, Jean Ingelow. In another place, Walton, writing to John Aubrey, speaks of one who did "lodg near the water-stares, or market, in Woolstable"; and adds that "Woolstable is a place not far from Charing-Crosse, and nerer to Northumberland-house." Why is not this *Woolstable* annotated and identified? And why are not we told, what we should much like to know, whether "the towne or coperation of Stafford" ever got that farm near Eccleshall which Izaak contingently devised to them; and whether, if so, they still expend the rents of it upon "boyes," and "meade-servants long in one servis," and in the other ways which he desires? "Izaak Walton the elder of Winchester" was born, as his will recites, at Stafford. Is there any statue or other memorial of him in that town? We think not. One other matter we must remark upon. The preface to *Thealma and Clearchus* is one of the nineteen pieces in this volume; and Mr. Shepherd in his own preface refers to the theory that *Thealma and Clearchus* was really written by Walton himself. We cannot but protest, although but *en passant*, against this theory. If Walton in his youth had been capable of writing a poem so smooth, and charming, and melodious, and full of poetic beauty as *Thealma and Clearchus*, he would certainly in mature age have written verse much superior to that which he did write. Nor is it credible, we think, that a man of such candid simplicity and earnest truthfulness as the "happy old man" of Flatman's graceful lines should at the close of his honest life have deceived the world by distinctly assigning the poem to another.

Records of the Past. Vol. XI. (Bagster & Sons.)

THE Society of Biblical Archaeology continues its good work, we are glad to see, without being discouraged by the loss to science of the late Mr. W. R. Cooper, whose editorial care seems, from the notes with his initials, to have been given to at least some part of the present volume, which is brought out under the supervision of Dr. Birch. The matter contained in it is of considerable and varied interest. The authors of the translations include some of the most authoritative names in Assyriology among the scientific men of western Europe. Mr. Sayce, Prof. Oppert, M. Lenormant, Dr. Ginsburg, and the late Mr. H. Fox Talbot are leaders whom any student,

whether of Assyriology, as a special subject, or of Biblical archaeology in general, could not but follow with respect and confidence. The English employed by some of the foreign contributors seems occasionally a little in need of editorial revision. At p. 106, for instance, M. Oppert says in a note, "I should have supposed to find," where he clearly meant to write, "I should have expected." Some of the titles affixed to the various translations appear to us of doubtful application. Is it not simply an assumption that the "overthrow from the midst of the deep," recorded at p. 117, is an "Accadian account of the overthrow of Sodom and Gomorrah"? It may be so, but we fail to trace any direct evidence in the record itself, and would therefore query the title. But we are far from wishing to apply any other than a most friendly criticism to authors who deserve so well of the republic of letters.

Transactions of the Bristol and Gloucestershire Archaeological Society for 1877-8. Vol. II. (Bristol, Jefferies & Sons.)

THIS is the second volume of the publications of one of the most fortunate societies of its kind in England—fortunate as to its members, fortunate as to its field of operations. The volume illustrates both these facts by means of an exhaustively descriptive paper by the Rev. J. G. Joyce, "Remarks on the Fairford Windows." With due reference to the great resemblance of the works to the *Biblia Pauperum* and similar productions, the windows are a resplendent *Biblia Pauperum*. To our comfort there is not a syllable on the tiresome nonsense uttered by the late Mr. Holt, who with presumption and ignorance ascribed these Flemish pictures to A. Diirer. We trust to have heard the last of this vagary; its very ghost ought to lie after the treatment vouchsafed by the Rev. J. Fuller Russell in the *Archæological Journal*, vol. xxv. Of the more important contents are the following: Mr. Cripps contributes a capital paper on "Church Plate at Cirencester"; "Seizure of Arms"; "Local Names"; an essay on the "Iron, Bronze, and Stone Ages," by Prof. Rolleston, and worthy of the author; "Notes on Glevum"; "The Tombs at Tewkesbury" is a rich subject richly treated by the Rev. W. S. Symonds; and there is much curious information about the masses of iron-ginders which abound in the Dean Forest district; Rev. E. A. Fuller's "Tenures of Land in Cirencester" displays ploughing customs, tollages, and the right to marry daughters of the villeins.

History of the Gwydir Family. (Oswestry, Woodall & Venables.)

IT was quite time for a new edition of Sir John Wynne's admirable history of this ancient family, and we have now, for the first time, what we may safely regard as an accurate copy of the original manuscript. Of the merits of the original work itself we need say nothing; its value is immeasurably enhanced by the numerous and judicious annotations of the present editor, Mr. Askew Roberts, who has also had the invaluable assistance of the most distinguished antiquarian member of the family, Mr. W. W. E. Wynne, of Peniarth. We may, therefore, feel pretty certain that there is very little more to be done in illustration of the manuscript history. Some new plates have been added to those in the former editions, and the typographical execution of the work is all that could be desired, reflecting great credit upon the celebrated Oswestry printers and publishers.

THE death of Sir Antonio Panizzi, some time Chief Librarian and Secretary to the British Museum, is one which ought not to be passed unnoticed in these columns.

A native of Italy, where he was born in Sept., 1797, he was expelled from his country for the share which he took in the Piedmontese revolution of 1821. Coming to England he settled as a teacher of languages at Liverpool, where he made the acquaintance of Mr. Roscoe. In 1830, on the opening of the new University of London, in Gower Street, he was appointed one of its first professors by the influence of Lord Brougham, who in 1837 nominated him Assistant Librarian at the British Museum. He was afterwards promoted to the post of Keeper of the Printed Books, and eventually to that of Chief Librarian. From this he retired in 1866, on a well-earned pension, and in 1869 received the honour of knighthood. Under his charge the book department of the Museum became one of the largest libraries in the world—though still far from complete—and the new General Index and the new Reading Room, with its gigantic dome, both owe their existence mainly to his energy and fertility of resource. He died on Tuesday, at his house in Bloomsbury Square, in the eighty-third year of his age.

FOLK LORE LITERATURE.—The folk-lore of the aboriginal races of British Guiana is about to appear under the title of *Legends and Myths of the Indians of British Guiana*, collected and edited by the Rev. William Henry Brett, B.D., Rector of the parish of the Holy Trinity, Essequibo.—The South African Folk-Lore Society have just issued the first number of the *Folk-Lore Journal*, edited by Miss L. C. Lloyd, of Cape Town.—There will be published, as soon as a sufficient number of subscribers shall have been obtained, *Stories and Folk-Lore of West Cornwall*, collected during the last six years by William Bottrell.

LAMBETH PALACE LIBRARY.—Some of the valuable Ducasel MSS. were lately secured from the collection of the late J. Gough Nichols, F.S.A. Dr. Ducasel's name as Keeper of the Archbishop's Records has long been known to all antiquaries, and most of his papers are properly preserved in this public library. We are glad also to state that the arrangement of the charters and rolls relating to the diocese of Canterbury is approaching completion.

Notices to Correspondents.

We must call special attention to the following notice: ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

AJAX asks for a copy of some lines which were addressed to Mr. Peabody on the occasion of his being presented to the Queen.

R. W. E.—We do not remember to have received them. Let us know the titles.

J. W. J.—Yes. We conclude that it has not as yet appeared in print.

D. C. E.—Next week.

E. W.—Thanks for the pamphlet.

INQUISITIVE should refer to some good cyclopædia.

THOMAS CRAIG.—We should say "for."

NOTICE.

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

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

LONDON, SATURDAY, APRIL 19, 1879.

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ISANDLANA, JAN. 22, 1879.

In compliance with the suggestion that has reached us from several correspondents, we now reprint the spirited verses which that distinguished diplomatist, Lord Stratford de Redcliffe, contributed to the *Times* of the 29th ult., feeling assured that our readers will agree with us that "N. & Q." cannot be put to better purpose than the preservation, for future reference, of compositions, such as the present, which have both an historical and poetic interest:—

ISANDLANA, JAN. 22, 1879.

It was a fearful battle, a dread, ill-omen'd day,
When sudden, as by swoop of storm, in the pride of their array,
Full half the gallant Twenty-fourth to a man were swept away.

A brotherhood in arms were they, surpass'd in fame by none;
And even on the battlefield, when all but hope was gone,
The beat of the surviving hearts was as the beat of one.
Their blazon'd colours proudly told of many a glorious fight,
And when from thickest of the fray they shed their meteor light,
There was not, and there could not be, a thought of fear or flight.

The column, doom'd to move apart, trod firm a hostile land,
And all at ease the tents were spread when from his rocky stand
The watcher's cheery voice declared no enemy at hand,
But soon a word of ruder tone throughout th' encampment rang;
"They come, in swarms they come; your lives on instant action hang."
Not one but hurried to his post, and, swift as lightning's flash,
The line is borne and all in place to meet the tempest's crash.

From the hills
Down, downward pouring,
Streams to sight the swarthy flood,
Dark as clouds,
Which, thunder storing,
O'er a wilder'd city brood.

Alert to fight, athirst to slay,
They shake the dreaded assegai,
And rush with blind and frantic will
On all, when few, whose force is skill.

E'en so; but while they gather strength to strike the fatal blow,
Their front sustains a deadly shock, which lays a thousand low.
Yet thousands more replace the slain, and what can hundreds do
But bravely face their doom, and die to fame and duty true!

A whisper!—hark! The guns, the guns!—No ready voice replies;
But, lo! each gun, in silence spiked, the captor's grasp defies:
A brave and meritorious act; alas! who does it dies.

Far, far away, at fearful risk, a nobler charge was moved,
And those in trust right well achieved what more than valour proved;
Both still were young, and firm in minds that ne'er from duty roved.

Quick, quick they mount the bridled steeds; while near each loyal breast
The colours lie, from ill secured, as in a miser's chest.
What could in haste be done they did; to faith they gave the rest.

In fast succession forth they passed, along the straggling host;
On, gallant youths! ye may not heed the peril or the cost.
Oh! speed them, Heaven! direct their course; what shame if such were lost!

A stare of silent brief surprise, and then a deaf'ning yell,
As if the imprison'd souls below had burst the bonds of hell;
On dash'd the dauntless riders still; who dared to cross them fell.

Soon clear of foemen, side by side, athwart the pathless wild
Conveyors of a precious charge, by capture ne'er defiled,
On, boldly on, they stretch'd with speed, by youthful hope beguiled.

Alike through pools of rotten marsh, o'er beds of flint they rode;
They cross'd the dell, they scal'd the hill, they shunn'd the lone abode,
Nor ceased to urge the foaming beasts their weary limbs bestrode.

At length the frontier stream appears; hurrah! what need of more?

Oh, fate! They plunge, the waters flash, the rushing waters roar.

Unseated, wounded, all but drown'd, they touch, they clasp the shore.

A few brief hours of calm succeed, they share the joy of those

Who, purpose gained and danger past, from anxious toil repose;

But nature sinks—too great the strain, and wounds are slow to close.

One slept, nor woke again; like him too soon the other slept;

And those who sought and found them dead, the colours near them kept,

In pity—doubt not—stoop'd awhile, and o'er the bodies wept.

Melvill and Coghill, honour'd names! ye need no verse of mine

To fix the record of your worth on memory's faithful shrine;

To you a wreath that may not fade shall England's praise assign.

Ye crown the list of glorious acts which form our country's boast,

Ye rescued from the brink of shame what soldiers prize the most,

And reached by duty's path a life beyond the lives ye lost.

STRATFORD DE REDCLIFFE.

EASTERN ORIGIN OF A JEST OF SCOGIN.

One of the well-known *Jests of Scogin* is entitled, "What Shifts Scogin and his Fellow made when they lacked Money," and consists of these worthies cheating a poor herdsman out of a sum of money by persuading him that the sheep he was driving were pigs, not sheep. Scogin sends his companion to overtake the peasant, while he himself remains behind and out of sight, and to lay a wager with him that his sheep were hogs, and arrange that the dispute be decided by the first person that should pass along the road. The "Oxford scholar" succeeds in inveigling the simple herdsman into a wager, and Scogin, presently coming up with them, declares, of course, that the animals are pigs, and thus the peasant loses his wager. Mr. W. Carew Hazlitt, in a foot-note to this tale in the second series of the "Shakspeare Jest-Books," which he has so ably edited, says (p. 56):

"I know not whether this tale is to be found in earlier books or related of any one before Scogin's time, but it was one of which compilers of jest-books subsequently made a good deal of use. It is in the *Sacke-Full of Newes*, probably printed as early as 1558, and in a MS. temp. Charles I., the property of J. Payne Collier, Esq., George Peele, the dramatist, and John Singer, the actor, are made the heroes of the adventure, and the authors of the deception on the shepherd."

(In both versions here referred to the man is represented as driving *pigs*, which he is by the sharpers and by Peele and Singer persuaded are not pigs, but sheep.)

Mr. Hazlitt was evidently not aware that the original of this old English tale is found in the *Pantcha Tantra*, the celebrated collection of Sanscrit fables, and also in the *Hitopadesa* of Vishnu-sarman, an abridgment of that work, generally known as the *Fables of Bidpai*, or Pilpay. The story occurs in the fourth book of the *Hitopadesa* ("On Peace"), where a Brahman is represented as the victim of a similar deception to that ascribed to Scogin. Omitting matter not relevant to the story itself, the following is taken from Sir William Jones's version:—

"In the grove of Gautama lived a Brahman, who, having bought a goat in another village and carrying it home on his shoulder, was seen by three rogues, who said to one another, 'If by some contrivance that goat can be taken from him it will be a great pleasure to us.' With this view they severally sat down in the road under the trees, at some distance from each other, by which the Brahman was to pass. One of the scoundrels called out as he was going by: 'O Brahman, why dost thou carry that dog on thy shoulder?' 'It is not a dog,' answered the Brahman, 'it is a goat.' Then at the distance of a *crósá* the second knave put the same question to him, which when the Brahman heard he threw the goat down on the ground, and, looking at it again and again, placed it a second time on his shoulder, and walked on with a mind waving like a swing. The Brahman, hearing the same question from the third villain, was persuaded that the goat was really a dog, and, taking it from his back, threw it down, and having washed himself returned to his home; while the three knaves took the goat to their own house, and feasted on it."—*Hitopadesa*, Sir Wm. Jones's *Works*, 4to., vol. vi. p. 159.

There can be little or no doubt, I think, that here we have the original of the old English tale, but from what source the compilers of *Scogin's Jests* and the *Sacke-Full of Newes* derived it is not so clear. The fables of the *Hitopadesa* did not exist in English before 1570, when a translation of Doni's Italian version, by Sir Thomas North (entitled the *Moral Philosophy of Doni*), was published. But there was a Latin version made by John of Capua, in the thirteenth century, from the Hebrew version by the Rabbi Joel of the Arabian translation by Abdallah ben Almoqaffa, which was made in the eighth century from the Pehlevi translation from the original Sanscrit, done by the celebrated Persian physician Barzouieh in the sixth century. It would be interesting, as an illustration of the transmigrations of popular tales and fictions, to ascertain from what source the compiler of the *Jests of Scogin* obtained this tale. It may have come into English through John of Capua's Latin version of the *Calilah and Dimnah*, the Arabian version of the *Hitopadesa*, or through a version in one of the mediæval collections of Latin stories, such as the *Disciplina Clericalis* of Petrus Alfonsi (I do not think it is found in the *Gesta Romanorum*), or, most likely perhaps, through some fabliau of the Trouvères.

W. A. CLOUTON.

P.S.—Since writing the foregoing note I have

discovered a tale in one of the early English versions of the *Gesta Romanorum* which is evidently adapted from the Hindoo story of the Brahman and the goat, and also probably suggested the hoax of the herdsman and the sheep in Scogin. It is the twentieth tale of the first of the old English versions of the *Gesta* edited by Sir Frederick Madden, and printed for the Roxburghe Club. A physician, named Averoy, is successful in curing a Roman emperor of an obstinate disease, and is rewarded by his royal patient with fair gifts, and retained at the palace as one of the imperial household. Three other doctors, envious of his great good fortune, conspire to destroy Averoy. They go out of the city, and station themselves on the road along which he usually passed on his visits to patients in the suburbs, a mile or two apart from each other. As Averoy passes the first doctor he is told that he is a leper. The second and the third make the same observation, and Averoy, now thoroughly frightened, hastens home, and informs the emperor that he is afflicted with leprosy. But the emperor, instead of causing him to be thrust from the city, as his enemies anticipated, expresses his concern, and assures him of his continued friendship. Averoy then takes a bath of goats' blood, and finds that the leprosy was in his imagination only. He informs the emperor of the wicked trick that had been put upon him by the three envious doctors, who are, by the emperor's orders, at once dragged to the gallows at the tails of horses, and hanged, without benefit of clergy. Such is the outline of the story in the *Gesta*; and as the English translation was probably made in the reign of Henry VI., we may fairly suppose the compiler of *Scogin's Jestes* to have adapted his tale of the herdsman and the sheep from this version.

LYDNEY IN GLOUCESTERSHIRE: THE SILURIAN POMPEII.*

The remains of the Roman station in Lydney Park throw so much light on the history of the Roman occupation of Siluria, from the abundance and singularity of the antiquities discovered there, that Lydney has often been called the Silurian Pompeii. These remains have long engaged the attention of antiquaries, for they were described by Major Rooke in the *Archæologia* 102 years ago; but they were then overgrown with bushes, and the ruins were never thoroughly explored until the beginning of the present century, when the Right Hon. Charles Bathurst, who was then the owner of Lydney Park, was induced to clear the ground and to excavate the foundations of the old walls.

* *Roman Antiquities at Lydney Park, Gloucestershire.* A Posthumous Work of the Rev. W. Hiley Bathurst, M.A. With Notes by C. W. King, M.A., Fellow of Trin. Coll. Cam. (Longmans & Co.)

The work of excavation was carried on for several years until the whole range of buildings was brought into view. No labour or expense was spared; every wall was carefully measured as it came to light and was laid down on paper, and every fragment of tessellated pavement was accurately copied in colours; whilst the coins and other antiquities found by the workmen were catalogued by Miss Bathurst and drawn to scale by a competent draughtsman. It was a labour of love with Mr. Bathurst to describe in detail the excavations and their results, and he devoted many years of leisure to the preparation of an elaborate memoir on Roman antiquities in Britain to illustrate his discoveries. But this memoir was judged by his descendants too discursive for publication, and a summary descriptive of the remains at Lydney was drawn up by his son, the late Rev. W. Hiley Bathurst, who inherited his father's taste. He died, however, before it was ready for the press, and the MS. was entrusted by his son to Mr. C. W. King, the senior fellow of Trinity College Cambridge, who has added some valuable notes, and suggested some important corrections. The text is illustrated with thirty-one plates from the drawings made for Mr. Bathurst during the excavations, and they form, beyond all question, the most valuable portion of the book.

The Roman station at Lydney occupied two hills and a deep valley twenty-eight yards wide between them. The smaller hill is nearly circular, and scarcely sixty yards in diameter, but Camp Hill has an area of 180 yards by 124. The watch-tower on the smaller hill was one of the chain of fortresses built by Ostorius about 50 A.D., which communicated with each other by signals, and the encampments across the Severn on Selsley Hill and Painswick are within the range of view. The extent of the villa on Camp Hill, which measures 168 feet by 135, and the elegance of the pavements and painted stucco walls show that it was the residence of a Roman officer of high rank; whilst the series of coins, extending from Augustus to Arcadius, found in the excavations, prove that the station was occupied during the whole period of the Roman dominion in Britain. It appears from three votive inscriptions that the temple adjoining the villa was dedicated by Flavius Senilis to the god Nodons or Nudens, who never occurs elsewhere, and has been variously identified with Æsculapius, Glaucus, and the presiding divinity of the Silurians. The figure of the god on a curious bronze plaque in the Bathurst collection shows a youthful deity crowned with rays, and borne over the waters in a car drawn by four sea-horses. Beneath is a rough engraving of the Severn, with a Triton blowing his horn, and a British fisherman, who has just hooked a huge salmon by the favour of the god. The lettering of the dedication has that peculiar slope from left to right which is never found in inscriptions of later date than the first century, and is familiar to those

who have studied the announcements scribbled on the houses of Pompeii. The name of the dedicator is a further indication that the foundations should be attributed to the Flavian period, and the coins later than Vespasian are little worn by circulation, and were evidently deposited soon after their issue. It should be noted also that the two terminal statues or Hermæ, which from time immemorial lay mutilated and neglected at the foot of Camp Hill, seem to belong to the same period, for the female bust has the hair rolled in that peculiar fashion which was introduced by the wife of the Emperor Domitian, and only lasted about thirty years. These colossal busts are mounted on plinths, and are cut from one solid block of the stone of the district, so that they must have been carved on the spot. Their genuineness has been suspected from their exceptional character, and many antiquaries have declared them to be of modern manufacture. But Mr. King reminds us that a female head of the same period, with the hair dressed in a similar fashion, was dug up in Bath in 1714, and is figured in the seventh plate of Scarth's *Aque Solis*, and he urges with great force that no modern artist would possess sufficient archæological knowledge to reproduce the costume of the Flavian period. He has therefore no hesitation in identifying the Lydney busts with the Hermæ which formed the original pilasters of the Temple of Nodens, and in pronouncing them genuine specimens of those curious architectural embellishments which are described by Gildas as a constant and characteristic feature of the deserted Roman edifices in Britain.

TEWARS.

JOHANNA OF ACRE, THIRD DAUGHTER OF EDWARD I.—According to Mrs. Green, in her *Lives of English Princesses*, vol. iii., this royal lady was extravagant, and, “notwithstanding her large income, was sometimes greatly straitened for ready cash.” A proof of this, in addition to those given by Mrs. Green, is afforded by a singular petition which I lately read, where the princess's impecuniosity is plainly made out to have caused the deaths of a London goldsmith and three of his children. Johanna died on April 23, 1307, and no doubt soon after that event Juliane, styling herself the widow of William Everard, lately goldsmith of London, entreats the king, “prince of pity,” to take mercy on herself and her children, who are suffering great poverty and distress in the following circumstances. The “Lady Johane Dacres, late Countess of Gloucester,” had borrowed from the deceased William the goldsmith 206*l.* 6*s.* 4*d.* in money and “jouweus” (jewels), as plainly set forth in indentures made between them. Besides, William had paid to divers “merchants of strange lands” 60*l.* of silver, by command of the said lady, of which he had been repaid nothing. And to satisfy different people of London from whom he

had got the money, William had sold twenty marks of rent in London of Juliane his wife's heritage, whereby William, his wife, and their infants were disinherited and seeking bread; and by the great distress thus caused, William and his three children had died “a graunt dool.” And Juliane prayed the king to have pity on herself and her seven remaining children, for God and the souls of his ancestors, so that the soul of the said good lady, whom God assoil, might be delivered from peril.

There is no date, but it was probably presented to Edward I., whose death did not occur till July 7 following that of his daughter. The decision of the king's lieutenant is endorsed: “Sent to Monsieur Rauf de Mehermer [her husband] and the Lady's executors.” Whether they paid the poor widow her claims is not said. Her case was a hard one certainly, if truly set forth. The concluding intimation that the soul of the debtor was in danger is a curious one. The original is in the Public Record Office. ANGLO-SCOTUS.

THE FIRST PENNY DAILY.—The *Banbury News* has lately asserted that the *Glasgow Bulletin* was the first penny daily newspaper published in Great Britain. The *War Telegraph*, published at Edinburgh, under the enterprising editorship of Mr. J. Watson Finlay, was really the first. It was started on Saturday, October 7, 1854, and speedily attained a circulation of 12,000 copies. The first specimen number of the *Glasgow Bulletin*, a copy of which is at present before me, appeared on Saturday, April 14, 1855, more than six months after the *War Telegraph* had begun to familiarize the Scottish public with the novel idea that it was possible to issue every day at a penny a much higher style of newspaper than they were acquainted with. The *Bulletin* was not even the first penny daily started in Glasgow, for I possess a file of the *Glasgow Daily News*, a penny paper, the first number of which is dated Tuesday, March 20, 1855, so that it was in the field nearly a month before the *Bulletin*. The following tabular statement respecting the penny dailies is not exhaustive, but, so far as it goes, it may be relied on:—*War Telegraph* began October 7, 1854; *Glasgow Daily News*, March 20, 1855; *Glasgow Bulletin*, April 14, 1855; the *Glasgow Times*, April 18, 1855; the *Daily Express* (Ed.), June 23, 1855; the *Daily Scotsman* (Ed.), June 29, 1855; *Daily Glasgow Gazette*, July, 1855. The last named was started by Mr. Peter Mackenzie, of the *Reformers' Gazette*. The *Glasgow Times*, which was short-lived, belonged to Mr. Robert Buchanan, of the *Sentinel*, father of the poet. The *Glasgow Daily News* was the first speculation in newspaper property of two brothers, Henderson by name, who were at that time newsagents in Glasgow, and one of whom has since started several cheap papers in

London, three of which enjoy an extensive circulation. W. H. W.

TWERTON-ON-AVON.—An error (*ante*, p. 208) in making the Rev. W. S. SHAW Vicar of "Tiverton" may serve as a peg on which to hang a note upon the name of a parish adjacent to Bath, which many people seem determined to confuse, in spelling at least, with the Devonshire borough. All that the Somersetshire village has in common with it is that it makes cloth, being the last parish in Bath or its proximity where that once famous manufacture still lingers.

The name is spelt Twertone in Domesday, and in the registers at Wells appears in 1316 as Twyvrton, in 1410 as Twyforton, in 1623 Twiverton, in 1638 as Twirton, and in 1723 as Twerton, which last is the invariable modern spelling. It will be observed that in all these the beginning is *Tw*, never *Tiv*. Yet map-makers and others would still make the change and postmen would blunder, so the decree went forth from St. Martin's-le-Grand about three years ago that the place should be called Twerton-on-Avon, in imitation of Bradford-on-Avon higher up the same stream. The village will in the course of years be absorbed into the city of Bath, and I should have thought Twerton, Bath, more intelligible than Twerton-on-Avon: I see the vicar combines the two. But my object in writing is to put readers of "N. & Q." on their guard against a new machinery for the obliteration of the history which is contained in words. The Post Office can do practically what it likes with local names; and if in cutting the dies for stamping the letters at any place it blunders in spelling, the result is most mischievous, for the wrong form, so supported, will inevitably drive out the right.

HAROLD LEWIS, B.A.

Royal Institution, Bath.

WILLIAM PITT'S LAST WORDS.—In a leading article of the *Daily Telegraph* (April 3, 1879) these words occur:—

"In the more obscure circles of political gossip there has long been current a strange story that the real 'last words' of William Pitt were, 'I should like one of Bellamy's pork pies.' Mr. Bellamy kept the refreshment room of the House of Commons."

Now, I heard from the lips of a statesman, who may be the equal of Pitt, the following version of this affair, which I cannot recount in his graphic language. He said that when he first became a member of the House of Commons a certain old and respected servant of the House, named Nicholls, was the butler at Bellamy's establishment. The remark of the young member, "You must have known some famous ministers and members in your day, Mr. Nicholls," drew forth this reply: "God bless your soul, sir, don't you know the last words of Mr. Pitt? 'I think I could eat one of Nicholls's *veal* pies.'"

The narrator's story went on to show the difference between truth and history. Austerlitz killed Pitt, and he lay a-dying at Wimbledon, with only lucid intervals. In one of these his attendants assured him that unless he took some nourishment he would sink; when he said he thought he could eat a veal pie if Nicholls brought one. A postchaise was at once despatched to London, and Nicholls returned in it with half-a-dozen pies in a napkin; but before he arrived at Wimbledon the minister was dead. The story was concluded with the remark that there are only two things of which a dying man would be thinking—either his soul or his body; and Lord Stanhope had been told that an expressed wish for some favourite food was far more probable than the patriotic cry, "O my poor country!" which is attributed to the great statesman by his noble biographer. ALFRED GATTY, D.D.

PISTRUCCI'S BUST OF THE DUKE OF WELLINGTON.—On the bust of the Duke of Wellington by Pistrucchi, in the museum of the United Service Institution, Scotland Yard, is engraved the word OYKETIMEMITOI. The puzzle is how a plural word is applied to a noun singular—the duke. The explanation is curious, and I venture to think satisfactory.

In the *Anthologia Græca*, ii. 49, an epigram by Poseidippus will be found, addressed to the statuary Lysippus on his statue of Alexander the Great, the gist whereof is that the artist has succeeded in his task, and that as the oxen may fly from the lion, so the Persians are not to be blamed (*οὐκ ἐπιμεμπτοὶ*) for flying before the Macedonian warrior. The idea, I understand, is that of Mr. W. R. Hamilton, who presented the bust to the museum. W. T. M.

Reading.

METHOD OF DESIGNATING MSS.—In an interesting *Mémoire Historique sur les Archives du Département de la Côte d'Or*, par C. H. Maillaird de Chambure (Dijon, 1838), there is this note:—

"On y trouve dans un inventaire des titres de l'abbaye de Saint-Etienne de Dijon, de 1664, un inventaire dont les 120 premières cotes sont désignées par une série de numéros. Ce mode de numération est remplacé, dans le reste du volume, par plusieurs hymnes dont les mots servent de désignation aux cotes. Ainsi, pour l'hymne *Iste confessor*...on voit les liasses:

"Donation faite à Saint-Etienne d'Ahuy le Désert... Iste.

"Acquisition d'Ahuy le Désert... Confessor.
"Vente faite, etc.... Domini. Fief d'Ahuy, etc.... sacratius."—P. 5.

There may be other examples of this peculiar method of indicating the order or position of MSS. WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell, Manchester.

K. LUCIUS.—I have no intention of raising the question about the date or acts of K. Lucius, but

simply wish to call attention to two new facts. 1. The lection for nocturns on his festival tells a very simple story how, at the preaching of two missionaries sent by Eleutherius, he became a Christian, resigned his crown, and after a long journey and many trials reached Coire or Chur. The Sequence distinctly mentions Britannia and Gallias (Galles), or Wales, in connexion with him. Clearly, according to tradition, he was a Briton, and no mention is made of any other act at home but abdication. So far the Breviary of Coire. 2. The Missal of Chur or Coire, 1497, speaks of him as "chief patron and apostle" of that church (fo. clvi) in connexion with Florinus (also a British saint), "qui in præsentî requiescunt ecclesiâ." Lucius, of course, is simply the Latinized form of the original Welsh name. Churches near Llandaff still bear the traditional names of the missionaries.

Freiston should be added to Benedictine churches with a nave only left.

MACKENZIE E. C. WALCOTT.

"TO DO SOMETHING WITH A VENGEANCE."—It would be interesting to ascertain by whom this phrase was first used, and what is its origin and proper meaning? Johnson, in his *Dictionary*, gives the following two examples:—

"When the king adventured to murmur, the people could threaten to teach him his duty with a vengeance."—*Ralegh*.

"Than Asmodæus with the fishy fume
That drove him, though enamour'd, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound."
Milton, *P. L.*, iv. 170.

But even from them it is evident that his explanation, "to do with a vengeance is to do with vehemence," does not quite come up to the mark. The same applies to the explanation given both by Ogilvie and Webster, viz., "With great violence or vehemence."

Does it not rather mean to do a thing not simply, but over and above what is expected or required, in some higher degree; so that it is not so much the violence or vehemence that stress is laid upon, but rather the degree or the intensity of the act of doing, as in revenging oneself one does not easily keep within bounds? This seems to be borne out by the subjoined passages which I have come across of late:—

"I'll prove there's a plot with a vengeance."—Otway, *V. Pr.*

"You are cold, are you?" says one of the robbers; "I'll warm you with a vengeance."—Fielding, *Jos. A.*

"Consistency with a vengeance."—Macaul, *Lett.*

"This is 'roasting' a subject with a vengeance."—Thack., *Engl. Hum.*

"This was erecting the king's standard with a vengeance."—Thack., *Virg.*

"The convent is suppressed with a vengeance."—*Id.*

"This was history repeating itself with a vengeance."—Russell, *Fr.-Germ. War.*

"'Ah!' she said, with a bright look of pleasure. The

bright smile passed with a vengeance. She started as if a snake had stung her."—Francillon, *In Strange Waters*.

"This was playing at soldiers with a vengeance."—Lady Barker, *South Africa*.

"The last day came, and turned out a last day with a vengeance."—*All the Year Round*.

"An unconscionable number of years seem to be required before we consent to move, but when we once begin, we move with a vengeance."—Sala, *Ill. News*.

"I gently complained that the death of the once-popular novelist had met with but scant mention in the press. The late Mr. Warren has been 'mentioned' since with a vengeance."—*Id.*

"Chronic bronchitis and asthma go away for a time. And they do return with a vengeance."—*Id.*

"Light reading with a vengeance! 'I'm very sorry, the third volume happens still to be out; but here is the entire novel in one volume.'"—*Punch*.

"Greek has met Greek with a vengeance!"—*Id.*

W. T.

DR. VICESIMUS KNOX was involved in a strange quarrel with the officers of the Surrey Militia, quartered at Brighton in 1793. The particulars he published in a pamphlet entitled *A Narrative of Transactions relative to a Sermon preached in the Parish Church of Brighton, August 18, 1793, by Vicesimus Knox, D.D.* London, printed for C. Dilly in the Poultry, 1794.

FREDERICK E. SAWYER.

Brighton.

[See "N. & Q.," 5th S. x. 448, 503.]

"MILLER'S KNAVESHIP."—

"According to the ancient mode of exacting multure within the bounds astricted to a mill, a certain part of all the grindable grain goes to the miller, besides one peck and a half of meal out of every sixteen pecks of shilling (the name for any grain after the husk or shells are taken off), which is emphatically called the miller's knaveship."—*General View of Agriculture, Inverness-shire*, published by the Board of Agriculture, 1808, p. 337.

G. L. GOMME.

"TO CONDOG."—The old story of "concurro condog" really belongs to an earlier period than that of Johnson. It occurs in Littleton's *Dictionary*, 1678. See Beloe's *Anecdotes*, vol. iv., and Pegge's *Anecdotes*, second ed., p. 243.

MACKENZIE E. C. WALCOTT.

Queries.

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

CHAP-BOOKS.—All my life—ever since I can remember anything—I have been fond of books and kept myself poor by buying them. I remember perfectly well, when I was a boy, hearing people talk of "chap-books," and thinking to myself, "I must find out what that means." From that day to this my vanity or false shame has kept

me from asking any one what the expression does mean—the dread of appearing ignorant keeping me ignorant, as it does so many others, and will go on doing to the end of time. Now, though late, I confess my sin and weakness. I do not know what a chap-book means, and lest I should go to my grave in wilful ignorance of what, I suppose, I ought to have known forty years ago, I hereby ask your contributors to explain to me what a chap-book is.

AUGUSTUS JESSOPP, D.D.

HAMPSTEAD PARISH CHURCH.—Is there any print existing of the chapel of St. Mary, Hampstead, besides Hollar's, or any other known drawing? The present Georgian church took its place in 1745. It is hideous seen close, but most picturesque at a long distance. Its modern apse, at the west end, was built in 1874-5, in defiance of all traditions of prayer towards the east as old as Moses and probably older.

HENRY COLE.

Hampstead.

THOMAS TUSSER.—St. Mildred's Church has disappeared, with many other time marks of London's city. But Time will have ample revenge. The City will become so uninteresting that its trade will collapse, and even now retail traders find it hard work to pay their rents. What is lost to history, to literature, to archaeology, to enlightenment and refinement, by the levelling process will be felt by a few. But when the City is occupied only by warehouses, banks, and policemen, ruin will fall upon thousands. If the London roughs knew the state of things even now, the city of London would be swept clean in one night. St. Mildred having been annihilated, I am compelled to ask aid in the endeavour to discover where Tusser dwelt during his two several sojourns in London. Were the church of St. Mildred still standing I might be in the same plight as now, but I should at all events prefer to begin my inquiry there, and mayhap in the parish registers there may be records of his whereabouts during his second residence in London. It was probably in the parish of St. Mildred; it may have been in or very near Bucklersbury. He may be regarded as speaking of himself when he says:—

“Though such by wo, through Lothbury go,
For being spy'd about Cheapside,
Lest Mercer's books, for money looks,
Small matter it is.”

Wanted the London address of Thomas Tusser, gent., author of *Five Hundred Points of Good Husbandry*.
SHIRLEY HIBBERD.
Stoke Newington.

COLOURS OF THE WINDS.—Eugene O'Curry, in his lectures on the manners and customs of the ancient Irish, touches on this curious subject, and in regretting that he cannot in the narrow limits of his lectures give more time to the investigation of

a theory of colours in connexion with the phenomena of winds, says:—

“Of the acquaintance of the ancient Irish with the nature and combinations of colours an instance is preserved in the preface to the *Seanchas Mor*, that great law compilation which is believed to have been compiled in St. Patrick's time.

“The writer of this preface, which is evidently not so old as the laws themselves, when speaking of the design and order of the creation, gives the following practical description of the nature and character of winds. He (the Lord) then created the colours of the winds, so that the colour of each differs from the other, namely, the white and the crimson; the blue and the green; the yellow and the red; the black and the grey; the speckled and the dark; the dull black and the grisly. From the east (he continues) comes the crimson wind; from the south, the white; from the north, the black; from the west, the dun. The red and the yellow are produced between the white wind and the crimson; the green and the grey are produced between the grisly and the white; the grey and the dull black are produced between the grisly and the jet black; the dark and the mottled are produced between the black and the crimson; and these are all the sub-winds contained in each and all of the cardinal winds.”

O'Curry goes on to say:—

“It would be a curious speculation to inquire into the meaning of this strange theory of coloured winds, but it contains at a glance evidence at least of the existence, when this most ancient preface was written, of a distinct theory of the relations and combinations of colours.”

Are there notices in the early literature of other countries of any theory of the colours of the winds?

W. H. PATTERSON.

Belfast.

JOHN IRETON, LORD MAYOR OF LONDON.—John Ireton, Alderman of London, and Lord Mayor in 1658, has been stated to have favoured the Restoration and to have evinced his loyalty by appearing in the cavalcade when King Charles II. made his public entry into London. Some authority for this statement is particularly desired.

COLONEL FRANCIS HACKER.—The registers of St. Peter's, Nottingham, record the marriage of Mr. Francis Hacker and Mrs. Isabell Brunt, July 5, 1632. This Francis Hacker was undoubtedly the Parliamentary colonel, and his wife seems to have been a daughter of Gabriel Brunt, of East Bridgeford, in Nottinghamshire. In the pedigree entered by William Hacker, of Trowell, in the Visitation of Nottinghamshire taken in 1662, Colonel Francis Hacker is stated to have married and to have had a son and daughter, Francis and Anne. The name of his wife is not given. Any information relative to his descendants would be gladly received.

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

Highfield, near Nottingham.

“THE LITERARY MAGNET.”—What was the date of the commencement of this magazine, by whom was it published, and how long was its

career from the cradle to the grave? Five volumes of it were once in my possession, containing some excellent articles and criticisms; and a story in its pages, called "The Gentleman in Black," was many years ago reprinted in a separate form and illustrated by George Cruikshank. To the best of my recollection, its date was about 1830, or even earlier. The magazine was illustrated both by wood and whole-page steel engravings, and some of the illustrations were printed in colours. How much good writing, both in prose and verse, it may be remarked, is now almost either lost or forgotten, owing to being published anonymously and imbedded, like fossils, in the pages of extinct periodicals!

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MACLISE'S PICTURE, "MEETING OF WELLINGTON AND BLUCHER AT BELLE ALLIANCE."—Are the astronomical phenomena shown in this picture for the evening of the 18th of June correct?

1. We read in both Siborne and the contemporary accounts of the battle that at this time "it was half-past nine at night, and the moon arose with more than ordinary splendour,"* and the French were pursued without intermission. If such was the case, in the latitude of Belle Alliance, in mid-summer, the sun could not have long set, and the moon must have been nearly a full one. In MacLise's picture, however, we see a small crescent only a few days old, although its illuminating power seems aided by a large planet, with which it would seem to be in conjunction. Surely the small crescent shown could hardly have afforded a very powerful moonlight.

2. There is an important constellation shown in the sky in the right-hand corner of the picture. It looks at first like Orion, but a strict examination will not warrant that it is intended for that constellation. What other, then, is it intended for?

H. HALL.

Lavender Hill.

WILLIAM HAIG OF BEMERSIDE, SOLICITOR-GENERAL FOR SCOTLAND TO JAMES VI.—Can any of your correspondents inform me whether there was a William Haig of Bemerside, Solicitor-General for Scotland to James VI.? This William Haig purchased the property of Bemerside from his elder brother James, seventeenth laird, and died in exile in 1638, leaving it to his youngest nephew David, who was with him in exile in Holland, and passing over his eldest surviving nephew Robert, then settled at St. Ninians. David married a Dutch lady, and adopted the supporters of her family, which were rampant lions. I shall be glad to know whether the Haig family used any supporters before that time; also

what were their arms before that time, as the family of David used crescents adorsed, while that of Robert used them face to face.

J. R. HAIG.

TRAJAN'S COLUMN.—I wish to ascertain the date of a book, with illustrations of the above, descriptive of the military and naval history of the reign of Trajan. The drawings, which are very quaint and vigorous, are, in my opinion, from the hand of an Italian artist, probably for some Roman prince or pope. There are detached sentences in Latin numbered, each number referring to some object in the illustration. The labour bestowed on the work must have been immense, the text being written in Roman character. Probably no other copy is extant, save in the Vatican or some old Italian library. The title-page and two following pages of illustrations are wanting.

M. J. CHAPMAN.

St. John's House, Pevensey Road, St. Leonards.

"FESTIVAL OF WIT."—This book is said to have been written by George IV. when Prince of Wales. Is there any foundation for the assertion? The full title runs thus: "*Festival of Wit: a Collection of Bons Mots, Anecdotes, &c.*" By G—K—, summer resident at Windsor. 12mo., 1783." Lowndes does not appear to mention it. Do any of the bibliographers? "G—K—" may be supposed to stand for King George transposed, and "summer resident at Windsor" may have led to the attribution.

C. A. WARD.

Mayfair.

"MAID THAT EATETH CHALK."—In *Temple Bar*, vol. xlvi., No. 191, Oct., 1876, p. 181, in a most entertaining article "On Certain Delusions of the North Britons," is the following: "Pity that so fair a land, and so true and trusty a folk, should be stained with delusions unworthy the fantasies of a maid that eateth chalk." What is the meaning of the concluding symbol? I cannot find anything of it in Dr. Brewer's *Phrase and Fable*.

H. A. ST. J. M.

"PLAIN LIVING AND HIGH THINKING."—Mr. Haweis, in his sermon on George Herbert (one of his "Evenings for the People" series), described the saintly poet-cleric as a conspicuous example of "plain living and high thinking." Is this phrase original?

R. P. HAMPTON ROBERTS.

"COACH" FROM "KOTZE."—In an almanac for the year, now before me, I learn that our word *coach* is derived from *Kotze* in Hungary, whence the form of the vehicle is assumed to have been acquired. Is there any, or what, foundation for this suggestion?

W. T. M.

Reading.

"BLUFFING."—Among the charges for the Earl of Coventry's funeral, in 1809, I find a bill of the

* *Campaign of Waterloo*, Benstey, London, 1816, p. 17; Siborne, p. 382.

"feese" (*sic*) paid to the sexton, with his autograph except at foot. The charges are 3s. "for ringing he bell 3 hours," and 2s. 6d. more for "buffing." What is "buffing"? E. WALFORD, M.A.
Hampstead, N.W.

J'ANSON or JANSON.—Will any reader of N. & Q." kindly inform me respecting the family history of the "heiress" whose coat of arms, Ar., vo bends gu., is figured on our shield, Parted per oss, az. and gu., a cross patonce or, a chief of the 4t? The above is a very fine old stained glass drawing.
W. A. PANSON.

Newcastle-on-Tyne.

[Replies to be sent *direct* to MR. PANSON.]

BEALUM IN BATTLE ABBEY ROLL.—In a local paper I read the other day as follows:—

"here were with Duke William—
Bealum et Beauchamp,
Loverah et Longchamp."

At least so says Leland's Roll."

Will some one oblige by stating how Bealum was rewarded, what form his name assumed, and if any of his descendants now exist? J. BEALE.

BATTLE OF LEPANTO.—Who was the painter of a large picture of the battle of Lepanto, a pen-and-ink sketch of which (6 ft. by 4 ft.) I have seen? A crescent is prominent on the stem of a large war ship on the left hand of the subject.

HENRY J. HOSE.

"DRIFT":—Recent Cape warfare has familiarized us with the local use of this word in the sense of a ford. Is there any English or American instance of its similarsense?
A.

CURSE OF KIRKHAM.—Will you give me some information, or tell me where I can obtain an account of the legend of the above? It is connected with Kirkham Abbey, Yorkshire, I believe.

ROBERT CHARLES HOPE.

CHANGE OF SURNAME.—Aubrey De Vere, proud of his descent and patronymic, has become entitled to a considerable legacy on condition that he shall take, under the royal licence, the name and arms of Scroggins. The testator not having specified that the legatee shall bear the name and arms of Scroggins *only*, De Vere desires, whilst availing himself of the bequest, to retain as prominently and unmistakably as may be possible the name of his ancestors. Should he, therefore, apply for permission to be known in future as Aubrey Scroggins-De Vere or as Aubrey De Vere-Scroggins?
Æ. M.

THE FAMILY OF SACHEVEREL, OF BARTON AND MORLEY, DERBYSHIRE.—Can you direct me to a county history or other authority where there will be found a pedigree of this family, the male line

of which became extinct rather more than a hundred years ago?
A. C. S.

AUTHORS OF QUOTATIONS WANTED.—

"I know not, if the green grass waveth o'er thee,
Would Nature's voice keep sadder tune;
I only know, wert thou gone home before me,
I'd follow soon."
M. A.

"He who cannot reason is a fool,
He who does not reason is a
He who will not reason is a
He who dares not reason is a slave."
E. M.

Replies.

HERALDRY: THE RIGHT TO BEAR ARMS.

(5th S. xi. 29, 152, 177, 196, 271.)

I am quite prepared to agree with the principle laid down in the extract quoted by MR. WADE (*ante*, p. 271), viz., that a family whose ancestors have, "from time out of mind," uninterruptedly borne certain arms should be considered entitled to them, and I doubt not this rule was adopted by the heralds in making their visitations. All persons claiming to be *gentlemen*, and entitled to bear arms, were summoned by the heralds, under sufficient authority, to appear at the Heralds' Court and show their title to the arms they bore and record their pedigrees. If they appeared and proved by documentary evidence that their ancestors, "time out of mind," had borne the arms they claimed, such arms were *allowed*, and, upon the payment of trifling fees, their pedigrees with the arms were recorded for the benefit of their posterity. If, however, they failed to appear when summoned, judgment went against them by default, and their right to arms was *disclaimed*. No prescriptive arms can have arisen since the visitations, and hence every one claiming to bear arms to be entitled to them must prove his descent from some one to whom the arms were *allowed* at the visitations, or from a subsequent grantee.

MR. HORSEY will, I hope, pardon me for saying that he writes under an entire misapprehension. Arms were never governed by statute. Parliament can do a great deal, but it cannot make a gentleman. The sovereign is the source of all honours, and the regulation of all questions of honours, arms, and precedence has been delegated to the Earl Marshal of England, under whose authority the heralds act. MR. HORSEY will not find a single instance in which disputes relating to these subjects have been settled by statute or in the civil courts. Such questions have always been tried in the Court of Chivalry or the Marshal's Court, of which there are not a few examples.

The case of MR. HORSEY, however, is one of very special character, and I doubt not would receive very careful and courteous consideration

at the Heralds' College. There are very few gentlemen in England who can show a descent from ancestors who bore certain arms in the time of Henry II., which indeed is generally considered antecedent to the hereditary use of arms. He says, however, that these arms were never registered, but he omits to state what evidence he possesses of their use at the date stated, and they have not the appearance of being very ancient arms; but he adds they are found drawn in outline (I suppose he means in *trick*) against the respective pedigrees of the three principal branches of the family in the visitation books of the heralds in the time of Queen Elizabeth. This very much simplifies the matter. If this be so MR. HORSEY needs no *grant*. He has merely to prove his descent from any one member named in the pedigree of either branch of the family to which he refers, and record his own pedigree, to become as fully entitled to the arms of his ancestors as any one would be to arms under a "brand-new" grant.

I would, however, conclude with one caution with reference to MR. HORSEY'S remark as to "this harmless vanity of modern society." Arms do not pertain to *names*, as is very commonly supposed, but are an heritable right descending in the blood of those legally entitled to bear them. They cannot be honestly claimed by a stranger in blood. Any one, therefore, assuming the arms of a family from which he cannot prove a descent takes that which not only does not belong to him, but is the property of some one else. If this be "harmless vanity" I have no more to say.

JOHN MACLEAN.

Bicknor Court, Coleford.

The heraldic laws of former times do not interfere in the least with the laws of arms as now practised in England by the kings of arms, under letters patent from the Crown. In Ireland prescriptive right is admitted for the simple reason that the almost total absence of heralds' visitations and other heraldic records renders such a course necessary.

D. Q. V. S.

SIR FRANCIS HENRY DRAKE, BART. (5th S. xi. 227).—The reference to the monumental inscription at Leckhampton is of much interest, as it supplies a missing date. The statements in Burke's *Extinct Baronetage* and Courthope's *Synopsis* that the Drake baronetcy of 1622 became extinct in 1794 appear to be incorrect, for several reasons. In the *Gentleman's Magazine* for March, 1794 (p. 279), the following is recorded amongst the deaths: "Feb. 19, at his house in St. James's Place, Sir Francis Henry Drake, Bart. The title devolves to his nephew Francis Henry Drake, Esq., only son of the late Vice-Admiral Drake." The following year, amongst the marriages for November in the *Annual Register*

(1795, p. 53), appears, "13th inst., Sir Francis Henry Drake, Bart., to Anne Frances, da. of Thomas Maltby, Esq., of Great Marylebone Street." And in Boyle's *Court Guide* for 1800 Sir Francis Drake, Bart., is given as a resident in Nottingham Place.

It is possible that some of the very singular confusion to be found in baronetages respecting this family arises from the fact that the two admirals died very nearly about the same time, and may have been confounded together. From the account given in Miller's *Baronetage*, 184, compared with that in others of that period it would appear that Sir Francis Henry Drake, fourth baronet, who died 1740, had five children.

1. Sir Francis Henry, fifth baronet, *ob. unmarried*, 1794.

2. Francis William, Esq., Vice-Admiral of the Blue, *ob. circa* 1787, and had issue *i. a.* Francis Henry, sixth baronet, *ob. s. p.*, 1839, whose title became extinct.

3. Francis Samuel, Admiral of the Red, created baronet 1782, *ob. s. p.* Nov. 19, 1789, whose title became extinct.

4. Ann Pollexfen, married to G. Elitt, first Lord Heathfield. Her grandson Thomas Trayton Fuller, who assumed the name of Drake in 1813, was created a baronet in 1821.

5. Sophia, married to John Pugh clerk, in 1782. It is not stated when Admiral F. W. Drake died, but, as his name is in the *Royal Kalendar* for 1787 and not in that for 1788, probably he died about the end of 1787. The marriage of Miss S. Drake to the Rev Mr. Pugh is mentioned in the *Gentleman's Magazine* for December, 1782 (p. 598), where it is stated that she was the "sister of the two admirals."

EDWARD SOLLY.

THE WHITE HORSE OF KILBURN (5th S. xi. 280).—The inquiry made under the heading of "The Yorkshire Wolds" evidently refers to the White Horse of Kilburn, which is *not* on the Yorkshire Wolds, but is on the Hambleton Hills, within a few miles of the place where I write this. The Berkshire figure, celebrated in *The Scouring of the White Horse*, is represented in the act of galloping; but our less celebrated animal, being neither ancient nor historical, is content to stand still. Nevertheless, he is, in size at any rate, extremely respectable, being eighty yards long from muzzle to tail-end, and having, by way of eye, a round grass plot, whereon twelve persons can sit down all at once. Carved on a steep slope of green turf with faint yellow sandstone below it, he is *kenspeckle* from afar, like his southern rival; we see him from the Forest of Galtres, from the wapentake of Bulmer from the banks of Ouse and Nidd as far as Knareborough. As concerning his name: some, who ought to know better, do confound him with his

neighbour the White Mare of Wissoncliffe, whose existence is not visible and obvious, like his. Now the confusion happens on this wise: a mile or so from that green slope where the White Horse of Kilburn now stands the Hambleton Hills suddenly trend inwards, and at the angle is a lofty nab or scar, called the Wissoncliffe (=Whitestonecliff), which descends into a tarn called Gormire; a deep and bottomless hell-hole, whose waters lead direct to the Inferno. The training grounds on the summit of the Hambletons are bounded by the Wissoncliffe, and about 150 years ago a trainer laddie, exercising a white mare on these downs, was borne, like the Knight of Wycliffe, in full career over the edge of the precipice, and perished in the waters. Even as Sleipnir, bearing the young Hermoder, visited the gloomy portress of Hell Town, so did the White Mare, and he her trainer, visit the hellish deeps of Gormire; but, unlike Hermoder and his steed, they never came back again. From that day forth the face of the Wissoncliffe above Gormire became known as *The White Mare of Wissoncliffe*, though no White Mare was to be seen. Time went on; and, about the beginning of this present century, a native of Kilburn, a village of the Hambletons, returned to his own neighbourhood, rich with moneys made in happier climes, and resolved to emphasize and keep always in view the training grounds of his youth by carving on the hill-side a mighty horse, that should be called *The White Horse of Kilburn*. This, therefore, is "the correct card," the true and legitimate name of our horse; but the White Mare, being so near at hand, has partly overshadowed him with her invisible impalpable entity, causing that unhappy confusion which I have ventured gently to reprehend. The White Horse of Kilburn is eight miles S.E. from Thrusk (=Thirsk), and two miles N. of Cuckwold (=Cuckow-wold=Coxwold), the place of which Sterne was rector. You will look vainly, in Sterne's writings, for any notice of the fine hexagonal tower of Coxwold Church, or of the tombs of the Lords Fauconberg which the church contains. But you will not look vainly, at Coxwold, for Sterne's parsonage, which is now a farmhouse, nor for the memory of Sterne himself. Ask any of the villagers about Laurence Sterne, and you will find that his name, though hardly ever asked for by strangers, is still well known there, a thing creditable to our North Riding folk, considering that Sterne died in 1768—one hundred and eleven years ago. It may be well to add a reference to that other modern White Horse at Weymouth, in Dorsetshire, which bears a rider, and no less a rider than his late Majesty King George III. Equipped in cocked hat and boots, and bestriding his cantering charger, our venerated sovereign, expanded to heroic size, still from the grassy downs overlooks the bay and the town that he loved, and as you see him for the first time

you involuntarily exclaim, "What, what?" in humble imitation of his royal self. A. J. M.

There is the figure of a horse cut on the brow of the Hambleton Hills, near Kilburn, a small village north of York. I remember seeing it whilst walking from Pilmoor Junction, on the North-Eastern Railway, to Coxwold. In Murray's *Guide to Yorkshire* (p. 200) it is said to have been cut so recently as 1857, under the direction of a Mr. Taylor, a native of Kilburn. In Banks's *Walks in North-East Yorkshire* there is reference made to the White Horse at Kilburn and to a White Mare near Whitestone Cliff. There is another White Horse near Westbury, in Wiltshire.

G. W. TOMLINSON.

Huddersfield.

It is rather singular that on the wolds, in the region of Brough, there is a clump of trees which, viewed from several miles' distance, has the exact resemblance of a gigantic horse. The trees are visible for a great distance, and may be seen easily from the western side of Hull. It would be interesting to know whether the resemblance is caused by accident or design.

R. W.

Hull.

The escarpment on which this horse is cut is about 900 feet above the sea.

W. G.

York.

THE BYRON SEPARATION (5th S. xi. 266).—The extract from the *Yorkshire Gazette* of Mar. 29, 1879, quoted by Sr. SWITHIN, is absolutely worthless for purposes of elucidation. The incident to which it refers has been before the public for nearly half a century, and has been frankly admitted by Byron himself. But the writer has blundered. In the first place, Lady Byron's family did not send a carriage and pair and drive her away. We have it on the highest authority that Lady Byron left London in the middle of January, 1816. Moore says: "They parted in the utmost kindness, and she wrote him a letter, full of playfulness and affection, on the road." This assertion is supported by Lady Byron herself. Secondly, the circumstances connected with the separation have no affinity with Byron's hasty words, which were atoned for almost as soon as spoken. This new vamped version of an old, old story is inconsistent and inaccurate to the last degree. The real circumstances are these. One day, while Lady Byron was cowering "over the fire," her husband leant forward to burn something which he held in his hand. In his endeavours to reach the flame the poet somewhat rudely pushed his wife. "Am I in your way?" asked Lady Byron, innocently. "Yes, damnably," was the cruel answer she received. It is more than probable that the *double entendre* was in Byron's mind when he

spoke, but at all events he subsequently regretted his haste, and apologized for the expression. But why seek to rekindle dying embers? Though the separation itself be a matter of history, its immediate causes will remain a mystery till the "crack of doom." They were, to employ Byron's expression, "too simple to be easily found out." I put it to any sane person whether it is conceivable that a wife, however much stung by a cruel gibe, would rise from breakfast, send a messenger two hundred miles for "a carriage and pair," and leave her husband for ever, *all this before he could find time to utter a word*. Such an incident befits the stage, and is inconsistent with the usages of real life. With reference to the remark that Lady Byron "communicated with her family," that is true enough, but she did so on January 6, at Byron's request, and did not actually leave him until the 15th. In a letter which is appended to Moore's *Life* Lady Byron writes: "When I arrived at Kirkby Mallory my parents were *unacquainted with the existence of any causes* likely to destroy my prospects of happiness. . . . My mother wrote on the 17th (January) to Lord Byron, inviting him to Kirkby Mallory." So much for this cock-and-bull story. I should like just to add that it is hardly fair to accuse Byron of moral looseness and conjugal infidelity during his brief married life, when there is not a tittle of evidence to prove it.

RICHARD EDGCUMBE.

Auteuil, Paris.

THE STING OF DEATH (5th S. x. 308; xi. 290.)

—It is quite true that Beza gives the reading of this passage stated by your correspondent, and he does so on the authority of the Septuagint version of Hosea xiii. 14, though not quite as the prophet gives it. The words are *ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾗ δὲ;* δίκη*, as it will be seen, taking the place of *νίκης*, as given by the apostle, a later form for *νίκη*, and equivalent in sense. Of this discrepancy—a remarkable one, certainly—various explanations are attempted by expositors. By some it is put down as an error of the transcribers, by others as a mere gloss, of which latter class Pole, in his *Synopsis*, speaks with a confidence as if the question was beyond a doubt. He says: "Facilis est lapsus ex *νίκη* in *δίκη*, utriusque autem idem est sensus; victoria namque penes eum est qui causam obtinet; excidit autem victoria qui cadit causâ."† He seems firm, however, in the conviction that the correct reading is that of the Epistle, because, as he tells us, "Hoc ordine locum legunt omnes Græci codices, et

* Where is thy victory, O Death? Where is thy sting, O Grave?

† The transition from *νίκη* to *δίκη* is easy, and the sense of the two words is identical; for victory is in the power of him who gains his cause, and fails him who loses it.

Syrus et Arabs."‡ In some sense, therefore, the question is still *sub judice*.

On the *meaning* of the word, the preponderance of opinion is greatly in favour of the *literal*, that is, that it really means a *sting*, and not, as GWAVAS would have it, a *dart*. As authorities I might name many, both from the ancients and the moderns, but as their views are so almost identical with those of Theophylact, it will be sufficient for the purpose to give, in his own words, what he says upon it, viz. *ὡσπερ γὰρ ὁ σκορπίος μὲν ἐστὶ ζωῆφιον τι μικρὸν, ἐν τῷ κέντρῳ τὴν ἰσχυρὴν ἔχει, οὕτω καὶ ὁ θάνατος διὰ τῆς ἀμαρτίας ἰσχυρὸν, ἄλλως ἀνεύρηγτος ὄν.*§ In this sense, also, the word is used in Rev. ix. 10 as descriptive of the animals like locusts which issued from the "bottomless pit." St. Jerome, I admit, takes another view, very like to that of your correspondent, "Sagittæ mortis peccatum est, per quod animæ jugulantur;"|| thus rendering *κέντρον* by *sagittæ*.

With regard to the special query, I shall unhesitatingly reply that, so far from a "sufficiently strong objection existing to the English reading," there exists the very strongest testimony in its favour.

Of course the whole passage must be understood as highly figurative, and the particular word in question as only used in a metaphorical sense. "Metaphora," says Pole, "est—ab aculeis vesparum et similibus bestiarum, quibus si demas aculeum, sunt illæ quidem, sed nocere non possunt."¶

I am sorry I cannot altogether sympathize with GWAVAS in his very enthusiastic admiration of the figure as regarded from his point of view, for really it is neither very "natural or acceptable" to my mind, nor am I greatly struck with its "poetic aptness." EDMUND TEW, M.A.

Patching Rectory.

The reading in 1 Cor. xv. 55, as adopted by Tregelles and by Tischendorf in his last edition, is, *Ποῦ σου, θάνατε, τὸ νίκης; ποῦ σου, θάνατε, τὸ κέντρον;* and in agreement with this there is in the Vulgate, "Ubi est mors victoria tua? ubi est mors stimulus tuus?" So Wiclif has, "Deeth where is thi victorie? deeth where is thi pricke?" Tyndale, in 1526, introduced the translation, "Deeth where is thy styng? hell where is thy

‡ The passage thus stands in all the Greek MSS., as also in the Syriac and Arabic.

§ For as the scorpion, which is a very little animal, has its power in its sting, so also has death its power through sin, and without this it would be innocuous.

|| The arrows of death is sin, by means of which souls are slain.

¶ The metaphor is borrowed from wasps and other such animals, from whom if the sting be removed, they remain indeed the same, but are rendered powerless to do harm.

victory?" The Geneva version altered this to "O death where is thy sting? O grave where is thy victorie?" with the marginal reading, "O death where is thy victorie? O grave where is thy sting?" The Bishops' Bible followed the Geneva, but substituted "hell" in the text (with "grave" as a marginal reading). The Authorized Version has the same rendering as the Geneva (with the addition of "hell" in the margin for "grave").

The R. C. version, as authorized by Cardinal Wiseman, has, "O death where is thy victory? O death where is thy sting?" which is the same as the Rheims version of 1582, with the addition of the interjection.

It thus appears that the Vulgate and Rheims versions agree most exactly with the present text, as accepted by the most recent authorities. Wiclif's version repeats the Vulgate; Coverdale's is the same as Tyndale's. ED. MARSHALL.

LADY ANNE HAMILTON'S "SECRET HISTORY" (5th S. viii. 58, 99, 227, 277; x. 347; xi. 4, 50, 98, 172, 236).—I am obliged to MR. WHITE for his interesting note about Miss Woodward, which I have read with great regret, since it confirms my belief, which I would gladly shake off if I could, that Lady Anne, a woman of rank and education, was quite as answerable for that disgraceful farrago of cruel and unfounded slanders which bears her name as that unscrupulous pretender to royalty Olivia Wilmot Serres, *soi-disant* Princess of Cumberland. There is evidence that the *Secret History* was printed in 1832, and I have no doubt the object was to intimidate the Duke of Cumberland and induce him to forego the prosecution of Phillips, the publisher of the *Authentic Records*. This having failed, the book was suppressed, and nothing was heard of it till the public interest in royal scandals was revived by the publication of Lady Charlotte Campbell's *Diary of the Times of George IV.* in 1838, when the book was surreptitiously circulated under the circumstances described in the *Quarterly Review*, having been offered without success to several publishers, among others to the late Mr. Murray and the late Mr. Bentley. Let me refer MR. WHITE to the letter of Rev. Mr. Barham, reprinted *ante*, p. 4, to Mr. Bentley on the subject of this book, and tell him that I have had an opportunity of learning that the Mrs. — (not Mr. —, as by a printer's error it is given *ante*, p. 4) is in the original "Mrs. Woodward"; and it is difficult, after MR. WHITE'S information, to believe that such agent was any other than Lady Anne's Miss Woodward, who gave a copy of the *Secret History* to MR. WHITE'S lady friend. I had at first thought Mrs. Serres might have been the agent; but that poor misguided woman had ceased from her rivalry with Lady Anne in the dissemination of scandals, and in the attentions of Parson Groves and that unmitigated

scoundrel Strange Petre, *alias* FitzStrathearn, *alias* FitzClarence, she having been laid to her rest in her "crimson velvet coffin" in the graveyard of St. James's, Piccadilly, at the close of the year 1834.

I am sorry to see that a silly, but apparently more mischievous, *canard* about the death of Edward, Duke of York, than that published in *The Secret History* has been ventilated in "N. & Q." without being denounced as it ought to have been.* Can anything be more unwarranted than for a gentleman, who says he has documents in his possession to prove that the duke did not die at Monaco, to demand as a preliminary to their production the indecency of having his coffin opened? Such a proposal should at least have been accompanied by the name of the proposer. I have seen the name of Jones associated with the possession of Serres MSS. in India. Is Jones the name of the duke's *soi-disant* representatives in that country? WILLIAM J. THOMS.

THE ANCESTORS OF THE ZULU TRIBE (5th S. xi. 167).—I do not know Döhne's authority, but in his etymological speculations he is apt to be as fanciful as becomes a German. Granted, however, that Zulu=vagabond, it tells us but what we know, that a few generations ago they were not a large tribe, and not located in their present country. Not the Zulu traditional tales only (which are probably of more recent origin), but certain significant customs, &c., both among them and other Caffres, show that they were of a much higher civilization. That the whole race were late, or at least not very early, settlers in S. Africa seems shown by their traditions and by their gradual extension on the Hottentots and Bushmen—races which, after some little investigation, I have been led to believe were closely allied to the Copts. The Caffre is wholly different from them, and different from the Negro, except in some slight peculiarities, due probably to connubial or other intercourse. Their true affinities and origin are mysteries. From their build and make, and from their traditions, I once conjectured, but only conjectured, that they may have crossed into Africa by way of the Red Sea. But their language, having no known affinities in structure with any Asiatic language, is against this. On the West Coast they extend continuously as far as the Pongwe. On the east I know not their full spread. But though the languages are in some respects different in structure, I have noticed a very marked affinity to that of the Gallas.

B. NICHOLSON.

As to the last part of my query, concerning Livingstone's opinion on the Zulus and their origin, I have now succeeded in finding two passages in his invaluable records where he men-

* See "N. & Q." 5th S. vii. 228, 274, 294; viii. 192, 215, 288, 397; ix. 95, 131, 314; x. 333.

tions, at least, the names of different Zulu nations. In his *Missionary Travels and Researches in South Africa*, his first work, he speaks of a strong Negro race living along the river Zambesi, between Kalai and Zumbo, and occupied with agriculture. Among them he met with several "Zulu-Kafir tribes." "They are zealous idolaters," he remarks, "and very superstitious, but distinguished from other African races by their placing women on an equal footing with men." The other passage where Livingstone mentions the name of the Zulus refers to quite a different tribe of the same race, which seems to have emigrated in the opposite direction from its original seat.

"Around the northern end of the Nyassa lake there wanders the Zulu tribe of the Masitu through the land, desolating it and spreading terror and distress, the greatest plague besides the burning heat of these torrid regions."—Livingstone's *Last Journals*.

H. KREBS.

Oxford.

THE FAMILY NAMES OF THE PRINCESS DE TALLEYRAND (5th S. xi. 4).—The following extract from the Civil Register of the "10^e Arrondissement de Paris," Sept. 10, 1802, gives a full statement of Talleyrand's marriage, with date and name of the lady in question:—

"Act de mariage de Charles-Maurice Talleyrand-Périgord, âgé de quarante-huit ans, né à Paris, départ. de la Seine, le 2 février, 1754," etc., "et de Catherine Noel (sic) Worlee, âgée de trente-neuf ans, née à Tranquebar, colonie danoise, en Asie, le 21 nov., 1762, dem^e sur la commune d'Épinay, dépt. de la Seine, fille de Pierre Worlee et de Laurence Allamy, son épouse, tous deux décédés, épouse divorcée de Georges-François Grand par acte prononcé à la mairie du 2^e arrondissement de Paris, le 18 germinal an 6 (7 avril, 1798); en présence de Pierre-Louis Roderer, d^t à Paris, rue du Faub^s-St.-Honoré, no. 63, président de la section de l'intérieur de conseil d'État, âgé de 48 ans," &c.—*Dictionnaire Critique de Biographie et d'Histoire*, par A. Jal, 2^e édition, Paris, Henri Plon, imprimeur-éditeur, rue Garancière 10; 1872, p. 1170.

The above seems decisive as to Madame Talleyrand's names and birthplace, &c., and it is rather strange that a periodical like *L'Intermédiaire* should not have referred, for the information required, to a work so well known as Jal's invaluable dictionary, which contains numerous copies of documents which were entirely destroyed during the excesses of the Commune at Paris, when the archives of the Civil State of Paris were burnt in the Palace of Justice and in the dépôt in Victoria Avenue in May, 1871. The remaining names of the witnesses of the civil marriage, including Vice-Admiral Bruix, General Beurnonville, and the Prince of Nassau-Siegen, are all given at full length in the original document, and the signatures of the two contracting parties are as follows:—"c n Worlee, ch. maur. Talleyrand."

It would seem that a private marriage had previously been celebrated between Madame

Grand and the ex-Bishop of Autun in the church of the village of Epinay, by the *curé* of that parish, but of which all traces were concealed, and the exact date is unknown, though it must have been subsequent to the divorce of 1798. The delegate of the municipal authority for the above was Admiral Duquénoy, under the authority of the First Consul.

A. S. A.
Richmond, Surrey.

Sufficient attention is scarcely paid by the investigators of curious questions of French genealogy to the amount of valuable materials for this purpose which is to be found in the *Dictionnaire Critique de Biographie et d'Histoire*, par A. Jal (second ed., Par., 1872), the importance of which is much enhanced by the circumstance that so many of the original documents cited or abstracted in it were destroyed by fire in the siege of Paris. The civil act of the marriage of Talleyrand is contained in this work, and seems absolutely to set the question at rest; it fully accounts for the confusion of the names Grand and Worlee. There is no question further, as it appears, that both these names refer to the same mother. ED. MARSHALL, F.S.A.

I do not know what her maiden name was, but her first husband's name was Le Grand, a gentleman in the Bengal Civil Service. Her subsequent career as the mistress of Mr. (afterwards Sir Philip) Francis, and subsequently as the wife of M. Talleyrand Périgord, is sufficiently well known. See *Memoirs of Sir Elijah Impey* by his son (London, Simpkin, Marshall & Co., 1847), pp. 174 et seq. and 387 et seq., and other references there given. The latter passage describes a strange meeting at Madame de Talleyrand's villa at Neuilly between Mr. and Mrs. Fox, Sir Elijah and Lady Impey, M. and Madame de Talleyrand, Sir Philip Francis, and Mr. Le Grand: "elements of mischief in hypocritical repose." HUGH F. BOYD.

SINDBAD AND ULYSSES (5th S. x. 493).—The *Iliad* of Homer had been translated into Syriac by Theophilus Edessenes,* a Christian Maronite monk of Mount Libanus, an astronomer by profession, during the khalifat of Hârun-ur-Râshid, A.D. 786-809; and Ilium, the modern Hissârlîk (fortress), being in Turkey, there can I think be no doubt that the author who, subsequent to his reign, composed the *Alif laila wa Lailatun*, or the *Thousand and One Nights*, must have had access to an Arabic or Turkish version of the *Iliad*, the further discovery of which would probably lead to the fixture of the real date and authorship of these marvellous tales.

R. R. W. ELLIS.

Dawlish.

The similarity between some of the adventures

* *Modern Universal History*, ii. 130.

Jerpoint, but *taselys* does not mean tassels, but tassels or teazles, which are used to raise the nap in woollen cloth, and the charter shows the manufacture of cloth had been then introduced into the town.

WINSLOW JONES.

The term fir cone as applied to the fruit of the fir tree is, I should think, of very modern date. In Dorset they are commonly called fir apples or simply *tassels*. In the streets of Poole they used to be, and probably are still, sold by the sack for use as fire-lighters. For reviving an expiring fire their resinous and terebinthine qualities render them very useful.

THOS. B. GROVES.

Weymouth.

Tasels probably means teasels, or burrs, for teasing cloth. *Tasæl, tesan*, to pull. Compare *Promptorium*, "*Tasyl, carduus vel cardo fullonis, palirus*." Compare *Piers Plowman*, text B, xv. 444-7 (ed. Skeat):—

"Cloth þat cometh fro þe weuyng is nouzt comly to were,
Tyl it is fulled vnder fote or in fullyng stokkes,
Wasshen wel with water and with *taseles* cracched,
Ytoked, and ytented, and vnder tailloures hande."

Comp. Riley's *Liber Albus*, pp. 530, 538, "that *thistles* shall not be taken out of the realm."

O. W. TANCOCK.

"*Tasels* is a kind of hard bur, used by clothiers and cloth-workers in dressing cloth. An. 4 Ed. IV. cap. i." (Blount, *Law Dict.*) This is the *Dipsacus fullonum*, fuller's teasel.

ED. MARSHALL.

IRISH SUPERSTITION (5th S. x. 447).—"If grazed on [a certain field] horses lose their hoofs." Perhaps moonwort grew there. There is a popular belief in Ireland, as elsewhere, that this plant causes a horse that treads upon it to cast a shoe. One name for moonwort in German is *eisen-brech*, iron-breach, and the supposed powers from which it draws such a name are illustrated in a Limerick story of a Castlejane man who when in Clonmel Jail opened all the prison locks with it. On a certain part of Slabh Riabhach mountain no horse, people say, can keep its shoe (persons in the locality, 1876). There are somewhat analogous beliefs about vervain, which I observe is called in Welsh *Brw'r March* (horse-wound).

DAVID FITZGERALD.

Hammersmith.

RIBBESFORD CHURCH (5th S. xi. 267).—My last visit to this church was paid in August, 1877, when I can satisfy H. W. B. that the arch was then *in situ*, and that it was not contemplated to interfere with it in the projected and much-needed reparation of the building. The old Norman arch has plain mouldings. I therefore conclude that when H. W. B. says that "the arch" was "quaintly carved," and asks "if the figures thereon are still distinct," he refers to the tympanum and the capitals, which are carved with much elaboration.

A carefully executed woodcut of this Norman doorway will be found in an article, "Two Worcestershire Legends in Stone," published in *Medley*, by Cuthbert Bede (James Blackwood, no date, but about 1856), who gives the legend of the young hunter who shot at a buck on the other side of the Severn and killed a salmon that leapt from the water, a certain ring being found inside the fish, which ring led to the marriage of the young hunter with the daughter of the lord of the manor. Cuthbert Bede also gives his reasons for believing that the so-called salmon carved upon the tympanum is meant for one of those beavers that abounded in the Severn, where "Bevere Island" still recalls their existence.

VIGORNIENSIS.

THE "FYLFOT" (3rd S. v. 458; viii. 415; 5th S. x. 436; xi. 154).—Has this very ancient symbol been noticed in any of the ruined cities of Mexico, Colorado, or anywhere else in the New World? Not having access to illustrated books of travels in those countries, I beg to make this inquiry.

T. W. W. S.

"MACBETH" (5th S. xi. 268).—This edition of *Macbeth* is believed to have been really edited by Mr. John Croft, a well-known York antiquary, who also published *Annotations on Plays of Shakespeare*, York, 1810, and *Memoirs of Harry Rowe: constructed from Materials found in an Old Box after his Decease*. Harry Rowe, whose name was thus used, was for many years a well-known York character. He died in the York Workhouse in 1797, in the seventy-fourth year of his age. For further particulars see Davies's *Memoir of the York Press*.

BIBLIOTHECARY.

SATURDAY AND THE ROYAL FAMILY (5th S. xi. 287).—ABHBA has sent a cutting from the *Globe* respecting Saturday, a day said to be fatal to the royal family. I think a very little attention to facts will greatly reduce the number of these "fatal" Saturdays. Thus, William III. did not die on Saturday, March 18, but Wednesday, March 8, 1701-2. Anne did not die on Saturday, but Wednesday also. The date given is correct (Aug. 1, 1714), but this was a Wednesday. George I. did not die on June 10, 1727, but June 11, which was Sunday; and even in regard to George III. there is considerable doubt whether he died on Saturday night or Sunday morning. George II., George IV., with the Duchess of Kent, the Prince Consort, and the Princess Alice, without doubt died on a Saturday, but of the crowned heads mentioned only two, or at most three, have found Saturday a "fatal day."

E. COBHAM BREWER.

Lavant, Chichester.

ANDREW MARVELL (5th S. xi. 283).—Being at Cherry Burton a few years ago to search the parish

register for another name, I unexpectedly lighted upon an entry which I take to be that of the first marriage of the father of Andrew Marvell the patriot, as follows: "1612, Oct. 22. Andrew Marvell and Anne Pease, married." JOHN SYKES.
Doncaster.

CAPT. JOHN SMITH AND POCAHONTAS (5th S. xi. 287).—I have engraved portraits of Pocahontas and Capt. John Smith, which I shall be happy to show to your correspondent VIRGINIENSIS.

GEORGE ELLIS.

St. John's Wood.

FATHER ARROWSMITH'S HAND (5th S. xi. 94).—This is now preserved at Ashton, Newton-le-Willows, near Liverpool, and is often visited by persons from a considerable distance. In this year's *Catholic Directory*, p. 161, we read: "Those who wish to visit 'the holy hand' will have an opportunity of satisfying their devotion on Sunday after the masses," &c. A life of F. Arrowsmith will be found in vol. ii. of Challoner's *Missionary Priests*. He "suffered at Lancaster, Aug. 28, 1628, *ætatis* forty-three." See "N. & Q.," 4th S. ix. 376, 436, 452, 455; x. 177, 258.

JAMES BRITTEN.

SACRAMENTAL WINE (5th S. x. 328; xi. 48, 75, 109, 176, 291).—There is a full discussion concerning the colour of wine used for mass in Bona, *Rer. Lit.*, lib. ii. cap. viii. (ed. Sala). It would seem that red wine was generally used until comparatively modern times, but that white was allowed in cases of necessity. White wine was enjoined at Milan by St. Charles Borromeo in an American (Roman) synod in 1595, and in one of Majorca in 1659, in the latter case on the ground that the altar was less liable to be soiled by it. Mabillon says that red wine was ordered to be generally used in the Gallican Church as being more like blood and less like water, a consideration which has doubtless determined the Anglican use. Chambers says, "According to the anciently received English custom it ought to be red wine: 'Let the wine be red rather than white, although the sacrament is well consecrated in white'" (*Divine Worship*, p. 233). Van Espen (A.D. 1753) says it matters little provided it be of the fruit of the vine. See further in *Directorium Anglicanum*, 1865, p. 190. I find from the Ripon account rolls that red wine of Gascony was there used "pro missis celebratis" in the latter half of the fifteenth century.

J. T. F.

Bp. Hatfield's Hall, Durham.

ARMS ON THE STALLS IN THE CATHEDRAL AT HAARLEM (5th S. ix. 61, 101, 413, 451, 471, 497; xi. 269).—I have been in the fine building which was for a few years, beginning with 1559, the Cathedral of Harlem. In 1572 the bishop was driven out, and the usual enormities followed. It

is still occupied by the Dutch Calvinists. But the arms given by MR. WOODWARD escaped. I had not time to examine them, and have no doubt that MR. WOODWARD has related them faithfully. I write to point out a misunderstanding of his in his note, *ante*, p. 270. He says: "The Counts of Egmond bore *en surtout* the arms of the duchy of Guelders—Per pale az. and or, two lions combatant, the first or, the other sa." This makes what is there seen to be a single coat. But the lions are not combatant, and this shield is parti, according to the constant European practice of marshalling, and shows two coats, Gueldres and Juliers. At the end of "*Sigilla Comitum Flan-driæ . . . Olivari Vredi, . . . 1639*," is a list of arms by Julius Chifflet, son of J. J. Chifflet. Among them is:—

"Gueldres, parti, au premier d'azur a un lion couronné couronné d'or, lampassé et armé de gueulles, qui est de Gueldres; au 2^d d'or au lion de sable, denté et armé d'argent, lampassé de gueulles, qui est de Juliers."

On the tomb of Charles the Bold occurs a shield of Gueldres singly, thus, "La Duché de Gvuedres," Azure, a lion rampant, crowned, *queue fourchée*, or. I copied this from the shield myself. D. P.

Stuarts Lodge, Malvern Wells.

"SHACK" (5th S. viii. 127, 413; ix. 318; x. 275, 417).—I am obliged by the notices of various correspondents as to the word *shack* upon which my communication was first of all inserted. But may I remark that the replies have in many instances drifted away from the original purpose, which was not to obtain the ordinary meaning of *shack* (about which there is but little question), but to arrive at a meaning suitable to the passage quoted from the *Homily*? The reply by C. B., which shows the application of the term to grass, and not merely to corn, seems to hit upon this. The *Homily* spoke of the charitable use of making the balks broad for the more convenient shack of cattle during harvest. The broader balk would enable the animals used for draught to graze, at the intervals of rest from labour, more conveniently. ED. MARSHALL.

I am inclined to look upon *shack* as something more than a local custom, and to give it a much earlier origin and wider extension. For instance, when on the Cotton Commission in Turkey, we were troubled with *shack* under the name of *bozook*, the herdsmen claiming the right of pasturing cattle after harvest; and as American cotton was late in ripening, our efforts to grow it were impeded by the claimants of *bozook*. It is, I believe, on the same claim that the great company of merino sheep traverses Spain, and causes such interruption to agriculture. HYDE CLARKE.

"LESS" (5th S. x. 248, 294).—MR. ROSEN-THAL does not mention the doubling of the com-

parative in the similar word in Greek. From *ἐλαχίστος* there is *ἐλαχιστότερος*, *Ep. ad Eph.*, iii. 8, and *ἐλαχιστότατος*, *Sext. Emp. M.*, iii. 51. Liddell and Scott translate the words "yet smaller," "less than the least."

ED. MARSHALL.

SWIFTIANA (5th S. xi. 264).—"The Dutch way of cutting asparagus" means cutting it under ground, as all good gardeners now do, instead of letting it grow up with a long green top and hard white stalk. Only one inch of the top should appear above ground, then dig round it, and cut low down; then the white is quite tender. Look at French asparagus in a shop window; it is all cut that way, and is larger than English—never an inch of green in the best. H. Y. N.

AUTHORS OF BOOKS WANTED (5th S. xi. 289).—*Only for Something to Say* appeared in an early volume of *Once a Week*, and was signed "Ralph Benson."

F. L.

AUTHORS OF QUOTATIONS WANTED (5th S. x. 289).—

"Oh, Andrew Fairservice—but I beg pardon," &c., are Hood's, and they begin an *Ode to Sir Andrew Agnew, Bart.*, who was the author of a Bill entitled "The Lord's Day Observance Bill," which he described as a Bill "to prevent all manner of work on the Lord's day."

FREDK. RULE.

(5th S. xi. 290.)

"And was so proud," &c.

These lines are from Churchill's *Duellist* (second ed. fol., Lond., Kearsly, 1764), bk. iii. p. 33. The satirical portrait is that of Bishop Warburton. A fuller context is needed to do the quotation justice.

"The First, entitled to the place
Of Honour both by Gown and Grace,
Who never let occasion slip
To take right-hand of fellowship,
And was so proud, that should he meet
The twelve Apostles in the street,
He'd turn his nose up at them all,
And shove his Saviour from the wall."

J. LEICESTER WARREN.

Miscellaneous.

NOTES ON BOOKS, &c.

Wis. Wisdom, and Pathos from the Prose of Heinrich Heine. Selected and Translated by J. Snodgrass. (Trübner & Co.)

"BAD translators," said Don Quixote, "show the wrong side of the tapestry," and no author has been more persistently thus turned inside out than Heine. Though many have attempted to render the matchless melody and pathos of his poems, we only know one who has even approximately succeeded. Meanwhile his prose works may be said to be almost unknown to the general reader in this country; neither would it, perhaps, be possible to introduce them entire, since they contain much that might shock, and something that really ought to shock, ordinary British prejudices. And yet Heine's prose is as exquisite as his poetry; many passages are simply poems in prose, and the difficulty of rendering such into English

is hardly less great than in the case of his lyrics, for in Heine's prose we find the same melodious rhythm allied to the same simplicity of language that we find in his verse. It combines all the vivacity and grace of the best French writing with an intensity peculiar to German literature, while no German—indeed, no modern—author approaches his power of uniting wit and pathos. It was consequently a happy thought that suggested to Mr. Snodgrass to attempt to accomplish for Heine's prose what has already been effected, more or less unsuccessfully, for his verse. He has performed his task with skill, tact, and judgment; and it is easy to perceive that he has a thorough acquaintance with his author and sympathy for his matter. He has not merely formed a collection of brilliant extracts from Heine's works and classified them as a book of reference, but has attempted the more ambitious, and also more useful, work of reproducing in an English garb Heine's thoughts and feelings on a great variety of subjects. He thus helps to illustrate the phases of Heine's many-sided mind to English readers, and shows them the almost endless variety of form in which Heine can clothe his thoughts and feelings. As Mr. Snodgrass happily remarks, "In every page of Heine is to be found some idea, some phrase, often merely an epithet, which causes the reader either a thrill of pleasure or a shock of surprise. Sometimes a feeling akin to physical terror is experienced when the bolt of his unerring irony falls upon the superstitions or the hypocrisies that cling to the life even of our enlightened and professedly Christian century." Even adequately to render prose alive with such varied qualities as Heine's was a task of more than common intricacy; it is surrounded with shoals and breakers. The greater praise is therefore due to Mr. Snodgrass that these have been most happily overcome, and that after a careful inspection of his volume and a collation of his versions with the originals we can but congratulate him upon his fidelity to the sense and spirit of the latter. The work has evidently been a labour of love, and exhibits no trace of haste or carelessness. It is a pity that Mr. Snodgrass has not omitted the few verse translations he has placed at the end of his volume. They are as prosaic and inadequate as his prose renderings are happy. An excellent index and a careful reference to the original of each extract enhance the value of this volume, which will, we trust, aid in making Heine yet more widely known in this country.

The Life of St. Hugh of Avalon, Bishop of Lincoln. With some Account of his Predecessors in the See of Lincoln. By George G. Perry, M.A., Canon of Lincoln. (Murray.)

The life of a mediæval saint is no easy matter to write. If the materials are scanty there is usually little to tell except of wonders which the modern mind is apt to reject; if, however, the holy man has been one who moved much in the world, and had dealings with emperors, popes, and kings, there will probably be abundance of material in which to quarry, but at every step, if the writer be not watchful, he will irritate the susceptibilities of his readers. We are all pretty well of one mind as to the great men of antiquity, but the fire yet burns fiercely around many of the points touched by a life such as that here chronicled. It is no small praise to affirm that Mr. Perry has succeeded in his task without saying anything which can pain any reasonable person. His knowledge of the period in which St. Hugh lived and of the passions that stirred it is not scanty, and he has been commonly able to look at things from the mediæval standpoint. The details of Hugh's dealings with Henry, Richard, and John are given in sufficient detail and are very well told. We feel, however, that

he has done but scant justice to Henry II., who was, when all deductions are made, a very great king. Is it quite fair, we would ask, to speak of certain of Hildebrand's most questionable acts as done "for the purposes of his own ambitious policy"? The results have been fraught with evil, but we are probably bound to believe that there was a good motive at the back. Mr. Perry has translated from Wilkins's *Councils* certain inquiries to be made by the archdeacons of the Lincoln diocese. They are very curious, and indicate a strange condition of moral laxity and ritual carelessness. One of the questions is, "Do any clerks frequent the performances of actors or play at dice and bones?" The Latin for bones is *tavillos*. This word has often been rendered "draughts," but we believe it to have a wider meaning and to include any game played with men of bone or ivory. This would, of course, include chess, which we know was in former days considered an unholy game for the clergy, for in the eleventh century Cardinal Damian, in one of his letters, tells a story of a bishop of Florence who spent the night playing at chess in a public-house. The bishop excused himself to the cardinal on the ground that dice, not chess, were forbidden by the canons. Damian, however, ruled that chess was included under the term used for dice, and the poor prelate was ordered, in penance for his amusement, to repeat the whole Psalter three times over, and to give alms to, and wash the feet of, twelve poor people.

The Bagford Ballads. Edited by J. W. Ebsworth. Part IV. (Ballad Society.)

This is the concluding part of an *opus* produced by copying, collating, annotating, elucidating, and illustrating, with unbounded industry, tact, and learning, that tremendous total of ballads and broadsides which the omnivorous collector, monstrous John Bagford, gathered with all-grasping pains. This volume contains titles, indexes, essays, introductions, last words, and finally, but not least valuable, new "copies of verses" by the indefatigable editor, written with a rollicking and freakish grace which gives new zest to the repast spread before us in profusion, in perfect order, and according to an exact system. Besides this, *The Bagford Ballads* is illustrated by excellent fac-similes of the curious woodcuts. Not the least interesting portions of the volume are the essays of the introduction, *i.e.* a biography of Bagford, an indulgent account of his bibliomania, with notes on various kinds of ballads of the streets, those which are satirical; a history of attempts to suppress lampoons; accounts of "evil days for ballad singers," editors, and the descent of ballad singers. The whole is spiced with delight in the subject, a labour of love prodigally performed. We regard the achievement with admiration. With a very few exceptions the illustrations are accurate, pertinent, and curious. Our editor overrates the antagonism to ballads which he ascribes to the Puritans; he errs concerning Hogarth when describing as ballad singers both the women who, in "The March to Finchley," have clutched the grenadier: one of these is a newsvendor, laden with the *London Evening Post*, the *Jacobite Journal*, and the *Remembrances*, and she is the soldier's Roman Catholic spouse; the other is a ballad seller, and the guardman's "Protestant doxy." On the same page it is said that the fiddler in front in "Chairing the Member" is a Jew: he is a seaman. The student will not fail to be on his guard in respect to playful allusions to a certain College of Niregends, which is, or was, a poetical institution of the author's own foundation.

The Speaker's Commentary on the Bible has met with such wide and favourable acceptance at the hands of scholars generally, that we are glad to find Mr. Murray

has set about the task of placing it in an abridged form in the hands of that large class of readers to whom minute criticism and learned disquisitions are unnecessary. *The Student's Commentary on the Bible* (for such is the title of the present abridgment of the *Speaker's Commentary*) effects its object, and Mr. Fuller may be congratulated on the appearance of his first volume, which embraces the Pentateuch.

JAMIESON'S "SCOTTISH DICTIONARY."—Mr. Alexander Gardner (Paisley) announces a new edition of this great work, carefully revised and collated, with the entire supplement incorporated, by John Longmuir, A.M., LL.D. Mr. Gardner invites suggestions from all quarters. Amongst the subscribers' names we are glad to find not a few of the regular contributors to "N. & Q."

MISS METEYARD.—Another busy and industrious toiler in the field of literature, and especially of biography and antiquities, has passed away in the person of Eliza Meteyard, the accomplished authoress of *The Hallowed Spots of Ancient London*, *The Life of Josiah Wedgwood*, and also of biographical sketches of Wedgwood's friends and disciples, under the title of *A Group of Englishmen*. She was the daughter of a surgeon at Shrewsbury. Her first story, *Struggles for Fame*, published in 1845, attracted the attention of Douglas Jerrold, to whose newspaper she contributed largely under the pseudonym of "Silverpen." Miss Meteyard died on the 4th inst., in South Lambeth, at the age of sixty-three.

Notices to Correspondents.

We must call special attention to the following notice:

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

JAYDEE.—Yes; but the references to previous numbers of "N. & Q." having articles on the same subject appear to be incomplete. Will you remove this difficulty by furnishing them? "Prior" next week.

M. W. asks in what village the old English custom of crowning a rural queen on May Day is still maintained, and where it could for a certainty be witnessed on the first of the ensuing month. [We will forward prepaid letters.]

J. BEALE.—In an interesting paper on Cobbett in this month's *Cornhill* it is stated that he was born at Farnham, on March 9, 1762. Consult Smith's *William Cobbett* (Sampson Low).

SCOTUS.—Onycha, a perfume perhaps made from the cup of the strombus, or wing-shell, which abounds in the Red Sea.

P. S. S.—The *London University Calendar* gives all necessary information.

R. W. E.—They were received, and we hope to review them very shortly.

T. C. (Kelso).—The address was different.

J. B.—Forwarded to Mr. Thoms.

NOTICE.

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

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

LONDON, SATURDAY, APRIL 26, 1879.

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Notes.

THE RITUAL OF THE BENEDICTION OF THE PASCHAL CANDLE.

The present season seems not inopportune for bringing before the readers of "N. & Q." some questions connected with the Easter ceremonies of the Latin Church which have been raised in my mind by the perusal of a recent paper, by Mr. E. Maunde Thompson, of the British Museum, on an "Exultet Roll" in the Department of MSS., printed in the *Journal of the British Archaeological Association*, vol. xxxiv. pt. 3, for Sept. 30, 1878.

The opinion expressed by so high an authority in such matters as Mr. E. M. Thompson, that the MS. in question is probably unique in England, may at once be accepted, but under reservation of the possibility of other copies existing either in Roman Catholic colleges, such as Stonyhurst and Oscott, or in the private collections of English Roman Catholic gentry, though probably the Historical MSS. Commission may even now be considered to have exhausted the likely places for such a discovery.

It is, however, from a liturgical rather than a palæographical point of view that I shall offer some criticism on Mr. Thompson's valuable paper. What I chiefly question in Mr. Thompson's account of the office known as "Exultet" is the statement,

for which I am unable to see any warrant in the rubrics, that the deacon who performs this office *blesse*s the paschal candle. I submit that the officiant in this rite does nothing of the sort, and is not directed to do it. On the contrary, the deacon, before proceeding to sing the "Exultet," asks and receives the blessing of the priest, who is the general celebrant of the Easter ceremonies. The attitude which is shown in the photograph illustrating Mr. Thompson's paper, and which the author has taken for, and described as, the attitude of benediction, is simply, as I understand it, the necessary stretching forth of the deacon's hand in order to place in the paschal candle the five grains of incense which have been blessed for that purpose by the priest. I do not desire, of course, to enter in this place upon any theological question, but simply to assure myself whether I am right in my interpretation of the rubrics of this portion of the Latin ceremonial of Holy Saturday.

It is impossible to question that the priest is the celebrant in the blessing of the new fire struck from a flint at the commencement of this day's ceremonies. It is equally impossible to question that it is also the priest who blesses the five grains of incense which the deacon places in the paschal candle. Therefore I hold that it is the priest who blesses the candle and not the deacon, who is simply the minister of the priest for the manual act of placing the blessed incense in the candle. Moreover, I find no rubric stating that the deacon is to bless the candle, but only one directing him to place the grains in it, and it is this act, or that of lighting the candle, which I believe Mr. Thompson has mistaken for a benediction. After the words "Fugat odia," &c., follows the rubric "[*Hic diaconus infigit quinque grana incensi benedicti in cereo in modum crucis.*]" Such, at least, is the position of this rubric in the Holy Week Book published by Messrs. Burns, Lambert & Oates (n.d., but the copy from which I quote was obtained by me in 1869). It may possibly have held a different position in the service books of the twelfth century, the date which Mr. Thompson assigns to Add. MS. 30,337, but that would leave the ritual question unaltered. I have looked through a book which I possess, *Di Alcuni Antichi Riti della Cattedrale di Osimo*, Roma, Stamp. Salomoni (n.d., but "Imprimatur," 1805), without finding anything directly bearing on this subject. But it may not be uninteresting to mention that the church of Fossombrone, in the neighbourhood of Osimo, observed a special procession on Easter Day, in which the paschal candle was borne to the baptistry, where a hymn was sung in honour of the Mystery of the Resurrection and the Sacrament of Baptism, and after the recital of the antiphon "Regina Cæli," the procession returned to the choir. And I may add that the author of the book I have cited on the church of Osimo

mentions an antiphony of that church, dating from the thirteenth century, in which occur antiphons peculiar to the diocese, in honour of its patron, S. Leopardo, first bishop of the see and titular of the church. There are some verbal differences between the "Exultet" in the British Museum and the office as now printed in the Holy Week Book, which might be worthy of attention if we had sufficient elements for a comparative study of the various forms of this rite which no doubt once existed in Italy. Why MSS. containing the "Exultet" should be so rare as Mr. Thompson states them to be, I do not quite understand.

With regard to the celebrant of the office, I may mention a ritual fact kindly communicated to me by an English Roman Catholic friend, that if a priest has to perform it he assumes a dalmatic, *i.e.* a deacon's vestment, for the purpose. This would argue that the proper officiant is recognized as being a deacon, and is not without bearing on the question of benediction. As another point seemingly connected with the deacon as officiant, I may remark that, according to the *Manuale delle Cerimonie che hanno luogo nella Settimana Santa . . . al Vaticano** (Roma, Tip. S. Michele, 1866), the singing of the "Exultet" is treated ritually like that of the Gospel, "Tutti si alzano come per l'evangelo." In the ritual of the Vatican Basilica the first "Lumen Christi" is sung by the deacon at the gate (*cancellata*) of the Sala Reale; the second, accompanied by the lighting of the second branch of the Tricerium, half way down the Sixtine Chapel (*verso la metà della Sistina*); and the third at the foot of the Papal throne. With regard to the candelabrum for the paschal candle, M. le Chanoine Barbier de Montault, in his *Fêtes de Pâques à Rome* (Rome, Libr. Spithoever, 1866), states that the oldest and most beautiful one (in Rome, no doubt) is that of St. Paul's "fuori le Mura," which he assigns to the twelfth century, the very date of Mr. Thompson's "Exultet Roll." In the thirteenth century, he continues, the column is twisted (*torse*), which is not the case with the candelabrum shown in Mr. Thompson's photograph. The columnar shape of the candelabrum which holds the paschal candle is intended to symbolize the *nuée mystérieuse* which went before the Israelites in the Wilderness. M. de Montault says that the column is "always supported upon lions," but this does not appear to be the case in the British Museum MS., a fact which seems worth mentioning as a possible help to the identification of the church to which it originally belonged. C. H. E. CARMICHAEL.

New University Club.

* This *Manuale* is the only liturgical authority which I have seen attribute the "Exultet" to *St. Augustine*. Canon de Montault, in conformity, I believe, with the ordinary view, assigns it to *St. Ambrose*. Mr. Thompson is silent on this point, and my copies of the Roman Missal and Holy Week Book supply no information.

FRENCH DIALECTS AND PATOIS.

Under the First Empire the Statistical Department determined to form a collection of the different *patois*, and the subject selected for translation was the parable of the Prodigal Son, which was sent round to the different *préfets*. When the Statistical *Bureau* was suppressed, the work was taken in hand by the Society of Antiquaries of France, and M. L. Favre de Niort has succeeded in collecting some more, and he has now published in one volume this most interesting collection, which consists of ninety-nine different dialects and *patois*.

As these dialects and *patois* will possess great interest for many of the readers of "N. & Q.," I enclose a sample of the various translations.

PARABLE OF THE PRODIGAL SON, ST. LUKE XV.

- I. French (translation of Le Maître de Sacy):—
 11. J'éus leur dit encore : Un homme avoit deux fils.
 12. dont le plus jeune dit à son père : mon père, donnez moi ce qui doit me revenir de votre bien. Et le père leur fit le partage de son bien.
- II. Patois of Auvergne (this was made by the Abbé Lebouderie, who preferred to use the Syriac version):—
 11. En home aviot dous efons.
 12. Lou pe dzoutne diguet à soun païre : Moun païre, donna me la part de l'heritadge que me reveit. Lou païre leur partadzé sa fourtéuna.
- III. Patois of Liège:—
 11. In homme aveut deux fils.
 12. Li pus jône des deus ly dit : père diné m' çou qui m' vint et vola qu' ilz y fait leu partêche.
- IV. Patois Wallon, of the neighbourhood of Malmédy:—
 11. Jun' y avéus oum homme qu' avéus deux fils.
 12. Et l' pu jône des deus diha atou s' pere : Pere duno me lu part do l' hériteghe qui m' vint. Et i partiha s' bin into l' eux deuss.
- V. Patois of Namur:—
 11. I nia ieu one fu on homme qui aveue deux garçons
 12. Et l' pu djoonne di zels dit à s' père : Père donnez me li légitime qui m' vint. Et i leus a fait leu paure.
- VI. Patois Wallon, of that part of Hainault of which Mons is the capital:—
 11. Ein n' saqui avos deux feux.
 12. Le r'culot dit à s' pée : Pée, baille me l' part de bié qui me r'viet ; et le pée leu baille leu part.
- VII. Dialect of Cambrai:—
 11. Inn hom avau deux fus.
 12. El pus jome di à sin père : Min père, donném chou ki peut m' revnir d' vos bins. Et c' heu père lieus a fé l' part d' sin bin.
- VIII. Dialect of the Canton of Arras (Dep. Pas-de-Calais):—
 11. Ain homme avoüait deeux garchéons.
 12. L' pus jone dit à sain père : main père, baillé m' chou qui douo me r'v'nir ed vous bien et leu père leu partit sain bien.
- IX. Dialect of the Canton of Carvin (Arrondt. of Béthune, Dep. Pas-de-Calais):—
 11. Un Homme avo deux fu.
 12. El pu jonne dit à sén père : doné m' part de men ben, et sén père la partagié.
- X. Common patois of the town of Saint-Omer:—
 11. Eun home avoüit deux éfans.
 12. Don l' pu jeune di à sin père : Min père donème

le qui deuot m' arvenir ed vous bien. L' père leu za f it l' partage ed sin bien.

XI. Patois of the Ardennes, between Neufchâteau and ouillon :—

11. On n' oum avo deu s' afan,
12. Don l' pe jaun di a s' per : Mu per, bayo 'm ç' qui com' revenue de vos bin : et l' per l' esy f' gi l' partaché ce s' bin.

XII. Patois of Onville, Canton of Gorze (Dep. of the Moselle):—

11. Ain oume aiveu daoz ofans.
12. Lou pu jonge des daut déheu ait se paille : Papa, heilleume ce que deu me revenain de' vote bain, et lo paille li ao féyeu le pertage de se bain.

XIII. Patois of Lorraine :—

11. In home avo doux afans ;
12. Lo pus jogne deheu é so pere : Mo pere be'om ci que me revenue de vote bin. Et lo pere les y fit lo partage de so bin.

XIV. Patois of Vaudemont (Dep. Meurthe) :—

11. Ein hame éva dou gachons.
12. Lo pu jane d' jet é so père : Mo père, beyem lè pé ç' de mérvén d' vot bin ; et lo père lozi pertéget so bin.

XV. Patois of Gérardmer (Vosges) :—

11. In am avou dou fé.
12. Et lo pi jenne dehi di so père : Mo père denet mé let port de bé qué me revé i so père li dené.

XVI. Patois of the Arrondissement of Altkirch (Vosges) :—

11. In hanne aviait doux fés.
12. Et lo pu juene diait ai son père : bayie me lai paît du bins que me revint, et son père y a bayé sai paît.

XVII. Patois of Giromagny (Alsace) :—

11. In home avo dou boubes.
12. A lo pu jane dit à son paire : mon paire bayie me pas dy bain que me revint et son père (sic) l' y baillit.

XVIII. Patois of the Canton of Champagny (Arrondt. of Lure, Dep. Haute-Saône) :—

11. In homme avat dous boubes.
12. Lo pu jûne diti à son père : Père, baillie me la pâ de bin que me vin : a li patagi son bin.

XIX. Patois of the Canton of Vauvilliers (Dep. Haute-Saône) :—

11. In homme avioit doux guechons.
12. Lo pu jeune dejet et sô père : bayet me let petite de mo bie ; et l' y bayeut so pettege.

XX. Patois of the Canton of Vesoul (Dep. Haute-Saône) :—

11. In home évoi dû gaichons.
12. Lou pu jeune dizit é son pare : Pare beillia-me lās bin qu' i doi évoi pou mé paa. Et lieux f'zit lou peiteige d' sās bins.

XXI. Patois of the Canton of Champlitte (Arrondt. of Gray) :—

11. Ein homme avioit deux gassons.
12. Le pu jeune dit ai son pere : Baillai mai ce que do me revenin de votre bien, et le pere lo partageai son bien.

XXII. Patois of Besançon (Dep. Doubs) :—

11. N' homme avia dou ofants.
12. Dont lou pu juène diset ai son père : père baillame ç' qui me doit rev'ni de vouete bin, el lou père liou fit le pathiaige de son bin.

XXIII. Patois of Morvant :—

11. Ein homme avioit deux renfans.
12. Le pu zeune das deux dié ai son père : Mon père, dounez-moi ce que me revent de voute ben et qu' i m'

en aile : chitôt le père en fié le partaize et ly baillé sai part.

XXIV. Patois of Poitou, of one part of the Arrondt. of Confolens (Dep. Charente) :—

11. Un' hom' avie dou afan.
12. E le plus jaune dissé à son paire : Mon paire baillais m' la pār deux bien qu' i seux dain l' cas de prétendre e l' paire lour partagé son bien.

XXV. Patois of the environs of Valette (Arrondt. of Barbezieux, Charente) :—

11. Un hommé avés doûs enfans.
12. Et le pus jafné dau doûs dissé à soun père : Moun père, dounas me ce que deu mé revenir de votre bé, et le père lu partagea sou bé.

XXVI. Patois of Saintes (Charente-Inférieure) :—

11. In homme avoit deux fail.
12. Et le pus jéne dicit à son père : Mon père, bailliez me tout mon dret de voutre benn, et le père leux partagit tout son benn.

XXVII. Patois of La Rochelle (Charente-Inférieure) :—

11. In homme ayant deux cheuts d' enfant,
12. Le deré des deux disoit coume ça à son cher père de li partager la goulée de bin de soun héritage.

XXVIII. Patois Angoumois, of the other Communes of the Canton of Valette :—

11. Yun homme avet deux enfans
12. Le plus jeune dicit à son père : Mon père, donnés me ma part du ben que j' dois aver, et le père fit keu partage.

XXIX. Patois of Marennès (Charente-Inférieure) :—

11. In homme avoit deux cheut d' enfant.
12. Don le pus jenne dicit à son père : Mon père bailliez me le benn qu' i deus avoit pre mon lot, et i leus fasit le partage de son benn.

XXX. Gavache of Ménéguer, Arrondt. la Réole :—

11. Un homme avoit deu gouya.
12. Dou le pu jeune disit à son pere : Mon pere bailliez me ce que je dioui augere de voutre bien. Et le pere les y partagit son bien.

XXXI. Gavache of Motte-Landeron, Arrondt. la Réole :—

11. Un homme avoit deu ménages.
12. Le pu jeune d' entre s' eu dicit à son père : Mon père, dounés mé san que deut me reveni de voutre bien, et le père le s' y partagit son bien.

XXXII. Patois of Périgord, in several Communes of the Canton of Valette (Dep. Charente) :—

11. Un omé avo dou efan.
12. Et lou pu jouné dauou doû dissé à soun paï : Moun paï baillame lo par daou bé qué me revé, et lou paï li partagé soun bé.

XXXIII. Patois of the Sous-Préfecture of Nontron (Dep. Dordogne) :—

11. Un homé avio doux fis.
12. Dont lou pû djoué dicit à soun pay : Maoun pay, donnés mé la part daou bé qué m' ey à révenir, et lou pay lour partagé soun bé.

XXXIV. Patois Sarladais (Dep. Dordogne) :—

11. Un homé avio dous fils.
12. Doun lou pus tzoïné diguoi o soun païré : Moun païré, douna mé so qué deou mé révni de voutré bé. Et lou païré lour foguet lour portazé dé soun bé.

XXXV. Patois of Limoges, of one part of the Arrondt. of Confolens (Charente) :—

11. Y avio u n' haunmé qu' avio doûs éfan.
12. Et le plus jouné disset à soun païré : Mon païré, baillâ mé la porcié deuet bé qu' i podé preteindrê é lé païré lour partaget soun bé.

XXXVI. Dialect of Limoges:—

11. Un haumé ouget dous droleis.

12. Lou pus jauné de tis disset au paï: Paï, boillas mé lo parat de penado qué me revet, et au partiguet su bésgugno entre ys.

EDMUND WATERTON.

(To be continued.)

MARLOWE'S "FAUSTUS."

A passage in Marlowe's *Faustus* has been left unexplained in the editions, and perhaps a suggestion may not be out of place. The passage is Act i. sc. 4, l. 14, printed thus in Cunningham's edition:—

"Wagner. Sirrah, wilt thou be my man, and wait on me? and I will make thee go like *Qui mihi discipulus?*"

"Clown. What, in verse?"

"Wagner. No, slave, in beaten silk and staves-aker.

"Clown. Staves-aker? that's good to kill vermin; then belike if I serve you I shall be lousy."

Cunningham's note is:—

"I am not aware of the meaning of *beaten* silk. Staves-acre is a species of larkspur (corrupted from the Greek name *Staphys agria*). The seeds were particularly in repute for destroying vermin in the head. Coles, in his dictionary, calls it *Herba pedicularis*."

The excellent (Clarendon Press) edition of Prof. A. W. Ward has the text of the quarto, 1604, which differs from Cunningham's:—

"Wagner. Well, wilt thou serve me, and I'll make thee go like *Qui mihi discipulus?*"

"Clown. How, in verse?"

"Wagner. No, sirrah; in beaten silk and staves-acre.

"Clown. How, how, knaves-acre! ay, I thought that was all the land his father left him. Do ye hear? I would be sorry to rob you of your living.

"Wagner. Sirrah, I say in staves-acre.

"Clown. Oho, oho, staves-acre! why, then, belike, if I were your man, I should be full of vermin."

Prof. Ward merely quotes part of Cunningham's note on the passage, and adds nothing. There is, however, no difficulty in "*beaten* silk," which is a well-known phrase. It occurs in Chaucer's *Knight's Tale*, 121 (where Dr. Morris does not explain it):—

"And by his baner born is his pynoun

Of gold ful riche, in which ther was i-bete

The Minatour which that he slough in Crete."

It is fully explained in *Textile Fabrics*, pp. 90-92 (South Kensington Art Handbooks). The author gives several quotations: the Norman-French *batuz*, "that is, beaten with hammered-up gold," and an order of King John, 1215, for five banners with his arms upon them "bene auro batuatas." And on pp. 25, 26, are two good quotations, one from Chaucer's *Romaunt of the Rose*:—

"And in samette, with birdes wrought,

And with gold beaten full fetuously,

His bodie was clad full richely";

the other from the *Metrical Romances*:—

"Hur clothys with bestes and byrdes wer beto

All abowte for pryde."

He adds—what is of some importance—that the "style of ornamentation in gold and silver, stitched on silken stuffs, was far more common once than is now thought. Barbara Mason used the term when in 1538 she bequeathed to a church 'a vestment of grene sylke betyn with goold.'"

We see, then, that Wagner wishes to engage the Clown as a servant, and offers as wages that he shall "go" in fine dress, "cloth of gold" we may render it, instead of "in his nakedness" of l. 6. We might compare the "livery more guarded than his fellows" of Lancelot Gobbo. There should be, then, a continuation of the same idea in the word "staves-acre" or "staves-aker." That, too, as repeated in l. 21, "I say in staves-acre," means dress. There is no sense whatever in the explanation which makes Wagner offer as his wages fine clothes and a vermin-killer. Müller (as quoted by Prof. Ward) suggests that the words "*Qui mihi discipulus*" "are scanned by Wagner's hand on the Clown's back," making the pun lie in the "beaten" and "staves." This is unnecessary, as the Clown takes no notice of any such beating or any such pun, and it still leaves "staves-acre" without a real meaning. I would suggest that Marlowe is here using two old-fashioned words for fine clothes, "beaten silk" and "stauracin" or "stauracia." This "stauracin" or "stauracinus" "was a silken stuff figured with small plain crosses"; cf. *Textile Fabrics*, pp. 36-38, where is notice of "an example of Byzantine stauracin, 'colours purple and crimson,' at Durham." In Dufresne, under "Stauracin" and "Stauraciun," are quotations, as "vestem de stauracin seu quadrupolis," and he speaks of it as a material of gold and silk. So in the dictionary of J. J. Hofmann (Lugd. Batav., 1698) "stauracina" is explained "pallia," with a quotation, "Macris Fratribus pallia sunt quibus multæ cruces intextæ alias Polystauria item Gammadia dicta," showing a more correct etymology than that of Dufresne, who derives the word from Storax. It is reasonable to think that the stuff which was well known to the dictionary writers may have been known to Marlowe, who was a well-educated man, with a taste for fine language and for words describing a fine show. The scene is the poet's own, at least I find no trace of it in the "History of Dr. Faustus" in Thoms's *Early Prose Romances*, vol. iii. It is clear that Wagner did not mean a vermin-killer, for he does not like the "jesting" which turns his "stauracia" (?) or fine livery into "staves-acre" or "vermin-killer," which the Clown says would evidently be needful if he served Wagner: "If I were your man I should be full of vermin," or else, of course, the "staves-acre" would be of no use, and you would not offer it. The "jesting" of the Clown would be lost if this were really what Wagner meant, and so it would if he had taken up the word rightly as Wagner pronounced it; but if he has

aliberately changed the word into something ridiculous, Wagner's anger is natural. The Clown sees the same with other words in the same scene :

"Wagner. Hold, take these guldens.
"Clown. Gridirons, what be they?"

So again, when Wagner invokes the devils to torment him :—

"Wagner. Baliol and Belcher!
"Clown. . . . Would you teach me to raise up Banios and Belcheos?"

In neither of these cases does the Clown accept the correction and adopt the word which Wagner has used. I think it is the same with the word "staves-acre," which is the Clown's corruption of Wagner's "stauracin" or "stauracia."

O. W. TANCOCK.

NOTES FROM ACCOUNTS OF MAGDALENE COLLEGE, OXFORD.

I am just now engaged in examining the bursars' accounts at Magdalene College, Oxford, with a view to collecting prices. But there come before me some singular facts from time to time which may interest readers of "N. & Q." I subjoin a few of them.

1502. The bursars report at the audit that their chest has been broken into and 112*l.* stolen from it. A searching inquiry is made, and the bursars are acquitted of complicity or carelessness, the award of the college being entered in the autograph of Mayhew, then president. Next year, 1503, occur the following entries: 1. "Cuidam scholastico quater misso ad quendam astrologum consulendum pro bonis collegii ablatis superiore anno, xvii*d.*"; 2. "In regardis duobus astrologis calculantibus pro eisdem bonis ablatis, xx*s.*" It does not appear that the college recovered the cash.

1535. "Soluti filio Mag. Cromwell in regardis et chirothecis, xs. v*d.*" Is anything known of this son? "Joculatoribus domini regis, xx*d.*" Are these the *histriones regis* on which I sent a note before?

1538. "Bellaria data sociis cum ageretur comœdia, vis. viii*d.*" Probably Terence.

1539. "Epulæ emptæ Londini in adventum domini Cromwell, xlvis. viii*d.*" "Bellaria data sociis cum ageretur comœdia, viii*s.*"

1540. "Epulæ quando agebatur tragœdia, viii*s.* iv*d.*" Seneca? "Duobus citharœdis tempore Natalicii, xli. iv*s.* viii*d.*"

1541. "Bellaria data sociis post actas comœdias, xis. iv*d.*" "Candelæ tempore actarum comœdiarum, vs." (*i.e.*, five dozen lb.).

1551. "Tibicines in tempore Natalicii, iv*s.* viii*d.*"

1559. "Soluti diruentibus altaria, viii*s.* vi*d.*"

1560. "Dedimus mutuo Mag. Henssav rectori Coll. Linc. super pignore, vi*l.*"

1562. "Duæ duodenæ facum [candles] ad spec-tacula præbenda, viii*s.*" Candles now quadrupled

in price. "Vinea horti presidentis." "Tibicen ad Natalicium, iv*s.*"

The last note but one reminds me of a controversy in "N. & Q." on the existence of vineyards (see *ante*, pp. 185, 256) in England. If your readers will turn to my history of agriculture and prices they will find that in 1275 and 1278 wine grown at Ditchingham in Norfolk is sold at prices fully equal to those obtained ordinarily for French wine. I may note also a whimsical illustration of the introduction of Greek studies. Clerks of account, especially in the universities, prepared their audit in Latin, and were sometimes a good deal exercised for words. One of the greatest difficulties was the Latin for sprats, dried sprats having been a favourite food in Lent. In the Magdalene College accounts they are called *apua*, which is, I take it, the *ἀψύγη* of Aristophanes. I have not seen the word used in any other place, and I think that the adaptation is to the credit of Magdalene College in the sixteenth century.

JAMES E. THOROLD ROGERS.

Oxford.

RICHARD HOOKER.—Admirers of Hooker may be interested to hear of a book which appears to have been a gift from him to one of his pupils. A copy of Scaliger's *Poetices Libri Septem* in my possession, bought from the sale of the late Bishop Sumner's library, and still in its original binding, has on the title-page "Ric. Hoker." On the next leaf is written, "Ex dono Richardi Hookeri sua sponte benignissimè inculcantis. A.D. 1581. Jan. 25." At the end, just under the word "Finis," but in a different hand, is "Pallatio Episcothorpo Edwini Eboracensis clamante ad coquam. 1580. Augusti 27^o. Gta sol: Deo." I have not had the means of comparing the writing with any known autograph of Hooker's, but the place and date, Bishopthorpe, 1580, would seem to point to Edwin (afterwards Sir Edwin) Sandys as the one who finished "just as the dinner-bell was ringing." There are many marginal notes, but none of any particular interest. At p. 38 an old English word, "happercatch," is given as the equivalent of *ἀκροεπιείκειν*, and there is an occasional rap at Scaliger's self-conceit.

J. H. L.

37, St. Paul's Churchyard.

JUDAS CANDLES AND JUDAS CANDLE.—There appears to be an uncertainty about the true meaning of the curious mediæval symbolism of the Judas candles and candle. The true meaning lies,—1, in the colour of the candles, and, 2, the mock candle of wood. 1. The Tenebræ candles were the "Judas candles." They were extinguished by a hand of wax, signifying the hand of Judas, of which our Lord said, "He who dippeith with Me in the dish," &c. In the old symbolism the wax meant flexible to evil (John Beleth, cap. ci. p. 219; Durand, lib. vi. fo. cclxi b). The

number of lights varied from twenty-seven to seven. They bore the name of the traitor because lighted during the reading of the Passion at Tenebræ, and all but the central one of white wax were of Judas colour, unbleached or yellow, the "dissembling colour" of Shakespeare.

2. The Judas candle, Jewes light, Judas of the Paschal, Judas torch, taper wood light, "betinge" light (made of betars or fire wood), "indithe" (indictment) light, was a wooden sham or counterfeit candle supporting the true Paschal in the seven-branched candlestick, which stood upright, the others diverging on either side. It was also known as the "Paschal post," or "the timber that the wax of the paschal is driven upon." The "Judasses" of the rood loft were also wooden candles, on which the wax lights were mounted on the "candel-beam." The "Judas cup" was in use at Durham on Maundy Thursday.

MACKENZIE E. C. WALCOTT.

"GO IT, NED!"—In your first series the question of "Up, Guards, and at 'em!" was discussed, and, I may say, settled. There has lately been a somewhat similar controversy about the reputed message of the Duke of Clarence to Admiral Sir E. Codrington at Navarino, the whole story being denied by General Sir Wm. Codrington, the admiral's son. But it may be interesting to embody in your pages the following paragraph from a recent issue of the *Pall Mall Gazette*:—

"Sir W. Codrington's contradiction of the old story about 'Go it, Ned,' reminds me (a lady writes) of an incident rather confirmatory of the general belief on the subject. Having the Duke of Wellington once as my partner at whist, and hesitating what I was going to play, the Duke said, laughingly, 'I fear you have never heard of the famous "Go it, Ned," at Navarino.' I had not, but following my partner's lead we won the rubber, much to the amusement of all present."

This proves at least the general belief in the story, and that this belief was shared by the Duke of Wellington. W. T. M.
Reading.

PRIOR'S UNCLE.—The reissue of the so-called "Aldine" edition of the "British Poets" was very incorrectly printed, but it would be useless to draw attention to typographical errors which cannot now be remedied. There is, however, one misprint in the *Life of Prior*, by the Rev. John Mitford, prefixed to the poet's works (1866), which may lead biographers into error. At p. xiv we are told that, on the death of his father, Prior "was affectionately received into the house of his uncle, a butcher of respectability near Charing Cross." But on the next page it is stated that "his house was in good repute, and frequented by some of the leading wits and patrons of the day," and a footnote adds, "S. Prior kept the Rummer tavern at Charing Cross in 1685." I suppose, therefore, that "butcher" is a misprint for "vintner," the word

in Johnson's *Life of Prior* and in other biographies. JAYDEE.

A LOYAL TOAST.—The following loyal toast is extracted from a MS. letter (undated and undressed), signed J. W. Windsor, which I purchased among other antiquarian curiosities at the sale of Mr. J. G. Nichols's autographs, &c. According to the writer of this letter, it is "from a collection of *Songs, Glees, &c.*," by his "late kind and revered friend Dr. Harington," who "composed the Elói" (whatever they may have been).

"Here 's to 'Rex,' 'Lex,' and 'Pontifex' !
A toast no honest heart rejects.
The king in safety all protects;
The Church to future bliss directs;
But knaves who plot the state to vex,
May Laws provide for all their necks !"

I fancy, from other letters in the same collection, that Dr. Harington was in some way or other connected with Bath, at the close of the last century or early in the present.

E. WALFORD, M.A.

Hampstead, N.W.

THE PUBLICATION OF CHURCH REGISTERS.—The truth of the remarks of many of your correspondents on the inexpediency of publishing extracts from parish registers is well illustrated by reference to the MS. collections of the late Sir Wm. Burrell for the *History of Sussex* (in the British Museum Library). The quantity of information collected is vast, but Sir Wm. Burrell, in dealing with each parish, only gives extracts from the registers as to births, deaths, and marriages connected with prominent or old county families. In consequence the completion of pedigrees from the MSS. is almost impossible.

FREDERICK E. SAWYER.

Brighton.

THE VINTAGE OF 1879.—The following, from the *Standard* of the 11th inst., is worthy of preservation in "N. & Q.":—

"Paris was suddenly enveloped in darkness this afternoon (April 10), in the midst of which a violent thunder-storm, accompanied by heavy rains, broke over the town. If we are to believe the old saying,

'Quand il tonne en Avril,
Preparez ton baril,'

the atmospheric event of to-day portends an abundant vintage."

EVERARD HOME COLEMAN.

71, Brecknock Road.

A BRIDE IN THE SEVENTEENTH CENTURY.—The bride put on her wedding smock, gloves were distributed, rosemary branches were dipped in water, hypocoras and cakes were discussed, and then two bachelors on either side conducted her to church (Beaumont and Fletcher's *Scornful Lady*). Ben Jonson tells us of the bride ale, the scarves, the gloves, the garters, the bride's colours,

the epithalamium and masque which formed the ensigns of the wedding" (*The Silent Woman*). And we can picture at the feast the city dames "in wire and ruff, a crimson satin doublet, and black velvet skirts," and their portly spouses in "velvet cap bands and ruff, buff doublets with points and green velvet sleeves," the doctor in his "civil gown with a welt," and the parson in his "canonical cloak with sleeves."

MACKENZIE E. C. WALCOTT.

FOLK-LORE.—"Fogs in March, 'frosties' in May," is a common proverb in this part of Surrey. A labourer remarked to me the other day that it was likely we should have a very unkind time because there had been such fogs in March. Is this prejudice common in other parts of England, and can it be supported on any scientific grounds?

G. L. G.

Limpfield.

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.]

ARMS OF THE CITY OF LONDON.—Lately having to draw this coat I sought for a representation of it, and, to my wonder, those that I found differed very much. In each of them the cross, which should be red, was represented either as of three colours or as if it were a bevelled one, and the crest in some is the furred cap (of maintenance?), and in others an expanded dragon's wing on a helmet. On consulting Burke's *General Armory* the crest is described as "a dragon sinister wings expanded ar., charged with a cross gu." Is this an error for "a dragon's wing expanded sinister," &c.? Even the stamps and "headings" used by the Corporation have the cross shaded or marked as above noticed. What is the correct blazoning, &c.?

W. P.

THREE PORTRAITS.—I have recently purchased three small portraits, and I should be glad if any of your correspondents could help me to identify the likenesses. Nos. 1 and 2 are evidently companion plates, both being in size of the engraved portion, excluding borders, say $1\frac{1}{2}$ in. by 2 in., and are in the same style of engraving. No. 1 represents a man of middle age, with a small ruff and fur collar, the order of the Golden Fleece, and in a high-crowned hat; above the portrait the word "Rexi," and below "Crudeliter." No. 2 represents also a middle-aged man, also with ruff, and, I think, in armour; above "Dilexi," below "Humaniter." No. 3 is evidently by a different artist, but beyond the monogram there is no clue. It represents an old man, with long grey beard, wearing a skull-cap, a deep ruff, and, I

think, the gown of a lawyer. It is within the border 3 in. by 4. In the border are the words, "Prudens qui Patiens"; below are the words:—

"Juris prudentium eloquentissimus
Et Eloquentium Juris prudentissimus."

F. M. J.

"CALVARIUM" OR "CALVARIA."—Doubtless some reader of "N. & Q." can inform me which of the above terms is correct when applied to the skull-cap. I am not certain myself that they are synonymous. If they be so in classical writers, they have been used in different senses by modern authors. Thus, in the *Dictionary of Arts and Sciences*, published in London in 1754, I find, "*Calvaria*, in anatomy, the hairy scalp, or upper part of the head, which either by disease or old age grows bald first." But Hyrtl, in his *Lehrbuch der Anatomie des Menschen*, fourteenth ed., Vienna, 1878, writes: "The bony brain-capsule is divided into the skull-cap (*Calvaria*, *Fornix cranii*, of Pliny: *calum capitis*) and into the base of the skull (*Basis cranii*)." In the index to Quain's *Anatomy* both terms are applied to the bone only: "Calvarium or Calvaria (the roof of the skull; *calvus*, bare)," &c. The term *calvaria* is found in the Catalogue of the Pathological Specimens, Museum of the Royal College of Surgeons. But medical writers of the present day prefer *calvarium* and apply it to the bone only. Which term is correct, then—either or both, in either or both senses? And are both words purely classical, or may not one of them be patristic or else spurious?

ALBAN DORAN.

"THE DEVIL'S NUTTING-BAG."—"As black as the Devil's nutting-bag." I heard this curious expression in Berkshire the other day. Cleveland has something very like it when, speaking of a committee-man, he says: "He is the Devil's nutting-bag, the sign with him is always in the clutches" (*Char. of a Country Cunn. Man**). *Nut-hook* is also twice used by Shakspeare in the cant sense of a catchpole or bailiff, who hooks criminals or debtors to him as the clusters on eluding and out-of-reach hazel branches. The Berkshire proverb extends the nutting metaphor to the arch-bailiff, and, besides his hook, his bag is apparently brought into requisition, which partakes of his own conventional hue. Are there any other allusions in our literature to the Devil in the garb of a nut-gatherer or nutter?

ZERO.

LORD CHESTERFIELD AND GEORGE II.—The cause of the antipathy of King George II. to Lord Chesterfield has been assigned to various causes, but I would ask whether a statement lately made on that subject in the *Lamp* is really historical. It will be remembered that Lords Derwentwater,

* Quoted in Nares.

Nithsdale, Kenmure, and Nairn were attainted for their share in the Scottish rebellion of 1745. Lord Nithsdale, it is well known, escaped from the Tower through his wife's readiness of resource, and got safe abroad, and Lords Kenmure and Derwent-water were executed. The writer in the *Lamp* remarks:—

“Lord Nairn had been saved previously by the interposition of his old schoolfellow at Eton, Lord Stanhope, who, after exhausting every other argument, made his pardon a condition of retaining office. The new dynasty could not afford the resignation of a minister, and the king granted the pardon, but never forgave Lord Stanhope for obtaining it.”

As the writer confuses in his paper George II. and George I., in all probability he means Lord Chesterfield when he speaks of Lord Stanhope. But assuming that he means Lord Chesterfield, I would ask what foundation the assertion has in fact. E. WALFORD, M.A.

Hampstead, N.W.

A CURIOUS TREE ON FAIR ROSAMUND'S TOMB AT GODSTOW.—Among the poems of Southey is a sonnet “For a Tablet at Godstow Nunnery,” which contains the following lines:—

“Rest thee beneath this Hazel; its green boughs
Afford a grateful shade, and to the eye
Fair is its fruit: Stranger! the seemly fruit
Is worthless, all is hollowness within,
For on the grave of Rosamund it grows!
Young, lovely and beloved, she fell seduced,
And here retir'd to wear her wretched age
In earnest prayer and bitter penitence.”

The poet says, in an appended note, “I have often seen this hazel; its nuts are apparently very fine, but *always without a kernel*.” This is curious if the nuts continue to be produced thus barren; but I wish to inquire if any other person than Southey has noticed or recorded the existence of this hazel and its defective fruit, and how it came to be planted on Rosamund's grave. The poet's sonnet was written prior to 1800, so the present state of the tree requires to be verified, if indeed it has been left unmolested in its position. If known to Dr. Plot, he would have been likely to notice it in his *Natural History of Oxfordshire*.

EDWIN LEES, F.L.S.

Green Hill Summit, Worcester.

WIMPHELING (JAMES OR JACOB?).—In an article by Dr. Littledale in this month's *Contemporary Review* this once famous writer is cited as *Jacob* Wimpeling. As Dr. Littledale is only quoting Cazenove, who himself only quotes the passage from a newspaper, the error (if such it be) in the name might pass for a mere slip of the pen, but I observe that in the British Museum Catalogue the writer is similarly described as *Jacob*. Is not this a mistake? Trithemius, an intimate friend and correspondent of Wimpeling's, calls him *Jacobus*, *i.e.* James, and so does Freytag

(*Apparat. Lit.*, i. 167) in a detailed account of his works, as well as other authorities.

VEXILLARIUS.

“A VOICE FROM A MASK: BY DOMINO.”—In the advertising columns of “N. & Q.” for March 15 an inquiry is made for a book in these words: “Voice from a Mask, believed published by Walker, London, 1860.” The title-page of this work is as follows: “*A Voice from a Mask*. By Domino. ‘Vox et Præterea nihil.’ London, Walker & Co., 196, Strand, 1861.” The book is of 214 pp., which are designed to “present a picture of every-day clerical life: they portray parsons in gown and mufft.” I would ask, who was “Domino”? The pseudonym is not given in Olphar Hamst's *Handbook of Fictitious Names*.

CUTBERT BEDE.

“WHO WROTE SHAKSPEARE?”—On this question I have seen the following articles: *Putnam's Mag.*, Jan., 1856; *Fraser*, Aug., 1874; *Scribner*, April, 1875; and *Appleton*, Feb., 1879. Have any other magazine or review articles appeared on either side of the question? B.

“THE FLOWER OF SERVING MEN.”—Where can I find a copy of an old English ballad entitled *The Flower of Serving Men; or, the Lady turned Serving Man*? Or can any reader supply me with the words of it, or give any information as to its probable age? J. RUSSELL.

Galashiels, N.B.

MR. HEAD.—In the *Memoirs of the Gilpin Family*, by the Rev. Wm. Gilpin, Vicar of Boldre (about to be published by the Cumberland and Westmorland Archæological Society), after enumerating several artists who were pupils of his father, Robert Smirk being one, he writes: “Mr. Head was another, who went afterwards to Rome, where he continued many years, and made his fortune by being of use to his countrymen and other strangers who travelled in those parts.” Who was Mr. Head, and are there any printed sources of information respecting him? W. JACKSON.

WILLIAM DE LA MAWE was collector of customs in the second year of Edward II. (see *Archæologia*, xxviii. 298). Whence did he derive his name?

ANON.

WILLIAM WILLOUGHBY, second son of Henry Willoughby (born at Mintworth in Gloucestershire in 1665, died at — in 1722), by Elizabeth his wife (daughter of William Pidgeon, of Stepney, in Middlesex), and brother to Henry, sixteenth Baron Willoughby of Parham.—Where can I get any information about him? He married Elizabeth, daughter of — Knochton, of —, in Middlesex. Also, of William, his son, who is mentioned in Collins's *Peerage* (edit. 1768) as living in 1766,

nd is described by Burke in his *Extinct Peerage* as having died *s.p.* When and where did he die?
X+Y.

WM. BARTLETT, A.B., 1607.—Hutchins's *History of Dorset County*, published 1774, vol. ii. p. 469, contains the following:—

"William Bartlett, A.B., on the refug. of Rugge, inst. febr. 17, 1607. He had a dispensation to hold the rectory of Knoll, C....., being then B.A., Nov. 12, 1627. He was deprived of his rectory by the Ordinance against Pluralities, and of his vicarage by the Committee of the County, was plundered and imprisoned at Westminster, 1646, and sequestered from a temporal estate."

The above refers to the parish of Yateminster, Alexander Bartlett being the patron. Will any of your readers inform me, through your columns or otherwise, who these parties were, or how related to others of the same surname?

T. E. BARTLETT.

E, Cambridge, Mass., U.S.A.

THE ABBEY OF SWINESHEAD, LINCOLNSHIRE.—When and by whom was the Abbey of Swineshead, Lincolnshire, demolished? Where can I obtain any information of the family of the Locktons, who at one time were seated there?

JNO. LOCKTON.

HOK DAY.—In Manning and Bray's *History and Antiquities of Surrey* is the following account connected with the above:—

"The second Tuesday after Easter week, so called from a custom used on that day of stopping the way with ropes, with which the women pulled the men passengers to them by the hock, and the men the women, in order to extort money from them, to be laid out in pious uses."

Was this peculiar to Surrey?

ROBERT CHARLES HOPE.

Scarborough.

THE OLD AGAMEMNONS.—In the *Times* of March 27 last, the 69th or South Lincolnshire Regiment is thus referred to: "The old Agamemnons, as Nelson called them." Where does Nelson so call them? We know they served at the taking of Bourbon (1809) and Java (1811), and their colours show Waterloo and India, but none of these claims connexion either with the great admiral or his famous ship. Were they embarked at any time on board the Agamemnon to serve as marines, according to a custom of the day? If so, when and where? Can reference be given for the above allusion to the corps by Nelson?

W. T. M.

Reading.

A SPANISH SIGN OF THE CROSS.—A friend writes to me of a custom he has observed in Seville. He says the ladies on entering the cathedral form a + by placing the thumb of the right hand erect upon the first two joints of the index finger held horizontally. This they devoutly carry to their

lips on coming in sight of the altar. Neither of us has noticed this custom in France, Italy, or Belgium, and we should be glad to know if it be peculiar to Spain, or if it be practised elsewhere.
ALEX. FERGUSSON, Lieut.-Col.

THE VILLAGES OF CAMBRIDGESHIRE.—Can information be obtained about the villages of Cambridgeshire otherwise than in printed books or Cole's and Baker's MSS.?
W. G. P.

GOLDSMITH'S "DESERTED VILLAGE."—Will any correspondent kindly tell me when and in what shape the first edition of this celebrated poem appeared? Was it published anonymously? Where can a copy of the first edition be seen?
E.

HOMER AND THE RAZOR.—Homer is said to allude to the razor. May I ask where?
W. T. M.

Reading.

EDWARD I.'S KNIGHTS.—Is there any list, printed or manuscript, of the knights made in the reign of Edward I.?
J. C. J.

AUTHORS OF BOOKS WANTED.—

Shakespeare and his Friends. 3 vols. 8vo. 1838.
Confessions of an Etonian. By J. E. M. 12mo. 1846.
Cousin Stella. 3 vols. 1859.
Confessions of an Old Bachelor. 8vo. 1827.
Hope Leslie. 3 vols. 12mo. 1828.
London in the Olden Time. 2 vols. 8vo. 1827.
Lost Brooch. 2 vols. 12mo. 1841.

W. G. B. PAGE.

The Contention of Death and Love. A Poem. 8vo. 16 pp. Edward Moxon, 1837.

Faustus. A Poem, with Notes. Canto I. (3 all published). 8vo. 64 pp. Effingham Wilson, 1830.

JOHN WILSON.

Phil Blood's Leap, by the author of *St. Abe and his Seven Wives*. This powerfully drawn poem—in backwoods dialect, treating in a highly dramatic style an incident in a gold-miner's experience—appeared in the *St. Paul's Mag.*
G. R.

AUTHORS OF QUOTATIONS WANTED.—

"Not in the gladness of our life alone,
But in its pain and bitterness,
The soul hath rest."

"And I will bid the Arcadian cypress wave,
Pluck the green laurel from Peneus' side," &c.
I. J.

"A merry place, 'tis said, in days of yore,
But something ails it now; the place is cursed."

"The bow it was but loosely drawn,
Yet flew not the arrow in vain,
For the shaft reached one of the sheriff's men,
And William-a-Trent was slain."

M. N. G.

"Union purest, most sublime!
The grave itself but for a time
The holy bond shall sever.
His hand who rent shall bind again
With firmer link the broken chain,
To be complete for ever."
F. P. P.

Replies.

"SHARPE'S LONDON MAGAZINE."

(5th S. x. 428; xi. 293.)

This periodical well deserves the praise bestowed upon it up to that period in its varied career when it sank to a medley of literature and feminine fashions. Among its earliest artists (1845-7) were Sir John Gilbert, Pickersgill, Phiz, Kenny Meadows, John Tenniel, Selous, Warren, Franklin, W. B. Scott, Townsend, Dodgson, R. B. Brough, W. C. Thomas, S. Read, E. Corbould, W. Harvey, L. Absolon and F. W. Topham. "Frank Fairleigh" was begun in No. 27, May 2, 1846, the first number of the second volume, and was concluded at p. 173 of vol. vi., in that number which, for the first time, had (old) steel plates instead of original woodcuts, a change for the worse. Before this date, viz., January, 1848, the magazine had been altered from a three-halfpenny weekly to a shilling monthly. It contained "Maud Allingham, a Legend of Hertfordshire. By the editor"—an imitation of an Ingoldsby Legend, written by Frank E. Smedley, who was first proclaimed editor of *Sharpe* in No. 109, vol. v., Nov. 27, 1847, as will be seen from the address by "Frank Fairleigh" at p. 80. This will correct the statement that he "only edited vols. vii. and viii. in 1848-9"; and I have also shown that the steel engravings were introduced at an earlier date than 1849, viz. in 1846, at p. 81 of vol. vi., when the publication of the magazine was transferred from T. B. Sharpe, 15, Skinner Street, to Arthur Hall & Co., 25, Paternoster Row. Smedley's "Lewis Arundel" appeared in vols. ix. x. xi. and xii. of *Sharpe*. When Mrs. S. C. Hall was appointed editor of vol. xvi. (new series, vol. i., 1852), as mentioned by your correspondent, I began to contribute to the magazine. In writing to me on the subject, Mrs. Hall said, "Before I gave my name to it in July, I had every number arranged until Christmas. In October I begin a three-part tale from the pen of 'Frank Fairleigh.'" This was the story of "The Marrying Man," begun at p. 257 of vol. i. "Harry Coverdale's Courtship, by Frank E. Smedley"—the first time that his real name had been signed in his articles—was begun in the first part of the third volume, 1853, when Mrs. Hall's editorial management of the magazine was brought to a conclusion, and her story, "Helen Lyndsey—the Star," abruptly ceased at p. 75. This led to the following announcement at p. 158:—"Mrs. S. C. Hall having adopted the unprecedented step of refusing to conclude the story of 'Helen Lyndsey,' commenced in the pages of this Magazine, we feel it a duty we owe to the readers of *Sharpe's Magazine* to present them with 'Marley,' in order to compensate them, as far as lies in our power, for the abrupt and unceremonious breaking off of the pre-

vious narrative." Thereupon was begun, by another "hand," the continuation of Mrs. Hall's story, under the title of "Marley," three chapters of which were given, though the promise "To be continued" was not fulfilled; for, if I remember rightly, Mrs. Hall took proceedings to prevent the further publication of "Marley." This may be numbered among the "curiosities of literature."

I believe that Frank Smedley now became editor of *Sharpe*, and that it was he who wrote the editorial note at p. 128 of that volume. Mr. Alfred W. Cole, who was subsequently the editor, now began to contribute to the pages of the magazine. The editorial promise in the preface to vol. iii., that "Harry Coverdale" would be illustrated each month with "two engravings, executed in the first style of art, from designs by the eminent artist so well known throughout Europe and America under his professional *sobriquet* 'Phiz,'" was a promise that was not fulfilled; nor did Smedley give any explanation of this breach of promise. Mr. Alfred W. Cole's story, "Lorimer Littlegood, Esq.," made its appearance in the first part of the seventh vol., new series. It was illustrated with etchings by George Cruikshank, which are no better than those that he executed for the second edition of *Frank Fairleigh*. In the preface to this seventh volume, which also contained the continuation of "Harry Coverdale," is this sentence: "Lastly, our own editorial pen shall humbly, and as heretofore, undistinguished by special indications, be heartily engaged in the service of the magazine." Who was the wielder of that "editorial pen"?

Your correspondent Mr. BOASE says that the final volume of *Sharpe*, in 1870, was "incorporated with *The Illustrated Magazine*," and published by Arthur Hall; Rogerson & Tuxford. One of the stories that had appeared in the earlier volumes of *Sharpe* was "The Maiden Aunt," published without an author's name. In July, 1853, was published the first number of *The Illustrated London Magazine*, a monthly journal, "edited by Richard Brinsley Knowles, Esq., Barrister-at-Law, Author of *The Maiden Aunt*, &c." (Piper, Stephenson & Spence). Among its writers were Wm. Carleton, Capt. Mayne Reid, Horace Mayhew, J. E. Carpenter, Thos. Miller, Hon. Mrs. Norton, G. A. Sala, and Rev. H. Newland; and among the artists were Sir John Gilbert, Keeley Halswelle, Kenny Meadows, Phiz, and Hine. The second volume appeared under a new editor, also a barrister, whose name I do not feel at liberty to mention. He continued to edit it up to the fifth vol. At p. 13 of vol. iii. Mr. Edmund Yates commenced his novel "Arthur Hargrave; or, the Uniform of Foolscap," illustrated by T. H. Wilson. Chapter xxvii. appeared in vol. v. with a promise "To be concluded in our next," which promise was not fulfilled. That volume was published by Ward & Lock. I was a contributor to it, and also

to the two previous volumes. Then, with vol. vi., was a change from woodcut illustrations only to a few woodcuts, with patterns of Berlin-wool work, &c., and second-hand steel plates, "published by Rogerson & Tuxford, 246, Strand, 1856." This was called "Vol. I. New Series," and bore on its title-page the names of "Ward & Lock, 158, Fleet Street." Among its contributors were Amelia B. Edwards, "Silverpen," J. H. Friswell, H. G. Adams, Mrs. Abdy, Calder Campbell, W. C. Bennett, and Miss B. R. Parkes. How long *The Illustrated Magazine* existed as a separate publication I cannot say.

In connexion with the foregoing I wish to ask, where and when, and at what age, did Frank E. Smedley die, and where can I find any memoir of him? I was under the impression that Mr. E. Yates had written some sketch of his life; but, if so, I do not know where to lay my hand upon it. My own personal acquaintance with Smedley was when he was editor of the short-lived *George Cruikshank's Magazine*, which will probably only be remembered for the famous etching of the "Tail of the Comet." CUTHBERT BEDE.

THE "ADESTE FIDELES" (5th S. xi. 265, 298.)—In reply to MR. JAMES BRITTEN'S inquiry relating to the "Adeste Fideles," I beg leave to say that I think there can be no doubt that the three verses, of which he quotes the first lines from "several French and German hymn books," and those other verses familiar to us in England at Christmas, are portions respectively of the same sequence, as indeed, I believe, I showed in the communications I made to you in 1873 (4th S. xi. 75, 219). Moreover, it is to be remembered that a sequence or prose usually contains many more verses than are to be found in hymns strictly so called. But I subjoin in their proper order all the verses that I have been able to discover, asking you at the same time to print in italics the verses I have underlined, and which are comparatively unknown amongst Englishmen:—

1.

Adeste, fideles,
Læti, triumphantes,
Venite, venite in Bethlehem;
Natum videte
Regem Angelorum;
Venite, adoremus, venite, adoremus,
Venite, adoremus Dominum.

2.

Deum de Deo,
Lumen de Lumine,
Gestant puellæ viscera
Deum verum,
Genitum, non factum;
Venite, adoremus, &c.

3.

*En, grege relicto,
Humiles ad cunas
Vocati pastores appropierant;*

*Et nos ovanti
Gratu festinemus;
Venite, adoremus, &c.*

4.

*Stella duce, magi
Christum adorantes
Aurum, thus et myrrham dant munera;
Jesu infanti
Corda præbeamus;
Venite, adoremus, &c.*

5.

*Æterni Parentis
Splendorem æternum
Velatum sub carne videbimus,
Deum infantem
Pannis involutum;
Venite, adoremus, &c.*

6.

*Pro nobis egenum
Et feno cubantem
Pius fovemus complexibus.
Sic nos amantem
Quis non redamaret?
Venite, adoremus, &c.*

7.

Cantet nunc hymnos
Chorus Angelorum,
Cantet nunc aula coelestium;
Gloria
In excelsis Deo!
Venite, adoremus, &c.*

8.

*Ergo, qui natus
Die hodierno,
Jesu, Tibi sit gloria;
Patris æterni
Verbum caro factum;
Venite, adoremus, &c.*

It is remarkable that in France the verses Nos. 2, 7, and 8 never appear to be used, judging at least from their total absence in the *paroissiens* or manuals of devotion which have come under my notice, whereas these, together with verse No. 1, are the only four verses heard in this country in both Roman Catholic and Church of England churches. The fourth verse, referring to the Epiphany, I have only seen once printed. No portion whatever of the "Adeste Fideles" appears in the Roman Missal or in the Roman Breviary. The English version in *Hymns Ancient and Modern*, revised edition, No. 59, was made by Canon Oakeley many years ago, when, as an Anglican clergyman, he was minister of Margaret Chapel, where now stands All Saints' Church, Margaret Street, London, only a few very slight verbal changes having been made, I believe, in his first translation. W. H. L.

This hymn will be found *in extenso* in almost all, perhaps in all, Roman Catholic service books. The second, third, and fourth stanzas commence

* Another reading, and I suspect the oldest, is "Cantet nunc Io."

respectively as given by MR. BRITTON from the *Hymnal Noted*, "Deum de Deo," "Cantet nunc Io," "Ergo qui natus." The French and German versions are, I may say, unknown in England, at all events in churches and chapels.

E. WALFORD, M.A.

Hampstead, N.W.

All the foreign editions of this tune which MR. BRITTON has kindly adduced are considerably after 1800. The question is whether any foreign copy can be found before 1750. Upon that point I entertain the gravest doubts. This "Voi, che sapete" style of melody—if I may use that term without imputing plagiarism, but only an accidental likeness of phrase—is wholly unlike the music of the seventeenth or any earlier century.

W. M. CHIAPPELL.

"THE ILLUSTRATED FAMILY JOURNAL" (5th S. xi. 208).—This, one of the most interesting, most charmingly illustrated weekly miscellanies ever issued, had, as my friend MR. PICKFORD surmises, but a short life. The first number was published on Saturday, March 8, 1845; * with No. 21 (July 26, 1845) the first volume was brought to a close, and a title-page and index accompanied that number. Of the second volume five numbers only saw the light, the last one (No. 26) bearing date Aug. 30, 1845. Of "The Recreations of Mr. Zigzag the Elder" the late John Wykeham Archer, a member of the Institute of Painters in Water Colours, was both author and illustrator; and I fancy the "Recreations" partly furnished the text for Mr. Archer's subsequently published *Vestiges of Old London*, a handsome folio volume, full of large plates, etched by himself. This gentleman was one of the most versatile men of his day. Among other artists engaged upon the serial in question were Kenny Meadows, John Franklin, and some whose names I know not.

HENRY CAMPKIN, F.S.A.

The *Illustrated Family Journal* only existed for a short period, one complete volume, with a fragmentary part of a second volume, being all that was published. It is now very scarce, and there does not appear to be a copy in the British Museum. It was on sale a few weeks ago at the shop of a second-hand bookseller in London, but as the entry in his catalogue was headed by the attractive names of Ebenezer Jones and Chas. Wells, the opportunity of buying such a curiosity was no doubt eagerly seized by some active private purchaser.

The *Illustrated Family Journal* was edited (as we learn from the *Academy* of April 12, pp. 325-26) by Mr. W. J. Linton, who en-

deavoured to combine with it "a monthly founded by Douglas Jerrold, the *Illuminated Magazine*." It contained reprints of four of the "Stories after Nature" by Chas. Wells, and a poem by Ebenezer Jones. Many of the illustrations were by W. J. Linton and W. B. Scott. W. P. COURTNEY.
15, Queen Anne's Gate.

My copy of this most interesting and excellent magazine is in the original binding, and I have always imagined it to be the complete issue. It extends to 336 pages, was begun on March 8, 1845 (not "1844-5," as your correspondent says), and was brought to a conclusion—at any rate of the volume—on July 26, 1845. The date 1846 appears on the title-page of the volume. Among the artists who illustrated the work were Sir John Gilbert, John Leech, Richard Doyle, Kenny Meadows, W. B. Scott, Newman, Archer, Franklin, and Pickersgill, R.A., the engravings being by Linton. As MR. PICKFORD very truly says, "The periodical was far above the ordinary level."

CUTHBERT BEDE.

MIGUEL SOLIS: THE COUNTESS OF DESMOND, AND OTHER CLAIMANTS FOR CENTENARIAN HONOURS (5th S. iv. 205; ix. 361, 392, 394; xi. 191, 218, 276, 298).—I am sorry that I cannot agree with C. C. M. in his estimation of the value of the "concurrent testimony" of any number of old people, men or women, in town or country, as to the age of an old neighbour. There is such an amount of "concurrent testimony" to the folly of both sexes, where this question of age is concerned, that I am slow to believe anything but legal evidence on the subject, even when there is no centenarianism involved in it. Unless we have the evidence of a parish register or some authentic family record, made at the time of a man's birth, giving the date, it is in the highest degree unreasonable to ask any one to believe in the existence of a modern Methuselah like this Miguel Solis. No doubt the myth will live and grow for some South American Mr. Cox in the far future to explain to lovers of folk-lore. Since I ventured to put forth my explanation of the alleged longevity of the Countess of Desmond, who according to a note in the Carew MSS. was the widow of Thomas, the twelfth earl, deceased in 1534, I have found from a contribution of Mr. D. F. MacCarthy's in the *Journal of the Royal Historical and Archaeological Association of Ireland* for October, 1869, that, as I suspected, the manor of Inchiquin, off which the dowager's jointure was claimed, did in ancient times form part of the possessions of the see of Cloyne. This, for reasons I hope to be able to give hereafter, confirms me in my belief that the jointure was kept alive long after the dowager had ceased to live, and that Sir John Fitz Edmund FitzGerald was the author of this ingenious device to "save something out of the fire," when the immense estates of

* By an unusual typographical slip, the year-date at the head of the first number is printed 1844 instead of 1845.

his kinsman, the sixteenth Earl of Desmond, were confiscated. We are such mighty thin-skinned folk in Ireland about the political misdeeds of our remote ancestors that it may be necessary to preface anything I may hereafter say on this subject with a reminder that, whatever deception Sir John practised in this matter, he did so, no doubt, in an unscrupulous age as a (to his mind) fair retaliation, and that even nowadays we must admit that deceptions and wrongs quite as great had been practised on his kinsman by many of the English officials, civil and military. But, indeed, for any of Sir John's descendants in the male or female line, still more for any of his kindred's descendants, to feel aggrieved at the detection of his illegal devices at this time of day would be as absurd as if a son of Adam were to resent any allusion to the history of the misdeeds of Cain.

M. A. HICKSON.

P. S.—Since the foregoing was written I have read C. C. M.'s last note, *ante*, p. 298. He says that the value of evidence is "just the improbability, according to experience, of its being forthcoming for that which is not a fact." If we bow to this canon I humbly submit we must disbelieve in the South American Methuselah, inasmuch as "according to experience" evidence is for ever being offered about age, which evidence is known to be false, and yet it passes for truth with many. C. C. M. admitted as much as this when the old people of remote districts and villages were in question, but, again, all experience shows us that the weakness of exaggerating the age of their neighbour and diminishing their own is just as common amongst the old people of Bath, Brighton, London, and Paris, where Mrs. Skewtons and Major Bagstocks abound. Besides, the district where Miguel Solis is said to exist is a remote country one, uninhabited by a proverbially ignorant, credulous people. Their evidence on such a point as the 180 years of this hardworking Methuselah, Miguel Solis, would be as dust in the balance compared to that of a doctor, acquainted with physiology and with fair powers of observation and judgment. It is said that longevity is common amongst coloured people in North and South America, but it is also said that few of them have any certain knowledge of their exact age, and I know that in the west of Ireland you may find hundreds of peasants who could not tell their own ages accurately, much less the ages of their neighbours, although they will offer guesses at the latter as truth, and often the wildest guesses, far from truth.

HAMPSTEAD PARISH CHURCH (5th S. xi. 307).—I have copies of the following in my collection:—

1. "Hampstede on the Hill neare London. The Papists meet on its Heath which extends to Fynchley and Hendon; the house next the Church is known to be much frequented by them. In y^e

Church are some faire monuments; it's in faire condition, but the village is very small and lonesome: it is the distance of four miles. J. E. 1640." Above has a good view of the old church: it is apparently a modern etching. If copied from an old drawing or print I should much like to know where original can be seen.

2. "Chatelain del. J. Roberts sculp. The South East View of Hampstead Church. Publish'd according to Act of Parliament Oct^r the 13, 1750."

3. "View of the Old Church at Hampsted," from the *European Magazine* for November, 1785, with letter-press.

4. "The Old Church at Hampstead." "From a large picture in oil colours, a print after which was inserted in the *European Mag.*, and the picture afterwards falling into the hands of late Mr. Richardson of the Strand, he permitted it to be engraved for this work." See Park's *Hampstead*, 1814, p. 222, where the following foot-note will also be found:—"There is an entry in the Trust Book that 'the old church was drawn by Grisoano for Mr. Gale' (Sam Gale the antiquary, then in lodgings at the Chicken House). Mr. George Edwards showed the Society of Antiquaries in 1752 a draft of Hampstead Church, then lately pulled down." The same engraving appears in Park's *Hampstead*, 1818, and was copied by Howitt for his *Northern Heights*.

I have not seen the one by Hollar to which SIR HENRY COLE alludes. Reference to a copy of this, or any others except above, would be interesting. Query: Was it Samuel Gale's painting which afterward passed into Mr. Richardson's hands, and where is the picture now? GEORGE POTTER.

Grove Road, Holloway, N.

An engraving of the old church at Hampstead, which was originally dedicated to St. Mary, will be seen in Park's *History of Hampstead*, p. 222. The print was "engraved by Chas. Heath, from an original picture in the possession of the late M. Richardson," and published in Jan., 1814, by Cochrane, Fleet Street; but Park's *History* itself was not published till 1818.

E. WALFORD, M.A.

Hampstead, N.W.

ELIZABETH BLUNT (5th S. x. 328; xi. 9).—The following memorial of Henry Fitz Roy has some interest in connexion with the accounts of his mother. I found it some years ago, together with the accompanying verses on Cardinal Wolsey, written on blank pages in an early printed volume of treatises by Gerson and others, in the Ripon Minster Library. The paper was much decayed, and the writing so faded that it could only be made out with the greatest difficulty. Both ballads have music with them in four parts, and were sung by members of the minster choir before the Royal

Archæological Society on the occasion of their visit, July 21, 1874. Wolsey, as Archbishop of York, and Henry Fitz Roy, as residing at Sheriff Hutton, were both personally known in the neighbourhood of Ripon.

MS. Ballads, temp. Hen. VIII.

2. A ballet of y^e deth of y^e Cardynall.

By a forest as I can passe

I herd a voce rewfully co'plane

Now may I mowrn for my tryspase

ffor all my Jowell' er fro' me gane

And eu' y^e voce co'plandyd yus

Miserere mei deus.

Som tyme in yngland lorde y^t I wasse

Chef of y^e spyrytuale and drede ou' all

for my gret pryde now may I say alashe

My suttell dyssate hath brogt me to yis fall

Wherfor my song it may be yus

Miserere mei deus.

I rewlyd and remytted all at myn awn wyll

Bot myn estate full lytill did I knawe

I oppressyd y^e pepyll and y^t to no skyll

therfor my heyd lyeth now full lawe

Wherfor my song it may be yus

Miserere mei deus.

The pepyll w^t vengeance did curse me full fast

W^t treson untrew my ded' wer attaynt

I pyllid y^e com'ynalte and from Joe* yem cast

Therefore now my body doth lye pale & faynt

And eu' y^e voce co'plandyd yus

Miserere mei deus.

2. A lytill ballet mayde of y^e yong duk' g'ce.

I g'ce honor and and p'spyrite

I helth in welth & tranquylite

fro' damage and captvyite

to our co'forth & only Joy

gud lorde p's've henry fyzt roy

ffrom sorrow

e, and lorde hy' send

euer

all Joy

fyzt henry to haue most valyant

In it may . . . gret gyft'

g'ace

thanks be to god yen for hy' o' Joy

And long to p's've hy' henry fyzt roy.

Gud lorde grant vs yis our petycion

Yat henry y^t is kyng of yis rygion

both he & hys vnto thy tycion

May cu' to be in et'nall Joy

And long to p's've hym and henry fyzt roy.

finis.

J. T. F.

Winterton, Brigg.

DEATH OF PRINCE WALDEMAR: THE WHITE LADY (5th S. xi. 289).—I have the story here alluded to diluted in the following: *The White Lady of Berlin Castle, a Tragedy*, by C. Winchester, Esq., Advocate, Aberdeen (12mo., 1875). From this I gather that "an ancient legend existed which proclaimed that on a hunting field the lady

of this castle shall bespeak a prince to the ruin of himself and her." The lady, according to my authority, falls desperately in love with the Prince of Parma, and invites him to a hunting party to be given by her, when he was introduced to her two daughters. Failing other attempts to draw the prince's affections, she despatches her courier to Parma with instructions to sound the disposition of the prince towards herself. The messenger divulges his lady's infatuation, but, with many compliments, the prince declines the honour she had intended him by replying, "I have four eyes that stand between me and acceptance of it." The indignant lady, surmising that this was an allusion to her two daughters, secretly murders them, despatching love philtres to the prince, which, being changed for poison by her butler, procure his death under the impression that the murders were instigated by the unfortunate prince. The enigmatical obstruction of the "four eyes," instead of applying to the lady's daughters, was intended for his own parents, who opposed the union. The tragedy ends with this soliloquy by the spectre lady: "I am the unwilling cause of all, and doomed to suffer for it too. Long as three winters pass on end, I must wander in this sheet, and, wandering lone and naked, proclaim the death of some one of the princes of the house of Hohenzollern," &c.

"May furious passion never urge the race

To occupy, like me, this fatal place;

To wander, as I do, a ghost forlorn,

And fly, as I do now, the rays of morn." [*Vanishes.*]

This may do, unless some other correspondent is able to supply the story in its current shape. I am glad, however, of the opportunity of bringing to notice my little drama and its author, Mr. Winchester. This gentleman published at Aberdeen, as far back as 1802, the *Intruder*, a small periodical in imitation of the *Spectator*. Taking this as his first work, and *The White Lady*, in 1875, as his last, here is a period of seventy-three years, and I have the best authority for stating that he is still alive, *æt.* ninety-eight. Such an interval between the earliest and latest productions of an author is, I should think, almost unparalleled. J. O.

In an article in vol. xxxiii. of the *Archæologia* by Sir Fortunatus Dwaris, on old Cheshire families, is an extract from Brereton's *Travels*, i. 33, which sets forth how the Queen of Bohemia told William Brereton "that at Berlin (the Elector of Brandenburg's house), before the death of any related in blood to that house, there appears and walks up and down that house like unto a ghost in a white sheet, which walks during the time of their sickness and until their death" (p. 64).

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A very good and concise account of "the White

* Qu. "Joy."

"Lady of Berlin" appears in a work entitled *The Night Side of Nature*, by Catherine Crowe (Routledge).
R. E. K. RIGBYE.

120, Fishergate, Preston.

FRENCH PRISONERS OF WAR IN ENGLAND (5th S. x. 514).—In describing the French prison of Norman Cross, Huntingdonshire, I give it as seen from a water-colour drawing in my possession, and perhaps sketched by some talented prisoner. They were allowed to dispose of their works in order to buy small articles of comfort for themselves. These wares consisted of drawings; wood, bone, and straw work; chess-men, backgammon-boards, draughts, and dice; figures of bone, which moved by turning a crank, of drummers, spinning-wheels, smiths hammering on the anvil; spice-boxes (one of which I possess; the screws are as fresh as when made seventy years ago, and they have been much used), with other articles too numerous to mention. As regards the acts of cruelty exercised over the poor fellows, it may or may not be true; but I have no doubt in later wars and those going on now much harshness and tyranny would be found to exist. My father was an officer stationed for some time over them, but I was too young to have heard him mention anything about it. The whole walled-in grounds must have been of many acres, for round about are dispersed the commander's house and large garden, barracks for soldiers, guard-houses, powder magazine, &c. There are sixteen casernes, not very long, with five high windows; there is one broad window in each story. Consisting only of two stories, there is an appearance of height on account of the narrowness of the building.

In the centre of the large walled-in space mentioned stands the prison square, an enclosure with four well-guarded gates, with cannon at each outside gate. A broad road runs round the interior, then the large centre square, with dwarf wall surmounted by high railings, with a broad road running through the middle and across it, forming four large squares railed in; in the centre a large block-house. First square, one prison for officers, with small garden, and three prisons for soldiers; the square is large, used for exercise and amusement, jumping, racing, fencing, &c. Second square, four prisons, with exercise grounds. Third square, four prisons, as above, and with a boys' prison behind. Fourth square, surgeon-major's lodgings, with garden and large paddock, and four hospitals. Each square, at its outer side, had its well, kitchen, and workshops, with black-hole and other conveniences. Outside this enclosed square stood a large house, with garden, called the agent's quarters. In the distance is seen the town of Chilton.
W. P. BARKER.

Ipewich.

Forton, near Portsmouth, was a prison for

French seamen during our wars with Louis XVI. and the Republic. In 1845 I was at Biarritz, then a large village. A violent storm obliged me to take shelter at the shop which sufficed to supply the modest wants of the Basques inhabiting the unfashionable *quartier* near the church. An old seaman was likewise weather-bound. A general conversation began respecting the fate of sundry vessels which we knew were trying to cross the dangerous bar at the mouth of the Adour, and it led us back to old times, when the Duke of Wellington threw his famous bridge across the river. The old man told us he had been a prisoner at Forton, where he was much better off than others, as he was employed in the apothecary's department. I asked him when it was. He answered, "I cannot say the year for certain, my memory fails, but it was when the Royal George was the flag-ship, and her admiral was so good to me! I should like to know about him, though he must be dead long ago. 'C'était un si brave homme!'" And when I told the story of "the brave, the brave that are no more," the tears came into the old man's eyes, and he grieved for Admiral Kempenfeldt as though it had been the loss of to-day.

THUS.

An immense number of French prisoners, mostly civilians, were imprisoned within the cheerless walls of old Porchester Castle, where to this day thousands of their names may be found scribbled on its bare walls. Some years ago I found, amongst the old inhabitants of the village of Porchester, many who remembered the French prisoners, and memorials of many who died there may be still seen on the walls of the old church standing within the enceinte of the castle walls.
H. HALL.

Lavender Hill.

In the *Calendar of State Papers* for 1651 we find, on Feb. 15, 1651, a warrant from the Council of State to Robert Baker, Constable of Brighton, "for great charge about French and outlandish prisoners landed on that coast by the fleet, and relieved by the town, 30*l*." A similar payment occurs on March 27, 1651. The prisoners were probably kept in the Blockhouse.

FREDERICK E. SAWYER.

Brighton.

For notes on Norman Cross Barracks, see 5th S. vii. 108, 216, 312.
W. D. SWEETING.

WILL OF JOHN TURKE, SEN. (5th S. xi. 285).—In this very interesting will occur the words "jelofyr nayle," upon which the Rev. H. FOWLER has not made any remarks. "Jelofyr" I believe to be a form of "gillofer or gelofer, the old name for the whole class of carnations, pinks, and sweet-williams" (see Nares's *Glossary*). In this class is comprised the *Caryophyllus aromaticus*, from which the clove of commerce is obtained.

In Latin we have *caryophyllus*, in French *girofle*, in English *gariofils* (see J. de Amundesham, *Annales*, ii. 320), and *jelofyr* or *gelofer*. Royle, in his *Materia Medica*, p. 397, thus speaks of cloves: they are "the unexpanded flower-buds of the *Caryophyllus aromaticus* . . . they have some resemblance to a nail (whence the French name of *clou de girofle*)." Here we find, in French, the exact equivalent of the words "jelofyr nayle," which thus exhibit an old English synonym for the word now in use, viz. "clove." The payment of such a nominal rent "to y^e cheffe lord of y^e fee" has a close parallel in these days in the well-known "pepper-corn rent." R. R. LLOYD.

St. Albans.

"DIVINE BREATHINGS" (5th S. xi. 240).—Your reviewer says the only edition, and indeed the only copy of it known, is that of 1775. It has not, however, been overlooked in later times, for here is the twentieth edition before me (1812), with same preface by C. Perin, printed by Baynes, "with good allowance" to the charitable Christians who give them away. A friend has the eleventh edition, 1764, showing that the little book has made its periodical visitation. J. O.

ANDREW ARMS (5th S. xi. 289).—These, according to Grazebrook's *Heraldry of Worcestershire*, p. 13, were Gules, a saltire or, surmounted by another vert. There was in All Saints' Church, Evesham, prior to its restoration, a flat stone commemorating Theophilus Andrews, Esq., Recorder of the Borough of Evesham, who died Dec. 18, 1670, *æt.* forty-seven; arms, the coat of Andrew, with a crescent for difference, impaling a fesse dancettée between three leopards' faces. Theophilus, son of Mr. Russell Andrews, was baptized at All Saints', Evesham, Nov. 23, 1623. When the said church was being restored, the stone which had been laid over the remains of Russell Andrewe, gentleman, was brought to light. It stated that he was "lately. Towne. Clarke. and. Chamberkaine. of. the. same. borrovgh. who. departed. this. life. the. 28. of. Jvne. Anno. Dom. 1635." Russell, son of William Andrews, was baptized at All Saints', Aug. 24, 1575. I have some more particulars of this Redditch and Evesham family, and could send them to J. W. on hearing from him. THOMAS P. WADLEY.

Naunton Rectory, Pershore.

LANDEGG FAMILY (5th S. xi. 169).—I am able to inform your correspondent there was a family of Landegg or Landeck in Gower. John L. of Gower was second husband of Catherine, daughter of Hopkin, base son of Thomas, base son of Hopkin ap Jevan, &c., from Einon ap Collwyn. Catherine's mother was Margaret, base daughter of David, Abbot of Margam. They had—1. David; 2. Margaret L., married Hugh Griffith;

3. Mary or Margaret L., married Thomas Bowen, Gent., and had Eleanor Bowen and others; 4. Elizabeth L., married Matthew William of Bridgend, and had (1) Harry M., (2) Griffith M., (3) Cecil M.

David Landegg was father of (1) William L.; (2) a daughter, married John Rowe of Barry, and had issue. The above memorandum is from a collection of Gower pedigrees. It is, as usual, without date, but David was one of the last abbots before the Dissolution. The neglect of the marriage tie is not uncommon in South Welsh pedigrees of the period, and the pedigree of the lady is usually given just as though she had been married. Bowen is a good Gower name. Barry is in East Glamorgan. C.

WHISTLING (5th S. xi. 186, 275).—Contrary to the experience of Mr. BLENKINSOPP, who writes, "I never knew a girl whistle well, though I have known many attempt it," I have on several occasions in this town heard girls whistle at least fairly well. My object, however, is to draw attention to a recent report in a local newspaper, in which two young ladies are described as displaying in public great proficiency in this certainly uncommon feminine accomplishment.

The report states that on Saturday, the 5th inst., "a grand entertainment was given in the Corn Exchange [Market Harborough] in aid of the fund for the widows and children of the soldiers of the 24th Regiment, the whole being under the management of the Hon. Mrs. Fetherstonhaugh (Kibworth Hall), Mrs. Whitmore (Gumley Hall), and Mrs. Hope (Langton Hall). The spacious room was filled to repletion." After giving the names of the aristocratic audience and of some of the pieces performed, it stated that "the Misses Whitmore then whistled a duet with much sweetness and power." I agree, however, in Dr. HYDE CLARKE's opinion that whistling is not so common in the streets as formerly.

WILLIAM KELLY, F.S.A.

Leicester.

MR. BLENKINSOPP remarks, "I never knew a girl whistle well, though I have known many attempt it." I believe this to be the general experience. It was mine till eight or nine months ago, when I discovered in a female servant in my house a very remarkable whistler. For some time I heard what I supposed to be some man or boy whistling very spiritedly outside, till one day I discovered it was our servant lass. My wife told me the girl was in the regular habit of whistling at her work if she thought I was not in the house; that whenever I came in she stopped. When I first happened to hear her she had not been aware that I was in the house. Afterwards she became less shy, and now you can hear her clear, correct, and musical whistle proceeding from the kitchen at all hours

of the day, more especially if the children are with her. No tune comes amiss to her; her note is full and round, and apparently capable of the nicest and most accurate modulation. I would not say she is before any man or boy I ever heard as a whistler, but I am sure I never heard either man or boy who could whistle better. A little girl of mine, about four years of age, makes strong efforts to imitate her, and in the simpler airs succeeds wonderfully. Is this "faculty in woman" singular?

SCOTUS.

Tweedside, N.B.

ALLEY FAMILY (5th S. x. 388, 455; xi. 56, 139.)—Your correspondent may like to know that the Rev. Jerom Alley, D.D. and M.D., was admitted a freeman of the Corporation of New Ross, co. Wexford, May 30, 1679. Y. S. M.

CAKES COLOURED WITH SAFFRON (5th S. x. 493; xi. 98.)—Saffron is used in this county (Durham) to a large extent for cakes, buns, and other confectionery. E. J. TAYLOR, F.S.A. Newc.

Nearly all the buns and biscuits which one buys in the smaller confectioners' and biscuit bakers' shops around Bodmin, Penzance, and the Land's End, are coloured with saffron, and are, I may add, very unpalatable. E. WALFORD, M.A.

Hampstead, N.W.

DRAPERIES SOLD AT NORWICH, TEMP. ELIZABETH (5th S. x. 226, 335; xi. 116.)—I have a copper halfpenny token: Obv., field, view of Colchester Castle; ex., 1794. Rev., leg., "Success to the Bay trade"; field, a loom; edge, "Payable at Charles Heath's, Bay Maker, Colchester." See Batty's *Catalogue of the Copper Coinage*, p. 93, No. 182. "Bay-yarn, n., a denomination sometimes used promiscuously with woollen yarn" (Ogilvie). W. STAVENHAGEN JONES.

"SAUNTERER" (5th S. x. 246, 436; xi. 117.)—Sheffield, Duke of Buckingham, in his *Essay on Satire*, calls the king "sauntering Charles," and in explanation of the term Sir Walter Scott cites the following passage from the same author:—

"In his latter times there was as much laziness as love in all those hours he passed with his mistresses, who after all only served to fill up his seraglio, while a bewitching kind of pleasure called sauntering, and talking without restraint, was the true sultana he delighted in."—Scott's ed. of Dryden's *Works*, xv. 206, n.

The meaning of the word here seems somewhat different from what is now understood by it.

G. F. S. E.

LUNATICS IN THE SEVENTEENTH CENTURY (5th S. xi. 89, 136.)—The two extracts quoted by Mr. BAILEY furnish valuable information on the subject generally, but do not, unfortunately, give the special information I wish to get. A gentleman of good

social position in Lancashire was declared a lunatic and died about the year 1605. He was not buried with his family in the yard of his parish church. Was there any institution then existing to which he may have been removed for safe custody and where he may have died? H. FISHWICK.

CANONS, PREBENDARIES, AND HONORARY CANONS (5th S. xi. 69, 89, 108, 211, 253.)—It is only fair that the exertions of your learned correspondent CANON JONES, in procuring the due recognition of our dignity, should be acknowledged in your columns. Possibly, therefore, you will kindly insert the following tribute:—

"Pope Joan, perhaps, when men were dead,
Might canonize their bones;
But we, before our life has fled,
Are canonized by Jones."

CANONICUS SARUM.

"MACBETH," WITH NOTES BY HARRY ROWE (5th S. xi. 268, 317.)—A short notice of Harry Rowe, the trumpet-major, is given in Chambers's *Book of Days*, vol. ii. p. 436. From this account it would appear that the edition of *Macbeth* which was fathered on this eccentric character was a satire on Johnson's and Malone's editions of Shakspeare, and was written "by Dr. Andrew Hunter of York, a skilful physician and able man of letters."

W. P. COURTNEY.

15, Queen Anne's Gate.

MARCH 24, NEW YEAR'S DAY (5th S. xi. 89, 139.)—In Ireland, as in England, the new year commenced in Old Style on 25th, not 24th, March, and I cannot imagine how Swift could have made the mistake. May I venture to correct the editor's note, and say that New Style in England as in Ireland commenced on Sept. 2, 1752, not 1751, and under the Act of Parliament Sept. 2 was to be called and considered as if it were the 13th, so that the intermediate days disappeared altogether from the calendar? Y. S. M.

ROOT—"CAT" (5th S. x. 514; xi. 117, 137.)—There are several plants whose roots will on occasion effectually plug up drain tiles, and cause great inconvenience. Those of mangold wurzel will do so sometimes, and so will those of the great Equisetum, which, by the way, is called "cat tail" at Sunningwell, in Berkshire. May not, however, the name "cat" be given from the form of the obstruction itself, rather than from the name of the plant which originated it? Only three weeks ago I saw several of these objects which had been extracted from drain pipes. They were from two to three feet in length, a long root forming the axis, and a dense mass of interwoven elastic fibres surrounding it made no bad imitation of the tail of an angry cat, or of a lady's "frizette." I was told they were ivy roots from

the neighbouring hedge; and they had such an odd appearance that I brought one of them away.

W. J. BERNHARD-SMITH.

DERIVATION OF "HUGUENOT" (5th S. ii. 306, 433; iii. 130; iv. 5, 171; x. 113, 215, 276; xi. 51, 117.)—The derivation of this word from King Hugon seems a good one if it can be established, but that given by Bonnechose deserves to be noted:—

"On commençait alors (1562) à donner aux réformés de France le nom de huguenots, sous lequel ils se désignaient eux-mêmes. Ce mot vient du nom allemand *eidgenossen*, qui signifie confédérés, et que les Suisses se donnaient entre eux."—*Histoire de France*, tom. i. p. 470.

It would be interesting to know something more of King Hugon, the night spirit of Tours. I may add that Bonnechose's derivation is supported by the Rev. J. H. Blunt in his *Theological Dictionary*.

JAMES HOOPER.

Denmark Hill, S.E.

Tourangeau, *Tourangelle*, pl. *Tourangeaux*, is the proper designation of all inhabitants of the city of Tours—nothing to do with *gueux*, or beggars. May I recommend to the notice of some of your contributors the *Petit Dictionnaire Universel, abrégé de Litré*, par A. Beaujean? It only costs three francs, and would solve many of their difficulties. *Catadoup* ("N. & Q.," ante, p. 56) will thereby be shown to refer to the cataracts of the Nile, and to be applied to them by Fénelon.

THUS.

TENNYSON AND OLIVER CROMWELL (5th S. x. 105, 214, 396; xi. 58.)—Referring to the whalebone mentioned in this correspondence, allow me to observe that the jaw-bones spoken of by Mr. SPARVEL-BAYLY as being at East Tilbury, "not far from Romford" (it is twelve miles from Romford as the crow flies), cannot be identical with those mentioned by S. P., whose account I can corroborate, so far as knowing the jaw-bones he mentions, forty years ago, when I was travelling on the box seat of the old Colchester coach, alongside a coachman of the Mr. Weller sort of some sixty-five summers. The two bones were then in existence on the north side of the road near the tenth milestone, and two miles the London side of Romford, in front of a roadside public-house with the sign of the "Whalebone," which my coachman said used to be the resort of the many highwaymen that once infested Chadwell Heath close by. He spoke of his being told when a boy that the bones had been there from the time of Cromwell. They were, however, there in 1712, for I find them, or the "public" they gave name to, styled in Ogilby's *Travellers' Guide* for that year "The Whales Bone." But what does Mogg's *Paterson's Roads*, 1824, say?—

"The whalebone standing on the side of the high road was originally twenty-eight feet long; it is reported to

have belonged to a whale caught in the river Thames, and was placed in its present situation in memory of Oliver Cromwell, the whale having been taken the same year in which he died."—*Road, London to Norwich*, p. 327.

W. PHILLIPS.

WHO ILLUSTRATED LAMB'S "TALES FROM SHAKESPEAR"? (5th S. xi. 27, 74.)—In the *Athenæum* for last year (the date I do not exactly remember, but believe it was January 12) there was some notice of Charles Lamb's works, and it was there stated that the illustrations were designed by Mulready, and engraved by Blake.

EMILY COLE.

Teignmouth.

PRIMITIVE METHOD OF COUNTING (5th S. xi. 166, 257.)—As MR. JEREMIAH says, the custom of counting by four upright strokes and a diagonal one is general in most businesses, especially when a working man has "to take the tally," as it is called. It was always used in a game that was played at times some twenty years ago on the racket court at Kennington Oval. The game was called "fives," but was played with the racket and not with the hand. They only used that part of the court within the service line. This was divided into as many portions as there were players, and each had to play the ball whenever it dropped in his court. If he failed, that scored one against him, marked by the scorer on a board with chalk. The one who first made ten faults was the loser. The scorer called each person's score at each stroke, and the calling was peculiar: up to four, in numbers; five, the four uprights with a diagonal, was invariably "a gate"; six, "a gate and a post"; seven, "a gate and two posts"; eight, "look sharp"; nine, "all but."

FREDERIC HEPBURN.

It is singular to note the identity of modern with ancient manners in the unchanging East. Within the last few days my quotations from Homer and Æschylus have been illustrated by a passage in Sir James Emerson Tennent's *Letters from the Ægean* (vol. i. p. 38), who writes as follows from Smyrna in 1829:—

"A para being about the eighth part of a penny, it requires long practice to be able to use these little pieces of coin correctly. They are of impure silver, and as thin as a cobweb; the Turk counts them down, in little heaps of five at a time..... The rapidity and, at the same time, the exactness with which he spreads down a handful in fives almost creates a smile; but never could we detect an error."

The italics, of course, are my own.

E. WALFORD, M.A.

Hampstead, N.W.

WATCH-CASE VERSES (5th S. x. 66, 135; xi. 19, 56.)—"He who wears a watch," &c. This is a Joe Miller. That authority tells a story of a gentleman who had his pocket picked of his watch while

at his prayers at church, and who, on complaining to a friend, was thus answered by him :—

“ Had you watched as well as prayed your watch had been secure,” adding these following lines :—

“ He that a watch will wear this must he do,
Pocket his watch and watch his pocket too.”

I quote from a reprint of the 1739 edit. of *Joe Miller's Jests*, No. 106. G. F. S. E.

FISHER'S BEDFORDSHIRE MSS. (5th S. xi. 228.)
—Two or three years ago Mr. John Waller, then of Fleet Street, but now of 2, Artesian Road, Bayswater, had a large bundle of Fisher's MSS., and I believe they related to Bedfordshire, and seemed to be the materials for some archaeological work. ESTE.

Birmingham.

“ WAPPERED ” (5th S. xi. 264.)—The “ wapper ” seems to have been a weapon somewhat like the “ morning-star ” without its spikes. In the Dutch prose, printed at Gouda in 1479, from which Caxton made his translation, the passage quoted by PROF. SKEAT runs thus : “ Die ene die hadde eenen ronden ghegotenen cloet ende die andere eenen groten loden wappere. Daer ghingen sij hem mede om sijn lijf wapperen ende slingeren.” So also the older Flemish poem, *Vanden Vos Reinaerde*, vv. 793-5 :—

“ Ludmoer metter langher nese
Droech enen loodwapper an een pese
Ende ghencker met al omme swinghen.”

In the Low German *Reinke de Vos* (1498) Ludolf carries a flail, “ he slöch mit siner holten slingeren ” (v. 725). The word “ slingeren,” which I take to mean here a flail, has commonly been supposed to mean a sling, Hoffmann von Fallersleben being, so far as I know, the only commentator who (although even he has not quite made up his mind as to what it was) seems fully convinced that it could not be a sling. On hearing from Lantfert the carpenter that the bear was caught, the villagers came running in, each one carrying whatever weapon he chanced to have at hand* :—

“ Sulc was, die enen bessern brochte,
Sulc enen vleghel, sulc een rake,
Sulc quam ghelopen met enem stake,
So si quamen veln harem werke.”†

Vanden V. R., 722-5.

Here we have the flail (“ vleghel ”) distinctly mentioned, and it certainly seems more appropriate than a sling. Moreover, I do not see how

* “ Islik nam mit sik sine were,
Wat he erst kriech at sinem werke.”

Reinke, 674-5.

† The corresponding lines in Baldwin's *Reinardus Vulpes* (circ. 1270) are :—

“ Omnis eum sequitur populus, ruit omnis in arma
Utraque plebs capiens spicula multimoda,
Fustes, temones, fossoria, flagra, ligones,
Uncos et stivas, ut veniunt ab agro.”

Vv. 301-304.

the epithet *wooden* (“ holten ”) in the *Reinke* could be applied to the latter weapon. My interpretation is further supported by the Dutch prose *Reynaert de Vos*, printed at Antwerp in 1564 (and of which only one copy, lately discovered, is known), in which we are told that the people “ haestelijck quamen geloopen, deen met eenen stocke, dander met een vorckce, ende den derden met eenen vlegel ” (*R. de V.*, nach der Antwerpener Ausgabe von 1564, abgedruckt, &c., von Ernst Martin, Paderborn, 1877). FR. NORGATE.

7, King Street, Covent Garden.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 309.)—

“ He who cannot reason,” &c.

I can supplement some missing portions, but I cannot give the reference.

“ He who will not reason is a bigot,
He who cannot reason is a fool ;
And he who dares not reason is a slave.”

This is written in pen and ink in a book belonging to Miss Elizabeth Pigot in 1808. Both she and her brother were great friends of Byron when he was about nineteen. A.

Miscellaneous.

NOTES ON BOOKS, &c.

Poetical Works of Robert Stephen Hawker, Vicar of Morwenstow, Cornwall. With a Prefatory Notice by J. G. Godwin. (C. Kegan Paul & Co.)

MR. GODWIN has done good, if somewhat tardy, service by collecting and arranging the poems of Mr. Hawker in this handsome volume. We say “ tardy ” because, had it appeared more immediately after the lives of the author by the Rev. F. G. Lee and Mr. Baring Gould, it would of necessity have attracted a more general audience than that of the always-narrowing circle of poetical students. But these, now and hereafter, will certainly welcome it, and be thankful to the editor. The portrait is excellent, and the biographical notice authoritative. As for the contents, they are the work of a man of genuine poetic gifts, who could afford to wait for a definite impulse, and who, in the seclusion of his Cornish vicarage, was not tempted by the emulation of literary coteries into production *invita Minerva*. Whether, under different conditions or in another atmosphere, his work might have been different or even superior, it is now profitless to inquire. Nevertheless, it is, we think, clear that the best he has left is that which grew most directly out of his actual surroundings. There is a more genuine touch in such pieces as “ The Silent Tower of Botreaun,” “ The Wail of the Cornish Mother,” “ The Gate Song of Stowe,” “ The Dirge,” and twenty other pieces deriving from Cornish tradition or folk-lore, than in “ Genoveva,” the translations from the German, or the occasional poems prompted by national events. Here, for instance, is a pair of verses from the “ Croon on Hennacliff,” a ballad which we remember to have read with a strange pleasure upon its first appearance in *All the Year Round* for Sept., 1864. It is a dialogue of two ravens after a wreck, in the bad days of Cornish wrecking, and the strong sea-wind seems blowing in the metre. (We may observe, in parenthesis, that in the original version it was “ Rood ” and “ Rood-Haven,” not “ Bude.”)

"Loud laughed the listening surges
 At the guess our grandame gave :
 You might call them Boanerges,
 From the thunder of their wave.
 And mockery followed after ;—
 The sea-birds' jeering brood,
 That filled the skies with laughter
 From Lundy Light to Bude.
 'Cawk ! cawk !' then said the raven,
 'I am fourscore years and ten :
 Yet never in Bude Haven
 Did I croak for rescued men.
 They will save the Captain's girdle,
 And shirt, if shirt there be :
 But leave their blood to curdle
 For my old dame and me,"

It is much to be regretted that one of the most interesting, perhaps the most ambitious, of Mr. Hawker's longer poems remains a fragment,—we mean the "Quest of the Sangraal." Here, one would say, was a subject after his own heart, "half legend, half historic," dealing with Cornish scenes and "grey Dunda-gel's tide," and into which he might have put as much archaeology and local tradition as he chose. Perhaps it may be urged that we have enough and to spare of the Arthurian epic already. But the note of Mr. Hawker is not the note of the Laureate, or Matthew Arnold, or William Morris, or (albeit antiquarian) of Dr. Sebastian Evans. It has a vigour and majesty peculiarly its own,—witness the oft-quoted "Ha ! sirs, had we been there—" of King Arthur when speaking of the Crucifixion. Another and a beautiful passage is the vision of Sir Galahad with the Graal towards the end ; but the whole is very evenly wrought and well sustained. There were to have been three other chants, narrating (presumably) the quests of the different knights ; though nothing remains, says Mr. Godwin, but three lines of the second :—

"Ho ! for the Sangraal ! Once again I cleave
 The dream of Echo with the shout of song !
 Come let us trace Lord Lancelot's northward way."

But here we must take leave of this notable volume, which we heartily commend to all lovers of verse. It should be of special interest to the readers of "N. & Q.," since the "Cornish Folk-Song" (p. 261) first appeared in these pages.

English Men of Letters. Edited by John Morley.—Hume. By Prof. Huxley. (Macmillan & Co.)

THE economists who were gratified at reading in Mr. William Black's memoir of Goldsmith a glowing eulogy on an income of 200*l.* a year must have perused with still greater delight Hume's raptures on the possession of "50*l.* a year, a hundred pounds' worth of books, great store of linen and fine clothes, and near 100*l.* in my pocket." The cheerful content of the prudent philosopher of the last century in the contemplation of this happy competency must come home to the inmost mind of the distinguished novelist who condemned the wild improvidence of poor Goldsmith. Hume's rapid accumulations of wealth (for in 1769 he rejoiced in an income of 1,000*l.*) developed as speedily a feeling of intolerance. It revealed itself in harsh criticism of the English nation, in suppressions of liberal passages which had appeared in early editions of his essays, and in a determination to "soften or expunge many villainous seditious Whig strokes which had crept into" his history. Prof. Huxley dwells on the philosophy of Hume at far greater length than on his history or his politics. Less than one-fourth of the work deals with these topics. This rigid division of Prof. Huxley's memoir into two distinct parts is foreign to the character of the other volumes in Mr. Morley's series of "Men of Letters" and will sadly interfere

with its general popularity. The remarks on Hume's definitions and arguments are frank and unprejudiced. There is proof of this candour in the criticism of Hume's definition of miracles and his pleadings on the rewards and punishments of the future state. The inscription over the tomb of this illustrious Scot contains no other facts than the dates of his birth and death, "leaving it to posterity to add the rest." Prof. Huxley's opinions will exercise a material influence over the verdict of posterity.

FROM Messrs. Longmans we have received *The Past, Present, and Future of England's Language*, by William Marshall, and *A Treatise on Versification* by Gilbert Conway.—From Messrs. Rivington's *Stories in Attic Greek*, for the use of junior forms in schools, by F. D. Morice, M.A., Assistant-Master at Rugby, and a new edition of *Henry's First Latin Book*, revised by C. G. Gepp, M.A., Head Master of King Edward VI.'s School, Stratford-upon-Avon.—Mr. R. H. Sandys has now collected into one volume his remarks on certain modern views of the Creation, entitled *In the Beginning* (Pickering). The same publishers send us *Hymns Translated into Rhyming Latin Verse*, a small volume of which all collectors of such literature should possess themselves ; it does great credit to Lieut. Luscombe, R.M.A. Being invalidated from H.M.S. Achilles, Mediterranean Fleet, he occupied his leisure hours on board ship in producing this labour of love.—May's *British and Irish Press Guide* (1879) keeps itself abreast of the times.

THE May number of the *Law Magazine and Review* will contain articles, by Sir Travers Twiss, Q.C., on "The Treaty-making Power of the Crown," and by W. Markby, D.C.L., on "Legal Fictions."

Notices to Correspondents.

We must call special attention to the following notice :

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

O. P. C.—"Honour to whom honour is due" has ever been the motto upon which "N. & Q." has desired to act. In the present case we understood the statement sent us to be original. We have forwarded to our correspondent the copy of your paper which you kindly sent. Meanwhile we beg to thank you for the courtesy with which you brought to our notice the fact that the subject-matter of our note ("The First Penny Daily," *ante*, p. 304) originally appeared in the *Greenock Telegraph*.

W. P.—A great deal on the subject of mourning letter-paper and its origin will be found in "N. & Q.," 4th S. iv. 390 ; vii. 209, 307, 378, 443 ; viii. 16.

A CORRESPONDENT asks whether there exist albums suitable for holding book-plates.

JAYDEE.—We appreciate your consideration for our space.

ISAAC DAYTON.—Anticipated. See *ante*, p. 193.

J. P. (Liverpool).—A proof shall be sent.

E. H. C. and W. S.—Letters forwarded.

M. (Newland Hurst).—The book has not been sent.

NOTICE.

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

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

LONDON, SATURDAY, MAY 3, 1879.

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Notes.

“ARTIFEX,” “OPIFEX” (LAT.): TEXNITHE, MHXANHTHE (GR.): “KUNSTLER,” “ARBEITER” (GER.).

Circumstances have led me into an investigation of the etymology and history of these words, which possess considerable interest in connexion with the progress of art and skill amongst the several divisions of the Indo-European races. I propose in the following paragraphs succinctly to record the results.

The Latin writers have always maintained a clear distinction between *artes* and *opes*, applying the former to a result of creative energy, the latter to accumulated property or the raw material of wealth. So Seneca, “Non est ars que ad effectum casu venit” (*Epp.* 29). So Cicero, “Zeno censet artis proprium esse creare et gignere.” Of *opes* we read:—

“Condit *opes* alius, defossoque incubat auro.”
Vir., *Georg.*, ii. 507.

“Magnas inter *opes* inops.”
Hor., *Carm.*, iii. 16.

The workers in each department were naturally termed *artifex* and *opifex* respectively, but the distinction was difficult to preserve and could not be entirely maintained. When Cicero says, “*Opifex*

omnes in sordida arte versantur,” he recognizes the *opifex* as an artist of an inferior class. The author of the universe is sometimes styled *opifex*, sometimes *artifex*. Thus Pliny, ii. 1, “*Artifex omnium natura*,” and in another passage, “*Opifex natura*.” Cicero says, “*Opifex ædificatorque mundi Deus*” (*N. D.*, i. 8). The distinction between the higher and lower grades of skill shades off too imperceptibly to be very rigidly maintained, but in every cultivated language the terms are modified to express the difference. Thus we have in English *artist*, *artiste*, *artificer*, *artisan*, to express skill of different kinds or applied to different objects.

All words of general application have a tendency to acquire metaphorically a degraded or evil meaning. Thus *artificium*, which originally meant dexterity and skill in the highest sense, came in time to mean low cunning. Our English word *artifice* has the same double meaning, though principally used in the bad sense.

Let us now inquire into the derivation of *artes* and *opes*. *Ars* is not found in the Greek language in the sense of skill, but the radical from which it is derived exists in every language of the Aryan race, with the abstract sense of noble, honourable, and in the concrete sense of motion onward and upward. Thus Sansk. *arti* signifies much the same as Lat. *ars*. *Arya*, honourable, was the title assumed by the primitive Indo-European race in their early habitat on the north-west plains of India; Zend *ere*; Old Ger. *era*; A.-S. *ar*; Norse *aer*, &c. It is held, with considerable show of probability, that these and various other derivatives can be traced back to a primitive root *ar*, which with its original idea of pushing forward was applied to ploughing; Lat. *ar-o*; Gr. *ap-ow*; Cym. *ar-u*; Old Ger. *ar-un*; A.-S. *er-ian*, &c. The Aryan race invading and superseding the nomad aborigines were the ploughmen by distinction. It was a title of honour of which the relics are found in all the cognate tongues. From this the root has shot out into numberless stems and branches, the bare enumeration of which would occupy considerable space. Of these *ars* and *artifex* are significant illustrations.

Whether *opes* and *opus* are connected in their etymology is a moot point. The strong probability is that they are so, but rather remotely. According to our most learned philologists there was a primitive radical *ap*, conveying the sense of flowing, getting, acquiring.* This radical is found in all the Aryan languages. In the Low German and Norse dialects we should expect, according to Grimm’s law, that the tenuis *p* would be changed into the aspirate *f*. Accordingly we have in Old Norse *af-li*, means, acquisition; A.-S. *af-ian*, to

* See Fick, *Ehemalige Spracheinheit*, p. 297; Pott, *Etymologische Forschungen*, i. 437; Graff, *Altkochdeutsches Sprachschatz*, i. 70 Bopp and Benfey, *sub voc.* “*Ap.*”

make, to get. In High German the consonant takes the medial form *b*, whence *wob-an*, Mod. Ger. *üb-en*. In Latin the derivatives branched off into two forms—*opus*, the means of acquiring; *opes*, the realised acquirement. In Greek, although the terms have not the same prominence, there can be little doubt that ἄφ-εινος, wealth, and ὀφ-έλλω, to enlarge, to increase, are from the same original.

Opifex, then, is the worker, the creator of wealth, *artifex* the cunning hand which applies it to the arts of life.

The different terms employed in the respective languages for labour and skill indicate that the origin of the arts in Greece and Rome had little in common, and took a different point of departure. Τέχνη is the word employed in Greek for the highest style of art. Thus we have in Homer ὅπλα χαλκῆια, πείρατα τέχνης, "brazen arms, the perfection of art." It is used by Plato, Aristotle, and other Greek writers to embrace all the fine arts, including rhetoric and poetry. Its origin is, however, very humble, being akin to our own rural word *thatch*. *Taksh* in Sanskrit; *τεχ* or *τεκ* in Greek; *teg* in Latin; and, according to Grimm's law of permutation, *dak* or *dach* in High German, and *thak* in Low German, were the original roots signifying *construction*. One of the very earliest objects to which construction could be applied would be that of providing a roof for shelter, hence Lat. *tego*, to cover, *tegula*, a roofing tile, and the various derivatives in English and the other Teutonic tongues, *deck*, *dach*, *thatch*, &c., with the same general signification. Amongst the Greeks the term took a higher position and was the concrete expression of the perfection of human art, but its humble origin is not to be despised. In our modern word *technical* we seem to have reverted to the original radical conception.

Whilst in Greek τεχνίτης is the artist, the *artifex*, μηχανήτης is the worker, the wealth producer. The radical runs through all the Aryan tongues in slightly different forms: *mah* or *mag* in the sense of greatness, *mach* in that of power in action. Thus in the former we have Sansk. *maha*; Gr. *μεγα*; Lat. *mag-nus*; Goth. *maht*; O.H.Ger. *mag-an*; in the latter sense Sansk. *magh*; Gr. *μηχ-ανάω*; Lat. *mach-inor*; Old Ger. *mach-on*; A.-S. *mac-ian*; Norse *mak-a*; Eng. *make*. Our borrowed word *mechanic* is simply "the maker." The Greek μηχανήτης differs from Lat. *opifex* in the fact that in the former the primary idea is that of power or ability, in the latter it is the object or purpose to which the power is directed.

We English have borrowed our artistic terms from classical sources. Our Teutonic congeners have adopted a more independent course in striking out to some extent a self-developed nomenclature. *Kunstler* for an artist and *arbeiter* for a workman are pure Teutonic, but *maschine*, *ingenieur*, *ma-*

schinenbauer are, like our own equivalents, borrowed words. In Old German and Norse the same verb *kunnan*, *kunna*, meant both to know and to be able, an ancient testimony to the axiom that "knowledge is power." They were afterwards separated into *kennen* and *können*, but *kunstler* had been formed before this separation took place.

There is another Greek term for a workman which ought not to be overlooked in this inquiry. Ἐργάτης, later ἐργαστής, from ἔργον, more properly with the digamma *εργον*, originally signified a day labourer in the fields, a husbandman. Damm, *sub voc.*, remarks, "Proprie est agricultura, opus quo terra exercetur, nam est ab ἐρα, deinde est in genere, opus, labor, *arbeit*," denique notat difficultatem aliquam; sed primario notat τὴν γεωργίαν." Hesiod uses it as applied to husbandry only. By the time of Homer it had come to mean in addition work of any kind where effort was required. Thus in the *Iliad*, ii. 435:—

μηδέ τι θηρόν
ἀμβαλλώμεθα ἔργον ὃ δὴ θεὸς ἐγγυαλίξει.

—"Let us not put off too long the *work* (or task) which Jove puts into our hands." Ἐργον is sometimes employed for works of skill, as ἔργον δ' Ἡφαιστοιο, "artificiosum opus," but the primary idea is always that of labour and toil. This is more especially the case in the cognate tongues. Sansk. *varj*; Lat. *urg-eo*; Goth. *vaurk-jan*; Ger. *werk*; A.-S. *weorc*; Old Norse *verk-a*, signify trouble and toil as well as work. It therefore embraces in its idea both knowledge and capacity, skill to devise and power to carry out, no doubt the true idea of an artist. *Arbeiter* was originally one who worked on the land, *arbja* (*arvum*), transferred to any species of labour not requiring skill. We have no equivalent in English. It is a curious fact, showing the solidarity of the Aryan tongues, that Gr. ἐργ-άτης and Eng. *work-man*, though entirely independent of each other, are radically the same word with a similar meaning. Those who are interested in such inquiries may easily pursue the subject further.

J. A. PICTON.

Sandyknowe, Wavertree.

A BRITISH TRACKWAY FROM LONDON TO CHESTER.

I should be obliged if any of your readers would assist me in tracing an ancient way, which I think there is good reason to believe to be a British trackway from London to Chester. My knowledge of it from London towards Buckingham is derived only from the Ordnance map, from which I assume it passed by Watford, Berkhamstead, Tring Station, Mentmore, Wing, Stewkley, Mursley, and Little Horwood. From the last place I have heard it spoken of locally as the Welsh road, passing by the "Six Lords" inn at Singleborough, the "Old Lone Tree" at Thornborough, through Buckingham,

Ivycoot, Evershaw Farm, Biddlesden, Syresham, Elmendon, Sulgrave, Culworth, Aston-le-Wall, Hors Hardwick, Southam, Offchurch, Chesford Bridge, Kenilworth, and Stonebridge. From Little Horwood to Stonebridge it is known as the Welsh Road, the Welshman's Road, or the Tullock Road, and it is interesting to notice that throughout the route tumuli and camps abound, and also that the Welsh farmers and drovers commonly used the road until the railways and the Cattle Diseases Acts destroyed the traffic. Occasionally where the road became "turnpiked" the Welshmen deserted it and struck out fresh lines, or possibly the road was originally duplicate in certain parts; for instance, between Kenilworth and Stonebridge the drovers passed chiefly through Meriden and Berkswell, and again at Buckingham they avoided the turnpiked part and passed through Gawcutt. From Stonebridge to Castle Bromwich, Stonnall, and Brownhills the road (now turnpike) is known as the Old Chester Road, and Ogilby, in 1675, and Patterson, in 1784, speak of it as the "coach" road, as distinguished from the post road, which passed through Coleshill and Lichfield. At the "Rising Sun," Brownhills, the road falls into the Watling Street, and at this point the Welshmen partly took the Watling Street to London and partly the road described. In ancient times, however, the road passed a little north of Brownhills station across Cannock Chase, and where it crossed the Watling Street, or rather, according to my view, where the Watling Street crossed it, the Romans built a guard-house on the nearest eminence, the traces of which are still visible, and are known as Knaves Castle. The road then continued across the Chase, where its lines are very plain, and are known locally as Blake Street, the London Road, or the Coventry Road. The Welsh drovers never used this part within memory, always adopting Watling Street, but some of the Chester waggons took the old trackway across the Chase, where it forms in part the boundaries of manors and parishes, through Hednesford and by Brocton Gate to Stafford, and so I suppose through Eccleshall and Nantwich to Chester, but there are also traces of an ancient way across the Chase from Hednesford to Huntington and Penkrige and thence by King Street to Great Chatwell, rejoining the old Chester Road at Woodcote, three miles south of Newport. There is also an ancient way from Penkrige, through Bradley and near Gnosall, falling again into the old Chester Road at Hinstock, six miles north of Newport. I have, however, no doubt that from Weston under Lizard, where the old Chester Road again leaves Watling Street, it is of Roman origin and part of the Roman way from Chester to Bath. Most British trackways appear to have frequently bifurcated, especially in a hill country, and I think there is a plain bifurcation in this road where it crosses the Icknield Street at Sutton Park, the duplicate

road passing through Aldridge and reuniting at Catshill, near Brownhills. This latter route was commonly used by the drovers and the Chester waggons, and as it is in part a parish boundary, is undoubtedly an ancient way. The main road through Stonnall is sometimes called the streetway, and there are two camps upon it. It is curious to notice that in old times different kinds of traffic pursued different routes; Ogilby (edition 1675), in giving the post road from London to Chester, says that "whilst the stage coaches miss Lichfield and pass through Newport and Whitchurch" (thus travelling the way in question between Stonebridge and Watling Street at Brownhills), "horsemen will sometimes ride by Northampton and carts keep the Watling Street." In the Appendix to Beesley's *History of Banbury* the road referred to near Aston-le-Wall is marked on the map "Ancient way," and near Culworth "Portway."

It is important and interesting to ascertain if the Britons had a continuous thoroughfare from London to Chester. If they had it follows that there must have been considerable commerce in the country, and that our ancestors cannot have been the savages which history depicts them. It would also seem, from the fact of the Romans building a guard-house (Knaves Castle) at the intersection of the road by the Watling Street, that whilst the Romans used their military ways the Britons adhered to their old trackways, which were probably the commercial veins of the country. It would then be curious to notice with what tenacity the Welshmen have travelled in the footsteps of their ancestors. That the whole route is of great antiquity there can be no doubt, as it is so frequently the boundary of counties, parishes, and manors, and the remains of tumuli and camps are so continuous and abundant. The attention of antiquaries in various localities might throw much light upon the subject. W. H. DUIGNAN.

Walsall.

TUBBING.—About the middle of the twentieth century a controversy will arise in "N. & Q." as to the antiquity of the art of tubbing; an art so simple and so necessary that some correspondents will maintain it to be coeval with the human race, while others (myself included, if I am then alive) will rather affirm that it cannot be traced back with certainty much beyond the reign of Queen Victoria. In the interest, therefore, of posterity, whose affairs I have much at heart, and seeing that some of the ancient and pre-historic tubbers are still in being, I would invite a preliminary settlement of this difficult question; and so much the rather, because I was greatly scandalized, when dining the other day with a college friend, to hear him assert that about the year 1850, when he and I were undergraduates at Cambridge, tubbing was unknown at the University. For my friend,

indeed, I cannot avouch, though he is (I hasten to say) a man of nice and cleanly habits, familiarly given to the tub, even on winter mornings, now. But I can safely say that I had a tub in 1850, and earlier, and used it; and that others of mine acquaintance did the like. Nay, more; my father, who was born in 1804, used the tub all his life; my earliest recollections of his dressing-room include the memory of his great round bath and of its tremendous sponge. And yet, looking back on literature and the world, I do not feel able to carry tubbing beyond my father's age. I remember in childhood many a house that had its bath-room or its shower-bath, but none or hardly any that had a tub to every bedroom. And, to go back a few steps, does any one suppose that Beau Brummel ever had a tub? or Horace Walpole, or Sir Roger de Coverley, or Mr. Pepsy or Mr. Evelyn, or my Lord Bacon? or—but the transcendent modesty of Queen Elizabeth warns me to forbear these delicate inquiries.

Even now, when ladies and children, as well as men, are freely and daily tubbed, the art has not penetrated much, if at all, below the upper-middle classes in England. I was, indeed, much surprised, a few years ago, to be told by a friend in Surrey that his new cook and housemaid had petitioned for a tub in their bedroom. Such a case is phenomenal, and, like the genius of Shakespeare, anticipates all possibilities. But the fact that in every hotel and lodging we are charged sixpence or a shilling for a tub and nothing at all for an ewer and basin shows that the tub is still everywhere looked upon as a luxury for the rich and nothing more. My friend Mrs. Cockrody, landlady of the "Cleikum Arms," in the Fylde, put the matter truly enough, in remonstrating with me for making her best bedroom carpet "as sloppy as sloppy." "Why, sir," she indignantly exclaimed, "there's Mr. Jones, t' head exciseman, stops here a fortnight together, and *he* never wants no bätkins; and Mr. Robison, travels for yon great firm o' Grumble & Goodenough, he's here weeks together, and *he* never has no bätkins!" The implication was obvious, and so was the rarity of the event. For, several years afterwards, I visited the "Cleikum Arms" again, and the dame—not without some natural horror—recognized me at once. "Why, Mrs. Cockrody, it's impossible you can remember me after so long!" "Aw, yiss, sir, bud Ah do; *you're the gentleman 'at had them bätkins!*"

A. J. M.

LORD OXFORD.—In Johnson's *Life of Rowe* is the following passage:—

"He (Rowe) was Under Secretary for three years, when the Duke of Queensbury was Secretary of State, and afterwards applied to the Earl of Oxford for some public employment. Oxford enjoined him to study Spanish, and when, some time afterwards, he came again, and said that he had mastered it, dismissed him

with this congratulation, 'Then, sir, I envy you the pleasure of reading *Don Quixote* in the original.'

This story rests on the authority of Pope, who related it to Spence, and added, "Was not that cruel? I do not believe it was meant so; it was only his odd way." The story is better told by M. Dutens, in his *Mémoires d'un Voyageur qui se Repose*, but applied to a different person, and with more appearance of probability, for this reason among others, that, as Dr. Johnson remarks, "Why Oxford, who desired to be thought a favourer of literature, should thus insult a man of acknowledged merit, or how Rowe, who was so keen a Whig that he did not willingly converse with men of the opposite party, could ask preferment from Oxford, it is not now easy to discover." Dutens's version is as follows:—

"Ce seigneur aimoit passionnément la lecture de *Don Quichotte*; il en fit faire une édition magnifique en Espagnol à Londres en trois volumes in quarto qui lui est dédiée.* Lorsqu'il étoit dans l'administration, il étoit souvent tourmenté par un membre du Parlement de faire quelque chose pour son fils. Il lui demanda un jour d'un air mystérieux, 'Votre fils sait-il l'Espagnol?' 'Non, milord,' répondit l'autre, 'mais il le saura bientôt si vous l'ordonnez.' 'Qu'il l'apprenne donc,' dit milord, 'il n'aura pas lieu de s'en repentir.' Le père envoya aussitôt son fils en Espagne, en lui recommandant de bien apprendre l'Espagnol. Un an après il l'amène a Milord Oxford. 'Milord,' dit-il, 'voici mon fils qui entend l'Espagnol à merveille, et il est prêt à profiter de votre bonne volonté pour lui.' 'Ah! fort bien,' dit Milord Oxford, 'attendez un peu; je reviens à vous.' Il passe, en disant cela, dans son cabinet et en sort avec un exemplaire de *Don Quichotte* qu'il donne au jeune homme. 'Tenez, monsieur,' lui dit-il, 'lisez ce livre dans l'original, et je puis vous assurer que vous ne regretterez pas le tems que vous avez employé à l'entendre.' La plaisanterie étoit un peu forte; mais, dans le fond, je trouvais que Milord Oxford avoit raison: j'ai lu et relu plusieurs fois ce livre dans l'original avec la plus grande satisfaction, et je l'ai toujours trouvé la lecture la plus propre à delasser agréablement l'esprit, après des études sérieuses."

C. ROSS.

ESTIMATE OF ELIZABETHAN DRAMATISTS, 1704.—In the dialogue between Nat Lee and Colly Cibber in *Visits from the Shades*, Lond., 1704, occurs the following:—

Nat. "Jonson, Shakespear, Dryden, and some others of us, not long since were discoursing of the poor Estate of your Theater, and after several Causes assigned they all agreed the Chief was owing to your mismanagement: Fletcher came in at the Conclusion and jump't with us in the Verdict, and withal swore bitterly, he would never pardon what you'd done, but would certainly arraign you for the murder of his *Elder Brother*."

Colly. "He might have spar'd his resentments, for it has not suffered in the least by my alteration; I have been so far from the depressing of it, that when it was dead to the Theater, I revived the Phenix from the ashes."

Nat. "As Mr. Collier says by D'Urfée's *Don Quixot*,

* This I presume was the edition published by Tonsou in 1738, which Brunet describes as a "belle édition ornée de figures par Vertue et Vander-Gucht."

you wisely planted yourself upon the shoulder of a giant.... I would have you to cease to disturb the Manes of Beaumont and Fletcher. Chapman and Sherley are authors good enough in all conscience for your purpose, and may serve to stock the Strolers with Annual Drolls."

In another dialogue between "Ben Jonson and Mr. Bak-r, the author of the *Oxford Act*," Baker says:—

"You and Shakespear writ well enough for the time, but your English was in the Ore and the Wit in its infancy in respect to what it is now: We have had *Waller* and a *Dryden*, and have now a *Wicherly* and a *Dennis*, a *Congreve* and a *Southern*, who have melted down the Barbarism of your age, and made our Diction more refined and sparkling. Then for our Plays, the plots are stronger and finer wove, and the Incidents more curious and surprising."

The pamphlet is dull, and has none of the rough vigour which characterizes Tom Brown's dialogues.

C. ELLIOT BROWNE.

LAMBETH DEGREES.—A "thing not generally known" must, I imagine, be this. Every now and then we see in the newspapers that some distinguished theologian or active missionary has received a degree at Lambeth from the Archbishop of Canterbury, *honoris causâ*. Very flattering and very proper, no doubt, we deem it, and are thankful that the archbishop possesses this power of rewarding exceptional merit, which has no means of obtaining university distinction. But I think the public will hardly credit—what, though stated to me on excellent authority, I can scarcely believe myself—that these Lambeth degrees are frightfully expensive; that of M.A. costing some 50*l.*, and those of B.D. and D.D. proceeding by a sliding scale. How anybody can be such a goose as to pay thus heavily for his whistle I cannot understand; but of what benefit such a white elephant can be, except to the archbishop's officials, is a still greater mystery to

M.A. OXON.

[Is our correspondent aware that the Archbishop only confers the degree of M.A. now after examination?]

REGISTERS OF THE PRIVY COUNCIL.—It is remarkable that no regular search has been made into the Registers of the Privy Council, which are full of curious information on the history of the sixteenth century. I will give a few instances from the first two volumes almost at hazard. An order about images (Reg. ii. 240, 251). A complaint that the Dean and Chapter of Canterbury, after the late visitation, had retained certain jewels of gold and silver, a crucifix and pyx, intending to convert them into money for the repairs of their house. Order made to restrain them from disposing of the pyx, being "garnished with pearles and stones xxxvi. oz.," or the money arising from the sale of the ornaments, Oct. 23, 1547 (Reg. ii. 239). 1542-3, the service of St. Richard at Droitwich (Reg. i. 397). Order for the ordinal, 1549 (Reg. ii. 72). A complaint that Sir George Roo sang mass twice at Christmas

at Sudeley, for which he entered into recognizances of 40*l.* to the king (Reg. ii. 104). 1543, Yorkshire shrines taken down (Reg. i. 256). Sir Thomas Wyatt sent to the Tower and discharged on recognizances of 200*l.* to the king; Pulteney to the Porter's Lodge and Clere to the Tower for breaking windows with stone bows at night (Reg. i. 465). The proceedings with regard to Bishop Day are given at some length.

MACKENZIE E. C. WALCOTT.

THE REV. THOMAS BRANCKER, OF WHITE-GATE AND TILSTON.—Since writing my note (*ante*, p. 41) on this individual, I have found his name in the pedigree of Brancker of Bispham Hall, co. Lancaster, in Foster's *Lancashire Pedigrees*, from which it seems that he was of the same family as Sir William Brouncker, the mathematician and the first President of the Royal Society, who died in 1684, and who was Pepys's acquaintance and correspondent. They were descended from Henry Brouncker, who in 1544 bought land at Melksham (then called Melksham-Brunker), in Wilts; and in the adjoining church of Earlstoke are their arms, thus engraved in Aubrey's *Wilts*: Ar., six pellets in pale, three and three; on a chief embattled sable a lozenge of the first charged with a cross patée of the second; which coat is still used by the Bispham Brankers. Of the son of this Henry, Sir Henry Brouncker, Lord President of Munster, Pepys said that he gave 1,200*l.* to be made an Irish lord, "and swore the same day that he had not 12*l.* left to pay for his dinner." The elder sons of Henry were the titled Brounckers; but a younger son, called in the pedigree "Brouncker" only, was the father of Thomas Brouncker, B.A., of Exeter College, Oxford, and of Ilminster, Somerset. The son of the latter was the Rector of Tilston. It is added in the pedigree that the rector married Hannah Meyrick, of Leicester, from whom are derived the Liverpool and Bispham Brankers, who used *o* in their names in place of *a*. Cf. Aubrey's *Wilts*, pp. 298, *seq.*; Pepys's *Diary*, last ed., iv. 277.

A letter from John Collins to James Gregory, in 1668, thus refers to Brancker's edition of the *Algebra*:—

"One John Henry Rhonius published an Algebra in High Dutch. He was Dr. John Pell's scholar; the book is translated into English, refined by the Doctor, and almost out of the press: I hope to send you one of them, but therein are not contained some of his chief inventions in Algebra."—*Correspondence of Scientific Men*, Oxford, 1841, vol. ii. 177.

JOHN E. BAILEY.

BLACK MONDAY.—A writer in the *Daily News* of April 16 draws attention to the old expression "Black Monday," which he says took its origin in 1360, when on a certain day there was a terrible storm of hail and lightning, which did great injury to the army of Edward III., killing many men and

horses. He observes that this was on Easter Monday, April 14, and goes on to remark that Easter Monday in the present year, being also April 14, was most exceptionally cold, dark, and cruel. It is common to quote the passage in Stow's *Annals* fixing the original Black Monday as Easter Monday, April 14, 1360, when the English army was encamped before Paris. Yet I believe it is very generally admitted that Stow's statement is in all the main points incorrect. Easter Monday in 1360 was the 6th and not the 14th of April; the storm did not take place on Easter Monday; and on the day of the storm the English army was not under the walls of Paris, but near Chartres.

Edward III. was before Paris on Easter Day, April 5, 1360, and during the following week he tried in every way to induce the Dauphin to come forth and meet him in battle, but the French very wisely declined to do so; as Holinshed quaintly says, "They would not taste of that vessell." The English camp was therefore broken up on Monday, the 13th; the army decamped and marched towards Mont-lehery. After several days, when they were within sight of Chartres, the storm overtook them and did terrible damage. Amongst those killed in this storm was the Lord Guy Beauchamp, son of the Earl of Warwick, who, being wounded to death, died, as the inscription on his tomb states, "le xxviii. jour d'Averil l'ann MCCCLX." Black Monday must therefore, it would seem, have been either the 20th or the 27th of April, more probably the 27th: this would well agree with the statement that Lord Beauchamp was mortally injured on Black Monday the 27th, and died the next day. The peace was concluded at Bretigny on May 8 following.

EDWARD SOLLY.

CURIOS EPI TAPHS.—Making a short stay at Reigate a few weeks since, and roaming about that beautiful neighbourhood, I came across the following epitaph in Betchworth Churchyard:—

"John Rose, died Jan. 27, 1810, aged 10 years.

Dr Friends and companions all,
Pray warning take by me,
Don't venture on the ice too far,
As 'twas the death of me."

F. D.

Nottingham.

I have not seen the following among the many that have appeared, and it is, I think, quaint enough to have a place in "N. & Q.":—

"Our life is but a winter's day;
Some only breakfast and away;
Others to dinner stay and are full fed;
The oldest man but sups and goes to bed.
Large is his debt who lingers out the day;
Who goes the soonest has the least to pay."

I either omitted to copy or have lost the date, name, &c. Perhaps some one in the neighbourhood of Linslade will supply these.

HIC ET UBQUE.

THE CAPTAIN OF THE PORT OF MOGADOR.—There is an amusing account of the captain of the port of Mogador in Mr. Richardson's *Travels in Morocco* (1860, vol. i. p. 92). He was a Jew of English extraction, and had been aide-de-camp to Bolivar. His name was Phillips; and it is said that after leaving Mogador he went to Lisbon, where he purposed writing a memorial to the Archbishop of Canterbury, containing the plan of a new Unitarian system of religion, by which the Jews might be brought within the pale of the Christian Church (p. 102). One would like to know more of this versatile worthy.

WILLIAM E. A. AXON.

A DECAYED NOBLE.—I have just cut out the following sad account from the *Times*. Can any of your correspondents give an account of the ancestry of this decayed noble? I do hope that the worthy Vicar of Leeds may succeed in obtaining the means of rescuing the aged couple from the workhouse.

"Sir,—The Duc de Columbiere and his wife are inmates of our Leeds Workhouse. I have, with my solicitor Mr. Ford, examined a box of deeds and letters belonging to him; we have no doubt that he is the person he represents himself to be. He bears the family name of Mouchat. His title was in Neuchâtel, since ceded to Prussia. At the age of eighty-six his memory, happily, is too imperfect to be of much service in tracing the history of the family, but I am inclined to think they emigrated to England at the revocation of the Edict of Nantes.

"His father received a pension from the Prussian Government until his death, and the unfortunate man in whose cause I write earned a livelihood as a painter, which succeeded sufficiently till old age had weakened his hand. They bear an excellent character in the workhouse, and the chaplain has the highest opinion of them. Yet it seems a hard reverse of fortune that they should end their lives in a Union, separated from one another, each locked in their respective wards, and only allowed to meet once a week.

"If any of your readers feel sufficient interest in this fallen old man and his wife to subscribe towards a simple maintenance for them that could give them a cottage and, perhaps, 1*l.* a week, I would gladly take charge of the contributions.

"Your obedient servant,

"JOHN GOTT, Vicar of Leeds.

"The Vicarage, Leeds, April 21."

Y. S. M.

THE BICYCLE BATTALION.—Some suggestion as to such a corps as this having been made in the *Globe* of 7th inst., H. L. P. writes that that paper that in the "good old days of wooden velocipedes" he remembers to have read in "some witty journal" the following:—

"Our wooden walls were long the patriot's toast,
Soon wooden cavalry will be our boast;
And when some Wellington to conquest leads
A new-built squadron of velocipedes,
What foe will dare our prowess to withstand,
Borne on our native oak by sea and land?"

No date is given, but it may be guessed at 1818—

1: 23. In any case, the lines are worthy of preservation in "N. & Q.," which has already given in ertion to interesting notes on the subject of bi cycles. W. T. M.
leading.

HISTORICAL DEATHS.—Every now and again the obituary columns of the *Times* contain announcements of real historical interest, or which bring back into momentary interest events and epochs long passed. Of such is the following, which appeared a few days since:—

"On Tuesday, the 22nd April, 1879, at 36, Bryanston Square, Charles Reginald Buller, Esq., of Erie Hall, Plympton, for many years H.M.'s Government Agent in Ceylon, and J.P. for Devon, aged seventy-two, third son of the late James Buller, Esq., Clerk to H.M.'s Privy Council in the reigns of George III., George IV., and William IV."

Your columns seem especially designed for such records.
CORNELIUS WALFORD.

"MASTERLY INACTIVITY."—This phrase is said to have originated in an article on the policy of Sir John Lawrence, contributed to the *Fortnightly Review*, in 1869, by Mr. Wyllie, a young Indian civilian of great promise, who shortly afterwards died.
THO. SATCHELL.

AN INDEX TO THE "NONARUM INQUISITIONES."
—Why should not the Index Society arrange for the compilation of an "Index Nominum" to this valuable source of genealogical information? As published by the Public Record Commission, the work only contains an "Index Locorum," which is quite insufficient for the purpose of referring to names of persons.
NOMAD.

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 PALM.—Can any satisfactory cause be assigned for the commencement and universality of the custom by which the palm has been taken as the symbol of victory? It arose very early, and so also the questions upon it. Pausanias (*Arcad.*, ch. xlviii.) says that a crown of palm was given to the victors by Theseus when, returning from Crete, he instituted the games at Delos, and that this was the origin of the custom. Plutarch also, in his *Life of Theseus*, says:—"He is also said to have instituted games in Delos, where he began the custom of giving a palm to the victors" (vol. i. p. 21, Langhorne's trans., Lon., 1819). Livy, at the year u.c. 459, B.C. 293, relates:—"Eodem anno coronati primum, ob res bello bene gestas, ludos Romanos spectaverunt: palmæque tum primum, translato e Græcia more, victoribus datæ"

(lib. x. c. 47). He thus assigns the time at which the custom was introduced at Rome from Greece.

Plutarch enters upon the subject at some length in his *Symposiaca* (quest. iv., *Opp. Moral.* p. 723, Par., 1624), where the various reasons are examined, and the preference appears to be given to the notion of its beauty and length of life. The comparison of Nausicaa with the palm at Delos (*Odys.*, Z., 163) is natural in relation to this in the same passage.

Aulus Gellius (iii. 6) supposes the reason to be its strength and power of resistance under heavy pressure. Plutarch refers to this, but rejects it as the reason.

I am aware of the use of the palm in Scripture, Judges iv. 5, Ps. xcii. 12, Ezek. xli. 18; on which last Cornelius a Lapidæ observes:—"Cum constet palmam oriundam esse ex Judæa et Phœnicia dubitandum non videtur quin ex exemplo Salomonis depromptum sit, ut palma pro victoria signo ponatur ab ethnicis, atque ut in certaminibus victori daretur palma."
ED. MARSHALL.

BEAUCHAMP QUERIES.—Can any one kindly help me to discover the names and families of the wives of—

1. Richard Beauchamp of Holt (nephew of William, Earl of Warwick), whose Inq. is 1 E. III., i. 20.
2. His grandson, John B. of Holt, who died 8 H. V.
3. Reynbruno, son of Thomas, fourth Earl of Warwick.
4. Richard, brother of Reynbruno. (Her name was Elizabeth.)
5. Robert B. of Hacche, who died 13 John.
6. Robert B. of Hacche, his grandson, living 42 H. III.
7. John, first Lord B. of Hacche; Inq. 10 E. III., i. 43. (Her name was Maud.)
8. William B. of Bletshoe, father of Roger the first baron. (Her name was Joan.)
9. Giles, brother of No. 8.
10. Roger, first Lord B. of Bletshoe. (Second wife; her name was Margaret.)
11. John, brother of No. 10. (Her name was Elizabeth.)
12. Roger, son of Roger (No. 10), who died v.p.
13. William, son of No. 11. (Second wife; her name was Joan.)
HERMENTRUDE.

THE PRINCESS ELIZABETH.—Having a wish to
"Hear how once repining
Great Eliza captive lay,"

I have looked into histories which give some particulars of the melancholy progress which she made from her first apprehension at Ashridge to her release. The account says she was released from the Tower of London and straightway went with her attendants into the church of Allhallows, Staining, to return thanks for her deliverance from

prison, and after to the "King's Head," Fenchurch Street, to take refreshments. Fox (*Book of Martyrs*) makes no mention of this circumstance, but keeps her jolted from pillar to post, as he says, in custody from the time of her seizure at Ashridge to her enlargement at Hampton Court. What were the places where she was kept prisoner, who were the owners of the private places, and was the captivity continuous or was she set at liberty from the Tower?
J. T.

WORKS OF THOMAS LOVE PEACOCK.—Does a list exist of the articles Peacock wrote in the *Westminster Review* and *Fraser's Magazine*? Did he write the articles signed "Vida" in the *London Magazine* about 1822? Was he the author of *Miserimus*, printed by Hookham in 1833?
HENRY COLE.

Hampstead.

"TYBURNIA" AND "BELGRAVIA."—It would be in vain to inquire who invented the word "Tyburnia" to designate the district north-west of old Tyburn gate; but I may ask where it can be found in use earlier than 1847, when Thackeray delivered his charming lectures on the English humourists. In the lecture on Hogarth, Smollett, and Fielding, he says: "On the spot where Tom Idle made his exit from this wicked world . . . the elegant, the prosperous, the polite Tyburnia rises, the most respectable district in the habitable globe." Tyburnia is used more or less jocosely, but Belgravia quite as seriously as if it were, like South Kensington, the legal name of a district. Belgrave Square, being the most fashionable spot in London, is now made to extend its aristocratic patronage as far as Vauxhall Bridge and the river.
JAYDEE.

FRODO.—In Thompson's *History of Boston* (Lincolnshire) there is a genealogical table of the Tilney family, headed by the names Frodo and Baldwin his brother, Abbot of Bury St. Edmunds. Can any of your readers tell me anything of the history of Frodo? Was he connected with the Vikings? and for what services did he receive the grants of land from Edward the Confessor? There is a Frotho mentioned in Kingsley's *Hereward, the Last of the Saxons* (p. 62), in connexion with Beowulf. Is this the same man?
S. T.

PRE-ADAMITE PAPERS.—I believe there appeared some such papers in *Scribner's Magazine* some years ago. Can you tell me the date?
J. S. ATTWOOD.

Caston's Road, Basingstoke.

"YOUR'S."—Can any of your readers produce instances, from letters written by writers *temp.* Elizabeth downwards, in which "Yours" is written at the end of a letter with an apostrophe, as "Your's truly," "Your's sincerely," &c.? I maintain, until

convinced to the contrary, that the use of this apostrophe is not *incorrect*, though time may have caused it to die out, just as the apostrophe in "dout," "tis," "oer" &c., is gradually taking leave of the English language in our daily correspondence, periodicals, &c. I have no time at present to follow up the inquiry, but I may say that, while in Bath, a few days ago, I found that Lowth or Lowther—quoted as an authority in an English grammar published in 1853-4—says that "Your's" should be written with an apostrophe; and in Thackeray's *Humourists* I find the Earl of Peterborough, in a letter to Pope, making use of the apostrophe at the end of his letter. Perhaps some of your readers might inform us who perpetrated the first heresy in this matter.

W. BARRINGTON D'ALMEIDA.

THE SENSITIVENESS OF PLANTS KNOWN TO THE ANCIENTS.—I should be very glad if any reader of "N. & Q.," who may have given attention to the subject, could tell me whether there are any passages in the classics which will help me to understand how much or how little the ancient Greeks and Romans knew of the sensitiveness of plants. There is one passage in the beginning of Aristotle's (?) *περί φυτῶν*, where the writer, whoever he may have been, speaks of Anaxagoras and Empedokles "maintaining stoutly that plants have perception, feel pain and pleasure, and holding that they are moved by desire." This *locus* has set me wondering whether the old Greeks made any *experiments* on plants, and, if so, what are the *loci* where such experiments are referred to. I do not think Lewes says anything about it, though he does warn his readers against reading into the Greek the accumulated knowledge of the "heirs of all the ages."

Does Herodotus, in speaking of the nummulitic limestone of the Pyramids, or in any other part of his history, call the fossils therein "beans"? I am aware that Strabo (see Quekett's *Lectures on Histology*, I think) compares some fossils to lentils.
J. A. C.

JOAN SHAKESPERE, SUB-PRIORRESS OF WROX-HALL, CO. WARWICK.—Is anything known of the genealogy of "Johanna Shakespere, sub-priorissa," to whom, on Sept. 5, 1525, licence was granted to elect a prioress? These particulars are in Dugdale, iv. 89, but no further account of the sub-prioress. Considering the county in which Wroxhall is situated, the fuller investigation of this subject might be interesting to Shakespearian students.
NOMAD.

SLAD OR SLADE, A LOCAL NAME.—In Rudder's *History of Gloucestershire* (1779), p. 555, in his account of the parish of Miserden, there is as follows:—

"The *Slad* or *Slade*, from the Saxon word *Slade*, a slip of ground. There are several places of this name

in Gloucestershire, all situated on the slopes of hills. The springs collecting on the sides of such hills loosen the earth, and frequently by their force drive whole acres of ground into the valleys beneath, a remarkable instance of which happened lately at the Throp [Thrupp], in the parish of Stroud. Hence the name Slade."

Is the foregoing the correct derivation, and where may one find in print any particulars and the date of the remarkable landslip referred to by Rudder?

ABBA.

A JEROBOAM OF CLARET.—I see in the *Times* that a jeroboam of claret contains eight bottles. Can any of your readers tell me the origin of this term?

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

JACK KETCH OR CATCH was, until recently, the name by which the hangman was commonly known. Is there an earlier instance of its use than the following?—

"What now remains, but that the Tap must burst?
Who can do any more, that has done his worst?
That the proud foe rejoice not in my fall,
Now heart, break heart, and baffle Catch and all.
But ere I fall a victim though too late,
In a vile nation, to a viler fate
I thus bequeath the remnant of my estate."

A Supplement to the last Will and Testament of Anthony, Earl of Shaftsbury, with his last Words as they were taken in Holland, where he died, January the 20th, 1682, folio, London, 1683, p. 3.

K. P. D. E.

A HISTORY OF CARLOW.—Where can I find a history of Carlow, with some account of that locality during the disturbances in Ireland, temp. Queen Elizabeth, 1599?

M. M. B.

DUGUID.—Is this Scotch name the same as the English *Duckett*, and is it of French origin? It first appears in Scotland at Dundee, as witness to a charter in 1406. I want any earlier trace of it.

SCOTUS.

BURIAL AT NIGHT, 1601.—In the parish register of Norton, co. Derby, I find: "1601. Anthonius Blythe de Byrchet p'oe de dranfield Armiger sepult' fuit in capella eccl'ie p'oali de norton adjunct' Tertio die Junii in nocte." The chapel was then separated from the chancel by a screen, and had been in Catholic times the burial-place of the Blythes, having been erected by them. Is it possible that Anthony Blythe was secretly buried according to the rites of the Church of Rome? Or, if not, what reason was there for burial at night?

S. O. ADDY.

Sheffield.

"FRANK HEARTWELL; OR, FIFTY YEARS AGO."—In *Cruikshank's Omnibus*, published by Tilt & Bogue in 1842, appeared a naval tale, continued through it, under this title, purporting to be by Bowman Tiller. Whose *nom de plume* was this?

There are in it eight full-page etchings by George Cruikshank illustrative of the text, and Richard Brothers, the so-called prophet, is introduced as one of the characters of the story.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ST. MINIATO.—At Florence there is a church dedicated to St. Miniato. Where can I find any account of this saint? There is no such name in Butler.

JOHN THOMPSON.

The Grove, Pocklington.

WRIGHT FAMILY.—Of what family was the James Wright who was ambassador at Venice from 1765 to 1773, was knighted, and subsequently, I think, made a baronet, but I do not find his name in the *Extinct Baronetage*? He was alive after 1800, and had one son. Any particulars of the family would be acceptable.

W. P.

THE COWAY STAKES.—The Venerable Bede describes the stakes at the ford where Cæsar crossed the Thames B.C. 54 as existing in his day, and in the British Museum is what tradition identifies with one of these stakes, and which was "drawn out of the bottom of the Thames, at a place called Cowaystakes, in 1777," as certified by an inscription on it. May I ask whether there is on record any similar instance of what I may call the conservative power of water on wood? The wood of these stakes, if they were the original ones, must have been 1,800 years old.

E. WALFORD, M.A.

Hampstead, N.W.

"PALINGENESIA."—Who was the author of *Palingenesia, the World to Come*? Paris, printed by Firmin Didot, Rue Jacob, No. 24; London, published by Martin Bossange, Regent Street, No. 124, 1824, 8vo. Half-title, title, To the Reader, Sonnet, and Postscript, 5 leaves; *Palingenesia*, pp. 1-264; Index, pp. 265-275; Errata, 1 page; Appendix, pp. 1-29. This is a poem in seven books, much of it in Scriptural phraseology, giving the writer's ideas on "the Scriptural doctrine of the world and age to come." Lord Byron died whilst some references to him were being penned on pp. 238-9, and the author takes advantage of this circumstance to insert a poem entitled "Lord Byron." This is No. 4 in the Appendix, pp. 20-29.

GEO. C. BOASE.

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

AUTHORS OF BOOKS WANTED.—

Who was the writer of *The Gaulliad*? and where and when was it published? Some lines from it are prefixed to the ninth chapter of *Rob Roy*.

JAYDEE.

Robert Emmet. By ****. Published in Paris, 1853. A translation from the French, by John P. Leonard, was published by D. Holland, of the *Ulsterman Office*, Belfast, during the same year.

EVERARD HOME COLEMAN.

Replies.

THE BYRON SEPARATION.

(5th S. xi. 266, 311.)

The question of the Byron separation has had much new light thrown upon it by the recent publication of Mr. Hodgson's *Memoirs*, and as some correspondence has recently been carried on in the columns of "N. & Q." on this subject, I imagine the subjoined document may be considered worthy of being again recorded. It was originally published by one of your contemporaries (Oct., 1869), but appears to have escaped the notice of many who are interested in all matters relating to Lord Byron.

This statement (the original autograph of which is in the possession of Mr. Murray) was drawn up by Lord Byron in August, 1817, while Mr. Hobhouse was staying with him at La Mira, near Venice, and was given by him to Mr. Matthew Gregory Lewis (commonly known as "Monk" Lewis), among whose papers it was found at the time of his death:—

"It has been intimated to me, that the persons understood to be the legal advisers of Lady Byron, have declared 'their lips to be sealed up' on the cause of the separation between her and myself. If their lips are sealed up, they are not sealed up by me, and the greatest favour they can confer upon me will be to open them. From the first hour in which I was apprized of the intentions of the Noel family to the last communication between Lady Byron and myself in the character of wife and husband (a period of some months) I called repeatedly and in vain for a statement of their or her charges, and it was chiefly in consequence of Lady Byron's claiming (in a letter still existing) a promise on my part to consent to a separation if such was *really* her wish, that I consented at all; this claim and the exasperating and inexpiable manner in which their object was pursued, which rendered it next to an impossibility that two persons so divided could ever be re-united, induced me reluctantly then, and repentantly still, to sign the deed, which I shall be happy—most happy—to cancel, and go before any tribunal which may discuss the business in the most public manner.

"Mr. Hobhouse made this proposition on my part, viz., to abrogate all prior intentions—and go into Court—the very day before the separation was signed, and it was declined by the other party, as also the publication of the correspondence during the previous discussion. Those propositions I beg here to repeat, and to call upon her and hers to say their worst, pledging myself to meet their allegations—whatever they may be—and only too happy to be informed at last of their real nature.

(Signed) "BYRON.

"August 9, 1817.

"P.S. I have been, and am now, utterly ignorant of what description her allegations, charges, or whatever name they may have assumed, are; and am as little aware for what purpose they have been kept back—unless it was to sanction the most infamous calumnies by silence.

(Signed) "BYRON.

"La Mira, near Venice."

The purport of this document was reiterated by Byron verbally to friends, and has never been contradicted.

J. M., Jun.

The version said to have been given by Mrs. Morrell of the separation of Lord and Lady Byron recalls to me a passage in Medwin's *Conversations of Lord Byron*, pp. 42-3. Conversing with Capt. Medwin, Byron says:—

"I have prejudices about women: I do not like to see them eat. Rousseau makes Julie *un peu gourmande*; but that is not at all according to my taste. I do not like to be interrupted when I am writing. Lady Byron did not attend to these whims of mine. The only harsh thing I ever remember saying to her was one evening shortly before our parting. I was standing before the fire, ruminating upon the embarrassment of my affairs and other annoyances, when Lady Byron came up to me and said, 'Byron, am I in your way?' To which I replied, 'Damnably!' I was afterwards sorry, and reproached myself for the expression: but it escaped me unconsciously—involuntarily; I hardly knew what I said."

Without more information on the point, it is difficult to know whether to take Mrs. Morrell's statement as a corroboration of the above or as simply a repetition of it. Medwin's *Conversations* were published in 1824, the year of Byron's death, and it is not at all unlikely that this old servant of Lady Byron's family, who may naturally be supposed to have interested herself in the circumstances of the separation, either read or heard related the incident above mentioned. The "standing before the fire ruminating" of Byron, and the "leaning against the mantelpiece" of Mrs. Morrell, are to me wonderfully suggestive of a common origin.

J. RUSSELL.

Galashiels, N.B.

"THE LITERARY MAGNET" (5th S. xi. 307.)—The full title of this publication at its commencement was—

"The Literary Magnet of the Belles Lettres, Science, and the Fine Arts, consisting of 1. Original satirical essays of permanent interest; 2. Sketches of society, humorous and sentimental; 3. Original poetry; 4. Miscellaneous matters; forming a body of original and elegant literature....With numerous engravings on steel, copper, and wood. Edited by Tobias Merton, Gent., assisted by various wits of the day. London, William Charlton Wright, 65, Paternoster Row; Ewbank, Brussels. 1824. 8vo."

Vol. i. contains 452 pages, brought out in six monthly numbers; vol. ii. 416 pages, published in a similar manner. With vol. iii. there was a change in the imprint, the magazine being published by George Wightman, 46, Fleet Street, and coloured plates were introduced. In the absence of the original wrappers in the bound copy which I have seen, it is not easy to say what other changes took place, but it seems probable that during the course of this volume the monthly number was divided into two parts, 1. *The Literary Magnet*, 2. *The Monthly Journal*. Vol. iv., dated 1825, brought this series to an end. With the new series there was a change in the title, which is *The Literary Magnet, or Monthly Journal of the*

Les Lettres, consisting of, &c. Vol. I. New Series. London, printed for Charles Knight, Pall Mall East, 1826, 8vo. Vol. i. was for Jan. to June, 1826; vol. ii., July to Dec., 1826; vol. iii., Jan. to June, 1827; vol. iv., July to Dec., 1827. The volumes brought out by Charles Knight are found an interesting series of papers called "The Living Poets of England," a tale named "The Gentleman in Black," verses by J. H. Wiffen, ballads by John Clare, poems by William and Mary Howitt, epigrams, &c., by S. T. Coleridge, poetry by Mrs. Henry Rolls, stanzas by Mary Anne Browne, &c. It is not, however, always easy, from the way the magazine is edited, to say precisely which are the original articles and which only reprints. The eight volumes described above I believe form a complete set of *The Literary Magnet*. In conclusion, I wish to make the inquiry, Who was the editor of the first series of this magazine who used the pseudonym of "Tobias Merton, Gent.?" GEO. C. BOASE.
15, Queen Anne's Gate, S.W.

ARMS ON THE STALLS IN THE CATHEDRAL AT HAARLEM (5th S. ix. 61, 101, 413, 451, 471, 497; xi. 269, 318).—I should feel grateful to D. P. for his correction of my "misunderstanding" with regard to the arms of Guelders, if that "misunderstanding" had any existence except in his own imagination. D. P. does not appear to be aware that although, as he quite correctly says, the arms referred to contain two distinct coats—those of Guelders and Juliers—they are yet constantly referred to in their united condition as the arms of the duchy or province of Guelders. They are so in a modern Dutch heraldic work of the highest authority now lying before me, no reference being there made to the fact, well known to every tyro in heraldry, that a portion of the coat was assumed for Juliers. Spenser says, "*Gedric* insignia sunt duo in bipertito scuto se respicientes leones," &c., as I blazoned them, though he does go on to say (what it seemed to me perfectly unnecessary to refer to in my brief note) that one of the lions was assumed for Juliers. Not long ago, in Paris, a gentleman politely directed my attention to the fact that in a certain place were visible what he termed "les armoiries de l'Angleterre." The shield really contained the quartered coats of England, Scotland, and Ireland, and so (strictly speaking) was not the arms of England, but those of the united kingdoms of Great Britain and Ireland. But I did not think it necessary to assume that the French gentleman was ignorant of this fact simply because he called the whole arrangement by its conventional name, though, instead of thanking him for his politeness, I might have pointed out "a misunderstanding of his," and displayed at one and the same time his very painful inaccuracy and my own highly superior know-

ledge. It is, however, pleasant to be assured that D. P.'s confidence in my powers of observation, and in my general honesty of description, still survives the shock which I appear to have inflicted upon him; and that, upon the whole, he has "no doubt that MR. WOODWARD has related them faithfully." Of such kind patronage I feel myself all unworthy; for I am not quite so confident myself. There are one or two little points with regard to which I have already had to correct my own report, and one or two more where I have had a little doubt whether my transcription of some travel-worn pencil notes was quite so faithful as I intended it to be. Had D. P. addressed himself to these, it is conceivable that some addition might have been made to our knowledge, and it is certain that in this case no one would have welcomed his correction of my "misunderstanding" more thankfully and respectfully than myself.

J. WOODWARD.

DANTE'S VOYAGE OF ULYSSES: "INFERNO," c. XXVI. (5th S. xi. 148, 190).—MR. BOUCHIER'S interesting communication is suggestive of various speculations. Did Dante consider the account of this voyage given by Pliny and others to be fabulous, or to have had foundation in fact? In my Verona edition of 1750 the commentator (Pompeo Venturi) holds the former theory, viz., that the poet treated the subject as he did his own poem, as imaginary. I cannot be satisfied with this theory. Dante was one of the most learned men of his day, and we may reasonably expect to derive from him the most advanced knowledge attained in his times. It appears to me that there must have been more than mere fancy in the idea of the ancients of a wide ocean extending far west of Europe and having land beyond it. Some ships in the course of ages may reasonably be supposed to have been driven out into the Atlantic by stress of weather, and, even if wrecked, some accounts of their disaster may have reached Europe through survivors of the crew. I believe it is widely admitted in the present day that Greenland was peopled from Norway or Iceland long before the Cabots discovered North America. Again, it must have been more than fancy which upheld the great Columbus in his heroic enterprise. I should be glad if MR. BOUCHIER could throw any light upon the inquiry whether Columbus was acquainted with this account of Ulysses and his last voyage, either in Homer, Pliny, or Dante.

The first printed edition of the *Inferno* came out, I believe, in 1472, and Columbus's first voyage was undertaken in 1492, so that, if he had seen or heard of this passage in Dante, it might have encouraged him to persevere in his scheme. Dante's account would almost have furnished him with sailing directions towards the West Indies. Ulysses passed through the Straits of Gibraltar,

sailing first due west, but afterwards trending steadily to his *left* (which was towards the *south*), the course across the Atlantic being therefore south-west, clearing the African coast, passing the equinoctial line, and coming in view of the constellations of the southern hemisphere. But the remarkable feature is the end of the voyage—beholding a lofty mountain in the dim distance, a higher mountain than was ever seen before. Why should such a fancy occur if there was no foundation for it? Why not a flat coast on which people might land? No doubt the five months' sailing was beyond the necessary period for such a distance, but that is unimportant. The strange thing is the mountain of such extraordinary height. I believe there is only one mountain in the world the height of which exceeds expectation on the first sight of it, and that is Teneriffe, which is supposed to have been unknown in Dante's time, but his pithy description coincides exactly with the real appearance of that wonderful peak:—

“Cinque volte raccesso, e tante casso
Lo lume era di sotto della luna,
Poi ch' entrati eravam nell' alto passo,
Quando n' apparve una montagna, bruna
Per la distanza; e parvemi alta tanto,
Quanto veduta non n' aveva alcuna.”

In plain prose: “Five times had the moon waxed and waned while we were sailing over the deep ocean, when we came in sight of a dark mountain, dim in the distance, and it appeared to me loftier than any we had ever beheld.”

This may have been all imagination, but I think it more probable that it was founded on tradition with a spark of truth for its origin. I am inclined to think that the ancients on such subjects knew more than we give them credit for. M. H. R.

Both Pliny and Solinus mention that Ulysses perished whilst navigating the ocean. It was doubtless on the authority of those writers that Dante gave his graphic description of the last voyage of Ulysses in canto xxvi. of his *Inferno*. That Dante had no pretension to accuracy in details is pretty clear from the discovery attributed to Ulysses:—

“Quando n' apparve, &c.,

by which is meant the great mountain of Purgatory, antipodal to Jerusalem, from whence came the fatal whirlwind that led to his destruction.

B. D. M.

Burslem.

CHAP-BOOKS (5th S. xi. 306.)—Chap-books are small unbound 12mo. or 16mo. leaves of coarse paper, roughly tacked together and printed in bad type, with rude woodcuts, which were, and possibly are still,* hawked about in pedlars' baskets. They treat for the most part of current sensational events,

the exploits of historical or legendary heroes, the deeds and deaths of celebrated criminals, nursery stories, ballads, murders, ghosts, lovers' tragedies, three-headed children, &c.

As to the etymology. The meaning of the first element of *chap-book* is the same as that of *chapman*. Compare also the phrase *good cheap*, to *cheapen*, all and each of which come from A.-S. *ceap*, goods, price, sale, &c. There are also the cognate to *cope*, to *chop* (in the sense of to exchange), *horse-coper*, *copeman*, *copemate*. The kind of chapman who sold the chap-books, A.D. 1611, while the creator of Autolykus was still living, may be thus described from Cotgrave: “A paltrie pedlar, who in a long packe or maund (which he carries for the most part open, and hanging from his necke before him) hath almanacks, *books of news*, or other trifling ware, to sell.”

The difference between a chap-book and a broadside is that one was folded and sewed, the other not. The chap-book ran more into prose, but their subjects were much the same. I presume, however, that the black-letter 12mo. “garlands” of James I.'s reign can hardly be called chap-books, but they may have been to some extent the chap-book's predecessors. The great mass of chap-books which has survived belongs to the eighteenth century. This class of literature seems to have been far less destructible than the broadside pure and simple. † ZERO.

Chap-books are little books in verse or in prose, consisting of popular stories or ballads printed for itinerant *chapmen* to sell, in contradistinction to the more important works printed for the booksellers of fixed residence. In some cases the publisher of ballads announces after his address, “where English and Irish chapmen can be supplied with books and ballads.” Thackeray's “List” consists of 105 “small books,” 301 ballads, and 23 so-called “histories,” such as of Robin Hood, of the gentle craft. After giving his address in Duck Lane, he adds, “where any chapman may be furnished with them or any other books at reasonable rates.” His “small books” and “histories” are all chap-books. Henry Chettle, in his *Kind Hart's Dream*, 1592, writes of the ballad singers of his own time as “pretty chapmen, able to spread more pamphlets, by the State forbidden, than all the book-sellers in London.” Samuel Pepys labelled his collection of chap-books as “Penny Merriments.” Upon such grounds as the above I think we may fairly assume that “chap-books” is an abbreviation of “chapmen's books.” Hawkers sold any wares, but chapmen sold only ballads and books.

W. CHAPPELL.

* Some things very like chap-books are still sold in the Seven Dials.

† See the two volumes published by Mr. Halliwell in the Percy Society on the chap-book literature of this country; for that of France, M. Nisard's *Histoire de la Littérature du Colportage*, &c., Paris, 1854.

If my good friend DR. JESSOPP will consult his falliwell, he will find, "*Chap-book*, a little book printed for the purpose of being sold to hawkers." Webster has, "A small book carried about by hawkers [chapmen]. Hence any small book; a toy book." WM. PENGELLY.
Torquay.

See a note on this subject by the late DR. RIMBAULT, "N. & Q.," 2nd S. v. 522. In vol. vi. p. 89, H. N. wrote of them as in use in Scotland.

ED. MARSHALL.

CYRIL JACKSON, DEAN OF CHRIST CHURCH (5th S. xi. 9).—Dean Jackson was born at Stamford in 1742, where his father was a medical practitioner. Educated at Westminster, he was elected to Ch. Ch. He was an excellent scholar and well-informed man, and became sub-preceptor to George IV. and his brothers when young princes. He became D.D. 1781, and though made a canon of Ch. Ch., and offered at one time an English bishopric and at another the primacy of Ireland, he was amply contented with the deanery, to which he succeeded in 1783, when Dr. Bagot became a bishop. About ten years before his death he resigned the deanery and went to live at Felpham, on the Sussex coast, near Bognor. Here he died in 1819, and it is related that as he lay on his death-bed some of the young princes who were coasting in a yacht landed and called to see their old tutor; but Jackson, thanking them, declined to see them, as he "had taken leave of the world and only wanted to commune with his God."

GIBBES RIGAUD.

18, Long Wall, Oxford.

The Dean of Christ Church was the eldest son of Cyril Jackson, M.D., of Stamford, and was born there in 1742. His younger brother William Jackson, afterwards Bishop of Oxford, was born in Stamford in 1750. In the chancel of St. Martin's Church, Stamford, is a tablet with the following inscription: "Cyrillus Jackson, M.D., ob. Dec. 17, 1797, æ. 80. | Juditha, uxor Cyrilli, ob. Mar. 2, 1785, æ. 66. | Parentibus optimis | Filii mærentes | P. P." JOS. PHILLIPS.
Stamford.

Dr. Jackson of Stamford married Judith Prescott, widow of Wm. Rawson, Esq., of Nidd Hall and Bradford, in com. Ebor.: she inherited the Shipley estates from her first husband. By her he had two sons, Cyril and William: Cyril Jackson, D.D., Dean of Ch. Ch., born 1742, ob. 1819; William Jackson, D.D., Bishop of Oxford. Burke gives, without tinctures, a fesse between three shovellers as the bishop's arms. Three visitation families bore these arms—Jackson of Hickleton, Jackson of Snyderall and Darrington, in com. Ebor., and Jackson of Newcastle, but I am unable to connect the Stamford Jacksons with any of these.

In the *New Law List*, 1779, by John Hughes, Hugh Jackson and Thomas Jackson occur amongst the certificated attorneys at Stamford.

W. F. MARSH JACKSON.

See Gorton's *Biographical Dict.* Some years ago I saw his tomb in the churchyard of Felpham, near Bognor. Near to it is a stone to the memory of one of his female servants who begged to be laid near her master, and the wish was evidently respected. In Chalmers's *Oxford* he is mentioned as one "who, after presiding as the Dean of Christ Church for twenty-six years, with almost unexampled zeal and fidelity, resigned the office in 1809." He was a connexion of the late Rev. Clarke Prescott of Cheetham Hill, and the Christian name of Cyril is borne by several of his descendants.

H. E. WILKINSON.

Anerley.

T. C. will find much of the information which he desires about Dean Jackson in the *Manchester School Register*, edited with notes by the Rev. J. Finch Smith, vol. i. pp. 62-4, 229-30 (vol. lxix. of the Chetham Society's publications, 1866).

FAMA.

Oxford,

NORFOLK DIALECT: "VENUS," "BARBEAU SPRIG" (5th S. xi. 147).—Where I formerly lived, at Moberley, Cheshire, there is a crape mill where a large number of Norwich hands are employed. Their speech is very peculiar, and I have often noticed the way in which they drop the final *s* in the third person singular of verbs. On one occasion a remarkably tall and stout woman, the wife of the then manager, slipped down some steps during a severe frost. Her husband, instead of running to her assistance, laughingly remarked, "She fall heavy, she do." They also pronounce *v* like *w*. The same man had a retriever bitch named Venus; he invariably called "Wenus! Wenus!"

Though it has nothing to do with the Norfolk folk-speech, the above anecdote has brought to my mind the fact that illiterate people confuse *Venice* and *Venus*. Thus Venice turpentine is frequently called "Venus turpentine," and the same blunder has been made by some of our porcelain manufacturers in a strange manner. We have an old dinner service on which is depicted a view of buildings surrounded by water. Underneath the plates and dishes there is stamped "Venus pattern." This always puzzled me, for it was evident there could be no allusion to the heathen goddess; but at last the bright idea struck me that the picture was intended to represent the city of Venice, but the illiterate designer had spelled it "Venus."

Another old "stock" pattern of china tea services was called the "Barbeau sprig" pattern.

Pretty little sprays of flower are scattered over a white ground; they look more like eyebright (*Euphrasia vulgaris*) than anything else, but are not botanically correct. Can any one tell me the meaning of "Barbeau" or "Barbo" (for I do not know the spelling), and what flower it is intended to represent? These two patterns are, of course, out of date now, but forty or fifty years ago they appear to have been stock patterns, and obtainable at any large crockery shop.

ROBERT HOLLAND.

Norton Hill, Runcorn.

The suppression of *s* in the third person singular is a well-known characteristic of Norfolk, where "he come," "she walk," "this un look better 'n that," may be heard in every-day talk. Amusing examples are given in *Eastern England, from the Thames to the Humber*. Thus, at a "water-frolic," as a regatta is locally called, "She sail fine, dan't she?" "He laugh at ye"; "That feller raw (rows) like a tailor"; "See how that run out"; "That music sound purty, dan't it?" X. P. D.

KING OSWY (5th S. xi. 29).—The original authority, Beda, *Hist.*, iii. 24, does not state so much as the author cited by F. T. J. as to "the building and endowing of twelve abbeys," neither was it to show his gratitude only after the battle, but previously to the victory, that the vow was made. Oswy wished to buy off Penda by purchasing peace, and when he failed transferred his gifts where he felt that they would be received:—

"Vovit ergo quia si victor extiterit, filiam suam Domino sacra virginitate dicendam offerret; simul et duodecim possessiones prædiorum ad construenda monasteria donaret: et sic cum paucissimo exercitu se certamini dedit."

After the battle he dedicated his daughter,

"donatis insuper duodecim possessiunculis terrarum, in quibus.....devotioni sedulæ monachorum locus facultasque suppeteret. E quibus videlicet possessiunculis, sex in provincia Deiorum, sex in Berniciorum dedit. Singula vero possessiones, decem erant familiarum, id est, simul omnes centum viginti."

His daughter was first placed in the monastery at Hartlepool, "cui tunc Hild abbatissa præfuit; quæ post biennium comparata possessione decem familiarum in loco qui dicitur Streamaeshalch [Whitby], ibi monasterium construxit." From this it does not appear that King Oswy, and not St. Hild, built the monastery. In default of identification it is very probable that the other grants were accepted and appropriated to ecclesiastical use for a time, but that they afterwards lapsed, the foundations never being constituted and completed. King Oswy, the year after the battle, which took place in 655, established an episcopal see for the kingdom of Mercia at Lichfield and commenced the cathedral church. He is also said to have commenced the Abbey of Medeshamstede, or

Peterborough, with Penda. See additions to *Saxon Chronicle*, relating to Peterborough, ann. 655, 657.

ED. MARSHALL.

THE SPINET (5th S. xi. 289).—The names of musical instruments are not infrequently misapplied by unmusical writers, especially when one instrument predominates in use over others of the same class. COLONEL HUTCHINSON'S instrument, being in the shape of a grand pianoforte, is strictly a harpsichord. The virginals proper are in form like the so-called square pianoforte, but they were raised upon a stand, and had neither legs nor pedal. The spinet is of irregular figure, narrowing to the point of a triangle at the back. All three were horizontal, and all are exemplified in the Museum at South Kensington, but the catalogue might be improved by revision in this respect. It ought to be an authority. WM. CHAPPELL.

From the description given by your correspondent of the musical instrument in his possession, he is correct in thinking it a spinet. I well remember one that used to be in a disused room of my grandmother's, on which I have often played scales, and the "twanging sound" it gave forth I can call to mind most perfectly. The instrument I knew was in a mahogany case. The keys white in a piano were in this case black, and those usually black were white. Also, the keys had no hammers; the sound was caused by lifting up a piece of quill; for my childish curiosity was well acquainted with the interior, and how it acted when played upon. I have forgotten the name of the maker, save that it and the place were in Latin; the date, some part of the last century. Although somewhat in the shape of a grand piano, it was not played at the end, but, so to speak, at the side of the front. I never saw any other spinet than the one alluded to, but I have just been told by one of my old friends that in 1824 the Rev. Osias Linley, the then organist of Dulwich College, had one in his house. The spinet, I imagine, gave way to the harpsichord, as the latter did to the piano. H. E. WILKINSON.

Anerley.

My father, who is old enough to remember such engines, says he thinks COL. HUTCHINSON'S instrument is a harpsichord.

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

Farnborough, Banbury.

HEANE FAMILY (5th S. xi. 269).—The inscription in Little Deane Church to Rowland Heane has not been in existence for at least the last fifty years. Major-General James Heane was one of his grandchildren, and Rowland Heane, who was buried in Gloucester Cathedral in 1815, was one of his (Rowland's) descendants.

WILLIAM C. HEANE.

Cinderford, Gloucestershire.

PISTRUCCI'S BUST OF THE DUKE OF WELLINGTON (5th S. xi. 305).—Many years ago Marshal Bessier, Duke of Malakoff, was inspecting the United Service Institution, and made a dead point at the inscription OYKETIMEMITOI below the bust of the illustrious duke. None of the members of the Council who were in attendance to do honour to the eminent marshal were able to give the requisite information why the quotation was in the plural, but they were all surprised at the marshal's critical acumen.

W. STIRLING LACON.

WILLIAM PRIEST OF BIRMINGHAM (5th S. xi. 245).—Q. is right in his remark that Priest was a lawyer here about the middle of the last century. If any of the letters or papers relate to Birmingham I shall be obliged if Q. will inform me. ESTE.

SAMOSATENIANS (5th S. xi. 48).—These heretics derived their name from Paul of Samosata, who was appointed Bishop of Antioch A.D. 260. Eusebius (*Hist. Eccl.*, v. 28) states that he held the opinions of Artemon or Artemas, who maintained *ψιλὸν ἄθροπον γένεσθαι τὸν Σωτῆρα*. The originator of the heresy of Artemas was Theodotus, of whom Dr. Burton observes: "His opinions agreed very closely with those of the first Socinians" (*Lect.* xxi. vol. ii. p. 213, Ox., 1833). Paul was deposed by a council held at Antioch.

ED. MARSHALL.

The Socinians took their name from the uncle and nephew of the name of Socinus in the sixteenth century. Their teachings concerning the nature of Christ were similar to those of the Samosatensians.

JOSIAH MILLER, M.A.

See Blunt's *Dictionary of Sects*.

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

TENNYSON'S "CONFESSIONS OF A SENSITIVE MIND" (5th S. xi. 49).—The more exact heading of the poem as published was *Supposed Confessions of a Second-rate Sensitive Mind not in Unity with Itself*. It was printed at p. 31 of "*Poems chiefly Lyrical*." By Alfred Tennyson. London: Effingham Wilson, Royal Exchange, Cornhill, 1830. 12mo., pp. 154." The volume is now rare, and the curious in such matters pay three or four guineas for a copy. It has no table of contents. This special poem is chiefly interesting as conveying a foretaste of the *Two Voices*, and, although it possesses some magnificent passages, it is clearly, as a whole, immature, and little good would be done to the Laureate's reputation with the general reader by its republication.

A.

In my American edition (Harper Brothers, New York, 1876) this poem is entitled *Supposed Confessions of a Second-rate Sensitive Mind not in Unity with Itself*.

CHARLES STEVENS.

The Mount, Guildford.

SCOTIA (5th S. xi. 298).—If my memory serves me upon a point of which I took no note, Giraldus Cambrensis ascribes to Scotland the earlier name of Albany, under the Latin form of Albania. I read the first two volumes of the works of Giraldus when they were first issued under the direction of the Master of the Rolls, and that must be from fifteen to twenty years ago. ERIGENA the younger has only to refer to them with the guide I have given, that it is in a tract addressed to the Pope of that time. As "N. & Q." was established to facilitate the inquiries of literary men, I thought it a duty to draw attention to an unobserved tract, in which few would think of looking for Scottish history.

WM. CHAPPELL.

THE ARMS OF THE CITY OF LONDON (5th S. xi. 327) are Arg, a plain cross gu., in the dexter chief canton a sword erect in pale of the second (the arms of St. George, with the sword, which is allusive to St. Paul, the patron saint of the city). All bevelling or shading of the cross is an unauthorized fancy of the painter or engraver. The description of the crest in the late edition of Burke's *General Armory* is a mere misprint. The crest is a dragon's wing arg, charged with a cross gu. It is often, but I think improperly, depicted as a sinister wing. This variation has probably the same origin as the bevelling of the cross.

I notice that in the enlarged edition of Heylyn's *Help to English History*, improved by Wright (London, 1773), the crest, on a helm, is a pair of dragon's wings expanded. Often the helmet is replaced by the fur cap of the sword-bearer of the city, but I have never seen the crest placed directly upon it.

J. WOODWARD.

COLSTON'S HOUSE AT MORTLAKE (5th S. xi. 261).—This old mansion was standing in 1851, when I went all over it, and it exactly corresponded to the description given by Mr. Tovey. It stood at the western end of Mortlake, half-way between the lower Richmond Road and the Thames, and had in front of it one large field, almost a park, of about ten or twelve acres. When I again visited the spot, about ten or twelve years ago, the house had been pulled down, but the ground on which it stood had not actually been built over. It was known in 1851 by local tradition as "Cromwell's House."

E. WALFORD, M.A.

Hampstead, N.W.

LENGTH OF A GENERATION (5th S. ix. 488, 518; x. 95, 130, 157, 197, 315, 524; xi. 54, 77, 254).—I think some of the correspondents of "N. & Q." are confounding two things—length of life and length of a generation. The original query related to the popular idea of a generation being *thirty* years. *Generate* is "to bring to life," "to originate." The idea expressed by MR. HAYDON (5th S. x. 130), that it was "the interval between

the birth of a father and that of his son," appears to me to be a correct definition of a "generation." There is the difficulty he suggests of the period between the birth of the eldest and the youngest child in a family; this will vary. I have tested it by the records of my own family, and find that the average is about fourteen years. My own mother had seventeen children, and the interval between the birth of the eldest and youngest was twenty-two years. Taking the word "generation" as it refers to the human race, we may add, say, seven years, as the mean time of difference of age between the members of the same family, to the age of the parent; and, assuming it to be twenty-three years, it would work out the popular figure, or thirty years, for a generation. The royal family is an instance of descents through the elder child. William the Conqueror was born 1027; Prince Albert Victor (the Queen's grandson) in 1864. The interval was 837 years. The Plantagenet line may be said to end with the birth of Henry VII. in 1456. There would, therefore, be fourteen generations in 429 years, or about thirty years to each. The Tudor dynasty may be said to end with the birth of James I., 1566; it embraces 110 years, and includes four generations of twenty-seven and a half years each. The Stuart dynasty may be said to end in 1660, when George I. was born; it comprises ninety-four years, and three descents of thirty-one years each. The Hanoverian dynasty, from the birth of George I., 1660, to that of Prince Albert Victor, 1864, extends over 204 years, and comprises seven generations of twenty-nine years each. On the whole, there would be twenty-eight generations in 837 years, or nearly thirty years each.

JOSEPH FISHER.

Waterford.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152, 177, 196, 271, 309).—MR. WADE, in quoting the *Notitia Anglicana* (*ante*, p. 271), quotes a book of little real authority. There can be no doubt that D. Q. V. S. is strictly correct in his statements, although they are unpalatable. The heralds are, however, generally very courteous, and when it can be proved that certain arms have been borne for several generations and used on plate, &c., they will usually make a grant differing as little as possible from the old arms (as long as this can be done without interfering with the arms of any other family), but with certain differences sufficient to make these arms distinctive to the particular family to which they have been allowed.

Your other correspondent, MR. HORSEY, seems a little hazy on heraldic matters. One would like to know on what authority his statement rests that his arms were assumed in the time of Henry II. (1154 to 1189), when it is known that Richard I. (1189 to 1199) was the first to use arms on his

seal. As the Horsey arms have been registered and allowed to that family in the heralds' visitations, if your correspondent can prove his direct male descent from the family to whom these arms were allowed he has a perfect right to bear them, and has the satisfaction of knowing that he pays the tax on armorial bearings to which he has a clear and undoubted right. It may be taken, however, as a general rule, that no one has a right to bear the arms of a particular family simply because he bears the name of that family. The heralds allowed a certain family of the Horseys to bear certain distinctive arms, to them and their direct male heirs, and will take care that to no other family are the same arms granted. No persons, therefore, can have the right to use these arms except those who can clearly prove their descent from that family. W. T.

SIR JOHN MACLEAN will, I am sure, forgive me for taking exception to his observation that arms "cannot be honestly claimed by a stranger in blood: any one, therefore, assuming the arms of a family from which he cannot prove a descent takes that which not only does not belong to him, but is the property of some one else," when I refer him to two articles in "N. & Q." showing the reverse, namely, one at p. 477 of vol. ii. of the present series, the other in vol. xii. of the fourth series, p. 135. Y. S. M.

PRONUNCIATION OF LORD BYRON'S NAME (5th S. xi. 246, 296).—Such a point as the pronunciation of a name should scarcely be decided on the evidence of Medwin, perhaps the most careless of all writers who, without malice prepense, have confused the story of Byron and Shelley. Is it not decisive in favour of the long *y* that Byron occasionally signed his letters to Hodgson and others in Greek characters, thus, ΜΠΑΥΡΟΝ?

H. BUXTON FORMAN.

SATURDAY AND THE ROYAL FAMILY (5th S. xi. 287, 317).—The dates given in the *Globe* cutting forwarded by ABHBA are, as DR. BREWER states, incorrect so far as William III., Anne, and George I. are concerned. DR. BREWER is, however, himself in error with respect to William III. and Anne. The former died on *Sunday*, March 8, 1701-2, not the 18th, as stated in the *Globe* paragraph, which was a *Wednesday*. That *Sunday* was the day of the week on which William died is an undisputed historical fact, as will be proved by a reference to Macaulay or any other reliable historian dealing with that period; for we are told that though the day was *Sunday* Parliament met in order to take steps for rendering the homage of the Estates to William's successor. The 1st of August, 1714, the day on which Queen Anne died, was also a *Sunday*. This may be very readily verified by a reference to vol. viii. of the *Spectator*,

No. 575 of which is dated "Monday, August 2, 1714." Saturday does not seem to be more fatal to the royal family than any other day. Of the fifteen children of George III. three died on Saturday; the Princess Charlotte died on Thursday, and Queen Charlotte on Tuesday. The process of verifying dates where days of the week are concerned, according to both Old and New Style, is extremely simple, but it is only comparatively few who seem to know how to set about it. I hardly think it necessary, however, to give a rule here.

ALEXANDER PATERSON.

Barnsley.

35, PARK LANE (5th S. xi. 108, 136.)—I have understood that the basaltic column was brought from the Valley of Jehoshaphat by Sir Moses Montefiore, and placed by him in the railed enclosure opposite his residence, 35, Park Lane.

GERALD PONSONBY.

54, Green Street, Grosvenor Square.

BALCŌNY OR BALCŌNY (3rd S. ix. 303, 380, 519; 5th S. x. 299; xi. 39, 56, 78.)—Byron's *Beppo*, stanza xi. :—

"They look, when leaning over the balcōny,
Or stepp'd from out a picture by Giorgione."

And stanza xv. :—

"I said that like a picture by Giorgione
Venetian women were, and so they are,
Particularly seen from a balcōny,
For," &c.

G. S.

EPIGRAM ON BEAU NASH (5th S. x. 429; xi. 12, 71.)—In the *Wild Garland*, vol. ii., which I compiled and published in 1866, this epigram is given in the two verses, and attributed to Chesterfield on the authority of the *Festoon*, published in 1767; and, according to the evidence produced up to the present time, Chesterfield must be considered the author. The *Festoon* and O. Goldsmith state Chesterfield to be the author of the two verses originally appearing in the *Gentleman's Magazine*. Mrs. Brereton appears as the author of the six verses, which are a dilution of the two. The third and fourth verses prove this; and as a person having made a smart epigram would not afterwards dilute it and spoil it, we may consider that Mrs. Brereton is not the author of the original two verses. Mr. ERNEST C. THOMAS, I think, has missed the point of the first of the two verses when he says it can "not have belonged to the original epigram, and nobody prefaces his own epigrams with a commendatory verse." The "truth" and the "cruel joke" spoken of is in the fact which the picture being placed in such a position brings to light, or makes patent to all, and thus the commendation is of the act of so placing this picture, and not of the writer of the epigram.

J. J. REEVE.

Newhaven.

BINDERY, ROPERY, &c. (5th S. x. 447; xi. 76, 99.)—There is a very important rope-making concern in Leith, which styles itself a "Roperie" Company. In my experience this spelling of the word (which your correspondent Mr. A. H. CHRISTIE thinks has never been in common use) is unique. F. D. F.

Reform Club.

"HUE AND CRY" (1st S. xi. 185; 3rd S. viii. 352; ix. 40, 83; xii. 169, 256; 4th S. viii. 21, 94, 209, 309; 5th S. ix. 508; x. 14, 178; xi. 99.)—I would suggest that these are the Norman word and its Saxon equivalent, used so as to appeal to both the higher and lower classes at once, like "dissemble and cloke," "acknowledge and confess," &c., in the Book of Common Prayer.

E. WALFORD, M.A.

Hampstead, N.W.

MISS MITFORD (5th S. xi. 68, 97, 297.)—MR. WALFORD will find particulars of the descent (as far as her great-grandfather) of Miss Mary Russell Mitford, "the fascinating author of *Our Village*," in Burke's invaluable *History of the Commoners* (1836), vol. ii. pp. 284-5. Mr. J. R. Daniel-Tyssen, F.S.A., of 9, Lower Rock Gardens, Brighton, is well up in the genealogy of the house of Mitford. MR. WALFORD should apply to that gentleman. ARGENT.

"DILAMGERBENDI INSULA" (5th S. xi. 269, 295.)—MR. BELLAMY asserts this to be of Indian origin. That is not the fact. If any one possessing the works of the Venerable Bede will examine the same, he will find it is the name of the Isle of Wight at that period. A. S. FETHERS.

THE STING OF DEATH (5th S. x. 308; xi. 290, 312.)—Allow me to point out, what must have escaped the memory of CUTHBERT BEDE, that the monument he describes is very similar to Roubillac's celebrated work in memory of Mr. and Mrs. Nightingale in Westminster Abbey, the date of which appears not to be earlier than 1758.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

Has it been noticed that the Peshito renders 1 Cor. xv. 55, "Where is thy 'ookso, O death, and where thy victory, O sheol?" I look out the Syriac word in Kirsch's *Lexicon* (Bernstein), and find it to be "A sting, metaphorically what pricks and annoys the mind, from 'akesh; Chaldee 'akats, he pricked." The Syriac version is allowed to be one of the very best. It renders Hos. xiii. 14 thus: "Where then thy victory, O death, and where thy sting ('ookso), sheol?" The Hebrew, literally rendered, is, "I will be, O death, thy plagues; I will be thy destruction, O sheol." The root of the word rendered "destruction" is to "cut," which is not far removed from "stab,"

"prick." The Syriac has the appearance here of following the LXX. H. F. WOOLRYCH.

Cexheath House, Linton, Maidstone.

DANTE AND THE WORD "LUCCIOLA" (5th S. x. 143, 253, 501; xi. 78.)—I can assure SUSSEXTIENSIS that the males of our British glowworm do give light, though not always, nor to the same extent as their partners. I have repeatedly taken them in a luminous state in North Wales. As to "la lucciola," the Italian fire-fly (*Lampyrus Italica*), I have captured individuals shining in a quiescent condition on bushes, at the lake of Como, with their elytra closed. The light proceeds from the last segments of the under part of the abdomen, like that of the English female glowworm. Probably if the insect were pressed closely to the ground it might not be visible, but it undoubtedly is so when amongst the twigs in a hedge. The luminous segments are conspicuous by daylight, being of an opaque white.

W. J. BERNHARD-SMITH.

Temple.

FOLK-LORE: RUBBING WITH A DEAD HAND (5th S. xi. 43, 94.)—I copy this anecdote from my note-book:—On Dec. 12, 1857, old Mrs. Cole, of Stanford, Norfolk, told me that her daughter Mrs. Brock had a puffed neck in her youth, and that she had taken her to Great Cressingham, and rubbed it over with a dead man's hand, when the swelling immediately died away. It was considered to be an infallible remedy; the hand of a man to be rubbed on the part affected in a female, and *vice versa*. FREDERICK W. MANT.

"LOPPARD" (5th S. xi. 188, 274.)—This expression has reference to fleas, which in the West Riding are called *lops*. When the housewife enters upon her annual spring or autumn "cleaning down," as it is termed in Yorkshire, or when the house is topsy-turvy under the operation, she says, "We were fair lopper'd" (not *fairly*, for the adverb is seldom heard), meaning, We were completely overrun with fleas.

BROXTONA.

Hamilton, Ontario.

FRERE'S EPITAPH ON CANNING (5th S. x. 386, 522; xi. 198, 235.)—Probably the simplest mode of settling the question raised by JAYDEE will be to ask your readers to furnish additional instances of the substantive *support* being accentuated on the first syllable and pronounced *support*.

W. A. G.

Hastings.

"SHARPE'S LONDON MAGAZINE" (5th S. x. 428; xi. 293, 330.)—Francis Edward Smedley, author of *Frank Fairleigh*, &c., was born in 1818 and died in 1864, after years of bodily suffering endured with the greatest patience and cheerfulness. CUTHBERT BEDE will find Mr. Yates's sketch of

his life in a small volume published by Virtue Brothers & Co., London, 1865, under the title of *Gathered Leaves: being a Collection of the Poetical Writings of the late Frank E. Smedley, with a Memorial Preface by Edmund Yates*. I take this opportunity of thanking both MR. BOASE and CUTHBERT BEDE for their interesting and comprehensive replies to my query upon the history of *Sharpe's London Magazine*. R. M.—M.

The Handbook of Fictitious Names gives 1864 as the date of Smedley's death.

OLPHAR HAMST.

HOMER AND THE RAZOR (5th S. xi. 329.)—*Iliad*, x. l. 173, by way of proverb:—

Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴστανται ἀκμῆς,
 "For all, on a razor's edge it stands." The word (ξυρόν) is used in the same way by Herodotus, vi. 11; Theocritus, *Idyl.*, xxii. 6; Theogenes, 557, and several others of a later date.

EDMUND TEW, M.A.

This passage has been translated by Lord Derby:—

"For on a razor's edge is balanced now,
 To all the Greeks, the chance of life or death."

And by Cowper:—

"The overthrow
 Complete or full deliverance of us all
 In balance hangs, poised on a razor's edge."

R. S. K.

Compare also Sophocles, *Antig.*, 996; Æschylus, *Cœph.*, 870; and Milton:—

"Ye see our danger on the utmost edge of danger."

Parad. Regained.

JOHN B. SLACK, B.A.

"THE FLOWER OF SERVING MEN" (5th S. xi. 328.)—A somewhat modern version may be found in vol. iii. p. 87 of Percy's *Reliques of English Poetry* (the reference applies to Dodsley's first 8vo edition of 1765). The ballad is here headed *The Lady turned Serving Man*, and the bishop introduces it with a note: "[This] is given from a written copy containing some improvements (perhaps modern ones) upon the old popular ballad entitled *The Famous Flower of Serving Men*; or, *the Lady turned Serving Man*." Λ.

This ballad is in Ritson's *Ancient Songs and Ballads*, edit. by W. C. Hazlitt (Reeves & Turner, 1877).

L. P.

THE "NOBILITY" ROLLS OF ARMS (5th S. v. 103, 383; vi. 222; vii. 284; viii. 203; ix. 274.)—In answer to MR. CHARLES S. PERCEVAL'S query as to the use of the term "Nobility" Roll, I have merely to state that this designation was of my own adoption. There is no evidence whatever, so far as I can learn, that any official rolls of this nature ever existed. JAMES GREENSTREET.

"PLAIN LIVING AND HIGH THINKING" (5th S. xi. 308).—From Wordsworth's sonnet, written in London, Sept., 1802, beginning,—

"O friend, I know not which way I must look."

M. P.

This is an old and familiar sentiment. In a saying of Heraclitus, as Synesius remarks ("De Insomn.," *Opp.*, p. 140 A., Par., 1631), it is thus expressed: *καὶ τοῦτο ἄρα ἡ ψυχῆς πτέρυξις, τό, τε αὐτῆς ξηρῆς ψυχῆς σοφῆς, πρὸς ὄνδεν ἄλλο τῷ Ἡρακλείτῳ τείνον ἐπίσκοπον.* This appears as *ἀγνή, ξηρῆς ψυχῆς σοφωτάτη* in Galen (*De Subst. Nat. Facult.*, tom. iv. p. 786, Lips., 1322). Compare Plutarch (*De Exu Carn.*, Orat. 1), and Clement of Alex. (*Pæd.*, l. ii. c. 2). In a similar manner the drunkard in Stobæus (*Flor.*, cap. "De Temperant.") is described as *ὑγρὴν τὴν ψυχὴν ἔχων*, while *ἀγνή ψυχῆς σοφωτάτη καὶ ἀρίστη* is the opposite expression.

Still more exactly to the point is the Greek verse:—

παχέια γαστήρ λεπτόν ὄν τίκτει νόον.

This is cited by Jer. Taylor, in the second of his *Sermons on the House of Feasting*, and is referred in Eden's edition to Greg. Naz., *Carm.* x. lin. 589, tom. ii. p. 444 (Taylor's *Works*, vol. iv. p. 195, note s). But the line is also quoted by another contemporary writer, St. Chrysostom (*Hom.* xiii. in *Ep.* 1 ad *Tim.*, cap. v. ver. 6), as a saying of the "heathen." In the Ox. Trans. it is, "Even the heathens say, 'A heavy paunch bears not a subtle mind.'" And this is certainly right, for in Galen (*Ad. Thras.*) there is, *ὡς γαστήρ ἡ παχέια τὸν νόον ὄν τίκτει τὸν λεπτόν*, as a common proverb (c. xxxvii. tom. ii. p. 107 H. [Lat.], Ven., 1536).

Of Latin writers Horace has (*Sat.*, ii. 2, 76):—

"Vides ut pallidus omnis

Cœna desurgat dubia? Quin corpus onustum

Hesternis vitibus animum quoque prægravat ipsum."

And Cicero (*Tusc. Disp.*, v. 100), "Quid, quod mente quidem recte uti possumus, multo cibo et potione completi?"

ED. MARSHALL.

I have heard it said that James Hannay originated this now well-known phrase. Whether the statement be true or not I cannot tell.

ANON.

AUTHORS OF BOOKS WANTED (5th S. xi. 329).—

Phil Blood's Leap and *St. Abe and his Seven Wives* are by Robert Buchanan the poet, who is also the author of *White Rose and Red*, a poem that furnishes a curious commentary upon his essays on *The Fleshly School of Poetry*, which first appeared in the *Contemporary Review*.

A. GRANGER HURT.

The Contention of Death and Love is by that brilliant but rather imitative poet Thomas Wade. *Helena*, the next poem in succession by Wade, also published by Moxon in 1837, is paged on from the *Contention*, beginning at p. 20. Wade puts his name on the title-page of the *Helena*, and states in a prefatory note that the two

poems are intended as instalments of a companion volume to his earlier *Mundi et Cordis Carmina*.

J. L. WARREN.

Hope Leslie is written by Miss Sedgwick. *Shakespeare and his Friends* is, I believe, by Thomas Miller, author of *Royston Gover* and *Lady Jane Grey*, &c.

B. J.

Lost Brooch.—Harriet Newman, elder of the two sisters of Card. Newman, who married Mr. Thomas Mozley, Fellow of Oriol.

ED. MARSHALL.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 329).—

"'A jolly place,' said he, 'in times of old,
But something ails it now: the spot [not place]
is cursed.'"

The couplet runs thus. M. N. G. has misquoted it. It is from Wordsworth's *Heart-Leap Well*.

J. L. WARREN.

"His shoote it was but loosely shott,
Yet flew not the arrow in vaine,
For it mett one of the sheriffes men,
And William a Trent was slaine."

The lines are from the old ballad of "Robin Hood and Guy of Gisborne," vv. 73-6, Ritson's *Robin Hood*, p. 62 (London and Glasg., Griffin & Co., n.d.).

FREDK. RULE.

(5th S. xi. 309, 339.)

"He who cannot reason," &c.

If E. M. and A. will refer to note 57 to the fourth canto of *Childe Harold* they will find the lines they quote in a passage from the preface to a work called *Academical Questions*. The name of the author is not given.

RICHD. BARRINGTON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Agamemnon of Æschylus. By Benjamin Hall Kennedy, D.D. (Cambridge, University Press.)

THE announcement of this volume forcibly reminded us of the year of grace 1829, for then appeared *The Agamemnon of Æschylus in Greek, German (Voss), and English*, by Dr. James Kennedy, translator of the play and editor of the whole work. The principle maintained by Dr. Benjamin seems sufficiently one with that of Dr. James Kennedy to give a *sui et ejusdem generis* caste to the two translations. See the latter (1829), pref., pp. vii, viii, and the former (1878), sect. vi. pp. xviii, xix. Nor will a further comparison of the two belie this classification, which, while it significantly applies to the labours of the two Kennedys (*ὁμοῦρον ζῆυγος Ἀργειδῶν*), would embrace likewise the *Agamemnon*s of William Sewell, John Conington, and Mr. Robert Browning himself. Singular are these as a class in their severance from versions like that of Mr. Symonds, of Christ Church (1824)—one of the noblest versions of a Greek play ever attempted—as being pointedly adapted rather for the needs of the Greek student than for the pleasure of the English reader. But if, as Mr. Herman Merivale says, no dramatic literature is now read, as such, for enjoyment, the difference matters little. None can become popular, in the real sense of the word, at present; no rendering can be more than useful. But useful as a handbook of Æschylus this volume is well calculated to be. We observe in Dr. Benjamin one or two apt admissions of reading into the text, notably *Canter's*, l. 1101, p. 37. We do not, however, find any remark on l. 245, nor reference to Clausen, and so are made to miss what might be a very curious piece of

criticism. We had marked out a few passages for comparison in the kindred works of these "Two Noble Kinsmen," the Kennedys; but as every reader has his own favourites we will leave the selection to him whom it most concerns, only suggesting that one or both should be compared with Mr. Browning as the best means of enjoying all three. Although, as may be gathered from our estimate of John Symmons, we are disciples of a school of translation widely differing from that of the work before us, or those with which we have classed it, still, to a student intent on Æschylus, intending a tour in light marching order, and necessarily for the nonce an *homo unius libri*, we can most conscientiously recommend this beautiful little volume of Dr. Kennedy as a fit companion in travel, not less ready for his purpose than was the "expiring" but immortal "Æschylus" of Parson Adams to that most worthy of wayfarers. We may add that the types, Greek and English, are alike distinct and pleasant reading, no mean commendation nowadays in the matter of University printing.

Court, Household, and Itinerary of King Henry II. Instancing also the Chief Agents and Adversaries of the King in his Government, Diplomacy, and Strategy. By R. W. Eyton, M.A., late Rector of Ryton. (London, Taylor & Co.; Dorchester, J. Foster.)

A Key to Domesday. Specially Exemplified by an Analysis and Digest of the Dorset Survey. (Same author and publishers.)

THE author of the *Antiquities of Shropshire* once more offers to the student of history and archaeology the assistance of a veteran in those branches of learning. The two books now before us belong to two distinct classes, each most useful, not to say indispensable, as a help to the clear understanding of the particular subject treated. No writer on the history of England during the mediæval period can afford to neglect the light thrown on the events of any given reign by the Itinerary of the monarch. A well-compiled Itinerary is a microcosm of English political history for the period which it covers, just as a carefully edited *Domesday* is a microcosm of the social history of England in the period immediately following the Norman Conquest. Mr. Eyton has devoted much time and thought and much reading to the preparation of works which must necessarily be to a great extent labours of love, and for which the appreciation of the historical student must be almost his sole reward. We are enabled by the very full and, to a certain extent, classed index to trace the succession of the principal ecclesiastical and civil authorities of Henry II.'s time, the bishops, chancellors, and chief justices of England, and the sheriffs of the several counties. Mr. Eyton has some peculiarities of orthography, which we are at a loss to account for. We do not see why he should throughout write "Liseux" for Lisieux, and almost always "Baieux" for Bayeux, where he does not profess to reproduce the original spelling. We agree, on the whole, with his use of Prince and Princess to denote the sons and daughters of the king, as a convenient and "non-pedantic form"; but what does he mean by speaking, at p. 85, of a "junior Prince of Bourgoeuls"? This designation seems about as applicable as that of "Titular of Kilgraston," in the wonderful Bonar pedigree, so keenly dissected in *Popular Genealogists and Pedigree-Making*. In his identifications of places we should have liked to have seen Mr. Eyton show more clearly when such identifications are solely his own. Having once preferred Bur-le-Roy to Bur or Bures, in the Pays de Caux, he seems ever after to adopt this view without using any sign to show that there may be a doubt on the point, which is rather an arbitrary mode of procedure. We have left ourselves, but little space to express our opinion of Mr. Eyton's *Domesday*

contribution. The English which he has considered most suitable to render the Norman Latin is sometimes rather appalling. "Geldability" and "Hidation" will, we hope, remain confined strictly to "Domesday English." It would, of course, be easy to make the Survey of Dorset the peg on which to hang an excursus on the "Coliberti, Villani, Bordarii," and other much disputed *Domesday* characters. But we refrain, from consideration for the readers of "N. & Q.," and refer them to Mr. Eyton's own pages for his view of the subject, as well as for many interesting illustrations of England in the days of the "stark king," who "loved the tall deer as though he was their father."

THE *Library Journal*, Aug., 1878, to Feb., 1879 (Trübner), the journal to refer to if any information as to the conduct of a library is required, as usual contains a large amount of matter both interesting and useful to those specially concerned. Vol. III. is completed, and a most minute index added. In the January number Allibone defends the Indexes to his *Dictionary* in answer to the well-known strictures of Mr. B. R. Wheatley.

The *New Quarterly Magazine* this time contains a paper on Harrow which commands attention, proceeding as it does from the pen of one evidently thoroughly conversant with the internal economy of the school.

Notices to Correspondents.

We must call special attention to the following notice:

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

CLERICUS RUSTICUS.—Our learned correspondent, the REV. E. MARSHALL, has pointed out, at p. 172 of vol. ix. of our present series, that the name of the saint is not "Ishmael," but "Ismael." We would refer you to the paper in question.—We believe the marriage custom to which you refer to be very common now in England.

S. M. KINGSLEY KINGSLEY (Cuckfield).—The due custody of the registers of the destroyed City churches is, we believe, provided for by the Act 23 & 24 Vict. cap. 142.

F. D. (Nottingham).—Your note and enclosures have been sent to A. C. S. We are sure our correspondent will feel most grateful for all the trouble you have taken in the matter.

J. O. W. H.—Edward the Black Prince and his wife, the Princess Joan.

W. F. P.—The twentieth century will commence on January 1, 1901.

INQUIRR should read the article "Zodiac" in any good cyclopædia.

FIDGET.—It is only a matter of private arrangement dictated by convenience.

E. B. (Chichester).—We shall be glad to have from you an exact reference, together with the author's name.

W. J. P. (Camden, New Jersey).—Letter forwarded.

NOTICE.

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

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

LONDON, SATURDAY, MAY 10, 1879.

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NOTES.

THE HYCSOS IN EGYPT.

Having lighted, as I believe, upon the key that opens up to some extent the mystery of the eighteenth and nineteenth dynasties of ancient Egypt, I crave a little space in the pages of "N. & Q." to submit the same to the criticism of those of its readers that take an interest in the subject.

In his controversy with Apion, Josephus refers to three terms of years given by Manetho, the accuracy of which he seems to regard as indisputable, namely, 393, 511, and 518. Hitherto these have been either misunderstood and misapplied, or else rejected altogether as useless, by writers on Egyptian history, who have failed to observe their true import and reference. It is to clear these up, and point out their actual value, as after all the very key that was required to explain the difficulties of this intricate but most interesting period of ancient history, that I propose the following views, that have not, so far as I know, occurred to any other.

1. Explanation of the term 393. The Jewish historian has given us a list of the kings of the eighteenth dynasty, together with the larger portion of the nineteenth, *i.e.* from the first year of

Tethmosis to the twentieth of Amenophis (or Menephtah), which he evidently regards as all one dynasty, and repeatedly asserts to embrace a period of 393 years (see *Cont. Ap.*, i. 16, 26, and ii. 2). Josephus convicts Manetho of gross historical inconsistency in fixing the expulsion of the Hebrews from Egypt at both of these dates, though, as he shows, there were 393 years between them. According, however, to the present state of his account, the years annexed to the reigns amount only to 333; but, as I observe that among them the name and reign of Sethos I., the head of the nineteenth dynasty, are somehow omitted, I take the liberty of restoring him to his proper place with his fifty-nine years, as I find them elsewhere given, and immediately observe that the sum of 392 or 393 years at once reappears, as it did in the time of the author. Thus, by a very simple and natural operation, a most important result is gained, *viz.*, the determining of the exact extent of time that intervened between the first year of the eighteenth dynasty and the twentieth of the reign of Menephtah, the son and successor of Rameses the Great in the nineteenth.

2. The explanation of the term 511. This is more curiously composed than the preceding, but is very much determined by it, and embraces the whole period of the Hycsos domination. For the solution of this number we are indebted to Eusebius. Eusebius, without explaining why, has in his canon fixed the time of the Hycsos invasion 103 (it should be, as we shall afterwards find, 105) years before the rise of the eighteenth dynasty, while yet he has acknowledged, by quotation from Josephus, that the full period of this foreign dynasty was 260 years. But in so doing Eusebius evidently was faithful to historic fact, and knew well that he was so, marking singularly the downfall of the Hycsos power in the reign of Aphophis, when, after a tyranny of 105 years, they were crushed by the return of the native rulers from Ethiopia, though they continued still to remain as a conquered race, and even to exercise under their kings some kind of shadowy monarchy for the remaining 155 years, when at last they were subdued and as a dynasty extinguished in the reign of Amenophis III.

D. KERR.

Dunse.

(To be continued.)

A LIST OF ANTI-USURY BOOKS.

(Concluded from p. 263.)

Capmas (—). [Wrote against usury and against a work by Pierre Rulicé, Paris? 1782.] In French.

Maultrot (Gabriel Nicolas) and Jabineau (Henri). *L'usure considérée relativement au droit naturel; ou réfutation de l'ouvrage intitulé:—La question de l'usure éclaircie, par l'abbé Beurrey. On y établit en même temps que l'usure est contraire au droit divin.* Paris, Morin, 1786-1787. 12mo. 4 vols.

[I note the following book for the sake of the excerpt.] Defence of usury; shewing the impolicy of the present legal restraints on the terms of pecuniary bargains. In a series of letters to a friend. To which is added a letter to Adam Smith, Esq., LL.D., on the discouragements opposed by the above restraints to the progress of inventive industry. By Jeremy Bentham, of Lincoln's Inn, Esq. London, printed for T. Payne & Son, at the Mews Gate, 1787. 8vo. pp. 6+206. 3s. 6d. Pp. 6, 7, "I know of but two definitions than can possibly be given of usury: one is, the taking of a greater interest than the law allows of; this may be stiled the *political* or *legal* definition. The other is the taking of a greater interest than is usual for men to give and take: this may be stiled the *moral* one: and this, where the law has not interfered, is plainly enough the only one."—Here Jeremy Bentham, in the opening pages of a work in defence of usury, declares himself to be ignorant of the definition of usury (No. 2, above) which had been used by a hundred writers, and which had been common to the English law for five hundred years.

O'Callaghan (Jeremiah). Usury or interest proved to be repugnant to the divine and ecclesiastical laws, and destructive to civil society. By the Rev. [Jeremiah] O'Callaghan, Roman Catholic Priest....London, published by C. Clement, 183, Fleet Street...1825. 12mo. pp. 16+176. M.

Usury; or, lending at interest; also, the exaction and payment of certain church-fees, such as pew-rents, burial fees, and the like, together with forestalling traffic; all proved to be repugnant to the divine and ecclesiastical law, and destructive to civil society. To which is prefixed a narrative of the controversy between the author and Bishop Coppinger, and of the sufferings of the former in consequence of his adherence to the truth. By the Rev. Jeremiah O'Callaghan, Rom. Cath. Priest....With a dedication to the "Society of Friends," by William Cobbett. London, published by William Cobbett, 183, Fleet Street, 1828. 12mo. pp. 8+230. M.

Usury, funds, and banks; also forestalling traffic, and monopoly; likewise pew rent, and grave tax; together with burking, and dissecting; as well as the Gallican liberties, are all repugnant to the divine and ecclesiastical laws, and destructive to civil society. To which is prefixed the author's controversy with Bp. Coppinger, &c. By the Rev. Jeremiah O'Callaghan, R. C. Priest. Burlington [Vt., U.S.], 1834. 380 pp. D.—I have great pleasure in thanking T. O. W. Rogers, Librarian, Fletcher Library, Burlington, Vt., U.S., for this title, contributed on a post-card.

Usury, funds, and banking monopoly, forestalling traffic, Gallican liberties, graves, anatomy. 5th ed., New York, 1866. 12mo. (Kelly, Am. Cat.)

Anonymous. Usury: its injustice; its past and present state; and its prospects. London, William Macintosh, 24, Paternoster Row. Price twopence.—1867. 8vo. pp. 30. P. 6, "All gain exacted for loan, whether of money, vicuals, corn, wine, oil, or the like," is usury. M. Sillar (William Cameron). Usury, its nature and effects. By W. C. Sillar. Dedicated by permission to Thomas Carlyle. London, Effingham Wilson, Royal Exchange, 1867. One shilling. 8vo. pp. 30. M.

Usury: its character further investigated. By W. C. Sillar....London, Effingham Wilson, Royal Exchange, 1868. Sixpence. 8vo. pp. 72. M.

A warning to investors. By W. C. Sillar. July, 1870. Leamington, printed by J. E. M. Vincent, "Chronicle" Office. 8vo. pp. 2+10. 6d. M.

Interest or usury, in what respect it differs from rent of houses. By W. C. Sillar. March, 1871. Blackheath, printed by J. R. Nicholas, 1, Langton Terrace. 8vo. pp. 2+4. 1d. M.

Interest, wherein it differs from usury. Including an extract from the exposition upon the first epistle to the Thessalonians, chap. iv. ver. 6, by Bishop Jewell. By W. C. Sillar....London, printed for the author, 1871. 8vo. pp. 32. E. Wilson printer. 6d. M.

Usury or interest....By W. C. Sillar. London, printed by A. Southey, 146, Fenchurch Street, E.C., 1873. 8vo. pp. 16. M.

Sillar (John Charles). Euporia, a short essay upon capital and labour, debt and usury, written by J. C. Sillar, of 21, Mincing Lane, in answer to the letter of Mr. Arthur Steains, which appeared in the city intelligence of "The Times" of 14th March last, and now before the Committee of the Associated Chambers of Commerce of Great Britain. London, printed by A. Southey, 146, Fenchurch Street, [1873]. 8vo. pp. 16. M.

Twelve months in Madagascar. By Joseph Mullens, D.D., Foreign Secretary of the London Missionary Society. London, James Nisbet & Co., 21, Berners Street, 1875. 8vo. pp. 16+334, 11 plates. Printed by Duncan Grant & Co., Edinburgh. P. 76. At Fianaran-tsoa, the capital of the province of Betsileo, Madagascar, on Thursday, October 2, 1873, in the presence of the Queen of Madagascar, "The Prime Minister then, in the Queen's name, addressed the [public] assembly on the subject of usury...and said: Thus saith the Queen; All that usury exacted by the Hovas from the Betsileo is remitted; and only the original debt shall remain." M.

Ruskin (John). Fors clavigera. Letters to the workmen and labourers of Great Britain. By John Ruskin, LL.D. Letter the first, January 1st. 1871. [Devise.] London, printed for the author by Smith, Elder & Co., 15, Water-look Place; and sold only by Mr. G. Allen, Heathfield Cottage, Keston, Kent. Price sevenpence. (And so to letter twenty-seventh.)—Letter the twenty-eighth. April 1st, 1873. [Devise.] London, printed for the author by Watson & Hazell, London and Aylesbury; and sold only by Mr. G. Allen, Heathfield Cottage, Keston, Kent. Price sevenpence. (And so to letter thirty-sixth.)—Letter the thirty-seventh. January 1st, 1874. [Devise.] London, printed for the author by Watson & Hazell, London and Aylesbury; and sold only by Mr. George Allen, Sunnyside, Orpington, Kent. Price tenpence. (And so to letter fifty-seventh.)—Letter the fifty-eighth. October 1st, 1875. [Devise.] London, printed for the author by Watson & Hazell, London and Aylesbury; and to be had of Mr. George Allen, Sunnyside, Orpington, Kent. Price tenpence. (And so to letter fifty-ninth.)—Letter the sixtieth. December 1st, 1875. [Devise.] London, printed for the author by Hazell, Watson & Viney, London and Aylesbury; and to be had of Mr. George Allen, Sunnyside, Orpington, Kent. Price tenpence. (And so to letter eighty-fourth.) Seven annual volumes. 8vo. Title-pages and indexes issued separately.—New series. Letters 1-3 at present issued. References to usury occur at, 1871, iii. 14: xi. 13. 1872, xviii. 17-20; xxi. 15-18; xxii. 25-28. 1874, xliii. 155-158; xliiv. 179. 187-189; xlv. 209. 1875, liii. 121-126, 138, 142-146, 151-153; lx. 352. 1876, lxii. 47; lxvi. 184-185; lxvii. 223, 235, 238; lxviii. 245-254, 271-272; lxi. 310; lxx. 312, 322, 333, 334, 338; lxxi. 362-369. 1-77, lxxiii. 10, 11, 21, 22, 23; lxxiv. 36, 42, 51-56; lxxviii. 163, 164; lxxx. 220, 225-227, 235-239; lxxxi. 259-260, 276-279, 289; lxxxii. 293, 323, 325; lxxxiv. 400.

The works of John Ruskin....London, printed for the author by Smith, Elder & Co. Waterlook Place; and sold by Mr. G. Allen, Heathfield Cottage, Keston, Kent, 1871, &c. Vol. ii. pp. 99-103, 160, 161. M.

Bibliotheca pastorum. Edited by John Ruskin.... Ellis & White, 29, New Bond Street, London; and

George Allen, Sunnyside, Orpington, Kent. 1876, &c. 8vo. Vol. ii. pp. xxvi, 17, 61, 63, 64. M.

John Wesley and usury.—Sunderland, B. Williams, "Times" steam and hydraulic printing works, 1877. 8vo. (four sheets in fours, last leaf blank), pp. 30.—A discussion pro and con, reprinted from the *Newcastle Weekly Chronicle*, July and August, 1876.

Macmurdo (Arthur H.). The immorality of lending for payment of interest, or for any usurious gain. By Arthur H. Macmurdo. Printed and published by Charles Watts, 84, Fleet Street, London, E.C. May be had of George Allen, Sunnyside, Orpington, Kent. Price one shilling. (Advertisement.)

The English usurer; or usury condemned by the most learned and famous divines of the Church of England, and dedicated to all his majesties subjects, for the stay of further increase of the same. Collected by John Blaxton, preacher of Gods word at Osmington, in Dorsetshire. [Quotation from Calvin, *Epist. de usura*.] London. Printed by John Norton, and are to be sold by Francis Bowman, in Oxford, 1634. 4to. pp. (18)+84.

F. W. F.

SHAKSPEARIANA.

"ALL'S WELL THAT ENDS WELL," ACT IV. SC. 2 (5th S. viii. 104, 182; x. 84, 144, 244, 285.)

—Instances of the use of *rope*=cry, and *forsake*=refuse.—"Encant, vendre à l'encant, to sell by port-sale or *out-rope*" (Cotgrave, *s.v.*). This means to sell by public auction, still called a *roup* in the North. The word seems to have become obsolete early in the seventeenth century, but the equivalent term *out-cry* remained in use a hundred years longer.

"Or to be bought or sold, or let for terms of lives or years, or else sold at *outcrys*."—*The Parson's Wedding*, xi. 441.

"Their houses and fine gardens given away,
And their goods, under the spear at *outcry*."

Ben Jonson's *Catiline*.

"An *outcry* (public sale), *auctio*."—Elisha Coles, *E.-Lat. Dictionary*, ed. 1772.

The first edition of Cotgrave's *Dictionary* was published in 1611. He was therefore a contemporary of Shakespeare, and his use of the word is important in determining the meaning of the disputed passage:—

"I see that men make *ropes* in such a scarre
That we'll forsake *ouves*."

All's Well, &c., iv. 2.

Forsake.—

"And gif he for mine sonde
Forsuketh [refuseth] hider to cumene."

Rayamon's *Brut*, iii. 272.

"And yet among men who so wil thrive
And office bere in town and City
Must needs be ruled by his wiue.....
So by that meane of her counsaill
The man may not the office *forsake*."

Scholehouse of Women, l. 378, &c.

"For al thas men sal bere his mark
That sal *forsake* to work Cristes werk
And sal folowe anticristes lawe."

Hampole's *Pricke of Conscience*, l. 4406.

J. D.

MARSTON AND SHAKSPEARE.—

1. "*Rosin*. Take you me for a Spundge, my Lord?
Ham. I sir, that sokes vp the Kings Countenance, his Rewards, his Authorities.....when hee needs what you haue glean'd, it is but squeezing you, and Spundge you shall be dry againe."—*Hamlet*, iv. 2, ll. 14-20.

2. "*Di*. Since Frenchmen are so *braide*."

All's Well, iv. 2, l. 73.

1. On first reading Marston's plays I was struck by the number of imitations from Shakespeare. Afterwards I found that Malone had remarked them, for in vol. ii. p. 356, he says: "Marston has in many other places [besides in his *Insatiate Countess*, where there is a passage borrowed from *K. John*] imitated Shakespeare." Mr. Fleay had also, I find, observed them, and more lately Dr. Grosart. In the above *Hamlet* quotation, however, we have an example where Marston has preceded Shakespeare. In the *Scourge of Villanie*, bk. ii. s. 7, ll. 58-60 (1598), we find:—

"He's but a sponge, and shortly needs must leese
His wrong-got juice, when greatnes fist shall squeeze
His liquor out."

Elsewhere in his satires he has "puffie sponges." Whether Shakespeare took directly from Marston, whose satires were much read and talked of, or whether both made use of a thought then current, must be left for future decision.

2. Steevens interpreted *braide* as deceitful. But others, ignoring his quotation, and notably among moderns Dr. C. Richardson in his *Dictionary*, have here given it the meaning of "sudden or violent." Horne Tooke's views simply deserve a smile at the erraticisms of a clever man. Few can, I think, read the play without perceiving that it requires *braid* to be taken as deceitful. And I quote two passages from Marston's satires:—

"Shall Cossus make his well-fac't wife a stale
To yeeld his *braided* ware a quicker sale?"

Sc. of Villanie, bk. i. s. 3, ll. 270-1.

"Tuscus

Hath drawn false lights from pitch-black lo[ve]veries,
Glased his *braided* ware, cogs, swears, and lies."

Ib., s. 5, ll. 68-9.

That is, that tradesmen, apparently by means of light let down upon their goods through black-edged windows in the roof, "glased their wares" or gave them a false gloss or excellence, rendering their appearance deceitful. B. NICHOLSON.

"THE TEMPEST," ACT I. SC. 2, LL. 168-9.—

"*Pros*. What I say,
My foote my Tutor?"

It may perhaps be unnecessary to notice it, but such a critic as Sidney Walker has found fault with this. On the strength of a passage in Beaumont and Fletcher's *Pilgrim* (iv. 2), which associates "fools," "mad folk," and "tutors," he would read *foole*. On the other side, therefore, I would quote from the first part of Homily xxxiii., Against Disobedience and Wilful Rebellion—a sermon which

Shakespeare had probably heard or read more than once—the following more parallel passage:—

“For first, what a perilous thing were it to commit unto the Subjects the judgment, which Prince is wise and godly, and his Government good, and which is otherwise; as though the foot must judge of the head.”—P. 355, ed. Oxf., 1683.

B. NICHOLSON.

ANCIENT “CHURCH GOODS” IN NORFOLK.

(Continued from p. 243.)

frettenham. The Hundred of Tauham.

In p^mis one Chalis p^ocell gilte weyng elevyn ounce & one quarter whiche is valuyd att iiij^o iiij^o the ounce & Comyth to xlvij^o ix^o.

Itm one patent of siluer weyng too ounce valuyd att ijij^o iiij^o the ounce & amountith to vj^o viij^o.

Itm one Cope of blewē silke valuyd att iiij^o.

Itm one vestement of blewē sylke w^t the Albe valued att ijij^o.

Itm one olde Cope of grene saye valued att xij^o.

Itm one vestement of white Bystian valued att xij^o.

Itm one Crosse and one paire of Sensures of latten valued att iiij^o.

Itm too hande belle^o weyng viij^o valued att xij^o.

Itm three bells hangyng in the steppil wherof the one weyeth by estymacion vij^o. Another vj^o & the threidd fyve hundreth whiche in the holle amounteth to xvij^o whiche valued att xv^o the hundreth Comyth to xiiij^o x^o.

Itm three Clappers wherof too do remayne in the hand^o of Sir Anthony Hevyngham knyght & they do wey by estymacion together xliij^o whiche valued att j^o the pounce & comyth to ij^o xiiij^o.

[The following articles were assigned for Divine Service:—The chalice, one surplice, and one bell.]

p me Rob^tm West, Cl^{ic}m.

Heylesdon. Tau^hm.

In p^mis one Chalis w^t ye patent p^osell gylte valuyd att ijij^o viij^o ye ounce wayyng vij^o unc—xxv^o viij^o.

ij bell^o weaynge cc waythe—xxx^o.

j Cope of motley—xx^o.

j vestyment of whit damaske ij^o.

j Cope of whit Damaske xvj^o.

j vestyment of blake worstede ij^o iiij^o.

j Vestiment of whit flusten xx^o.

One Crosse of Cop^o And gylte w^t one Crosse clothe ij^o.

ijj Corpis iiij^o.

ijj Candelstyk^o & one payer of sensers of Laten xx^o.

[The following articles were assigned for Divine Service:—The chalice, the paten, the lesser bell, two table cloths, and one bell clapper.]

p me Joh^m Blomeville.

John Harryson.

Horshā Seynt faythe. The Hundred of Tabra.

In p^mis ij chalijs of Sylu^o w^t ther patent p^ocell Gylte contenyng xxiiij ounce & di eu^o ounce ijij^o—iiij^o ix^o x^o.

Itm ij Stepell Bell^o wayenge by est xix^o wherof the gret bell weyeth ix^o the ij^ode vj^o the ij bell iiij^o valued att xv^o ye hundred xiiij^o v^o.

Itm ijj Copes one of velvett col^mbbyn color j of Grene brygg^o Satten & a nother of Tawny Creuet^o valued att xxvj^o.

It vijj vestement^o one of whight of Saten j of grene Sylke j of yellowe Sylke, j of Redde Sylke j of blewē Sylk j of Redde Saye j of colu^obyn worsted one of white fusteyn—lj^o iiij^o.

Itm one pyxt j payer of Sensers j Shippe of Copper xij^o.

Itm a crosse w^t the Staff of Copper & gylte ij^o.

It ij laten Candelstyk^o valued att xij^o.

Itm ij Copes one of purpell velvett j of Crymsyn velvett & another of Redde Satten valued att xxxiiij^o iiij^o.

[The following articles were assigned for Divine Service:—One pair of chalices and one bell.]

Itm ij vestement^o one of blak velvett one of whight Sylke & another of Redde Sylke valued att xx^o.

Itm ij dekons valued att vj^o viij^o.

Itm j Sacre bell valued att ij^o.

It ther remayne in thys towne ij syptes & on brasse potte off ye gylde stuffe valuyd att x^o.

pro me John fasset Thomas boswel.

The xxix^o daye of October Anno 1547.

Thomas Boswell Willm Garard and Robert Steward churchwardens of the church of Horsham saint faithe.

Do certifie that thei have solde xxvij^o ounce of plate and di^o which was p^ocell gilte after iiij^o viij^o the ounce vj^o xiiij^o iiij^o.

Wherof we have bestowed in the Repacons of the King^o h^oye wayes to the ease of his subiect^o xl^o.

And also we haue bestowed amonge the impotent and pore people x^o.

And we haue bestowed upon the Repacons of o^r church xxx^o.

And so remayneth in o^r hand^o liij^o iiij^o.

Thomas boswell.

Horsted. Tau^hm.

In p^mis one Chales w^t a patyne of Sylu^o p^ocell gilte weyng vj ounce j qrt the ounce att ij^o viij^o.

Itm ij Steple Bell^o weyng xij^o wherof the gret Bell vj^o the myddell Belle iiij^o & the lytell Belle ij^o the c at xv^o—ix^o.

Itm one Cope of White Saten Briges ij^o iiij^o one vestment color white satten x^o & ij tunycles for deacon and sub-deacon of the same color xx^o ij old Copes of lynne^o & vj abys ij^o iiij^o.

Itm one autler clothe of old sylk ij Corporas Cac^o ij^o & ij linnen clothes therto belongyng ij latyn Candylytkk^o weyng xvij^o iiij^o—v^o.

Itm ij belle Claps^o ij^o iiij^o.

[The following articles were assigned for Divine Service:—The chalice, the paten, the great bell, one surplice, three rochets, three table cloths, and one bell clapper.]

Stephyn fferne.

G. F. BARROW, M.A.

Westminster.

DIALECTS AND PATOIS.—On reading the extremely interesting samples of French dialect and patois which appear ante, p. 321, one is tempted to wish heartily for a similar conspectus of English dialects, to be obtained on the same principle, namely, a translation into each dialect of one and the same passage of (say) Scripture. I am not aware that the English Dialect Society, of which I am a member, has yet projected any work of the kind. It seems a work especially suited to that society, and far easier of execution than the dialect dictionary which has of late been aptly and reasonably asked for in “N. & Q.” The number of varieties and sub-dialects is indeed great; for Yorkshire alone Prince Louis Lucien Bonaparte’s issue of the Song of Solomon gives four varieties, and these are not all that might be given. But the number of French patois is, I think, far greater; and they, as we know, have already been

diæ. It would not be unfair, perhaps, to suggest that such a conspectus should include the dialects of the English-speaking races of Scotland also.

As to pronunciation: it is clear from Prince L. L. Bonaparte's work and from many well-known dialect books, such as Barnes's *Dorsetshire Poems* and Waugh's *Lancashire Songs*, that the ordinary alphabet, used with an accurate ear, can give even to outsiders a fair idea of local usage, though I admit that (to take the case of Yorkshire only) there are some sounds which cannot be so rendered: e.g., the sound of *a* in *man*, and again in *watch*. But as it is not given to all men to understand or appreciate Glossic, I should hope that that valuable instrument, if used at all in the conspectus, would be used only as an alternative.

Appropos: is Glossic capable of being applied to French? And are the specimens of French *patois* contributed by MR. WATERTON meant to be pronounced according to the rules that apply to standard French? A. J. M.

CHARLES WESLEY'S AND SIR WILLIAM JONES'S "LINES ON AN INFANT."—In looking through Mr. Geo. J. Stevenson's *Memorials of the Wesley Family* (London, 1876) I met with the following lines on the birth of a child, which appear to be the original of the well-known verse by Sir William Jones, supposed to be translated from the Persian, on the same subject:—

"On the last day of January, 1750, a clap of thunder unusually loud and terrible aroused Mr. and Mrs. (Charles) Wesley at two in the morning. Greatly alarmed, Mrs. Wesley went with her husband to consult a physician. Overtaken by a shower of rain, they made too great haste home, and the consequence was the premature birth of their first child. The mother recovered, not the child. The occasion awakened the muse of the father, who wrote the following lines:—

'ON AN INFANT.

'The man that ushered thee to light, my child,
Saw thee in tears while all around thee smiled;
When summoned hence to thine eternal sleep,
Oh! mayst thou smile while all around thee weep."
Memorials, p. 399.

The lines by Sir William Jones are thus referred to in an anonymous sketch of his life, prefixed to his *Poetical Works* (London, 1807):—

"In 1785 was undertaken at Calcutta the *Asiatic Miscellany*, a periodical work, which some have erringly ascribed to the Asiatic Society....The editor had the countenance, and sometimes the assistance, of literary men in India: to the first and second volumes Sir William liberally contributed his 'Enchanted Fruit,' six hymns addressed to the Hindu deities, literal translations of twenty tales and fables of Nizami, and minor pieces. Among the latter is this beautiful tetrastich from the Persian:—

'On parent knees, a naked, new-born child,
Weeping thou sat'st while all around thee smiled:
So live that, sinking to thy last long sleep,
Calm thou mayst smile while all around thee weep."
Life, p. 110.

The resemblance of the verses is too great to be a

mere coincidence. Both sets of rhymes are the same, as is also the contrast between those who weep and those who smile. At the same time it must be acknowledged that Sir W. Jones has greatly improved the language, taking the rough gold of the original stanza, and moulding it into a form of beauty that will last for ever. I should be glad to know whether this resemblance has been pointed out before, and, if so, where I may meet with an account of it. H. BOWER.

COFFEE IN THE SEVENTEENTH CENTURY.—Coffee was first brought from Mocha to Holland in 1616, and in 1652 Pasque Rosee, a Ragusan Greek servant of Edwards, a Turkey merchant, established in George Street, Lombard Street, a coffee-house. In 1726 the plant was carried to the West Indies by D'Esclieux. Anthony Wood says that Nathanael Conopus, a Cretan, who left Balliol College, Oxford, in 1648, drank coffee for breakfast, and that in 1650 Jacob, a Jew, opened a coffee-house at the "Angel" and afterwards removed to Old Southampton Buildings, in Holborn; Cirques Jobson, a Jewish Jacobite, in 1654, and Arthur Tillyard, an apothecary, in 1655, followed his example in the University. In 1660 a duty of 4d. was levied on every gallon of coffee sold. Hutton, in 1708, mentions that James Fair, a barber, kept one of the first coffee-houses at the "Rainbow," near Inner Temple Gate, in 1657, and that at the time he wrote there were "3,000 such nuisances in London." In 1662 coffee was sold in Exchange Alley from 1s. 6d. to 6s. 8d. the pound; chocolate was also vended there. In 1665 the signs in vogue were the "Great Morat," or "Turk's Head," established 1662, and "Sultan and Sultanesse." In 1663 all coffee-houses were to be licensed. In 1675 some check was laid on the increase of coffee-houses as "seminaries of sedition." Mrs. Mudiford, according to a letter of James Howell to Judge Rumsey, in 1659, first taught apprentices and clerks to substitute "this wakeful civil drink" in lieu of potent morning draughts in ale, beer, or wine. In the *Bold Stroke for a Wife*, Mrs. Centlivre brings in the boys crying out among the stock-jobbers at Jonathan's, in Change Alley, "Fresh coffee, gentlemen, Bohea tea."

MACKENZIE E. C. WALCOTT.

NAMES DERIVED FROM ECCLESIASTICAL SOURCES.—Many of your readers who have given their attention to the origin of surnames must have been struck with the number of those derived from ecclesiastical sources. I remember it being once proposed, in my own days at Oxford, to get up a breakfast party consisting solely of men whose names were derived from that source, and that a goodly list of some twenty possible guests was at once forthcoming. I have lately been at the pains to look over sundry Oxford and also Cambridge Calendars of my time, and have found that, if both

universities had been included, the following party might have been assembled: Church, Chappell, Dean, Deacon, Arcedekne (pronounced Archdeacon), Bishop, Bishhop, Sanctuary, Clark, Clerk, Clarke, Clerke, Clarkson, Pugh (Pew), Reader, Abbot, Bell, Tower, Towers, Porch, Monk, Monkhouse, Nunn, Cannon, Porcher, Prior, Churchyard, Wall, Close, Parish, Wake, Cope, Band, Temple, Templer, Tombs, Sayer, Singer, Grace, Stone, Post, Frere, Palmer, Priest, Priestley, Preston, Vane, Vicars, Vickers, Croft, Crofts, Shepherd, Kidd, Lamb, Norman, Tudor, Cross, Spiers, Crosse, Crossley, Pope, Pagan, Crossland, Mason, Graves, Graver, Coffin, David, Davidson, Daniel, Jonas, Jeremie, Amos, Hildebrand, Sampson, Paroissien, Constable, Porter, Law, Ambrose, Austin, Abraham, Isaac, Jacob, Gregory, and St. Croix. There were several representatives of Friar Tuck at Cambridge; but these were thought scarcely admissible, and the names of Saint, Martyr, and Angel were conspicuous by their absence.

E. WALFORD, M.A.

Hampstead, N.W.

ISANDULA.—

Mid hosts of foes, o'erwhelming—girt around

With spears still nearing, like a wind-swept flame—

A guard, a handful, fight to deathless fame,

Unmov'd, unconquered, *keeping each his ground.**

Ah! only two, a pair heroic, bound

To save the standard and their stainless name,

Breach out a sword-cleft way; their highest aim

In death to keep their soldier's trust profound.

Isandul! O Isandul! future years,

When brave men draw the sword, thy name shall hear;

And even now we joy amid our tears,

That still our country such high hearts doth rear.

Undaunted land! thy future sure shall be

Bright as thy past since thou hast such to die for thee.

H.

EARLY REFERENCE TO THE LIBERTY OF THE SUBJECT.—On the Mag. Rot. of 14 John, mem. 13b, is the following entry: "Somerset et Dorset. Philippus de Horsie debet xxs. pro injusta detentione," in all probability an illegal arrest or imprisonment. The large amount of the fine shows with what severity the Crown punished any infringement of the liberty of the subject at this early period. Twenty shillings was about a fifth part of the value of this Philip de Horsey's manor of Horsey, which contained about 600 acres of land and was valued at four pounds at the time of the Norman survey.

It appears from the Escheator's return for Devon, 1 John, that Philip de Horsey was then a minor, and was with fourteen other "knights" whose

* "The white men were nearly all assailed, few being shot. They never moved from where they stood, but stayed there to die: they did not even turn their heads to look behind them."—Account from Zulus present at Isandula, *Times*, April 22, 1879.

names are recorded "taken in hand to keep," or, in legal phraseology, he became a ward to the king as the heir of the king's tenant, so that he must have been a very young man when this penalty was inflicted.

JAMES HORSEY.

Quarr, I.W.

AN APPROPRIATE SURNAME.—The following cutting from the *Times* gives a capital specimen of a very suitable name—*Ballance, a treasurer*:—

"NEW ZEALAND.

"Wellington, Feb. 2.

"The Hon. Mr. Ballance, Colonial Treasurer, has turned the first sod of the railway from Elbow to Gore, Southland. He has been all over the country through which the railway runs, and has expressed his opinion that the land is admirably suited for settlement."

Y. S. M.

SPELLING IN 1794.—I have a copper halfpenny token issued by "W. Gye, Printer and Stationer, Bath, 1794," which has on the rev. "Remember the Debtors in Ilchester Goal" (see *Batty's Catalogue*, p. 213, No. 1893).

W. STAVENHAGEN JONES.

"LIFE WOULD BE TOLERABLE WERE IT NOT FOR ITS AMUSEMENTS."—This saying of Sir G. C. Lewis meets with a similar sentiment and expression in the words of the late Mr. Bagehot, "Business is the best amusement."

W. J. BIRCH.

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.]

HENRY GREVILLE.—Who was the Mr. Greville who communicated to the *Gentleman's Magazine* for 1746, 1747, and 1749 (vols. xvi., xvii., and xix.) a number of poems, to only one of which was there any signature attached, *i.e.* a song commencing—

"When a nymph in her toilet has spent the whole day," a preliminary note to which is signed "H. G.?" In the indexes to the several volumes the poems are indexed: in vols. xvi. and xvii. "Poems by Mr. Greville," and in vol. xix. "Poems by H. Greville."

F. L. H.

ST. SEPULCHRE'S, LONDON: THE CHURCH PORCH.—I have recently come across a very interesting will in which reference is made to this porch. It is that of John Gines, citizen of London, haberdasher and schoolmaster within St. Sepulchre's Church, 1592. He directs that his body be buried in the "lower end of the church, at the stayre foote that goeth up to my schoole." By this it would appear that John Gines was occupier of the room over the porch and there kept a school. I shall be much obliged if any of your correspon-

ents can refer me to other illustrations of the
parvise being adapted to such a purpose.

JOHN EDWARD PRICE, F.S.A.

MSS. OF ROBERT RIDDELL.—In "N. & Q."
;rd S. vii. 201, J. E. O. mentions a library con-
taining MSS. of Robert Riddell of Glenriddell. I
should be glad to learn if they contain any infor-
mation respecting the immediate family of Walter,
the first laird of Glenriddell. The notice of the
family in Burke's *Peerage* only mentions two sons
of the first Glenriddell, Robert and John. But
there was another son, who came to Ireland, having
quarrelled with his family, according to the tra-
dition preserved amongst his descendants. I
should also be grateful for any information as to
the personal history of Sir Robert Laurie, father of
the famous "Annie Laurie," and also of Katherine,
wife of the first Glenriddell.

WALTER RIDDALL, Clk.

Malone, Belfast.

BOTETOURTE QUERIES.—I wish to find out the
names and families of the wives of the following
members of this family. Will any one kindly
help me?

1. John, of Beauchamp Otes : son of first lord.
2. Otho, of Mendlesham : ditto. (Her name was Cicely.)
3. John, grandson of second lord, and father of the heiress, Joyce, Lady Burnel.

Who was Joan, widow of Thomas de Botetourte,
whose name occurs on the Patent Rolls for 1332
and 1337? Where did Thomas come in the pedi-
gree, if he were of the same line?

HERMENTRUDE.

BIGLAND'S "GLOUCESTERSHIRE COLLECTIONS."
—Ralph Bigland's *Historical, Monumental, and
Genealogical Collections relative to the County of
Gloucester* (London, 1791), as most readers know,
is an unfinished publication, only a portion of the
second volume having appeared. The original
MSS. are in Thirlestaine House, Cheltenham;
and the late Sir Thomas Phillipps, Bart., being
deeply impressed with the great value of the work,
printed several additional sheets, and made ample
provision, in the event of his death, for the com-
pletion of the volume. I shall be very glad indeed
to know whether there is a prospect of the speedy
and satisfactory fulfilment of his wishes. If not,
why so? There cannot be any want of funds for
the purpose, and certainly there should not be any
want of zeal in the matter. It is much to be
regretted that the vast collections of MSS., more
or less valuable, which were made by Sir Thomas
Phillipps at a very heavy expense, and which are
safely lodged in Thirlestaine House, have not been
submitted (as has been most liberally done in the
case of so many other large collections) for the
inspection of the Historical Manuscripts Com-
missioners.

ABHBA.

PANCHIELUS, &c.—In the *Rituale Ecclesie
Dunelmensis*, published by the Surtees Society,
1834, at pp. 145, 146, forms are given for the
benediction of water as a special preservative
against "demonnes atque volucres, vermes atque
mures, atque omnia venenosa [sic] animalia," and
in each an archangel, variously called Panchielus,
Panchiheles, and Panachihel, is specially invoked.
In one of the forms he is described as the angel
"qui est super omnes fructus terræ et super
semina." Is there any tradition or record else-
where of this presiding angel? Coupled with him
in one prayer are "quattuor quadraginta millia
angelorum." Whence the number? In two forms
God the Father is invoked with the added de-
scription, "qui Filium tuum Jesum Christum xii
nominibus nominasti." Are any twelve titles of
Christ intended, or is there a confusion between
this and a somewhat similar clause in another
prayer, "per Filium suum Jesum Christum, qui
xii apostolos nominavit nominibus"?

JOHNSON BAILY.

Pallion Vicarage.

TREASURE TROVE.—Can any of your corre-
spondents supply further information with regard
to the discovery announced in the subjoined cut-
ting from the *Times* of Oct. 18, 1878?—

"TREASURE TROVE.—In digging the foundations for a
new shaft at the rear of premises in the occupation of
Messrs. Morgan & Co., in Long Acre, yesterday morn-
ing, some workmen came upon a chest containing a
large number of gold and silver coins of the reign of
Henry VIII. in a high state of preservation. Besides a
quantity of miscellaneous articles, the box contained
about twenty pieces of church plate and ornaments.
Among these were a massive chalice, a ciborium, and a
monstrance, all set with precious stones; a finely carved
crozier head, a lapis lazuli crucifix, a pectoral cross and
chain attached, some small vessels, and what appears to
have been the mitre of an abbot or a bishop. At the
foot of the chalice a cross with a nimbus is engraved,
and in a scroll the Latin inscription, 'Ad majorem Dei
gloriam,'"

W. F. R.

Worle Vicarage.

"PETER PARAGRAPH."—Who was "Peter Para-
graph," a writer, of Irish connexions, in the third
quarter of the last century? O.

JOHN HODGKINS, Bishop of Bedford, conse-
crated at St. Paul's, Dec. 9, 1537 (Stubbs's *Re-
gistrum Sacrum Anglicanum*). What is known
of him? When did he die? W. D. PINK.

Leigh, Lancashire.

["On Dec. 9, 1537, John Stokesley, Bp. of London, as
consecrator, with John Hilsley, Bp. of Rochester, and
Robert Wharton, Bp. of St. Asaph, as assistants, conse-
crated Richard Ingworth, Suffragan Bp. of Dover, and
John Hodgkins, Suffragan Bp. of Bedford, at St. Paul's
Cathedral. This act was performed in accordance with
the rites of the ancient Salisbury pontifical, ten years
before any revised ordinal had been set forth, and this
consecration is duly and regularly recorded in Cranmer's

register. The said John Hodgkins, Bp. of Bedford, Suffragan to the Bp. of London, assisted in the consecration of the following prelates, as may be seen from the same authorities:—

1. Thomas Thirlby, Bp. of Westminster, 1540.
2. William Knight, Bp. of Bath, 1541.
3. Paul Bush, Bp. of Bristol, 1542.
4. Henry Man, Bp. of Sodor and Man, 1546.
5. Nicholas Ridley, Bp. of Rochester, 1547.
6. [Miles] Coverdale, } 1551."
7. [John] Scory, }

We take the above extract from Dr. Lee's *Anglican Orders*, pp. 169-70.]

ANCIENT FINES.—In *Once a Week* for March appears a paper on Cocker, of arithmetic fame. It gives extracts from a dictionary compiled by him, and amongst them are the following definitions:—

"*Maiden rents.* A noble paid by every tenant in the manor of Bultin, in Radnorshire, as a fine for marrying his daughter."

Does the present lord of the manor collect these fines, or, if not, when were they discontinued?

"*Mise.* A present made by the Welsh to every new Prince of Wales of five thousand pounds sterling, which they paid three times in the reign of James I., to himself, Prince Henry and Prince Charles, his sons. So in the county palatine of Chester 3,000 marks were paid him as earl of that county."

When were these payments last made?

C. H. W.

Clifton.

PETER BONIFANTIUS.—I should feel obliged for any information relative to Peter Bonifantius, whose name I do not find in the biographical dictionaries.

JOHN WILSON.

MARTIN O'ROURKE.—I saw some years since a large water-colour drawing by the late William Henry Pyne, representing a negro (I think) jumping into water, and a large audience looking on and laughing at him. I have a sketch of the subject by the same artist. To what incident does it relate?

WYATT PAFWORTH.

"**THE OXFORD PROTESTANT MAGAZINE.**"—This periodical began in 1846 or 1847, and was published at Oxford every month, and at the price of one shilling. How long was its career? To the best of my recollection all periodicals, whether published at Oxford or at Cambridge, have had, comparatively speaking, a very short-lived existence.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE FRENCH OFFICERS WHO ACCOMPANIED GEN. LAFAYETTE TO AMERICA, AND FOUGHT WITH HIM IN THE CAUSE OF INDEPENDENCE.—Can any American correspondent oblige us with a complete list of their names?

THUS.

THE ROYAL FAMILY VISIT TO THE GREAT SYNAGOGUE IN LONDON.—Can any correspondent

give date and particulars of the above event, which occurred in the early part of the present century?

GEORGE ELLIS.

St. John's Wood.

ST. SAMPSON.—In No. xxi. of Planché's *Cyclopaedia of Costume*, p. 296, there is given, as an illustration of Russian ecclesiastical vestments in the seventeenth century, a figure of St. Sampson, taken apparently from a work entitled *Antiquités de l'Empire de Russie*. Who was this saint? Can he be the British St. Sampson, who about the middle of the sixth century was Bishop of Dol in Brittany, and, if so, how came he to be known in Russia?

E. MCC—.

Guernsey.

CHARLEMAGNE.—It is said of him that he could not write his name. In proof of this a deed in the archives of Siena is cited which Charlemagne attested by the sign of the cross, scratched in with a pointed instrument. Does this, in fact, prove anything? Were not many documents similarly attested in public by eminent men, according to custom then prevalent, although such individuals could write well, and were perfectly competent to subscribe their names? Many must be able to write before it could become customary to sign the name. If so, this would be no proof that Charlemagne could not write.

C. A. WARD.

Mayfair.

"**THE SAILOR'S GRAVE.**"—By whom is this fine lyric? It begins:—

"There is in the lone, lone sea,
A spot unmark'd but holy."

It used to be a common song in ladies' music books thirty years ago, and I had not seen it since, till turning over the pages of Mr. Palgrave's *Children's Treasury of English Song* (pt. i.) I found it at p. 37, re-christened as "The Admiral's Grave," and learnt that its author was to Mr. Palgrave unknown. Now I feel pretty sure that in my youth the title was as I have given it. But who wrote the song?

A.

SHIEL-NA-GIG.—The name given to the figure of a female often found over the doors of old churches in Ireland, and said to have been regarded as a protecting charm against evil spirits. Query etymology?

A. L. MAYHEW.

Oxford.

BALLYSPELLING SPA.—Is this once celebrated spa, immortalized by Swift, still a fashionable watering-place? Very rare mention of it can be traced, at least in modern Irish papers.

H. HALL.

Lavender Hill.

ARMS OF RICKARDS.—What arms were borne by Andrew Rickards, of Dangan Spidoge, co. Kil-

many (whose daughter and coheir Anne married James Power, third Earl of Tyrone, who died in 1705)? Was this Andrew Rickards descended from the family of that name in Wales or Hereford, whose arms are described in "N. & Q.," 5th S. i. 1. 6, 354, quartered with Taylor? Y. S. M.

"TITHE DINNER."—Where is the *Tithe Dinner* to be seen, one line of which is,—

"And parsons made so fine"?

E. L. L.

IVY ON OLD HABITATIONS.—Can specimens be instances which show the probable age of ivy which has grown on ancient houses, how far different aspects have influenced the growth, and how far the ivy may have influenced health and cleanliness of the house? HENRY COLE.

Hampstead.

THE RELIGION OF ISLAM.—Who first promulgated in Europe the utterly calumnious notion that, in the religion of Islam (which is almost Unitarian Christianity of a Mosaic type), woman is denied a soul and all hope of future reward? When and where was this notion first made current? Was it a mistake made by ignorance, or was it a pious fraud, invented by a bigot to blacken a religious adversary? R. W. J.

ANTHONY HIGGEN, DEAN OF RIFON, by his will, dated November 12, 1624, left his books to the Cathedral of Ripon to form a library. Are these books still in existence? Is there any tombstone or monument in the cathedral to the dean? G. H.

ASSEMBLIES NEAR ANCIENT BARROWS.—Mr. T. Wright says, in *Archæologia*, vol. xxxiii. p. 267, that "the custom of holding assemblies or wakes about ancient barrows was common among our Anglo-Saxon forefathers, and several examples might be cited." I have collected some examples, but not "several." May I ask the aid of "N. & Q." in adding to my list, for the purpose of a study I am now engaged on?

G. LAURENCE GOMME.

Castelnau, Barnes, S.W.

DRAGON IN MORDIFORD CHURCH.—Where can a drawing be seen of the green dragon with expanded wings and web feet, painted on the west end of the church of Mordiford in Herefordshire, as mentioned in "N. & Q.," 3rd S. vii. 211, 276? THO. SATCHELL.

Downshire Hill, N.W.

AUTHORS OF BOOKS WANTED.—

"Nay, swore that Kelly learnt from him his art
To rule with magic sounds the human heart."

These are, I believe, from *Musical Instruments: a Fable*, by the Hon. Henry Erskine (brother of the Lord Chancellor). If so, I should be glad to be directed where I

may find the poem complete, or any piece, letter, or writings of his other than *The Emigrant*.

ALEX. FERGUSSON, Lieut.-Col.

Scenes and Stories. By a Clergyman in Debt. London, Baily, Cornhill, 1835, 3 vols. I have seen this work attributed to "Thos. Jonson," whoever he may have been. In the British Museum Catalogue it is attributed to F. W. N. Bayley, but does not appear in the list of his works in the obituary notice in the *Gentleman's Magazine*; nor was Bayley a clergyman, though of course that would not matter much. It may have been written by Jonson, and revised and edited by Bayley. O. H.

AUTHORS OF QUOTATIONS WANTED.—

"Whence come ye, jolly satyrs, whence come ye?
Like to a moving vintage down they came."

C. W. B.

Replies.

CELTS AND SAXONS.

(5th S. xi. 5, 52, 213.)

I have watched with interest the discussion respecting the nationality of Sir Walter Scott (Scotland's poet) and Sir William Wallace, the so-called patriot. As to the latter, there can be no question of the original Cymric or Celtic origin of his family; but as regards my namesake and others bearing the time-honoured and ancient name of Scot, I would observe, as has already been pointed out by your correspondent A. S. A., "that the name of Scot did not originally mean a native of Scotland," any more than, I would further remark, it originally meant a native of Ireland (Scotia from the third to the tenth century). The name Scot is of Danish origin, having its equivalent in the Gaelic, Celtic, and Greek languages, and was originally the term by which, in its Gaelic form, the Danish conquerors of England of the royal race of the Skoldings came eventually to be known. To make this statement plain I would observe that Robertson, in his *History of Scotland under her Early Kings*, writing of the Danelagh (or that portion of modern Britain situate north of Watling Street, between Kent and Chester, and terminating northwards, A.D. 867, in the district of Danish Northumbria, extending from the Humber to the Scotwater or Firth of Forth, and westward along the Roman wall to the Skotlandsfirth or Firth of Clyde), asserts that Guthrum, King of the Danes, Jarl of Huntingdon, and King of the Danelagh, was, together with his descendants, Earls or Jarls of Northumbria and East Anglia of the royal race of Skoldings, known amongst the Irish as Dugall. Now this Irish or Gaelic term Dugall or Dubh Gall is unquestionably the origin of the comparatively modern term or name Scot. According to Skene (*Celtic Scotland*) the Danes of Northumbria (that district including, as above stated, the Lowlands of Scotland, and, as such, the cradle of the race or sept of Scot)

were of the branch of the Northmen (Scandinavians) called Dubh Gall, meaning Dark Strangers, in contradistinction to Fin Gall or Fair Strangers, by which term the Norwegians of Orkney and the Western Islands were known, their complexion and hair being of a lighter colour.

Now the Celtic or Gaelic terms for Scot are Albanach and Dubh Gall; but some dictionaries, especially Armstrong's, draw a distinction between Albanach, Albania, northern Scotland, now represented by the Highlands, and Dubh Gall, which word is described as "Dark Stranger," "a Lowlander Scot," or, in fact, a Dane; all these in my opinion having their equivalent or root in the Greek word Σκότος=darkness.

It is scarcely necessary to remind your readers that that portion of England originally colonized by the Danes, and in which Danish names of places, ending in "by," "land," "beck," "thorpe," "dale," and "ness," exist to this day, is exclusively within the limits of the ancient Danelagh north of Watling Street, and had reference principally to East Anglia, Lincolnshire, Yorkshire, Northumbria, Cumbria (then including Dumfries and the southern counties adjoining the Skotlandsfirth, Westmoreland or Applebeeschire), and Lothian as far as the Frisian Sea or Scotwater. It is within these limits alone, with very few exceptions, that the term Scot, as an affix or prefix, to the names of places (most of them existing before the Conquest), is to be found. Thus the following names of places, Scothy, Scoforth, Scothern, Scotland, Scotter, Scotton, Scottow, Scot Willoughby, Acton Scot, Scotshouse, Scotstown, Scotsham or Shottesham, Scotley or Shotley, and Shoteswell, Shotwick, Scotlandswell, Scotsraig, Scotswood, Scotsgap, Scotsgate, Scotsdyke, Scotscaider, are, with the exception of the last, viz. Scotscaider, within the districts of the Danelagh above mentioned, whilst in addition Scotsstreet, Scotstown, and Scotshouse are places in the east of Ireland of Danish colonization and conquest. In short, the name of Scot, as an affix or prefix to a place name, does not but with two exceptions occur north of the Roman wall between the Firth of Clyde, or, as the Danish sagas style it, between Scotwater and Skotlandsfirth, and with the exception of the term "Scotland" (which place has a separate and distinct meaning, and is to be found in many parts of England) is nowhere to be found within the limits of the Anglo-Saxon territory south of Watling Street, and of which alone, as apart from the Danelagh, Alfred the Great was sole monarch.

But as still further confirming the view I take that the term Scot, either as the name of a race or of a place, was originally of Danish importation

or origin, I may mention that from Guthrum the Skiolding=Dubh Gall or Scot, to whom Alfred assigned the tributary fief of Huntingdon, that ancient appanage of the Scottish crown was transmitted, through Thurkell Sprackleg, Jarl of East Anglia, Count Ulf, Lord of Holderness (brother-in-law of Canute the Skiolding, King of Denmark and of the whole of England after the death of Edmund Ironside in 1017), to his descendant Waltheof, Danish Earl of Northumbria, Huntingdon, and Northampton (brother of Sward and brother-in-law of Duncan, King of Scots), whose daughter Maud, by her marriage with David Scotus, King of Scots, carried the earldom of Huntingdon to him, and with it the peck of troubles that henceforth constantly arose, on the score of this very fiefship, between the Kings of England and Scotland, and thus became the cause of the war of independence of the latter, resulting in the final overthrow of England's claim to homage and fealty by the kings of Scotland. The name of Scot as a race occurs in Domesday survey in East Anglia and elsewhere, in territory of Danish colonization, and it is supposed that the "Uchtredus filius Scoti," or as he is likewise described in the Glasgow chartulary, circa 1120, "Uchtredus filius Waldevi," was the son of this Waltheof, and that the freehold of Scotstown, in Peebles, in the Lowlands, belonged in the tenth century to the ancestors of this noble, just as Scottesbury, in Northamptonshire, belonged to Osmund the Dane before the Conquest, and passed from him to David Scotus, Earl of Huntingdon and King of Scots, in the same manner as the honour of Huntingdon.

Thus it would appear that as in blood, so in fact, the Anglo-Saxon name of Scot of the eleventh century was but a continuance of the term Skiolding=Dubh Gall=Dark Stranger or Scot, from root Σκότος=darkness, and was not known as an individual name, or that of a place, long before the Conquest; but in all instances which I have been able to trace, in the case of places with the prefix "Scot," I have, as in those of Scothy, Scottesbury, Scotton, Scotland Yard (Westminster), Scotty's Hall, &c., ascertained that all such had relation to Danish owners of the royal race of the Skioldings, or their descendants and eventual representatives the royal Scoto-Saxon race of the name of Scotus, which surname was borne by David Scotus, King of Scots, circa 1115.

On no other supposition can one explain the fact that Anlaf, Aulaf, or Olave Cuaran, King of Danish Northumbria, and son-in-law of Constantine, King of Alban (modern Scotland north of the Roman wall between Scotwater and Skotlandsfirth), was (in 937) termed *Skotakunung*=King of Scots, or of the Dark Strangers,

anes, in Northumbria. This man of the race of Regnar Lodbrog, of the royal Danish Skiolding race, was not King of Scotland as we now explain that term. Scotland (although the name is clearly of Danish origin) at this period (937) was not in existence, nor is the name "Scotland" or its existence as a feudal kingdom found until the twelfth century at the earliest, and it had at that time, I contend, a distinct meaning from the name Scot as here defined. Aulaf Skotakonung meant King of the "Dark Strangers," the "Danes of Northumbria," of the "Lowlander" Scots, not King of Albania (modern Scotland in tenth century) or of Ireland (Scotia in ninth and tenth centuries).

"Yscotlont," Cymric or Celtic, occurs (tenth century) in the *Four Ancient Books of Wales* (Skene, vol. i. p. 58, *et seq.*), but that term refers exclusively to that portion of North Britain known as Laodonia, modern Lothian, in the Lowlands of Scotland, and under Danish rule in the tenth century; the Lowlands of Scotland, "Yscotlont," the Border land, and Northumbria being, as I contend, the cradle of the race of Scot of the family of the Skioldings, or Dubh Galls, of whom Sir Walter Scott was in the nineteenth century no unworthy descendant.

To conclude, I would observe that the name Douglas has the same origin from Dubh Gall, the "Dark Stranger," the "Black Douglas," and also that England, Scotland, Ireland, are all terms of Danish or Low Dutch Frisian origin. Kanute the Dane, of the royal race of Guthrum the Skiolding, who divided England with Alfred the Great, 867, was the first monarch who was crowned King of "Engelond," not, like his Saxon predecessors, King of the Saxones, Albiones, or Angli, and the Danes at this period called Northumbria to the northern Roman wall "Scotlandt," Ireland "Ivralandt," Wales "Bretlandt," France "Gallandt," and districts in their own country Gothland, Jutland, &c.; Ireland unquestionably being a corruption of Ivra-land, the land of the race of the Hi Ivar, who were Danish kings of the west of Ireland from the ninth to the eleventh century, and, although related to, were mostly a distinct race from the Skioldings, Dubh Galls, or Scots, who during two centuries colonized the Danelagh, including North and South Cumbria, Northumbria from the Humber to Forth, and also Laodonia, or Lothian, termed in the *Four Ancient Books of Wales*, in the ancient British language, "Yscotlont."

Lastly, the term Scot, not as the name of the sept so called, has a variety of meanings. 1. As applied to Ireland it means Scythia or Scythian, having reference to the legendary foundation of that kingdom by the descendants of Gathelus and his wife Scota. It may here be remarked

that the Skioldings, or royal Danes of the race of Sæ-Goths, corrupted Scoths, may have derived their subsequent appellation of Dubh Gall, or its equivalent Scot, from the same source, as derived from the same origin. 2. Scot, the equivalent of Scotia, as applied to Scotland, is a term described, and with reason, by Giraldus Cambrensis in the middle of the twelfth century, when writing to the Pope about Scotland (then so called), as "que nunc abusive Scotia dicitur." Thus it appears to have been a question whether the term Albania or Scotia was then the proper name for modern North Britain. 3. Scot, as derived from the British term "Ysgwad," meaning a "guarding," the watching of a border, and from which we get "scot and lot," a municipal term meaning "burden and load" (Llwyth). The Cymric term "Yscotlont" in the tenth century referred to that part of Scotland now called the Lowland or Border country. 4. Scot, a scat, sceatta, or tax, a term of Danish origin, and found in the Scandinavian sagas as a term representing tribute, the Danes in their ancient conquests usually imposing a scat or tribute payable by the conquered inhabitants of a district. This term was afterwards imported into the English language, and is in use to this day in Romney Marsh, where all taxes are termed "scots," and land that is liable to a tax is there said to be "scotted." The term "scot" as a tax is first found in the Canons of Canute the Skiolding, King of all England, and is supposed to have superseded "danegeld," a Saxon term. Lastly, Scot as applied to Scotland means the land of tribute. There are many places in England so called, not only in localities of the ancient Danelagh, but in the Anglo-Saxon territory formerly south of Watling Street. I have found this term universally applied to the land that has been "scotted," and the rent of which has from time immemorial been applied to maintain an embankment to keep off irruptions of tidal or other water, and to that which was originally embanked or reclaimed from some low-lying, marshy district by a contribution or "scot" by all neighbouring proprietors. The term "scot" as an Anglo-Saxon term was first in use in the time of Kanute the Dane, and was used in lieu of the word "tax," "droit," "due," "rate," or other term of a similar nature, in the reign of Edward I., when we find such terms as these in existence in Ipswich (Gippeswig), of Danish colonization.

Rumescot, Acreshot, Tolmenscot, Kingscot, Townsmenscot, &c. It is doubtful whether Rumescot means "marsh tax," from Danish *rumel*, a marsh, *Rumenel*=Romney marsh; or from Romescot, the thirteenth century equivalent of Peter's pence, a tribute paid in pre-reformation times to the See of Rome. Romeland, a term

occurring in connexion with ancient ecclesiastical buildings in England, had a similar meaning to Scotland, viz. land that paid tribute or was scototed to the See of Rome. There is a Romeland at St. Albans and likewise at Waltham, both in connexion with the abbeys there, the latter of Danish foundation, and there was formerly a Romeland in the ward of Billingsgate, London, on the sites of the coal and fish markets, and near St. Magnus' Church of Danish dedication.
JAMES R. SCOTT, F.S.A.
Clevelands, Walthamstow.

THE "ADESTE FIDELES" (5th S. xi. 265, 298, 331).—It may be of interest to place upon record in your pages the earliest English translation of the "Adeste Fideles" that was made for use in a Church of England congregation. This I believe to be the following version, which was sung at Margaret Chapel, London, during the ministry of the Rev. Frederick Oakeley, M.A., the author of it:—

"Ye faithful, approach ye,
Joyfully triumphing;
Oh, come ye, oh, come ye, to Bethlehem:
Come and behold ye
Born the King of angels:
Oh, come, let us worship; oh, come, let us worship;
Oh, come, let us worship Christ the Lord.
God of God,
Light of Light,
Lo, He disdains not the Virgin's womb:
Very God,
Begotten, not created:
Oh, come, let us worship, &c.
Sing, quires angelic,
Io sing exulting:
Sing, all ye citizens of heaven above,
Glory to God
In the highest!
Oh, come, let us worship, &c.
Yea, Lord, we greet Thee,
Born this happy morning;
Jesu, to Thee be glory giv'n;
Word of the Father
In our flesh appearing.
Oh, come, let us worship," &c.

Since that period there have been various translations brought out, and the generality of modern hymn books have contained one or other of them, the most popular being that of Canon Oakeley, slightly altered verbally from the copy I have just quoted.

As for the tune "Portuguese," emanating in all probability from the old Portuguese Catholic Chapel, of which my impression is that Mr. Novello was at one time the organist, it was imported into English parish churches long before any translation of the hymn itself, and adapted to words selected from Tate and Brady's *Metrical Psalms*.

I may add that since I last wrote to you I have

looked at several Latin editions of the hymn, and, with only a single exception, I noticed that the reading of the first line of the last verse but one is "Cantet nunc Io."

Allow me also to take this opportunity of correcting a misprint that has crept into my last communication (*ante*, p. 331). In the third line of the sixth verse it should have been printed "amplexibus," not "complexibus." W. H. L.

I am much obliged to W. H. L. for his reference to his previous communications on this hymn, which had escaped my memory. But I am sure he will agree with me that the statement as to the hymn being a sequence "ex Graduali Cisterciensi," made in the *Thesaurus Animæ Christianæ* (1857), needs confirmation. Of course it may be correct, but further and more definite evidence is necessary before the question can be considered settled.

MR. WALFORD, if he will excuse me for saying so, simply repeats in substance what I said at p. 265, with the misleading statement that the hymn is found "in almost all, perhaps in all, Roman Catholic *service books*." It is the entire absence of the hymn from the breviary and missal—which are what one usually understands as "service books"—which is one of the remarkable circumstances connected with the hymn. He probably means in Catholic English prayer books, though it is not always found even in them.

I think it would be well worth while to trace the hymn (words and music) in the "paroissiens" of the different French dioceses, which often contain "proses" of comparatively local, but ancient, use. Such is the "O filii et filia," which has become deservedly popular in England (*Hymns A. and M.*, 130). I have none to refer to, but other readers of "N. & Q." may be more fortunate.

JAMES BRITTEN.

In the *Office Paroissial* used in the diocese of Orleans (printed at Rennes, 1872), the hymn "Adeste Fideles" appears among the *Saluts du S. Sacrement*. It consists of four verses only, but the second is the one commencing "Deum de Deo," so that W. H. L. will see this verse is sung in at least one French diocese. The third begins, "Cantet nunc Io"; the fourth, "Ergo qui natus."

JOHN WOODWARD.

Montrose, N.B.

THE RITUAL OF THE BENEDICTION OF THE PASCHAL CANDLE (5th S. xi. 321).—I always supposed that the blessing was conferred on the paschal candle by the lighting it with the "new fire." "It is fitting," says Dom Guéranger (*Liturgical Year: Passiontide and Holy Week*, 1870, p. 554), "that this fire, which is to provide light for the Paschal candle, . . . should receive a special blessing." Any way, I can find no actual benediction of the candle itself in the office for the

lay. But it is assuredly the *deacon*, and not the priest, to whom the so-called blessing is assigned. And Dom Guéranger says (*op. cit.*, p. 561):—

"At other times, he (the deacon) would not presume to raise his voice as he is now going to do, in the solemn one of a Preface: but this is the eve of the Resurrection, and the deacon, as the interpreters of the Liturgy tell us, represents Magdalene and the holy women, on whom our Lord conferred the honour of being the first to know his resurrection, and to whom he gave the mission of preaching to the very apostles."

There is, in fact, no doubt that "the proper officiant is recognized as being a deacon."

JAMES BRITTON.

REV. HENRY CHRISTMAS, HIS WRITINGS (5th S. xi. 68).—The Rev. Henry Christmas, a native of London, 1811-1868, was the author of a considerable number of works. I do not give the following list as perfect, but it includes all his more important publications. I may add that he graduated B.A. at St. John's Coll., Cambridge, 1837, M.A. in 1840, and received orders in 1837. He published:—

1833. *The Voyage, a Poem*; with Translations from Bouterwek, Göthe, Chiabrera, Martial, Horace, &c.

1837. *Universal Mythology*.

1846. *Discipline of the Anglican Church. Doctrine of the Anglican Church. Practice of the Anglican Church*.

1849. *Cradle of Twin Giants: Science and History. Emigrant Churchman in Canada*.

1850. *Echoes of the Universe*.

1851. *Visit to the Shores of the Mediterranean*.

1853. *Lent Lectures: Scenes in the Life of Christ*.

1854. *Christian Politics: Essay on the Text of Paley*.

1857. *Hand of God in India*.

1861. *Sin, its Causes and Consequences: a Series of Lectures*.

1866. *The Money Market*.

Besides these he edited *Parker and Bale's Remains*; Pegge's *Anecdotes of the English Language*; translations of M. de Lamartine's *Méditations Poétiques*; Calmet's *Phantom World*; Wieland's *Republic of Fools*; and a portion of Camoens's *Lusiad*. He was also editor of the *Church of England Quarterly* in 1840-3 and 1854-8; of the *Churchman* in 1840-3; of the *British Churchman* in 1845-8; and of the *Literary Gazette* in 1859-60.

I may add to what Mr. PICKFORD has said that Mr. Christmas's first curacy was that of St. Clement Danes, and that towards the close of his life, in 1866, for domestic reasons, he changed his name, by a public deed duly registered, from Christmas to Noel-Fearn. It is necessary to bear this in mind, for there is, as may be readily believed, a considerable amount of confusion respecting him in various publications, some indexing the writer as Christmas, others as Noel. In his time he did much good service in a quiet way. He was a sincere Churchman, a careful writer, and a deep yet liberal thinker.

EDWARD SOLLY.

Add to the list the following work:—

Preachers and Preaching. By Henry Christmas, M.A., F.R.S., F.S.A., F.R.G.S., M.R.S.L., Professor of British History and Archaeology in the Royal Society of Literature, and Thursday Morning Lecturer at St. Peter's, Cornhill. London, William Lay, King William Street, Strand, 1858.

It is a work of 300 pp., with an engraved frontispiece of the Rev. R. A. Willmott, and amid much general information contains extracts from sermons by celebrated preachers, both ancient and modern, including Messrs. Bellew and Spurgeon. He appears also to have been the author of *History of the Hampden Controversy; The Hand of God in India*, a series of lectures, 1858; *Universal Mythology*, 1838 (see Catalogue to London Library). In my copy of *Preachers and Preaching* I have made a note that "Henry Christmas" was "the pseudonym of the Rev. H. Noel-Fearn, who died March, 1868." I do not understand how this can be, nor have I noted my authority for the assertion. No such statement is given in Olphar Hamst's *Handbook of Fictitious Names*, so that I conclude there must be an error in my note. There is one Rev. W. H. Christmas at present in the *Clergy List*.

CUTHBERT BEDE.

Mr. Christmas edited *Church of England Quarterly Review*, 1840-43; *The Churchman*, 1840-43; *The British Churchman*, 1845-8; *Literary Gazette*, 1859-60. He also edited *Parker and Bale's Remains* for the Parker Society, and translated Lamartine's *Méditations Poétiques*, Calmet's *Phantom World*, and Von Wieland's *The Republic of Fools*. Of a pamphlet by him on the abolition of capital punishment 26,000 copies were sold.

JOSIAH MILLER, M.A.

MR. PICKFORD will find a long list of works by Mr. Christmas in *Men of the Time* for 1868, under the name of "the Rev. H. Noel-Fearn," which name he, somewhat affectedly, assumed in 1866.

E. WALFORD, M.A.

Hampstead, N.W.

Mr. Christmas wrote a work in two volumes entitled the *Philosophy of Magic, or Dreams*. Not having seen the book for some years I forget the exact title. It was dedicated to his friend H. Slack, F.G.S.

A. CUTLER.

Mr. Christmas came into some property and took the name of Fearn not long before his melancholy death.

EDWARD H. MARSHALL.

The Temple.

THE FIRST EDITION OF "JOHN GILPIN" (5th S. xi. 207).—In a work (*Lessons in Reading and Speaking*, &c., by William Scott, Oliver & Boyd's improved ed., Edin., 1835) which I believe had a considerable celebrity as a school book some forty years ago, I find, under the heading of "Th Facetious (?) History of John Gilpin," all the

corruptions mentioned by your correspondent as occurring in the chap-book edition of the poem, as also another still more serious. In place of—

“My good friend the calender
Will lend his horse to go,”

we have—

“My good friend *Tom Callender*,” &c.

And so in the other verses where the calender is mentioned, thus introducing a member of an ancient and honourable family who has no business in that gallery. The work quoted was in its twenty-eighth edition in 1835, and it is sad to think of the amount of error thus shown to have been disseminated amongst the youth of that age.

Apropos of this subject, I would submit to your readers a note which I find appended to a copy of the piece in an excellent *Book of Ancient Ballads, Imitations, &c.*, edited by J. S. Moore, Esq. (Washbourne & Co., 1853):—

“In Hone’s *Table Book*, ii. 79, the three following stanzas are stated to have been ‘found in the handwriting of Cowper among the papers of Mrs. Unwin,’ in the opinion of Mr. Hone’s correspondent they evidently formed part of an intended episode to the ‘*Diverting History of John Gilpin*’:—

“Then Mrs. Gilpin sweetly said
Unto her children three,
‘I’ll clamber o’er this stile so high
And you climb after me.’

But having climbed unto the top,
She could no farther go,
But sate, to every passer by,
A spectacle and show :

Who said, ‘Your spouse and you this day
Both show your horsemanship,
And if you stay till he comes back
Your horse will need no whip.’”

These verses have surely much of the ring of the original. Is there any reason beyond that stated to suppose that they are Cowper’s? Or is the writer of the above note correct when he adds, “They are not given in any edition of the poet’s works”? They are not in the third ed., 1787, now before me.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

I have a neat little volume entitled—

“The Life of J. Gilpin, taken from divers MSS. in possession of the Family. To which is added, by way of Appendix, the celebrated History of the ‘*Journey to Edmonton*,’ as read by Mr. Henderson at F. Mason’s Hall. Bladon printer, 1785.

“Oxford Street, London, April 14, 1875.

“Certificate.

“I do hereby certify this Publication a true and genuine Account of the Life of my deceased Relation, J. G.
FRANCIS GILPIN.”

Then follows a coarse burlesque biography, ending with the journey, and dedicated to Henderson, third edition, with a frontispiece, which last has disappeared, but another by the elder Cruickshanks

supplied, representing the hero passing the “Bell.” On the fly-leaf is preserved this cutting:—

“Gilpin’s Rig, or the Wedding Day kept: a Droll Story. Read by Mr. H. at F. M. Hall, and Mr. Baddely at Drury Lane Theatre, containing an account of J. G., the Bold Linen Draper of Cheapside; how he went farther and faster than he intended, and came home safe at last.”

This called “probably the first edition printed separately.” Another of my Gilpiniana is *The Facetious Story of J. G.*, &c., with a second part containing “The Disastrous Accidents which befel his Wife on her Return to London,” 12mo., pp. 23, London, Fisher, 1792. J. O.

MARSHAL TALLARD : CELERY (5th S. xi. 107.)—Celery was introduced as a cultivated vegetable into English kitchen gardens from Italy about the time of the Restoration. The plant itself was well known as an indigenous weed, *Apium graveolens*, fetid, acrid, and noxious when grown near water, but losing these characteristics when cultivated in dry ground, and becoming sweet and palatable when the leaf stalks are blanched by earthing up the stems. In its wild state it was called *smallage*, in its cultivated form *celeri*. There used to be considerable doubts amongst gardeners whether they were distinct varieties or only a result of cultivation. Evelyn, in his *Kalendarium Hortense*, 1669, says that both *smalladge* and *sellerie* are to be sown in March. Phillips, *New World of Words*, 1678, has, “*Sellerie*, an herb which nursed up in a hot bed and afterwards transplanted into rich ground is usually whited for an excellent winter sallad.” In his edition of 1706 he spells the name *sellerie* or *celery*, and adds that it is a herb much used.

Marshal Tallard came to Nottingham in Dec., 1704, and Lediard (*Life of Marlborough*, ed. 1743, i. 305) says he was himself then living at Nottingham, and frequently went out hunting in company with the marshal, who “kept an elegant table and often entertained the neighbouring gentry in a very polite manner.” That the marshal used celery, and that he told those near him that the smallage in their ditches could easily by cultivation be converted into celery, is very probable; but he certainly did not introduce the plant or its use in cookery into this country.

May I take this occasion of asking whether the time-honoured name or title of Tallard, which I think almost all historians have given him, is an error? M. Michaud, jeune, in the *Biographie Universelle*, 1826, says that his name was Camille d’Hostun, Duc de Tallart, commonly in error written Tallard. EDWARD SOLLY.

THE ARMS OF CYPRUS (5th S. x. 163, 189, 218, 229, 316, 329.)—I have just compared the genealogical tables given by your correspondent MR. DOYNE BELL (5th S. x. 229) with those in the

l'oyal Descents, compiled by the late Lord Farnham, and as they differ materially I wish to know which is correct. Lord Farnham gives the following:—

Maria de Bretagne=Guy de Chatillon, Comte de St. Pol, ob. 1317.

Jean de Chatillon, Comte de St. Pol,=Jeanne de Fiennes et Tingry, ob. ante 1344.

Mahaut de Chatillon,=Guy de Luxembourg, Comte de d. and h. St. Pol, slain 1371.

Jean de Luxembourg, Seigneur=Margaret d'Enghien, de Beaurevoir, d. and h. (of whom?)

Pierre de Luxembourg, Comte de St. Pol=Marguerite et Conversan, ob. 1433. de Baux.

On the other hand, Mr. BELL makes Mahaut the daughter instead of granddaughter of Guy de Chatillon and Mary of Brittany, and calls her husband Walram of Luxembourg instead of Guy. He further calls their son Louis, and not Jean, and makes his wife to be Joan de Barr, and not Margaret d'Enghien; of course he blots out one generation altogether. I do not know that Mr. BELL is wrong, but I have such an opinion of Lord Farnham's accuracy that I cannot help thinking Mr. BELL is in error; the more so as Lord Farnham would have been no doubt glad to add the additional royal descent from Henry III. through Joan de Barr. Y. S. M.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252.)—I should not venture on this perhaps threadbare subject if I had not some of these things by me, removed from our corner of the church above fifty years ago for alterations which precluded their replacement. These were hatchments, three helmets, one or more quilted brigandine jackets used by yeomen and bowmen in the Tudor times (and which were part of such armour as the gentry had to furnish), spurs, gloves, a dagger-like sword, and a silk surcoat with arms quartered, but not, alas, impaled, so it gave no date, but was too fresh to be earlier than the late sixteenth or seventeenth century. Unfortunately they were carried to a neighbouring house where there were children. They fell upon the spoil, of course, and when inquired for all had disappeared but the helmets and the archers' heavy jackets. One of the helmets is a good and perfect bourgoinot, wanting only crest and lining, and may be of late Plantagenet or early Tudor times; the others are wooden undertakers' rubbish. As the iron-quilted brigandines were not gentlemen's armour, I opine they were not used for these funeral purposes till that point had been forgotten by the undertakers, perhaps in the late Stuart times. The usual flags,

bannerolles, &c., had gone before these things were removed. Silk becomes black and dirty if never dusted, and if dusted falls to pieces from its rottenness, therefore when a family is non-resident the rector, the warden, and the beadle conspire to get rid of it; and as to "church restorers," we are beginning now to find out what we owe to them. My conclusion is that none of these things, except possibly the genuine helmet, could have been worn by the deceased, and we have no proof positive that the genuine helmet was so. I think these things are always considered to belong to the family and not to the church authorities. P. P.

I was lately in the church of St. Mary Magdalen, Chulmleigh, Devon, and found that the fine old helmet that used to hang in the chancel some time prior to the restoration had been removed. It is at present in the vestry cupboard. The worthy vicar, the Rev. G. C. Bethune, has promised that it shall be suspended again in the same place as before, *i.e.* upon the north wall of the chancel aisle, just eastward of the rood screen.

HARRY HEMS.

"CANOODLE" (5th S. xi. 197.)—

"Then he and the matchless one struggle, snuggle, and generally canoodle together rapturously. Then the matchless Ecstasy being the wife, not of the Chevalier, but of Charles VI., King of France, she, this impulsive, loving, beautiful, hugging, cooing young Ecstasy, has the cool impudence to declare that theirs is a 'guiltless love.'"—"Our Representative Man," *Punch*, Mar. 15, p. 117, col. ii. See "Canoe," 3rd S. i. 129.

W. STAVENHAGEN JONES.

When I was an undergraduate at Oxford to *canoodle* was the slang expression for paddling one's own canoe on the bosom of the Cherwell or the Isis. EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

FOLK-LORE IN HAMPSHIRE: THE YULE LOG (5th S. xi. 186.)—This folk-lore is certainly not confined to Hampshire. It used to be, and I believe is still, a regular practice in the farms and cottages of many parts of Derbyshire. I have seen the last bit of the yule log taken from the fire and hung the next day close to the ceiling in the kitchen, to be kept for the purpose of lighting the next year's Christmas Eve fire, or rather for putting upon the fire before the new yule log goes on. It is considered lucky to do this, besides its usefulness as "a charm against fire." I may add that care was always taken not to let the log burn entirely away. Before this could take place the remnant would be taken from the fire and put on the hob while the fire died out, and if it was not considered late enough to go to bed another log was added. By the way, people hereabout never speak of a "log" of wood: it is always "clog."

THOMAS RATCLIFFE.

Workshop.

WHY DO THE CYPRIOTES NOT MILK THEIR COWS? (5th S. xi. 224.)—May I be permitted to add another remark regarding this question which will corroborate Mr. Hepworth Dixon's answer, since it is based upon a trustworthy authority? As Mr. Jassonidy, a native of Cyprus, and now residing in England, informs me, it is not so much the scarcity of grass as the ancient sacred character attributed to this animal, and transplanted by tradition to the present, that prevents the Cypriotes from milking their cows. As a rule they feed upon goats' milk. Such a veneration of the cow, as Mr. Hepworth Dixon rightly supposes, may be retraced to the Egyptian Isis worship or perhaps more directly to the similar worship of the Phœnicians, who first colonized the Isle of Cyprus.

It deserves to be noticed, as a point of the greatest interest to the student of comparative religion, that an analogous veneration of cows is still prevailing among the Hindoos of our days, who inherit it from the ancient Brama religion. Human life is, with the Hindoo, considered far below that of a cow. He would rather slay ten men than hurt one cow, and, during a famine, rather eat human flesh than that of a cow.

H. KREBS.

Oxford.

A LOYAL TOAST: DR. HARINGTON (5th S. xi. 326.)—The Dr. Harington referred to was my great-grandfather, and was a physician of some eminence at Bath, where he died in 1816, at the age of eighty-nine. He was born at Kelston, the family seat, near Bath, in 1727, graduated at Oxford, and, on his father and elder brother cutting off the entail of the Kelston estate, established himself as a physician in the vicinity of his birth-place. Dr. Harington was, and is, also known in the musical world as an accomplished composer; in fact, the doctor, unlike his great-grandson, was in his day eminent in the world of letters for his general attainments. "The Eloi" is an anthem (so called) composed by Dr. Harington, and is included in Dr. Marshall's *Collection of Anthems used in the Cathedral and Collegiate Churches*, No. 482, "There was darkness over all the earth," and in which are introduced the words uttered on the Cross, "Eloi, Eloi, lama Sabachthani."

E. C. HARINGTON.

The Close, Exeter.

It is a little unkindly to speak of Dr. Harington as one "in some way or other connected with Bath at the close of the last century or early in the present." Dr. Harington, 1727-1816, certainly was connected with Bath. He resided there for half a century, and I think he is by no means even yet forgotten there; but his poetical works, such as the "Witch of Wokey," *Percy Reliques*, 1765, i. 310; his *Nugæ Antiquæ*, 1769; his many musical compositions, and the influence which the Harmonic

Society he founded, and of which the Prince of Wales and the Duke of York were "pleased" to become members, had on the music of the country, have fairly won for him a place in all biographical dictionaries, and justify the words with which his obituary notice in *The Annual Biography* for 1817 commences, "The name of Harington is well known to all those acquainted with British literature." M. Suard, in the *Biographie Universelle*, says of him that some of his musical compositions were thought not inferior to those of Handel.

EDWARD HOLLY.

THE LOCKTONS OF SWINESHEAD, CO. LINCOLN (5th S. xi. 329.)—No printed pedigree of this family exists. Mr. Arthur Larken (Portcullis) in his magnificent Lincolnshire collections has a very full MS. pedigree of this family, as also have Mr. Edwin-Cole and Mr. Everard Green, F.S.A.

M. J. V. DE P.

[Should MR. LOCKTON care to write to our correspondent direct on the subject of the Locktons of Swineshead, we shall be glad to forward a letter.]

SUCKLING'S BALLAD UPON A WEDDING (5th S. xi. 209.)—The hero and heroine of Suckling's ballad were Roger, Lord Broghill, afterwards first Earl of Orrery, and Lady Margaret Howard, daughter of Theophilus, Earl of Suffolk. The marriage took place at Northumberland House, then called Suffolk House, which explains the allusion in the second stanza:—

"At Charing Cross, hard by the way
Where we (thou know'st) do sell our hay,
There is a house with stairs;
And there did I see coming down
Such folk as are not in our town,
Forty at least, in pairs."

The garden front of Suffolk House was remarkable for a heavy flight of stairs, and it may have been these that are alluded to in the ballad, but against this view there is Evelyn's assertion (under date 1658) that the front was then new. Suckling also wrote a dialogue in verse between himself and Jack Bond "Upon my Lord Brohall's Wedding." The said Jack appears to have been a great admirer of Lady Margaret, for in an undated letter Suckling says that he knows Jack has but one way of teaching him how to fall in love, which is "to look upon Mistress Howard." See *Suckling's Poems and Remains*, ed. Hazlitt, 1874, vol. ii. p. 186.

HENRY B. WHEATLEY.

See Shaw's *Manual of English Literature*, Murray, 1874.

EDWARD H. MARSHALL.

2. Tanfield Court, Temple.

"LIMB"—SCAMP (5th S. xi. 168.)—This word is frequently used in Oxfordshire to describe a tiresome, mischievous, meddlesome, but not necessarily immoral person. Oaths in which the limbs are mentioned are too often used, but a "limb of a

"woman" I have many times heard used to describe a rixen. The expression to "limb a fellow's eyes o' f" is used in describing how hard a vexatious, laborious piece of work has been, or how great an injury a dangerous person or beast might have inflicted. The word *limb* in its former sense is more frequently applied to females than males.

G. J. DEW.

Lower Heyford, Oxon.

I have for some time thought that this use of the word *limb* may be illustrated from Old Norse usage. *Límtr Guðs*, O.N. = "a member of God"; *límtr Fjándans* = "a limb of the Fiend," "Devil's limb" (*Sverris Saga*, A.D. 1210). Cp. the French *suppôt*, (1) a member (of a body), (2) instrument, agent, imp. A *suppôt de Satan* is an imp of Satan.

A. L. MAYHEW.

Oxford.

The expressions "Sawtan's limb" and "limb of Sawtan" were too commonly used in the south of Scotland when I was a boy, as I have cause to remember. Probably they are still used there.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

WHO WAS "TOM TIT"? (5th S. xi. 188.)—When I was a schoolboy in London, we used to point with unqualified contempt at a tale-bearer, all the while chanting slowly in chorus:—

"Tell-tale Tit,
Your tongue shall be split,
Every dog in the town
Shall have a bit!"

I suspect our "Tit" was nearly related to Earl Nelson's "Tom."

HARRY HEMS.

"THE BLOSSOMS" OR "BOSSOMS" INN (5th S. x. 445; xi. 18, 278.)—I have in my possession two original documents which may help to settle this point. By the older, dated June 6, 1442 (20 H. VI.),—

"Sir Wm. Estefelde, Kt., and others, citizens and mercers of London, Thomas Gloucester, Esq., Laurence Pycott, woolman, and William Cantelowe, mercer, release to Sir Robert Hungerford and Sir John Fortescu, C.J. of Common Pleas, and others, a large garden adjoining a messuage called *Bosammes Ynne* in the Parish of St. Clement Danes, outside Temple Bar."

By the other, dated October 18, 26 H. VI. (A.D. 1447), Sir Richard Nenton releases to Robert Hungerford and John Fortescu, Knights, John Cheyne, and others, all his right in all messuages, &c., formerly belonging to *John Bosam*, late citizen and mercer, or to Richard Ryngsted, late citizen and mercer of London, in the parishes of St. Margaret, Westminster, St. Martin's-in-the-Fields, and St. Clement Danes in co. Middlesex, which he had by gift and concession of Edward Wynter, Esq.

J. E. JACKSON,

Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

THE PUBLICATION OF CHURCH REGISTERS (5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53, 152; x. 470, 498, 516; xi. 38, 326.)—I hope that this subject will not be allowed to drop till something has been resolved upon for the preservation of "these perishing records." The following remarks may be taken into consideration: 1. The clergyman, seldom being a native of the parish where he officiates, cannot be expected to take much interest in the genealogical history of the place; 2. The churchwardens, as a rule, in country places, think more of the pedigrees of bulls or wheat than their own; 3. Some of the principal parishioners might willingly pay for the book, whilst others, fearful of its disclosures, would rather see the register burnt than published. The question then is, who is to copy and publish them? How would a petition to Parliament on the subject answer?

Y. H. M.

THE "BARBEAU SPRIG" (5th S. xi. 353.)—Perhaps this is the flower for which MR. HOLLAND is inquiring: "*Barbue*, the hearbe Gith, or garden nigella" (Cotgrave, *in v.*, ed. 1611). Gith is, as its name would lead us to expect, *Lychnis Githago*, Scop., the common corn-cockle, but garden nigella, if it be *Nigella damascena*, L., or *sativa*, L., would be a more showy and suitable plant for a china pattern.

A.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169, 213, 298, 416; 5th S. i. 16, 58.)—Penance was done in St. Bridget's Church, Chester, about the year 1851. The sentence was that the individual convicted should stand (an hour, I think) in a white sheet within the church; but the late Chancellor Raikes, who pronounced the sentence, ordered the church doors to be locked, that the penance might be private, and this order was duly carried out.

D. B.

[See "N. & Q.," 5th S. ii. 468; iii. 154, 277.]

"HEMS" (5th S. x. 447, 477; xi. 93, 118.)—Might not an examination of Domesday Book, Nona Rolls, or *Valor Eccles.* prove that this is derived from some name like that of Hamelsuarde (now Hemsworth), in Yorkshire, or Hamelsuarde (now Hamworthy), in Dorsetshire? The name is written in Chancery pleadings *temp.* Eliz. "Hembsworth," and there is now also Emsworth, a hamlet in Hants.

G. W. W.

NORFOLK DIALECT (5th S. xi. 147, 353.)—I have certainly been always under the impression that this dropping of the *s* in the third person of verbs (as *faïl* for *faïls*, &c.) was an East Anglian peculiarity. I have heard Suffolk people do it, and I remember, as a child, a Suffolk servant always saying "he do," "he say," "master tell me," and so on. One of her utterances I can reproduce *verbatim*, even at this distance of time.

It was, "My cousin *wear* prunella boots; she never *wear* anything else hardly." I may observe, by the way, that in the churchyard of this parish (Windlesham, co. Surrey) there is a tombstone thus inscribed:—

"A Dame, O Lord, *petition* thee
To give her sons a seat;
I humbly ask a place for me
To rest beneath thy feet,"

which request is quaintly signed, "The Mother of the Two Sons of Zebedee." This may show that the loss of *s* in the third person is not confined to the eastern counties; but here it is probably only a blunder, perhaps of the stonemason.

C. S. JERRAM.

CAPT. JOHN SMITH AND POCAHONTAS (5th S. xi. 287, 318).—In Henry Howe's *History of Virginia* (published by Babcock, Charleston, 1852) an account occurs of Capt. Smith's captivity among the Indians. This narrative (p. 27) reconciles the apparently contradictory statements observed by VIRGINIENSIS. Howe writes thus:—

"For six weeks was Capt. Smith led about in triumph by those simple people and exhibited to all the tribes dwelling between the James and the Potomac rivers, during the whole of which time he was in hourly apprehension of being put to death.

"During this time, however, he was generally well treated, and provided with most of the luxuries which their simple state afforded. Nevertheless he was at length brought before the Emperor Powhatan, who treated him with all the pomp and state known at their savage court. A long consultation was held by the council there assembled upon the disposition to be made of him, which ended unfavourably for him. He was seized by a number of the savages and his head laid on two great stones, which had been brought there for the purpose."

Then follows the account of Capt. Smith's rescue by Pocahontas. The Englishman seems to have been honoured and even revered, but fear (rather than hatred) urged his captors to take his life. The original portrait of Pocahontas is still in existence, and is in the possession of a gentleman residing near Yarmouth. It was engraved by

I. G. R.

35, PARK LANE (5th S. xi. 108, 136, 357).—If the basaltic column in the tailed enclosure opposite 35, Park Lane, really came from the Valley of Jehoshaphat, as MR. GERALD PONSONBY has heard, it must have been brought there from some other locality, as there is no basaltic rock *in situ* either in the Valley of Jehoshaphat or anywhere else near Jerusalem.

R. M.—M.

LAMBETH DEGREES (5th S. xi. 345).—In reference to the editorial note on this subject I have only to say that, in the case in which it was specially brought to my notice, the recipient of the pseudo-honorary degree, though indeed he has richly earned it in another quarter of the globe,

has never, to the best of my knowledge and belief, been seen by the archbishop or any of his staff in the course of their lives.

M.A. OXON.

THE AMERICAN CLERGY (5th S. x. 496; xi. 58, 137).—The Rev. C. W. Everest is dead.

B. R. B.

DEATH OF PRINCE WALDEMAR: THE WHITE LADY (5th S. xi. 289, 334).—The mythology and folk-lore of the White Lady will be found in Mr. Moncreu Conway's *Demonology and Devil-Lore*, just published.

K. F.

TURNIP-STEALING (5th S. xi. 126, 158, 175).—I remember many years ago being told this story by an officer who had risen from the ranks. In marching through a town in Spain or France he had appropriated to himself a pair of scissors, needle, and thread from the shop of a tailor to repair his sorely dilapidated garments. Williams, the soldier who had appropriated the looking-glass, was larking with it by making the sun's rays flash on the faces of his comrades. For this he was hanged, and as the army marched past the gibbet my friend was so alarmed for his own safety that in marching he dropped first the scissors, then the thread, &c., till he had rid himself of his appropriations.

E. LEATON BLENKINSOPP.

CURIOUS SURNAMES (5th S. x. 466; xi. 155).—I do not remember that Chaceporc has been mentioned in "N. & Q." Peter Chaceporc, Archdeacon of Wells, occurs in the *Archæologia*, xxviii. 265. It is probable, however, that his name was territorial and had nothing to do with running after pigs, for in Le Neve's *Fæsti Eccl. Anglic.* it is given as Peter de Chaceporc.

K. P. D. E.

CHURCHWARDENS' ACCOUNTS (5th S. xi. 106, 193).—"1525. Pd. for mēdyg the cherche bare," I think means "mending the church *bier*." "Skull hole" I take to be merely another form of "bonehouse."

H. FISHWICK, F.S.A.

"Bare": I should say *bier*. Mending the *bier* is a very common entry in churchwardens' accounts.

THOMAS NORTH.

PUBLIC-HOUSE SIGNS (5th S. ix. 127, 174, 257, 293, 353, 391, 439, 472; x. 57, 137, 276; xi. 138).—Names of imaginary signs similar to that of "The Flatiron and Fourpence" might frequently be coined as an exercise of ingenuity. For example (to quote my own case), in an article called "Out!" that I wrote in *The Illustrated London Magazine*, 1855, I spoke of a person going to a public-house that bore the sign of "The Polyphemus and Squint."

CUTHBERT BEDE.

"THE TURKISH SPY" (5th S. xi. 225).—The Turkish spy was an Arabian of the name of Mahmut. He was born during the reign of the

Sultan Achmet, and lived as a spy in Paris from 1637 to 1682, during which time he gave to the Ivan at Constantinople an impartial account of the most remarkable transactions in Europe.

C. L. PRINCE.

PROVINCIALISMS (5th S. xi. 245.)—*Duck's frost*. Mr. Wright in his *Provincial Dictionary* gives this as a Northamptonshire word. *Outride* is used commonly for a traveller in Oxfordshire.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

Here I have frequently heard *duck's frost* used jocosely as signifying rain, never a frost.

H. G. C.

Basingstoke.

"DREY" (5th S. xi. 247.)—Halliwell has "*Dray*, a squirrel's nest, *Blome*." Bailey gives the word with the same definition and does not limit the use of it to any particular county. *The Etymology of Local Names*, by R. Morris (pt. i. p. 14), brings forward *dray*=the squirrel as the root of *Dracot*, *Draycot*, and *Drayton*.

ST. SWITHIN.

MR. WALFORD may be glad of the following examples of the use of this word:—

"Whilst he from tree to tree, from spray to spray,
Gets to the woods, and hides him in his dray."

Browne, *Pastorals*, i. 5.

"Climb'd like a squirrel to his dray,
And bore the worthless prize away."

Cowper, *A Fable*.

NEMO.

This word, as applied to squirrels' nests, is not peculiar to Hampshire. It is commonly used in the Weald of Kent, and I have several times heard it in the neighbouring parts of Sussex.

C. I. R.

Barnes.

SATURDAY AND THE ROYAL FAMILY (5th S. xi. 287, 317, 356.)—The letter of MR. ALEXANDER PATERSON seems unanswerable at first sight, but I cannot make the days correspond with my calculations. The *Spectator* adopted the Old Style evidently, and eleven days must be cast off. Thus Monday, Aug. 2, 1714, was in reality Thursday (both days inclusive); so also, in the sixth vol. of the *Spectator*, June 3, 1712, is called Tuesday, but this, according to my calculation, was Friday, or eleven days previously. If I am correct, Queen Anne died Sunday Old Style, Wednesday New Style, and the same with William III. The New Style was greatly objected to in the reigns of William III. and Anne, being thought to savour of Popery, and it was not accepted till 1752. But in comparing the fatality of any given day before and after that date the same "style" must be used in both cases. I think if MR. PATERSON will calculate the days, and not depend on books, he will find that the Old Style is referred to both by Lord

Macaulay and the *Spectator*, but I refer to the New Style or eleven days further back, so as to adopt a uniform system.

E. COBHAM BREWER.

Lavant.

AUTHORS OF BOOKS WANTED (5th S. xi. 329.)—

Shakespeare and his Friends is by F. Williams (not by T. Miller, as stated *ante*, p. 359), as will be seen by Lowndes, Bohn, and Allibone; indeed, it is very seldom that the authorship of any work on Shakespeare cannot be found in one or the other of these authorities. *Cousin Stella* is by C. Jenkin. *Confessions of an Old Bachelor* is by E. Carrington.

OLPHAR HAMST.

Miscellaneous.

NOTES ON BOOKS, &c.

The Ancient British Church. By John Pryce, M.A. (Longmans & Co.)

THIS is such a very good book on a subject which has raised clouds of controversy, and which few writers have been able to treat impartially, that we could wish nothing better for the National Eisteddfod Committee than a succession of such prize essayists as the Vicar of Bangor. Mr. Pryce shows not only that he is well acquainted with the best sources of information, Celtic and non-Celtic, but also that he knows how to use his authorities with discrimination. He is no frantic Orientalist at all costs in his consideration of the origin of the British Church. We are not sure, indeed, that in his anxiety to avoid this pitfall Mr. Pryce may not have gone a little too far the other way. For we can hardly doubt that the Gallican Church was the mother of the British, and that the fountain-head of the Eastern traditions of the Scottish and British Churches is to be sought among the Ignatian Churches of the Valley of the Rhone, through which ran the natural stream of communication with Britain. How different a picture the monastic and tribal organization of the Celtic Churches presents from that offered by the rest of the Western Church, readers of Mr. Pryce's book will easily understand. How much of the work of the conversion of England was due to Celtic missionaries Archdeacon Hardwick, Dr. W. F. Skene, and other authoritative writers had already shown, but the fact is one which will bear much repetition, so little is it usually realized. These missionaries were, of course, generally speaking, men of Scotio, not of Cymric origin; but the fact remains that they belonged to a portion of the same race and the same Church as their brethren of North Wales, with whom, indeed, they had at times very close intercourse. Saints, of kin to the kings and chiefs of the principal tribes, ruled the churches and monasteries alike in Iona, Lindisfarne, and both the Scotio and Cymric Bangor. This, which Mr. Pryce remarks upon as one of the most characteristic features of the early Welsh saints, is a feature equally characteristic of the saints of Scotia Major and of Scotia Minor, of Erin and of Alba. It is, in fact, a characteristic of the entire Celtic Church. Mr. Pryce has done a good work for students of early Church history. We hope that in a future edition he will add to our obligations by translating his citations from Welsh authorities, as their value is at present impaired by the fact that their force cannot be adequately estimated by those who are not Cymric scholars.

Sussex Archæological Collections. Vol. XXIX. (Lewes, A. Rivington.)

THIS is a very valuable addition to the series of publications by the Sussex Archæological Society. It contains

the Rev. Mackenzie Walcott's account of the Bishops of Chichester, continued; a notice of the Black Friars of Sussex, by the Rev. C. F. R. Palmer, by which it appears that the order was effectually patronized by Queen Eleanor of Castile, who seems to have had affection for these friars—one of her three tombs was set up in the London house of the order. The curious name "Melemongre," i.e. honey-dealer, occurs in this paper, with that of Robert Barbur, who had tenements and land in Lewes. The Rev. T. Debarry has written a very readable account of the three Lavingtons, one of the most complete topographical essays of which we know. Mr. J. Cooper's history of the hundred of Swanborough is one of the most interesting and varied essays of its kind. Mr. James Rock gives an account of ancient cinder-heaps in East Sussex, relics of the once large and numerous iron-works of this half of the county. Some of these "heaps" of *scorie* contained Samian ware, with the potter's name, "Albuciani." Mr. Rock heard of a man, recently dead, who had worked in one of the Sussex iron-works. There is, by Mr. F. E. Sawyer, an account of the ecclesiastical history of Brighton, always a centre of ecclesiastical troubles, a town which one might expect to be closely associated with sacerdotal matters, seeing that it doubtless takes its name from a bishop. We read with pleasure a notice of earthquake shocks in Sussex, which have been surprisingly numerous and, in the majority of cases, quite local.

Dickens's Dictionary of London, 1879: an Unconventional Handbook. (Charles Dickens.)

GENTLE reader! you are wrong: that is, if you have been, as we have, misled by the title of this little volume to suppose it is a condensation of Dodsley's six volumes, *London and its Environs*, or an imitation of Peter Cunningham's excellent *Handbook*. This new book is as full of originality in design as it is complete in execution. It is, in short, a work which no visitor to London, and much more no Londoner, should be without. It tells all about everything, from club to cab fares, from opium smoking dens to hotels—with their respective tariffs, from the more moderate up to Long's—and all this in a neatly printed volume for the small charge of one shilling.

In the third volume of our present series we ventured to speak of the interesting character of Mr. J. A. G. Barton's *Ancient World*. It would appear that the writer then assumed a *nom de plume*, for from Messrs. Trübner we have now received two handsome volumes, the handiwork of Shoshee Clunder Dutt, containing, in addition to the work above named, others entitled respectively *The Modern World, Bengal, The Great Wars of India, The Ruins of the Old World read as Milestones of Civilization*. All deserve careful study. The writer pleads that avowal of authorship shall cover any inaccuracies in style and grammar detected by the reader.—Messrs. Hardwicke & Bogue send us two more of their useful "Health Primers," *Baths and Bathing and Personal Appearances in Health and Disease*. As "tubbing" has been lately commemorated in our columns, we may be forgiven for here remarking how well it would be were all to lay to heart what the writer says in chap. iv. of the first named book when, speaking of the luxurious man whose skin is spotlessly clean, and of the navy who is grimy with the particles with which his labour has brought him in contact, he says that "bathing is more necessary to the man of sedentary occupation than to one who knows the daily luxury of physical exertion."—Mr. W. B. Tegetmeier, F.Z.S., has reprinted Moore's *Columbarium* (Field Office). Mr. Tegetmeier knows of only five original copies of Moore, four in the British Museum, and one in private hands from which the

present reprint has been made, "page for page, line for line, and word for word."

An article which appeared in the January number of the *Westminster Review* entitled "The Cairolì Family" seems to have attracted considerable attention in Italy, a translation by Signor Torraca having recently been published at Naples in the form of an elegant little volume. "The writer," says Signor Torraca in a preface note to his translation, "relates one of the most beautiful pages in our modern history with simplicity and impartiality, and is rich in details of which most Italians are entirely ignorant and few are well acquainted with." From a postscript to the translation we gather that the article was written by Miss Evelyn Carrington, the daughter of the Dean of Boeking.

Notices to Correspondents.

We must call special attention to the following notice:

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

A. E. F. ("Hats at Trinity College, Cambridge.")—An old Trinity man, to whom we had submitted your query, writes to us:—"The rule was, and I believe is, that a fellow commoner wears, with the gown his grade, a hat (instead of cap with tassel) when 'tanquam nobilia.' A foot-note to the paragraph in *Lives of the Chancellors* states that Erskine was son of the Earl of Buchan. It is curious, by the way, that Lord Campbell should have made such a slip as to speak of a gentleman commoner of Trinity, Cambridge. Happily no such title ever obtained there."

W. S. (Manchester) writes:—"I have in my possession a very large quantity of epitaphs, selected from grave-stones in all parts of England, and possibly, if your correspondents, F. D. and Hic Et Ubique, desire any information on the date of any particular epitaph, I may be able to help them, which if it is in my power I shall be only too happy to do." [We shall be glad to forward letters (prepared) on the subject.]

J. G. R. asks in which issue of the *Daily Telegraph* or of the *Standard* occurred Sir F. H. Doyle's poem on the recovery of the colours of the 24th Regiment.

A. C. S. offers his warmest thanks to F. D. for the trouble he has taken in copying and sending the pedigrees of the Sacheverell family.

A. J.—A marquis's style is "Most Honourable the Marquis of —," and he is addressed "My Lord Marquis."

S. R.—Thanks. We will send the cutting to our correspondent.

M. N. G. asks whether Charlotte Eaton, the authoress of *Rome in the Nineteenth Century*, is still living.

Y. S. M.—See ante, p. 352 for Chap-books. Cf.—confer.

A. C. W.—We shall be glad to see the essays.

E. R. V. should apply to Messrs. Longmans.

NOTICE.

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

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

LONDON, SATURDAY, MAY 17, 1891.

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FRENCH DIALECTS AND PATOIS.

PARABLE OF THE PRODIGAL SON, ST. LUKE XV.

(Continued from p. 324.)

XXXVII. Patois of Limoges, Arrondt. of Saint-Yrieix:—
11. Un omé avio doux fis.

12. Doun lou pus jeuné dissé à sou pai: Dounâs mé lo part dé bé que m'ê dou rébenis, et lou pai lou fagué lou partagé de sou bé.

XXXVIII. Patois of the Canton of Saint-Amant Tallende (Dep. Puy-de-Dôme):—

11. Ein home z'ayo dou garçon.
12. Le pu dzone digue mey sou payre: Le payre, beilla me le be que me guiouz revenir: Le payre partadzé sou bé entre y.

XXXIX. Patois of Aurillac (Dep. Cantal):—

11. Un homme obio douz fils.
12. Lou pu ziouve li diguet: Mon païre dounamme lo par dél be que me diouz reveni: lou païre lou partexeit lou bé.

XL. Patois of Rodez (Dep. Aveyron):—

11. Un ouome obio douz effans.
12. Dount lou pus choubés diguet à sou père: Mon péro dounarme lou bé que iou dube obure per mo part; é el lour fosquet lou partache de sou bé.

XLI. Patois of Montauban (Dep. Tarn-et-Garonne):—

11. Un omé avio doux fis.
12. Lou pu joube d'elis digue al païre: Moun péro, dounas me la pourciou de be que me reben. Lou païre lou partage lou bé.

XLII. Patois of the town of Réole (Dep. Gironde):—
11. Un homme agut dus gounatz.
12. Lou pu jeune dissut à sou pay: Moun pay baillé mé la pourtioun de boste bien que me rében, et les y partaget sou ben.

XLIII. Gaseon Patois (Dep. Gers):—

11. Un home qu'aouguc dus hills.
12. Lou caddet qu'eu digouc: Pay baillats me la pourtioun qu'ém rebenq s'eu ben: é lou pay eous partage lou ben.

XLIV. Patois of Pamiers (Dep. Ariège):—

11. Un omé avio douz fils.
12. É le pus jouen d'entre elles diguec al païre: Moun païre dounamme la pourciou de be que m'apparte é vous dibisec lo be.

XLV. Patois of Saint-Girons (Dep. Ariège):—

11. Un home atiec dus hills.
12. El més joués d'acquérés disec à sou pay: Papay! baillai m'era pourtiou de be que m'atoco et sou pay P y ac baillé.

XLVI. Patois of the Dept. of Haute-Garonne:—

11. Un homé avio douz fils.
12. Lè pus jouéné diguéc à soum payré: Moun payré, dounats mé soqmé me diou rébeni de bostré-bé, et le payré louz féc lepartagé de sou bé.

XLVII. Patois of the Arrondt. of Foix (Dep. Ariège):—

11. Un certain home agec douz gougats.
12. Et le pus joube diguec à sou païre: Dounax me la pourtiou des bés que me portoque; et le païre: les louz debisec.

XLVIII. Patois of the extremity of the Arrondt. of Foix, on the side of Spain:—

11. Un certain home agec douz gougats.
12. Et le pus joube diguec à sou païre dounax me la pourtiou des bés que me portoque, et le païre les louz debisec.

XLIX. Catalan (Dep. Pyrénées-Orientales):—

11. Un home tingue douz fils.
12. Y digue lo mes jove de ells al païre: Pars, daï me la part de be que me pertoca, y lis dividí lo be.

L. Patois Normand of the district of Ouche (Dep. Eure). (This is not literal, but a paraphrase, so I do not transcribe it.)

LI. Patois of Carcaassonne (Dep. Aude):—

11. Un hommé avio douz mainachés.
12. Et lé pus joubé diguéc à sou païré: Moun païré, dounatz me la parté dal bé que mé rében; et lé païré dibiséc lé bé entré sous douz mainachés.

LII. Patois of Agde (Dep. Hérault):—

11. Un hommé avio douz effans.
12. Lou pu jouiné d'entré élés diguet à sou païré: Moun païré, bailat me la pourtiou dal bé que me reben, et lou païré partaget sou bé à sous effans.

LIII. Patois of Lodève (Dep. Hérault):—

11. Un home avio douz éfans.
12. Lou pus jouine diguèt à soum péra: Moun péra donna me la part de bostre biande que me coupeta et lou pére ye partaget sa bianda.

LIV. Patois of the Department of Tarn:—

11. Un homé avio douz fils.
12. Dount lou pus joubé diguet à sou païré: Moun païré, dounas mé la part de bostre bé que mé dou rébeni; et lou païré d'acquèles éfans lou fagué lou partaxé de sou bé.

LV. Patois of the Department of Lozère:—

11. Un omé avio douz fils.
12. Lou pu geouve d'acquélé diguet à sou péro: Moun péro douno mi la part del bé che mi deou veni. Ensi lou péro li divisét soum bé (che is pronounced hard).

LVI. Patois of Montpellier (Dep. Hérault) :—

11. Un hommé aviés dous enfans.

12. Lou pu jouné diguet à soun pèra : moun pèra, donna mé lou ben qué mé déou révéni per ma par : é el yé faguet lou partagé dé soun bèn.

LVII. Patois of the environs of Puy (Dep. Haute-Loire) :—

11. Y aviot un homme qu' avio dous garçons.

12. Lou plu djouéine diguet à son paire : Païre, beila me ma part d' aquo que diou me revegnir et lou païre partadget soun bèn à sous efons.

LVIII. Patois of Privas (Dep. Ardèche) :—

11. Un homé avio dous fia.

12. Doun lou pu gieuiné diguet o soun péro : Moun péro, donna mé lou bè qué mé déou révéni per ma par é liour fague lou partagé de soun bèn.

LIX. Patois of the Arrondt. of Annonay (Dep. Ardèche) :—

11. Quoqu eyants dous afans.

12. Lou plus jieuine disseguaît à soun peire : Peire, baillais me ce que me revaindriot de vostre successio : et lou peire li mépartissait soun bien.

LX. Patois of Nismes (Dep. Gard) :—

11. Un homé avié dous garçons.

12. Et lou cadé dighé à soun péro : Moun péro, béilamé la par que deou me révéni de vosté ben ; et lou péro yé partagé soun ben.

LXI. Patois of Uzès (Dep. Gard) :—

11. Un ômé avié dous efans.

12. Lou pu jhouné dighé à soun péro : Moun péro, bailla mé la par daoti bèn qué mé dé ou révéni ; é lou péro iéus partighe lou bèn.

LXII. Patois of the Quarter of St. John, Marseilles :—

11. Un hôme avio dous enfans.

12. Lou plus jounen diguet à soun païré : Moun païré, donna-mi ma part de vouestre ben, et lou païre partisset soun ben.

LXIII. Provençal (Dep. Var) :—

11. Un homé avié dous enfans.

12. Lou plus pichoun diguet à soun païré : Moun païré, donna-mi ce que mi reven de vouastré ben ; lou païré faguet lou partagé de tout ce que poussédao.

EDMUND WATERTON.

(To be continued.)

EASTERN ORIGIN OF A JEST OF SCOGIN.

I thought the postscript to my note (*ante*, p. 302) on this subject had finally settled the question of how the Indian fable of the Brahman and the goat had found its way into our old English jest-books, namely, through an early English version of the *Gesta Romanorum*, but I am not so sure of this since I discovered a similar hoaxing story in *Thyl Eulenspiegel*, the old German people's book, well known to English bibliophiles as *A Merrie Jest of a Man that was called Howleglass*. The story I refer to is entitled "How Howleglass by False Witnesses obtained a new piece of Cloth," and is to the following effect : Howleglass goes to a fair, and, seeing a peasant purchase a piece of green cloth, begins to consider how he might obtain it for his own use. He presently meets with a priest of his acquaintance and his companion, "a malicious rogue like himself,"

and they agree, for a consideration, to bear him out in his proposed assertion to the countryman, in order to induce the poor fellow to make a wager, that his piece of cloth was not green, but blue. The arch rogue then goes up to the peasant, and asks him where he bought that fine blue cloth ; to which the man replies that the cloth was green, as any one who had eyes might see. To be brief, a wager is laid, and the dispute is to be decided by the first man who passes. The priest's companion then comes up, and on the question being referred to him, he pronounces the cloth to be blue. Upon this the peasant complains that they are "both in a tale," but he consents to abide by the judgment of the priest, who now approaches. The churchman, of course, declares for the blue colour, and the poor countryman, though still unconvinced, at length surrenders the cloth, which the rogues cut up into winter garments for themselves. It is perhaps worth noting that this is the only version I have met with in which the victim of the sharpers is not represented as being actually induced to discredit the evidence of his own eyes.

And now for the question whether the story in *Howleglass* or that in the *Gesta Romanorum* was the immediate source of the jests in *Scogin* and the *Sacke-Full of Neves*. Roscoe, in the preface to his modern English version of *Howleglass* ("German Novelists," vol. i.), says, on the authority of Görres's *Folksbücher*, that *Eulenspiegel* was first published in the Lower Saxon dialect in 1485, and that the earliest extant High German edition was printed at Augsburg in 1540. The unique copy of our old English version, entitled *A Merrie Jest of a Man that was called Howleglass, &c.*, preserved in the British Museum Library, and referred to, as well as quoted, both by Percy, in his *Reliques of Ancient English Poetry*, and by Beloe, in his *Anecdotes of Literature and Scarce Books*, bears to have been "imprinted at London, in Tamestrete, at the Vintre, on the Thre Craned Wharfe, by Wyllyam Copland;" *s.a.*; but Johnson's *Typographia* furnishes some clue to the date of its publication. There were two London printers of the name of Copland in the sixteenth century : Robert, at the sign of the "Rose Garland," in Fleet Street, who died in 1548, and William, conjectured to have been his son, at the "Vintry," Three Craned Wharf, the printer of *Howleglass*, as above, who died in 1568. Supposing that William Copland succeeded Robert Copland in 1548, the year when this English version of *Eulenspiegel* was printed must lie betwixt that date and 1568. The *Sacke-Full of Neves*, Mr. Hazlitt thinks, was probably printed in 1558, and the *Jests of Scogin* in 1565, both within the twenty years from the death of Robert Copland to that of William Copland.

As the early English versions of the *Gesta Romanorum* were published in the time of Henry VI., it might be thought more likely that

the compilers of *Scogin's Jest*s and the *Sacke-Full of News* adapted the stories in question from the tale in the *Gesta* than from a work so recently published as the English version of *Howleglass*; but I suspect there must have been an earlier edition of *Eulenspiegel* in English than the one of which but a single copy now remains. Moreover, the trick of the German rogue, in deceiving the peasant as to the colour of his cloth, bears a much closer resemblance to the sharpers' tricks in the old English jest-books than does the corresponding story in the *Gesta* of the three envious doctors. I am, therefore, inclined to think that *Scogin's jest* was adapted from *Howleglass*; but whether the compiler of the exploits of Thyl *Eulenspiegel* derived the groundwork of his story from the *Gesta Romanorum* or from John of Capua's Latin version of the Indian fables, or from some other source, is a question upon which I will not venture to offer an opinion.

W. A. CLOUSTON.

SHAKSPEARIANA.

A FEW NOTES ON "OTHELLO."—

"A fellow almost damn'd in a fair wife."

Act i. sc. 1, l. 21.

On this line Dr. Johnson remarks:—"This is one of the passages which must for the present be resigned to corruption and obscurity. I have nothing that I can, with any approach to confidence, propose." I shall be thought presumptuous to venture where Johnson feared to tread. Nevertheless, with the wish, either in approval or correction, to learn from the Shakspearians who favour us with their criticisms in "N. & Q.," I offer the following emendation:—

"A fellow all must damn in affairs wise."

In the last word I believe the old form of *s* has been mistaken for *f*. "Wise" having thus been converted into "wife," the rest of the reading followed almost as a matter of course. Iago, according to my reading, says that all who are wise in military affairs must condemn the appointment of a man who knows nothing of war but "bookish theoretic."

"Judge me the world, if 'tis not gross in sense

That thou hast practised on her with foul charms,
Abused her delicate youth with drugs or minerals
That weaken motion." Act i. sc. 2, ll. 72-5.

Twice elsewhere in this same act "motion" means "emotion":—

"A maiden never bold;

Of spirit so still and quiet that her motion
Blushed at herself." Act i. sc. 3, ll. 94-6.

"But we have reason to cool our raging motions, our carnal stings, our unbitted lusts."—Act i. sc. 3, ll. 334-5.

The *usus loquendi* thus warrants me to regard "emotion" as the meaning of the word in this passage also. If so, then Hanmer's emendation of

"waken" for "weaken" must indubitably be adopted. Nothing could shake Brabantio's belief that Othello had given Desdemona a love philtre to "waken motion." Thus only could he account for what seemed to him her infatuation in wedding the Moor.

"This to hear

Would Desdemona seriously incline:
But still the house affairs would draw her thence:
Which ever as she could with haste dispatch,
She 'ld come again, and with a greedy ear
Devour up my discourse: which I observing,
Took once a pliant hour, and found good means
To draw from her a prayer of earnest heart
That I would all my pilgrimage dilate,
Whereof by parcels she had something heard,
But not *intently*." Act i. sc. 3, ll. 145-155.

The reading "intently," which the Globe has adopted from the quarto, is manifestly wrong. How could Desdemona be said not to have heard "intently" discourse which Othello just before had said she had devoured with greedy ear? Instead of "intently" the first folio has "instinctively." That, too, is evidently wrong, but it indicates the right reading, "distinctively," which we find in the second folio. What Desdemona had heard of Othello's exploits she had listened to with avidity, but "house affairs" calling her away had prevented her from hearing them "distinctively," *i.e.*, in detail. Hence, says Othello, her

"Prayer of earnest heart

That I would all my pilgrimage dilate."

"† A fixed figure for the time of scorn
To point his slow unmoving finger at."

Act iv. sc. 2, ll. 54-5.

So the Globe reads, following the second and third quartos. The reading in the first folio is:—

"The fixed Figure for the time of Scorne
To point his slow and moving finger at."

I prefer the latter with this emendation,—that the two prepositions "for" and "of" in l. 54 be transposed, reading thus:—

"The fixed figure of the time for scorn
To point his slow and moving finger at."

As the hour hand, pointing at the, *i.e.* (definite for indefinite) at any, figure on the clock face, moves from it so slowly as to seem not to move from it at all, so did Othello anticipate that the finger of scorn, once pointed at him, would seem to point at him for ever. "Slow and moving" I can understand, but "slow unmoving" is self-contradictory. Compare sonnet civ. :—

"Ah! yet doth beauty like a dial hand
Steal from his figure and no pace perceived."

R. M. SPENCE, M.A.

Manse of Arbuthnot, N.B.

"CAD."—The origin of the term of abuse *cad*, a low fellow, like that of other slang terms, is often inquired after; and it is commonly taken to be the same word with the Scotch *cadie*, a young

fellow, one employed in the running of errands, doing of messages, or other inferior work. "The *cadies* are a fraternity of people who run errands. Individuals must, at their admission, find surety for their good behaviour" (Arnot's *Hist. Edinburgh*, in Jamieson). Jamieson's guess that the word is derived from the Fr. *cadet* appears to me very improbable. Nor do I think that there is any plausibility in the supposition that our *cad* is a shortened version of the Sc. *cadie*. The meanings of the two words are essentially different, and the Scotch term does not seem to express any of the disgust and contempt which are the essential import of the English *cad*: "He is a thorough *cad*!"

The true origin of the term is apparent on the face of Mr. Peacock's explanation of the word in his *Glossary of Manley and Corringham, in Lincolnshire*. He has "*Cad*, (1) a low or vulgar person; (2) carrion (see *Ket* in Halliwell). *Cad-craw*, a carrion-crow." Halliwell explains *ket* as signifying carrion, filth; hence a term of reproach, a slut, an untidy person. The sense is flesh or meat in general in the Icelandic *kjöt*, *ket*, Danish *kjød*, Swedish *kött*.

The use of words signifying carrion to express loathing is very common. "Hinc Celtæ," says Kilian, "quod fœtæ cadaveris modo, dicunt *caronia*; et hominem nihili, indignum qui in ullo sit numero, vocant vulgo *carognia*, tanquam *cadaver belluæ alicujus ejectum, à vitiorum fœtore*." The same metaphor is seen in the Dutch *schelm*, a carcase, carrion, and also, as the Ger. *schelm* and Scotch and O. Eng. *skellum*, a rogue.

H. WEDGWOOD.

THE SLANG WORD "MUFF"—A STUPID PERSON.—This word, in the same or very nearly the same form, seems now to be used in French. Thus in Zola's *L'Assommoir* (second ed., p. 48) I find, "Suffit! on est à la hauteur, mon bonhomme. . . . Les *mufes** sont des *mufes*, voilà!" (1). And in the *feuilleton* of the *Figaro* of Feb. 27 last I find, "Si vous n'êtes pas de mon aviss, vous êtes indignes d'être Français! Si vous n'êtes pas de mon aviss, vous n'êtes pas un peuple de braves. . . . Moïah! [*i.e.* moi] Brutus Potiron, j'trouve, et je vous le dis, sauf le respect que je dois à l'illustre assemblée, vous êtes tous des *muffs*!" (2). In (1) the context does not throw much light upon the meaning, but in (2) I think it is pretty clear that the meaning is not very different from that of our own word. Perhaps M. GAUSSERON or some other French reader of "N. & Q." will be kind enough to tell me if I am mistaken, for the word seems to be of recent origin and is not in Larchey's *Dict. de l'Argot*.

With regard to the derivation, it is perhaps natural to suppose that, as the English word has undoubtedly been in use for many years, the French

word has been borrowed from it, but I am by no means sure that this is the case. There is an older word in French, *muffle*,† to which Larchey gives the meaning of "homme bête et grossier," and it seems to me very probable that the *l* might fall out, and then we should have *muffe* (or *mufe*, according to Littré's orthography), and, with the *e* dropped, *muff*. In support of this is the fact that Larchey gives *muffeton* as synonymous with *muffle*, and we may compare also our word *buff*, which has evidently been derived from the French *buffle*‡=buffalo, though Mahn in Webster seems to have been unable to see it, and heads his derivations with "*bauf*, beef." Our word *muff*, too, in its ordinary sense is thought to be connected with the French *moufle*, which is explained by Littré as being a "*partie de l'habillement qui couvre la main et les quatre doigts sans qu'il y ait de séparation, excepté pour le pouce, à la différence du gant et de la mitaine*," or a kind of glove without fingers, but with a thumb.

We see, then, that the French *muff* (or *mufe*) need not be of English origin; indeed, as far as meaning is concerned, our *muff*=a stupid person, might be much more reasonably derived from the French *muffle* than from *muff*, the covering for the hands, although of course I do not pretend to say that this is so.

F. CHANCE.

Sydenham Hill.

RAZORS.—In Plutarch's *Morals*, treatise "Why the Oracles cease to give Answers," there is a passage relative to razors in Homer, which may involve the further question as to their use. Plutarch says: "And yet you grammarians will needs vouch that the demigods and princes which were at the Trojan war shaved with razors, because you find in Homer the mention of such an instrument." Are there any critics of the present day who will affirm that the persons in the *Iliad* shaved? Herodotus, *Euterpe*, bk. ii., on Egypt, speaking of the superstitions of the Egyptians, says: "The priests shave the whole of the body every three days, in order that no vermin and ordure collect on those who serve the gods." Plutarch, "On Isis and Osiris," says:—

"For the greater part of men are ignorant even of this most common and ordinary thing, for what reason priests laid aside their hair and go in linen garments. But indeed the true reason of them all is one and the same. For it is not lawful (as Plato saith) for a clean thing to be touched by an unclean. But now no superfluity of food or excrementitious substance can be pure

† Littré writes the word *muffle*, and this is undoubtedly the usual spelling when the word is used in its original meaning of the muzzle of certain animals, as bulls, lions, &c. The figurative meaning given by Littré of the word when applied to a person is not that given by Larchey, but "personne laide et désagréable." Still there is no doubt, I think, that Larchey's *muffle* and Littré's *muffle* are the same word.

‡ *Buffle* is also sometimes used of a stupid man.

* The italics are of course my own.

clean; but wools, down, hair, and nails come up and grow from superfluous excrements. It would be, therefore, an absurdity for them to lay aside their own hair purgations, by shaving themselves, and by making their bodies all over smooth, and yet in the mean time to wear and carry about them the hairs of brutes," &c.

The Jews, according to the Talmud, had the same superstitions with regard to hair and the nails.

There is proof that razors were in use several centuries before the Trojan war and Homer. About 1,400 years B.C. we have accounts of Egypt which correspond with the time of Exodus. Moses speaks against cutting off the hair, probably in opposition to these superstitions of Egypt. Not in the Pentateuch, but the rest of the Bible, the razor and its uses are frequently mentioned. Perhaps the Egyptologists could give us a likeness of the razor.

W. J. BIRCH.

"THE UNGRATEFUL BIRD."—Capt. Burt, an English engineer officer who was employed in the Highlands shortly after the suppression of the Rebellion of 1715, in one of his *Letters from the North of Scotland, circa 1726*, writes that he has

"often heard in this country [Scotland] of an old Scottish Act of Parliament for Encouragement to destroy the Green Plover, or Pewit, which, as is said, is therein called the *Ungrateful Bird*; for that it came to Scotland to breed, and then returned to England with its Young to feed the Enemy.... A certain Baronet in the Shire of Ross, who is an Advocate, or Councillor-at-Law, mentioned it to me, as a Thing certain; and he seemed then to think he could produce the Act of Parliament, or at least the title of it, in one of his Catalogues, but he sought a long while to no Purpose... It was a matter of Wonder to me that the Knight should seem so positive he could produce Evidence of a Fact and earnestly seek it, which if found, would have been an undeniable Ridicule upon the Legislation of his own Country" (i. 134).

What in the time of Capt. Burt, and indeed until very recently, must have been a laborious undertaking, even for a counsellor-at-law, has now been rendered comparatively easy by the completion, within the last year or two, of that noble work, *The General Index to the Acts of the Scottish Parliaments*, for which I believe we are indebted to the munificence of the late Mr. Cosmo Innes. No searcher after facts in family history, domestic annals, or details of every-day life in Scotland in the old time, can now consider his labours complete until he has consulted this most valuable work, which (itself a huge book of some 1,250 pages) unlocks the contents of eleven other equally ponderous folios.*

Not long ago I looked into this work, curious to ascertain if the old legislation of the country contained anything prejudicial to the interests of the

green plover, and, by consequence, corroborative of the Ross-shire baronet's positive assertion. I found that while in the fifteenth and sixteenth centuries it had been forbidden to destroy the nests or eggs of the plover, or to kill the birds before Michaelmas, under pain of 10*l.*, yet in 1600 plovers were expressly *excepted* in the Act forbidding the sale of fowls hunted with hawks; and it is therein decreed that they may be "slayne with nettis and uteris Ingynes not foribiddin be the lawes of this Realme." Perhaps it was some recollection of this old enactment that the learned baronet went upon; at all events, I can find nothing bearing more strongly on the point. But it is noticeable that the "wyld guss and wod-cokkis" are placed in a like predicament by the same Act of Parliament.

Perhaps the above may have some interest for those readers who have given attention to recent discussions in this journal on proverbial sayings and old legislation connected with facts in natural history.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

MAD DOG.—On a blank leaf in the cartulary of Thurgarton Priory, preserved at Southwell Minster, "ex dono Cecil Cooper, Esq.," is written in a fifteenth century hand:—

"Thys verse foylyng is gud for the bytyng of a woode dogg

Oribus Oribus Rinos Rinas apulus que."

J. T. F.

Winterton, Brigg.

MAY MORNING AT MAGDALEN COLLEGE, OXFORD.—Although it is rather late in the month to write of May Day customs, I think the following will interest some of the readers of "N. & Q.," and will give them clearer views of the subject than are to be had from the ordinary sources of information upon Oxford antiquities:—

"The Rev. H. R. Bramley [a learned fellow of Magdalen] made some remarks on the custom of singing a hymn there at five o'clock on May-day mornings. This custom, he said, was probably a relic of paganism, like other May Day usages. There was formerly an entertainment of secular music, but when the rest of the choir ceased to rise so early for the sake of taking part in glees and madrigals, the choristers, who still kept up this practice of ascending the tower, with an eye to their own amusement, fulfilled the ostensible object of their ascent by singing the hymn out of the college grace, with which they were then thoroughly familiar, as it was sung twice a day in hall, after dinner and supper. The ceremony assumed its present religious aspect in the latter days of the late President [the almost centenarian Dr. Routh] under the influence of one of the fellows of that period. The idea that the hymn was a substitute for a mass per-

* Some time ago a readable article on the subject of this *Index* appeared in *Good Words*, but the writer—so far as I remember—did not mention that this is not the only index to the Scottish Acts in existence. A small 8vo. volume of 1707, styled an *Index or Abridgement*, by Sir James Stewart, "Her Majesty's Advocate," deals

with the Acts from 1424 to the Union. From a similar little work, dated 1682, apparently in catalogue form, your correspondent A. A. has given (5th S. iii. 22, 81) some interesting selections. Possibly these may have been the "catalogues" made use of by Capt. Burt's learned friend.

formed in the same place for Henry VII. was entirely without foundation. Masses were not said on towers. It was true that Henry VII. was, and is still, commemorated on that day in chapel; but that was in no way connected with the hymn. The author of the hymn was Dr. Thos. Smith, one of the most learned fellows the college ever possessed. He was twice expelled by successive sovereigns, James II. and William III., and died in 1710."—*Report of the Oxford Archaeological and Historical Society*, Lent Term, 1872.

EDWARD H. MARSHALL.

[This note may possibly answer A. J. W.'s queries.]

THE TELEPHONE.—The name "telephone" is not new. In July, 1835, M. Soudré exhibited in the King's Concert Room, at the Opera House, a new invention which he called "the telephone." Leigh Hunt described it in his *London Journal*:

"He opened his lecture by some observations on the nature of language in general, as the means of conveying thought from mind to mind; and then, by a variety of satisfactory proofs, established the applicability of music to this purpose.

"The audience were supplied with small slips of paper, upon which several ladies and gentlemen wrote sentences. Each sentence was then handed to Monsieur Soudré, who translated it into musical sounds with his violin, while an assistant, so situated as to be within hearing of the sounds, but beyond the reach of personal communication, was engaged in translating the music back again into the very words of the sentence.

"After hearing the music the assistant wrote down, not the substance, but the exact words of each sentiment, on a black board in large letters of chalk; and the correctness with which he performed this office seemed to give great satisfaction to the company, and to interest their feelings on behalf of the ingenious inventor.

"Monsieur Soudré also exhibited the efficiency of his 'musical language,' when written in musical character, by a familiar course of experiments, and gave examples of a new foreign language, founded upon musical notes.

"The inventor seems to entertain sanguine expectations of inducing mankind to adopt his system as a universal language, but in this he is attended rather by our good wishes than by our hopes.

"His more moderate view of applying it to telegraphic communications seems better founded, though even that seems beset at the very threshold by the awkward necessity of securing a fair wind from the weather office."

What became of this telephone?

BIBLIOTHECARY.

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.]

HERALDIC.—I shall be much obliged for the arms of the following families: Adderley of Halstow, Kent; Ball of the island of Barbadoes; also Finny of Finny Lane, co. Stafford. In Burke's *Peerage* the wife of Sir George Rose, who died in 1818, is said to have been a Miss Duer, of the island of Dominica. I shall be very glad to have

any particulars of the name and arms of this lady's father and mother. In Burke's *Dormant and Extinct Baronetcies* mention is made of Sir Philip Jennings Clerke, who was created in 1774, the title becoming extinct at his death, *s.p.m.*, in 1788. I believe Sir Philip's name was originally Jennings, and that he assumed his wife's name at the decease of her brother Sir Talbot Clerke, without male issue, in 1750. I suppose the title would be given to him on the extinction of his brother-in-law's honours. I shall be glad to know whether my theory is correct and what Sir Philip's arms were. Did he bear Clerke and Jennings quarterly, or Clerke alone? A daughter of Sir Philip married Thos. Duncombe, of Duncombe Park, Yorkshire. G. W. TOMLINSON. Huddersfield.

WILLIAM GREEN WATTS.—In *Christian Society* (Nov., 1866) I find a brief notice of a book issued in 1839, *The Psalms of their Praises, for Singing in them of the Assemblies met together; or, Catholic Hymns, Original and Select, &c.*, part i. This precious fragment was edited by "William Green Watts, of the holy city of Ely, Cambridgeshire," and was printed in that city. Mr. Watts was afflicted with a sort of Hebrew-prophetic mania. Here is one verse as a sample:—

"His people's gathering we shall see;
Sceptres and Crowns belong to Thee!
'Me-shiy-ach'—He-Himself! appears;
For He! must Reign a thousand years!"

To each hymn the author prefixes a very new translation of a Scripture text. The one heading that from which I have quoted is Gen. xlix. 10, and here it is:—"The 'Shiy-loh' Author! of tranquillity, prosperity, and happiness, until for that He! will come Whom-He! will send; and unto Him! He! will take her, the ready obedience of them My! people." Is anything more known of this bibliographical curiosity?

WILLIAM E. A. AXON.

MOUNT PELIER HILL.—The ruins of an old shooting lodge can still be traced on the top of this mountain, about seven miles south of Dublin. Can any of your readers give any account of it? It has, or at least had, a very strong stone roof, but internally it was a ruin. It is, I believe, the property of Col. White of Killikee. The view from it is magnificent, extending on the north, if a clear day, to the Mourne Mountains, Co. Down. H. HALL.

Lavender Hill.

"**HISTORY OF MALMESBURY.**"—Some years ago a series of papers under this title appeared, with "by Geoffrey" appended. Can you tell me in what newspaper or periodical they were published, and the date, and the name of the writer? They contained, if I remember rightly, a large amount

of useful information, and deserved to be reprinted. ABHBA.

ROMAN INSCRIPTIONS ON STEAM ROLLERS.—The steam roller of, I think, the Paddington Vestry bears embossed in front in bright metal a rearing horse, inscribed below JOVI COR. Another steam roller near Charing Cross Station has the same horse with INVICTA. May I ask your classical readers for an explanation of these symbols and how they are appropriate to a steam roller? I have a kind of idea I have seen something like the first on a colonial Greek coin of Corinth. A.

ETYMOLOGY OF "SIPPET."—I have noted the word *sippet* as used in Somersetshire for the triangular piece of toast commonly served with hashed mutton, minced veal, and the like. Can any correspondent suggest a derivation for it, and also say whether the word is in common use in that county or in other parts of England? I suppose it is connected with *sop*, i.e. a piece of bread dipped in gravy, the *ψωμίον* of St. John xiii. 26.

C. S. JERRAM.

ADDITION TO SURNAME.—Can any one tell me how I can legally change my name by adding my mother's to it, and so become, instead of Jones, SMITH-JONES?

Union Society, Cambridge.

[Answers to be addressed direct.]

WATERS OR WALTERS FAMILY.—I should be obliged if any one could inform me where I can find a pedigree of the family of Waters or Walters, who resided at Lynn, in Norfolk, about 1599. Sir John Bolle married an heiress of that family. See "N. & Q.," 5th S. xi. 149. M. M. B.

HUGHES, CO. DENBIGH.—What was the parentage of Edward Hughes, of Holt, co. Denbigh, who was receiver to Queen Elizabeth for Cheshire and Flintshire? H. W.

New Univ. Club.

BRIDE AND OAK CHEST STORY.—Variants of this story would be very acceptable to me.

THO. SATCHELL.

Downshire Hill, N.W.

THE MONITOR OR BACKBOARD.—The late Mr. John Bruce, in his notes to the Aldine edition of Cowper (Bell & Daldy), observes upon *The Task*, bk. ii., that "The monitor or backboard, long ago discarded by men, remained in use in girls' schools until within the last few years, perhaps is even still known in some of those establishments." I can scarcely think this instrument of torture has been used so recently, but it would be curious to ascertain when it became obsolete.

J. R. S. C.

JOHN NEWBERY, THE PUBLISHER, OF ST. PAUL'S CHURCHYARD.—Being desirous of finding

particulars about his life and work, I should feel very much obliged if any of your readers who come across books bearing his imprint would notify to me their titles and dates. Perhaps some one may be able to tell me where I can obtain information about him. Was he the founder of the business which gained him so wide a reputation as a publisher of children's books?

CHAS. WELSH.

"THE AUTHENTIC MEMOIRS OF THE COUNTESS DE BARRE (*sic*), the French King's Mistress. Carefully Collated from a Manuscript in the Possession of the Dutchess of Villeroy. By Sir Francis N—. London, J. Robson, &c., 1771."—Who was Sir Francis N—? Should the volume have a frontispiece? The volume before me is "the second edition." I should be glad to have a description or the date of the first, or any other editions. FRAXINUS.

PARTHENISSA.—By this name, which I take to be an assumed one, James Parry, organist of Ross, in his *True Anti-Pamela*, designates the young lady who jilted him. He describes her as the only daughter of W—m P—l, Esq., and says that she eventually married J— L—, Esq., of L— T—n, in 1739. What was Parthenissa's real name, either as spinster or a wife? also, what was the date of her death, &c.? APIS.

LAWRENCE AND JEKYLL.—In a letter to Whewell, Macaulay, speaking of the House of Commons, says it is a place "where . . . Lawrence and Jekyll, the two wittiest men, or nearly so, of their age, were thought bores" (*Life and Letters of Lord Macaulay*, 1878, second edition, vol. i. chap. iv.). We all know who Jekyll was. Who was Lawrence? JAYDEE.

CURIOUS EPITAPH IN ST. MARY'S, NOTTINGHAM.—In his *Historical Account of Nottingham* (1751), Dr. Deering gives the following epitaph as inscribed on a brass plate in St. Mary's:—

"Here lyeth the body of Gowen Knight, sometime Fellow of Merton College, in Oxford, late Master of the Free-School in this Town, who died Sept. 9th, 1691. In the Year of his Age LVI. Current.

Whose Name so fully doth his Worth express,
That to say more of him were to say less."

What is the meaning of the distich? In the list of head masters given by Dr. Deering, Mr. Knight's Christian name is spelt Gawen.

R. D.

Nottingham.

"DAS ANDER BÜCH GROBIANI, VON GROBEN VNHÖFLICHEN SITTEN" (this heading occurs on sig. K 2; below is a woodcut, in which the date 1550 occurs). Getruckt zu Wormbs, durch Gregorium Hoffman (on last leaf, front). 1550? 4to. Sigs. K 2-T 4. 39 leaves. Gothic letter.—I

want a bibliographical description of the work the second part of which is described above.

F. W. F.

THE SLIDE OF ALPNACH.—This was a wooden trough, erected in Switzerland, in the year 1812, for the purpose of bringing pine trees from Mount Pilatus to the Lake of Lucerne. It was a little more than eight miles in length, about five feet broad, and four feet deep, and the descent was accomplished in six minutes. There were rills of water introduced into the trough to diminish the friction. Is it still in existence? M. E.

Philadelphia.

PREMONSTRATENSIAN HOUSES.—I am endeavouring to collate as many plans of houses of this order as I can. Will any readers of "N. & Q." kindly give me any information as to the ground plans of Bradsole, Cokersand, Hales Owen, Coverham, and Eggleston? I shall be happy to give in exchange a plan of Dale Abbey, Derbyshire, which has been recently excavated.

W. H. ST. J. HOPE.

Peterhouse, Cambridge.

THE "HISTORY AND TRADITIONS OF RAVENSDALE," BY THE REV. W. NICHOLL.—When and where was this published? E. G. A.

AUTHORS OF BOOKS WANTED.—

I want to see or to have a correct description of *Cæles Suited*; or, the *Stanley Letters*, 1812, which the *Biographical Dictionary*, 1816, says James Hakewill wrote. I cannot find it in the British Museum, nor in any review, nor in any catalogue of books. I also want the title, &c., of a *History of France*, published, I believe, by Colburn, in one of his monthly series, about 1830.

OLPHAR HAMST.

AUTHORS OF QUOTATIONS WANTED.—

"When minds that should agree to will the same,
To have one common object for their wishes,
Look different ways, regardless of each other,
Think what a train of wretchedness ensues."

A. F.

"Some enter the gates of Art with golden keys, and take their seats with dignity among the demigods of fame; some burst the door, and leap into a niche with savage power; and thousands consume their time in clinking useless keys, and aiming feeble pushes against the inexorable doors."

I find the above passage quoted in Thornbury's *British Artists, from Hogarth to Turner*. Who was the author of the quotation? J. W. HOWELL.

Who is the author of the following rather halting lines, quoted in the *Life and Letters of Lord Macaulay*, second edition, 1878, vol. i. chap. iv.?

"For, while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main."

JAYDEE.

Replies.

THE "LAND OF GREEN GINGER" AT HULL.
(5th S. x. 408.)

None of the historians of Hull give any satisfactory derivation of the singular name of the short street running from Whitefriargate and adjoining the "George" Hotel, and known as the Land of Green Ginger. In old maps it is designated Old Beverley Street, and its continuation, Trinity House Lane, was known as Beverley Street. In a rental of the town, taken in 1347, several tenements—the property of the De la Poles—are described to be in Old Beverley Street, and in Beverley Street. These tenements lay on the north side of Denton Lane, where the palace of the De la Poles was afterwards built. The garden of Richard De la Pole was described about the same period as adjoining Old Beverley Street. The street was known by the latter appellation in the reign of Henry VIII., for it was so called in the survey made in 1538 of the estates of Sir W. Sydney, who had a grant of the manor of Hull from that monarch. In Hollar's map of Hull, 1630, the street has no name attached to it. From Hollar's time to Gent's we have no plan of the town, and in Gent's plan, 1735, the street is called "The Land of Green Ginger." On this subject a local correspondent of "N. & Q." 1st S. viii. 227 (MR. JOHN RICHARDSON), writes:—

"In a romance called *Piranta el Blanco* it is stated: 'The morning collation at the English Court was green ginger with good malmsey, which was their custom because of the coldness of the land.' And in the *Federa*, vii. 223, it is stated that among other things the cargo of a Genoise ship, which was driven ashore at Dunster in Somersetshire in 1380, consisted of green ginger (ginger cured with lemon juice)."

MR. RICHARDSON conjectured that as Henry VIII. kept his Court here in the palace of the De la Poles green ginger was one of the luxuries of the royal table; that the then adjacent garden of the palace "was peculiarly suitable for the growth of ginger, the same as Pontefract was for the growth of the liquorice plant; and that, upon the property being built upon, the remembrance of this spot being so suitable for the growth of ginger for the Court would eventually give the peculiar name, in the same way that the adjoining street of Bowl-Alley Lane received its title from the bowling green near to it." A Birmingham correspondent (MR. J. T. BUCKTON) in "N. & Q.", 1st S. viii. 303, observes that as a family of the Dutch name of Lindegroen (green lime trees) had resided at Hull, and as the junior of that name would be called in Dutch "Lindegroen Jonger," the present name of this street may have originated in a corruption of that term. A third writer (1st S. viii. 606) thinks that the street was so named from green ginger having been manufactured there. "Green ginger," he says, "was

or of the favourite conserves of our ancestors, and great quantities of it were made in this country from dried ginger roots." A fourth conjecture is that the place has derived its name from Lindegren, a personal name, and *ganger* or walk. Thus Lindegren Ganger or Lindegren's Walk corrupted to Land of Green Ginger. Another idea, and one which until the publication of the Johnson MSS. was generally received by the inhabitants, is that it was a place for the sale of ginger in early times.

All these different conjectures have, however, within the last two years been discovered to be wrong; for, thanks to the publication of a most valuable volume of ancient MSS. relating to the history of Hull by Mr. Gunnell, and termed *Hull Celebrities*, the peculiar name of this street is fully explained. These MSS. were commenced by Alderman Thomas Johnson (who was twice mayor of Kingston-upon-Hull) in the year 1640, and were continued by four of his lineal descendants.

"The alderman being a man of much perspicuity and observation, and associating as he did with all parties, it afforded him ample opportunities for taking private notes and memoranda of those particulars which came under his immediate notice, both in the corporation (of which of course he was a member) as also concerning other prominent and public individuals, but more especially those gentlemen who offered themselves as candidates for Parliamentary honours."

And here it is that "a little chink letteth in much light" for, writing of the candidature of Sir Willoughby Hickman in 1685, the alderman, who was mayor for that year, says that

"when y^e Boate was comyn yn y^e Humber, which dydde ha Hickman yn itte, wone o Jonas Yovlds coaches was takyn toe y^e Watter eyde toe mete hym, an yn hee gotte. Y^e Horses wer takyn oghte, an y^e Mobbe toused hym alle y^e waie toe y^e Georg Inn Hostellerie atte y^e Corner of y^e Lande o Moses Grenehinger, y^e Boate ybuidler, yn White Frere Gat Strete, an y^e Dagon o Land was Crowdidd y^e Pepel toe y^e Fronte o y^e Inn, alle ankshous toe harkyn whate hee dydde ha toe saie."

Thus we see that the name of the Land of Green Ginger is clearly derived from the fact of the corner plot having formerly belonged to a boat-builder named Moses Grenehinger, and that it has no connexion whatever with green ginger itself.

EDMUND WRIGGLESWORTH.

73, Francis Street West, Hull.

I can give an explanation, though not in a position to furnish the dates or details. In a local paper an extract was published two or three years ago from an old record to the effect that on the occasion of a Parliamentary election one of the candidates, a Lincolnshire baronet, was brought over to Hull, who addressed the electors in a piece of waste ground belonging to one Moses Grenehinger. This piece of land, which, situate as it was in the centre of the old town, was exceedingly convenient for public meetings, was subsequently built over. The real meaning, however, of the name was soon forgotten, and in accordance with

the common tendency by which names, where meaning is unknown, are replaced by names, however inapplicable, to which the users can attach some meaning, the "Land of Greenhinger" became the "Land of Green Ginger." The same tendency is shown in the north of England by the substitution of "force" (a waterspout) for the Scandinavian "foss," and by the well-known rationalization of the "Bacchanals" as the "Bag o' Nails," the "Swan with two Necks" as the "Swan with two Nicks." It will account for the etymology of "walnut," "Jerusalem artichoke," and many others (see Max Müller's *Lectures*, second series, lect. viii.).

J. S. F.

The author of the last published history of Hull (J. J. Sheahan, 1866) says at p. 409:—

"None of the historians of Hull give any derivation of the singular name of the short street known as the Land of Green Ginger, and the cause of the name generally received by the inhabitants is that it was a place for the sale of ginger in early times. But of this there is nothing certain known."

It is true a book called *Sketches of Hull Celebrities*, published in 1876, at p. 227 attempts to throw light upon this question by the following words, relating to the entry of a candidate for Parliamentary honours into the town:—

"Ye Horses wer taken oghte, an y^e Mobbe toused hym alle y^e waie toe y^e Georg Inn Hostellerie atte y^e corner o y^e Lande o Moses Grenehinger, y^e Boate ybuidler, yn White Frere Gat Strete," &c.

That book, however, declares that its source of inspiration is a family Bible of the Johnson family, "printed in Latin and black letter, which has been handed down from father to son from the year 1492." How far this statement can be relied upon your readers will see by reading the following words, relating to the said Bible, from the same page of the book in question:—

"At the foot of the title-page is the following, printed in English: 'Pryntyd bye Will. Stubbs [sic in orig.!] Caxton, yn y^e yeere MCCCCLXXXVIII (beyn y^e iv yeere offe y^e Reygne offe y^e King Hen. y^e VII), yn Chepe, for y^e Assygnes offe William Caxton: prynter offe y^e Sayengis offe y^e Phylosophres, yn y^e Yeere MCCCCLXXVII, whoo holds hys pryntyn-pressse yn Westmyster, nigh toe Londone, ase als for Jacobus Pegges, yn y^e Yeere offe owre Lord MCCCCLXXXVIII.'"

Of course we know no such Bible was ever printed by Caxton nor any such title-page. H. J. A.

This query caused much interest in your *First Series*, and there were many conjectures upon it in 1st S. viii. 34, 160, 227, 303, 522, 606; x. 174. The street was supposed to be so called because green ginger was "dropped," "grown," "sold," "eaten," or "manufactured" there, or, as Mr. T. J. Buckton imagined, because Lindegroen Jonger lived there. But in x. 174 J. R. M. referred to a line in the *Marriage of Witt and Wisdome*, written in 1579, where

"I haue bin in the land of greene ginger"

disproved the assertion that the street was named between 1640 and 1735, if, at least, it referred to the same place. By this the antiquity of the term was shown, though there was no clue to its first use.

ED. MARSHALL.

“COACH” (5th S. xi. 308).—W. T. M. would have made it easier to reply to his query had he quoted *verbatim* from the almanac that derives “our word *coach* from *Kotze*, in Hungary.” Littré says that Avila, writing in 1553, describes a *coche* as a covered chariot of which the invention and name came from Hungary; but it does not follow from this that the word was the name of a place. The Latin *concha* (a shell, a small earthen vessel) came to be applied to a large passenger boat in France, and to a carriage in Italy, the French adopting the term in its latter sense in the middle of the sixteenth century. *Coche*, a barge, was feminine, and the adoption of the duplicate word with an extended meaning caused for a time some confusion—*coche*, a carriage, appearing sometimes with a masculine, sometimes with a feminine adjective. The Hungarian *kotczy*, the German *Kutsche*, the Albanian *cotzi*, appear to be variously modified appropriations of Romance forms of *concha*. Brachet remarks, *à propos* to the assimilation of terms for carriage and barge, that in Paris before 1855 there were omnibuses that styled themselves *gondoles* and *galères*. It may be worth while to add that Wedgwood, who appears unacquainted with Diez, gives Fr. *coucher*, to lie, to recline, for the derivation of *coach*.

HENRY ATTWELL.

Barnes.

This matter is very fully discussed in Beckmann's *History of Inventions*. There are, of course, two perfectly distinct questions involved, namely, when were covered vehicles on wheels first used, and when were they first called coaches? In reference to the latter, Beckmann quotes from M. Cornides and from S. Broderithus that in 1526 light vehicles were used in Hungary which were called, from the name of the place, *kotcze*. Herberstein, in his *Commentario de Rebus Moscoviticis*, 1571, mentions the village of Cotzi, in Hungary, “from which both drivers and carriages take their name”; and John Cuspinianus, in *Appar. ad Hist. Hung.*, speaks of “the light carriages called in their native tongue *kottschi*.” Minsheu, in the *Ductor in Linguas*, 1617, has “*Coche*, *Kotzen*, *Kutsche*, a verbo Hungarico *kotczy*, idem, quod in Hungaria hoc curriculae genus primum inventum fuerit.” Stow, *Survey*, 1598, says, “Of old time coaches were not known in this island, but chariots or whirlicotes . . . but now of late years the use of coaches brought out of Germany is taken up and made so common.” The vehicle may therefore well be of Hungarian origin, but the English word *coach* is perhaps

quite as probably derived from the older word *whirlicotes*, shortened into *cotes*, as from any of the foreign names applied to such a carriage. See Adams on *English Pleasure Carriages*, Lond., 8vo., 1837, for much curious information on this subject.

EDWARD SOLLY.

“THE ILLUSTRATED LONDON MAGAZINE”: “THE MAIDEN AUNT” (5th S. xi. 330).—In connexion with his mention of my name as editor of the *Illustrated London Magazine* and author of *The Maiden Aunt*, CUTHBERT BEDE speaks of a story which appeared under the same title in *Sharpe's Magazine* without the author's name. That I may not receive credit which is not due to me, I wish to say that I have no claim to the authorship of the story. My *Maiden Aunt* was a comedy in five acts, produced at the Haymarket Theatre, under Mr. Benjamin Webster's management, in November, 1845, and in which the late William Farren and Mrs. Glover sustained two of the principal characters.

RICHARD BRINSLEY KNOWLES.

TUBBING (5th S. xi. 343).—I agree with your correspondent that the institution of the tub (in an English bedroom) dates from modern times. The deficiency of proper provision for washing was one of the things so forcibly pointed out by Albert Smith when he wrote of the hotel system of England in *The Months*, 1851, afterwards republished in a sixpenny pamphlet (now very scarce), *The English Hotel Nuisance*, D. Bryce, 1856. John Leech gave a characteristic illustration of “The Infernal Three-cornered Washing-stand of the good old Coaching Times,” with its tiny jug and basin in which the scanty ablutions of the traveller were to be performed. It reminded one of Madame de Staël's thoughtful remark. In the 631st paper of the *Spectator* will be found some remarks on Cleanliness, “the foster-mother of Love.” Lady Mary Wortley Montague (whose dress is described by Horace Walpole as a groundwork of dirt with an embroidery of filthiness), was expostulated with by an intimate friend, in Paris, on the dirtiness of her hands. She and Madame de Staël evidently lived in a pre-tubbian age. So also did Dr. Wall, who being at a dinner party, and laying his dirty left hand on the snowy damask linen, heard a guest say, “What a dirty hand!” and replied, “I'll bet you a guinea there's a dirtier one in the company!” upon which he held up his dirtier right hand. There are two jokes on this subject that are generally fathered upon Sydney Smith, though the first is also attributed to Quin and the second to Charles Lamb. The first is addressed to a dirty-fisted parson playing at whist: “I perceive that you keep your glebe on your own hands.” The second is also addressed to a whist player: “If dirt was trumps, what a hand you would hold!”

It is told of M. Gustave Planché, the French architect, that, on coming to a dinner some time before the other guests, his hostess dismissed him to the bath-room; but that when he returned, and she said, "You have not taken your bath, wretched man! look at your hands!" he calmly replied, "Ah, it is because I have been reading." An English doctor, who was called in to see a French marquis, and found his patient in an unwholesome condition, prescribed the external application of a certain number of gallons of warm water, with soap in proportion, and the gentle friction of a towel. "Mon Dieu!" cried the horror-stricken marquis, "this is washing oneself!" "I must admit," replied the other, dryly, "that the remedy has that disadvantage." Dean Hook, in his *Lives of the Archbishops of Canterbury*, tells us that St. Edmund of Pontigny—otherwise known as St. Edmund of Abingdon—never washed his face or body, declaring that having once washed his heart in righteousness, he had no need of further ablutions. It is reported of a tub-loving University man, who was asked by his examiner, "What was the most remarkable circumstance in the office of the high priest?" that he replied, "He only washed his face once a year." Coleridge said, "Once I sat in a coach, opposite a Jew: a symbol of old-clothes bags: an Isaiah of Holywell Street. He would close the window: I opened it. He closed it again: upon which, in a very solemn tone, I said to him, 'Son of Abraham, thou smellest! son of Isaac, thou art offensive! son of Jacob, thou stinkest foully! See the man in the moon; he is holding his nose at that distance. Dost thou think that I, sitting here, can endure it any longer?' My Jew was astounded, opened the window forthwith himself, and said 'he was sorry he did not know before I was so great a gentleman.'" CUTHBERT BEDE.

When I joined a dragoon regiment in 1853 one officer only was without a tub, and he soon got one. My father, who died twelve years ago, had taken a daily shower bath for the last fifty years of his life. J. G. S.

"THE HISTORY OF THE GUNPOWDER PLOT, AND CATALOGUE OF POPISH PRIESTS WHO SUFFERED DEATH IN ENGLAND SINCE THE REFORMATION" (5th S. x. 202.)—The 130th (no less than 180 are recorded) is "Joseph Lampton, at Newcastle, June 23, 1593." In the appendix, "Of Evidences illustrative of the History of Religion in Newcastle and Gateshead between the Reformation and Revolution," to *The Life of Ambrose Barnes*, edited by Mr. W. H. D. Longstaffe, and published by the Surtees Society, at p. 293, is the following:—

"1592, Aug. The Corporation paid 'to a Frenchman which did take forth the seminary priest's bowels after he was hanged, 20s.: for coals which made the fire at

the execution of the seminary priest, 6s., and for a wright's axe which headed the seminary, 4s. 6d.: for a hand axe and a cutting knife, which did rip and quarter the seminary priest, 14d., and for a horse which trailed him from off the sled to the gallows, 12d.: for four iron stanchels, with hooks on them, for the hanging of the seminarie's four quarters of four gates, 3s. 8d.: for one iron wedge, for riving wood to make the fire on the moor, 18d., and for a shovel to the fire, 2s.: to a mason for two days' work, setting the stanchels of the gates fast, 10d. a day, 20d.: for carrying the four quarters of the seminary priest from gate to gate, and other charges, 2s.: for fire and coals for melting the lead to set the iron stanchels of the gate fast, 8d."

"Richardson supposes that these entries really relate to the execution of 'Joseph Lampton, of the ancient family of Lampton, of South Biddick, co. Durham,' whatever that may mean, who is generally stated to have suffered on July 27th, 1593. He was educated at Rheims, whence he went to the English College at Rome in 1589. Being ordained a priest he was sent to England, when he was immediately apprehended, tried, and condemned. He suffered in the flower of his age, and in sight of his relatives and friends. Instead of finding the Frenchman who was entitled to a reward, we have the statement that a felon attempted to rip him up, but his heart failed him, and he chose rather to die than to go on with the operation, and that a butcher from a neighbouring village was then prevailed upon by the sheriff to execute the sentence. The reader will perhaps be struck with the fact of a Frenchman acting in the execution, whether or not of Lampton."

J. B.

Moor House, Leamside, co. Durham.

THE INITIAL FF IN NAMES, &c. (5th S. xi. 247.)—I doubt very much whether it was originally intended to spell any name with two initial *f*'s. I believe that the single capital *F* was at first formed by two small ones, and this practice continued for some centuries. I never saw in any old MS. a name beginning with two capital *F*'s or with a large and a small one. It is evident that our present capital *F*, both in writing and printing, is formed by two letters in conjunction, and is, in fact, the old digamma of the Greeks. It may be noticed also that many capital letters are really formed by doubling a single symbol, e.g. B, E, H, K, M, S, W, X, Z. In five of these cases the symbol is a simple angle or arrowhead.

A. H. A. HAMILTON.

Fairfield Lodge, Exeter.

This peculiar spelling seems to have originated with Welsh writing, where the initial *Ff* is common to proper names; for instance, Ffoulkes, Ffytche, &c. In fact, as the Welsh dictionary of Owen Pughe shows, the letter *f* is constantly doubled when beginning a word in Welsh. According to Prof. Rhys (*Lectures on Welsh Philology*, p. 233) it occurs mostly in words borrowed from Latin, and as the initial of Welsh words which originally must have begun with *sp*, for instance *ffraeth*, "eloquent," Anglo-Saxon *sprecan*, now *speak*. Sometimes, he adds (p. 262), it was regarded as a mere equivalent for a capital *F*. In the same

manner I met myself with such initial *f* in the MSS. of the *King's Quair* of King James I. of Scotland, written in the fifteenth century: but on examining it more closely I found it a mere repetition of the first stroke, denoting but an ornamental capital *F*.
Oxford. H. KREBS.

The following extract from *Lectures on Welsh Philology*, by Prof. Rhys (ed. 1879, p. 249), may be of use to MR. ELLIS:—

"*F* for *v*, and *ff* for *ph*, were used in Med. Welsh much the same as they are now, excepting that in the Black Book of the twelfth century *ff* was also frequently used for *f=v*..... We are told by Mr. Ellis (*Early Eng. Pro.*, ii. 572) that in English MSS. of the thirteenth century and later *ff* was used for the sound of *ph*, and he gives extracts from Ormin. It is clear that Ormin observed the same sort of distinction between *f* and *ff* as we do in Welsh: his *f* between vowels was mostly *v*, while his *ff* had, of course, the value of *ph*..... In the Black Book, twelfth century, and in the Book of Aneirin, partly of the thirteenth century, *f* initial did duty for the sound of *ph*, and between vowels for either *ph* or *v*, but when a little more consistency became the rule, *ph* was usually confined to the mutation of *p*, while the same sound was elsewhere written *ff*, not excepting when it happened to begin a word..... *Ff* appears as an initial in Welsh in the Book of Taliesin, fourteenth century..... The Welsh had before them the very same use of *ff* in English..... Perhaps in some of the proper names written with *ff*, such as Ffoulkes, Ffrench, the digraph is neither Welsh nor modern..... English MSS. of the thirteenth and the fourteenth centuries show instances of *ss* initial for *sh*."

A. L. MATHEW.

I have often seen what looks like two small *f*'s beginning proper names, but never *Ff* except in modern and, as I believe, erroneous spelling. The supposed double *f* is only the old form of the capital in cursive MSS. of English and Latin. My own great-grandfather used to write his name with two little *f*'s or rather a capital *F* which looks like two small ones. I may add that one of the most experienced students of old MSS. in the north of England confirms the above.

J. T. F.

Bp. Hatfield's Hall, Durham.

There can be little doubt that the capital *F* was often written like two small *f*'s. It is so in the old parish register here. It is so written at the present day by many Frenchmen; in fact, the small mark which distinguishes the *F* from the *T* is the remains of the longer form.

E. LEATON BLENKINSOPP.

Springthorpe.

Is not the double *F* really the same as the double *L* in Lloyd, Llewellyn, &c. One large *F* is expressed by two small *f*'s; and then the first of these is written large in forgetfulness of its meaning.

E. WALFORD, M.A.

In Dr. Brewer's *Dictionary of Phrase and Fable* this old custom is thus briefly explained: "*ff*, a

corrupt way of making a capital *F* in Old English, and used as low down as 1750; as *ff*rance for France, *ff*arrington for Farrington, &c."

FREDK. RULE.

The most simple explanation seems to me to be that, in the opinion of those who originated the custom in question, *ff* (not *FF*) equalled *F*.

ABHBA.

LEX CINCIA (5th S. xi. 228).—The provisions of this statute are set forth thus in *Heineccii. Antiquitatum Romanorum Syntagma*, Frankfurt, 1822, p. 412:—

"Et olim quidem libere quisque donare poterat quantum vellet. At postea A.U.C. DCLIX. a M. Cincio Alimento, tribuno plebis, lata est lex Cincia, quam et muneralem vocat Plautus apud festum sub voce *muneratis*, p. 323. Ejus primo capite cautum ne quis ob causam orandum donum munusve caperet," &c.

The *manus* of which the painter depicted Paschasius would appear to have been an "itching palm" stretched out for unlawful honoraria.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

"Consurgunt Patres, legemque Cinciam fligitant, quâ cavetur antiquitus, 'Nequis ob causam orandum pecuniam donumve accipiat'" (*Tacitus, Ann.*, xi. 5). Gaultier has depicted Paschasius (concerning whom I know nothing) as without a hand, to indicate that he was incapable of receiving bribes.

R. M. SPENCE, M.A.

Mansel of Arbutnot, N.B.

"THE GREATEST HAPPINESS," &c. (5th S. xi. 247).—Bentham's expression (vol. x. p. 142) is: "Priestley was the first (unless it was Beccaria) who taught my lips," &c.; and the words occur in Beccaria's introduction to his *Essay on Crimes and Punishments* (from Bartlett's *Dict. of Quotations*). Lowndes has: "Beccaria, Marquis. *Essay on Crimes and Punishments*, translated from the Italian; with a commentary attributed to M. de Voltaire, translated from the French. Lond. 1766. [New ed. 1801, 7s. 6d.] A celebrated work, which is said to have gone through above fifty editions and translations. The original was published 1764, 12mo." (*Bibl.*, Bohn). Cas. Bonesana, Marq. of Beccaria, was born in 1738, died in 1794.

ED. MARSHALL.

"MISERRIMUS" (5th S. xi. 348), of which I possess a copy, was not written by Thomas Love Peacock. According to the obituary of the *Gentleman's Magazine*, August, 1850, it was written by "Frederick Mansell Reynolds, Esq., late of Wilson House, Jersey, eldest son of the late Frederick Reynolds, the celebrated dramatist. He was the author of *Miserrimus* and one or two other works of fiction, and the first editor of *Heath's Keepsake*." He died at Fontainebleau, June 7, 1850, on his way to Italy. Wordsworth

is a sonnet on "Miserrimus," the slab on which this word is inscribed being in the north aisle of the cloisters of Worcester Cathedral. Your frequent correspondent Mr. E. Lees, F.L.S., in the *Worcestershire Miscellany*, stated that the stone covers "the remains of the Rev. Thos. Morris, who at the Revolution, refusing to acknowledge the king's supremacy, was deprived of his preferment, and depended, for the remainder of his life, on the benevolence of different Jacobites." At his death he requested that his gravestone should only be marked by the word "Miserrimus." See also note to p. 130, *Report of Proceedings of British Archaeological Association at Worcester*, August, 1848. The criticism of the *Literary Gazette* was, "The tale is strikingly original, forcible, and interesting. The bridal, with its funeral pageantry, is such as Hoffman might have imagined in his darkest mood." The book was dedicated to William Godwin, and published, 12mo., at 3s. 6d. by Thomas Hookham, Old Bond Street, 1833. A presentation copy, with autograph of G. C. L. Stuart Wortley, was priced at 18s. in T. S. Arthur's (London) Book Catalogue, Feb., 1858. Copies are scarce, but I purchased mine for 9d.

CUTHBERT BEDE.

THE FIRST PENNY DAILY (5th S. xi. 304).—It is correct to state that two penny daily publications were issued shortly before the *Glasgow Daily Bulletin* appeared, but it is not added that neither of the two sheets for which a very limited priority is claimed had ever any legal existence. They were published in open defiance of the law—unstamped, while yet the Stamp Act was in force. One of them, the *War Telegraph*, at once gave way when "pains and penalties" were imminent, the other, the *Glasgow Daily News*, continuing to put in an appearance for a few months longer. Though issued nearly three months before the repeal of the Stamp Act came into operation, the *Bulletin* was published at a penny, with the penny stamp regularly impressed, so that the subscribers and purchasers virtually got the paper *gratis* for ten weeks. As managing proprietor of the *Bulletin* for several years, I in that capacity attended the Cheap Press Congress in Manchester (1857 or 1858), John Cassell president, and during the proceedings the *Bulletin* was frequently referred to as the "first penny daily" established in Great Britain.

COLIN RAE-BROWN.

Whetstone, Middlesex.

THE REGISTERS OF THE PRIVY COUNCIL (5th S. xi. 345).—I do not quite understand what MR. WALCOTT means by his references to the *first two volumes* of the Registers of the Privy Council; neither can I quite follow his assertion that no regular search has been made into these records. His quotations from Reg. i. (whatever that means) are apparently of Henry VIII.'s reign; those from

Reg. ii. of Edward VI. I should have thought few records had been so carefully examined. Certainly Burnet looked through the register of Edward VI.'s reign, and his recent editor has added large extracts from it in the notes to the Oxford edition of the *History of the Reformation*, published in 1865. I cannot now put my hand upon every volume where extracts have been printed, but MR. WALCOTT'S first reference to the order to restrain the Dean and Chapter of Canterbury, together with other extracts of the same period, may be read in some of the later numbers of the *Union Review*.

I quite agree with your correspondent as to the curious pieces of information to be derived from these registers. I may be permitted to quote from memory the item of Cranmer's having been paid a large sum of money, amounting, I think, to more than 2,000*l.* of our money, for his illegal trial and deprivation of Bonner and Gardiner, the Bishops of London and Winchester. There are other entries equally interesting and equally unknown to the world at large. NICHOLAS POCOCK.

5, Worcester Terrace, Clifton.

"THE SAILOR'S GRAVE" (5th S. xi. 368).—

This is the title of the song composed by Mrs. Henry Skelton, and dedicated to William IV. The words are by the Rev. Henry Francis Lyte, author of the well-known hymn, "Abide with me; fast falls the eventide." They will be found in a small octavo volume entitled *Poems, chiefly Religious*, by the Rev. H. F. Lyte, M.A., 2nd edition, London, William Pickering, 1845. The volume is dedicated to Lord Farnham, and the dedication is dated Brixham, Nov., 1833. As there are several discrepancies between the words of the published song and those of the poem, I subjoin the latter entire. Its title is:—

"On a Naval Officer buried in the Atlantic,

There is, in the wide, lone sea,
A spot unmarked, but holy;
For there the gallant and the free
In his ocean bed lies lowly.

Down, down, within the deep,
That oft to triumph bore him,
He sleeps a sound and pleasant sleep,
With the salt waves washing o'er him.

He sleeps serene, and safe
From tempest or from billow,
Where the storms that high above him chafe
Scarce rock his peaceful pillow.

The sea and him in death
They did not dare to sever;
It was his home while he had breath;
'Tis now his rest for ever.

Sleep on, thou mighty dead!
A glorious tomb they've found thee—
The broad blue sky above thee spread,
The boundless waters round thee.

No vulgar foot treads here,

No hand profane shall move thee,
But gallant fleets shall proudly steer,
And warriors shout, above thee.

And when the last trump shall sound,
And tombs are asunder riven,
Like the morning sun from the wave thou'lt bound,
To rise and shine in heaven."

C. W. PENNY.

Wellington College.

A volume of *Poems, chiefly Religious*, by the Rev. H. F. Lyte, contains what are evidently the same verses, though not entitled *The Sailor's Grave* of A. nor *The Admiral's Grave* of Mr. Palgrave, but *On a Naval Officer buried in the Atlantic*. A. probably quotes from memory, or else the first line has been altered to suit "the song in ladies' music books," for the original has not "lone, lone sea," but some other epithets which I cannot precisely remember. The second line agrees word for word with the original.

Mr. Lyte was incumbent of Brixham on Torbay many years ago. Lyte's *Poems*, for many years out of print, were republished in 1845 by Rivingtons. A memoir of Mr. Lyte has also been published.

JOSCELINE COURTENAY.

Athenæum Club.

"YOUR'S" (5th S. xi. 348).—I presume that "Lowth or Lowther, quoted as an authority in an English grammar published in 1853-4," refers to *Short Introduction to English Grammar, with Critical Notes*, 1763, 8vo. The author was Robert Lowth, D.D., afterwards bishop successively of St. David's, Oxford, and London. I have not been able to obtain a sight of his works or of the critical notes, which might explain the construction and meaning of the pronoun adjective in the possessive case in this epistolary sentence.

FRERE.

MINING TOKEN (5th S. xi. 87).—This piece was one of the very many of various types issued by the great copper-mine company Stora Kopparbergs Gruvfa and Bergslag, in Dalecarlia, in Sweden, between about 1660 and near the middle of this century. All these Swedish mining tokens are excellently described by the Swedish Riks-Herald Aug. Vilh. Stiernstedt in his *Beskrifning öfver Svenska Kopparmynt och Polletter*, part ii., Stockholm, Polletter, 8vo., 1872.* Those from Stora Kopparberg are handled pp. 144-179. DR. ADAMS'S token is under No. 42 (p. 178) in Stiernstedt.

GEORGE STEPHENS.

Cheapinghaven, Denmark.

THE RELIGION OF ISLAM (5th S. xi. 369).—Lady Mary Wortley Montague, in her *Letters*,

* A valuable appendix by the same author appeared in Stockholm, 1877, at pp. 1-75 of *Numismatiska Meddelanden, utgifna af Svenska Numismatiska Föreningen*, pt. iv. 8vo.

London, Beckett, 1763,† 12mo., 3 vols., in vol. ii. p. 119, protests against this perversion:—

"Our vulgar notion, that they don't own women to have any souls, is a mistake. 'Tis true they say they are not of so elevated a kind, and therefore must not hope to be admitted into the Paradise appointed for the men, who are to be entertained by celestial beauties. But there is a place of happiness destined for souls of the inferior order, where all good women are to be in eternal bliss."

A.

THE LONDON TRAIN BANDS, 1580 (5th S. xi. 289).—I cannot answer for the City train bands, but in 1566 it was ordered for some county levies that the coats should be of "Blois cloth guarded with yellow." In 1581 this was altered in some cases, when they were ordered to be of "some dark or sadd colour, as russet or such like, and not blewe or redd, as heretofore had been used."

E. GREEN.

KEEPING SCHOOL IN THE PARVISE OVER THE CHURCH PORCH (5th S. xi. 366).—This was the custom at Colyton in the seventeenth century. The following entry occurs in the Minute Book of the Chamber of Feoffees of Colyton, A.D. 1660: "Ordered also that Edward Clarke have notice that hee shall depart from keepinge of scoole from the chamber over the church porch." The feoffees administered to the repairs of the church at Colyton at that period.

W. H. H. ROGERS, F.S.A.

Till within a few years the parvise of Berkeley Church, Gloucestershire, was used as a Sunday school room, and I think, but am not quite sure, that the endowed day school was held there also.

C. W. PENNY.

Wellington College.

"TITHE DINNER" (5th S. xi. 369).—The passage inquired about by E. L. L. occurs in Cowper's *Tithing Time at Stock, in Essex*, though it is not quoted *literate*. It runs as follows:—

"Oh, why are farmers made so coarse
Or clergy made so fine?

A kick, that scarce would move a horse,
May kill a sound divine."

J. A. P.

"JOHN GILPIN" (5th S. xi. 207, 373).—I have a curiously illustrated *Second Journey of John Gilpin*, belonging to a date near the first appearance of Cowper's original. I hope to send a copy of the print for the present volume. J. W. E. Molash Vicarage, by Ashford, Kent.

REV. HENRY CHRISTMAS, HIS WRITINGS (5th S. xi. 68, 373).—Amongst the many works mentioned as emanating from his pen, no mention is made of the numerous communications and papers by him upon numismatics, several of which are

sir regularly interesting and valuable to the student of that branch of antiquities. They are principally to be found in the *Numismatic Chronicle*; some have, however, been issued in pamphlet form.

J. HENRY.

HERALDRY: THE RIGHT TO BEAR ARMS (5th S. xi. 29, 152, 177, 196, 271, 309, 356).—I am obliged to Y. S. M. for calling my attention to the discussion on "the right to bear arms" at the reference which he has kindly given. I had entirely forgotten it. It appears that in 1873 (4th S. xi. 24) I announced a principle entirely in accordance with the statement to which Y. S. M. takes exception at the last reference quoted at the head of this note. I feel constrained to adhere to that principle. Of course any one may grant whatever he pleases. The question, however, may arise as to the grantor's legal power to make an effective title. In the case of Richard Eyre (4th S. xii. 135), upon which Y. S. M. relies, I must admit that the grant of the arms is absolute, clear, and explicit; nevertheless I believe that if Godfrey Bosseville, the grantee, had applied to the Earl Marshal's officer to have the said arms recorded to him and his heirs, to say nothing of his assigns, he would have had his request refused, for I cannot conceive that the officers of arms would have made such a record in derogation of the rights of all the other issue, if any, of Richard Oxspring, the grandfather of the aforesaid Richard Eyre, and without such sanction the grant would have been invalid.

It will be observed that the arms pretended to have been granted were the arms of *Oxspring*, not the paternal coat of *Eyre*, but that of his mother's family. There is nothing to show whether Richard Oxspring did or did not leave other issue. Richard Eyre calls the arms "*myne armes, quam habeo, habui, vel in futuro habere potero, in jure Richardi Oxspring, avi mei, heredibus suis et assignatis*." I have seen a great many grants of arms, but never saw a patent by which arms were granted to a man and his assigns. The limitation was always been to the grantee and his issue, or his "posteritye."

What I have written upon this subject has had reference to personal or family arms. There is another class of arms which are territorial—regnal or baronial—which of course may descend with the kingdoms or baronies to which they pertain. Of these I say nothing.

I confess I do not clearly understand the other case cited by Y. S. M. (5th S. ii. 477), and have not time to refer back to the other references he has given. Possibly the notice here alluded to may relate to such arms.

JOHN MACLEAN.

Bicknor Court, Coleford.

CANONS, PREBENDARIES, AND HONORARY CANONS (5th S. xi. 69, 89, 108, 211, 253, 337).—In connexion with this interesting subject I send

you the following list of canons regular and monks who became prebendaries in their reformed cathedrals of the New Foundation:—

Durham.

Dean. Hugh Whitehead, prior.
Second stall. Roger Watson, monk.
Third stall. Thomas Spark, D.D., monk.
Fourth stall. William Bennet, D.D., monk.
Sixth stall. Stephen Marley, D.D., monk.
Golden prebend. Robert Bennet, monk.
Twelfth stall. William Watson, monk.

Carlisle (Canons Regular of St. Austin).

First stall. William Florens.
Fourth stall. Richard Brandling.

Worcester.

Dean. Henry Holbeche, prior.
Sixth stall. Roger Neckham, D.D., monk.
Seventh stall. John Laurence, B.D., monk.
Eighth stall. Roger Stanford, B.D., monk.
Ninth stall. Humphrey Webbeley, B.D., monk.
Tenth stall. Richard Lisle, monk.

Gloucester.

Dean. William Jennings, B.D., monk.
Fifth stall. Edward Bennet, monk.
" " Richard, Abbot of Winchcombe.
Sixth stall. John Huntley, Prior of Tanrigge.
" " Thomas Kingswood, monk.

Peterborough.

Dean. Francis Leycester, B.D., Prior of Northampton.
Second stall. William Judd, B.D., monk.
Third stall. Robert Peiron, B.D., monk.
Fifth stall. John Cheney, prior.
Sixth stall. Richard White, monk.

Rochester.

Dean. Walter Phillips, prior.

Norwich.

Dean. Wm. Castleton, prior.
First prebend—Chancellor. Walter Cromer, sub-prior.
Second prebend—Treasurer. Wm. Harridans, cellarer.
Third prebend—Præcentor. Henry Manuel, præcentor.*
Fourth prebend—Archdeacon. Edm. Drake, monk.
Fifth prebend. Nicholas Thurkell, monk.
Sixth prebend. John Salisbury, monk of Bury St. Edmunds.

Canterbury.

First stall. Richard Thormden, monk.
Sixth stall. John Menys, monk.
Seventh stall. Hugh Glazier, B.D., monk.
Eighth stall. Wm. Hunt, sub-prior, monk.
Ninth stall. Wm. Gardiner, monk.
Tenth stall. John Mollys, monk.
Eleventh stall. John Chellenden, monk.

Ely.

Dean. Robert Steward, prior.
Sixth stall. John Customs, monk.
Seventh stall. Robert Hammond, monk.
Eighth stall. John Ward, monk.

MACKENZIE E. C. WALCOTT.

ARMS OF THE STALLS IN THE CATHEDRAL AT HAARLEM (5th S. ix. 61, 101, 413, 451, 471, 497; xi. 269, 318, 351).—MR. WOODWARD'S reply (*ante*, p. 351) to my note (*ante*, p. 318) leaves his mis-

* Observe in this first draft the conformity to the cathedrals of the Old Foundation in appointing the four dignitaries of the choir.

understanding where it was. He said (p. 270): "The Counts of Egmond bore *en surtout* the arms of the duchy of Guelders—Per pale az. and or, two lions combatant, the first or, the other sa." Any person not having other information would believe himself to be told by this blazon that he was reading one coat. It is not our business to inquire what MR. WOODWARD knows or does not know. It is enough to say, as I believe the many competent readers of "N. & Q." will say, that he has given a mistaken account of the Gueldres shield. He called the lions of the distinct coats of Gueldres and Juliers "combatant." Being in two distinct coats they are not "combatant." Except within a simple coat no figures can be combatant. He quotes, but without a reference, from Spener: "Geldria insignia sunt duo in bipertito scuto se respicientes leones." Yes; but "se respicientes," which is a true blazon, is not what MR. WOODWARD said. He said "combatant," which is another thing. Spener (*Pars Specialis*, under "Domus Lotharingica," p. 233) explains himself. After a genealogical statement he goes on thus:—

"Gulielmus Dux Juliensis avunculo Geldrico successit, atque ita Geldria Julicum junxit, quo tempore etiam Leonem Geldricum, ut, more Germanorum, alterum contereuter, conversum esse arbitror, cui prius situs ordinarius in more quod fuerit, non est ut dubitem."

This explains why the Gueldres lion is made *contourné*, to face the lion of Juliers. MR. WOODWARD'S blazon, as given to the readers of "N. & Q.," is not Spener's, and is wrong. His reply (May 3) shows that in the interest of those readers some correction by a third person was desirable. Some of them, who may happen not to have seen the arms of Nymegen, may not be displeased if I mention that that famous and beautiful city carries the single coat of Gueldres charged on the breast of the imperial eagle. *Les Delices des Pays Bas*, Liege, 1769, vol. iv. p. 260, has this: "Les armes de Nimegue sont d'or a Paigle à deux têtes de sable, bequé et membré de gueules, chargé sur la poitrine de l'ecusson de Gueldres." I have before me a rubbing made from a fine imprint stamped in the usual way on the binding of a book printed at Amsterdam in 1733. It shows this coat ensigned with the imperial crown, and above it, on a scroll, "Noviomagum." The lion is not *contourné*.

Stuarts Lodge, Malvern Wells.

MIGUEL SOLIS, &C. (5th S. iv. 205; ix. 361, 392, 394; xi. 191, 218, 276, 298, 332.)—Miss HICKSON will pardon me for recalling her attention to the point really in issue, which is not whether people habitually exaggerate their neighbours' ages—as no doubt they do—but whether Miguel Solis was or was not "reputed" to be a centenarian some sixty years ago perhaps, when the "oldest inhabitants" of to-day were boys. I cannot see what application the tendency referred to and

insisted on by Miss HICKSON can have to the evidence of *this* fact. Granted to MR. THOMAS and Miss HICKSON that this reputation of sixty years ago was mistaken, and the result of a tendency then, as now, existing to exaggerate longevity; granting, therefore, that Solis was not then a centenarian, but almost certainly a very old man—say over eighty—he would *now* be an advanced centenarian of about one hundred and forty years old. Did that opinion—true, or more probably false—of his age exist sixty years ago? That is the whole question. The worthlessness of an opinion does not impair the evidence of its existence as an opinion. Would the "credulity" which might make A. believe B. to be one hundred when he was only eighty, and so describe him, also be likely to make A. state that B. was reputed to be one hundred when he, A., was a boy? Surely Miss HICKSON must see that there is all the difference between credulous affirmation and deliberate, conscious lying in the two statements. And when there is a concurrence of uncontradicted testimony to a fact—not an opinion (for in this case it is the fact of an opinion, not the opinion of a fact)—the hypothesis of lying is extremely improbable. If it was certain that all the old people over seventy years of age—say a dozen such—giving their evidence separately and independently, that evidence being in each case tested by cross-examination, agreed in the recollection that when they were children Miguel Solis was commonly reputed a centenarian, I should submit that the fact of his being a very advanced centenarian *now* was proved. But whether Dr. Hernandez really conducted his inquiries with the thoroughness above suggested we are not informed, and therefore I hold the evidence to be not sufficiently before us to justify a judgment.

Dr. Dudley, in the *Times*, estimated Solis's age to have been, "about six years ago, somewhat between eighty and ninety." That is, of course assuming the ordinary rate of physical decay, as an index to age in medical experience. This evidence, therefore—so highly esteemed by Miss HICKSON—begs the whole question. Were life to be abnormally prolonged in any case, the rate of decay would be proportionally slower, and the indications of an age of eighty or ninety in ordinary mortals would correspond with a much more advanced period in the life of a "Methuselah."

C. C. M.

Temple.

ANDREW MARVELL (5th S. xi. 283, 317.)—It would seem from the pedigree which came into my possession on the decease of my great-uncle Thomas Thompson, F.S.A., Town Clerk of Hull, that the name of the mother of the great patriot Andrew Marvell is not known, as the square is left blank. Marvell's father was the lecturer of Holy Trinity

H. I., in 1624, and rector of Winestead in Holderness. His marriage does not appear on the sheet, but there is a note in pencil, "Mary? who published two miscellaneous poems, calls herself his wife; in the preface." His eldest sister married James Blaydes, of Sutton, on Dec. 29, 1633, at Charterhouse Chapel, Hull, and there were three children the issue of that marriage, viz., Joseph, Lydia, and William. In Joseph Blaydes, who married Jane Mould, your correspondent Mr. F. A. BLAYDES and myself appear to have a common ancestor. Lydia's family is extinct, and Col. Pease of Hesselwood and Sir James Walker of Sandhutton are descendants of William Blaydes. Joseph Blaydes had three children, viz., Benjamin (Mayor of Hull in 1702), Hugh, and Joseph. Benjamin had an only child, Mary Blaydes, who married the Rev. Isaac Thompson, Vicar of St. Mary's, Hull, and was buried there Jan. 12, 1777. This lady was own cousin to the Benjamin Blaydes (a son of Hugh Blaydes) who married Kitty Scott in 1775, mentioned by your correspondent. The issue of the marriage of Rev. Isaac Thompson with Mary Blaydes was one child only, Benjamin Blaydes Thompson, who was Mayor of Hull in 1779 and 1791, and died in 1803. There have been four descendants of the same name, all eldest sons, in a direct line since.

I do not find any Roger Marvell on the pedigree sheet. I also have an engraving of the portrait of the patriot in the Trinity House.

BENJAMIN BLAYDES THOMPSON.

Tadcaster.

NORFOLK DIALECT (5th S. xi. 147, 353, 377).—There is an excellent little sixpenny book in the Norfolk dialect—or rather, I should perhaps say, in the East Anglian dialect, for the scene of it appears to be Yarmouth—called *Molly Miggs*. Under this somewhat vulgar title the author (who he is I know not) gives an account, sensible, humorous, and by no means vulgar, of the adventures of a farm-servant lass out for a holiday at the seaside. The dialect, so far as I can judge, is well rendered; and the story, allowing for certain comic exaggerations, gives a probably truthful account of the "pleasuring" of a hardworking girl, used to going about alone, able to fend for herself, and not much afraid of any one. It is not unworthy, I think, to rank near that admirable Devonshire dialogue which was written long ago by Sir Joshua's sister. Such a phrase as "she do" is common in the southern counties. And I need hardly remark that Mr. Samuel Pepys, a Cambridgeshire man, do readily affect it.

A. J. M.

THE SPINET (5th S. xi. 289, 354).—In Hans Andersen's charming tale of *The Old House* it is said (I have only the English version): "The piano was opened, and inside the lid were painted landscapes." This reminds me of an instrument which

I saw at the Art Treasures Exhibition at Manchester, which was catalogued as a *spinet*, though, according to Mr. CHAPPELL, it must have been a *virginal*. It possessed neither pedal nor legs, but the interior mechanism was contained in a stout stained oak case, adorned with steel hasps and mountings. Its dimensions were about six feet long, three feet broad, and two and a half feet high. The inside lid was adorned throughout with a coloured landscape—trees, I remember, country houses, and gallants in steeple hats arming about dancels in mufflers. The lid was dated 1670, to a year or two. Several of the keys still returned a not unmusical sound when struck. The rectangular form would clearly indicate a *virginal*, as opposed to the triangular *spinet*; but I copy from Nares (apparently quoting Hawkins) another point of difference between the two:—

"The *spinet*, as many persons remember, was nearly of a triangular shape, and had the wires carried over a bent bridge, which modified their sounds; those of the *virginal* went direct, from their points of support, to the screw-pegs, regularly decreasing in length from the deepest bass note to the highest treble."

I cannot unluckily recall how in this respect the Manchester instrument was arranged. A.

THE ABBEY OF SWINESHEAD, LINCOLNSHIRE: THE LOCKTON FAMILY (5th S. xi. 329, 376).—In the chancel of Swineshead Church is a marble tomb to the memory of Sir John Locton, who died Jan. 9, 1610, *æt.* fifty-five, who had by Dame Francis his wife eleven children, three of whom only were living in 1628, when the monument was erected by his widow. Their names were William, John, and Francis. Swineshead Abbey farm was the seat of J. Locton, Esq., in 1773. The house was built out of the ruins of the abbey by one of the Locton family. Their arms were a chevron in bordure; crest, a griffin's head holding a padlock. I have no connexion with the county, but what I have written may form one link in the chain of inquiry which Mr. JNO. LOCKTON wishes to pursue.

GEORGE WHITE.

Asbley House, Epsom.

SWIFTIANA: ASPARAGUS (5th S. xi. 264, 319).—Did H. Y. N. ever attempt to eat the long white stalk of asparagus cut low down under ground? If he really succeeded in masticating it he has done more than any one I ever met with. French asparagus is cut so for the sake of the plants, not of the consumers. Allow me to say that no good private gardener would dream of sending asparagus with only an inch of green top to his master's table. He would very soon hear something unpleasant if he did so.

Y. S. M.

"MACRETH, . . . WITH NOTES AND EMENDATIONS BY HARRY ROWE, . . . MASTER OF A PUPPET SHOW" (5th S. xi. 268, 317, 337).—The Barton Collection in this library has a copy of the

above play which formerly belonged to Isaac Reed, the celebrated Shakespearian editor. He has written upon the fly-leaf, "This publication is supposed to have been written by Dr. Hunter of York." I have found out from another source that Dr. Andrew Hunter's aim was to aid Rowe, who was at that time in extreme poverty. The notes parody those of the commentators of that day. There is no evidence that any other plays were edited by either Rowe or Hunter.

JAS. M. HUBBARD.

Public Library, Boston.

CYRIL JACKSON, DEAN OF CHRIST CHURCH (5th S. xi. 9, 353).—Through the courtesy of a friend, I am able to transcribe the epitaph in Felpham Churchyard over the grave of that female servant of the dean's who begged to be laid near her master. The curious reader will observe that she had a husband, and that she did not express any wish to be laid near *him*. The epitaph is as follows: "Sacred to the memory of Jane, wife of William Trawley, who died [thirty-eight years after her master] October 12, 1857, aged 89. At the earnest wish of the deceased, her mortal remains were deposited near those of her former master, Cyril Jackson, D.D., whose bounty had secured to her ample provision for her old age."

May I repeat here what I have said before, without much success, in "N. & Q."?—viz., that I should be greatly indebted to any one who would send me epitaphs on female servants, copied direct from the tombstone. Our editor will, I am sure, be kind enough to forward such epitaphs to me.

A. J. M.

"BUFFING" (5th S. xi. 308).—This word means tying a piece of leather or old hat about the clapper of a bell so as to muffle the sound, which is thereby made more solemn. "Buffeting" or "muffling" is the common term.

H. T. E.

Mr. Wright has this word in his *Provincial Dictionary*: "Buffed bells are tolled or rung with a covering. Warw." The original meaning of *to buff* he gives as "to rebound," and then "to emit a dull sound." Of the first meaning Nares has an example from Ben Jonson:—

"There was a shock
To have buff'd the blood
Of ought but a stock."

Mr. Wedgwood has the following observations in his *Dictionary*: "A buff sound is a toneless sound as of a blow. Hung. *bufogni*; Pl. D. *duff*, dull, of colours, sounds, tastes, smells; *een duffen toon*, a deadened tone."

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

VENICOMBE FAMILY (5th S. vi. 490).—The occurrence of this singular and rare name in New Jersey has led me to trace its history. The Veni-

combes were here *before* John Venicombe's disappearance, at least as early as 1752. Woodward, in his *Hist. of Bordentown*, says they claim descent from a certain Francis Venicombe, a relation of the Duchess of Marlborough, who seems to have been liberal to her relatives, of whom it was said, "Marry a Venicombe, marry a plantation."

WILLIAM JOHN POTTS.

Camden, New Jersey.

"THE FINE ROMAN HAND" (5th S. xi. 107).—The expression referred to by JAYDEE is in *Twelfth Night*, Act iii. sc. 4: "It did come to his hands, and Commaunds shall be executed. I think *we* *doe* know the sweet *Romane* hand."

HENRY H. GIBBS.

St. Dunstons.

Is this any more than an expression taken from the type so called in printers' phrase? This was so named as superseding the Gothic or black-letter type in previous use, and is, of course, more fine and bold in appearance.

ED. MARSHALL.

"VĚTCHNAYA TISHINÁ" (5th S. xi. 228).—It is not often that one has the pleasure of replying on matters connected with Russian literature. *RUSSOPHIL* is not quite accurate. The original is "vekovaia tishiná," the silence of ages. As the poem is very beautiful, and moreover short, I send a translation of the whole:—

"There is noise in the capitals, the orators thunder,
The war of words surges,
But there in the depths of Russia
Is the silence of ages.
Only the wind gives no rest
To the tops of the willows by the roadside;
And in a half-circle,
Kissing mother earth,
The ears of the endless cornfields bend."

Sikhovtorenia Nekrasova, St. Petersburg,
1864, vol. i. p. 209.

W. R. MORFILL.

AN OLD GAME (5th S. xi. 88).—Perhaps merely shovel-board is the game meant, in which the shillings were shot or tilted as near the board end as possible, so as to overhang it without falling into the "purse." A.

SATURDAY AND THE ROYAL FAMILY (5th S. xi. 287, 317, 356, 379).—DR. BREWER says, "If I am correct, Queen Anne died Sunday Old Style, Wednesday New Style, and the same with William III." Will the doctor kindly explain what he means? If a person dies on Sunday he cannot die again on Wednesday, and I am not aware that the change from Old to New Style in 1752 affected the days of the week in any way. The proposal to adopt New Style in verifying dates falling within the first half of last century can only result, if carried out, in chronological confusion. I verified all my dates, and defy any one to disprove

thir accuracy. Bishop Burnet expressly states that William III. died Sunday, March 8, 1702, and Lord Bolingbroke, in a letter to Swift, is equally explicit with respect to August 1, 1714, the day of Queen Anne's death, being Sunday. Where the calculations made according to New Style, such would affect only the days of the month, not the days of the week.

ALEXANDER PATERSON.

Jarnsley.

(DUCKING OR DUCKING STOOLS (5th S. xi. 88).—MR. WALFORD asks whether any of these instruments of punishment are now actually in existence. There is part of one still preserved in the crypt of St. Mary's Church at Warwick, engraved at p. 38 of *Notices of the Churches of Warwickshire*, vol. i. p. 38 :—

"The tumbrel or stand (formed of rough timber and set on three low wheels) is the only part now remaining, though the chair and pole to which it was attached were both here in the recollection of the present [1847] sexton. The pole is now unfortunately broken, and the chair is in the possession of a resident in Warwick."

EV. PH. SHIRLEY.

"An original cucking stool of ancient and rude construction was preserved in the crypt under the chancel of St. Mary's, Warwick, where may still be seen the three-wheeled carriage upon which was suspended by a long balanced pole a chair, which could readily be lowered into the water when the cumbersome vehicle had been rolled into a convenient situation. This chair is still in existence at Warwick. Another cucking stool, differently contrived, may be seen at Ipswich in the Custom House. It appears to have been used by means of a sort of crane, whereby the victim was slung into the river."—*Promptorium Parvulorum*, edited by Albert Way, vol. i. p. 107, note, 1843, 4to.

A.

I have seen a well-preserved specimen of one in the Museum at Scarborough, where no doubt it still remains. It was a stout square elbow chair, with, if I remember aright, a bar in front to keep the offender from scrambling out.

W. J. BERNHARD-SMITH.

For some years past the chair of the cucking or ducking stool belonging to the borough of Wootton Bassett has been deposited in the Museum of the Wilts Archaeological Society at Devizes. It was first used about 1785.

W. F. PARSONS.

Wootton Bassett.

The cucking chair formerly used in Leicester is now preserved in the Town Museum there. An engraving of it is given in Kelly's *Notices of Leicester*, p. 186.

THOMAS NORTH.

One of these instruments is still to be seen at Ipswich, it having been carefully preserved in the Museum there.

GIBBES RIGAUD.

18, Long Wall, Oxford.

"REYNARD THE FOX" (5th S. xi. 269, 296).—Here is a great deal of information upon the

literary history of *Reinecke de Vos* in Mr. Carlyle's essay on "Early German Literature" (*Miscellaneous Essays*, vol. iii., ed. 1872).

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

WILL OF JOHN TURKE, SEN. (5th S. xi. 285, 335).—The "gowne of *musterdevyle*" mentioned in the will of John Turke reminds me that in Jane Glynn's petition to Parliament, in 1471, "a double cloke of *muster-deviles*" is spoken of. See Bond's *East and West Looe*, 1823, p. 182.

WM. PENGELLY.

Torquay.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 369).—

"Whence came [not *come*] ye, jolly satyrs," &c.

"Like to a moving vintage," &c.

These two lines do not occur in sequence, as C. W. B. quotes them. Some twenty-seven others intervene between them. They will be found in the fine dithyramb of the fourth book of Keats's *Endymion*, which begins :

"O sorrow !

Why dost borrow?" &c.

J. L. WARREN.

Miscellaneous.

NOTES ON BOOKS, &c.

One Generation of a Norfolk House: a Contribution to Elizabethan History. By Augustus Jessopp, D.D. Second Edition. (Burns & Oates.)

It is seldom that a really learned book treating on the byways of history reaches a second edition. Dr. Jessopp's great work has proved an exception, and we are very glad that it is so, not for the author's sake only, but for that of the public, for it shows that we have still among us a not inconsiderable body of readers who do care for good honest labour. If a thing be worth doing at all it is right that a man should throw his whole heart and soul into it. This Dr. Jessopp has done, and has produced a book which will be valued as long as mankind care to know about the sorrows and sufferings of their forefathers. The book deals with many men and many matters, but its hero is Henry Walpole, a Catholic priest, who was put to death at York in 1595. Dr. Jessopp is a clergyman of the Church of England, and has entered on his task without a particle of sectarian prejudice in favour of the sufferer; and yet, whatever our opinions may be on those matters of present controversy which cannot enter into the pages of "N. & Q.," we cannot but feel that the cruel high treason laws of Elizabeth, whatever palliation may be found for them in political expediency, or in the attitude towards us of the Court of Rome and the King of Spain, were such that no honest man can defend them. They were crimes committed in panic, and must be judged as we judge the atrocities of the French Revolutionists, with all due allowance for time and circumstance, but with the fact before us that fear, however great or well founded, is not an excuse for the torture and death of the innocent. Some writers still seem to have a tendency to admire cruelty for its own sake. Dr. Jessopp is not of their number. "Even now," he says, "there is rather a tendency to excuse the atrocities of a bygone age than to condemn them. But let who will plead for the persecutor such palliation as may

be found, for me, I do not envy the man or woman who can think of Henry Walpole's sufferings without pity, or of his cruel death without shame." Yet Walpole's end was not so shocking as that of some of his contemporaries, for he was permitted to hang until he was dead before the mutilation of his body began. This, however, was a favour not usually extended to those who suffered for treason. The regicides after the Restoration and the sufferers for the rebellion of 1745 found no such mercy. Like most other really good books, this volume contains many facts worth knowing which do not directly relate to the matters on hand. Those who want information about bastards, army chaplains, pigeon-matches, or that most notable scoundrel, Richard Topcliffe, of Somerby, near Gainsborough, will find useful information in Dr. Jessopp's pages.

Chesterfield's Letters. A New Edition. 2 vols. (Tegg & Co.)

MR. C. S. CAREY has done good service to the lovers of English literature by editing a new issue of *Lord Chesterfield's Letters to his Son*, with notes elucidating points of obscurity, arising for the most part from passing allusions to persons and events long since forgotten. He has added, where necessary, terse and brief translations of the many French, Latin, and Italian quotations with which the fashionable nobleman so freely interspersed his correspondence. The biographical notice of Lord Chesterfield prefixed to these volumes is just what is required as an introduction to such a work, though the writer might have added, as a proof of Lord Chesterfield's wit even to the last, the substance of his will, so far as regarded his house in Mayfair, which he left to his successor in the title with an amusing reversionary clause, on certain conditions, in favour of the Dean and Chapter of Westminster. The account of Lord Chesterfield's relations with the *littérate* of his time, including Pope, Gay, Arbuthnot, Voltaire, and Dr. Johnson, is as remarkable for its brevity as for its completeness.

We have just received Part XI. of Mr. Helsby's valuable edition of Ormerod's *History of Cheshire*.

THE CAMDEN SOCIETY.—The annual report of the Council, presented to the members at the general meeting on the 2nd inst., contains the important announcement that the General Index to the first series of the Society's publications is so far advanced that some few sheets have been already set up. When it is borne in mind that this series consists of no less than 105 volumes, and how great is the number of names and events recorded in them, it will scarcely be matter of surprise that the index is estimated to occupy 2,000 pages (double columns), and that the manner in which it shall be printed and the terms on which it shall be circulated are engaging the serious attention of the Council.

THE FOLK-LORE SOCIETY.—The annual meeting of the Society is, we understand, to be held on Thursday, the 29th inst., when the chair will be taken by the Earl of Verulam, President of the society.

We learn from the *Rivista Europea* that the third volume of Domenico Carutti's *History of the Diplomacy of the Court of Savoy (Storia della Diplomazia della Corte di Savoia)*, comprising the reign of Charles Emmanuel II., the regency of Duchess Joanna, and the greater part of the reign of Victor Amadeus II., is expected to be published in the course of the current month (May).

The death of the late Clementina Davies, sister of the Earl of Perth, calls for a tribute of a few lines in these columns on two accounts, firstly as having been the author of a work, full of anecdotes of past history, entitled *Recollections of Society*, and secondly as the last of

the Drummonds that was born in the apartments in the Royal Château of St. Germaine, near Paris, which were granted by Louis XIV. to that distinguished family when they went into exile along with James II. on his abdication.

A CORRESPONDENT suggests, in reference to "Huguenot Ancestry" (*ante*, p. 282), that the name of the present baronet of Netherby is Sir Frederic. Sir James Graham, his father, was brother to the late Lady Lawson and to Lady Musgrave; consequently, Sir Wilfrid Lawson's name is one omitted from those of baronets thus descended.

Notices to Correspondents.

We must call special attention to the following notice:

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

B.—The 47th Regiment was commonly known at Quebec (1759) as Wolfe's Own, and now wears a black worm in the lace as an expression of sorrow for his death (Trimen's *Regiments of the British Army*). Fludyer Street is now covered by the new Home Office.

R. WINTO.—Latham's edition of Johnson (Longmans) is one of the most important issued of late. For ordinary use you would find the last edition of Stormonth's *English Dictionary* (W. Blackwood) very useful.

E. B.—The Geneva version of the Bible (published in April, 1560) is often called the Breeches Bible, from its rendering of Gen. iii. 7, "They sewed fig leaves together and made themselves breeches."

F. R. H. S. is anxious to remind those interested in the subject of the good work in which the Harleian Society has been for some time past engaged in publishing several church registers.

A. H. C. (Athenæum).—Hitherto it has been found impossible to trace the authorship. See "N. & Q.," 4th S. iv. 435, 569; v. 160.

E. W.—All communications concerning the Folk-Lore Society should be addressed to G. Laurence Gomme, Esq., F.S.A., Castellan, Barnes, S.W.

F. D. thanks W. S. for his obliging offer (*ante*, p. 350), and will be glad to avail himself of his kindness, as occasion may require.

Y. S. M.—Passion Week commences with the Fifth Sunday in Lent (Passion Sunday); Holy Week with Palm Sunday.

G. R. P. (Hedon).—For the custom of conferring knighthood on the eldest sons of baronets, see "N. & Q.," 5th S. iii. 289, 313, 376, 439; iv. 14.

BIBLIOTHEC. COLL. OWENS.—With pleasure next week. A proof will be sent.

E. COBHAM BREWER ("Athens, the 'Violet-crowned' City").—See "N. & Q.," 4th S. xii. 496; 5th S. i. 93.

W. E. H. (Kirtin in Lindsey).—Yes.

R. HOMAN.—The roof dates from Richard II.

We cannot undertake to answer queries privately.

NOTICE.

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

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

LONDON, SATURDAY, MAY 24, 1879.

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Notes.

DEE AND TRITHEMIUS'S "STEGANOGRAPHY."

For some time I have had in my portfolio a copy of a letter from Dr. John Dee to Sir William Cecil, dated 1563, taken from the Elizabethan State Papers for that year, vol. xxvii., No. 63. It is a document that is of value on the ground that in part it unfolds the early history of Dee, for it relates to a period of his life (viz., the first few years after the accession of Queen Elizabeth) about which Dee's biographers have not been very communicative. I have only lately ascertained that the letter, which is in many ways very curious, was printed in vol. i. of the Philobiblon Society, where it was edited by Mr. R. W. Grey. As, however, the copies of that society's *Proceedings* are of small number, and not readily met with, I am induced to send the letter to "N. & Q.," where some questions concerning it which Mr. Grey raised, as, e.g., on the earliest edition of the *Steganography* and on the whereabouts of Dee's MS. copy of the work, will meet with wider attention.

It is somewhat singular that, though Dee was frequently sent to the Continent by Elizabeth's ministers, as appears by the present letter and by the testimony of Dee himself in his *Compendious Rehearsal*, his name scarcely appears in the pub-

lished State Papers. It is pretty evident that his missions had public aims in view. His earliest continental journeys were those of a student in search of knowledge, and there is much of the same purpose to be detected with the visit with which the letter deals. But Dee had already begun to give his chief attention to the obscurer sciences, as is shown by the second paragraph of his letter. About December, 1562, he betook himself to Antwerp in order to arrange with the printers of that city about the publication of some of his books; and it may be presumed that he came in contact there with Christopher Plantin, a noted craftsman in typography and a bookseller. His *Monas Hieroglyphica* came, March 31, 1564, from the press of Gulielmus Silvius, called "Regius Typographus." Dee's purpose, perhaps for lack of means, was not carried out, and he was turning his attention elsewhere. Writing on Feb. 16, 1563, he asks Cecil whether he is to return to England or (as is evidently the writer's wish) to remain to print his works in Germany, and by further researches amongst Dutch savants and books to add to the fame of his country. Dee proceeds to state that he had already purchased one book which would be of vast use to a statesman in Cecil's position. And lastly, Dee begs his correspondent to obtain for him that learned leisure of which his country and the republic of letters should reap the fruit. The tone of this epistle gained for Dee, or continued to him, the good opinion of Elizabeth's great minister. In the fifth chapter of Dee's *Compendious Rehearsal* a certificate of Cecil's is mentioned, dated May 28, 1563, in which that statesman testifies that Dee's time beyond seas had been well bestowed.

The letter is as follows:—

Right honorable Sir, my most humble Obeysance in due sort cosidered, Y^e maye pleas you to understand that the approved wisdom, wherwith thalmighty hath endued you, And the exact balance of Justice wherby Meus doings in yo^r hands are ordred; And the naturall zeale, as well to good letters (wth from yo^r tender Age hath in yo^r breast cotynually increased) as to the honor and weal publik of o^r Cuntrye (which now in you freshly flowreth and eke yeldeth frute abundantly) These, and other regards, have directed my Choise to you onely among so many other in place of high honor and governance: Choise, I say, wherby yo^r wisdom, Justice and forsaied zeale, may (if so it stand wth yo^r good will) be translated in Lands full far, and people strange: yf my hand be not unlucky in guyding so weldy a charge.

Therefore briefly to place before yo^r eyes, the Chief of my request, that standeth my Case Albeit that o^r universities, both, in them have Men in sundrye knowledges right excellent, as, in Diuinitie, the hebrue, greke and Latin tung, &c. Yet forasmuch as, the Wisdome Infinite of o^r Creator, is branched into Manifold mo sorts of wonderfull Sciences, greatly ayding Dyuine Sightes to the better vew of his Powere and Goodnes, wherin o^r cuntry hath no man (that I ver yet could hereof) hable to set furth his fote, or shew his hand; as in the Science De Numeris formalibus, the Science De Ponderibus mysticis, and

Science De Mensuris diuinis; (by which three, the huge frame of this world is fashioned compact, rered, established and preserved) and in other Sciences, eyther wth these Collaterall, or from them derived, or to themwards, greatly ys fordering. And for that some such knowledges, after my long serche and study; great cost and Travaile (through Gods Mercy and Grace) have fallen under my perseverance and understanding (whereof I am tawght to render account, wth increase of the Talent) and so have forced my witt and payned my self to draw together and disclose by writing, such profittable and pleasant Sciences: And, for slowing no tyme, (the frailty of o^r life and health being as it is) I thought good, this season of Christmas festevalls (commonly otherwise spent) to make but a start to Andwerp, and there to employe that tyme in taking and setting order with sundry Duch Printers and other Artificers, for the true and diligent Printing of such my labors, as I have by me ready for the Pres, and thereupon I entended furthwith to returne, before Easter at the fardest; because I hoped to have fownde things and men apt to my purpose. But Lo, so falleth it now owte that I cannot Cumpas this my Entent on this wise, but am driven to deale with Printers of high germany whereby a longer Tyme will runne. And also syns my Cumming (See I pray you) by diligent serche and travaile (for so short a tyme) almost incredible, Such Men, and such bokes are come to my knowledge, where they are, As, to the former great sciences I hoped never to have had so good ayde eyther by the one or the other. So that in most reuerent wise (the premisses considered) I make to yo^r honor my humble Petition: That ye will Charitably advertise me of yo^r pleasure advise and Counsaile whether ye will have me furthwith to retorne, My bokes unprinted and oute of my hands, And also to disdayne and neglect this offer and noble Occasion at God his hand, whereby his glory, the honor, ye and (so may it chance) the weale of my Cuntrye may be advanced. Or that you will herein declare your wisdom, Justice and zeale (which in many Cases, far inferior to this, you have not withdrawne) In Procuringe Leave, ye and Ayde to my small habylitie, to abyde the better by the Achieving so great a feat, as, (by the enjoying of these men and bokes) by gods leave, I entend to assaye. And for a profe more evident of my Endeavor and purpose, Yt may pleas you to understand, that already I have purchased one boke, for w^{ch} a Thowand Crownes have ben by others offred, and yet could not be obtayned. A boke, for which many a lerned man hath long sowght, and dayly yet doth seeke: Whose use is greater than the fame thereof is sprd: The name thereof to you is not unknowne: The title is on this wise, Steganographia Joannis Tritemij: whereof in both the editions of his Polygraphia, mention is made, and in his epistles, and in sundry other mens bokes: A boke for your honor, o^r a Prince, so meet, so nedefull and comodious, as in humayne knowledg, none can be meeter, or more behouefull. Of this boke the one half, (with contynuall Labor and watch, the most part of x dayes) have I copied oute: And now I stand at the Curtesye of a nobleman of Hungarie, for writing furth the rest: who hath promised me leave therto, after he shall perceyve that I may remayne by him longer (with the leave of my prince) to pleasure him also with such points of Science as at my hands he requireth.

I assure you, the meanes, that I used to Cumpas the knowledge where this man and other such are, and likewise of such bokes, as, for this present I have advertisements of, have cost me all that ever I could here with honesty borrow, besydes that, which for so short a tyme entended I thought nedefull to bring with me, to the valew of xx^l. God knoweth my zeale to honest and true knowledg: for which my flesh blud and bones, shall

make the marchandyse, yf the Case so required. Thys boke, eyther as I now have yt, or hereafter shall have yt, fully wholl and p^rfit (yf it pleas you to accept my present) I give unto your hono^r, as the most precyous juell, that I have yet of other mens travailes, recovered. The understandinge whereof I doubt not to atteyne, by gods Grace and the Conference with such men, as already are in my Kalender. Men hard to finde, although daily seen. And, than, that also, shall I think yo^r hono^r most worthy of, for procuring unto me dulcia illa oca; the frute whereof, my Cuntry et tota Resp. Literaria, iustly shall ascribe to yo^r wisdom and honorable zeale, toward the avancement of good Letters, and wonderfull divine and secret Sciences: And herein what your will and order with me, shalbe, I will request some of my frendes to resort to yo^r honor to undertand, the Case being unto them as straunge, as it to me also falleth prater expectationem. As knoweth the Almighty who preserve yo^r honor wth Contynuance of health and abundance of his grace according to his good pleasure. A^o 1562. 16 februarij.

Antwerpia apud Gulielmum Silinum in Angelo aureo: in platea, vulgariter, Den Camer street, vocata.

JOANNES DEE.

Domine saluam fac Reginam n^ram Elizabetham.

(Addressed) To the right honorable Syr William Cecyl, Knight, Secretary to the Quenes most excellent Ma^{tie}.

(Endorsed) Jo. Dee, 1562. G. Cecilio. Steganographia.

JOHN E. BAILEY.

Stretford, near Manchester.

(To be continued.)

FOLK-LORE.

FOLK-LORE MEDICINE.—In *Three Hundred Receipts*, London, 1724, are numerous medical receipts. For worms, p. 113, "Bind the leaves of the peach tree to the navel of the child," &c. Snails, of course, are very freely recommended for consumption, &c., pp. 119, 132. Pt. ii. p. 63, "A very good snail-water. Take a peck of snails," &c. Urine is frequently recommended: three spoonfuls towards ointment for a burn, p. 123. Generally speaking these filthy things are rare, and most of the receipts in that day are notable for the number of ingredients. P. 157, for a consumption, "Take twelve dozen of the smallest grigs you can get, &c.; bake them," &c. P. 183, for quinsy, "Take fresh cows' dung," &c. In pt. ii., p. 49, for stone, "Take millepedes," &c. P. 59, for jaundice, "Twenty earthworms." P. 74, "For convulsion fits. Get a dozen of live moles," &c. This is to be given "three nights before the full and new of the moon." The lady very sensibly says that, though this may be "an approved receipt," she fears "twould be impossible to make a young child take so much of so loathsome a thing."

HYDE CLARKE.

CURE FOR WHOOPING COUGH.—A singular belief in a cure for whooping cough has just come to my notice. It is this: A piece of hair is to be taken from behind the left ear of the suffering

child, cut up into small pieces, and mixed with anything of a greasy nature, or placed between two pieces of bread-and-butter, and given to the first dog that is seen in the morning. The unfortunate animal is said to take the cough, and the child is cured forthwith. I am assured by a native of Colnbrook, near Slough, that her child was cured of whooping cough in this way, and that at the present day it is thoroughly believed in by many persons. Is this superstition known in any other part of the country?

JOHN R. JACKSON.

Richmond.

MOLES AT OCKLEY: BLOOD MARKS AT RUNNYMEDE.—When recently at Ockley, in Surrey, where was fought the battle between the Danes and Ethelred the Unready, the landlord of the village hostelry informed me that the soil of the spacious ground had never been turned by a mole since the ground was stained with the blood of those slain in that combat. Take this as a pendant. The landlord of a tavern in Sussex, where the writer had sorry entertainment on an occasion when King John was the chief topic of conversation among the villagers, told him that he had once been at Runnymede, where he was "shown the channels where the blood ran down."

THO. SATCHELL.

FOLK-LORE collectors will perhaps be interested in the following cutting from the *Birmingham Daily Post* of April 21, 1879:—

"ADVENT OF THE CUCKOO.—Sir,—The arrival of the cuckoo appears to be entirely unaffected by atmospheric accidents; and this unusually inclement April will afford an important test. In the woods of Killarney she has been heard as early as the 18th inst. The popular rhyme in that part of the country fixes the 23rd, for it runs—

'The twenty-third of April
She opens her bill.
The month of May
She sings all day.
The middle of June
She changes her tune.*
The month of July
Away she doth fly.'

A curious superstition prevails in Ireland that any young person upon first hearing the cuckoo will find a hair of the colour of their sweetheart's adhering to their stocking, if they will at once take off their left boot and examine carefully. This is a sample of old folk-lore connected with the flight of birds quite as deeply seated as the belief in the efficacy of spitting out on the sight of one magpie, the 'spit out' being, as Mrs. Malaprop would say, the anecdote to the ill luck.

"Yours truly,
"SMALL HEATH."

W. F. MARSH JACKSON.

BONAPARTE'S AUTHORSHIP.—The following contribution to a periodical nearly forty years

* From a major sixth to a minor third.

back is surely worthy of preservation in "N. & Q.":—

"MR. EDITOR,—Looking, the other day, into an old note-book, I found recorded an anecdote on the subject of Buonaparte's pretension to authorship, which is something curious.

"I should premise that, when serving at St. Helena, I was in habits of friendly intercourse with most of the individuals of Napoleon's suite, and the nature of my duties being unconnected with *surveillance*, my frequent visits to Longwood were never viewed with the eye of distrust.

"Having said thus much, I will transcribe verbatim from my memorandum-book a scene between the ex-Emperor and one of his party, as the latter recounted it to me. I made the entry in French, in order that the exact expressions attributed to Buonaparte might be given; and in the event of your considering it worthy of a page in the *Journal*, I recommend its appearing in that language, as it would lose much of its force by being translated. But to the matter.

"I one morning met—coming from the great man's presence, with an armful of foolscap paper, written over with a black-lead pencil; and, on my asking him how the *Memoirs* were getting on, the reply was—

'Nous sommes en querelle aujourd'hui l'Empereur et moi. Nous nous sommes vivement disputés; il a voulu me soutenir que la prosodie était l'art de faire des vers: il était question de Rogniat, qui dit que la guerre se réduit à des principes, et que celui qui les connaît, connaît la guerre.

'L'Empereur avançait que Rogniat dit là une grande bêtise; que l'étude de la tactique, &c., apprend à manœuvrer des troupes, mais qu'il faut avoir du génie pour être grand Capitaine, qui certes ne s'acquiert pas par l'étude, et que Rogniat pourrait tout aussi bien dire que l'étude du solfège apprend à composer des chefs d'œuvre de musique, et celle de la prosodie à faire de quelqu'un un poète comme Homère ou Virgile. Je lui ai observé que c'était la *poétique* qu'il voulait dire, et non pas la *prosodie* qui est autre chose. Il m'a répondu que non; que *poétique* est un mot plat et ne frappe pas l'oreille, mais que *prosodie*, *prosopopée*—cela frappe l'oreille.

'Je prenais la liberté de lui remarquer que ni *prosodie* ni *prosopopée* n'apprenait à faire des vers. Mettez donc rhétorique m'a-t-il dit. Ni rhétorique non plus lui ai je répondu. Alons il s'est fâché, et m'a dit que je changeais tellement sa dictée qu'il ne s'y reconnaissait pas; et que je détruisais tout à fait son style, que tout le monde avait reconnu être original.

"Mais, Sir, où est votre style? Je ne le connais pas. Oserai-je demander ce que vous avez écrit pour le montrer?"

"Voyez mes proclamations—mes articles dans le *Moniteur*."

"Mais, Sir, je n'y vois pas de style; vous dites brusquement votre pensée, et voila tout. Pour le articles un peu longs qui y ont pareu, je n'en trouve pas deux qui se ressemblent. Avez-vous me dire que le discours au Champ de Mai, et le Manifeste contre la Maison d'Autriche sont de la même plume? Non, Sir, ceux qui écrivait sous votre dictée rétranchaient comme je fais, tout ce qui était contraire au bon sens."

"Certainement rien ne rassemble moins au vrai style de l'Empereur que celui qu'on lui prête."

'Il a dit à la fin (tellement il était irrité) qu'on lui offrirait mille louis par page, qu'il n'écrirait plus rien. A quoi j'ai répondu que ce serait peut-être un malheur pour l'Europe, mais que je ne désirais pas mieux.'

"Your readers, Mr. Editor, may rely on it that I

received the above in the manner described; and, writing French with tolerable facility, they may depend also on my correctness as to the language attributed to Napoleon.

C. R. S."
W. T. M.

[The original copy forwarded has been strictly adhered to, even in its evident *errata*.]

A BEGGING LETTER.—The following letter is perhaps worthy of a place in "N. & Q.," partly for its spelling, which is literally copied, partly for the light it throws on private life. The Vicar of Writtle received, as chaplain of a church dependent on the benefice, 6*l.* 13*s.* 4*d.* from the warden and fellows of New College. The letter informs us that he has got into debt for buildings, and is under the necessity of meeting a very serious tax on his means. One is glad to see that Warden London, whom Fox paints in very black colours, had compassion on the Rev. William Harse. The date of the letter is Feb. 5, 1542. It may be worth noting here that on April 9 the warden, being on a circuit of visitation, dined at one of his manors on a capon and a "portenas of Lamb," an expression which illustrates Exodus xii. 9.

(In dorso) To my ry3th honorabul master M^r Doctor London warden the New Colegg in Oxforth delyver.

(Refolded and endorsed) To my loving frynde M. Pynchym thes be dd.

Ry3th honorabul my dewty in al pwynts premysyd, I beschee yo^r mastershepe to be favorabul to me concernyng suche charge as I have leyed out a ponne my prestys loggynge here. I have sende twyse to M. Coterele the parcells of ye hole the wych drawyth to ij*ij**l.* i*j**s.* ij*d.* A fryday nexte I must pay to the collector for the tenth & the subsyde of our ycarige here vij*ij**l.* towarde the wych yetto I have scant ij*ij**l.*, urgent necessite compellyth me to mastershepe so desyryng yow to take y^t I have sende yow longe lyve with mych fleicyte yn wrytyn the 5 day of thys ynstant february. Yo^r bedman,

WILL^m HARSE, preyst.

M. Pynchym I pray yow content M^r Vicar for the repaying of hys prests lodgynge thre poundys i*j**s.* ij*d.* and I will allow lit unto yow at y^r audyt. Yo^r frynd,

JOHN LONDON.

J. E. T. R.

Oxford.

REAL AND IDEAL.—It is not often given to mortals to be on speaking terms with beings embodied in works of fancy; I believe, however, I am one so favoured, and thus it happens. In Dickens's *Bleak House*, first published in 1851, chap. x. is headed "Law Writer." Snagsby, the law stationer, is running over the names of some law writers, and mentions that of Packer (an uncommon name). Now in this neighbourhood (Cursitor Street) the occupation of a law writer was carried on by one really named Packer, whom I well knew. Here, then, is actual name, occupation, and locality described in a work of fiction (going far beyond that of Pickwick, the coach proprietor). One is led, therefore, to think and wonder that

this law writer's name had so made its impress on Dickens's memory as to start up therein three-and-twenty years after his retirement from Mr. Blackmore's, the solicitor, Gray's Inn, from whose office he had probably taken many a draft deed to be engrossed by the morning—it may have been to this same Packer's. And observe, too, how well Dickens's memory must have served him to remember that it was in the power of a single-handed law writer to fair copy forty-two common law folios (of seventy-two words each) between "eight o'clock Wednesday night and half-past nine next morning."

In reference to Snagsby's office, one can hardly account for the novelist's speaking of it as Cook's Court, when in truth it is Took's Court, Cursitor Street, more especially seeing that midway between Mr. Tulkinghorn's chambers, Lincoln's Inn Fields, and Mr. Snagsby's office, there really is a Cook's Court, out of Serle Street, a place more affected, however, by lawyers than law stationers. Probably, however, the author intended not to be topographically correct. As for Snagsby and his wife, I seem to have known them; I knew a couple there, and to me they are depicted "as like as rain to water."

Turning to *Nickleby* for a moment, allow me to relate a small incident, peradventure somewhat provocative of laughter. In that work we have those charming characters the amiable and philanthropic Cheeryble Brothers, whose Christian names were Charles and Edwin. Now, "will you be surprised to learn" that a firm of two brothers (not a hundred miles from St. Paul's), with the same Christian names as those published, did thereafter in ordinary conversation assume to address each other as "brother"? thus, "What is your opinion, brother?" "Shall we do so and so, brother?" "No, brother, I think I would not," &c.

HARRY SANDARS.

A CURIOUS GAME.—I send you the following account of a somewhat remarkable game which I saw played by some boys at Carmarthen last summer. It may possibly be of use to those of your readers who have taken up the subject of boys' games. A dozen or more boys stand in Indian file, a space of about a yard between each. Two or three more act as officers. When all are ready, one of the latter gives the word of command, "March." The squad then begins to move, each boy walking as nearly as possible in his predecessor's footsteps, with measured tread, regulated by an officer, who keeps time by counting. A third officer suddenly cries "Halt," when each boy has to stand on one leg, the one then on the ground, and must, on no account, put down the other. It is evident that if the squad is proceeding at a rapid pace it is rather difficult to do this. The officers are on the watch to see that no one in-

inges this rule. If no one is detected the squad again set in motion. But if one of the boys ails to keep his balance, he, as soon as detected which fact is made evident by a loud shout), starts off at full speed, pursued by the whole pack until he is run down, when they all stand round him in a ring and place their right hands on the top of his head, singing, to a tune something like a melancholy version of "Yankee Doodle," the following lines:—

"If a man should beat his wife,
Pop him into limbo.
Six months in Cardiff jail,
Yes, by Jingo!
O, poor man!
Give him a knock."

The two concluding lines are sung in rather a lower key, and at the same time all the hands beat time on the unfortunate youth's head. After being maltreated in this fashion the culprit is released and the whole performance is gone through *da capo*.

The above game, by the way, did not seem to be a very great favourite with the police, for at an exclamation of "Here's the peeler!" the entire party vanished like spirits. In explanation of this it may be said that midnight seemed to be the time usually selected for indulging in this pastime, no doubt much to the disgust of the quiet inhabitants. All that I could learn of the history of the game was that it had recently been imported from Aberdare.

B. WHITEHEAD, B.A.

Middle Temple.

A YORKSHIRE RHYME.—*Apropos* of the present month, so unlike anything the poets have said or sung concerning May, I recall a Yorkshire rhyme which proves that experiences similar to our own have been not unfamiliar in past days. The lines occur in a description of the months which was familiar to me in my childhood. I quote so much of that as I can remember, hoping that some reader of "N. & Q." may be able to supplement me where a memory that has to travel back forty-five years is defective:—

"January, freeze pot to fire.
February, fill dyke.
March comes and mucks it out.*
April comes with a back and a bill
And sets a flower on every hill.
Then comes May,
Whose withering sway
Drives all April's flowers away.
June, when all things are in tune.
July, shear rye.
August, if one won't another must."

I never heard any more. The description of May, so unlike anything ordinarily written about that month, is at any rate borne out by this year's experiences.

J. KNIGHT.

* *I.e.* cleanses out as with a "muck-fork" or pronged fork for compost.

VAN AMBURGH.—Many persons seem to be under the impression that this so-called lion tamer was killed by some of the wild beasts with which he was performing. This statement has been frequently proved to be unfounded, but such an impression once made on the public mind is apparently most difficult to remove. I find a writer in the *Saturday Review* of the 17th inst. again referring to "the sad fate of Van Amburgh, the prince of lion tamers." I wish therefore to have it recorded in the pages of "N. & Q." that Van Amburgh never met with any serious accident during his career, and that he died in his bed at Philadelphia, in the United States of America, on November 29, 1865.

GEO. C. BOASE.

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

THE PEDIGREE OF THE ENGLISH.—I see the Anthropological Institute are to organize an Anthropometrical (*passes-moi le mot*, it is not mine) Society, for the purpose of deciding the race and descent of the people of this country by measurement of skull, &c. Now this is a very sure method, a Briton's head being as different from a Saxon's or Teuton's as a horse's from a mule's, or an Arab's from an Esquimaux'. Language is no sure test, to mention instances no further than France, Ireland, and Cornwall, where the majority of the people do not now speak the language of their ancestors. Would it not be as well to wait till this test has been tried before we keep on "cracking" our Anglo-Saxon ancestors? It would be laughable if it was found that after all this talk the majority of *modern* Britons were descended from the ancient Britons, the enemies of the Anglo-Juto-Saxons. AN ENGLISHMAN.

"PERSH," A LOCAL NAME FOR A WITHY-BED.—A farmer once informed me that *persh* was a local name for a withy or willow bed, a wet place where willows are grown for the basket-makers. There is a town called Pershore in Worcestershire, situated on the banks of the river Avon, which topographical writers have supposed, but I think erroneously, to have derived its name from pear orchards near that place. But pear orchards are more numerous in other parts of the county, and it appears more likely that the town took its name from the *pershes* in its vicinity, of which there are many on the banks of the Avon. There is Apperley Persh, or Withy-bed, near Deerhurst, in Gloucestershire, but the term is not a very common one, and I am desirous to know if it is applied to withy-beds in any other counties than Worcester and Gloucester.

EDWIN LEES, F.L.S.

Green Hill Summit, Worcester.

"RANDLING."—From the evidence given in a case before the police magistrate at Birkenhead, it appeared that when any apprentice, at the Britannia Works in that town, remains at work,

while the others have decided on taking a holiday, he is punished by a process known as "randling." He is surrounded by his companions, who seize him by the hair and pull it at intervals until his scruples are overcome.

"JOLLEYING."—An obnoxious workman is punished in London by "jollying," which appears, from a case at the Guildhall, to consist in "hooting, hissing, and making demonstrations of violence" (*Daily News*, March 5, 1874).

"COPPER'S MARK."—A police spy.

THO. SATCHELL.

["Jollying" is a common term among workmen in London, and is used to express nearly every description of verbal ridicule and abuse. Soon after the death of the late Sir Richard Mayne we overheard some workmen speaking of him in rather harsh terms, when one of the men remarked, "Well, it's hardly the Cheshire to jolley a bloke after he's snuffed it," *i.e.* "It is hardly fair to speak ill of a man after he is dead."]

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.]

MAUD, COUNTESS OF CLARE, AND COFFIN STONES AT GREAT CARBROOKE.—Can any one throw light on the gravestones, with crosses of the Templars, in Great Carbrooke Church, Norfolk? Maud, or Matilda, daughter of Sir James de St. Hilary, married Roger, Earl of Clare and Hertford, by whom she had issue Richard, who succeeded his father; James, the subject of miraculous cure in childhood at Becket's shrine; and Isabel, wife of William Mareschal, Earl of Pembroke. Earl Roger died in 1173 or 1174. Is anything known of any other children? Blomefield (*Hist. Norfolk*, ii. 334) attributes these stones, which lie in the centre of the chancel, to the Countess Maud and one of her younger sons, who, he supposes, may have been first commander of the commandry of Knights Templars founded by her in that parish (Dugd. *Monasticon*). The crosses on them are unmistakably those of the Order of the Temple. Blomefield supposes that the inscriptions were added in the time of Henry VI., when, he says, the church was rebuilt. But this is quite inadmissible. They are in two lines on each stone, on each side of the stem of the cross, according to the earlier usage, and so as to be read both from the same side, instead of forming a border round the whole composition as in later times. The characters are narrow Roman capitals, two inches high, with occasional "Lombardic" forms, and are quite consistent with the date, c. 1200. Had they been added in the fifteenth century their later style would have been easily recognized. Blomefield gives them incompletely,

and some parts are defaced; but from rubbings before me and from *Genl. Mag.* (1826, i. 581) they read as follows:—

1. MATER CLARENSIS GENER[] QVO[] MILITE CLARAM ANGLIA SE IACTAT HIC TVM[] VLATA IACTET.

2. A DEXTRIS NATVS REVICESCIT MATRIS HVMATVS [] HVNC PE[]TIT PORTVM PROPRIVM REVOLVTVS IN ORTVM.

The eldest son, Earl Richard, was buried at Clare. Blomefield thinks that the son buried here must have been of great note, as his name is not mentioned. When did Countess Maud die? and who was the soldier "by whom England boasts herself renowned"—Earl Roger, called "the good"? According to Burke's *Extinct Peerage*, which follows Dugdale, she survived Earl Roger, and was remarried to William de Albini, second Earl of Arundel, by whom she had a large family, and he there calls her daughter of James de St. Sidonio. This is probably a mistake. From a charter printed in Dugdale she gave a mark of silver to Godstow Abbey for the soul of her father and mother, and for the soul of her husband Roger. But Mr. G. T. Clark, a high authority, says (*Arch. Journal*, xxxv. 330) that Earl Roger survived her, and married a second wife, whose name is not recorded.

C. R. MANNING.

Diss.

AN OLD EDITION OF VIRGIL.—An edition of Virgil has come under my notice in Lincoln College Library, which is not to be found in the British Museum, the Bodleian, or the National Library at Paris, and seems to be unrecognized by the bibliographers. The title-page is as follows: "Vergiliana poesis (que latini- | tatis norma est) et propulsatis et eli- | minatis, mendis omnibus quibus an- | tea: ut pardus maculis aspersus erat. | Sereno gaudet celo." An occasional device of François Regnault follows, and at foot the words, "Venalis extat sub diuo Claudio | in vico beati Jacobi: sub maturinis." The dedication stands next, beginning, "Iohannes ferrand breuiuscula hac oratione continentissimum virum magistrum Petrum Turelli plurima salute impartitur." The colophon is, "P. Vergilii Maronis opera finem capiunt. Impressa Parrhisiis e regione Collegii Italorum. Impensis honestorum virorum Iohannes Parui et Francisci Regnault." The volume contains the interpolated life of Virgil by Donatus; the Eclogues, Georgics, and Æneid, followed by the smaller poems attributed to Virgil. In Dibdin's edition of Herbert's *Ames's Typographical Antiquities*, vol. ii. p. 546, there is a notice of a volume with very similar title, but with Pynson's cipher, followed by the words, "Venalis extat Londiniano diui Georgii signo in vico nuncupato Fletestreet juxta sancti Dunstani" (cf. also Wagner's *Heyne's Virgil* [1832], vol. iv. p. 821). Both volumes are without date, but are obviously related. The Pynson is perhaps as rare as the other. Herbert, in his edition of Ames, says it

in the collection of Mr. Wodall. This would seem to refer to the well-known library of Mr. Michael Wodhull (died 1816), which is still preserved at Thenford House, near Banbury, but a recent inspection of that library by a friend has failed to bring the volume to light. Can any of your readers throw light on the relation between the two editions, or tell me where a copy of Pynson's *Virgil* can be seen? THE LIBRARIAN.
Lincoln College, Oxford.

HOWELL'S "FAMILIAR LETTERS."—Will any reader of "N. & Q." furnish particulars in reference to these questions?—

1. Where may the fullest biography of the author of the above letters be found?

2. What is known, or where can I find particulars, of the following persons to whom letters were addressed?—(1) Dr. Howell, Bishop of Bristol (vol. i., let. 5, pp. 7-9); (2) Dr. Tho. Pritchard (vol. i., let. 8, pp. 12, 13); (3) Dr. Tho. Richard (vol. i., let. 13, p. 17); (4) W. Vaughan, Esq. (vol. i., let. 20, p. 29); (5) Christopher Jones, Esq. (vol. i., let. 25, p. 34); (6) Sir J. H. (vol. i., let. 43, p. 62); (7) Eubule Theloaill (vol. i., sect. 2, let. 6, p. 69); (8) Tho. Guin, Esq., Treacastle (vol. i., sect. 3, let. 19, p. 120); (9) Sir R. Williams (vol. iv., let. 9, p. 446); (10) Rev. R. Jones (vol. iv., let. 14, p. 453); (11) R. Davies, Esq. (vol. iv., let. 28, p. 471); (12) Howel Guin, Esq. (vol. iv., let. 30, p. 473).

3. Who was his "countryman Owen," referred to in the letter to No. 3, author of two Latin lines quoted? Also, Sir Charles Williams, mentioned in vol. i., let. 40 (addressed to No. 5)? Also, the Jo. Jones mentioned in a letter to Ben Jonson (vol. ii., let. 2)? Again, Dr. Guin, in let. 8, vol. iii.?

4. Is Mr. Herbert's *Travels*, noticed in the letter to No. 12 (vol. iv., let. 30), now extant? Is anything further known with regard to "Welsh epitaph" in the West Indies? SILURIAN.

N.B.—My edition is dated London, 1713.

"ADJUTANT CAMPBELL OF THE GUARDS," killed at New Haven, Conn., U.S.A., July 5, 1779, cannot be identified with any officer of the Guards or of any regiment sent to New Haven. He must, therefore, have been acting adjutant, and temporarily detached for this expedition. Five Campbells of regiments serving in America disappear from the *Army List* in 1780, namely, Robert, ensign in the 35th Foot; John, captain in the 44th Foot; John, captain in the 55th Foot; Dougal, lieutenant in the 71st Foot (Highlanders), second battalion; and Colin, captain in the 84th Foot (Royal Highland Emigrants), first battalion. Adjutant Campbell, whose Christian name is not known, is probably one of these five. Great interest has always been felt in Campbell at New

Haven in consequence of his kindness to a minister of the neighbourhood and to other non-combatants. His grave is still pointed out, and was marked nearly half a century ago by a stone bearing his name. The one hundredth anniversary of the attack on the town is approaching, and there is a strong desire to learn all that can be learned about a man who is remembered with honour as a generous enemy. Can any additional information be given? Address direct.

COLONEL CHESTER.

124, Southwark Park Road, S.E.

A PORTRAIT OF THE SEVENTEENTH CENTURY.—I shall be very thankful if any of your readers, specially those versed in Staffordshire and Warwickshire antiquities, can assist me in the following matter, or point out to me any books likely to throw light on it. I have on a portrait, of about the middle of the seventeenth century, a coat of arms, undoubtedly those of the Rugeley family, but bearing on an escutcheon of pretence the following: Argent, three bugle-horns sable, stringed gules. I believe the arms to be those of William Rugeley, son of Rowland Rugeley, of Shenstone, co. Stafford, and Dunton, co. Warwick (the latter died 1629). He seems to have been a well-known loyalist, and had to compound for his estates. What would settle the point would be to ascertain whom he married, and it is for this that I ask assistance or hints. Dugdale's *Warwickshire*, Shaw's *Staffordshire*, and Sanders's *History of Shenstone* throw no light on the point.

J. C. L. S.

TORTURE.—In what novel is torture inflicted on a prisoner or a madman by pouring water down his throat with a ribbon inserted in the throat so as to give the sensation of choking? Is it one of Charles Reade's? O. W. T.

THE POPULAR STREET SONGS AND NATIONAL POEMS OF THE FRENCH REVOLUTION OF 1789-94.—Where could I see or purchase a collection of these? A. W.

RESTORMEL CASTLE.—Carew (*Sur. of Corn.*, p. 323) says of this ancient seat of the elder branch of the Denhams:—

"Certes, it may move compassion that a palace, so healthful for air, so delightful for prospect, so necessary for commodities, so fair (in regard of those days) for building, and so strong for defence, should in time of secure peace, and under the protection of his natural princes, be wronged with those spoilings than which it could endure no greater at the hands of any foreign and deadly enemy," &c.

Norden pathetically laments over its ruins:—

"The whole castle beginneth to mourne, and to wringe out harde stones for teares, that she that was imbraced, visited and delighted with great princes, is now desolate, forsaken and forlorne: the cannon needes not batter, nor the pioner to undermine, nor powder to blow up this so

famous a pyle, for time and tirranic hath wrowght her desolation," &c.

But Lysons (*Mag. Brit.*, iii. 177) says that "it was deemed expedient in the civil wars so far to repair this castle as to make it a place of defence." Will any of your Cornish correspondents kindly tell me whether any remains of this castle are still left, and, if so, whether they have been photographed, and by whom the photos are published?

H. W. COOKES.

Astley Rectory, Stourport.

COL. JOHN BARKER.—I am in possession of the diary of an English officer of the last century, who apparently belonged to the 4th King's Own Regiment of Foot, and was stationed in Boston, Massachusetts, from June, 1774, to March, 1776. He was engaged in the battles of Lexington, Concord, and Bunker's Hill, and gives accounts of them. Though the manuscript has no signature there is little doubt that it is the diary of John Barker, then a lieutenant in the 4th, and promoted in 1776 to a captaincy in the 10th Regiment. I should be glad to have the matter placed beyond all question. Can any of the readers of "N. & Q." direct me to relations (descendants if there are any) of Col. Barker?

E. E. DANA.

[Answers to be sent direct, care of Munroe & Co., 7, Rue Scribe, Paris.]

HERALDRY.—Argent, a chevron sable between three lions rampant. Argent, on a bend sable three mullets. Argent, a chevron sable between three hares' heads erased. Crest, A horse's head erased. To whom do these arms belong? Of the three coats of arms, the first two are on a seal, the last on a book-plate, all more or less damaged, so that I cannot make out the tincture of either the lions, mullets, or hares' heads.

J. S.

THE ABBÉ MORELLET, who died in Paris in the early part of the year 1819, is said to have left a MS. collection of anecdotes, mainly relating to the eminent persons with whom he had been acquainted. Was it ever published?

L. J. J., Jun.

Philadelphia.

"WESTWARD HO!"—Did Eliot Warburton derive this title from a brochure of thirty-five pages, published in the last century, entitled *Eastward Ho! or Quoz's Letters relative to the Wet Dock Bill?* I have not seen the first edition, but the third edition was published in 1795.

E. WALFORD, M.A.

Hampstead, N.W.

THE WOODWARDS OF DRUMBARROW, CO. MEATH, IRELAND.—I should feel greatly obliged for any particulars relative to this family, and for information as to how and when they acquired the right to use as their crest a demi-lion rampant,

with the motto, "Virtus semper valet." Major Benjamin Woodward was the first of the family to hold the lands in 1668. I have endeavoured to trace to what English family he belonged (through the Herald's Office, London), but did not succeed. For what service was he granted the lands under Act of Settlement on June 23, 1668?

CHARLES JOHN WOODWARD.

THE HISS USED IN GROOMING A HORSE.—Is it possible to assign any meaning or origin to the low hissing or "sissing"* sound which grooms almost invariably make when rubbing down their horses? This sibilation becomes so much a habit that I have known a country coachman, summoned indoors to brush a newly arrived visitor, employ the same *susurrus* in dusting the guest, rather to the amusement of the on-lookers. Can it be a precaution to keep the short flying-off hairs of the horse's coat from the mouth and nostrils of the operator?

Λ.

ANCIENT TEMPERANCE SOCIETIES.—In a recently published sketch of the progress of the temperance movement I met with the following paragraph. Can any readers of "N. & Q." give any exact information about the "orders" therein mentioned?—

"On the 18th of January, 1517, a man named Sigismund de Diettrichstein formed the Order of St. Christopher, in Germany, and eighty-three years later, on the 25th of December, 1600, the Landgrave of Hesse, a petty German state, formed a society called the Order of Temperance. The members of the one order were pledged to abstain from toast drinking, and the members of the other were pledged not to drink more than seven glasses of liquor at a time, and that not oftener than twice a day. A few years after that, Frederick V., Count Palatine, formed a society on the Continent called the 'Ring of Gold,' a temperance organization of whose rules, however, I am unable to ascertain anything."

F. WAGSTAFF.

Great Barr, Birmingham.

ATKYN'S "GLOUCESTERSHIRE."—There are, as is well known, two editions of Sir Robert Atkyn's *Ancient and Present State of Gloucestershire*, and when a copy of the first is offered for sale it brings, for some reason or other, a far higher price than one of the second. Will some one acquainted with the merits of the work, and the differences between the editions, be so good as to give me a satisfactory reason? I shall feel much obliged for an answer without delay.

ABHBA.

FAMILY OF ARCHER.—Are there any branches existing of the Archers of Theydon-Garmon, in Essex, who appear by the visitation pedigree to have been so numerous in the neighbourhood of Epping in the reign of Elizabeth? Is it true that a wheelwright at Epping, a hundred years ago or more, was the last of the family? Is there any

* *Siss*, to hiss; Cheshire, Lincolnshire, &c.

portrait of Sir John Archer, the judge, who was of the branch?

Is the heralds' statement* reliable that the common ancestor of this family, Simon de Boys, changed his name to Archer at the suggestion, or rather command, of Henry V., after (successfully) shooting in a match against "his grace" at Taverham? Simon seems to have told the king that he was one of those yeomen of the bow whose dexterity secured him the victory so easily at Agincourt against the heavily harnessed nobility of France. The king, it is said, further granted him a pension of five marks per annum for life. Has this been verified, and is the grant in the Patent Rolls? E. H.

A JEWISH JACOBITE.—MR. WALCOTT (*ante*, p. 365) speaks of "Jobson, a Jewish Jacobite, in 1654." What does the word Jacobite mean here? It can hardly have its Eastern signification, and certainly not the political one, which was not invented till many years after 1654. ANON.

"LA SAINTE BIBLE, chez Louis et Daniel Elzevir, 2 vols., 1669, Amsterdam."—Vol. i. contains 366 and vol. ii. 272 pp. The Rev. Thos. Froggall Dibdin, in his *Ædes Athorpianae*, says that it is "the masterpiece of the Elzevir Press." I should be glad if any reader of "N. & Q." would kindly tell me if the above Bible is scarce, and what it is worth. W. G. B. PAGE.
Hull.

AUTHORS OF QUOTATIONS WANTED.—

"Here be woods as green

As any: air likewise as fresh and sweet
As when smooth Zephyrus plays on the fleet
Face of the curled streams, with flowers as many
As the young Spring gives, and as choice as any;
Here be all her delights, cool streams and wells,
Arbours o'ergrown with woodbines, caves and dells.
Choose where thou wilt."

JOHN PICKFORD, M.A.

"Dig into the bowels of the earth, to prove
That He who made the world mistook its age."

F. WAGSTAFF.

Replies.

HERALDRY: THE RIGHT TO BEAR ARMS.

(5th S. xi. 29, 152, 177, 196, 271, 309, 356, 395.)

The query of X. Y. Z. as to the right of the issue of a mixed marriage (heraldically speaking) to bear the arms of the mother, if an heiress, has elicited a series of answers in which the writers have laid down the law on the subject very dogmatically, but, without exception, they have abstained from

* Grant or confirmation of arms, in 1575, to Henry Archer, Esq., of Theydon-Garnon, and to all descendants of his great-grandfather John Archer (Simon's son), printed in Morgan's *Sphere of Gentry and Kent's Banner Displayed*, i. 106.

any appeal to principle or precedent in support of their assertions. Yet some of these assertions are startling. For instance, "The heraldic laws of former times do not interfere in the least with the law of arms as now practised in England by authority of letters patent from the Crown," that is to say, as the right to a coat of arms is undeniably at common law an incorporeal hereditament, that the rules of the common law can be superseded by the Crown! Would it not be as reasonable to say the same of any other similar right, such as a several fishery, for example? What, again, is the legal validity of the patents above alluded to? Surely the right to the exclusive use of an armorial device is simply a monopoly, and we all know that to create a monopoly is not within the prerogative. Can the heralds' patents, as far as making grants of arms is concerned, be shown to be one whit better than the patents for creating bishoprics in the colonies? We all know how the Privy Council dealt with these. Further, on what does the authority attributed to the visitation books rest? These books are not records, not even official documents. They are merely the note-books of the commissioners—not necessarily nor always heralds—who held the visitations. Like the note-books of the judges, they were their private property, and passed as such to their executors, and hence naturally became scattered about. Such as the Herald's College happens to possess were obtained accidentally, by gift or purchase. They are undoubtedly good evidence, like many other things, but not conclusive evidence. It may be rebutted, and must be taken in an individual case only for what it is worth. All this is familiar legal doctrine; and when we add that peers were never subject to the visitations, I think we are justified in calling upon the writers of the answers to quote chapter and verse for their assertions—the more so as some of them use somewhat austere language as to the moral delinquency of those who display armorial bearings, "whether they pay the tax or no," to which they are not legally entitled.

L. P.

Middle Temple.

As W. T. seems desirous to know the source whence my statement is derived "that the family of Horsey assumed their arms in the time of Henry II.," I beg to inform him that I made the assertion partly on the authority of Mr. J. R. Planché, Rouge Croix, from the following particulars furnished me by that gentleman in the year 1856, and partly on the authority of the *History of Somerset*, by the Rev. John Collinson, F.S.A., published in 1791. Mr. Planché cites a "seal of William, son of Philip de Horsa, temp. Henry II., three horses' heads, without date"; and in proof of the hereditary use of these arms by the family, he refers to a "seal of Christina de Horsa,

1st of Edw. II.," also to one of "Ralph de Horsy to a charter of 26th of Edw. III.," and others dated "19th of Richard II. and 8th of Edw. IV." Col-linson also refers to the same evidence in support of his statement. He says, under the manor of Horsey, vol. iii. p. 85, "In the time of Henry II. the manor of Horsey was the possession of a family of its name, who bore for their arms three horses' heads couped, it being usual for ancient families to adopt some emblematical bearing significative of, or allusive to, their titles"; and he adds in a note, "Seals from ancient deeds." In whose possession the deeds and charters of this family remain (if they are still in existence) I am entirely ignorant, neither is it known who is the present representative of the family, the principal branch of which was extinct by the year 1654, but not before their extensive possessions were entirely alienated by Sir Ralph and Sir George Horsey, father and son, in the early part of the seventeenth century.

JAMES HORSEY.

Quarr, I.W.

THE RELIGION OF ISLAM (5th S. xi. 369, 394).—The assertion that in the religion of Islam "woman is denied a soul and all hope of future reward" is an old calumny, but how old it is I am unable at present to say. Sale, in his translation of the Koran, speaks as if it were possible that "some ignorant people" among the Moslem may hold this notion (ed. 1825, p. 141), but goes on to tell his readers that no such doctrine was taught by the prophet. There are, in fact, several passages in the Koran which teach the exact contrary. Of course the people of Islam are no more responsible for the opinions of a few simpletons among them than we Christians are for the sad nonsense which "some ignorant people" of our own talk. Error, however, is hard to kill. A little more than two years ago one of the most able and truthful of your weekly contemporaries asserted that the Koran "reduces to slavery half the human race, the women, who are certainly not assured of a future existence by the Koran, though Mahommed did not absolutely deny it to them." I replied to this, giving quotations to the point from Sale's translation of the Koran. My letter was printed with the following editorial note: "We are quite aware of the controversy on the question, but our impression remains that Mahommed promised rewards in a future life to exceptionally good women like Kadajah, rather than assured future life to all women. They clearly do not reach the same paradise as men." The whole of this note is mere error, but I imagine that it sets forth, not the opinion of one editor only, but that of the greater part of well-instructed English people who have not been led by circumstances to investigate the matter for themselves.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The paragraph quoted by A. (*ante*, p. 394) from Lady Mary Montague's *Letters* of 1763 is no answer to the query,—Who first indoctrinated Europe, and when, with the calumnious notion that Islam denies the possession of a soul by woman? Was this notion a mistake arising from ignorance, or was it a wilful falsehood, consciously uttered to blacken an adversary's fame? Sale refuted the accusation in 1734, and Goldsmith did so likewise in 1759. Lady Mary Montague merely repeats in 1763 what Sale had said thirty years before, and it is equally untrue with the original calumny. The question still remains,—Who published the falsehood first in Europe, and when? Islam puts men and women, equally and together, without distinction, in the same heaven, in the same hell, according to merits and demerits. The youths and "hūrī" of paradise are merely servants of the saints in heaven, as the "zabānī" are tormentors of the damned in hell. R. W. J.

PRIVILEGED FLOUR MILLS (5th S. xi. 29).—I am not aware of the present existence of any manorial custom for the lord's tenants to grind at his mill, but such a custom undoubtedly did exist in many manors. In the ninth year of Richard II. the farmer of the manor of Walsall contended that the burgesses were bound to grind at the lord's mill, and complained that they carried their corn to other mills. An inquisition was held, from which the following is an extract:—

"And there the sayd consel of my Lord of Warrewyk fondon, by the othes of xii. men of the sayd tenenantes and burges, and also by feyr evidence in wrytting that was shewede, that the sayd burgesses of Walshale be at there freedom to grynde where they lyste and to carye there corne and malt, or do hit to be cariede, to what mylne that hym best lyste that owneht the sayd corne or malt; and upon thys mattere thus foundon, my sayd lordes consel cald before hem the sayd Jenkyn Cole, fermour of my sayd lordes mylnes, and bede hym, and conselode hym, that he shulde fryndon hym before wyth the burgesses of Walshale, and that he shulde gete hym a conyng mylner, and serve trewely my lordes tenantes; and in syche maner trete hem, that he myghte have ther gode wylls; and by syche menes drawe to hym the gryst of the sayd town of Walshale; for they oughte not to compelle hem to grynde at my sayd lordes mylne in Walshale, for hit ys at hore owne fredam to grynde where them lyste."

W. H. DUIGNAN.

Walsall.

The town of Wakefield affords an instance of a privileged corn mill, which was a franchise of the Pilkington family of Chevet Park, by charter from one of the Edwards. The monopoly existed within my recollection, and was a great sore with the inhabitants and the cause of much litigation, but the holders of the rights always came off the victors. The monopoly was not confined to the town of Wakefield, but included a district of some miles, comprising the villages of Horbury, Ossett, and Newmillardam, &c. All corn used in this district

was obliged to be ground at the "Soke Mill," called also the King's Mill, and no meal or flour could be sold unless it were ground there. The tenant of the mill demanded a "mulcture" of one-sixteenth, that is, out of sixteen sacks of corn he kept one for himself as payment.

Some time about 1850 the inhabitants of Wakefield and the adjacent villages determined to purchase the rights, and this was done by a rate spread over a series of years, and called the "Soke Rate." The purchase money amounted to about 20,000*l.* The mill is now called the King's Mill.

The same kind of property existed in Leeds as well as Bradford, but from neglect on the part of the owners and lapse of time the inhabitants obtained the mastery, and "broke the soke" without any payment. These mills are also yet called the King's Mills.

JOHN BELL.

Lime Grove, Shepherd's Bush.

In Scotland, in feudal times, it was common for the tenants of a barony to be bound to have their corn ground at the barony mill. Centuries ago the erection of a substantial building, with the mill-stones, driving machinery, and other plant necessary for a mill, together with the drying kilns, mill-dams, lades, weirs, and water-courses requisite for a corn mill, involved the expenditure of a considerable sum of money, such as only the baron could find. He therefore assured himself of a return for his capital invested by binding his tenants to use his mill. Of course he got a good rent for the mill, which was the manner in which the benefit arising from the bondage of his tenants found its way into his coffers. Persons so bound were, in legal phraseology, said to be astricted to a particular mill. The miller was entitled to the astricted *mulctures* and *sequels* accruing to him and his servants for grinding the corn of the tenants astricted or *thirled* to his mill; besides which, in some cases, he could claim an additional *knaveship* or *bannock* for his servants. So recently as fifty years ago, I have known instances of farms, held under old leases, where the same legal obligation remained in force, although it was seldom insisted upon. Denton Mill, on the estate of Gardyne, in Forfarshire, is one of those old barony mills, which are still in good working order, and grinding away as of yore, as I witnessed when in that part of Scotland last summer.

JOHN CARRIE.

Corn mills were always important parcels of manors, and a source of considerable profit to the lord of the manor. All the tenants of the manor were bound by custom to have their corn ground at the manor mill, paying a toll to the lord, for the mill was a part of his demesne. The tenants owed suit to the mill in the same manner as they owed suit and service at the manor court. The grinding, or bruising, of malt was always, I think, an exception, and that for two reasons: the tenants could

perform the operation on their own premises, and by its being done at the mill it would be likely to spoil the flour next ground. I have seen modern leases in which service at the manor mill has been prescribed. The growth of the town of Manchester within the manor would seem to render necessary some abatement of the custom. It would be scarcely possible for one mill, however large, to grind sufficient corn for so large a population, and hence an Act of Parliament was obtained for the relief of the inhabitants, upon the payment of a proper compensation to the lord of the manor or his feoffees for the loss they thereby sustained.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

In the "Ordinances and Statutes made by the consente of all the Inhabitants of the Toune of Kingsthorpe" (date 1547), for the government of the royal mill and manor, there are some strict provisions about grinding meal, viz. :—

"Itm, that all inhabitors shall grynde at the Toune mylnes uppon payne of any one makyng defaulte vi^o viii^d."

"Itm, that the inhabitors shall have their corne grounde before a stranger uppon payne of forfaytting vi^o viii^d."

"Itm, that the mylners shall make sufficient meale and mett uppon payne of losyng vi^o viii^d."

Private persons were prohibited from interfering with the profits of the "mylners," thus :—

"Itm, that all thos p'sones that have Quernes shall suffer nobody to grynde theirot above a Tolfatt uppon payne for every Tolfatt more then their owne at any tyme so doynge iii^d."

J. HULBERT GLOVER.

Kingsthorpe, Northampton.

In Bristol the burghers were, until *circa* 1185, compelled to take their corn to be ground at the lord's mill, greatly, we judge, to their loss and inconvenience. The mill stood at the junction of the mill leat with the river Avon, the said leat being brought from the river From, on the opposite side of the burgh, and made to serve as a part of the fosse to the borough walls. John, Count of Moreton, about the above date, being at the time lord of the honour of Gloster, granted the burghers a charter, one item of which gives to them "the right to grind their corn thenceforth wherever they pleased."

J. F. NICHOLLS, F.S.A.

For details concerning the particular mill in question I may refer MR. WALFORD to *Mainecestre* (Chetham Society, vols. liii., lvi., lviii.) and *The Court Leet Records of Manchester* (Chetham Society, vols. lxii., lxv.).

H. FISHWICK, F.S.A.

"BRAID" IN SHAKSPEARE (5th S. xi. 363.)—At the reference which I cite DR. NICHOLSON has, at last, practically solved the word *braid* which has puzzled so many for so long. I beg leave to

draw attention to one or two points, by way of clinching his suggestion, in the hope that one more difficulty may thus be finally disposed of.

In the first place, as he shows, the word *braid* is really a contraction for *braided*. This is the chief point of all, because it tells us with what verb we have to do. The reason for the contraction is because the verb to *braid* ends with *d*. So also we find *wed* for *wedded*, *Hen. VIII.*, iii. 1, 141. See further in Abbott, *Shak. Gram.*, sect. 242, where, by the way, the reference to *wed* is misprinted as *Hen. VIII.*, ii. 1, 141 (the wrong act).

As to the word *braid*, now ascertained to be a verb, I will only say it is a well-known word, with numerous and widely divergent meanings. I cannot undertake to trace them all here, but rather prefer to refer to *braid* and *breiden* in the excellent glossary to Mätzner's *Allenglische Sprachproben*, pp. 328, 337; to the articles on *braid* and *breiden* in Strattmann's *Old English Dictionary*; and to those on *A.-S. bregdan* in Grein, and on the Icel. *bregða* in Cleasby and Vigfusson's *Icelandic Dictionary*. The latter fills a whole page in double columns. One sense of the word is familiar to us all in the phrase "to *braid* one's hair," *i.e.* to plait it; and, in this sense, I have included the word in my *Etymological Dictionary*, without (I confess) suspecting its connexion with *braid* in Shakespeare. But it is really the same verb all the while, and I think it may now be said that we know all about it.

WALTER W. SKEAT.

PISTRUCCI'S BUST OF WELLINGTON (5th S. xi. 305, 355).—*οὐτε τι μεμπτόν* (nihil reprehendum), Pindar, *Frag.*, 205 (241). If the inscription on the bust be really as printed (*ante*, p. 355) there is a blunder, chargeable upon the stone-cutter. The inscription, to the best of my belief, was intended to consist of the three words given above; this I know by the information of the late Robert William Hamilton, who suggested it. I went to look at the bust by his recommendation, twenty years since or more, and, as I recollect, the inscription was not then cut, but only attached in writing. In conversation afterwards he referred me to Pindar, his favourite Greek author, and at that time mine also. He also told me that the bust was carved from an odd block of the Parthenon—Pentelic marble—easily recognizable, and that it was when the duke was returning from giving the last sitting that he was insulted in the city. The inscription as quoted by MR. LACON would be, without a pun, singularly inapplicable even if read in the singular; at present it is nonsense. The quotation given by Mr. Hamilton to Pistrucchi, of whom he was the lifelong friend, remarkably anticipates the Laureate:—

"Whatever record leap to light
He never shall be shamed."

W. WATKISS LLOYD.

THE ARMS OF SIR WILLIAM MORETON AND DAME JANE HIS WIFE (5th S. xi. 221).—Many years ago the hatchment of Sir William Moreton, Kt., Recorder of London, who died in 1763, was affixed to the east wall of the chancel of the north aisle of Astbury Church, over the altar tomb under which he was buried. A friend has sent me the heraldry of it in trick, from a pencil sketch made in the year 1853, and, in order to ascertain if possible the maiden name of Sir William's wife, a description is sent for insertion, in the hope that some genealogical contributors may be able to throw a light upon this at present unknown point. Jane, Lady Moreton, or, as she was styled on the tomb, Dame Jane Moreton, it may be observed, died in 1758, and was the relict of John Lawton, Esq., of Lawton, who died without issue in 1740; but there is no record of his marriage amongst the Lawton papers or in the pedigree in Ormerod's *History of Cheshire*. Her arms clearly indicate her to have been an heiress. The arms* on the hatchment were: 1 and 4, Argent, a greyhound courant sable, collared argent, for Moreton; 2 and 3, Gules, a Greek cross engrailed ermine, for Macclesfield. On an escutcheon of pretence, 1 and 4, Sable, three bars argent, a chief ermine; 2 and 3, Azure, a Greek cross or, charged with five cockle-shells of the field between four fleurs-de-lis argent. Crest, a greyhound's head, on a wreath argent and sable.

It ought to be added that there is some little doubt, in the first instance, as to whether the pencil sketch of the arms on the escutcheon of pretence, from which the trick is copied, was quite correctly made, and further as to whether the blazonry upon the escutcheon of pretence was correctly painted, as the heraldry of undertakers is not always of the most accurate kind. There were no arms affixed to either the sides or ends, or incised upon the black marble slabs covering the altar tomb of Sir William Moreton, now removed, and the slabs of which are let into the floor of the vestry, now occupying its site.

On my last visit to Astbury Church, in 1867, a restoration had taken place, and the hatchment described had been destroyed, so it cannot be referred to as evidence. Many others had also gone from the walls, as those, for instance, of the ancient Cheshire families of Swetenham, Shakerley, Egerton, and Wilbraham. The shade of Master Mumblazen, in *Kenilworth*, would lament such a deracination† as that which has taken place there. "The boast of heraldry" displayed on hatchments is certainly most unfitted

* In addition, under the crest, was the helmet affrontée of knighthood, and under the arms the motto "Mors Mihi Lucrum," but, of course, this was a merely funeral one, and not the family one of Moreton.

† "While that the coulter rusts,
That should deracinate such savagery."

K. Henry V., Act v. sc. 2.

to the walls of a church; still, it has often proved of use in tracing the links that were missing in a chain, and perhaps might have done so in the present instance. The evidence of arms upon hatchments would presumably only be admissible as corroborative proof of descent and alliance, scarcely conclusive, and to the best of my recollection this subject has never yet received discussion and ventilation in your pages. Assuredly, if hatchments, tablets, and memorial stones are removed from the interior of churches, copies of their heraldry and inscriptions ought, in every case, to be made and preserved, prior to their removal or demolition.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ASSEMBLIES NEAR ANCIENT BARROWS (5th S. xi. 369).—As the names of a good many hundreds and wapentakes bear witness, the men of these districts often in remote times met at a "hou" or tumulus, for the reason, it would seem, that it was a convenient and well-known spot, and perhaps also because remote from towns, which they seemed to avoid, fearing undue local influence. Sometimes the men met at a well, at a cross, under an aged tree, or beneath a cliff, less frequently in villages. A tumulus was a favourite place for assembly among the Norse, and the meeting was called a "haugathing," as mentioned in the Saga of Magnus the Blind and Harald Gille in the *Heimskringla*. MR. GOMME will find in that venerable and inexhaustible record Domesday Book the more ancient appellation of a good many hundreds, subsequently known by the name of the towns to which the mote was afterwards removed. But the majority continued the ancient custom. The men (for example) of Grimeshou hundred, in Norfolk, met at Grime's hou, called by Blomefield (*Hist. of Norfolk*, ii. 149) "a Danish camp"; those of Forehoe met at the four houses (*ib.*, 375). The men of a certain hundred in Lincolnshire met at the three houses, "Trehos," but the greater number of these "houses" were the memorials of heroes whose names were still associated with them, as Grimeshou, above, Hawardeshou, Aslacheshou, and others in Lincolnshire and elsewhere. One of the lost hundreds (not wapentakes*) of the East Riding of Yorkshire, the

* Wapentakes are by no means the same as hundreds, as some suppose, but a later institution, for military purposes, established by the Danish and Norse settlers, generally without disturbing the old English hundreds. In the East Riding of Yorkshire it would appear from certain examples that a wapentake there included three hundreds. In Lincolnshire, judging from the fragment of a survey of the fiefs made early in the reign of Henry I., they were sometimes made up of a much larger number of hundreds. The numbers vary from three to fourteen, in each twelve carucates. We find by Domesday Book that in Alfnodestou wapentake, in Rutland, were then two hundreds of twelve carucates, but in Martinsley wapentake only one hundred of like extent. It is evident by the area of the hundred an idea of the density of the

district round Bridlington, well defined by the Survey, was called "Huntou"; and there is a small tumulus in a field a mile or so from Bridlington still so called, which was no doubt the place of assembly, but all memory even of the existence of this hundred has long since passed away.

A. S. ELLIS.

Westminster.

A WELSH GAME (5th S. xi. 29).—Roberts, in his *Cambrian Popular Antiquities*, London, 1815, pp. 162-4, makes the following remarks on the subject of D. F.'s inquiry:—

"On the day of the ceremony, the nuptial presents having been previously made and the marriage privately celebrated at an early hour, the signal to the friends of the bridegroom was given by the piper, who was always present on these occasions, and mounted on a horse trained for the purpose; and the cavalcade, being all mounted, set off at full speed, with the piper playing in the midst of them, for the house of the bride.

"The friends of the bride in the mean time raised various obstructions to prevent their access to the house of the bride, such as ropes of straw across the road, blocking up the regular one, &c., and the *gwyntyn* (literally the *vane*), corrupted in English into *quintain*, consisting of an upright post, on the top of which a spar turned freely. At one end of this spar hung a sand-bag, the other presented a flat side. The rider in passing struck the flat side, and if not dexterous in passing was overtaken and perhaps dismounted by the sand-bag, and became a fair object of laughter. The *gwyntyn* was also guarded by the champions of the other party, who if it was passed successfully challenged the adventurers to a trial of skill at one of the twenty-four games, a challenge which could not be declined, and hence to guard the *gwyntyn* was a service of high adventure.

"When these difficulties were over, or the bridegroom's friends had anticipated the arrangement, they hastened to the bride's abode, and, if the door was shut against them, assailed it, and those within, with music and poetry, particularly the latter, in strains of raillery. If the latter could not be retorted from within the door was opened, and, by a little management, the bridegroom's friends contrived to draw the bride out of the company and bear her off in triumph. Her friends at a convenient time discovered her flight and pursued, and, if they overtook the other party, a mock encounter took place, in which the pursuers acknowledged their own inferiority, and the bride was brought safely to the bridegroom's house, and the whole party received with the greatest kindness and welcome." The remainder of the day was passed in festivity.

Roberts gives an illustration of the quintain.

E. R. M.

"*Chivitan*, a hymeneal game, thus acted: a pole is fixed in the ground with sticks set about it, which the bridegroom and his company take up, and try their strength and activity in breaking them upon the pole."—Owen Pughe's *Welsh Dictionary*, 1832.

In the middle ages the quintain was a customary sport at weddings in England, according to Strype, Kennet, Blount, and Aubrey. For references see Brand's *Popular Antiquities*, p. 395 (ed. 1877).

population at the period of its institution at least can be formed, the smaller ones indicating a populous district or no great extent of moorland.

Litré (*in voc.* "Quintaine") says the etymology is unknown. The Italian word is *chintana* (also *quintana*):—

"*Chintana*, dal lat. *quinque*. Fantoccio con cinque segni, bersaglio ai giostratori. E fin nelle leggi di Giustiniano. Altri la deriva da *Contus* con cui tiravasi nell'anello. Ma forse dall'essere un de cinque giuochi che nomina la legge 3 *tit. de Aleatoribus*."—*Dizionario*, Tommaseo e Bellini.

A. L. MAYHEW.

Oxford.

"THE OXFORD PROTESTANT MAGAZINE" (5th S. xi. 368).—The full title of this publication is "*The Oxford Protestant Magazine, Literary, Political, and Religious*. No. 1, March, 1847. Oxford, Joseph Plowman, 1, St. Aldates; London, W. Strange, Paternoster Row, 1847. 8vo., pp. 48." Vol. i. consisted of twelve numbers, March, 1847, to Feb., 1848, and with index ran to 652 pages. Of vol. ii. only two numbers appeared, being for the months of March and April, 1848, and containing pp. 104. After this date the magazine was combined with *The Christian Enquirer*. The pages of *The Oxford Protestant Magazine* contain, amongst other interesting matter, "Chapters in the Life of an Undergraduate"; "The Oxford Pulpit"; "A History of the High Church Movement"; "The Gladstone Committee and Tract X.C."; "Mary Worship"; "Hints towards a History of Puseyism," &c.

"*The Christian Enquirer, a Monthly Magazine and Review*. No. 1, Jan., 1848. London, published by John Lee, 440, West Strand, 1848. 8vo., pp. 48, *Cd.*," had even a shorter term of life than the previously mentioned magazine. After the amalgamation the title became "*The Christian Enquirer and Oxford Protestant, a Monthly Magazine and Review*. Edited by Dr. Stebbing, assisted by Eminent Contributors. No. 5, May, 1848. London, Arthur Hall & Co., 1848. 8vo., pp. 56, 1s." The eminence of the contributors did not, however, serve to compensate the subscribers for the price being doubled, and this periodical suddenly collapsed after the appearance of No. 7, July, 1848. The incomplete volume, without title-page, contents, or index, consists of 362 pages. The only point worthy of notice about this magazine is that it contains, in an unfinished state, "The Maiden and Married Life of Mary Powell," which was afterwards, namely in 1850, brought out in a complete form by its authoress, Mrs. Anne Manning.

15, Queen Anne's Gate.

GEO. C. BOASE.

this is compared the Italian "*aperto*, confident or bold." *Apertus* in Latin, I may add, bears the same meaning. Thus Cicero has (*Pro Murena*, 25), "ut semper fuit apertissimus," signifying "very impudent." Mr. Wedgwood gives an example of the use of *malapert* in Chaucer's *Court of Love*, and says, "Locke uses *malapertness*. In modern language cut down to *pert*." I cannot find *appert* in any modern French dictionary. The only word which at all, in sound and sense, resembles *malapert* is *malappris* ("mal élevé, grossier, impertinent," Littré). This of course suggests a different derivation, and one which, in the face of Mr. Wedgwood's authority, I do not support.

EDWARD H. MARSHALL.

The Temple.

DIFFICULTIES IN DYING (5th S. xi. 125).—The notion to which your correspondent refers, that persons cannot die easily whilst the bed on which they lie stands at right angles to the planks in the floor of the room, is very common in Norfolk. There is also another curious superstition of a similar character prevalent in that county, viz. that a person cannot die whilst the head is resting on a pillow filled with feathers from a fowl.

GEO. SEXTON, LL.D.

KNOCK FERGUS STREET (5th S. xi. 248) is described in *London and its Environs*, published by R. & T. Dodsley, 1761, as being "near Rosemary Lane," and will be found in the map attached to that work. It is also laid down in the *Plan of the Cities of London and Westminster*, by Messrs. Pine & Tinney, published in 1742. In 1813 it was known as Jealous Row, afterwards as Back Lane, and more recently as New Road. It is now included in Cable Street (see "N. & Q.," 5th S. i. 268, 333).

EVERARD HOME COLEMAN.
71, Brecknock Road.

STYLE AND TITLE (2) (5th S. xi. 267).—I agree with MR. WICKHAM that it is high time to protest against the vulgar absurdity of calling Lord Augustus Loftus "Lord Loftus," &c. But the penny papers are not the only sinners in respect of such matters. Even the refined and cultivated *Guardian* in a recent number mentions "Earl Kimberley" and "Earl Beaconsfield," omitting the "of," which is necessary in order to make sense and to steer clear of a vulgarism.

E. WALFORD, M.A.

Hampstead, N.W.

GAVERLEIGH (5th S. x. 514) = goat's place, or meadow. *Auster* may be from *oast*, a kiln.

R. S. CHARNOCK.

Jun. Garrick.

DR. VICESIMUS KNOX (5th S. xi. 306).—The fact shortly stated is, that Dr. Knox, on August 18, 1793, preached a very eloquent sermon at Brighton,

setting forth that "offensive war is a high crime against humanity and Christianity." Certain military men who were present took great offence, and showed it by the very extraordinary action of tuning Dr. Knox out of the theatre a few days afterwards. This led to the publication of the pamphlet mentioned by MR. SAWYER. Dr. Knox very naturally treated the affair with quiet contempt, but I believe the sermon was never printed in print; hence, though we may be quite convinced that the men of war were not gentlemen, we have not apparently, as the editor of the *Literary Memoirs of Living Authors*, 1798, i. 351, observed, the entire exculpation of Dr. Knox.

EDWARD SOLLY.

CURIOUS PAINTING (5th S. xi. 268).—The picture is probably of the Flemish school, and represents some incident in the life of St. Gertrude of Nivelles, who is venerated in the Netherlands as the patroness against rats and mice. She is usually represented as a nun with a lily in her hand, and rats and mice at her feet.

J. L. RUTLEY.

5, Great Newport Street, W.C.

NEW-COINED WORDS IN 1644 (5th S. xi. 283).—"Daffe" was not a new-coined word in 1644. It occurs in *Piers Plowman* and in Chaucer, and in the *Promptorium Parvulorum*. It is noted in Dr. Stratmann's *Dictionary*.

O. W. TANCOCK.

"PLAIN LIVING AND HIGH THINKING" (5th S. xi. 368, 369).—It may not be out of place to remark that Wordsworth realized his ideal of "plain living and high thinking" in his own life. Mr. Emerson, who twice visited him, says that Miss Martineau praised the poet not for his poetry, but for thrift and economy; "for having afforded to his country neighbours an example of a modest household where comfort and culture were secured without any display. She said that, in his early house-keeping at the cottage where he first lived, he was accustomed to offer his friends bread and plainest fare; if they wanted anything more, they must pay him for their board. It was the rule of the house. I replied that it evinced English pluck more than any anecdote I knew. A gentleman in the neighbourhood told the story of Walter Scott's staying once for a week with Wordsworth, and slipping out every day, under pretence of a walk, to the Swan Inn, for a cold cut and porter; and one day passing with Wordsworth the inn, he was betrayed by the landlord's asking him if he had come for his porter." Dean (now Bishop) Graves, who was resident clergyman of the parish of Windermere from 1835 to 1864, and often met Wordsworth, in his "Recollections of Wordsworth and the Lake Country" (*Dublin Lectures on Literature and Art*, 1869, p. 295), gives a confirmatory account of the Wordsworth household and the poet's habits. In his early days in the Lake

Country, Wordsworth lived in a cottage for which he paid a rent of only eight pounds a year. "In that cottage he spent what I think may be called the heroic period of his life. There he realized his noble motto of 'plain living and high thinking'; even a guest beneath his roof saw no beverage on his dinner table but pure water; and Walter Scott confesses that when sojourning with him he made daily a surreptitious walk to 'the public' a mile off, to get a draught of beer. There . . . he worked on assiduously and magnanimously; and while receiving no pecuniary reward for his labour, he silently endured a persecution of critical obloquy equally unrelenting and unjust." There are many forms of heroism; Wordsworth's was one of the noblest. It ought never to be forgotten that his life was in accord with, and an impressive commentary upon, the loftiest and most difficult teachings of his poetry.

J. H. NODAL.

"Yours" (5th S. xi. 348, 394).—Your correspondent will not, I think, be able to discover letters of the time of Queen Elizabeth with the word "yours" written with an apostrophe. When the apostrophe was first used as the sign of the possessive case I do not know, and I think no one else does. It occurs very rarely in the earlier literature of the Civil War. I have recently examined a large collection of pamphlets of the years 1642-5, and noted all the instances I observed of the apostrophe as the sign of the possessive case. I only came upon seven examples. I must not be understood to mean that there were only seven instances of the apostrophe thus used in the tracts I looked through, but that I only saw seven. Had it been at all common I must have come upon many more.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I am obliged to FRERE for his answer, but he will forgive me for saying that he has missed the point of my query, which was,—Can any of your readers produce instances, from letters written by writers *temp.* Elizabeth downwards, in which "Yours" is written at the end of a letter with an apostrophe, as "Your's truly," "Your's sincerely," &c. ? and I gave the Earl of Peterborough in a letter to Pope as one instance of this, but I want a few more instances. Dr. Lowth may, perhaps, give us the meaning and construction of the pronoun adjective in the possessive case, but this is not exactly what I wish to know.

W. BARRINGTON D'ALMEIDA.

Pump Court, Temple.

WILLIAM SHIPPEN (5th S. xi. 247) was elected M.P. for Bramber Dec. 29, 1707, in the place of the eccentric John Asgill, expelled the House. At the ensuing general election (1708) Shippen and his colleague, Viscount Windsor, were re-elected, but unseated on petition, Jan. 15, 1708/9,

the seats being given to Sir Cleave More, Bart., and William Hale. In 1710 Viscount Windsor was again elected with his brother the Hon. Andrews Windsor, but, being also returned for the county of Monmouth, he sat for the latter constituency, and in his place Shippen was returned, Dec. 8, 1710. At the general elections of 1713 and 1715 Shippen was elected to represent Saltash, but at the last-named date he was also returned for Newton (Lancashire), which seat he chose in preference to Saltash, and for which he was re-elected at every subsequent election during his lifetime (1722, 1727, 1734, 1741). He died May 1, 1743.

ALFRED B. BEAVEN, M.A.

Preston.

ECLECTIC will find the fullest account of the Shippen family in *East Cheshire: Past and Present*, by J. P. Earwaker, M.A., F.S.A., vol. i. pp. 393-5. Will Shippen's father was Vicar of Prestbury and Rector of Stockport, both in co. Chester. He was the second son, baptized at Prestbury July 30, 1673. He was buried at St. Andrew's, Holborn, May 7, 1723, leaving no issue.

T. W.

THOMAS TUSSEY (5th S. xi. 307).—The record in the parish books of St. Mildred, Poultry, about Thomas Tussey is very distinct, though not equally satisfactory. I am sorry to say his residence was not in Bucklersbury, but in the gaol on the other side of Cheapside, called the Compter. He died there a prisoner for debt, brought on by unfortunate speculations, for he who was so apt in teaching thrift to others was ever most unthrifty himself; as "worthy" old Fuller says of him, "He spread his bread with all sorts of butter, yet none would stick thereon." The entry in the parish register is to be found in Milbourn's valuable little *History of the Church of St. Mildred the Virgin, Poultry*, Lond., 8vo., 1872:—

"1580, May 9. Thomas Tussey, gentlemā, prisoner, about the age of lxxij years. He made the booke called the points of Husbandry, as appeareth by the sup'scription of the stone upon his grave in the Chancell."

Tussey made his will on April 25, 1580, in London, for F. Shackleton, the Rector of St. Mildred's, was a witness. In this he describes himself as of Chesterton, Cambs. The will, which contains a good deal of family history, is printed entire in "N. & Q.," 1st S. xii. 119. It is perhaps almost the only addition which has been made to the life of Tussey since the publication of Dr. Mavor's memoir of him in 1812.

EDWARD SOLLY.

MR. SHIRLEY HIBBERD will find, in the biographical sketch prefixed to the English Dialect Society's new edition of Tussey's *Husbandrie*, a hint or two which may perhaps guide him in his search for Tussey's London residences. About his second residence there appears to be no doubt.

He was living in St. Giles's, Cripplegate, in 1572, and his second son was baptized at St. Giles's, March 13, 1572-3. As to his first residence, it was probably in the house of William, Lord Paget, whom he joined as a retainer. The edition of the *Hundredth Good Pointes of Husbandry* of 1570 is described as "set forth by Thomas Tussey, gentleman, servant to the right honourable lorde Paget of Beaudesert"; and the first edition of the *Five Hundredth Pointes*, issued in 1573, has a similar description of its author. Tussey was with Lord Paget for ten years, probably from about 1545 to 1555, and during that time, in 1549, Lord Paget obtained a grant of the fee of the house without Temple Bar, first called Paget House, then Leicester House, and, lastly, Essex House. A third time Tussey went to London, and died there.

J. H. NODAL.

"THE MAN IN THE MOON" (5th S. xi. 288).—I have the two parts in manuscript, copied from a printed but unpublished form in the possession of the late Dr. Turley of Worcester. If MR. MANT would like to read or copy these lines they shall be placed at his service. I do not think that any more was written, and am not sure whether both parts, as I understood, have a common source. I will try to learn something about the author, and, if successful, will communicate.

M. D.

WESTON OF BOSTOCK, BERKS (5th S. xi. 289).—Your correspondent W. will find on reference that a firm of London bankers existed from 1795 to 1819 under the general style of Weston, Pinhorn, Golding, Newsome & Weston, 57, Borough, Southwark. There was at one time a Bostock connected with the firm, but at what precise date I cannot just now remember. The Westons were, I think, connected both with Surrey and Essex. The Jas. Newsome, member of the firm, was my grandfather. The manor of Tandridge, co. Surrey, was either wholly or partly in possession of John Bostock Fuller, Esq. I write from memory, having no books of reference at hand, but the clue may enable your correspondent to clear up his inquiry. Consult Manning and Bray's *Surrey*.

W. NEWSOME.

Newcastle-on-Tyne.

THE MARCH MOON (5th S. xi. 288).—Your correspondent is in error about the *lune rousse*. The Paschal moon precedes it, consequently it will only begin on the twenty-first of this month (April). Its baleful effects would not be so much dreaded in March, when it can never fall; but in April the young vines, mulberries, and walnuts are sufficiently advanced to be completely damaged. In 1873 the walnut trees were almost killed in some parts of France, and the whole crop of apricots cut off, by the frost of the *lune rousse*. In the Pays Basque maize and haricots are sown on or about

St. Mark's Day, and should the latter be damaged by the *lune rousse*, they can be sown again with little loss of time. THUS.

Surely this must have been in Mr. Tennyson's mind when he wrote, "This roaring moon of da' odils" (*Nineteenth Century*, March, 1877).

EDWARD H. MARSHALL.

2 Tanfield Court, Temple.

TWERTON-ON-AVON (5th S. xi. 305).—It does not appear to be remarkable that the *written* words *Tiverton* and *Twerton* should frequently be mistaken the one for the other, especially if the writer omit to dot the *i* in the former. I have often been struck with this liability when directing a letter to Twerton, and to guard against it, I carefully insert the dot and append "Devon."

Is MR. LEWIS correct in stating, by implication, that Tiverton "makes cloth"? It makes *lace* no doubt, and formerly made *cloth*, but the latter trade has disappeared, I am told.

WM. PENGELLY.

Torquay.

MACLISE'S "MEETING OF WELLINGTON AND BLÜCHER AT BELLE ALLIANCE" (5th S. xi. 308.)—One of the "astronomical phenomena shown in this picture" is certainly incorrect, namely, the crescent moon; for in June, 1815, the moon was full on the 21st, at most only three days after the battle was fought. According to *Campagne de 1815* (fifth edit., vol. i. p. 318, note) the sun sets on June 18 at Brussels Observatory at forty minutes past eight. The despatch of Blücher, written by Gneisenau on June 22, 1815, is probably the earliest document in which the moonlight is mentioned as having "greatly favoured the pursuit," which began, according to the same authority, about "half-past nine." The light from a moon only a few days old, setting soon after the sun, could hardly have helped the Prussians in their night-long butchery of the almost unresisting French. Perhaps the painter of the "Meeting" may have obtained his notion of the age of the moon on June 18, 1815, from the very high authority who assured him that Wellington met Blücher after the battle at La Belle Alliance, though Alava, writing only two days after, and the duke himself, writing just a year after, the victory, positively state that the meeting took place at Genappe.

F. S. H.

Merton, Surrey.

"DRIFT" (5th S. xi. 309) is, or was, commonly used for a way or road of any kind. See Nares's *Glossary* (Wright and Halliwell's edition), "Drift, a course or way," with an example from Marlowe; and "Driftway, a packway," with an example dated 1620.

EDWARD H. MARSHALL.

Tanfield Court, Temple.

BATTLE OF LEPANTO (5th S. xi. 309).—I have a large painting of the battle of Lepanto such as that described. It bears the name "De Castro." I should much like to know whether it is the one from which the sketch Mr. Hose has seen was taken. My picture is much in the same style as a naval subject in the Edinburgh Institution ascribed to Van de Welde.

JOHN GLAS SANDEMAN.

"APUE" (5th S. xi. 325).—Ducange has the word, with some notice of variations in spelling. It is pointed out in the new edition that it occurs in Forcellini, who has references to Pliny and Cicero, who both use it. ED. MARSHALL.

ROMAN INSCRIPTIONS ON STEAM ROLLERS (5th S. xi. 387).—As regards the inscription INVICTA, and the white horse surmounting it, the explanation is simply this. The steam rollers are made in Rochester; Rochester is in the county of Kent; the white horse is the badge, and the word is the proud motto, of the county. I need only add that the motto refers to the legend that when William the Conqueror was marching inland, after making good his landing, he was met by the inhabitants at Darenth, and that there, after a parley, he agreed to confirm the people of the county in the enjoyment of certain privileges, they, on their part, refraining from molesting him in his progress.

JOHN ALLEN.

ARMS ON THE STALLS IN THE CATHEDRAL AT HAARLEM (5th S. ix. 61, 101, 413, 451, 471, 497; xi. 269, 318, 351, 395).—It would be ungracious were I to make any further attempt to lessen the satisfaction which my old opponent D. P. so clearly feels at having for once, as he fancies, got me on the hip. It is quite clear (indeed it is evident from both his own communications) that he has no sympathy whatever with the feeling which exposed me to the risk of being misunderstood (by him)—a desire to abstain from the introduction of irrelevant matter, and so to spare the valuable space of "N. & Q." With regard to the readers who were likely to be interested in my papers, I had no fear that those who had an adequate knowledge of the subject would suppose me to be ignorant because I did not tell them that which they, as well as myself, knew perfectly. They, I believe, will agree with me that the supposed "correction" was too trivial to be worth the space which it, to say nothing of the rest of the correspondence, has taken up. Others not so well read in heraldry may be able to form a judgment as to this when I say that if the coat as blazoned by myself and the same as corrected by D. P. were placed side by side, the most skilful herald could not point out a single difference. To appearance they are absolutely identical. All the fuss has arisen because, to spare space, I used the con-

ventional and not the strictly accurate blazon, and did not warn the readers that what looked like one coat, and is often so described, even in Holland, was really composed of two.

J. WOODWARD.

[We must now close this discussion on the point at issue between our two correspondents.]

SATURDAY AND THE ROYAL FAMILY (5th S. xi. 287, 317, 356, 379, 398).—“*The | Life | of | William III., | Late King of England | and | Prince of Orange, | &c. The Third Edition, Corrected. London : Printed for S. & J. Sprint, &c., 1705,*” p. 641 :—

“So in a short time after Nature being no longer able to Struggle with Mortality; upon *Sunday*, about Eight of the Clock in the Morning, his Majesty sitting upon his Bed in his Night-Gown, in the Arms of Mr. *Swell*, one of the Pages of the Back-Stairs, Surrendered up his Death, his Pious Soul into the Hands of him that gave it.”

“Mar. 8th, 1702,” in margin. The above is a literal copy. H. H.

THE RITUAL OF THE BENEDICTION OF THE PASCHAL CANDLE (5th S. xi. 321, 372).—The Regularis Concordia, drawn up in the reign of King Edgar for the use of the Benedictines, contains the rite of the Paschal, “*Sabbato sancto hora nona veniente abbatte in ecclesiam cum fratribus, novus afferatur ignis. Posito vero cereo ante altare, ex illo accendatur ignis, quem diaconus more solito benedicens . . . dicat*” (Reyner, App, pt. iii., script. iv. 89). In Lanfranc’s Constitutions the rule was changed: “*In Sabbato sancto . . . procedant ad sacrandum ignem . . . sacerdos qui ignem sacraturus est. . . Ad altare . . . diaconus petat ab abbate benedictionem, dehinc vadat ad cereum et benedicat eum*” (ibid., script. lxxxiv. 223-4). Micrologus says, “*Cereum magnum diaconus accepta benedictione ab aliquo sacerdote debet benedicere*” (*De Eccles. Observ.*, cap. 53), and “*Amalarius: quod a diacono benedicatur morem sequitur Romanum*” (*De Eccles. Off.*, cap. 18; comp. *Albinus de Div. Off.*, cap. “*De Sabbato S. Pasche,*” and Durand, lib. vi., fo. cclxxvii. b).

MACKENZIE E. C. WALCOTT.

“DIVINE BREATHINGS” (5th S. xi. 240, 336).—I have met with a copy of this little book quite recently (within the last few months); I made a note of the date, which was so early as 1698. Unfortunately I failed to notice the edition, which I regret, as it might have helped to determine the time when Christopher Perin lived; and just now I have no access to the little volume.

CH. ELKIN MATHEWS.

7, Hamilton Road, N.

THE “ADESTE FIDELES” (5th S. xi. 265, 298, 331, 372).—The version of this hymn sung at Margaret Chapel, London, during Mr. Oakley’s ministry, is certainly not the earliest English

translation that was made for use in a Church of England congregation. I remember the following version—said at the time to have been made by a lady—being used in a church in Guernsey about the year 1820, certainly not later than in 1823 :—

“Exulting, triumphing, come from every nation;
Come hither to Bethlehem your offerings bring;
Come and behold one born for your salvation,—
O, come let us adore Him (*ter*), Christ our King!
Foretold by the prophets in the sacred pages,
A virgin, O wonder! brings forth a child;
Hail, Son of God, expected through long ages,—
O, come let us adore Him (*ter*), Saviour mild!
Then welcome the day which gave us such a treasure,
Redemption to mortals this day affords;
Jesus is born, our joy shall know no measure,—
O, come let us adore Him (*ter*), Lord of Lords!
Let praises by angels, by mankind be given,
Let praises unfeigned for such love ne’er end;
Glory to God resound from earth to heaven,—
O, come let us adore Him (*ter*), sinners’ Friend!”

This translation cannot boast of being very literal, but it is rhythmical and devoid of the stiffness of most of the other versions, and I can only wonder that it never became popular. E. McC.—

Guernsey.

MOTTO FOR A BICYCLE CLUB (5th S. xi. 46).—Here is another: *χρῶσι τε, ποσὶ τε* (*Il.*, xx. 360). THO. SATCHELL.

Downshire Hill.

WILL OF JOHN TURKE, SEN. (5th S. xi. 285, 335, 399).—MR. LLOYD is wrong in associating the “*clove of commerce*” with the “*class of carnations, pinks, and sweet-williams*”: it is botanically very far removed from such company. The clove carnation, however, took its name from its resemblance in scent and other respects to the clove of commerce; Lyte (p. 155) says of the former, “*The floures grow . . . out of long, round, smooth huskes, and dented or toothed above like the spice called cloves* . . . [They] do all smell almost like cloves” (*Dict. of English Plant Names*, p. 109).

JAMES BRITTEN.

JOHN RUSSELL, R.A. (1744-1806), ARTIST IN CRAYONS (5th S. viii. 88, 134, 174, 318).—Having introduced this subject into these pages, in connexion with a query relative to the painter in crayons of some family portraits, I may be permitted to state that, in a subsequent visit to the Louvre, Paris, I found a most beautiful example of his art, in a room chiefly devoted to portraits in crayons. I had not a catalogue, but the picture was numbered “*No. 1298, bis,*” and was presented by Mr. Henry Vickery. It was the portrait of a girl of about ten years of age, who looks at the spectator with a bright, merry face, and holds up, in her right hand, some cherries that she has taken from a basketful which is held by her left hand. This lovely and highly elaborated picture affords a proof that the author of *Elements of Painting with*

Cyons, 1773, could thoroughly carry out in practice all that he taught by book.

CUTHBERT BEDE.

THE FRENCH ERA, INVENTED 1793, AND LASTING UNTIL 1806 (5th S. i. 281).—I think I may be able to give the information required. There is a full account of the invention of the New Era in an old almanac which I have, called *The Patriot's Calendar for the Year 1794*. Its contents are the following: the usual English almanac; the decree of the French National Convention for the alteration of the style; the interesting report of Fabre d'Églantine on that subject, translated at length; the French calendar, reprinted from the Paris edition, with an accurate translation of the same; the declaration of the Rights of Man; the music and words of the four French national airs—the Marseilles Hymn, Ça ira, the Chant Civique, and the Carmagnole; with a collection of the best odes and fugitive pieces written in favour of liberty, and a chronological table of the principal events of the French Revolution. The Sansculottides (Sept. 17-21) are put in the following order: Festivals of Virtue, Labour, Genius, Opinion, Rewards. I shall be happy to give any information in my power to CRESCENT on this subject. D. E. J.

GAULTRY FOREST (5th S. x. 28, 112).—In a note at p. 11 of the *Plumpton Correspondence*, published by the Camden Society, it is stated:—

"The ancient sectional division of the North Riding of Yorkshire, called wapentake of Girestre, gave name to the forest of Galtres, which included within its vast circumference great part of that wapentake and of the adjoining ones of Bolesford and Annessi, till its outskirts were in later times gradually lessened by successive dis-afforestments. At the time of its formation, the places of assembly for the men of the wapentakes were necessarily removed without its limits, Girestre to Birdforth, and Bolesford, where was a ford across the river Fosse, to Bulmer; from these latter places the wapentakes now take their names."

I think I have made out the locality of Bolesford, but have not as yet been so successful with that of Girestre. Can any of your correspondents kindly enlighten me as to the geography (local) of this obscure spot, said to have given name to the once royal forest? DEXTER.

"TO COME LORD AUDLEY OVER A MAN" (5th S. xi. 267).—Perhaps this phrase, especially around Devizes, may perpetuate the memory of a Wiltshire nobleman, Mervin, Lord Audley, and also Earl of Castlehaven in Ireland, who was executed in 1631 for certain deeds of violence.

E. WALFORD, M.A.

"FINE ROMAN HAND" (5th S. xi. 107, 398).—I am greatly obliged to MR. GIBBS for his reply. I thought I knew my Shakespeare pretty well, but am put to shame. The passage has been misapplied, as well as misquoted, in all the cases I

referred to in my query; for the infatuated Malvolio does not allude to the style of the supposed love letter, but to the handwriting—that delicate "Italian hand," as it was commonly called, which in Shakespeare's time was superseding the old English way of writing. JAYDEE.

Miscellaneous.

NOTES ON BOOKS, &c.

A Genealogical and Heraldic Dictionary of the Landed Gentry of Great Britain and Ireland. By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. Sixth Edition. (Harrison & Sons.)

CRITICISM is almost disarmed as regards the work now before us by the extremely modest language with which Sir Bernard Burke ushers in the appearance of what seems to be his favourite book. He is content to rest most of its claims to public patronage on the "thousands of communications" which have reached the editor "from those most competent to improve the work." It is satisfactory to know that so much interest has been shown by many of the members of the families here recorded. Some, however, have clearly been very deficient in their communications, and others, again, have as clearly been over-confident in their genealogical statements. We should ourselves have been better pleased had Sir Bernard thought fit to give us what his present work is not, and in the strict sense is less and less likely to be in years to come, a dictionary (if he prefers that term) of the Untitled Aristocracy of the United Kingdom. For though the lands remain, their owners change; the old order giveth place to the new, and for lack of a chronicler seems like to go down to the grave of oblivion unsung by any modern bard. In a sense painfully true to many, the "Iron Age" of archaeologists has returned, and the plutocrat lodes it in the halls of the chief and the baron. Therefore at the present day a dictionary of the "landed gentry" cannot be coincident with a roll of the houses of knightly fame, or adequately preserve the memory of many of those whose "good swords are rust." We have only to look at some of the new families which occupy a place in Sir Bernard's sixth edition to feel convinced that Topsy's genealogical assertion might fitly be made of them, "We 'speak they grewed." Some there are, hight "landed gentry," who do not appear to have owned even a father. In those cases nothing short of Topsy's view could possibly account for their existence. We gladly observe that the "Coultharti," those doughty descendants of Roman lieutenants in the days of Agricola, are gone. May their ghosts never come back to trouble us! But the absence of these shadowy Gallovidians does not make up for the excessive brevity with which the story of some of our reddest blood is told in Ulster's pages. It was necessary, no doubt, to study conciseness, but we could better have spared the relative fulness of the accounts of some of the more modern and genealogically uninteresting families. We must confess, too, that though "Coulthartus" is gone, his spirit is not yet extinct. It would have been well if some of those who put forth the assertion that they are "entitled to quarter the Royal Arms" had published evidence of the representation (not, of course, merely descent) upon which the various kings of arms might consider the claim to be well founded. Otherwise, such statements have rather the appearance of making their way with the general reader under the seeming sanction of Ulster, who has really simply printed the statement sent to him. We question whether it would not be wiser for Ulster to

append a note in such cases, guarding himself from even the appearance of giving the authority of his Imprimatur. There is beginning to be rather a run upon the "Royal Arms of Scotland," judging by not a few of the blazons; but there seems often to be a confusion in the minds of the claimants between the arms of the house of Stuart and the arms of the kingdom of Scotland, which are two entirely distinct things. We have no doubt that the sixth edition of the *Landed Gentry* will become a speedy favourite in all parts of the United Kingdom. But although we quite think it will merit a wide circulation, we would ask Sir Bernard, looking at the many places in which we seem almost to feel the touch of a vanished hand, and to hear the sound of a voice that is gone, is the hand vanished for aye, and is the voice gone never to return? Surely he will yet take pity upon such "noble and gentle men" of the United Kingdom as the representatives of "Sir James of Oxenham, a brave and generous lord," and of that Glengarry whom his faithful clansmen carried to the grave straight through the river, "as his forefathers had been carried," disclaiming the bridge which modern civilization had substituted for the ancient ford. Of such as these, whether English, Scotch, Irish, or Welsh, we would fain see a memorial in so fitting a shrine as the *Dictionary of the Landed Gentry of Great Britain and Ireland*.

History of Hertfordshire. Parts XIII. and XIV. By John Edwin Cussans. (Chatto & Windus.)

MR. CUSSANS has more than kept faith with his subscribers and the public. The portion of his work devoted to the Hundred of Dacorum, just issued, forms a double number, and extends to nearly 400 pages, being exactly 250 pages more than were promised in the original prospectus, and this, too, without any increase in the price. In other words, instead of having to pay five and a half guineas, the subscribers get this number for only two guineas. Embracing, as it does, some of the most important Hertfordshire parishes, a better two guineas' worth was never before produced. Mr. Cussans has evidently not grown weary of his task, and it is not too much to say that the entire character of the present portion of his work is deserving of the highest praise. Although this *History* will not entirely supersede the more formidable one of Clutterbuck, it is certain that the latter becomes comparatively worthless without the former. The history, now in the press, of one more Hundred will complete the work.

"GAMLE NORGE" is the title given to a most charming and interesting volume of rambles in Norway by Mr. R. T. Pritchett, who is equally clever with his pen and with his pencil. Mr. Pritchett's name has long been well known in the world of art for the spirit which he throws into his illustrations of topography; he is equally happy in his renderings of the interiors of cottages and farmhouses, and in those of lakes and firds. Our readers, however, will admire most his sketches of the local churches, with their high roofs and semi-gothic windows, their quaint pulpits, screens, and communion tables, and other points, in which they cannot fail to be reminded of the condition of our own churches in rural districts before the innovations and restorations which sprung out of the Oxford movement. Mr. Pritchett is an agreeable companion in his tours, both in searching after sport and in his explorations of the country, with which he seems to have made himself familiar almost from end to end. The worthy Norsemen, too, we fancy, can hardly fail to be pleased at the sight of this *livre de luxe*, which is sure to tempt many an English tourist to find his way thither when he next resolves to travel abroad. It only remains to add that *Gamle Norge* is published by Messrs. Virtue & Co., of Ivy Lane.

WE hope to give our readers next week a paper on "An English Dialect Dictionary," by Prof. Skeat of Cambridge.

A LIMITED edition of an interesting series of articles or "The Coinages of Western Europe," by Mr. C. F. Keyser of the British Museum, will shortly be published, with illustrations. The series is reprinted from the *Nomismatic Chronicle*.

MESSRS. CHATTO & WINDUS announce for immediate publication *Church Work and Life in English Minister.* and the *English Students' Monasticon*, in 2 vols., with a map and ground plans by the Rev. Mackenzie E. C. Walcott.

Notices to Correspondents.

We must call special attention to the following notice:

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

J. FRENCH (Hull).—Dr. Smith, in his *Dictionary*, says that "in," with the ablative, denotes "a fixed point place, or period in space and time, and analogously in other relations, a fixed or present condition or act." This use would not be so suitable to the phrase cited as that with the accusative, which signifies "progress into" or "direction towards, without any notion of progress." "Hoc est mihi in memoria" simply means "This is within my recollection," which is quite a different sense from that of "in memoriam," to the memory—with a view to preserving the memory, of A. B.

H. D. SLADE (Army and Navy Club).—The phrase is probably a popular quotation of the day. We have applied to a high authority for an opinion, and will insert the result.

MR. E. WALFORD, 17, Church Row, Hampstead, N.W. will be happy to exchange duplicates of autographs, and especially of franks, with any reader of "N. & Q."

R. D. ("Coals to Newcastle.")—Abp. Trench, in *Proverbs* and *their Lessons*, speaks of the universality of this proverb. See "N. & Q.," 3rd S. viii. 12.

B. ("Tempora mutantur nos et mutamur in illis.")—See "N. & Q.," 1st S. i. 215, 234, 419; 3rd S. x. 170; 4th S. xii. 32, 190.

V.—We shall be glad of the proposed paper, but the introductory matter should state where the documents are to be found, as well as the facts you state concerning their omission.

W. K.—The communication to which you refer was anticipated; the other will appear.

F. T.—W. H. Smith's Railway Library; Mudie's; and the London Library, St. James's Square.

W. J. F.—Returned, with thanks, as not of sufficient general interest.

SPAL (3rd S. i. 255, 434; ii. 184, 238, 353).—We want a letter for you.

W. PAYNE ("Quid levius," &c.).—See "N. & Q.," 3rd S. ix. 111; x. 119, 139; xi. 528.

W. R.—Letter forwarded.

NOTICE.

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

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

LONDON, SATURDAY, MAY 31, 1879.

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Notes.

AN ENGLISH DIALECT DICTIONARY.

That a complete English Dialect Dictionary should be undertaken seems to be generally admitted; but I think there is much to be said against the idea recently advocated, that it is desirable to begin at once.

All persons who are interested in English lexicography should rather, at the present juncture, do their very best to help on the great English Dictionary which is now *definitely and actually* commenced, after years of long preparation and various delays, under the able editorship of Dr. Murray; see the statements concerning it in recent numbers of the *Athenæum*. In order to limit this great work in one particular, so as to keep it within a reasonable compass, Dr. Murray explains that "*local dialects*, English or American, will *not* be included: the English Dialect Society is only yet beginning its work [I hope we are nearly half way through it], and showing us how little we know of these as yet. Ten years hence it will be possible to begin a Dialect Dictionary uniform with this work, so that the two together may constitute a *corpus totius Anglicitatis*, a full repertory of all English speech from New Zealand to California."

Now, it is the part of wise men to be taught by experience. The real reason why the great English Dictionary languished so long before it could be definitely commenced is this. Men no sooner began to work at the subject in earnest than they discovered that they did not know enough about it; that the materials were too scanty, too ill arranged, often badly edited, and frequently inaccessible. The immediate result of this discovery was the foundation of the Early English Text Society, for the purpose of printing texts before unprinted, reprinting texts that were scarce, and so getting together a sufficient quantity of material in a really accessible form. Editions of which the number of copies is limited to a very few are, *practically*, no editions at all. It is not possible to buy them when workers want to use them; and it is next to ridiculous to cite passages from them which scarcely any one is in a position to verify; for it ought never to be forgotten that the real object of giving quotations is to enable a reader, with no *very* great difficulty, to consult the whole context in which that quotation occurs. Nothing was ever invented more utterly senseless than the astounding system, even yet not exploded, of giving a quotation without any note of chapter or line, section or page. To turn over the pages of Todd's *Johnson*, and see scores of passages cited as from "Dryden" or from "Pope," is a melancholy example of human folly. When the editor was making his extract, it *could* have been no trouble to him to make some sort of note as to the whereabouts of the passage. Of course, some books offer special difficulties; we can easily guess that Richardson cites from "The Romaine of the Rose" at large because he had only a black-letter copy to cite from; but, even so, a hint as to the folio or signature would have been better than nothing. "When found, *don't* make a note of it"—such is the motto of unwisdom.

At the present moment Dr. Murray wants aid with the literature of the *eighteenth century*. With the exception of Burke's works (finished), it is almost untouched. Workers who will do good work gratis should send in their names at once to Dr. Murray, Mill Hill, Middlesex, N.W.

To return to the Dialect Dictionary, the work of collection *must* come first, with which we are at last making fair progress; we begin to see daylight beyond, and a few years more ought to finish the most of it. But surely it would be highly desirable not to begin definitely until the first part (containing the letter A) of the great Dictionary is issued, which is promised for 1882.

The number of good workers at English dialects is larger than one might, six years ago, have suspected, but it is still too small. Some of those who are anxious to see the appearance of a Dialect Dictionary are doubtless really interested in the work, and intend to help; but it is to be suspected that there are others who are clamorous

for it only because they want to obtain the benefit of it, with the comfortable feeling that it is delightful to have it all done for them without their lending a little finger to lighten the labour. What is really wanted is, not a mere sensation that it "ought to be done" (of course by somebody else, not by yourself), but the names of a few volunteers who think they can help in some way or other, because they can command some leisure time and have a sufficient sense of the value of discipline to conform to reasonable rules. I think it may clear the way if I definitely state, as explicitly as I can, that whoever the future editor-in-chief is to be, it will not be, cannot be, myself. I am not likely to have the necessary leisure for years to come. This, indeed, is our most pressing need; we want a leader, and the rest will follow. Meanwhile, that we may make progress, it would be an excellent plan if volunteers for the work would send in their names to J. H. Nodal, Esq., The Grange, Heaton Moor, Stockport, the present Hon. Secretary of the English Dialect Society. In particular, if there is any one alive who is equal to, or who thinks he could fit himself for, the post of editor-in-chief of an English Dialect Dictionary, by all means let him declare himself.

There is yet one point which should be settled at once. The Dialect Dictionary, though growing out of the labours of the English Dialect Society, cannot well be undertaken by that society. It is not fit work for a society, but a work of general interest, to be undertaken in the usual manner by some leading publisher, and to be edited by a responsible editor, whose business it will be to attend to it steadily, and who will be properly paid for his work. It is for a society to contribute *fragments*, from all sources and by different editors, as we are doing now; but to work for a society means working gratis, and the more an editor does, the more he gives. This is obviously not a business-like idea for the successful conduct of a great and thorough work—a work to be built up, out of fragments contributed by many, into a uniform and consistent whole, by a sole architect. In this matter likewise we have only to be taught by the experience of the Philological Society, and to imitate their example.

WALTER W. SKEAT.

DEE AND TRITHEMIUS'S "STEGANOGRAPHY."

(Concluded from p. 402.)

The book which Dee eulogized was the first studied work on cipher writing. John Trithemius, its author, was born at Tritenheim, in the diocese of Treves, Feb. 1, 1462, and died Dec. 26, 1516. He was a celebrated monk of the Benedictine order, and was successively abbot of Spanheim and abbot of St. James the Elder, Herborn (i.e. Wurtzburg, in Bavaria, the seat of a university). A very interesting account of his life, with notices of his

works, is to be found in the *Biographie Universelle*. His somewhat voluminous writings bore upon theology, biography, and history, and in his Latin life it is said he made pretensions to revelation. A MS. copy of his *Annals* is in the Cambridge University Library (Hh. i. 9). His work on the vanity and misery of life was printed at Mayence in 1495. What to Dee and to other hermetic philosophers was most attractive in the abbot's writings was his dealing with subjects which bore on the occult sciences. Trithemius, like Dee, laboured under the suspicion of diablerie, and he was accused of necromantic practises. On Fran. Cleyn's plate of the "Inspirati," in Meric Casaubon's edition of the *Relation* between Dee and some spirits (fol., 1659), Edward Kelly, Dee's "skryer" or medium, is in the third portrait represented as reading Trithemius. A notice of Trithemius's *Polygraphia* and *Steganographia* is given in "N. & Q.," 5th S. viii. 169. The former was first published at Oppenheim in 1518, folio. The 1550 edition is thus entitled:—

"Polygraphiæ Libri Sex, Ioannis Trithemii Abbatis Peapolitani, quondam Spanheimensis, ad Maximilianum Cæsarem. Accessit clausus Polygraphiæ liber unus, eodem auctore. Continetvr autem his libris ratio, qua potest alter alteri quæcunq; uoluerit non solum occultè, uerum etiam interdum citrà suspitionem significare. Ostendit et methodù tam in docendo quam discendo utilissimam. Præterea facultatem profundissimâ quæq; artium ac disciplinarum mysteria intelligendi. Additæ sunt etiam aliquot Locorum Explicationes, eorum præsertim quibus admirandi operis Steganographiæ principia latent, quæ quidem ingeniosis occasionem præbent, longè maiora & subtiliora inueniendi. Per uirû eruditissimû Adolphum à Glavbvr, Patricium Francofortensem. Francoforti, 1550." 4to.

The copy now before me has on the title the MS. note, "Monasterij S'eon Honoratus Abbas 1640," and a foreign stamp, "Ad Bibl. Acad. Land." There are also two other stamps of ownership, "Bibliotheca Heberiana," and "W. B. Chorley." To a portion of this work (sig. d) is prefixed "Apologia Ioannis Trithemii præposita Steganographiæ," being one of the epistles to which Dee refers. By "both editions" of this work Dee may mean a German edition and the Latin translation, Paris, 1561. Cornelius Agrippa is one of the "other men" whom Dee had in view.

From the price which is put by Dee upon the *Steganographia* it is evident that he had met with a MS. copy of the work. It was long kept from the notice of the public. The first printed edition, it is probable, is that of Frankfort, 4to., 1606, of which there is a copy in the Bodleian Library. The next edition appears to have been that of 1608, the title-page of which, from a copy in my hands, is as follows:—

"Steganographia: hoc est: Ars per occultam Scripturam animi s'ri uoluntatem absentibus aperiendi certa auctore reuerendissimo et clarissimo uiro, Joanne Trithemio, Abbate Spanheimensi, & Magiæ Naturalis Magistro perfectissimo. Præfixa est h'vic operi s'ua

Clavis, seu vera introductio ab ipso auctore concinnata; hæc nus quidem à mltis mltvm desiderata, sed à paucis visis: nunc vero in gratiam secretioris Philoſophiæ Studiosorum publici iuris facta. Cum Præilegio & consensu Superiorum. Francofurti, ex Officina Typographica Ioannis Savrii, Sumptibus Ioannis Berneri. Ann. M.DC. VIII." 4to.

There are three parts, a *clavis* to *Stegan.*, and a *triplex clavis*. A very neat copy of part of the *Clavis Stegan.*, supposed to be in Robert Glover's writing, is in the Ashmolean MSS. (434, iii.). In MS. 788, pp. 174-5, is a letter, dated Wilston, 7ber, -58, from Philip Kynder of Leicester to Mr. Dorell at Retford, containing censures of this *Steganography*, and at the end is "L: Aston's character" or cipher (*Black's Catal.*, col. 409).

Dee turned some of the curious learning of Trithemius to account. To this period of his life belongs his *Monas Hieroglyphica*, printed at Antwerp in 4to. in 1564, and dedicated to the Emperor Maximilian, to whom it was presented by Dee in person. The title was as follows:—

"Monas Hieroglyphica Ioannis Dee, Londinensis, ad Maximilianvm, Dei gratia Romanorum Bohemiaræ et Hÿngariaræ Regem Sapientissimum... De rore cæli et pinguedine terræ, det tibi Deus. Gen. 27 [verse 28], Guliel. Silvius Typog. Regius, Excud. Antuerpiæ, 1564."

The dedication is dated by Dee at Antwerp, Jan. 30, 1564. There was an 8vo. edition, Frankfurt, 1591. The connexion between this work and that of Trithemius is treated of in note *R* in the *Biog. Brit.* life of Dee (ed. 1750, vol. iii. 1644-5), Dr. Robert Hooke's opinion being quoted that Dee's methods were based on Trithemius:—

"Now tho' at that time the key or method of that book [*Steganographia*] were not so well and commonly known, yet I do not doubt but this inquisitive man had got knowledge of it in his travels and enquiries in Germany, possibly when he presented his *Monas Hieroglyphica* to the Emperor Maximilian in 1564."

It is noticeable that on the appearance of the *M. Hieroglyphica* Queen Elizabeth herself "did vouchsafe to read that book *obiter*, with me at Greenwich, A° 1564" (*Compendious Rehearsal*, cap. iii.); and she made the remark that

"Whereas I [Dee] had prefixed in the forefront of the book *Qui non intelligit, aut taceat, aut discat*: if I would disclose unto her the secrets of that book she would *et discere et facere*; whereupon her Majestie had a little perusin of the same with me, and then in most heroick and princely wise did comfort me and encourage me in my studies philosophicall and mathematicall, &c."—*Cap. iv.* (June 14).

JOHN E. BAILEY.

ANONYMOUS PAMPHLETS.

I send a list of fifty-five anonymous pamphlets, &c., all in some way or other connected with Oxford University. The insertion of the list in "N. & Q." will doubtless be the means of registering for posterity the names of the authors of at least a good many of them.

1. The Protestant session: a poem. By a member of the Constitution Club at Oxford. 1719.
2. Select epistles of Seneca. Transl. by a gentleman of Ch. Ch., Oxon. 1739-40.
3. Address to the Opposition. By W— C—, of Oxford, Esq. 1742.
4. Two essays, on conversation and solitude. By a gentleman of Oxford. 1744.
5. Reflections on ancient and modern history. 4to. Oxf. 1746.
6. Science: a poem. 8vo. Oxf. 1751.
7. Remarks on a pamphlet, intitled, "A Letter from a Physician in London," &c., containing a vindication of our Universities, particularly Oxford. 1753.
8. A sermon before the Warden and College of All-Souls, Oxford, Nov. 2, 1759.
9. Scating: a poetical essay. 4to. Oxf. 1763.
10. The Oxford confutation confuted: on a sermon by Rev. W. Hawkins. By Philologos. 8vo. Camb. (1769).
11. A letter to a young gent. at Oxford. 1769.
12. Poetical essays by a young gent. of the Univ. 8vo. Oxf. 1786.
13. The geography and astronomy of the created world, &c. By the author of the "Explanation of the Vision to Ezekiel." 8vo. Oxf. 1785.
14. An address to the Archbp. of Canterbury, as a visitor of colleges in Oxford. By a country clergyman. 1791.
15. A letter to the Seceders. 8vo. Oxf. 1797.
16. The pride of birth: a satire. 4to. Lond. 1801. Dated from Ch. Ch., Oxon.
17. Palestine: a poem. Written for the prize at Oxford in 1803. 8vo. Lond. 1806. Not Heber's.
18. Two [unsuccessful] essays [for the Chancellor's prize in 1815 and 1816]. 8vo. Oxf. 1816.
19. Dissertation on St. Paul's voyage from Caesarea. By a layman. 8vo. Oxf. 1817.
20. Preparatory observations on religion, delivered before the children of a family in high life. By their tutor. 8vo. Oxf. 1817.
21. A letter to Rev. Thos. Rennell on scepticism, from a graduate in medicine of the Univ. of Oxford. 8vo. Lond. (1819).
22. Types of the times. By Old Tom of Oxford. 8vo. Lond. 1820.
23. Jem Gudgeon, or Radical conduct. By a Reformer. 8vo. Oxf. 1821.
24. An appeal to the heads of the Univ. of Oxford. By an undergraduate. [On compulsory attendance at Communion.] 8vo. Lond. 1822.
25. An address to a young student. By Eumenes. 18mo. Oxf. 1829.
26. The sinless perfection of Christ's human nature. By a member of the Univ. of Oxford. 8vo. Lond. 1832.
27. Questions on ancient geography. By the author of "Questions on Adam's Roman Antiquities." 8vo. Oxf. 1832.
28. A short address on the nature, &c., of the Church of Christ. By a layman. 8vo. Oxf. 1833.
29. Questions and answers on the Church. By some Presbyters of the Church in England. 12mo. Oxf. 1833.
30. Suggestions relating to the professional education of the clergy. By a late Fellow of Balliol College, Oxford. 8vo. Lond. 1833.
31. An earnest exhortation to external devotion in our churches. By a member of the Univ. of Oxford, &c. 24mo. Lond. 1836.
32. An elucidation of Mr. Woodgate's pamphlet. 8vo. Lond. 1836.
33. Hints for the times. By a clergyman. 8vo. Oxf. 1837.
34. A catechism on the holy catholic and apostolick church. 8vo. Oxf. 1838.

35. A review, &c. Tracts for the Times. 1838.
 36. A letter of remonstrance concerning the tenets of Dr. Pusey and Mr. Newman. 8vo. Oxf. 1840.
 37. Hymns and other pieces. 8vo. Oxf. 1840.
 38. The dangerous character of the Oxford tracts. 12mo. Whitechurch, Salop, 1840.
 39. The controversy between Tract No. xc. and the Oxford tutors. 8vo. Lond. 1841.
 40. Short letters from 1834 to 1842. By the same hand, with various signatures. 12mo. Lond. 1842.
 41. Oxford unmasked. By a graduate. 8vo. Lond. 1842.
 42. A peep under the hood. By Bo Peep, of Oxford. 8vo. Lond. 1843.
 43. Charles XII.: an incapacitated poem, on one of the Newgate prize subjects. By an undergraduate of Oxford. 12mo. Lond. 1843.
 44. Reflections on the importance of the Slavonic languages, &c. With remarks on the establishment of a professor's chair at Oxford. 8vo. Lond. 1844.
 45. The war of the sulphur: a poem. By Anti-Empiricus, author of "Nescience versus prescience," &c. 12mo. Oxf. 1845.
 46. The Oxford Argo. By an Oxford divine. 12mo. Newcastle, 1845.
 47. Protestant principles; or, "The Bible only." 1847. [From the *Oxf. Protestant Magazine*.]
 48. An appeal to members of the University [on account of the famine in Ireland]. By an M.A. 8vo. Oxf. 1847.
 49. A letter to the Vice-Chancellor on proctorial power. By a non-resident Master of Arts. 8vo. Oxf. 1847.
 50. Suggestions for an improvement of the Examination Statute. 8vo. Oxf. 1848.
 51. Creation. (A sacred poem.) By Oxoniensis. 12mo. Lond. 1852.
 52. Miscellaneous poems. By Oxoniensis. 12mo. Lond. 1852.
 53. Hints to freshmen in the Univ. of Oxford. 12mo. Oxf. 1853.
 54. Extempore preaching. A letter to a friend, by a clergyman in the diocese of Oxford. 8vo. Oxf. 1859.
 55. A plain and serious address, from a parochial clergyman to his parishioners on the commencement of the new year. 8vo. Henley, 1809. "Dedicated to the parishioners of Clewer, Berks, and to the Hon. Mary Harcourt, by their affectionate and faithful curate."

LLAWTHUN.

Oxford.

DE CLARE FAMILY.—Dugdale, in his *Baronage* (1675, i. 207), says that Richard Fitz-Gilbert (the father of Walter Fitz-Gilbert, the founder of Tintern Abbey) was assassinated near Llantonby by "Jorwerth, brother of Morgan of Caerleon," in 1136. The writer of the article "Tintern Abbey" in the *Saturday Review* (July 21, 1877) points out that this is an error, and through it "all attempts to supply an intelligible genealogy of the family [of De Clare] have failed"; that this error has been repeated from the time of Dugdale to Sir Bernard Burke; and that even "so careful an investigator as Mr. G. T. Clarke," in the *Archæologia Cambrensis*, "has added his sanction to the mistake." The reviewer gives a quotation from Ordericus Vitalis proving that Richard Fitz-Gilbert (de Bienfaite) was certainly dead A.D. 1191, that being forty-five years before the assassination in question

occurred; and he adds, "There is no reason to suppose that he died other than a common death." Jorwerth's real victim was Richard Fitz-Gilbert, "the grandson of Richard de Bienfaite, as may be seen by reference to William Gemmeticus (312 D) and Ordericus Vitalis (694)"; "he is buried in the chapter room of Gloucester Cathedral."

Mr. G. T. Clarke, in his genealogy of the Fitz-Gilberts in the *Archæological Journal* (Institute) for Dec., 1878, writes that Richard Fitz-Gilbert (de Bienfaite) was "slain at Llantonby by Yorwith, brother of Howel of Caerleon, about 1091, and is buried at St. Neots" (p. 326). As to Richard Fitz-Gilbert, Mr. Clarke writes that he, "like his grandsire, met his death from the natives [of South Wales], it is said from Morgan ap Owen, in the disturbances that broke out after the death of Henry I.," and that this assassination "is supposed to have occurred in 1139. . . He is buried in St. Neots."

From these extracts it will be seen that Mr. Clarke, whilst correcting the old error as to the date of death of Richard Fitz-Gilbert (de Bienfaite) to 1091, still attributes it to "Yorwith's assassination," but the *Saturday Reviewer* says, "There is no reason to suppose he died other than a common death." As to his grandson, Richard Fitz-Gilbert, Mr. Clarke states that he "met his death, . . . it is said from Morgan ap Owen," about 1139, but the reviewer says that he was "assassinated by Jorwerth near Llantonby" in 1136. "He was buried in St. Neots," Mr. Clarke writes, but the reviewer tells us "he was buried in the chapter room of Gloucester Cathedral."

The following additional notices of the date of death and burial-place of the last-named Richard Fitz-Gilbert may be added to the authorities cited by the reviewer. They are confirmative of his statements on these points. "Annus 1136. Ricardus filius Gilberti a Morgano filio Owyni occisus est" (*Annales Cambriae*, s.a.). Under the same year 1136, the continuator of Florence of Worcester gives the day on which the assassination was perpetrated, "17 Cal. Mai" (April 15), and adds that he was "honourably" buried in Gloucester Cathedral ("17 Cal. Maii perimitur corpus; eis Gleornam delatū in Capitulo fratrum honorifice sepelitur," *Flores Hist.*, Mat. West., ed. 1601, 666). The Jorwerth of Dugdale and the reviewer, and the Morgan ap Owen of Mr. Clarke and the *Annales Cambriae*, were brothers, who, we gather from Dr. Povel (*Cambria*, ed. 1811, 151), were living in 1157, that is, sixty-six years after their assumed crime of 1091. From Mr. Clarke we learn that Howel was another brother. These, then, would be included amongst the "others of his family" whom Jorwerth "headed" in their murderous attack, in 1136, on Richard Fitz-Gilbert, as related by Giraldus Cambrensis (Bohn's ed., 367). This diversity of persons of the same family accounts

for the chroniclers' variations in the name of the chief actor.

From the evidence adduced it may therefore be asserted that, by ascribing to the Welsh chieftain Jorwerth "and others of his family" the assassination of the *grandsire* as well as the grandson, Dugdale and his followers have attributed to them a crime of which they certainly were not guilty.

WILLIAM GEORGE.

Christol.

SURVIVAL OF OLD ENGLISH CUSTOMS IN GERMANY: THE GATE-HOUSE: HORSE-LOAVES.—It is sometimes the case that old English customs, now obsolete on this side of the Channel, are still found to survive in some nooks and corners of other countries, and thus passages in our old authors receive both illustration and a living commentary.

At Heidelberg, thirty years ago, one of the chief gates of the town, which gave upon the bridge, had a small chamber above its arch, which was still used as a prison.* I remember well how ill-looking malefactors used to glare down from behind their barred lattices upon the tide of market folks and foot passengers below. Certainly, as compared with an inmate of Dartmoor or Pentonville, these German convicts had far the livelier outlook.

That the *Gate-house* was here once used for similar purposes this passage from the water poet, cited by Nares, shows:—

"The *Gate-house* for a prison was ordained
When in this land the third King Edward reigned.
Good lodging rooms, and diet it affords,
But I had rather lye at home on boards."

Taylor's *Workes*, 1603.

Another survival. In posting through the Black Forest on my way to Heidelberg, I recall my surprise on seeing at one stage in my journey loaves of coarse brown bread brought out by the ostler to feed the resting horses. There is abundant mention of *horse-loaves* in England, several of which will be found in Nares. In Harington's *Ariosto*, vii. 62, we get:—

"Her stature scarce three horse-loaves did exceed."

So in Cotgrave we find the price of this species of horse provender, for he calls a dwarf (*nimbot*) "a low dapperling, *three-halfepenie horse-loafe*"; and again, under "nain," "a dwarf, a dandiprat, one that's no higher then three *horse-loaves*." The *Alvearie*, 1580, also gives *horse-bread*, *panis equinus*. Nares further refers to receipts for making such *horse-bread* from G. Markham and the *Gentleman's Recreation*; and a graphic passage is quoted from one of Latimer's sermons to this effect:—A traveller alights at an inn, goes in, and makes good cheer, forgetting his horse, to whom enters the ostler, saying: "Sir, how much bread shall I give your horse?" Nares concludes, "Rye-bread is said

to be given to horses now in Flanders." I am thus able from personal observation to adduce a later and definite instance of the survival of this practice on the Continent. ZERO.

AN UNPUBLISHED LETTER OF SIR WALTER SCOTT.—The following unpublished letter from Sir Walter Scott seems to me worthy of preservation in the pages of "N. & Q." It was addressed to his friend and relative my late father.

"My Dear Swinton,—I reenclose Sir James' [Sir James Stuart of Allanbank, Baronet] letter, and am not a little mortified with the circumstances that detain the amiable and accomplished writer at such a distance from the friends who value him so highly. The lines he quotes from *Woodstock* and honours with his approbation are my own, as indeed are almost all these *tags* which are not otherwise marked, and, to say truth, some part of those which are. I was internally very much diverted by a lady who would fain have persuaded me that she was a great admirer of Dr. Watts' hymns and quoted one of these same little deceptions.

"Lockhart left us to return to London to-day, so I cannot ask him about the Nun in Mathew Wald. I do not remember having told him the story, but most probably I may. I will write Sir James during the first long hearing at which I may be doomed to assist as Clerk. I reenclose your letter and keep my own.

"Always your affectionate friend and cousin,

"WALTER SCOTT.

"Walker Street, 26 June."

A. C. S.

Kimmerghame, Dunse.

"A MAN IS A FOOL OR HIS OWN PHYSICIAN AT FORTY."—I have never seen mentioned the origin or the author of this common saying. I think it may be given to the Emperor Tiberius, as related by Tacitus in the *Annals*, bk. vi. ch. xlvi., and by Suetonius in his life of Tiberius, 68. For the sake of alliteration, it may be supposed, the age of forty in the modern has been substituted for the age of thirty in the ancient saying. Tacitus says:—

"Sed gravescente valetudine nihil e libidinibus omittebat, in patientia firmitudinem simulans solitusque eludere medicorum artes atque eos, qui post tricesimum ætatis annum ad internoscenda corpori suo utilia vel noxia alieni consilii indigerent."

"But his illness increasing he omitted nothing of his lusts, by patience simulating strength of constitution, and accustomed to laugh at the arts of physicians and those who after the thirtieth year of their age wanted the advice of others in order to discriminate between what was useful or hurtful to their bodies."

Suetonius says:—

"Valetudine prosperrima usus est, tempore quidem principatus pæne toto prope illæsa: quamvis a trigesimo ætatis anno arbitrato eam suo rexerit, sine adjumento consiliorum medicorum."

"He enjoyed a very good state of health, and without any interruption, almost during the whole time of his government, although from the thirtieth year of his age he managed himself with respect to his health according to his own discretion, without any help or assistance from physicians."

W. J. BIRCH.

* Something in the manner of the little room in the upper portion of Temple Bar.

A SHORT EPITAPH FOR A LONG MAN.—In the churchyard of Ripple, near Upton-on-Severn, is a gravestone with this couplet upon it:—

“As you pass by behold my length,
But never glory in your strength.”

The length between the head and foot stones of this grave is about eight feet, and the gravestone itself briefly records that Robert Reeve departed this life February 22, 1626, aged fifty-six. Nothing is said as to his gigantic height, but the fact has been handed down to successive rustic moralists that the man here buried was *seven feet four inches* in height; but, overtaxing his strength, he was killed in a mowing match, having backed himself to do more in the same time than two other men. Such is the village story, and the epitaph suggests a man of more than ordinary dimensions, whose strength, as is generally the case, was not proportionate to his height.

Worcester.

EDWIN LEES, F.L.S.

EASTERN ORIGIN OF A JEST OF SCOGIN.—Yet another early version of this story (see *ante*, pp. 302, 382). Dunlop (*History of Fiction*, chap. viii., article “Ser Giovanni”) says: “In the eighth novel of Fortini, a countryman is persuaded at market, by the repeated asseverations of the bystanders, that the kids he had for sale were capons, and he disposes of them as such.” Perhaps some correspondent of “N. & Q.” who reads Italian, and has access to a copy of Fortini’s novels (of course one will be found in the British Museum), will kindly furnish a brief outline of the version above referred to.

W. A. CLOUSTON.

A CENTENARIAN.—A writer in the *Church Times* of April 10 mentions a Mrs. Crawford who died at the age of 107, about the year 1805. I gather that this lady dwelt at Lyme Regis.

ANON.

Queries.

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

HORÆ, OR BOOKS OF HOURS.—Can any of your bibliographical or antiquarian correspondents give me from the descriptions an idea of the period or century to which the under-mentioned books (in MS.) belong?—

Horæ Beatæ Virginis; with Calendar. Latin, black-letter or gothic characters on vellum. Calendar, 11 leaves; Service, 103 leaves. Margins and initials gorgeously illuminated in gold and colours with curiously drawn natural history illustrations of birds and beasts with human heads. Twelve miniatures: The Crucifixion, Descent of the Holy Ghost, Angel and Mary, Two Marys, the Nativity, Angel appearing to the Shepherds, Wise Men from the East worshipping the Child, Purifi-

cation, Journey to Bethlehem, Two Kings, Prayer of David, A funeral service with monks in cowls. Hymn at commencement in French language—The Salutation of the glorius Virgin Mary. Size 7½ by 5 inches. Inter-leaved.

Horæ Beatæ Virginis; with Calendar. Black-letter, vellum, Latin with the usual contractions. Calendar, 11 leaves, with a saint to each day; Service, 150 leaves. Gothic capitals, red, blue, and gold. Eight miniatures: St. John at Patmos, Christ and . . . the Nativity, the Angels appearing to the Shepherds, Wise Men from the East worshipping the Child, Purification, Circumcision, Crucifixion. Thirteen large initials, very many small. Many margins beautifully illuminated. Size 6½ by 4¾ inches.

Horæ Beatæ Virginis; with Calendar, together with other offices and prayers. Latin, black-letter, vellum. Gothic initials illuminated in red, blue, and gold. 76 leaves, and Calendar 6 leaves. Five miniatures: Crucifixion, Saint in Prayer, Annunciation, King David, the Temptation. Measures 7 inches by 4½ inches.

There are no titles to any of these Horæ. A great deal has been written on liturgies, missals, and primers, but little seems to be known of these hours of prayer of the laity in the early history of the Christian Church. Such books as Palmer’s *Origines Liturgicæ*, Maskell’s *Monumenta Rituaalia Ecclesiæ Anglicanæ* and *Ancient Liturgy*, Parker Society publications, “N. & Q.,” the various bibliographical catalogues, and other books, have been referred to without effect; probably some of your readers may have copies of these “Hours” with the date fixed.

BIBLIOTHEC. COLL. OWENS.

SATIRE ON O’CONNELL.—Can any of your readers furnish me with a copy of a bitter satire upon O’Connell, commencing,

“Scum condensed of Irish bog!
Ruffian, coward, demagogue!”

and tell me where it first appeared and by whom it was written? S. O. O.

THE MYSTICAL MEANINGS AND ATTRIBUTES OF PRECIOUS STONES.—Can any of your correspondents tell me where I can find any information on this subject? LEWIS WINGFIELD.

Garrick Club.

ROMAN REMAINS.—On the 19th ult., along with other members of the Bradford Historical Society, I visited Bierley Hall, formerly the seat of the Richardson family. There are remaining six slabs, bearing Roman inscriptions. They are about eighteen inches by twelve, and seem to have been sent as presents to the celebrated Dr. Richardson. On one slab are inscribed the following words:—
“Cornelia Pollitta | Marcie Sabina filiæ | dulcissimæ | pietissima oveixit | annis viii mensibus x | diebus xiii mater | infelicissima | fecit libertis libertabus | que posterisque eorum.” Is there any known record of these stones?

J. HORSFALL TURNER.

Idel, Leeds.

PRAYER TOWARDS THE EAST.—1. Can any one supply references to the most remarkable instances of praying towards the East from the earliest periods in worship of any kind? 2. How is the "east end of the altar," mentioned in 2 Chron. v. 12, to be understood?

HENRY COLE.

Hampstead.

CATHOLIC PERIODICAL LITERATURE.—Where could I find a list of the various serial publications issued by the Roman Catholic Church, or by its members, in this country previous to the passing of the Roman Catholic Relief Act in 1829? I have reason to think that the British Museum has not complete sets of this literature, which is most scarce, and, I should think, valuable.

E. WALFORD, M.A.

Hampstead, N.W.

"THE CONFSSIONAL."—In the possession of Sir George Naylor, Garter King of Arms, and at his death sold in London by auction, about 1832, was an original painting on canvas, of the Flemish school (seventeenth century), bearing this designation, and representing a man confessing to a priest with his wife listening behind the door. Size 47 by 36 inches. I shall be glad to have the artist's name (which was, I believe, mentioned in the sale catalogue), and any other particulars respecting the picture.

E. B.

SWEDISH FAMILY HISTORY.—Can you advise me where to seek for information about the family and history of a Swedish Moravian named Laurence Nyberg, who was persecuted out of Sweden during the last century because of his religion?

W. F. C.

GOOD FRIDAY "MARBLE DAY."—Why in some part of Sussex is Good Friday called "marble day"? It is the custom here on that day for men and boys of all ages to play marbles, and on a remark being made to an old woman about it she replied, "Don't you know it is marble day?"

S. M. KINGSLEY KINGSLEY.

Cuckfield.

RICH. PACE.—I want to ascertain who is the Rich. Pace mentioned by Mr. Furnivall in his Forewords to the *Babes Book*. Is he the same as Richard Pace who was Rector of Berwick in Elmet, near Leeds, until he resigned in 1519? I do not even know that he was an ecclesiastic; but if he was that rector, it will lend a point to what I have to say. As I am writing a history of Heath Grammar School, I shall be glad if correspondents will confirm their statements by quotations; I want proofs.

THOMAS COX.

Heath School, Halifax.

ANNE, WIFE OF WILLIAM BOURCHIER.—William Bouchier was the eldest son of Henry,

Earl of Eu and Essex, and of Isabel of York. Whose daughter was his wife Anne? Dugdale indicates two sources—either that she was a daughter of Richard Widville, Earl Rivers, or of James, Count de St. Pol. Stow makes her a Widville; Moreri describes her as daughter of Jacques de St. Pol, Seigneur de Richebourg, son of Count Pierre I., or of his uncle Jacques, son of Jean de Luxembourg. The evidence of dates appears to me rather against the Widville origin.

HERMIETRUDE.

POEMS IN 4TO. BY JOHN LAMB, 1760-80.—Can any of your readers supply me from the volume itself with more exact bibliographical particulars? These poems are by Charles Lamb's father, who was clerk and servant to Mr. Salt, a bencher of the Inner Temple. The longest piece in the book is called "The Sparrow's Wedding." A.

CHARLES COLLINS, PAINTER.—A gentleman at Tiverton in Devonshire has a picture of poultry—a cock and hen, well painted, but with no definite background, and with the signature "Chas. Collins fecit 1732." Can your correspondent DR. HYDE CLARKE (see 5th S. ix. 406) or any other of your readers furnish any account of this painter? His name does not appear in Pilkington's *Dictionary of Painters*, London, 4to., 2 vols. (1805?).

E. A. D.

SIR CYPRIAN HORSFALL.—Is anything known of his descendants? He was owner of Inisnag Castle, Ireland, which was destroyed during the civil wars. His father was Bishop of Ossory *ante* 1609. The arms of the bishop's wife are a saltire engrailed, between four cross crosslets fetche. What family do they indicate?

J. HORSFALL TURNER.

Idel, Leeds.

"MORMO'S."—What are these? In *The Ladies' Calling*, Oxford, 1705, there is the following passage: "Infinite and invisible affrightments, the beloved methods of Nurses and Servants, such as are the menacing of Sprights and *Mormo's*." It would be curious to have a list of bogies used to awe children with. In Spanish America it is "el coco," and babies are hushed by the comforting assurance that "el cocito" (the little coco) is coming to devour them. SOLIDAD.

"LORD MAYOR OF THE BUCKINGE."—In 1652 the Court Leet jury of Southampton presented that many great annoyances arising within the precincts could not be inquired of, nor the penalties levied for the same,

"for want of an officer within this Towne antiently called the Lord Mayor of the Buckinge. Wherefore wee desire that such an officer be yearly chosen at the accustomed tyme, according to the antient custom of this Towne, and that the order belonging to the said

office may by the authority of this Coorte be revived and confirmed for tyme to com."

What was this office? I can find no earlier reference to it; and though the word *fiat* is written in the margin, no attention, as far as I can discover, was paid to the presentment, a matter in itself by no means unusual. I should be glad of any information or reference about such an office.

J. SILVESTER DAVIES.

Woolston, Southampton.

HENSON OR HINSON FAMILY.—Which is correct? Where can I find a good pedigree of this family?

JAMES SWAN.

Nottingham.

DOUGLAS FAMILY.—Will any person having pedigrees or notices of wills of this family in which the name of Francis appears have the kindness to give me particulars? I am interested in the descent of Captain Francis Douglas, who in 1820 was dead, and described as "late of Newcastle." He is supposed to have been born about 1740-5. He married at St. Margaret's, Rochester, in 1764, Miss Sarah Clark, being then a bachelor and of that parish. He is known to have had a son James and a daughter Elizabeth; the former was drowned at sea, as "Captain Francis Douglas" is also believed to have been.

W. H. COTTELL.

19, Barrington Road, Brixton, S.W.

"ADVICE TO THE DEVIL, &c."—I have a pamphlet with this title, printed in 1828. It is stated to be a reprint from a miscellaneous work published some years previously. Is anything known of this miscellany, or name of the author of the advice?

TOWNLEY.

Hull.

BRISTOL CHURCH OF ENGLAND TRACT SOCIETY.—May I ask for information relative to the dissolution or closing of what for many years was widely known under the above title? I have a particular object in asking the question, and I shall feel much obliged for an answer as to date, &c. Some one connected with Bristol or its neighbourhood may be able and disposed to reply.

ABHBA.

MELBOURNE AUTHORS.—Can any of your Melbourne readers inform me who are the authors of (1) *Enderby*, a tragedy, Melbourne (no date), published about 1865 or later: printed by Mason, Firth & Co., Melbourne, F. F. Balliere pub.; (2) *A Dream of the Past, or Valerian*, a dramatic poem, by "Unda," Melbourne, 1874; (3) *The Explorers, and other Poems*, by M. C., Melbourne, 1874?

R. INGLIS.

TURKISH MUSIC.—Demetrius Cantemir, Hospodar of Moldavia, was of Tartar family, and born 1673. He turned traitor to the Porte, and was forced in 1711 to retreat with Peter the Great.

Peter gave him lands in the Ukraine, and he died on his estates there in 1723. He wrote a great deal, and understood several languages. He wrote a *History of the Ottoman Empire, its Origin and Decay*, in Latin, which was translated into English by N. Tindal. I suppose this book was written after his treachery. But in 1691 he had written an *Introduction to the Music of the Turks*, which he dedicated to the Sultan Achmet III. What language was this written in, and, if in Turkish, has it ever been translated? Is it merely a literary work, or has it a musical value as describing the structure of Turkish music?

C. A. WARD.

PALACKY AND MICKIÉWICZ.—Can any of your correspondents supply me with the correct pronunciation of Palacky and Mickiewicz, transcribing their proper sound in the corresponding English letters, especially with regard to *ck* both in the Bohemian and Polish name? Is *ck* pronounced like the German and English *ck*, as in *back*?

TIRO.

[*Sk* would be the nearest equivalent, we think.]

ANECDOTE OF MARSHAL BLÜCHER.—In the published account of a dinner given by the Cutlers' Company on the 22nd inst. one of the speakers is reported to have quoted the following anecdote as illustrating the vast wealth of London: "When old Marshal Blücher rode through the streets, after the battle of Waterloo, he said it was the finest town he had ever seen to plunder and to loot." I have often met with this story in print. What is the authority for attributing to the brave Prussian general the sentiments of a marauding savage?

JAYDEE.

"TAIT'S EDINBURGH MAGAZINE."—Who were the authors of the following articles in this work?—"On the Poor Laws," Feb., 1834, pp. 38, 83-103, by "J. A. R.;" "On the Decline and Fall of the Empire of Fashion," p. 54, by "Z. Z.;" "Philosophy of War," by "the author of the *Exposition of the False Medium*," and other articles by the same author; "On the Working Classes," pp. 179 and 701, by "Junius Redivivus"; "May Rain," p. 273, by "the author of the *Book of the Season*"; "Order versus Tidiness," by "the author of a *Dress-maker's Diary*," 1842 and 1843, and "A Teacher's Journal," 1844, p. 645.

OLPHAR HAMST.

STATISTICS CONNECTED WITH THE MARRIAGE OF FIRST COUSINS.—An article appeared in one of the monthly or quarterly periodicals within the last three years on "Statistics connected with the Marriage of First Cousins." Can any of your readers inform me which and when? W. W.

KING'S CHAPEL, BOSTON, NEW ENGLAND.—The undersigned is preparing a history of King's Chapel, Boston, New England, and desires any in-

formation as to the following Church of England rectors: Rev. Robert Ratcliffe (1686-1689) and Rev. Henry Caner (1747-1776); and of the following assistants: Revs. Robert Clarke (1686), George Vaton (1693-1696), Christopher Bridge (1699-1706), Henry Harris (1709-1729), Charles Harward (1731-1736), Stephen Roe (1741-1744), Charles Brockwell (1747-1755), John Troutbeck (1755-175). All the above-named persons came hither from England.

HENRY W. FOOTE, Minister.

Boston, Mass., U.S.A.

AUTHORS OF BOOKS WANTED.—

Memoir on the Causes of the Present Distressed State of the Icelanders. By an Icelander. Lond., Stockdale, 1813. 8vo., pp. 39, 1s. 6d. *The British Critic*, xli. 539, says this was originally written in Latin and translated by an English gentleman. Is it by Jorgen Jorgensen or Thorankston, or some such name? It is in the British Museum. OLFHAR HAMST.

Trifles. By Vortigern Crancocc, Esq., A.B.C.D. and E.F.G.H.I. and K.L.M.N. and O.P.Q.R.S. and T.V.U.W.X.Y.Z. Printed for L. Bladon, Paternoster Row, MDCCCLXXII. Small 8vo., pp. 124. APIS.

AUTHORS OF QUOTATIONS WANTED.—

“The Spring,
All unconcerned with our unrest, begins
Her rosy progress smiling.”

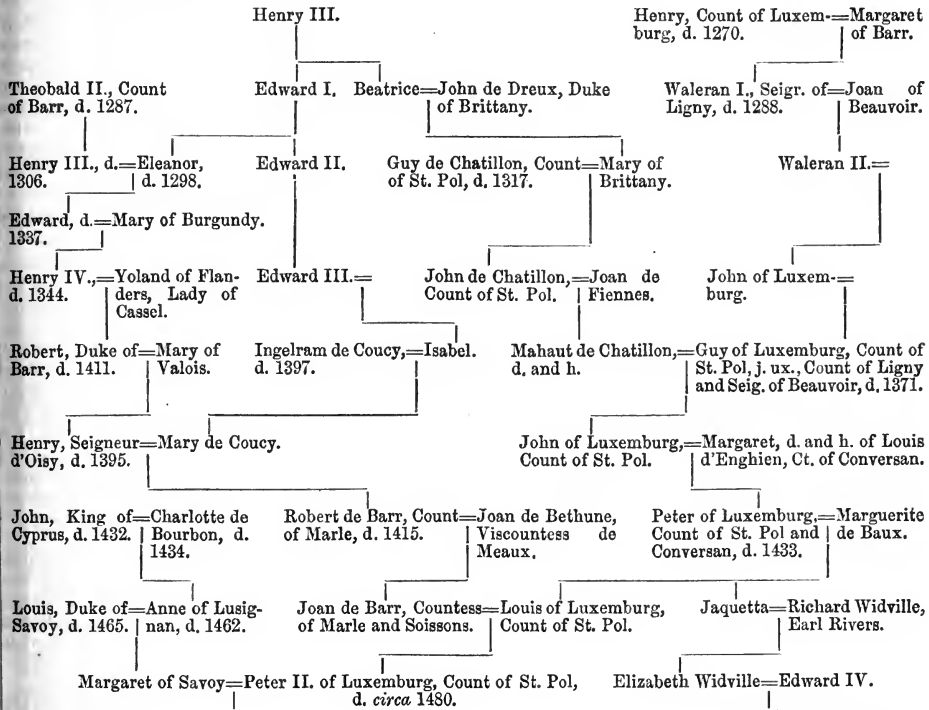
C. P. F.

Replies.

THE ARMS OF CYPRUS.

(5th S. x. 163, 189, 218, 229, 316, 329; xi. 374.)

Y. S. M.'s remarks are confirmed in *Blondell's Genealogice Francice Plenior Assertio*, 2 vols., Amsterdam, 1654, wherein Margaret, wife of John of Luxemburg, Seigneur of Beauvoir, is described as daughter of Louis d'Engnien, Count of Conversan, by his wife Joan of St. Severin. In MR. DOYNE BELL's tables (5th S. x. 230), besides other errors, two generations of the line of Luxemburg are inverted by representing Peter, the husband of Marguerite de Baux, as son of Louis of Luxemburg and Joan de Barr, whereas Louis was the son of Peter and Marguerite. Correction of some of these errors is attempted in the following scheme:—



B. W. GREENFIELD.

FAMAGOSTA (5th S. x. 163, 255, 359; xi. 32.)—I quite agree with DR. HYDE CLARKE that every name to be found in Phœnicia or Palestine is not Semitic, but, on the other hand, I cannot give up my opinion that those local names in Cyprus which can be traced to established Semitic roots owe their origin to that wave of Phœnician immigration which peopled so many cities in the Mediterranean. Two of these were Salamis and Amathus, and I think Ammochôstos should be added to them. Nor can I form a conception of Phœnician in any other sense than that of Semitic; that is to say, of Phœnician in the sense it is used by Gesenius, Levy, Renan, Schröder, and every other Orientalist of whom I know. As it would take up too much space to discuss DR. HYDE CLARKE'S views in detail, I will merely add a few words in support of the thesis that the names of the towns in question are of Semitic etymology, and do not belong to an epoch more ancient than that of the Phœnicians.

Salamis, it can scarcely be doubted, is identical with the Shalem of the Hebrews, and signifies the City of Peace, that is, the haven in which the gods of the Phœnicians found a peaceful resting-place after their stormy voyage from Syria. Such nomenclature is in entire accordance with the genius of the Semitic race. The Khalifeh El-Mansûr, on completing his capital city of Baghdâd, named it Medinet es-Salâm, the *City of Peace*, and in our own day the late Sayyid Mâjid, of Zanzibar, designated his new port on the east coast of Africa Dâr es-Salâm, the *Abode of Peace*. That Soluma of Lycia, Salmone of Elis, and Sulmo of Italy may have had a kindred origin is quite possible; but Salamo of Guatemala must, I fear, be relegated to the category of "undesigned coincidences."

Amathus I hold, with Schröder (*Die Phönizische Sprache*, p. 171), to be the same as Hamath, the Ἀμάθη of Josephus, which signifies a *citadel* or *walled fort*. I may add that in saying that Amathus was doubtless in the same etymological position as Ammochôstos, I did not, as DR. HYDE CLARKE seems to infer, mean that the names were identical, but that the etymology of both was due to Phœnician sources.

With regard to Ammochôstos, I may point out that the last number of the *Proceedings of the Royal Geographical Society* contains (p. 106) some interesting notes by Sir Henry Rawlinson on the subject of pre-historic Cyprus, from which I would beg leave to make the following extract. After stating that the name of King Damus of Ammochosta (*sic*) is found in the cuneiform inscriptions, Sir Henry says:—

"We have here the true etymology of the modern Famagousta; the Assyrian title is *Amia Khadasta*, 'the holy lady,' in allusion, no doubt, to the 'great goddess,' the 'Syria Dea' (*sic*), who was worshipped on this spot.

This Semitic compound was abbreviated by the Greeks into Ammochosta, and explained by a spurious Greek etymology as a 'sandbank.' The modern form of Famagousta is due to an initial digamma, which is commonly found in the Cypriote inscriptions, and has nothing whatever to do with 'Fama Augusti,' as has been sometimes supposed."

The name may have been written in Assyrian as stated by Sir Henry, but the true designation of the town was probably אמת קרייה, or, as it would be written in Phœnician, אמת קרייה, *Amunath Qedushath*, the *holy metropolis*, the epithet being attributable to the fact that a temple dedicated to *Q'deshah*, the *Dea Syra*, was located there. Schröder (*Die Phön. Sprache*, p. 140) suggests that אמ קרייה, *Mother of Brass*, is the true form of the word, but the hypothesis is hardly tenable. The name of the king of Ammochôstos, Damus, appears to be Semitic, as דמש is found both in Phœnician and Hittaritic inscriptions.

I must protest, in conclusion, against the *cachet* of the Royal Geographical Society being given to the corrupt form *Famagousta*. The name is spelt *Famagusta* in Latin, *Famagosta* in Italian, *Famagoste* in old French, and *Famagouste* in modern French. Amongst our old writers the practice is variable, Knollys, for instance, writing *Famagusta*, while his contemporary Sandys prefers the Italian orthography. I have met with no authority for *Famagousta* except the *Times*, and the *Times* has, to its credit, discontinued its faulty practice, and adopted the better English form of *Famagusta*.

W. F. PRIDEAUX.

CHARLES WESLEY'S AND SIR W. JONES'S "LINES ON AN INFANT" (5th S. xi. 365.)—I do not wonder that your correspondent MR. BOWER is struck with the marvellous resemblance between the lines which he has quoted from Stevenson's *Memorials of the Wesley Family* and the well-known lines of Sir William Jones, not only in the sentiment expressed, but in the almost identical words, and the sameness and order of the rhymes. What I wonder at is that it has not led him to say something more upon the authenticity and genuineness of the anecdote he has given, and the proofs that the verses ascribed to Wesley were really written by him. The book which he quotes them from was not published apparently till so late as 1876. By his own account those of Sir W. Jones are said to have appeared in a Calcutta journal undertaken so early as 1785. I have never seen them given to any one but Sir William, and as given by MR. BOWER they appear on the face of them rather as an ill-remembered citation of the beautiful and almost perfect quatrain of Sir William.

Then, if MR. BOWER will refer to Carlyle's *Specimens of Arabian Poetry*, a second edition of which was published in 1810, he will find another

beautiful translation, which, as it is short, I venture to transcribe :—

“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.”

No. 25, p. 64.

And the Arabic original text is given at p. 27. Then, finally, M. Meynard, the successor of Prof. Mohl at Paris, in his opening address on taking the chair of his predecessor, published at Paris under the title of *Poésie en Perse*, Paris, 1877, gives us from Hâtif, a Persian poet : “Enfant, quand tu venais au monde chacun était heureux, et toi seul tu pleurais ; vis tu de telle sorte qu'à l'heure de ta mort chacun verse des larmes et que toi seul, tu sois souriant.” We can hardly suppose that verses written by Charles Wesley have been translated into Persian and Arabic, and retranslated by eminent English translators without a word of acknowledgment. S. R.

It would be something very strange if Sir William Jones was indebted to Charles Wesley for the idea of the lines in question. The illustrious Orientalist is the last man to be suspected of stealthily sucking other men's brains. One thing is certain : the lines ascribed to Charles Wesley are a rank forgery. I do not believe they existed in the year 1750, nor in any English form until Sir William Jones gave them among other miscellaneous translations. They are not applicable to a still-born child or to one that died shortly after premature birth. Charles Wesley's biographer, as quoted by the correspondent of “N. & Q.,” states that “the mother recovered, not the child.” The clumsy juncture of these lines with the incident of Mrs. Wesley's premature labour must therefore be “obvious to the meanest capacity.” In short, the verses ascribed to Charles Wesley are a very sorry imitation (or rather plagiarism) of Sir William Jones's elegant English tetrastich from the Persian, the original of which is found in an ancient Arabian epigram, “To a Friend, on his Birthday.” So far are the lines ascribed to Charles Wesley from being the *original* of those of Sir William Jones, “supposed to be translated from the Persian.” This is not the first instance of Charles Wesley's plagiarism that has been pointed out in “N. & Q.,” but perhaps it is one of the most audacious cases of literary larceny on record. W. A. CLOUSTON.

BALCÖNY OR BALCÖNY (3^d S. ix. 303, 380, 519 ; 5th S. x. 299 ; xi. 39, 56, 78, 357.)—The pronunciation seems to have been as doubtful at the beginning of the last century as it is now.

“The girls to the doors and the balconies ran,
And cried, ‘Lackaday, he's a proper young man.’”
Swift, *Clever Tom Clinch*.

“Now dirty waters from balconies drop,
And dexterous damsels twirl the sprinkling mop.”

Gay, *Trivia*.

I hold, with the dean, that *balcöny* is the best. The word is no longer Italian ; it has been completely Englished by the endings *y* and *ies*, and it is natural that it should take the usual English accent on the first syllable. CARLINGFORD.

PAYMENTS IN CHURCH PORCHES (5th S. xi. 209.)—It was the custom formerly to pay a bride's dower, or to deliver the deed by which land or money was secured to her, at the church porch. This was supposed to be legally necessary, but it does not appear that payments of any other kind were made there. Selden says, “*Neque alibi quam in facie Ecclesiæ et ad ostium Ecclesiæ, atque ante desponsationem in initio Contractus (ut Juris consulti nostri veteres aiunt) sic fundi dos legitimè assignari potuit*” (*Uxor Hebraica*). Brand quotes from Brydges's *Northamptonshire* (i. 135) the following passage in support of this assertion : “Robert Fitz Roger, in the 6th Ed. I., entered into an engagement with Robert de Tybetot to marry, within a limited time, John his son and heir to Hawisia, the daughter of the said Robert de Tybetot, to endow her at the church door on her wedding day with lands amounting to the value of one hundred pounds per annum.”

In *Les Termes de la Ley* it is declared that “Dower, by the law of the realm, is a portion which a widow hath of the lands of her husband, which by the common law is the third part ; but by her husband's assignment by his father's assent at the church door, she may have so much of his father's land as is so assigned, and so of the husband's assignment of part of his own land.”

The custom continued as late as the seventeenth century ; for in a marriage deed, dated 1627, made by an ancestor of mine in favour of his eldest son, it is stipulated that he will settle upon the son certain lands on condition that a portion of the dowry of the bride be paid, “on the sixteenth day of November next ensuing the date hereof, at the porch of the parish church of M.” J. D.

Belsize Square.

The Rev. D. R. Thomas, in his *History of the Diocese of St. Asaph*, at p. 297, writing of the town of Newmarket, Flintshire, says, “The registers, which date from 1698, mention under 1712 the interest of 5*l.* given by Mr. Wynne, of Copparrleini, for the purchase of flannel for four old men and women, who were ‘to draw lots’ or ‘throw dice’ for it in the church porch.” The deed has long been lost (as indeed is the charity itself), but it is said the reason for this curious condition was stated on the back of it. A. R.

Croeswylan, Oswestry.

The following examples, taken at random from my MS. notes, will show that in the seventeenth

century this custom obtained in Lancashire: "Articles of agreement, dated 20th Feb., 1650. Item, the sum of 200*l.* to be paid at or in the south porch of the parish church of Preston, between the hours of ten and two of the clock, on 20th March, 1652." Deed, dated 1641: Alice Sidgreaves agrees to relinquish to James Sidgreaves certain lands on condition that he pays 130*l.* on a certain day, "att or within the south porch of the p'ishe church or chappell of Goosnargh" (see *History of Goosnargh*, p. 174).

H. FISHWICK, F.S.A.

I cannot answer MR. WALFORD'S question directly, but payment of money in a church is the practice at the present day in the Isle of Portland. Within the last three years I completed the purchase of several strips of land in the church at Portland. I gave notice that on a certain day I would attend in the church to pay over the purchase money, and take in exchange the deed of "church gift," which was duly signed in the church, "coram populo." The act is supposed to give due notoriety and to have a peculiarly binding effect. I found the witnesses (not attesting), some fifteen or twenty in number, expected to have their presence acknowledged by some small payment in money, of which the neighbouring publican presently received the benefit.

HIC ET UBIQUE.

Payments of legacies and annuities in the church porch were of common occurrence in Norfolk, as the wills proved at Norwich will testify. I am told that this custom still exists, but have met with no instance later than the close of the eighteenth century.

C. H. ATHILL.

Hampstead, N.W.

By a bond, dated April 14, 1602, John Lea of Lutterworth, in consideration of 6*s.* 8*d.* paid to him annually in the south porch of the chapel of Market Harborough, Leicestershire, bound himself to keep the chimes there in "good sweet, solemn and perfect tune of musick" (see *North's Church Bells of Leicestershire*, p. 245).

MARTYN.

"MISERRIMUS" (5th S. xi. 348, 392.)—There were three editions of this curious little book. The first, printed by Davison, Simmons & Co., 1832, pp. 115, was not published; the next, printed in 1833, pp. 206, was published by T. Hookham; and the third, which is designated on the title-page as the second edition, 1833, pp. 208, was also published by T. Hookham. In the advertisement to this last the writer says: "The author never would have adopted this epitaph as the groundwork for a fiction had he been aware that the name and career of the individual who selected it were known"; and goes on to say that he took the idea of writing it from a conversation he had with Wordsworth, "who afterwards wrote a sonnet upon it which was published in the *Keepsake*."

Chambers, in his *Biographical Illustrations of Worcestershire*, Worcester, 1820, 8vo., p. 310, has the name of "Thomas Morris or Miserimus," and says he was a clergyman who was deprived at the Revolution for refusing to acknowledge the king's supremacy, and that he died in 1748, aged eighty-eight. In the list of non-jurors drawn up probably by Mr. Harbin, and now amongst the Ken MSS. (see *Bowles's Life of Bishop Ken*, 1831, ii. 181), occurs the name of Thomas Morris, minor canon of Worcester and vicar of Claines, and his death is thus recorded in the *Gentleman's Magazine* for 1748, xviii. 428, under date June 15: "Rev. Thomas Maurice, A.M., aged eighty-eight, a non-juring clergyman who formerly belonged to the choirs of Worcester and Litchfield, and was minister of Claines, a gentleman very charitable to the poor and much esteem'd." This clearly refers to the same person, though the names are spelt differently, but the two accounts do not agree: Chambers says that his necessities entitled him to charitable support, which was afforded to him by certain liberal and generous Jacobites, whilst the *Gentleman's Magazine* speaks of him as being very charitable himself. MR. WHITBOURNE, "N. & Q.," 1st S. v. 354, says that the inscription "Miserimus," being nearly obliterated on the stone, was renewed as "Miserrimus" some years since. This was probably after 1820, when Chambers wrote. When this little work of fiction was first brought out it excited a good deal of interest. There are two criticisms of it in the *Literary Gazette*, one in 1832, p. 803, and a second in 1833, p. 151, both decidedly favourable, but it was not well spoken of by all critics. One of the severest notices of it is that in the *Gentleman's Magazine*, so savage, indeed, that it might perhaps have helped more to sell the book than a favourable notice would have done. The reviewer says (vol. ciii., pt. i., p. 245) it is "an extravagant rhapsody of the ultra-romantic or stark mad school—the disgusting offspring of a depraved imagination."

EDWARD SOLLY.

Sutton, Surrey.

THE ETRICK SHEPHERD (5th S. x. 386.)—Through the kindness of a gentleman of this town I am enabled to present you with the following transcript of another interesting and characteristic letter written by James Hogg, which it is believed has not hitherto been printed:—

"Altrive Lake, by Selkirk, April 21st, 1834.

"My Dear Sir,—I only received your letter by way of Glasgow, Edinburgh, and Selkirk this day. What a daff like thing it was in you to send it hundreds of miles round, and now I am afraid this will not reach you before you leave the north of England, and I know no other direction save what your letter contains.

"I never felt more grateful to any human being than to you for the generous, disinterested proffer you have made me of the original letters of my great and matchless predecessors, which, now that the whole nation has been ransacked over and over again, I consider as a treasure.

By all means send me a copy and keep the originals. Do you think I would suspect a gentleman of forging a single line or even a word who has shown such an interest in me? Besides, the stile (*sic*) of Burns is so peculiar I could swear to any two lines of it either in poetry or prose. Can you tell me whatever you please, for that has been found necessary through all his original letters to a great extent. Alas, I never saw him! But it was not because I was too young to remember him, but I was then a poor lonely shepherd on the wild mountains of Ettrick Forest, and had no communications whatever with the literary world, and though we were contemporaries I never saw or heard of him till the year after he died, when a kind of half-brother, Jock Scott, came to me on the hill and recited me *Tam o' Shanter*. I was petrified with delight, and never suffered him to quit me until I had it all by heart; and whether it be from that first impression I cannot tell, but it has been my favourite poem ever since. After I learned that we were both born on the 25th of Jan. I determined to be his successor in Scottish poetry against all disadvantages, and have at length attained that enviable distinction. But the queerest thing of all was that I had learned to identify myself so much with my predecessor that I expected to die at the same age and on the very same day of the month; so when the 21st of August* began to approach I grew very ill—terribly ill—and told the people who were waiting on me that I feared I was going to die. They said 'They hope it no.' But before midnight I was so ill and so frightened that I was skirling and hauding by the blankets; but after the 21st was fairly over I grew better. It certainly was rather a singular coincidence that we should both have been born on the 25th of Jan., and both in the middle of terrible snow storms. What would I give to have a son on the 25th of Jan., for I am sure he would turn out the greatest poet of us all. . . . I am still a hale old carl, Mr. —, and though in my 64th year the head is as clear and the heart as sound as ever. I have a wife who is the delight of my heart and a comely healthy family of one only son and four daughters. Let me hear from you soon. Never mind the postage. I never grudge the postage from a friend.

"I am Your's most affectionately,

"JAMES HOGG, The Ettrick Shepherd."

J. MANUEL.

Newcastle-upon-Tyne.

HERALDS' VISITATIONS (5th S. xi. 409).—I do not enter into the general question discussed on the page quoted, but wish to ask L. P. what he means when, evidently referring to what are known as "Heralds' Visitations," he says, "These books are not records, not even official documents. They are merely the note-books of the commissioners—not necessarily nor always heralds—who held the visitations." Can he mention an instance of one that was not produced under the personal supervision of the officers of the College of Arms? If so, I should be glad to make a note of it. His criticism as to the character and value of these records is probably just, but I never knew any one, except the veriest tyro in genealogical matters, who was simple enough to accept all the details of these records as infallible. They do, however, contain

many facts which it would be difficult, if not impossible, to obtain elsewhere, and they themselves suggest the sources whence they can be corroborated or disproved. That they sometimes contain flagrant errors and contradictions is also beyond dispute. A most amusing and incomprehensible discrepancy has just come under my notice, and will serve to strengthen L. P.'s argument. Two brothers respectively entered and signed their pedigrees in the Visitations of 1634 and 1662. One described his mother as "*Blanche*, daughter of *William N. . . .*," and the other as "*Priscilla*, daughter of *Jeffrey N. . . .*" No less a personage than a duke now claims this *Priscilla* and *Jeffrey* as his ancestors, and yet it is absolutely certain that the two brothers were sons of the same mother, and that she was *Blanche*, daughter of *William*.

J. L. C.

AN INDEX TO THE "NONARUM INQUISITIONES" (5th S. xi. 347).—Your correspondent NOMAD makes a good suggestion, but at present it is not probable that the Index Society can undertake the work he proposes. That body is anxious to do all it can, but the field before it is so enormous that it may not be (I do not say it is not) wise for it to undertake to make indexes for Government publications. We may hope that some day the State will see the necessity of issuing these most necessary helps on its own account. If the Index Society is to undertake any books of this class, the first in point of importance seems to me to be the long series of Reports of the Deputy Keeper of the Public Records. They contain an immense mass of information to which at present the student has no trustworthy guide. A WORKER FOR THE INDEX SOCIETY.

"DIVINE BREATHINGS" (5th S. xi. 240, 336, 418).—I have not yet seen the reprint by Pickering & Co. of this excellent little work, but it is certainly a mistake to suppose that the copy from which the reprint has been made is unique. I possess a copy of the sixth edition, the title-page of which is as follows:—

"Divine Breathings; or a Pious Soul thirsting after Christ in a Hundred Pathetical Meditations. The Sixth Edition. Psalm lxxiii. 25, 'Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee.' London, Printed for Robert Pawlet at the Sign of the Bible in Chancery Lane, near Fleet Street, 1678."

Then follow an address "To the Christian Reader" from "Thy Cordial Friend Christopher Perin," two pages; "The Contents of the several Meditations," six pages; *Divine Breathings*, 159 pages; "A Catalogue of Books printed for and sold by Robert Pawlet at the Sign of the Bible in Chancery Lane, near Fleet Street," eight pages. On the title-page is the signature "D. Lechmere," but whether it is the name of the author or

* The Shepherd is in error here. Burns died on the 1st of July.

of a former owner of the book does not appear. The handwriting is, however, evidently contemporaneous with the book.

It would be desirable to ascertain, if possible, when the first edition was published, and whether any light can be thrown upon the authorship. It is now close upon sixty years since I reviewed Quarles's *Enchiridion*, a work which in style it strongly resembles, in the *Retrospective Review*, and my attention has been naturally drawn in a long course of book collecting to small volumes of the same character, yet I do not recollect meeting with any copy of the *Divine Breathings* before I acquired that which is above referred to, only a few weeks ago, which may be taken as a presumptive proof of its rarity. Of Christopher Perin, the author of the address to the reader, I have not met with any notice. JAS. CROSSLEY.

Stocks House, Cheetham, Manchester.

JOHN NEWBERY, PUBLISHER IN ST. PAUL'S CHURCHYARD (5th S. xi. 387).—Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. iii. pp. 731-2, gives the following account of Mr. Newbery:—

"John Newbery, many years a respectable bookseller in St. Paul's Churchyard, is characterized by the late Sir John Hawkins as 'a man of good understanding and of great probity. He suggested (as Mr. Chalmers observes, in his preface to the *Idler*) the plan of many useful compositions for the young or those who had more curiosity than leisure to read, and generally employed men of considerable talents in such undertakings.' Many now living may perhaps remember the pleasure they derived from Mr. Newbery's little books for 'masters and misses,' of some of which he was the reputed author. Among the best of these may be reckoned the brief histories of the Tower of London, of St. Paul's Cathedral, and of Westminster Abbey, all compiled by David Henry, Esq. (publisher of the *Gent. Mag.*), and of which several large editions were rapidly sold, and *The World Displayed*, to which Dr. Johnson wrote an historical introduction. In 1758 he projected a newspaper called the *Universal Chronicle, or Weekly Gazette*, in which Dr. Johnson's celebrated 'Idler' was first printed. In this weekly journal Dr. Johnson is said to have been allowed a share, for which he was to furnish a short essay on such subjects of a general or temporary kind as might suit the taste of newspaper readers, and distinguish that publication from its contemporaries. Sir John Hawkins assigns as a reason for Mr. Newbery's wishing to have an essay in his paper, 'that the occurrences during the intervals of its publication were not sufficient to fill its columns.' 'If that was the case,' adds Mr. Chalmers, 'it is a curious particular in the history of political intelligence. Those who now print weekly papers find it not only difficult but impossible to contain half of the articles which have entertained other readers during the intervals of publication, and which from the common impulse of domestic or public curiosity their readers think they have a right to expect.' Mr. Newbery was the first of the profession who introduced the regular system of a juvenile library, and in conjunction with Griffith and Giles Jones, Mr. Newbery wrote the Lilliputian histories of *Goody Two-Shoes, Giles Gingerbread, Tommy Trip*, &c. Mr. Newbery died Dec. 22, 1767."

Mr. Francis Newbery, nephew of the above, and cousin to Francis Newbery, the vendor and patentee of Dr. James's powders at East End, St. Paul's Churchyard, was the publisher of the *Gent. Mag.* 1767-79, and Eliz. Newbery (widow of Francis) continued to publish it 1780-87.

W. G. B. PAGE.

Hull.

An entire chapter (xi.) in the late Ch. Knight's *Shadows of the Old Booksellers*, 1865, is devoted to this kindly old bookseller. According to Mr. John Nichols, Newbery must divide the honour of projecting and writing the juvenile libraries. "It is not generally known," he says, "that to Mr. Griffith Jones and a brother of his, Mr. Giles Jones, in conjunction with Mr. John Newbery, the public are indebted for the origin of those numerous and popular little books for the amusement and instruction of children, which have been ever since received with universal approbation."

There was another publisher of the name of Newbery—Francis, nephew of the above. It was he who published *The Vicar of Wakefield* in 1766, when he lived in Paternoster Row. He ultimately succeeded to the business of his uncle in St. Paul's Churchyard, but a certain Thomas Carnan was John Newbery's immediate successor, who must have taken Francis Newbery into partnership, for a copy of the fourth edition of the *Vicar* lying before me bears this imprint, "Printed for Carnan and Newbery at No. 65, in St. Paul's Churchyard, 1770."

Everybody remembers how the good Dr. Primrose was helped in his hour of need by "the philanthropic bookseller in St. Paul's Churchyard, who has written so many little books for children; he called himself their friend, but he was the friend of all mankind."

CH. ELKIN MATHEWS.

7, Hamilton Road, N.

There is a notice of John Newbery in "N. & Q." 3rd S. iv. 61. A more extended statement of his efforts in the publication of children's books, with Griffith Jones, may be seen in Chambers's *Book of Days*, vol. ii. p. 336. ED. MARSHALL.

SACHEVERELL FAMILY (5th S. xi. 309).—I have copied a rather extensive account of this ancient family from Thoroton's *Notts*, i.; Nichols's *Leicestershire*, i. and iii.; Hutchins's *Dorset*, i.; and Ventris's *Law Reports*, i.; besides from Visitations of Derby, 1611, of Yorkshire, 1530, 1584, and 1612, and of Oxford, 1634, from the Harl. MSS (the numbers I unfortunately have not noted) also the *Visitation of Leicestershire*, 1619, printed in Harl. Society's publication in 1870. These embrace the account of the different branches settled at Morley, Barton, Reresby, Radcliff-super-Sore, Kirby, and Hopwell, besides some offshoots.

Francis Sacheverell, son of Henry Sacheverell, of Resbury, Notts, twelfth in descent from Sir Patrick Sacheverell, *temp.* Ed. I., went to Ireland, and obtained, in 1613, a grant of lands in the co. of Armagh. He seems to have been twice married, and had three or four sons; he died in 1641. His eldest son and heir, Francis, died in 1649, leaving an only daughter and heir, Anne Sacheverell, born 1632, who married Major Edward Richardson, and their descendant Mrs. Bacon is now the owner of the Sacheverell estates at Legacory, otherwise Rich Hill, co. Armagh.

Y. S. M.

For information respecting this family A. C. S. is referred to Thoroton's *History of Notts*, and Glover's *History of Derbyshire*; also to the Heralds' Visitation of Notts, 1614 (Harl. MSS.). Henry, the last male of the line, died young, in 1724.

H. W. S.

A. C. S. will find full pedigrees of the Sacheverells of Morley, Radcliffe, and Barton in Fox's *History and Antiquities of the Parish Church of St. Matthew, Morley* (Bemrose, 1872). The fine series of Sacheverell monuments in Morley Church will be fully described, with notices of the family, in vol. iv. of Cox's *Churches of Derbyshire*, now in the press.

W. H. ST. J. HOPE.

A. C. S. will find several pedigrees of this family in vol. iii. of Nichols's *History of Leicestershire*. There are two pedigrees of the same family in Thoroton's *Antiquities of Nottinghamshire*, vol. i., one of which is of the Barton branch. He should also refer to the Visitation of Oxfordshire.

JOHN MACLEAN.

Bicknor Court, Coleford.

"JUNCARE" (5th S. xi. 88).—Ducange explains this:—

"*Juncare*, locum floribus vel juncis spargere. *Juncus*, majoribus festis sparsus in ecclesia et alibi. Consuetudine MSS. Sancti Augustini Lemovicensis: 'In festo Augustini... præpositus debet recipere *juncum*, qui dicitur ex consuetudine ad parandum chorum et capitulum.'"

There was clearly in this case an obligation, derived from long usage, on the neighbouring farms and farmers, to bring in contributions of freshly cut rushes for the festival of the local saint. Cotgrave gives also as a French word, "*Joncher*, to strew, or spread, or cover (as) with rushes."

Passing now from Limoges to England, we find the same custom prevalent under the name of "rush-bearings," at which "wakes" or festivals of the dedication of each country church the parishioners were bound to furnish quotas of green rushes to strew the floor (see Brand, &c.).

The "rush" in most frequent use was probably the *Acorus calamus*, L., or sweet flag, which, though botanically speaking not a rush at all, would be thus loosely classed by a rustic gatherer.

Besides its ecclesiastical uses, the rush was, of course, the mediæval substitute for a carpet.

ZERO.

Evidently a barbarism, from the Latin *juncus*, a bulrush. The custom of strewing rushes on the floor on special occasions exists, or at least did exist a dozen years ago, in the mansion of the Elder Brethren of the Trinity House at Kingston-on-Hull.

W. J. BERNHARD-SMITH.

Temple.

Juncare is to strew with rushes, and there are many like words in Ducange derived from *juncus*. He gives, "*Juncare*, spargere flores." *Jonciere* is a bed of rushes.

W. G.

LORD WILLIAM HOWARD, "BELTED WILL" (1st S. x. 341).—The publication of the family records relating to this celebrated Border chieftain, so earnestly recommended by your correspondent, has at length been accomplished by the Surtees Society, under the editorship of the Rev. George Ornsby. In the introduction the editor explodes a popular idea which has prevailed concerning Lord William, as purely imaginary as Sir Walter Scott's portraiture of his outward man:—

"He never was Lord Warden. Such an appointment, with Elizabeth's feelings towards the Howards, could not have taken place whilst she occupied the throne, and after the accession of James I., George, the third Earl of Cumberland, was selected to succeed Thomas, Lord Scrope, and was the last who filled that high office. He died in 1605, and the government of the Middle Shires (as James preferred to call the Borders) appears to have been subsequently vested in Commissioners, who were partly Scotch and partly English, appointed by the Crown."

And

"The entries in this book (Household Book for the year 1640) quite dispose of the tradition that Lord William died of the plague. It is clear that he sank from natural decay, accelerated, as we may well believe, by his hasty departure from Naworth, and the turmoil and unwonted bustle by which he must have been surrounded."

"All doubt is removed, moreover, as to the place of his sepulture. At Greystock Castle he died, and in Greystock Church he found a grave. We have the amount of the funeral dole, the money paid: '1640, Oct. 8, To the poore in the parish of Graystock at my Lord's buriall v^l xvijj^d.' 'To five menne for ringing the bells in Graystock Church at my Lord's buriall xx^s.' 'To eight menne for takeinge up a marble stone in Graystock Church, and makeinge a grave ther for my Lord, and for candles, xlviij^s vj^d.'"

DEXTER.

TRAJAN'S COLUMN (5th S. xi. 308).—We have in the library of the Oxford Architectural and Historical Society a book on Trajan's Column with very fine illustrations, numbered to correspond with the Latin descriptive notes forming the introduction. I give the title-page:—

"Historia Utriusque belli Dacici a Trajano Cæsare gesti, ex simulacris quæ in columnâ ejusdem Romæ

visuntur collecta. Auctore F. Alfonso CIACONO Hispano, Romani Pontificis Penitentiario. Romæ, Apud Franciscum Zanettum et Bartholomæum Tosium Socios, Anno Domini M.D.LXXVI."

A. L. MAYHEW, Librarian O.A.H.S.

ANTHONY HIGGIN, DEAN OF RIPON (5th S. xi. 369).—See an account of "Ripon Minster Library and its Founder" in *The Yorkshire Archaeological and Topographical Journal*, ii. 371. The dean's monument (mutilated) and a great many of his books are still preserved in the "Lady-loft," now the library, of Ripon Minster. J. T. F.

Bp. Hatfield's Hall, Durham.

"THE HISTORY AND TRADITIONS OF RAVENSTONDALE, WESTMORLAND," BY THE REV. W. NICHOLLS (5th S. xi. 388), was published by request. No date is on the title-page, but the preface bears that of 1877; printer, John Heywood, Deansgate, Manchester. It was originally delivered to the people of that dale in the form of lectures, and is full of authentic and quaint particulars. B. J.

A HEARSE CLOTH AT DUNSTABLE (5th S. xi. 246).—The coat No. 1 is that of the merchants of the Staple; No. 2 is that of the family of Fayrey; No. 3 is Butler; and No. 4 is the shield of the Mercers' Company. H. S. G.

A HISTORY OF CARLOW (5th S. xi. 349).—See *The History and Antiquities of the County of Carlow*, by John Ryan, M.R.S.L., Dublin, 1833. T. W. C.

NUT-TREE ON ROSAMOND'S TOMB AT GODSTOW (5th S. xi. 328).—I can inform Mr. LEES that in or about 1855 the tree was still in position, but that I was never able to find on it one nut without a kernel. If he thinks it worth while, I can send him one of the nuts for his own inspection, but as it is some twenty-five years since it left the tree, it may now be worthless as a criterion.

HERMENTRUDE.

This celebrated tree is well known to the visitor to Godstow, where it still exists between the walls and remains of the ancient nunnery. It is, however, not a common hazel, but a cultivated one, or a filbert nut-tree. H. KREBS.

Oxford.

BEAUCHAMP QUERIES (5th S. xi. 347).—4. Richard, son of Thomas, fourth Earl of Warwick, married first Elizabeth, d. of Lord Berkeley; secondly, Isabel De Spencer, Baroness of Tewkesbury, sister and heir of Richard, last Lord Spencer, born 1400, buried at Tewkesbury, 1439.

J. B. WILSON.

Worcester.

"TO FALL OVER" (5th S. xi. 288).—The expression "to fall asleep" is an old English

idiom. See the last verse of the seventh chapter of the Acts of the Apostles. BAR-POINT, Philadelphia.

PROVINCIALISMS (5th S. xi. 288).—Forty years ago the *New York Herald* noticed the use of "done," instead of "did." A very large majority of the people in this part of the United States have adopted this corrupt mode of expression. M. E.

Philadelphia.

"GO IT, NED!" (5th S. xi. 326).—The statement that this frank and sailor-like, though considered by many impolitic, advice of "Go it, Ned!" was given to Sir Edward Codrington by the Duke of Clarence previous to the battle of Navarino, has been called in question by Sir William Codrington, son of the admiral. That such advice was given by the Duke of Clarence when he held the office of Lord High Admiral I never before heard doubted, though much keen controversy took place at the time on the impolicy of proceeding to the extreme measure of destroying the Turkish fleet, as was done at Navarino.

At the time of the battle of Navarino (1827) I had a relative residing in Liverpool, who frequently favoured me with Liverpool papers, and being, like all young people, fond of warlike news, I read the discussions and articles on the movements of Admiral Codrington and his fleet with unflagging interest and attention. The words used by the Duke of Clarence formed the subject of keen debate, while the fact of their having been used was never once called in question, but only the extreme impolicy of sending such an order, which resulted in what was termed "an untoward event" by those who deprecated so striking an example of "spirited foreign policy." So enthusiastic were some of the papers of that day in their admiration of the "spirited" note of the Duke of Clarence and the successful promptitude of the admiral in carrying it into execution, that one of them, at the close of an approving article, recommended that the people on the return of the admiral to England should bear him along the city streets, and that the cry should be, "Nelson and Codrington for ever!" ALEX. MICHIE.

Galashiels.

"DAS ANDER BÜCH GROBIANI" (5th S. xi. 387).—This seems to be the German version of Dede-kind's satirical Latin poem, *Grobianus, de Morum Simplicitate*. The Latin original was first printed in two books at Frankfurt, 1549, and completed in three books, Frankf., 1554. The above German translation comprises only the first and second book, having been published at Worms in 1551. According to Ebert, the author of the German version was Caspar Scheidt. Brunet quotes the first English version, published in 1605. The

second English version, a copy of which lies before me; bears the title, *Grobrianus; or, the Compleat Ioby*, in three books, by R. Bull, Lond., 1739.

H. KREBS.

Oxford.

CHANGE OF SURNAME (5th S. xi. 309).—Surely this inquiry must be a joke. If it should be a fact, Mr. De Vere may, I imagine, at his option, retain his ancient name and use it before or after "Scroggins." The reply to the question will, however, entirely depend upon the conditions of the bequest, which are very indefinitely stated. The officers of arms, through whom Mr. De Vere must obtain the royal licence, will advise him in what manner the petition should be drawn.

JOHN MACLEAN.

Bicknor Court, Coleford.

WILLIAM HAIG OF BEMERSIDE (5th S. xi. 308).—Douglas in his *Baronage*, p. 135, says William Haig was solicitor to James VI. According to Laing the seal of Peter Haig of Bemerside, c. 1260, had on it three bars. Douglas in his *Baronage* gives the arms of the family thus: "Azure, a saltire canton'd with two stars in chief and base, with as many crescents, adosse, in the flanks, argent." No mention is made of supporters.

MAG.

"THE DEVIL'S NUTTING-BAG" (5th S. xi. 327).—A good deal about the Devil's nutting-day and the Devil as a nutter will be found in 1st S. x. 263 and 4th S. ix. 57, 166, 225, 267. The saying quoted is also in use in West Sussex (*Folk-Lore Record*, vol. i. p. 14).

JAMES BRITTEN.

"WHO WROTE SHAKSPEARE?" (5th S. xi. 328).—See the work by N. Holmes of St. Louis.

R. S. CHARNOCK.

Junior Garrick Club.

An article with this title appeared in *Chambers's Edinburgh Journal*, No. 449, New Ser., August 7, 1852.

ED. MARSHALL.

WILLIAM DE LA MAWE (5th S. xi. 328).—The form of this name is French, but the spelling of the principal word *Mawe* evidently does not belong to that language. It is probably an attempt on the part of the scribe to give the sound as it struck his ear. I would suggest that the word intended may be *moie*, which in the Channel Islands is applied to rocky bare promontories, and which is, perhaps, related to the Welsh *moel*, a word which, I believe, signifies "bald," and is given to hills or mountains which are denuded of trees and shrubs.

EDGAR MACCULLOCH.

Guernsey.

GUY HEAD (5th S. xi. 328) was a native of Carlisle, and while a student at the Royal Academy attracted the notice of Sir Joshua Reynolds,

who, on his setting out for the Continent, gave him several letters of introduction to gentlemen abroad; by these he was employed in painting portraits of their families. He resided some years in Rome, and on the breaking out of the Revolution returned to England, bringing with him a large collection of drawings, designs, and copies of some of the finest paintings in the Vatican, with which he intended to have made an exhibition, but died prematurely while preparing a room for that purpose, December, 1800.

EMILY COLE.

Some biographical and professional gleanings of Guy or Guido Head may be gathered from Redgrave's *Dictionary*, 1874. After Head's return from his long residence in Rome, where he practised principally as a copyist, he died in London in the year 1800. An example of his refined classical taste may be observed in the exquisitely designed sylph, so charmingly engraved by Raphael Morghen, than which no higher testimony could be adduced to his merits as a draughtsman.

JOHN BURTON.

"WESTWARD HO!" (5th S. xi. 408).—MR. WALFORD has made a *lapsus pennæ*. It was Charles Kingsley, not Eliot Warburton, who wrote this book.

CURIOSUS.

[H. P. and H. G. R. are thus anticipated.]

DAVID GARRICK (5th S. xi. 228, 276, 294).—"The authority for stating that Garrick played on May 14, 1772," asked for by MR. WYLIE, I find in the MS. diary of General Peter Muhlenberg, in the possession of his great-grandson, Mr. Isaac Hiester, of Pennsylvania. Previously to his distinguished services in the Revolution he was in orders of the Church of England, having a cure in Virginia. He was ordained to the priesthood with William White (afterwards Bishop White) and John Braidfoot, April 25, 1772. His diary contains a record of his daily doings while in England, and on May 14 following he records as follows: "Mr. Bond, Osborn, Esq., Rev. White and B. [Braidfoot], Capt. Osborne, Mr. Mease, and myself, went to the celebrated Garrick," which I take it means attendance on one of his plays. Dr. White had attended his play of *Hamlet* on February 5, previously. T. H. M.

THE "LAND OF GREEN GINGER" AT HULL (5th S. x. 408; xi. 388).—The "most valuable volume of ancient MSS. relating to the history of Hull by Mr. Gunnell, and termed *Hull Celebrities*," quoted *ante*, p. 389, is a clumsy fiction. J. S.

"VIEWY" (5th S. ix. 418; x. 5, 53, 58, 137, 177, 398; xi. 178).—This term is by no means of recent invention. When I was subaltern to a sternly patristic vicar in Oxford some twenty years ago, he always used to welcome any nice little discovery

I had made in theology with the remark that it was *viewy*. Since then I have lived to call other people *viewy* myself, and when I do so I always mean crotchety. If any one else gives any other meaning to the word I must say I think he is—*viewy*, for it certainly had that meaning in the *Union* newspaper, which was, I think, its inventor.

HILTON HENBURN.

"CAUCUS" (5th S. x. 305, 355, 525.)—Under date of 1774, Gordon, in his *History of the American Revolution* (vol. i. p. 365), speaks of this word and its derivative *caucusing* as having been in use more than fifty years ago, *i.e.*, before 1724. Dr. J. Hammond Trumbull, of Hartford, Conn., finds the origin of the word in the Indian word *cau cau as'u*, which he translates or defines as "one who advises, urges, encourages, pushes on"; a promoter, a caucuser," the derivation being from a verb meaning primarily "to talk to" (see Dr. Trumbull's paper in *Am. Philological Association Transactions*, 1872). FRANCIS J. PARKER.

Boston, Mass.

"GROUSE" (5th S. ix. 147, 195.)—Some time ago "N. & Q." contained notes as to the early use of the word "grouse." I have just come upon it in the *Archæologia*, among a series of extracts from the household regulations of Henry VIII. The word there has the form "grows," vol. iii. p. 157.

K. P. D. E.

MACLISE'S "MEETING OF WELLINGTON AND BLÜCHER AT BELLE ALLIANCE" (5th S. xi. 308, 417.)—I desire to correct two slight errors in my reply. The Waterloo despatch of Blücher was written not, as I have stated, on June 22, 1815, but on June 20, 1815 (Max Büdinger, *Wellington*, Appendix, p. 45). The work referred to as *Campagne de 1815* should be Charras's *Campagne de 1815*. Quinet and the Prince de la Tour d'Auvergne have both written accounts of the campaign, often referred to under the former title; the one anti-Napoleonic, the other decidedly the reverse.

F. S. H.

Merton, Surrey.

"FINE ROMAN HAND" (5th S. xi. 107, 398, 419.)—This has nothing to do with "the type so called in printers' phrase." Aubrey says of Sir Kenelm Digby that "he was not only master of a good and graceful judicious stile, but also wrote a delicate hand, both fast and Roman" (*Lives of Eminent Men*, 1813, ii. 325). This Roman hand may often be seen in books that have belonged to Sir K. Digby. I have had better specimens, but one, "both fast and Roman," may be seen in J. G. Nichols's *Autographs* (engraved by C. J. Smith, 1829, folio, plate 6—C), containing both styles, the signature being in the Roman.

THOMAS KERSLAKE.

Bristol.

A lady of title, who died at an advanced age nearly twenty years ago, wrote this delicate Italian hand. Each letter was well rounded in its "pothooks," with no angularities, and was so clearly formed that Lord Palmerston himself could not have found fault with it. The letters were all kept to the same height and in perfectly straight lines, and advancing years betrayed no falling off in the copper-plate beauty of the penmanship. I showed a letter of this lady's to a friend who was skilled in caligraphy, and he said that the style was known as "the Italian engrossing hand."

CUTHBERT BEDE.

May I suggest to Mr. GIBBS that "Roman hand" is simply the Italian handwriting, then displacing the older scripts? HYDE CLARKE.

CURIOUS PAINTING (5th S. xi. 268, 415.)—St. Gertrude of Nivelles is represented on ancient tapestry in St. Mary's Hall, Coventry, "in monastic habit, with a crozier and three white mice." See *Archæologia*, xxxvi. 445.

EDWARD PEACOCK.

THE PRINCESS ELIZABETH (5th S. xi. 347.)—An account of the custody of the princess at Woodstock in 1554, from a MS. volume of letters between her custodian, Sir Henry Bedingfield, and the Privy Council, was edited by me for the Norfolk and Norwich Archæological Society, and will be found in their papers, vol. iv. p. 133. See also *Genl. Mag.*, 1854, vol. i. pp. 3, 122, and Marshall's *Woodstock Manor*, p. 153. C. R. MANNING.

Diss.

"THE PROTESTANT FLAIL" (5th S. x. 451, 518; xi. 53.)—It is somewhat doubtful whether the representation of the weapon given in Westerhout's engraving is a correct picture or only a typical suggestion. The description given by Roger North (*Examen*, p. 573) is that it was "a pocket weapon, which lurking perdue in a coat pocket might readily sally out to execution. . . . The handle resembled a farrier's bloodstick, and the fall was joined to the end by a strong nervous ligature, that in its swing fell just short of the hand, and was made of *lignum vite*, or rather, as the poet termed it, *mortis*." In Westerhout's engraving in Wright's book the handle and fall appear to be of the same length, and the person who used it would be very apt to bruise his hand sadly. Probably from North's description the handle was four or five inches longer than the fall.

EDWARD SOLLY.

"LOPPARD" (5th S. xi. 188, 274, 358.)—It appears from the *Whitby Glossary* (E.D.S.) that *loppard* is used in speaking of "a surface spotted and soiled: 'They're loppard and lost,' overrun with filth." Curdled milk is *lopper'd* milk about Whitby, in Mid-Yorkshire, and in Holderness.

I feel sure that when the West Riding housewife begins her spring or autumn cleaning, her assertion, "We were fairly loppard," has no reference to flax; she does but seek to justify to the incredulous minds of men the topsy-turvyness, the whitewash, the way-laying buckets, and other uncomfortable preliminaries of subsequent domestic comfort, by exaggerating the state of dirt in which everything was to be found before she took upon herself the herculean work of cleansing it. In like circumstances a Lincolnshire woman would probably say, "We were lost in dirt." ST. SWITHIN.

WILLIAM SHIPPEN (5th S. xi. 247, 415.)—The date of William Shippen's burial, as given in *East Cheshire*, p. 395, is an accidental and obvious misprint, 1723 for 1743. In the line immediately preceding the date of his death is given "May 1, 1743, and his burial took place on May 7 at St. Andrew's, Holborn." J. P. E.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 188, 220, 280, 319, 379.)—

"What is good for a bootless bene?"

Among the multitude of conjectures which I have seen respecting this line, I have never met with one very simple one, which commends itself to me as expressing the meaning allotted to it in explanation by Wordsworth himself. He tells us that he is inquiring what can be done

"If prayer be of no avail."

Now if we suppose a misprint of one letter, and substitute *bede* for *bene*, the sense of the line and of the explanation will tally. Is there any objection to this?

HERMENTRUDE.

(5th S. xi. 409.)

"Here be woods as green

As any, air likewise as fresh and sweet," &c.

The opening lines of Cloe's invitation to Thenot in the first act of Fletcher's *Faithful Shepherdess*.

A. GRANGER HUTT.

"Some drill and bore

Extract a register by which we learn

That He who made it, and revealed its date

To Moses, was mistaken in its age."

Cowper's Task, bk. iii. ll. 150-4.

ESTR.

Miscellaneous.

NOTES ON BOOKS, &c.

English Men of Letters. Edited by John Morley.—"Spenser." By R. W. Church, D.C.L. (Macmillan & Co.) It seems to be one of the ironies of fate in the nineteenth century that while a writer who has already made his mark on the literature of his day in the enjoyment of comparative leisure, he is left to taste that enjoyment to the full. While Mr. Church of Oriol was Rector of Whatley, he was, to all appearance, condemned to be but a memory of the past; of a great past, it is true, but still not the living present. Once disinterred, however, and placed at the head of a great historic body, Dean Church has been allowed scant breathing-time

between his various undertakings. Those who once ignored his very existence are now clamorous for books from his ready pen, and for contributions from his refined scholarship. The selection of Dr. Church for the volume on Spenser in Macmillan's valuable series of "English Men of Letters" was indeed felicitous, but the hurry of which we have complained as an evil feature of the times appears to be visible at points in the present work. Nothing but urgent need for the rapid completion of his task could, we think, have led so accurate and polished a writer as Dr. Church to fall into the too common error of calling the husband of Mary, Queen of Scots, "Henry Darnley." Would the dean speak of "Benjamin Beaconsfield"? How lovingly Dr. Church treats the life and writings of Edmund Spenser it is really almost unnecessary to say. His picture of the man and his times is one of the best we have. It will be read with deep interest across the Atlantic, where Prof. Reed and Mrs. Kirkland, amongst others, had already shown the devotion of cultured Americans to the memory of the author of the *Faery Queen*. It will be, we cannot doubt, a welcome companion on many journeys, a treasured possession in many libraries, a valued addition to the critical literature of our day. Between Spenser's age and our own there are points of contact which seem to us likely to increase the desire for studying the Elizabethan literature. For the present age, like Spenser's, is one of great unrest, of much seeking after some new thing; it is also an age in which literature is popular and prolific. From some of the darker shades of the Elizabethan age it may be hoped that we are free. But we can scarce yet say that "Mulla's stream" flows through peaceful and contented shores; and looking abroad over the doings in many lands, we may well come to the conclusion that the Knight of Justice cannot yet sheathe his sword with the consciousness of being victorious in this "faire Ilands right." When that day comes, the spirit of this land will be in harmony alike with that of Edmund Spenser and of his latest biographer, the Dean of St. Paul's.

Duncker's History of Antiquity. Translated by E. Abbott, M.A. Vol. II. (Bentley & Son.)

In this volume Prof. Duncker traces the early history of Assyria and Phœnicia, and that of the monarchy in Israel. His method is the same as in the previous volume, combining a careful study of all monuments and ancient relics with a rationalistic treatment of written records; he thus analyzes and explains the myths of Ninus, Semiramis, and Cadmus. A long account of the inscriptions of Tiglath Pileser, King of Assyria about 1110 B.C., and of the tiles discovered among the ruins of ancient Asshur and Ninua, is given; and the Biblical narrative of the reigns of Saul, David, and Solomon is recast in accordance with the advanced views of many modern commentators. The defect of such criticism lies in its subjective character, the force of it varying largely with the personal bias of the writer. The book, however, is full of learning and interest, and the translation is as well done as everything Mr. Abbott undertakes.

The Register Booke of Saynte Denis Backechurch, City of London...begynninge in the yeare of our Lord God 1538. Edited by Joseph Lemuel Chester, LL.D. (Harleian Society, Register Series.)

It is almost an impertinence to say that any genealogical work of Colonel Chester's undertaking is well done. His position as a genealogist is so well known that a mere announcement that this old London register has been edited by him is sufficient to inform all properly instructed persons that they will have before them in print a

copy of an interesting record which shall be for all historical purposes as good as the original. There are two sorts of genealogists among us—the mere trader in pedigrees, who makes ancestors for the vulgar rich at so much a head, and the historian, who devotes himself to those minute details of family history which are absolutely necessary for all who would have more than the merest surface knowledge of the past. To this latter class Colonel Chester belongs. His *Westminster Abbey Registers* has done more for history in its higher and only true sense than half the books that have been written on our annals during the present generation. The Backchurch register, though prepared with equal care, is not rich in notes as the former was. It, however, contains every entry in the original. The editor understands his duty far too well to be guilty of suppression of what some persons have vainly imagined to be unimportant entries.

THE SIZES OF BOOKS.—As the present system of describing the sizes of books is thought by many to be ambiguous and unsatisfactory, a committee has been appointed by the Council of the Library Association to investigate the whole subject, with instructions “to consider whether the present size-notation of books is entirely satisfactory and, if not, to suggest any more desirable notation” that may be recommended for uniform adoption in the future. They have resolved: (a) “That it is desirable to have distinct notations for signatures and for size.” (b) “That, except in the case of scarce works, it is not necessary to give the signatures or the measurement of a book in inches, but that it is always desirable to give some idea of its size.” In continuation of their investigations the committee have issued a circular to librarians and others requesting answers to the following questions:—1. What meaning do you attach in cataloguing to such terms as folio, 4to, 8vo, 12mo, &c.? 2. Do you use any notation to indicate the size of books? If so, what? 3. Do you use any notation to indicate the signatures? If so, what? 4. Do you adopt the designations of post, crown, foolscap, &c., which are given in publishers' advertisements? 5. The following systems (of which an abstract is herewith enclosed) have been recommended for future use. Which one do you prefer, and have you any qualifying remarks on any? (A) American Library Association. The letters F, Q, O, &c. (being the initials of folio, quarto, octavo, &c.) are used as a size-notation according to a graduated scale. The present notation of fo, 4^o, 8^o, &c., is retained as a signature notation when such is considered desirable. (B) Mr. C. Madeley. For size-notation, fo, 4^o, 8^o, &c., according to a graduated scale based on the demy size. When it is desired to specify the signatures, “fours” is added within square brackets for 4^o, “eights” for 8^o, &c. (C) Mr. B. R. Wheatley. For size-notation, folio, 4to, 8vo (with more subordinate varieties than in the other two systems), according to a graduated binders' scale. No signature-notation as such. 6. You are requested to advise generally. Copies of this circular, with a detailed description of the systems referred to above, may be had from Mr. Henry R. Tedder (Hon. Sec. of Lib. Ass.), Librarian of the Athenæum Club, Pall Mall.

“EXCEPTIONAL LONGEVITY, ITS LIMITS AND FREQUENCY,” a prefatory letter to Prof. Owen, is the only addition to the new issue of Mr. Thoms's *Longevity of Man*. The results of Mr. Thoms's examination of the various cases of alleged ultra-centenarianism brought forward since his book was published, and some miscellaneous notes on the duration of life will probably form the subject of a companion volume under the title of *Centenariana*.

A NEW library edition of Evelyn's *Diary and Correspondence* will be published by Messrs. Bickers & Son in October. A life of the author, by Mr. Henry B. Wheatley, will form its special feature.

MANY will hail the appearance of a second edition of *Covert Side Sketches*, published by Messrs. Sampson Low & Co.

Notices to Correspondents.

We must call special attention to the following notice:

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

SYLVIVS (Cheltenham).—Niebuhr, in his *Lectures*, postulates the existence of a town Remuria, according to Plutarch, on the hill of the same name (but subsequently transferred in the legend to the Aventine), as well as of Roma, on the Palatine, the traditional seat of Evander, the “good man,” the teacher of mental and moral culture. Another name, Valentia, considered as the native equivalent of the Pelagic Roma, is supposed by those who have upheld the theory of the foundation being due to an Italic tribe. A city Pallantium, of Arcadian origin, has also been supposed as the eponym of the Palatine hill, though others have derived the name from Pallas, grandson of Evander. But after considering all these various theories concerning Remuria, Valentia, and Pallantium, the question still remains whether they are not, one and all, gratuitous assumptions.

H. D. SLADE.—You will find the phrase which no doubt gave rise to M. Lemoine's somewhat vague citation in the *Barbier de Séville*, by Beaumarchais (*Œuvres Complètes*, Paris, Didot, 1865), Act iii. sc. 11: Bartholo, *log.* (speaking of Don Basile), “D'honneur, il sent la fièvre d'une lieue.”

C. G. MORÉN (Orebro).—The translator of the edition of the work your name, published by Bell & Daldy, London, 1861, was Alfred Wehnert. You seem to be in error as to postage. Newspapers go to Sweden from other countries in the Postal Union for 1d. per 4 oz.; the postage of “N. & Q.” is therefore only 1d.

ENQUIRER.—There is no trace of such a marriage in the authoritative histories and biographies of the period, but mention is made of an “*intime liaison*,” which probably gave rise to the supposition you mention.

LAD asks any one who has reference to a history of Devonshire to tell him the arms of Sir Richard Hankford, of Anney, Devon, whose sister married Robert Warre, of Hestercombe, Somerset, *circa* 1450.

F. A. BLAYDES (“Church Registers”).—Has not our correspondent been anticipated in all he says in “N. & Q.,” 5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53, 152; x. 470, 498, 516; xi. 33, 326, 377?

E. G. C.—They were not issued by the publishers referred to.

C. C. (“The Gresham Grasshopper.”)—See “N. & Q.,” 5th S. x. 69, 134, 399.

W. J. HARVEY.—You had better rewrite your query. Various letters forwarded.

NOTICE.

Editorial Communications should be addressed to “The Editor of ‘Notes and Queries.’”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

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

LONDON, SATURDAY, JUNE 7, 1879.

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Notes.

ÆSCHYLUS: COAT ARMOUR: MR. GURNEY.

When Mr. Gurney was printing the title-page to his Greek play* he must certainly have had in his eye the writers and readers of "N. & Q." What else can his appended eulogy of the play mean? What but that the heraldry of the play gives it a special recommendation to those who, like "N. & Q.," are fond of blazon. Mr. Gurney calls it "The *Septem contra Thebas*. The most popular of the extant tragedies of Æschylus," and renders it accordingly into English verse. Now, it is very true that in our school days the *Hepta* was a popular play. With hundreds of boys in the school there were few books. The glut had not set in. Pope was one of the few, and a favourite; the discussion as to his merits and those of Dryden, which was the greater man, was interminable. Of Pope, his youthful exercises had a special charm for youth, and, chief among them, his translation of the first book of the *Thebais*; so much so, that as there were in the school two copies of the little Warrington two-volume edition of Statius by Aikin, after the lines of which Richard Heber

framed that of his two-volume Silius Italicus, the Latin text served to test Pope's English, which was all that Walker's edition contained, and also for the carrying on of the story in the minds of boys who never neglected football, fives, or cricket.

As a memory of the little volumes, we have by us now a MS. translation of the *Achilleid*, made at the time for amusement, and of course with reference to Homer rather than to the Epigoniad. Two lines of this version are at this moment present with us, viz.:—

"Smiling the stars beheld the blissful night,
And Moon confessed it by her blushing light."

A couplet to which exception was taken, on the score of freedom, by a fastidious little critic, who was jestingly called by a great name after a greater than he, but which same couplet was at the time as vigorously defended by one who became the sturdiest of Islingtonian curates—a solemn good man, whose reading of the service was in tone so unearthly, that the *John Bull* of Palmerston, Wilson Croker, and Theodore Hook's day affirmed that if not he, yet all his family must have been swallowed up alive by an earthquake. But the *Achilleid* was only a fragmentary appendage to the volumes comprising the *Sylve* and *Thebaid*. Perhaps Wilkie's poem, of which there was a copy belonging to some one in the school, contributed to the popularity of the *Hepta* by assisting to prepare the boys' minds for understanding it. At any rate, popular the play was in Schutz, popular in Blomfield, popular in Bliss's pretty little pocket *Totum*, which a dandy boy here and there might have had bound in vellum, to bear a faint likeness to the MS. Æschylus of dear old Parson Adams, then, with us, the Primate of Parsons, whose one representative at the present day is the equally loved, and venerated, and Venerable Archdeacon Denison; one the good genius of Joseph—the other the good angel of many wise and Merry—Andrews.

Thus much for the popularity of the *Hepta* with us, above that of the *Persæ*, of the *Agamemnon*, and even of that of the *Prometheus* itself, except in the estimation of a few Shelley-reading sophs. Now, let us see the point that doubtless in Mr. Gurney's estimation gives it especial grace in the eyes of "N. & Q.," viz. the coat armour of the Seven Champions, not of Christendom, but of the Heathendom, of Greece; which armour, with its 'scutcheons, we will now give *seriatim* in Mr. Gurney's English blazon:—

1. *Tydeus*.

"His helmet-plume, three shading crests, he shakes,
Whilst 'neath his shield bells, wrought in brass, clang dread,

And on the same this proud device bears he;—
The glowing Firmament, with stars well dight!
There bright, mid shield, in splendour of full orb,
The moon, chiefest of stars, Night's eye, shines clear."
Gurney, pp. 27-8.

* The *Septem contra Thebas*. The most popular of the extant Tragedies of Æschylus. Rendered into English Verse by the Rev. W. Gurney, M.A. (Geo. Bell & Sons.)

Potter's field is charged so much more heraldically that we must take leave to add it :—

“ His shield impressed
With this proud argument. A sable sky
Burning with stars, and in the midst, full orbéd,
A silver moon, the eye of Night.” R. Potter.

2. *Capanæus.*

“ His badge a nimble warrior armed with torch ;
While in his hands there burns the ready brand,
And golden letters shine—*πρήσω πάλιν.*”

Gurney, p. 31.

Here again Potter must be cited :—

“ On his proud shield pourtrayed :—A naked man
Waves in his hand a blazing torch, beneath
In golden letters—*I will fire the city.*” R. Potter.

A Greek Duke of Leinster, with his motto or scroll of “Crom-a-boo,” according to the old Debrett of 1819 ! which see, vol. i.

3. *Eleoclus.*

“ Aye, and his shield is blazoned with grand device ;
Against the hostile forts a well armed man
A ladder mounts, eager to sack the town.
This warrior, too, in written words shouts thus :
‘ Not Ares e'en shall hurt me from the walls ! ’”

Gurney, p. 33.

4. *Hippomedon.*

“ No common linner he, whate'er his name,
Who on the shield this cunning emblem traced :
A Typhon, darting through his fiery jaws
Thick murky smoke, the twin of flickering flame ;
Whilst, all around, the rim by wreaths of snakes
Was to the bulging centre made secure.”

Gurney, p. 35.

5. *Parthenopæus.*

“ For on his shield, round bulwark of his form,
Our town's reproach he bears, in beaten brass,
The savage Sphinx ! with cunning bolts secured,
And her embossed bright form sways to and fro.
And she a man—a Theban—neath her holds.”

Gurney, pp. 38-9.

6. *Amphiaraus.*

“ Thus speaks the seer, waving his brazen shield,
Well rounded, but thereon was no device.”

Gurney, p. 42.

7. *Polynices.*

“ A new-made buckler, too, he bears, well shaped,
And thereon deftly wrought twofold device :
A warrior, worked in gold, as hoplite armed,
A woman wondrous wisely leathend on !
‘ Justice, she names herself, ’ so runs the scroll,
*‘ This man will I restore, and he shall hold
The city and the dwellings of his sires.’*
Such the devices of these seven chiefs.”

Gurney, pp. 45-6.

And a very curious record it is which thus gives us their blazon, presenting to the mind's eye to-day, as (say) in 470 B.C., an heroic and gorgeous spectacle.

If, from curiosity, the reader will turn to the fourth book of the *Thebaid* he will find a difference in the charges of Capanæus (l. 174), Hippomedon (l. 133), Parthenopæus (l. 267), and Amphiaraus (l. 222), as there assigned them by Statius, from those which they bear in Æschylus. For this variation in the several escutcheons it may amuse him to account.

In entering on this note we were not minded to

review or criticize the work of Mr. Gurney. We may, however, say that many of the choral odes we have read with much gratification. The unaffectedness of the versions charmed us. Still, we must note that “Thebes” and “deeds,” “Mars,” “wars,” and “cause,” rhyme no better than would “babes” and “spades” in the former case, and “yarn,” “Vaughan,” and “lawn,” in the latter. With respect to the blank verse and the dialogue, the single remark we have to make is, that when we read a dramatic translation of the present day we feel intuitively that, however excellent in scholarship, the translator seems never to have become imbued with the rich language, cadences, and *harmonia* of the grand old English masters of dramatic speech and dialogue. Let the reader turn, we will not say to Wase's *Electra*, but to Gascoigne's *Jocasta*, to *Comus*, or *Samson Agonistes*, or even Milton's (!) version of Buchanan's *Baptistes*, and he will see what we mean. Nay, Mr. Wells's *Joseph and his Brethren*, which, in its old green paper boards, from almost the year of its publication to the present time, we have read over and over again with undiminished delight, will serve the turn as well as any. As a test of style it stands *instar omnium*. Now, in point of fact, throughout those translators of the last century, Franklin, Wodhull, Potter, Banister (Euripides, four plays) and West (*Iphigenia in Tauris*), to say nothing of the *Comics*, White, Cumberland, Dunster, Colman, Bonnell Thornton, and Warner, you may trace a vein of greater freedom (in their blank verse, in their pauses and rhythms) than you can in the more accomplished translators of our own ; bating those of the age just gone by, Shelley (*Cyclops*), Symmons (*Agamemnon*), and perhaps Dale, in one class, the tragic ; and Cary (*Birds*), Mitchell, and Hookham Frere, in the other. The style of the last is, however, in some measure a self-made one, and in one or two test passages he pales, in fun at least, before Mitchell. It should be observed as to the men of the last century that they were more likely to be at home with Rowe, and Otway, and Dryden, than with Shirley and the great brotherhood dating backward from him to Shakespeare. Their execution, therefore, qualified as their success may be, is all the more praiseworthy. After mentioning the trio of later Aristophanists above, it would be injustice to pass over Mr. Rogers, the more than ingenious Aristophanist, *par excellence*, of our own day.

FRENCH DIALECTS AND PATOIS.

PARABLE OF THE PRODIGAL SON, ST. LUKE XV.

(Concluded from p. 382.)

LXIV. Patois of Avignon (Dep. Vaucluse) :—

11. Un homé avié dous garçons.

12. Lou pu dzouïné digué à soun père : Moun père, douna mé lou ben qué mé déou révéni per ma par, é lou père partadzé soun ben entré élei.

xv. Patois of Buis (Dep. Drôme):—

1. Un hommé avi doux enfans.
2. Lou pu jouné d'elles digué ou révé: Beylaï mé la portiou de vouasté ben qué mé réven; et lou père pu tagé sei béns eoumé eou.

xvi. Patois of Nyons (Dep. Drôme):—

1. Un hommé avi dous garçons.
2. Dounté lou pu jouné digué à soun père: Moun père, douna mé lou ben qué mé déou véni per ma part: é li fagué lou partagi dé soun bén.

xvii. Patois of the Canton of Cadenet, Arrondt. of Ajt (Dep. Vaucluse):—

1. Un certén home avié dous enfans.
2. Et lou plus jouné d'eléis digué ou pairé: Pairé, béla mé la part de bien che met revint, et lou père lou diviset son bien. (*Che* is pronounced hard.)

lxviii. Patois of Valence (Dep. Drôme):—

1. Un hommet aguet dous garçons.
2. Et lou plus jeuné diguet à son père: Père, béla mé la part de bien che met revint, et lou père lou diviset son bien. (*Che* is pronounced hard.)

lxix. Patois of De (Dep. Drôme):—

1. Ero un homme qu'ovio douz éfons.
2. Lou plus dzuéné d'ou doux li dicét: Moun père, béllé mé cé qué pouo mé révéni douz bien; et lou père lou fougé lou portagé.

lxx. Patois of Gap and the neighbouring villages (Dep. Hautes-Alpes):—

1. Un sarterm homme aïe dous garçons.
2. Lou pu jouvé dissec à soun père: Moun père, beilla mé la portion dou be que me reven; et lou père fecen chascun sa part.

lxxi. Patois of Saint Maurice, Canton of Vallais:—

1. On n'omo aveive dou meniois,
2. Dont le ple dzouveno a det à son père: Mon père, baillé mé le bin que me dey venir por mon drey et é lieu z'a partadgia son bin.

lxxii. Patois Broyard, at the extremity of the pays de Broie, on the east side of the Lake of Neufchâtel:—

1. On omou l'avei dou valé.
2. Le plie dzouvenou deï d'ou l'a de on dzo a son père: Ségno! ballide mé mon drey dau bin, que mé pau pèveni. Le père l'a partadzi le bin.

lxxiii. Patois of the Montagne de Diesse, Canton of Berne:—

1. Enn home avie dou bebes.
2. Le pieu tseuvène dé do préya son père de gli baillie son drait de bai qu'él poyieve prétendre de s'en hirtage.

lxxiv. Catalan:—

1. Mes elle digué: Un home tenia dos fills:
2. Yl mes petit digué à son père: Père, dounaume la part quem toca de vostres bens. Y ell los reparti los bens.

lxxv. Patois of Montreux, district of Vevey, Canton of Vaud:—

1. On ommo avai dous valets.
2. Dont le derraï de ja a son père: Mon père, baillé mé la fonda dé bin que me dai venir. Dinse il lô partadja sé bins.

lxxvi. Language of the neighbourhood of Geneva:—

1. On ommo avai dous garçons.
2. Le pé djouanne dezaï à son père: Bailli mé cen que dai mé revegni de voutron bein; é le père leu fecé le partage de son bein.

lxxvii. Patois of the Canton of Seyne, Arrondt. of Digne (Dep. Basses-Alpes):—

1. Un hommé avie dous enfans.

2. Dount lou pu jouvé dise à soun père: Douna mé la part dou ben qué déou mé révenir, é lou père lou faé lou partagi dé soun bén.

lxxviii. Dialect of the Haute-Engadine, Canton Grisons:—

1. Un hom havaiva duos filgs.
2. Et il juven d'els dschet al bap: Bap! dom' la part della faculté ch'im po tucher. Et el dividet ad els le faculté.

lxxix. Dialect of the Basse-Engadine, Canton Grisons:—

1. Un tschert ömm veva duos filgs.
2. Et il juven da els dscheva al bap: Bap, da a mei la portiou della substanza qua la a mei tocca; et el ha part ad els la substanza.

lxxx. Patois of Alais (Dep. Gard):—

1. Un omé avié dous éfans.
2. Lou plus jhouné diguet à soun père: Moun père, douna mi so qué mi deou reveni de voste bé; é lou père lus fagué lou partagé de soun bé.

lxxx. Patois of Alais (Dep. Gard):—

1. On ommo l' u dou fe.
2. Le plie dzoueno d' intre lau, de je on dzoï a schon père: Schèna! ballidè mé la pà dè bin que pau mé révigni. Le schèna partadza et lei balia schon drey.

lxxxii. Poitou language of the environs of Saint-Moixent (Dep. Deux-Sèvres):—

1. Oïl' y avait in' fet, in' homme qui avait deux faill.
2. Le pu jène dau deux d'c'it in jou à son père: Mon p'pa o faut quou m' baill'lez la part qui me revint de vout succession.

lxxxiii. Patois of the Arrondt. of Castellane (Dep. Basses-Alpes):—

1. Un hom' avié dous enfans.
2. Deï quou lou pu jouné diguet à soun père: Moun père, douna mi lou ben que mi deou revenir à ma part: é li fé lou partagi de soun ben.

lxxxiv. Patois of the centre of Normandy:—

1. Un homme avait deux éfants;
2. Le pu jeune dit à sen père: Men père, qu' i fit, bailliez-mei c' qui deit m' erveni d' votte bien. Et l' bonhomme lui fit de' lots d' sen bien.

lxxxv. Dialect of Marseilles:—

1. Un homo avié dous enfans.
2. Lou plus jouné diguet à soun père: Moun père, Moun père douna mi ce que deou mé revenir de vouestre ben, et lou père fagué lou partagi de soun ben.

lxxxvi. Patois Gënois, of the Communes of Mons and Escagnolles (Dep. Var):—

1. Un homou aveva douï fanti.
2. Doundé rou chu jouve diché à so par: Pa, da mé ce qui mé po revegnir drou voutrou ben et rou par gué fé rou partajou drou so ben.

lxxxvii. Imitation n patois of Bienne, Canton Berne:—

1. Ain home aive do fil.
2. Le pieu geouveunne dés do préya son père de gli baillie la part qu' él povait prétèder à s'n hertage.

lxxxviii. Imitation in patois of Delemont, Canton Berne:—

1. In haume avaié dous féus.
2. Le pus djeuné des doux prayét son père de yi bayté lé paît qu' él porai prétendre en son héritage.

lxxxix. Imitation in patois of Courtelary, Canton Berne:—

1. In home ayant deux féus,
2. Le pieu geovenne dés doux praia son père de li baillie la pert qu' al poiait prétèder à son hertage.

xc. Imitation in patois of Montier Granval, Canton Berne:—

11. In home avait doux fés.

12. Lo pus geîne des doux prayoit son père dy bayie sa pourtioun de son hartage.

EDMUND WATERTON.

In a periodical work which was commenced in 1877, and terminated at the end of 1878, there will be found in extenso ninety versions "De la Parabole de l'Enfant Prodigue en divers dialectes, patois de France." In the introduction it was proposed to publish some versions which had not appeared under the direction of the Minister of the Interior, and others not furnished by the French Society of Antiquaries. The versions above mentioned appear in the same order as the specimens (as far as they go) extracted by MR. WATERTON from the collection of M. L. Favre, which I have not seen. The work to which I have alluded is *Revue Historique de l'Ancienne Langue Française et Revue des Patois de la France*, Paris, H. Champion, 2 vols. pet. in-8vo. It is to be regretted that the publication was stopped, as it contains some valuable articles and collections illustrative of French philology, and specimens of inedited texts and reproductions and notices of scarce fragments and works. GEORGE WHITE.

Ashley House, Epsom.

THE HYCSOS IN EGYPT.

(Continued from p. 361.)

3. The Hycsos, it appears, were not expelled from Egypt, as Manetho asserts, at the beginning of the eighteenth dynasty, when, after ruling 105 years, they were subdued by the legitimate Theban royal family, but remained in the land, as I have said, for above 400 years after their downfall, occupying some subordinate position, where they could not be dangerous to the ruling power, even though their number might be fed from time to time by fresh importations from the East. Manetho says concerning them (*Cont. Ap.*, i. 14): "These people, whom we have before named Kings, and also called Shepherds, with their descendants, kept possession of Egypt for 511 years." Elsewhere, indeed, he maintains that they were expelled from Avaris and driven forth to Syria; but this he felt himself constrained to do as he had identified them with the Israelites, who of course departed from Egypt to Palestine; and had he not expelled the Hycsos, the identification would not have been complete. But, with his usual disregard of consistency, he retains in his narrative the remarkable fact that they continued in the land 511 years. They thus kept their place under their own kings, as a contemporary dynasty, down to the twenty-sixth year of Amenophis III., and after that they disappear from the history till they crop up again in the twentieth year of Menepthah in the nineteenth dynasty, when, being dreadfully oppressed, they

rose up in great force, and drove him from his throne. He fled, like his ancestor of the twelfth dynasty, to Ethiopia, where he and his court continued in exile for thirteen years, till he gathered strength to recover his paternal inheritance. On his return with an immense army, at the end of the thirteen years, he overcame the Hycsos, or, as they were now called, "The Lepers," and expelled them from Egypt for ever.

Now add together all the years these aliens were in Egypt, from the date of their first invasion, in the middle of the twelfth dynasty, to that of their final expulsion in the middle of the nineteenth, in the thirty-third year of Menepthah, and we have exactly the Manethonic 511 years. For first there were 105 years of Shepherd rule, then 393 years of native monarchy, down to the time of Menepthah's flight, and, finally, thirteen years of the tyranny of the "impure or leprous" people, which just complete the sum stated. This affords, I think, a very clear and connected account of this intricate but important period, and opens up our way to further elucidations.

4. I now come to the third Manethonic term of 518 years, which Josephus, not understanding it rightly, seems to confound with the above, as, indeed, he might well do. This term is twice given (*Cont. Ap.*, i. 26, 36), and in both cases somewhat misapplied. Menepthah, the son of Rameses the Great, reigned, according to Eusebius's lists of the eighteenth and nineteenth dynasties, for forty years. In his twentieth year, according to Josephus, he fled from the Hycsos to Ethiopia, and returned thirteen years after, so that he must have reigned seven years after his return. The impure Hycsos, we may well suppose, from the firm seat they had acquired in Egypt, would not be subdued in a day, even by the united armies of Menepthah and his son; for they evidently stood a lengthened siege in the famous stronghold of Avaris, after they had been driven from Memphis and other places. If, therefore, we allow for this life-and-death struggle the seven remaining years of Menepthah, which I think we must do, we obtain the remaining term of 518 years precisely, as the entire period of the Hycsos domination.

In arriving at these results we are indebted, be it observed, to the *unusual* accuracy of Eusebius, who has supplied us with what appears to be the correct account of the time that the alien Hycsos ruled during the exile of the royal family in Ethiopia, before the rise of the eighteenth dynasty. The same results, however, I am also prepared to prove from the fragments of Africanus, that seem at this period so confused, but which I will endeavour to clear up in a future paper. Even the imperfect list that Manetho has given us of the twelfth dynasty comes singularly to our aid, as I will show, both explaining itself and illustrating my views.

I have not attempted to fill up the above long intervals with the reigns of the kings, nor to determine where the eighteenth dynasty ends and the nineteenth begins, as my present object is to show that, as I think, there is provided in the above calculations a key to open up and explain the anachronistic terms by which the limits, and to some extent the intervals, of this important period are determined.

D. KERR.

Dunse.

(To be continued.)

Before any accord can be even hoped for in that very difficult subject, the Egyptian dynasties, it will be absolutely essential to agree upon the names about to be used. MR. KERR mentions "Tethmosis and Amenophis (Menephthah)," but it is by no means certain what kings he refers to by these names. Is "Tethmosis" meant for Amosis, and are both these names meant for the same person as Aahmes? In regard to "Amenophis (Menephthah)" still greater obscurity exists. There are in the eighteenth and nineteenth dynasties four kings named Amenophis and two named Oimenephthah. It is these last two who are generally called Menephthah, and not the first four. It is not worth while to contend about the synonyms, but it is all-important to know whom we are referring to by any particular name. I will here give the names and length of reigns of the several kings, according to my table of the eighteenth and nineteenth dynasties. Eighteenth dynasty, B.C. 1610-1355: 1. Amosis or Aahmes, twenty-five years; 2. Chebron, or the widow, thirteen years; 3. Amenophis, son (Moses born), twenty-one years; 4. Thothmes I., twenty-two years; 5. Thothmes II. (Moses's flight), twelve years; 6. Thothmes III., the Great (Exodus), twenty-six years; 7. Amenophis II., thirty-one years; 8. Thothmes IV. (Sphinx), nine years; 9. Amenophis III. (Memnon), thirty years; 10. Amenophis IV., who assumed the name of Akhenaten: his reign was broken into by three hieratic kings, who held dominion for nineteen years, when Haremhebi or Horus his son was associated with him and succeeded him: this extended over thirty-seven years; 12. Rameses I., nine years; 13. Oimenephthah or Menephthah I., nineteen years. Nineteenth dynasty, 1355-1182: 1. Seti or Sethos I., the Great (Belzoni described his tomb), fifty-one years; 2. Rameses II., the Great (Sesostris), sixty-one years; 3. Oimenephthah or Menephthah II., thirteenth son of Rameses the Great, twenty years; 4. Sethos II. (Proteus), who detained Helen, five years; and four short inglorious reigns, which continued altogether for thirty-six years, in the last of which Troy was taken.

If we can acquiesce upon these preliminaries we may hope to understand each other, but without such a distinct agreement of names and times no such hope can be entertained.

Again, in regard to the Hyksos, is this to be called the seventeenth dynasty? The names, are they to be, 1. Salatis or Saites, called by the Arabs El-Weled, a descendant of Esau, nineteen years from B.C. 1870; 2. Beon, his son, called Er Reijan I., forty years; 3. Apachnas: in the forty-sixth year of his reign, Pharaoh Apophis, called by the Arabs Er Reijan II., made him tributary and afterwards succeeded him (in the reign of this Pharaoh Joseph was viceroy of Egypt: from the death of Beon to the death of Pharaoh Apophis was 111 years); 5. Janias, forty-nine years; 6. Asseth, forty-one years?

It is generally thought that the fourteenth and fifteenth dynasties were simultaneous with the Hyksos, and that Ra-skenen, the last king of the sixteenth dynasty, overthrew the Shepherd kings. We all know that monuments of the Hyksos exist to corroborate several facts of their reign, and even more rock histories of the twelfth dynasty continue to this day, so that amidst much that is obscure we have much that is trustworthy; but as the names and times vary so greatly with different writers, it would be most desirable to know what MR. KERR intends to adopt. I have given many years' study to the subject, and have thought sometimes that I could see my way clearly; at any rate, I know where the difficulties occur by many a splitting headache.

E. COBHAM BREWER.

Lavant, Chichester.

SOMERSETSHIRE METEOROLOGICAL NOTICES.—I find the following Somersetshire meteorological notices in an old memorandum book of my father's, which may be of some possible interest:—

"A.D. 1808.—July 15th, St. Swithin. During a most violent thunderstorm there was a wonderful fall of ice, the masses of which measured from seven to nine inches in circumference. It began near Bridgwater, and fell with unheard-of violence at Glastonbury, and then changed its course, passing on over Newton, Kelweston, &c., towards Gloucester and Monmouth shires. In its course it laid all waste before it, destroying corn-fields, stripping trees of their fruit and leaves, killing birds, and breaking the glass of windows, hot-houses, &c., which were entirely destroyed at Mells Park, Babington, Ammerdown, Camerton, Newton Park, Kelweston, &c. At Timbury, James's skylight was broken. Previous to this wonderful storm, the heat was almost greater than ever known in England, the wind feeling as oppressive as a sirocco. The following is the state of the thermometer, as taken in London, for eight days:—

| | 2 P.M. | 11 P.M. |
|---------|--------|---------|
| July 12 | 89 | 74 |
| 13 | 93 | 77 |
| 14 | 92 | 77 |
| 15 | 78 | — |
| 16 | 84 | 72 |
| 17 | 82 | 72 |
| 18 | 82 | 72 |
| 19 | 84 | 71 |

At Cameley (Somerset), on the 12th, thermometer in the coolest shade 86°; 15th, about 82°.

"A.D. 1809, Jan. 5.—Very extraordinary floods in con-

sequence of a sudden and rapid thaw with heavy rain. The lower part of Bath and the roads in its environs were inundated to a great excess: the houses on the banks of the Avon were nearly covered with water, and those on the South Parade, Pulteney Street, &c., completely flooded. The roads, too, by the new bridge and Twiverton were rendered impassable for some days, the water being many feet in depth, and running with a most rapid current. Several houses were thrown down, and many lives lost.

"Jan. 29, 30 (1809).—A very violent hurricane, W.S.W., by which many large trees were blown down, hayricks, &c., overthrown, houses unroofed, and apple orchards materially injured.

"April 20, &c. (1809).—A great quantity of snow fell during the night of the 20th and in the course of the 21st, with little wind and no drifting. It covered the ground to the depth of eighteen inches or thereabouts. The trees were so incrustated that much damage was done to them; many large limbs were broken down, and the apple trees splintered in all directions, and many torn up by the roots. On the 22nd it began to thaw, but some snow was still left on the high situations on May Day.

"June 5 (1809).—A very severe storm of wind and rain from the south, which continued during the night, and A.M. 6th. It was observed to be unusually violent for the season of the year, and much damage was done by it."

C. W. BINGHAM.

THE WAR SONGS OF THE ZULUS.—I have received from the Bishop of Natal the following version of these war songs:—

Chaka's Song of Triumph.
"Wageda waged 'izizwe!
Siyahhlase!a-fi!"

Literally,—

"Thou hast finished, thou hast finished the nations!
Where shall we make a foray now?"

Compare Alexander's complaint.

Dingana's War Song.
"Asiyikuza sebabona,
Us' eziteri."

Literally,—

"We shall never come to see them,
He (the king) is already among the enemy."

Meaning, We shall conquer them before we look at them. Compare Cæsar's "Veni, vidi, vici."

Cetywayo's War Song.
"Uzitulele,
Kagali' muntro."

Literally,—

"He keeps quiet for himself;
He does not attack another."

Meaning, He acts on the Cetywayo's only.

It will be seen that Cetywayo's war song clearly expresses his desire for peace.

F. W. CHESSON.

A DATED BOOK-PLATE.—I have before me a very simple and business-like book-plate of the seventeenth century, which is interesting from bearing an earlier date than it is usual to find on English examples of the *ex libris*. The *et amicorum*, which follows the owner's name, will recall Pirkheimer's more celebrated *sibi et amicis*. In

the first date, 1668, the 16 is printed and the 68 filled in in manuscript. The other MS. portions of the book-plate are printed in italics:—

No. xxviii
D & C Place. Shelf 1.
FRANCISCI HIL
ET AMICORUM
ANNO DOMINI 1668
Pretium
27. Aug^t 1668.

From the price not being filled in, the book in which this *ex libris* is pasted was, no doubt, a gift. It is a cheap and unimportant theological 16mo. of the year 1657. A.

ADAM LITTLETON AND THE WORD "CONDOG."—I observe that this absurd story (first started by Pegge) has been recently referred to in "N. & Q." (*ante*, p. 306) as though it were authentic. Todd, in his edition of Johnson, endeavoured to kill the myth by quoting from Cockeram's English Dictionary of 1642 the words "concurrere, cohere, condog, condescend," given amongst the definitions of "agree." But even Todd seems to have a doubt about the genuineness of the word, although he acquits Littleton's amanuensis of the manufacture. The fact is that it was a slang word of questionable character. It is used by Heywood in *The Royall King and the Loyall Subject*, probably written during the first years of the seventeenth century.

BIBLIOTHECARY.

APPROPRIATE SURNAMES.—An amusing list of these might be made (see *ante*, p. 365). I have often noticed (though I have unfortunately omitted to note) curiously suitable names. In a town in Polish Prussia I remember a baker's shop kept by a man called Hunger. Opposite it was, when I was there, a publican named Durst (Thirst). One of the principal bird-fanciers here is called Eagle.

G. W. B.
Edinburgh.

A CENTENARIAN.—On the occasion of a benefit performance in connexion with an equestrian entertainment in this town a prize was recently offered for the oldest lady amongst the audience. The recipient was a dame resident in the town, who, it was stated, would attain her hundred and first year on the 14th inst. W. B. WILLIAMS.
Sunderland.

ANTI-USURY BOOKS.—Information on this subject, with copious references to authorities, may be found in Andrew Dickson White's *Warfare of Science*, English edition, 122-33.

EDWARD PEACOCK.

"FIX."—Among the peculiarities of the English language as it is spoken in America is the use of the verb "to fix" in a special sense, corresponding very much with our colloquial use of the verb "to

port." I am not aware if anything definite is known of the absolute origin of this use of the word, but possibly it may have come to Americans through the Irish. I have been informed by a friend that during a visit to the north of Ireland, some forty years ago, he was struck by the frequent occurrence of such phrases as "to fix the room," meaning obviously "to put the room in order." Now this is just the sense in which Americans employ "fix," and the large number of Irish in the United States may perfectly well account for the introduction of the word in that sense on the other side of the Atlantic.

W. C. STEELE, M.A.

"NINE POINTS OF THE LAW."—The following, which I have met with in an odd corner of an old magazine, is ingenious. Has it anything to do with the above saying?—

"To him that goes to law nine things are requisite: 1st, a good deal of money; 2nd, a good deal of patience; 3rd, a good cause; 4th, a good attorney; 5th, good counsel; 6th, good evidence; 7th, a good jury; 8th, a good judge; 9th, good luck."

FREDERIC WAGSTAFF.

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.]

WHO WAS SAM POWDER?—To my copy of Sir Kenelm Digby's *Choice and Experimental Receipts in Physick and Chirurgery* (London, 1673) there is prefixed a portrait engraved on copper of Sir Kenelm himself. "The truly Learned and Honorable Knight, Chancellor to Her Majesty the Queen-Mother," bears a curious facial resemblance to Mr. Dion Boucicault, the dramatist. In the background there is a shelf of books, labelled respectively "Plants," "Sam. Powder his Cookery," "Receipts in Physick, &c.," and "Sir K. Digby on Bodis" (*sic*). Who was Sam. Powder, and when was his work on cookery published?
G. A. S.

"DEFENCE OF PUBLIC SCHOOLS."—I possess a copy of the first edition of a pamphlet called *Vindiciæ Wykehamicæ*, by the Rev. W. Lisle Bowles, published at Bath in 1818. On the outside sheet of this is printed the following advertisement: "Speedily will be published, by the same Author, a corrected Edition of *Defence of Public Schools*; in answer to an Article in the *Edinburgh Review*." I have been unable to find any trace of this work in the catalogue of the Bodleian Library, and should be glad of any information concerning it. Where was the book published, and in what form?

C. W. HOLGATE.

MALEHEIRE.—This name occurs in the Battle Abbey Roll in Holinshed's *Chronicle*, and I suppose the name of Milere in Stow and of Malure in Brompton's catalogue may be accounted as identical with it. It exists in this country in the present day, in at least one instance, as Malaher, and I should thank any correspondent who is learned in Norman heraldry to inform me what arms belong to this ancient surname.

W. H. RICHARDSON.

School House, Ipswich.

FAIRS AND MARKETS.—I am not aware that the subject of fairs and markets has ever been investigated as a distinct branch of historical inquiry; I mean, of course, in relation to the charters and ordinances under which they are held, and the customs and privileges associated with them. I have recently commenced such an inquiry, and find that it takes a much more extended range than I had contemplated. If it shall happen that the work, or any considerable portion of it, has already been accomplished, I shall be glad to know, as I shall also feel indebted for any references to special customs, &c.

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

GENERAL THANKSGIVING, 1759.—I learn from an old newspaper paragraph that "on Thursday sen'night, being the day appointed for a General Thanksgiving, it was observed there [in Stroud, Gloucestershire] in the following manner," &c. Not having the exact date of the newspaper in which the paragraph occurs, I do not know the day in question, and I am anxious, moreover, to ascertain for what the thanksgiving was appointed.
ABHBA.

HERALDRY.—Who bore on their escutcheon a hand and dagger, surrounded by broad arrows? Is it not associated with a Cornish or Welsh family of the name of Thomas or Ap Thomas?

F. H. A.

THE FIRST ENCYCLOPÆDIA.—It is said that the first general encyclopædia was written in the Provençal dialect by Brunetto Latini, the master of Dante, whilst he resided at Paris. Is this work extant? If so, some of the articles would probably be of great interest; occasionally they might have intrinsic value, for where much is learned much is lost; and they must always possess historic value as showing the then state of knowledge. Can any reader furnish a specimen of the book?

C. A. WARD.

Mayfair.

"MARY MAGDALENS COMPLAINT AT CHRIST'S DEATH."—In a MS. commonplace book of grammar, mathematics, &c., dated 1605, and apparently of James Garnet, a Jesuit student, of Bainbricke

(Bainbridge), co. York, I have met with a fine and curious poem of the period, in seven six-line stanzas, under this title. It is much in the style of Sir Walter Raleigh, and commences:—

"Sith my lif from life is parted :
death come take thy portion,
who survives when lif is murdred,
lives by meere extortion.
All that live & not in God,
Coutch there lif in deaths abod."

I can find no trace of the poem in print. Can any of your readers inform me who was the author?

W. I. R. V.

GOULD FAMILY.—I shall be glad of any information concerning this family, late of Buttevant, co. Cork. Thomas Gould was, I believe, the last member of the family who held their old estate in or near this place. F. SYDNEY WADDINGTON.

16, Clapton Square, Lower Clapton.

SIR THOS. STUART at UTRECHT.—The following is taken from Crawford's *History of Renfrewshire*, "Origin and Descent of the Stewarts," p. 479:—

"II. Sir Thomas Stuart of Coltness (MS. History of the family).—There were in exile with Sir Thomas at Utrecht at that time the Earl of Argyll, the Earl of London, Lord Stair, and his grandson (who afterwards became the well-known John, Earl of Stair), Lord Melville, the Earl of Leven, the Earl of Marchmont, Sir James's cousin, Sir William Denham of Westshield, Pringle of Torwoodlee, and several others."

Query, Is it on record anywhere who the others were? and can any of your readers much oblige by giving their names?

W. Q. P.

MORGAN'S WELSH BIBLE, 1588.—Within a copy of Llywelyn's account of the Welsh Bible in the British Museum Library, pasted to a fly-leaf, is a cutting out of a bookseller's catalogue announcing a copy of the above for sale, as follows:—

"Y BEIEL CYSSSEGLAN sef yr Hen Destament a'r Newydd. Imprinted at London by the Deputies of Christopher Barker, 1588. Folio. Fine clean and perfect copy, in the old oaken binding, from the Ford Abbey Library. 45l."

I beg leave to inquire—(1) In what bookseller's catalogue, and of what date, did the above appear? (2) Who purchased it, and where is this prime copy of this Bible at present? (3) When and under what circumstances did the Ford Library become scattered?

T. W. HANCOCK.

SANDIACRE, DERBYSHIRE.—About eight miles from Nottingham, just over the Derbyshire border, is the village of Sandiacre, as the authorities call it. The inhabitants for the most part call it, unless indeed they have been upset of late years by the spelling, as near as I can write it, *Senjker*. I have a map of 1799, in which it is spelt *Sandy Acre*, an obvious attempt at etymology. A map, however, of 1610, of which I possess a fac-simile, gives it as *St. Jaker*. I have heard that the church

is dedicated to St. John of Acre. Is this the case, and is this really an example of a village with a saint for eponym?

T. A. LACEY.

COUNT BEVITZKY AND HIS LIBRARY.—I have a copy of *Bibliotheca Græca et Latina* (Berolini, 1784), on the fly-leaf of which is written: "London, 1789. Hen. Geo. Quin. Presented to me by the editor [Periergus Deltophilus] Count Bevizky, possessor of the collection. The library is now in the possession of Lord Spencer." Can you oblige me with any particulars of the count? and when and at what price did this collection, "editionum tam primariarum, principum, et rarissimarum, quam etiam optimarum, splendidissimarum, atque nitidissimarum," become Earl Spencer's property? Was the above-named the Mr. Quin who bequeathed to the library of Trinity College, Dublin, in the year 1805, a small but very choice collection of books, including many *editiones principes* of the classics, under the conditions expressed in his will, dated September 23, 1794?

ABHBA.

HERALDRY.—Azure, three leopards' heads cabossed or. Will any correspondent be so good as to tell me to whom these arms belong?

LAD.

GOLD USED TO STOP TEETH.—How many years old is this practice?

Λ.

SOCIETY OF THE BLUE AND ORANGE.—In a diary, the writer of which is supposed to have been a lieutenant in the 4th Regiment, is the following, under the date of Jan. 14, 1775, Boston, Massachusetts:—

"Cards sent from the Loyal Society of the Blue and Orange to Genls. Gage and Haldiman, Brigadiers Earl Percy, Pigott, and Jones, and to the Adml., inviting them to dine with the society on the Queen's birthday."

And again:—

"18th... The Loyal and Friendly Society of the Blue and Orange met and dined at the British Coffee House, some days previous to which they had a meeting to admit new members and to appoint stewards; many of the loyal and publick toasts were accompanied by the discharge of a volley from twenty-three grenadiers of the King's Own, agreeable to the custom of the society; there were sixty-eight members present. I was presented being among them by being on guard."

Can any one tell me what this society was, whether it is still in existence, and whether there is such a thing as a list of its members?

E. E. DANA.

[Answers to be sent direct, care of Munroe & Co., 7, Rue Scribe, Paris.]

BISHOPS' WIVES.—Were bishops' wives formerly addressed by any title?

W. M. T.

Göttingen.

DISSOLUTION OF MONASTERIES.—Where can I find the account (published some years ago in

English) of irregularities practised *temp.* Henry VIII. in (I think) a conventual house in the neighbourhood of London, the chapel of which was used both by monks and nuns, like that of the Brigittine Monastery of Sion at Isleworth?

M. R. C. S.

CAPT. ROBERT EVERARD.—Where shall I find a biographical notice of, or any historical reference to, him? He was captain in the Parliamentary army, and was author of a rare little book, *The Creation and Fall of the First Adam Reviewed; whereunto is Annexed the Faith and Order of Thirty Congregations by joynt Consent*, London, 1652.

JOHN TAYLOR.

Northampton.

HARVEY FAMILY.—In a MS. pedigree of this family I find mention of the marriage (apparently circa 1720) of Catherine, youngest sister of Jacob Harvey, Esq., of Islington, co. Middlesex, to a "son of Sir John Scott." The husband could not, however, possibly have been a son of Lord Eldon. Who, then, was he?

E. B.

SIR BEVYS, WINNER OF THE DERBY.—From whom does he derive his name? I have a copper halfpenny token, obv. leg., "Sr. Bevois Southampton" (Batty's *Copper Coinage*, p. 104, No. 382), and I find a "Sir Bevois of Hamptoune" referred to in "N. & Q.," 2nd S. iv. 46. "Northward from the town (Southampton) stands 'Bevois Mount,' formerly the residence of the Earl of Peterborough. It was a favourite retreat of Pope, and was subsequently the residence of Sotheby." Sir Henry Englefield alluded to it as "Bevis-mount" (*Walk through Southampton*, edit. 1805, p. 116). See also Walpole's *Royal and Noble Authors*.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"ADAMANT."—In an old book of devout meditations on the *Veni Sancte Spiritus*, by the Rev. R. Johnson, I find the words, "A heart now become more obstinate than adamant, which the blood of goats can soften." What is the property referred to in the words which I have italicized?

E. WALFORD, M.A.

Hampstead, N.W.

THE GUNPOWDER PLOT.—In accounts of the Gunpowder Plot mention is made of one Winter, a friend of Catesby. Winter's family was, I believe, represented by a yeomanly family named Burbury, who not long ago lived at Maxtake Priory, Warwickshire. I should be very glad for any information concerning both the Winter and Burbury families.

W. F. C.

RICHARD SMITH, Esq., surgeon, Bristol, who died in 1843, left some collections he had made for a history of the Bristol theatre. They are now, I

believe, in the library of the Museum, Queen's Road, in that city. Perhaps some of your Bristol readers would have the kindness to let me know whether any information is obtainable therefrom respecting the authorship of the following plays and theatrical addresses:—

1807. Benefit of Miss Jameson. *A Poetic Address*, written by a Lady of Rank.

1821, Feb. 15. Performances for benefit of four orphan children of Mr. and Mrs. Norris, under patronage of Masonic lodges. *Occasional Address*, written by a Gent of Bristol.

1821, June 1. *Wanted a Title*, a new farce, by a Gentleman of Bristol.

1826, Feb. 9. An entire new drama called *Heads versus Pockets, or Knave's Overtrumped*, written by a Gentleman of Bristol.

1826, Sept. 22. A new comedy, never before acted, called *The Family of Geniws*.

1837, May 5. Dramatic festival. *A Theatrical Address*, written for the occasion.

R. INGLIS.

LUBIN AS A SURNAME.—This name or family seems to have almost become obsolete at the present time. I find it mentioned in Milner's *History of Winchester* that there have been several Lubins mayors of Winchester, thus: Philip Lubin, 1187; Peter Lubin, 1194; Philip Lubin, 1201; Philip Lubin, 1243; Nich(olas?) Lubin, 1261. There is only one Lubin to be found in the *London Directory*, and that as a partner in a firm, but he was of French extraction, and died in London about five years ago. There is not one other to be found in the British Isles.

The name of Lubin is enshrined in two famous English ballads, (1) "Why are you wandering here, I pray?" and (2) "My mother bids me bind my hair." Can any reader of "N. & Q." point to a Lubin as living since the last date mentioned by Milner? At what dates and by whom were the verses written and music composed of the ballads mentioned?

SEPTIMUS PIESSE.

Chiswick, W.

TORRANCE FAMILY.—"I saved the king" is the proud motto of this Scottish family. Under what circumstances was it adopted? J. MANUEL.
Newcastle-upon-Tyne.

AUTHORS OF QUOTATIONS WANTED.—

"Master Hogge and his man John,
They did cast the first can-non."

The above distich occurs in the *Archæologia*, xxxvii. 483. Whence comes it? ANON.

"A man of kindness to his beast is kind,
A brutal action shows a brutal mind," &c.

G. E. WIGLEY.

"One of the sheep
Whom the grim wolf.....with privy paw
Daily devours apace, and nothing said."

J. E.

Replies.

HOWELL'S "FAMILIAR LETTERS."

(5th S. xi. 407.)

The best account of this favourite and interesting author, who had engaged the attention of Dr. Bliss, is in the first edition of the *Biog. Brit.*, vol. iv. 2683-91, by Dr. Philip Nicolls. The chief facts in Ant. à Wood's notice (*Athen. Oxon.*, iii. 744-52) are given in abstract in Mr. Arber's edition, 1869, of the *Instructions for Foreign Travel*, where the editor promised a chronicle of Howell's life, works, and times, which it is hoped will in due time be forthcoming. Much of Howell's biography is to be collected from the *Letters* themselves. He was born about 1594 at Llangammarch, in the northern portion of Brecknockshire (called "the Bryn" in the *Letters*), being the son of Mr. Thomas Howell, minister there (cf. *Letters*, ed. 1645, sect. i., letter 1, and iv. 8). John Penry, the Puritan, was of the same neighbourhood. Howell was educated at Hereford under a "learned though lashing master" (i. 30), and in due time entered Jesus College (ii. 6). In 1613 Howell was employed under Sir Robert Mansell, who with others had the monopoly of making glass with "pit coal"; and in connexion with this business he travelled to Venice. He subsequently visited other parts of the Continent, his routes through which may be traced by his letters. It is noticeable that while he was tutor to two of the sons of Lord Savage he taught Spanish to Milton's Marchioness of Winchester. For some time he resided at York, as Secretary to the Lord President of the North, and in 1627 became M.P. for Richmond. At the beginning of the civil war he was, as described on the title-page of the *Letters*, "one of the Clerks of his Majesties most Honourable Privy Council." In the last letter of the first edition he anticipates a time when he should "quit scores with the world." This effusion is dated from the Fleet, whither trouble took him, and where he supported himself by writing books, many of which are characterized by à Wood as "mere scribbles." His pen was scarcely ever idle; but he was one of those who, as Cervantes said, "composed books and tossed them into the world like fritters." From prison he was released by Cromwell, and he died in November, 1666, glorying in the swelling name of a "Royal Historiographer." He had a sister Anne, the wife of Mr. Hugh Penry (ii. 14, 17), who afterwards lived at Brecknock (vi. 36). Dr. Thomas Howell, Bishop of Bristol, was his brother, consecrated at Oxford April 12, 1645; King's Chaplain; Rector of Horsley, in Surrey, and St. Stephen's, Walbrook (cf. Fuller's *Worthies*, § Brecknocksh., p. 23; Le Neve, i. 216; à Wood, iv. 804; *Biog. Brit.*, note B, p. 2683;

Walker's *Sufferings*, pt. i. 79, 87; ii. 3, 171). In v. 16 is an amusing list of provisions which James sent, June 20, 1628, to this brother Thomas at Jesus College "towards the keeping of your Act." Another brother became Recorder of London.

In the Domestic State Papers, Car. I. and II., there are some important notices of Howell, bearing upon his biography. In May (?) 1660 (vol. i., No. 116; *Cal.*, p. 12), he petitioned for confirmation in the place of Clerk of the Privy Council, to which he was appointed eighteen years before by the late king, and, coming to town on his affairs, was one of the first prisoners committed to the Fleet, lay there eight years, was seven years under bail, and thrice plundered. To this is annexed a paper giving an account of the promise made to Jas. Howell by the late king, in his bed-chamber at York, of the place of Clerk of the Council at once, if Sir John Jacob had it not; that Sir John declined it, on which he was sworn in, in presence of several privy councillors. There were then only three other clerks, Sir Thos. Meautys, Sir Dud. Carleton, and Sir Rich. Browne, two of whom are now dead, yet three clerks have since got over his head. In September (?) of the same year (vol. xvii., No. 6; *Cal.*, p. 288) Howell again (as Clerk of the Council to his late Majesty) petitioned for the place of Assistant Secretary to the Committee of Trade, for which a commission was awarded; and he stated that he was formerly employed in such affairs in Spain, Germany, and Denmark. On July 11, 1661 (vol. xxxix., No. 52; *Cal.*, p. 37), Howell begged of Hyde, the Lord Chancellor, to use his influence with the king to obtain for him the place of tutor in foreign languages to the Infanta, who was coming to be queen. Dwelling upon his qualifications, Howell asserted that he knew the Spanish tongue with the Portuguese dialect, also Italian and French; that he had published a great dictionary with grammars to all three languages, dedicated to the king; and that he had a compendious, choice method of instruction.

Of the names inquired about very few are to be found in the *Athens* of Wood. They are all Welshmen, several of them being Howell's "cousins," or his associates at Jesus College. For the Gwynnes see Wood's *Hist. Antiq. Coll. Oxon.* in the Index. Christopher Jones was of Monmouthshire, Howell's fellow-student at Oxford, afterwards of Gray's Inn. The Rev. R. Jones, called (iv. 16) "a reverend and learned man," is most likely Richard Jones of Denbighshire, of Jesus Coll., 1621, to whose *Gemma Cambricum*, &c., 1652, Howell wrote a commendatory epistle. "Jo. Jones," which is printed "Iⁿ Jones" in the 1665 edition, is recognizable as the celebrated architect Inigo Jones; cf. vol. i. § vi. letter 20; *Retrospective Review*, iv. 196; and *Biog. Brit.*, 2773. Howell's "countryman Owen" was John

Owen, the epigrammatist. Dr. Pritchard and Dr. R. Pritchard were of Jesus College. For Sir Eubule Thelwall see the titles of the several letters to him; and cf. *Fasti*, i. 214, 416; *Hist. Antiq. Coll. Oxon.*, 571-617; and Newcome's *Lives of the Goodmans*, p. 44 and addenda, sig. aa. The family came from Thelwall, near Warrington, Dean Goodman's mother being of that family. There is a Sir Bevis Thelwall mentioned in the letters. W. Vaughan, Esq., belonged mayhap to the family of that name of Brecknockshire, which produced Henry the Silurist and Thomas the Rosierucian. Sir Thomas Herbert, who was of Jesus College, wrote an account of his travels in Africa and Asia, published in 1634, and there are copies cited in the printed Bodleian catalogue.

I have before me the first edition of the *Letters*, 1645, printed for Humphrey Moseley, and containing the book-plate of Sir John Frederick, Bart. This is the edition which, as it always seems to me, contains the fewest letters written for the public. I possess also the fifth edition, 1678, 8vo., and the eleventh, 1754, 8vo.

JOHN E. BAILEY.

Stretford, Manchester.

Bishop Howell died in 1646, and was buried at Bristol. There is a memoir of him in Wood's *Athenæ Oxonienses*, iv. 804; Fuller's *Worthies*, Breconshire; Willis's *Survey of Cathedrals*, i. 781; Barrett's *Bristol*, 330; and Richardson, *De Præsulibus*, 566. MACKENZIE E. C. WALCOTT.

THE HARRISONS OF NORFOLK (3rd S. vi. 274; 5th S. vi. 174, 196; x. 175, 212, 270; xi. 114, 229.)—Returning to the Harrissons connected with Filby, all the under-mentioned were resident, born, baptized, married, or buried there respectively, wherever dates are given, except as previously or now otherwise stated, or to be inferred from the context.

Johan, widow and relict of Rycharde Heryson, the Roman Catholic Rector of Bradestone, alluded to in 5th S. x. 175, was kin and short time housewife to Roger Warde* the elder, "phisition," to

* The Wards were connected with those of Gt. Yarmouth and South Walsham, and resided in Filby for three hundred years prior to 1854, when Judith (*née* Narburgh), widow of Edward Ward, died aged eighty-two. She was ten years younger than her husband, and survived him nineteen years and ten months. Edmond Ward and Margaret Reynor were married there in 1717. Rainer Ward was buried there in 1822, aged fifty-three, and a Rainer Ward married at Gt. Ormesby Elizabeth Parker in 1816. This was probably an aged man of that name, born at Hemsby in 1790, and living on Ormesby Green about 1872, and who was in some way related to the Hemsby branch of the Harrissons of Yarmouth. In a Bible which belonged to Mary Florence, *ante*, p. 229, in addition to several entries of the Harrissons, the births are recorded of Mary and Samuel, son and daughter of Samuel and Judah Ward, born April 7, 1769, and April 3,

whom she was affianced, but died Feb. 18, 1873, aged thirty-six years and more, and was buried between the graves of Grace, daughter, and Kateryn, "wyef" of the said Roger, on what should have been her nuptial day. This Roger, who is believed to have subsequently espoused a Cycely Harryson, died July 2, 1579. The said Cycely died Jan. 28, 1598, she then being the widow Huggen. Roger Huggen, her son, who was fatherless in 1589, married Catherine Garrard, Jan. 30, 1600, from whose family was descended William Garwood,† of Postwick, Caister, and Beighton, who married Hannah Smith, a sister to the wife of John Harrison, the Hassingham Methodist, noticed at 5th S. x. 271.

Symon Harryson (mentioned *ante*, p. 114) by Rose his wife, who died April 15, 1571, had issue three sons, that is to say, Wylliam, born Aug. 1, 1562; Edmund, April 17, 1565; and Stephen, March 26, 1568. This Stephen Harryson (whose wife's name is thought to have been Judyth, and if so, her will was probably proved at Norwich in 1597) had a son Symond, baptized at Ormesby Parva April 8, 1595, who settled at Rollesby, and whom I shall have occasion to mention hereafter, but it may be worth while now to quote the following from the printed pedigree:—

7. Edward (Harryson), baptized at—Mary Bush, living in Postwick April 1, 1610. Married 1633. there Jan. 18, 1630. Living in 1638.

Thomas Harrison, baptized at Postwick Dec. 21, 1632. Living in 1638. The statement that he lived at March and became High Sheriff of Camb. in 1693 disproved 1732.† Symond Harisson of Rollesby, his relative and

1771, respectively. James Ward, Esq., of Gt. Yarmouth, died Aug., 1765, and Catherine his widow, May, 1777, and both were buried at Mautby. Alexander Parker of Gt. Yarmouth and Ann Chapman were married at Martham in 1785, Joseph Randle witness. Judith, daughter of John and Mary Chapman, was baptized there in 1763, and married at Hemsby to William Ward of Lessingham in 1790, and was buried at Martham in 1792. William Chapman, whose first wife was Hannah Harrison, died Sept. 10, 1828, aged sixty-three, and was buried at Gt. Yarmouth. The said Hannah died (Dec. 10) 1817, as before stated, and left issue a son William, yet living, and a daughter Mary Ann, married first to William Welch, and secondly to — Crane, all deceased. This William Welch was, I believe, a son of William Welch, a sergeant of the East Norfolk Local Militia, whose step-daughter Elizabeth, daughter of Capt. David White, was the widow of William, son of John Harrison, the Hassingham and Caister Methodist (see 5th S. x. 270, note †). Robert Vine Chapman, whose mother was a Harrison, was baptized at Gt. Yarmouth April 19, 1800.

† Sarah, daughter of the said William and Hannah Garwood, baptized Aug. 17, 1806, was buried in the vault of the Harrissons at Caister Feb. 4, 1807. George William Frederick Garwood was born at Lingwood June 4, 1809.

‡ In the parish register of Limpenhoe there is this entry: "S^r Tho^s Harrison was buried y^e 7th day of

sponsor, died March 24, 1633-4, and was buried in the church there by the side of Kettering, his first wife, daughter of — Barber (married May 1, 1622). His escutcheon existed when Queen Anne was crowned. Edmund Harrison of Rollesby, his grandson, living 1693: thought to have married the "wicked" widow Cooke of Acle. See 5th S. x. 175, col. ii. par. 2.

The before-mentioned Symon Harryson* of Filby and Margaret Speede (who is thought to have been buried at Hemsby about Christmas, 1598) were married Sept. 16, 1571, the issue being five sons, viz., John, born Aug. 24, 1572, died Nov. 11 same year; Thomas, born Jan. 1, 1573; John, Oct. 20, 1576; Gregorie Harryson of Yarmouth (also mentioned *ante*, p. 114); and Robert, aged twenty-three on "Poulder plotte-day," 1605. This Robert Harryson located at Hemsby on his marriage there, May 26, 1607, with Agnes, or Anne, Carpenter, niece of Jeane, † widow of a John Harrison and wife of Thomas Sewell, all of that place, but after a bereavement of two months less three days he married there, secondly, Elizabeth flayle, July 24, 1626, who died Oct. 23, 1632, and upon the seventh anniversary of her decease he married, thirdly, Susan Wylkins. He died May 17, 1648, she, probably without issue, Jan. 11, 1650, and both were buried there; so also were his first and second wives and his son John.

The issue of the marriage of the said Robert and Agnes, or Anne, his wife, who died May 25, 1626, were Margaret, Bridgette, Martha, and the last-named John, all born at Hemsby, May 18, 1608, Aug. 21, 1610, March 25, 1614, and March 28, 1618, respectively. Margaret, the first born, died June 4, 1608, and the last child, John, April 4, 1618. The second wife, Elizabeth, who died Oct. 28, 1632, bore him Mary, Edmund, and Elizabeth, all born there, April 4, 1627, Oct. 19, 1629, and April 23, 1632, respectively.

The last-mentioned Edmund, only son of the said Robert and Elizabeth Harryson, married at Gt. Yarmouth, March 19, 1656, Elizabeth Glover, or Gluen, of Hemsby, who bore him there Edmund, Jan. 20, 1659, and John, July 17, 1663. The former had a natural dau. borne him by the widow Elizabeth Cooke of Acle, May 9, 1691, and the latter son John, then single, espoused at Rollesby Sarah Downing, † widow, April 6, 1686. She there

April, 1689, according to y^e appoyntem't of y^e Act of Parliam't for burying in Woolen, as appeared by y^e oathe of Tho. Vles, Sen., made and taken before Tho. Essex, Rect^r of Reedham, y^e 8 day of y^e s'd month of April, 1689, in y^e presence of Henry Miller and Rose Swanne, witnesses, whose hands and seales were sett and subscribed to a stificate hereof, attested by y^e s'd Tho. Essex, under his hand, and deliured unto me, and herein entred y^e 9 day of April, 1689."

* He married secondly Mary Swiggett, at Hemsby, Aug. 6, 1599.

† She married at Hemsby Oct. 15, 1568, and Jan. 23, 1576, and was living at Happisburgh in 1579.

‡ Another Sarah Downing, a daughter of Christopher

bore him a daughter Phillip and a son Edmund, the former Nov. 21 of that year, who died on the birthday of the latter, Jan. 15, 1687 (the year did not commence till March 25), and was buried there, as was also Elizabeth, wife of the second-named Edmund Harrison, Oct. 13, 1694, and likewise the said Edmund her husband, then late of Catfield, farmer, Jan. 14, 1708/9.

William Harrison of Filby and "Helen" (query Elianor) Mason, single persons, were married April 26, 1618, and had a son William, born Feb. 16 same year (Old Style), and a dau. Priscilla, June 14, 1621. William, the father, died May 16, 1623. The widow "Elianor" Harrison died Feb. 5, 1662. Roger Harrison of Ludham, merchant (who occupied a portion of the abbey lands of St. Benedict de Hulmo), a son of William and Sarah Harrison of Hemsby and East Somerton, married Martha Batts (both single) March 5, 1740, and of them hereafter; and Jonathan Tyrrel of Gt. Yarmouth (son of Francis and Elizabeth), born May 24, 1717, and Hannah Harrison were married Nov. 2, 1743. § James, son of a Mary Harrison, "a stranger," was baptized June 5, 1761, and another James Harrison, a farmer of Mautby, died June 7, 1798. He was a son of John Jay and Elizabeth Harrison, who were married April 18, 1775, and on coming of age he assumed the name of Harrison.

WILLIAM HARRISON RUDD.

(To be continued.)

"L'OFFICE DES PENITENS DU SAINT NOM DE JESUS, DITS BOURRAS" 1784 (5th S. x. 441).—May I be allowed to remark that this book is by no means unique, as W. J. B. has been led to believe. That these offices do not often appear in the market is very easily explained, because they are simply the manuals of the confraternity, and printed for the use of the members; as is the case in almost every confraternity. I saw several, all printed prior to A.D. 1784, on sale in the South of France this last winter. The first edition of this manual of the Office, &c., was printed at Marseilles in 1695 by John and Peter Perrot, *imprimeurs du Roy*.

The "extraordinary *patois*" at p. 358 is Provençal, *i.e.* the language of Provence. I have several volumes of Provençal Noël's, many of which are exceedingly interesting and quaint, and which it would be very difficult to translate into corre-

Downing of Freethorpe, was married to Thomas Harrison of Beighton, at Burlington St. Andrew, June 8, 1790. This Thomas, a son of the eccentric John Harrison, was born at Gt. Plumstead Oct. 20, 1761, died May 12, 1820, and was buried at Beighton. His surviving son Edmund, born 1801, who has been married three times, and has lately removed from Acle to Caister, has, with other issue, two sons, Daniel and James, both married, and now, or lately, living at Acle.

§ They had a son Jonathan, born at Gt. Yarmouth on the first anniversary of their wedding.

speaking English, unless one had the talent of H. Rick, or of F. Philip Darell, S.J.

If M. Bois-Estellon told the Hon. and Rev. Stephen Lawley that "the penitents only leave the convent once in fifty years," he must have been an using himself at the expense of Mr. Lawley's credulity.

The fact is that the "Bourras" are simply a confraternity of laymen, like the Sacconi of Rome, and the celebrated Misericordia of Florence. They have no convent; they do not live in community; they are laymen, and family men, who assemble together on certain fixed days in the chapel of their confraternity for exercises of devotion. They have their own chaplain to celebrate mass for them on these days.

The Bourras of Marseilles are an arch-confraternity, *i.e.*, the parent or head confraternity, to which others are affiliated. It was originally founded, A.D. 1591, by a rich merchant of Marseilles, named Antony Mascaron; and one of their objects was to bury the bodies of criminals who had been executed. The first whom they buried was John Baille, on Oct. 12, 1592. The habit worn in processions and in their chapel is a tunic of coarse stuff called *buré* or *bureau*, whence the popular name of *bourras*. The hood is round behind, fitting the head closely, with the point falling down in front and reaching to the waist. There are two holes for the eyes, as in the hoods of the Sacconi and the Misericordia. The girdle is the Franciscan cord, to which is attached a pair of beads. Owing to the loss of a portion of their archives, no complete list can be made of the criminals buried by the Bourras; the catalogue from 1602 to 1710 is missing. Otherwise 189 criminals, including twenty-two foreigners, were buried by them. Of the executed, eighty-four, of whom two were women and forty-six *forçats*, were hung, sixty-four soldiers were shot for desertion, three were burned (one of them alive), two executed by the headsmen's axe, and five guillotined.

The arch-confraternity was suppressed in 1792, revived in 1806, suppressed again in 1809, and revived in 1814.

These details are taken from the *Chronique Historique* of the arch-confraternity.

EDMUND WATERTON.

"CALVARIUM" OR "CALVARIA" (5th S. xi. 327.)—In classical usage these words are pure synonyms, both being derivatives of *calva*. Their meaning is the skull or brain-pan. In Middle Latin *calvaria* is used of a certain ecclesiastical punishment, which consisted in shaving the head.

EDMUND TEW, M.A.

Both words, as meaning a skull, are used by writers of very good repute: *calvaria* by Celsus, Palladius, and the elder Pliny; *calvarium* by Lucius Apuleius. The words do not seem to be

found in writers of the Augustan period. See Smith's *Latin-English Dictionary* (Murray, 1867).

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

"PALINGENESIA" (5th S. xi. 349.)—As no reply to my query about this book has appeared, and as it is not desirable that any questions should remain unanswered, I send the annexed account, which some one has kindly forwarded to me anonymously:—"Palingenesia, or the World to Come, was written by the Rev. Lewis Way, of Stanstead, father of the late Albert Way, the well-known antiquarian,—so at least I was told by a lady who had a presentation copy. Mr. Way was a singular man, and very greatly interested, which perhaps was singular in those days, in the conversion of the Jews, in behalf of which he spent large sums of money." The Rev. Lewis Way was the second son of Benjamin Way, Esq., of Denham Place, Uxbridge, M.P. for Bridport and F.R.S. He matriculated at Christ Church, Oxford, April 22, 1790, and was B.A. Jan. 14, 1793; he was afterwards elected Fellow of Merton College, and proceeded M.A. Oct. 19, 1796. In 1804 Mr. Way had a very large fortune bequeathed to him by a namesake, but no relation, Mr. John Way, of the Court of King's Bench. He was distinguished by his active exertions in many important religious undertakings, particularly in the establishment of the first public English chapel at Paris. He married, Dec. 31, 1801, Mary, eldest daughter and co-heiress of the Rev. Herman Drewe. His death took place at Barford, near Leamington, Jan. 23, 1840, when he was in his sixty-seventh year. A work entitled *Thoughts on the Scriptural Expectations of the Christian Church*, by Basilicus, Gloucester, 1823, 8vo., was written by the Rev. Lewis Way.

GEO. C. BOASE.

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

"THE SAILOR'S GRAVE" (5th S. xi. 368, 393.)—Though the name of Mrs. Henry Skelton is not corrected as an *erratum* in the subsequent number of "N. & Q.," I would venture to suggest that it should be (the late) Mrs. Henry Shelton, of Worcester, composer and teacher of music. She frequently played at public concerts, at which her husband was a singer. Some thirty or more years ago, I knew several young ladies who had been taught music and singing by Mrs. Henry Shelton, and one of the songs that she gave them to learn was *The Sailor's Grave*, the words and music of which have consequently been familiar to me from that date. I have not a copy of the published music to refer to, but I imagine that the name of the composer will be found to be Shelton. Both the words and music are so good that they are worthy of being correctly assigned to author and composer.

CUTHBERT BEDE.

FOLK-LORE MEDICINE (5th S. xi. 402).—Several of the disagreeable recipes quoted by DR. CLARKE might be paralleled by charms in use in the present day. Napier (*Folk-Lore of West of Scotland*, p. 95) mentions pills made of a spider's web. Rev. W. Gregor (*Journal of the Anthropological Institute*, vol. iii.) speaks of curing diseases of the eyes by catching live frogs, and licking their eyes with the tongue: "The person who does so has only to lick with the tongue any diseased eye and a cure is effected," &c.; and it is to be feared that belief in the efficacy of a charm being in proportion to its repulsiveness is not yet extinct.

WILLIAM GEORGE BLACK.

Reinsgraben, Göttingen.

"JOLLEYING" (5th S. xi. 406).—The note on this slang word is hardly complete. Verbal ridicule and abuse are included in its wide significance, but it also includes much more. "Chaff," or badinage, is known amongst workmen as "jollying," and, in some instances, hoaxing a man is described by the term "jollying."

G. STANDING.

THE SLIDE OF ALPNACH (5th S. xi. 388).—

"Professor Playfair, who has written a most interesting account of this slide, says that the trees shot downwards with a noise like the roar of thunder and the rapidity of lightning, seeming to shake the earth as they passed....Napoleon had contracted for the greater part of the timber to supply his dockyards; but the peace of 1815, by diminishing the demand, rendered the speculation unprofitable, and the slide, having been long abandoned, was taken down in 1819. Similar slides, nearly as long, are common throughout the great forests of the Tyrol and Styria."—Murray's *Handbook for Switzerland*.

M. D.

I visited the slide of Alpnach in 1870; it was then in process of destruction. The timber of which it was composed was cut into blocks and piled in heaps to be disposed of as firewood. It was, when perfect and in a working state, a most extraordinary and interesting work, of a similar nature, however, to many still existing in the mountains of Norway.

H. HALL.

Lavender Hill.

RESTORMEL CASTLE (5th S. xi. 407).—MR. COOKES is under a misapprehension respecting Restormel Castle. It never belonged to the Dinham family, but was parcel of the possessions of the ancient Earls of Cornwall, and was incorporated into the duchy on its creation. Indeed, Carew, just preceding the passage quoted by MR. COOKES, says it was sometimes the duke's principal house. No earl or duke, however, ever resided here, though Edward the Black Prince visited it on two or three occasions. The *caput* of the barony of Dinham was Cardinham Castle, situate some few miles from Restormel, not a vestige of which, I believe, now remains.

Restormel is a fine picturesque ruin, and has doubtless often been photographed. MR. COOKES may probably obtain photographs either at Bodmin, Lostwithiel, or Launceston. There is an engraving of it in the *Cornish Tourist* (Alan Bell, 1834) and in Lake's *History of Cornwall*, vol. iii., under Lanlivery. There are probably many others.

JOHN MACLEAN.

Bicknor Court, Coleford.

There are still very considerable remains of Restormel Castle. The most recent account of these ruins is to be found in *The Complete Parochial History of Cornwall*, 1870, published at Truro by Lake & Lake, vol. iii. pp. 24-7. No doubt photographs of Restormel Castle can be obtained in the town of Fowey and in other places in Cornwall. MR. COOKES might write to Mr. John Prockter, chemist, Penzance, who deals in and possesses a very large collection of photographs of local scenery and antiquities.

WESTMINSTER.

The ruins of Restormel Castle are thickly covered with ivy, and are not very imposing. They stand within a deeply-cut dry ditch on the top of a wooded hill, and consist of a circular keep, which is approached through a ruined gateway, with remnant of a pointed arch; a square flanking tower has been built out at the opposite side. Two tiers of ruined rooms occupy the space between the outer and inner enclosure. Judging from details yet left, I should say that a good deal of poetic licence has been used in former descriptions of Restormel Castle. It overlooks a valley and the stannary town of Lostwithiel, from which latter it is less than a mile distant. Lord Chancellor Erskine took his territorial title from Restormel.

FRANK RENAUD, F.S.A.

THE MYSTICAL MEANINGS AND ATTRIBUTES OF PRECIOUS STONES (5th S. xi. 426).—My friend Miss Helen Zimmern published an interesting little work on this very subject about six or seven years ago. I forget the exact title of her book.

E. WALFORD, M.A.

Hampstead, N.W.

MR. WINGFIELD should refer to Berry's *Dictionary of Heraldry*. He will also find in the Rev. C. W. King's book on *Antique Gems*, p. 418, "Virtues ascribed to Gems in the Middle Ages."

EVERARD HOME COLEMAN.

71, Brecknock Road.

CURIOUS EPITAPH IN ST. MARY'S, NOTTINGHAM (5th S. xi. 387).—I think a play upon words is here intended. If Gawen Knight, the name on the epitaph, be taken as a synonym of the "gentle Sir Gawain," Knight of the Round Table, the meaning of the distich referred to by R. D. becomes apparent.

F. D.

Nottingham.

THE ABBÉ MORELLET (5th S. xi. 408).—The M. anecdotes referred to are, I suppose, included in the *Mémoires de l'Abbé Morellet sur le XVIII^e Siècle et sur la Révolution*, précédés de son Éloge par P. E. Lemontey, avec une préface et des notes par J. V. Leclerc, Paris, 1821, 2 vols. 8vo., which went through another edition, published, also at Paris and in 2 vols. 8vo., the following year.

HENRI GAUSSERON.

Ayr Academy.

A PORTRAIT OF THE SEVENTEENTH CENTURY (5th S. xi. 407).—The coat, Arg., three bugle-horns sa., is that of Wyrley; and I find from a pedigree of Rugeley, extracted from the Visitation of Warwickshire, 1682, printed in the last part of Howard's *Miscellanea*, that William, son of Sir Rowland Rugeley, of Dunton, married "Mary, dau. of John Wirley, of Dodford, in Com. North'on, Esq."

A pedigree of Wyrley of Dodford will be found in Baker's *Northamptonshire*, i. 356; but it is there stated that Mary, the daughter and coheir of John Wyrley, married in 1627 *Hatton* Rugeley, of Curdworth, co. Warwick.

H. S. G.

"TOOT HILLS" (5th S. vii. 461; viii. 56, 138, 298, 358, 478; ix. 277; x. 37).—

"Almost adjoining to the north side of the town is a tumulus, or artificial mount, called *Toot Hill*, which does not appear to have been examined; it perfectly resembles the larger barrow: found in many parts of England; and we observe that the same name of *Toot* or *Tent* is given to a tumulus lately opened near Uttoxeter, in Staffordshire, and to another in Dorsetshire, in both of which the remains of human bodies were found."—Hutchinson's *Hist. of Cumberland*, "Cockermouth," vol. ii. p. 119.

On the general subject of Toot Hills see Allies's *Antiquities and Folk-Lore of Worcestershire*, pp. 232-6.

ALICE B. GOMME.

"ESCOBARDER" (5th S. x. 245, 272).—NOMAD is quite right in the derivation he gives. The note on the word in my edition of Pascal is: "Le nom de ce jésuite (Escobar) fournit même à notre langue un verbe familier *escobarder*, qui n'est pas plus honorable pour l'auteur qui l'a fait naître que le mot de *machivélisme* n'est flatteur pour la mémoire de Machiavel." Brachet gives: "Escobarderie . . . user de réticence comme Escobar." Principal Tulloch (*Pascal*, "Foreign Classics for English Readers," p. 150, note) says: "His (Escobar's) name became a sort of proverb in connexion with their (the Jesuits') casuistical system, and *escobarder* came to signify 'to palter in a double sense.'" *Appropos* of this book, the Principal (p. 25) evidently believes in its entirety the story that Pascal rediscovered for himself the first thirty-two propositions of the First Book of Euclid. Professor De Morgan seems to have shown better judgment when he said

(article "Euclides," Dr. Smith's *Biographical Dictionary*):—

"The story about Pascal's discovery of geometry in his boyhood contains the statement that he had 'got as far as the thirty-second proposition of the First Book,' the exaggerators (for much exaggerated this very circumstance shows the truth to have been) not having the slightest idea that a new invented system could proceed in any other order than that of Euclid."

There is another statement on p. 49 of the same work which I think should be noticed. We there read: "The programme was put forth in the name of Amos Dettonville, the anagram of Pascal's assumed name as the writer of the *Provincial Letters*." I have always understood that Pascal wrote those letters anonymously, not signing any save the third, and that one with the ten letters recently noticed in "N. & Q.," which would in no way reveal the author.

H. C. DELEVINGNE.

Woodbridge Grammar School.

This verb with the following meaning is found in *Dictionnaire de l'Académie Française* (sixième édition), published in 1835: "*Escobarder*, v.n. User de réticences, de mots à double entente, dans le dessein de tromper. Il est familier."

G. S. B.

"OMNIBUS" (4th S. xi. 114, 181, 262, 295).—It is stated at the last reference that certain passages quoted contain all that can be written on this subject. But I think the origin of the name is yet to be given, and in the following extract from the *Revue de Bretagne et de Vendée* it may be found:—

"A certain M. Baudry established in 1827 hot baths in a suburb of Nantes. As customers did not come in sufficient numbers, he resolved, as the best means for attracting them, to send at fixed hours a long car to the centre of the town. This car was known at first as the 'voiture des bains de Richebourg'; but a friend of Baudry's suggested as a shorter and more convenient designation the word 'omnibus,' which had already obtained a certain vogue, because a grocer of the town named Omnès had had painted over his shop entrance the word 'Omnes Omnibus.' Baudry established shortly after lines of omnibuses at Bordeaux and Paris, but the rigorous winter of 1829, which rendered the streets very difficult and forage very dear, caused him to die of grief. The omnibus, however, survived both the bad winter and its founder."

Baudry, according to one of your correspondents (4th S. xi. 181), was a military man on the retired list.

W. T. M.

Reading.

THE "LAND OF GREEN GINGER" AT HULL (5th S. x. 408; xi. 388, 437).—I am glad your correspondent Mr. WRIGGLESWORTH, in explaining the origin of this name, affords an opportunity for challenging the genuineness of Gunnell's *Sketches of Hull Celebrities*. This book professes to be a publication of the manuscripts of a family named Johnson, but it is only necessary to read the passage Mr. WRIGGLESWORTH quotes, and the

portion about the family Bible quoted on the same page by H. J. A., to perceive that the work has much need of literary justification. The merest tyro in seventeenth century literature cannot fail to be struck with the overdone affectation of old spelling; and no bibliographer will be taken in by the Caxton. In 1876 the authenticity of the Johnson manuscripts was called in question in the "Local Notes and Queries" column of the *Sheffield and Rotherham Independent*, and I then suggested that Mr. Gunnell should submit the papers on which he relied to some independent and competent authority. This proposal was not acceded to. In your columns I repeat the challenge. The book has been published with a dedication to the Hull corporation, and under influential patronage in that town. In the interest of all that is valuable in local history, the authenticity of such important sources of information as private memoirs should be placed beyond dispute; and if this book of Mr. Gunnell's is to maintain a position entitling it to be gravely quoted in the pages of "N. & Q.," it must go through the ordeal of competent and independent criticism. If it evades this, the world of letters will know what conclusion to draw.

J. D. LEADER.

CUCKING OR DUCKING STOOLS (5th S. xi. 88, 399).—A good specimen is preserved in the parish church, Leominster. It is of such dimensions that the culprit could be launched out a distance of sixteen to eighteen feet in the pond or stream. A wood engraving (from a sketch by myself) of this ducking stool is given at p. 318 of the *History of Leominster*, by the Rev. George Fyler Townsend, then Vicar of Leominster, and now Vicar of St. Michael's, Burleigh Street, Covent Garden. In eight pages of his work Mr. Townsend has exhaustively treated the subject of ducking stools, and gives exact references to all the chief sources of information on this matter, together with the poetical descriptions of it in *Hudibras* and by Gay, Vincent Bourne, and Benjamin West, also a facsimile of an old woodcut of the use of the ducking stool, and various extracts from the ancient documents of the borough, from which it appears it was variously called the "cokyngstole," "cucking stool," "tumbrel," "tumbrell," "ducking stool," "gumstole," "gomstole," and "gumstool." Any one who needs materials for writing at length on this subject would find them ready to hand by consulting Mr. Townsend's work. Dr. Johnson said to Mrs. Knowles, the Quakeress, "Madam, we have different modes of restraining evil—stocks for the men, a ducking stool for women, and a pound for beasts."

CUTHBERT BEDE.

Are the contributors to "N. & Q." justified in assuming that a *cucking stool* is but another name for a *ducking stool*? See Chambers's *Book of Days*, i. 211.

WM. PENGELLY.

The stool for scolding women that was in the Custom House, Ipswich, is now in the museum of that town.

WM. PHILLIPS.

DIVINATION BY CRYSTALS (5th S. x. 496; xi. 171).—The accounts given by your correspondents on this subject induce me to send you a *verbatim* extract from Lee's *Memorials of the Rev. R. S. Hawker*, p. 110:—

"The pentacle of Solomon, or five-pointed figure, was derived from his seal wherewith he ruled the Genii. It was a sapphire, and it contained a hand alive, which grasped a small serpent, also alive. Through the bright gem both were visible, the hand, and the 'worm' as of old they called it. When invoked by the king, the fingers moved and the serpent writhed, and miracles were wrought by spirits who were vassals of the gem.

'Hence all his might, for who could these oppose?
And Tadmor thus and Syrian Balbec rose.'

Because of this mystic hand, the pentacle or five-pointed (fingered) figure became the sigil of signomancy in the early ages.

"On this seal, it is said, the four Hebrew letters which form the awful name יהוה were graven."

Is there any account of this pentacle elsewhere? Did that very eccentric but gifted man Mr. Hawker believe in it?

H. E. WILKINSON.

Anerley.

Some curious particulars on this subject will be found in the Book of Mormon, where the descendants of Noah, on building arks to go to North America, have crystals to give light in the interior of the arks. FREDERICK E. SAWYER.

Brighton.

"TUDIEU" (5th S. xi. 44, 174).—Is MR. WARREN really serious when he says that he prefers to consider *tudieu* as a contraction of *têledieu* rather than to regard it, with me, as a shortened form of *vertudieu*? If he is serious, I can only hope that when this etymology (to use his own word) came into his head he was still nearer sleep than I was when mine suggested itself to me. How could *tête* possibly be contracted into *tu*? My explanation offers no such difficulty. Aphæresis, or the lopping off of letters at the beginning of a word, certainly seems to be less common in French than in English* (see Brachet's *Grammar*, part ii, iii, chap. 1); still there are examples in French, and examples in the case of oaths; and if we find *cré-nom*, *crebleu*, *crelotte*,† *prelotte*, *pristie* (see Larchey's *Dict. de l'Argot*)=*sacré nom*, *sacrebleu*, *sacrelotte*, *saprelotte*, *sapristie*,‡ in which *sa*,

* Examples in English, old and modern, are: *buz*, *varsity*, *vantage*, *prentice*, *dropsy*, *gree* (=agree), *haviour*, *billyments* (=habiliments), *stroy* (=destroy), *pistle* (=epistle), *plain* (=complain), *found* (=confound), *parmacity* (=spermaceti), &c.

† It seems to me that I have also seen *crédié*=*sacredieu*, though I do not find it in my dictionaries.

‡ In the last two of these the second syllable of *sacré* has been also modified, the most striking modification being that the *c* has become a *p*, and, indeed, in the

th first syllable of *sacré*, is dropped, why should it be impossible for the first syllable of *vertudieu* to drop in like manner?

F. CHANCE.

Ydenham Hill.

'CANOODLE' (5th S. xi. 197, 375.)—I have never met with this word as a synonym for *smoke* and *fussock*, or, indeed, as a noun in any sense, but some fifteen years ago, when I was visiting at East Retford, Notts, it was in favour as a verb with some lively youths, who, like the writer in *Prich* quoted by Mr. W. STAVENTHAGEN JONES, seemed to use it as though to *canoodle* meant to fordle, to make love to. Perhaps its primary signification may have been to act as a noodle, to play the fool.

ST. SWITHIN.

THE ARMS OF THE CITY OF LONDON (5th S. xi. 327, 355.)—The bevelled form of the cross in these arms, if unsupported by any heraldic authority, is of some antiquity. On the title-page of a small 4to. pamphlet, giving an account of the pageants on the election of Sir Robert Hanson as Lord Mayor in 1672, the arms appear in this form, the cross being divided each way, and shaded so as to produce the bevelled effect referred to.

W. H. RICHARDSON.

School House, Ipswich.

THE ARMS OF HANKFORD (5th S. xi. 440) are thus given in Prince's *Worthies of Devon*, 4to., London, 1810: "Sable, a chevron Barry wavy, argent and gules." In the same volume there is a life of Sir William Hankford, Lord Chief Justice of England from A.D. 1412 to A.D. 1422. Being interested in that family, I shall be glad of any information respecting it if LAD has any to communicate.

EDW. A. DAYMAN.

Shillingstone Rectory, Blandford.

"TAIT'S EDINBURGH MAGAZINE" (5th S. xi. 428.)—Of the authors here inquired after, "J. A. R." is John Arthur Roebuck, the veteran M.P. for Sheffield; "The author of the *Exposition of the False Medium, &c.*," is the equally veteran *littérateur* R. H. Horne; and "Junius Redivivus" (as has already been shown in the pages of "N. & Q.") was William Bridges Adams, an industrious contributor to the periodicals and newspapers of his day, especially on subjects connected with public and political economy. *Tait's Magazine*, first published at half-a-crown, and afterwards in an altered form at a shilling, counted many eminent writers on its staff, among them Thomas De Quincey; and, if my memory be not at fault, some, if not all, of the famous "Bon Gaultier Ballads" first appeared in its pages.

HENRY CAMPKIN, F.S.A.

Cliftonville, Margate.

"The author of the *Exposition of the False Medium, &c.*" was a signature a good deal used by Mr. R. H. Horne. The "&c." (which OLFHAR HAMST should not forget if he is going to record the signature) stands for much, the full title of the work being *Exposition of the False Medium and Barriers excluding Men of Genius from the Public*. "Z. Z." might be traced in the Unitarian connexion.

H. BUXTON FORMAN.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375.)—Amongst the instances mentioned in "N. & Q." of funeral armour in churches, I do not remember to have observed that of Admiral Sir Wm. Penn (the father of the founder of Pennsylvania) in the church of St. Mary Redcliffe, Bristol, where he was interred on October 3, 1670. The armour consists of the entire suit with helmet said to have been worn by the gallant knight, "admiral and general," during his last expedition, and it is attached to one of the columns of the church, together with his sword, spurs, gauntlet, and pennons, now consisting of a few fragments only.

In September, 1845, the family vault was opened to admit the remains of a descendant, when it was found that the mahogany outer coffin was completely decayed, and the leaden one, containing the admiral, had given way at the sides. Upon lifting the lid to have the sides properly secured, the cerecloth covering the body appeared quite perfect; the face and hands, which had become of a brown colour, were alone uncovered, and they were well preserved, the pointed Vandyke beard and moustaches remarkably so. The next day the coffin, having been carefully repaired, was redepotised in the vault. It will be remembered that Sir Wm. Penn was born in Bristol, and that by his last will he desired his "body to be buried in the parish church of Redcliffe, as near unto the body of my dear mother deceased as the same conveniently may be."

SHOLTO VERE HARE.

THE HISS USED IN GROOMING A HORSE (5th S. xi. 408.)—I have the authority of a person better acquainted with horses and grooms than myself for saying that the hissing noise is made partly in order to keep the hairs and dust from the mouth and nostrils of the operator, as A. supposes, but partly also as a soothing sound to quiet the horse.

E. WALFORD, M.A.

Hampstead, N.W.

ATKYN'S "GLOUCESTERSHIRE" (5th S. xi. 408.)—Lowndes considers the edition of 1712 the best, but does not say why, except that he shows that that of 1768 is defective. Rose (*Biog. Dict.*) says that Sir Robert died in 1711, before his work came out, and that his executors finished what he had begun, but that a great many copies were accidentally burnt, so that copies of this edition are

second and third the *sacré* seems to have lost the accent on the *e*.

scarce and much sought after, "on account of the numerous views which they contain of the seats of the nobility and gentry as they stood a century and a half ago." This extract may account for the difference in value and price between these two editions. The first appears to sell for two or three times as much as the second. H. W. COOKES.

BRIDE AND OAK CHEST STORY (5th S. xi. 387.)—There are several communications in reference to this story in "N. & Q.," 4th S. viii. 8, 116, 177, 195, 313, 554; ix. 46, 128, 142, 477.

ED. MARSHALL.

"CAD" (5th S. xi. 383.)—*Cad*, according to the *Slang Dictionary*, is a shortened form of *cadger*, "a mean and vulgar fellow." Johnson gives *cadger* as equivalent to *huckster*. In the North to *cadge* is to get money by begging, using some plausible story to obtain it. Why an omnibus conductor is specially called a *cad* I have never seen explained. E. LEATON BLENKINSOPP.

HERALDRY (5th S. xi. 408.)—1. Edmondson gives the name *Thoresby* to the arms Argent, a chevron between three lions rampant sable. 2. Denham is the name attached to the arms Argent, on a bend sable three mullets of the first, argent. But to the same arms with the three mullets or, the name of *Molyngton* or *Monyngton* is given. The tincture, therefore, of the mullets is of importance. 3. I can find no use of hares' heads in the *Ordinary of Arms* (Edmondson, vol. i.). GIBBES RIGAUD.

18, Long Wall, Oxford.

1. Hales, co. Somerset; Raines, co. York.
3. Spencer, co. Salop. T. F. R.
Pewsey Rectory, Wilts.

"WESTWARD HO!" (5th S. xi. 408, 437.)—There is an earlier source from which Kingsley may have taken this title than the one suggested by MR. E. WALFORD. There is a play by Tho. Decker and John Webster entitled *Westward Hoe*, the first edition of which was published in 1607, after it had been "divers times Acted by the Children of Pauls." The same authors wrote a *Northward Hoe* (1607), and Geo. Chapman, Ben Jonson, and John Marston an *Eastward Hoe* (1605). Paulding, an American author, issued a book with the title *On the Banks of the Ohio, or Westward Ho!* in 1832. FAMA.
Oxford.

THE WOODWARDS OF DRUMBARROW, CO. MEATH (5th S. xi. 408.)—I have a pedigree of this family carried down to the present day from Major Benjamin Woodward, who "came to Ireland with Cromwell's army," and which is at the service of your correspondent if he will communicate with me. In my possession also is an impression of

a seal bearing the Woodward arms quarterly: 1. Arg., three bucks' heads couped; 2. Az., two arrows pointing downwards; 3. Gu., a talbot tripping; 4. Arg., a lion rampant. But I do not know from what sources these quarterings have been derived. C. H. MAYO.

CHARLOTTE (ANN) EATON, NÉE WALDIE (5th S. xi. 380), the authoress of *Rome in the Nineteenth Century*, died April 28, 1859. J. P.

LANDEG FAMILY (5th S. xi. 169, 336.)—Thanking C. for his reply to this query, may I ask him if the manuscript to which he alludes is accessible for reference, and, if so, where? I am anxious for further and later information about this family, and heraldic notes, if obtainable; also for suggestions as to the origin of the very peculiar surname of Landeg. The Barons of Hereford and Gloucester are mixed up by marriage with this inquiry. R. T. SAMUEL.

PRE-ADAMITE PAPERS (5th S. xi. 348.)—In *Scribner's Magazine* for 1871, p. 578, may be seen an excellent article entitled "Was Adam the First Man?" W. B. NEGLEY.

AUTHORS OF QUOTATIONS WANTED (3rd S. ix. 257; x. 258; 5th S. xi. 259.)—

"Who would not rather trust and be deceived," &c., are the concluding lines in a short poem, *Love On*, written, I believe, by the late Mrs. Caroline Norton. I copied the poem some years ago, but unfortunately omitted to fully follow Captain Cuttle's advice, therefore am unable to say where it may be found. If a copy be of any use to G. F. S. E. I shall be pleased to send it. EMMA BARNARD.

(5th S. xi. 388.)

"For while the tired waves," &c., is from a poem by A. H. Clough, beginning, "Say not the struggle nought availeth." FAMA.

(5th S. xi. 429.)

"The morn,
All unconcerned with our unrest, begins
Her rosier progress smiling."

Paradise Lost, xi. 173.
C. F. S. WARREN, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Aryan Household, its Structure and its Development. By W. E. Hearn, LL.D., Dean of the Faculty of Law, University of Melbourne. (Longmans & Co.) DR. HEARN is, so far as our acquaintance with English colonial literature extends, the pioneer writer in Australia on the interesting branch of research which he has chosen for his theme. It augurs well for the future of the University of Melbourne that such a work as this should have had its source in the prelections of the Dean of the Faculty of Law in so young a "studium," and in one so remote from direct contact with the movement of European thought. With that movement, however, it is evident that Dr. Hearn has kept himself and his hearers well acquainted, and the work which he has done may

be found more practically useful to our "kin beyond sea" in the Australian colonies than they have probably as yet realized. For an enlarged view of the beginnings of society in that Aryan race from which the masters of "terra Australis" are sprung cannot but tend to lay the foundations of broad and just views of that political science which the Stagirite considered so peculiarly characteristic of man, and without which self-government is apt to degenerate into an unintelligible series of "pronunciamientos." Dr. Hearn devotes himself to showing his readers that while the study of the past teaches us to be proud of the present, it teaches us to be so with "no indiscriminate pride," and "while it warns us that change is the law of social life, it also warns us that the character and the limits of that change are not arbitrary." It is obvious, of course, that in treating a subject which has from various points of view been illustrated by many a touch of such master hands as Sir Henry Sumner Maine, Prof. Max Müller, M. Fustel de Coulanges, M. Emile de Laveleye, and others "quos perscribere longum," Dr. Hearn must resign himself to the inevitable, and accept the position of an expounder of doctrines already promulgated rather than of a teacher of new doctrine. But his expositions are clear, and his use of authorities is generally judicious. Moreover, the field is a very wide one and can bear with many workers, and we are glad to number Dr. Hearn among them, for we think that he has gathered a goodly gleaming, which cannot but profit those who study carefully his clear account of archaic society, as it was gradually developed by the ancestors of that great Aryan family upon whose empire it may truly be said that the sun never sets. In his present work Dr. Hearn has set himself limits which, however judiciously chosen, somewhat narrow the scope of his writing. We should be glad to find him going further afield, and gathering up for us the history of that Aryan civilization of which his story of the Household, the Clan, and the Community forms but the introduction, leading us to the shore, as it were, of a world-embracing ocean.

Florilegium Amantis. A Selection from Coventry Patmore. Edited by Richard Garnett. (G. Bell & Sons.) EVEN if this book did not contain some of the sweetest and purest love-verse of the century, we could not find it in our heart to say a word in its disfavour. For to us, at least, these pages are fragrant with memory of that "twenty years ago" when to like the *Angel in the House* was a profession of faith—the expression of a belief in an ideal of womanhood at once lofty and practical, at once healthy and refined. Men have passed through much since then, and served strange gods in the way of poetry. The "idyll of the drawing-room and the deanery" has even been held up to reprobation. But in spite of modern realism and French honey, it is pleasant to think that the author has still his admirers; that there are yet a few who do not crave

"Some dish more sharply spiced than this
Milk-soup men call domestic bliss;"

and that so cultivated and skilled a writer as Mr. Garnett is willing to serve as their anthologist. As a matter of course most of one's favourite pieces have found a place in his collection. Still (as it seems to us) there are some conspicuous absentees. Where, for example, are the jubilant lines, "Whenever I come where women are," and where is the octet called "Prospective Faith"? Here, too, is a quatrain to which we should have given a place:—

"You love? That's high as you shall go;
For 'tis as true as Gospel text,
Not noble then is never so,
Either in this world or the next."

But if the editor has forgotten some of our old friends he has added a fair sprinkling of the new. From the *Unknown Eros* he has taken, among others, "The Toys," "Departure," and "Alexander and Lycón" (in which last Mr. Patmore has fairly rivalled Landor at his best), while from the recently published volume to which it gives its name we have the beautiful poem of "Amelia." In short, *Florilegium Amantis* is a very charming book. As Longfellow said of Sidney's *Apologie for Poetrie*, it is "a golden little volume which the scholar may lay beneath his pillow."

The Works of Robert Burns. Vol. V. Prose. (Edinburgh, William Paterson.)

THE fifth volume of Mr. Scott Douglas's edition of Burns gives us no reason for retracting a single word of praise accorded to him in noticing the previous volumes. We find no variation from the plan of the preceding volume of prose. In the course of the chronological collection of documents forming vol. v. there are twenty-eight which, "either wholly or in part, are here first embraced in a professedly full edition of the poet's works"; and twenty-five of these are from the hand (or head) of Burns, three being from Mrs. M'Lehose ("Clarinda"). Of the twenty-five actual Burns documents, eight appear to have been merely gathered in from outlying sources, and they add much interesting matter to the collection; nine, previously published, show as the fruit of collation with the manuscripts a considerable weight of heretofore suppressed passages; and the remaining eight purport to be entirely fresh as regards publication. In one of these "here first published" letters Burns blows his own trumpet somewhat loudly (p. 142) on the occasion of his having been so virtuous as to marry that frail Jean who had previously, "in seventeen months," borne him four children. This is a better letter than a second new one to the same correspondent, Alexander Cunningham (p. 198), which is in the poet's stilted manner, as is also one to Mr. George Sutherland, enclosing the prologue spoken at the Dumfries Theatre (p. 282); the letter of half-a-dozen lines (p. 310), to accompany some new-laid eggs, is as charming as it is brief; that dictated for schoolmaster Clarke to send to Mr. Williamson is a good example of Burns's readiness to help persons of less ability; and the remaining three "first published" letters are trivial. A silhouette portrait of "Clarinda" adorns, in the strictest sense of the word, this volume. It is an exquisite piece of portraiture, exquisitely reproduced, and thoroughly represents the heroine of the "Clarinda" correspondence. Mr. Sam Bough's admirable frontispiece and vignette, representing the town of Ayr from Newark Hill, and a landscape to illustrate *The Cottar's Saturday Night* (gloaming), are accompanied by the sad record that the artist has died before completing his labours for this sumptuous book. There is a folding plate, fac-simile of the MS. of a letter to Mr. George Lockhart, which is at least creditable, though not produced on the right sort of paper to be perfect. We look forward with interest to the issue of the concluding volume; and we hope our word about a subject index for the six volumes (5th S. ix. 340) will not have been thrown away.

Index of Royalists. By Mabel G. W. Peacock.

Index of Municipal Offices. By G. Laurence Gomme.

What is an Index? By Henry B. Wheatley, F.S.A. (Longmans & Co.)

IT is rarely that a new society presents to its members as its first year's issue three such valuable volumes as these, which are the publications of the Index Society for the year 1878. Miss Peacock has rendered a most important service to historical students by printing in

full the three Confiscation Acts of 1651 and 1652, and her careful index makes these valuable records as easy to consult as the alphabet itself; her preface also is a model of what such prefaces should be. Mr. Gomme's Index, with its numerous references, and the vast amount of information he has crowded into his introduction, fills a gap that has long perplexed historical and political students. The volume is simply invaluable. Mr. Wheatley has added some important lists to his excellent tract since we noticed it last year, and his answer to his own question is already a standard authority. With such a brilliant commencement, the Index Society can hardly fail of a prosperous career.

THE LONDON LIBRARY.—A correspondent writes to us: "As one who took great interest in the establishment of the London Library, was an early member, and numbered among his personal friends many of its most earnest and influential promoters, and who had served under dear old George Cochrane, its first librarian, in the *Foreign Quarterly Review*, allow me to express the gratification with which I have read the Report of the Committee presented to the general meeting on the 28th ult. That gratification is founded on the fact that the library now contains nearly ninety thousand volumes, that it numbers no less than sixteen hundred members, and, best of all, that the committee find themselves in a position to entertain the idea of purchasing the present premises, and so ensuring the perpetuity of an institution so valuable to all literary men that it would be a disgrace to them if the opportunity were lost."

THE National Portrait Gallery, as recently opened to the public at South Kensington, will no doubt be widely appreciated by a more permanent class of visitors than the Whitsuntide holiday makers. Here, thanks to the skill with which Mr. George Scharf has carried out the directions of the Trustees, we are for the first time enabled to estimate the historical interest of the collection of portraits long hidden under the vast accumulation of miscellaneous treasures in the British Museum. Here we may now enjoy the sight of Mary Queen of Scots and Mary of Modena, Walsey and Pole, Latimer and Ridley, Knox, "dinging us wi' his clavers," Isaac Barrow, the "Exhaustive Preacher," the Duchess of Queensberry, Prior's "Kitty, beautiful and young," posing as a milkmaid, "Gentle Oliver," who was "never so friendless but he could befriend some one," Dickens and Faraday, and many another name well known in politics, science, religion, literature, or art. Those who know how to value such helps to study will do well to pay an early visit to the new gallery in Exhibition Road.

We are glad to hear that Mr. Joseph Bain, F.S.A. Scot., one of our most valued contributors, has been appointed by the Lords of the Treasury to edit, under the direction of the Lord Clerk Register, the earliest documents connected with Scottish history contained in the English Public Records. Nearly five years ago the attention of the Treasury was called to such a work by the late Sir William Stirling Maxwell. Since his lamented death and that of the late Lord Clerk Register, Sir William Gibson-Craig, other eminent persons connected with Scotland have interested themselves in the appointment now made. Mr. Bain, who has long devoted much of his time to such pursuits, has some hereditary claims connected with Scottish records, his uncle of the same name having been one of the founders of the Maitland Club, a literary society which, like its elder compeer the Bannatyne, has done much to bring to light the early monastic and other chronicles of Scotland.

AMONGST the interesting Lives in that encyclopædia of biography, the *Genealogical Memoirs of the Chesters of*

Chicheley, by Mr. Chester Waters, is that of Sir John Waters, who was famous for the passage of the Douro, and who signed the Returns of Waterloo. The story of his eventful career and many achievements of shrewdness and audacity, which established his fame as one of the heroes of the Peninsular War, is as interesting as a romance, and many people who would not care to buy so large and expensive a work as the *Memoirs* will be glad to know that Messrs. Reeves & Turner have for sale a few copies of Sir John Waters's Life separately, which were reprinted for the family.

We have to record with much regret the death of Mr. William Thomas Mercer, M.A., of Exeter College, Oxford, which occurred somewhat suddenly on Friday the 23rd ult. Mr. Mercer had spent the greater part of his early life in China, where he held the Colonial Secretaryship at Hong Kong. He was devoted to literary and antiquarian pursuits, and was a constant contributor to "N. & Q." down to the very latest date.

MESSRS. G. E. DOD & Co., 26, Parliament Street, Westminster, S.W., have been appointed the London agents of the Société Biographique de France. Applications for membership, and biographies of Englishmen intended for publication in that society's *Journal*, should be addressed to them.

Notices to Correspondents.

We must call special attention to the following notice:

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

ALICE.—It is doubtful, to say the least, whether the ballad known as *Marie Hamilton*, and lately reproduced as a song under the name of *The Four Maries*, has any historical basis. Two separate versions are printed by Sir Walter Scott in his *Minstrelsy of the Scottish Border* (Edinburgh, 1848, vol. iii. p. 293), and by Prof. Aytoun in his *Ballads of Scotland* (Blackwood, 1861, vol. ii. p. 45) and two other versions are mentioned by Sir Walter But the "hainous murder, committed in the Court ye, not far from the Queen's lap," which is supposed to furnish the basis of the ballad, is by Knox, the only historical authority for it, attributed to a "French woman that served in the Queen's chamber," while all the known versions of the ballad agree as to the Scottish nationality of the heroine.

ANON. asks for reference to an article in the *Saturday Review* some few years ago which treated on the origin of the name of the town now known as Devizes, but which was formerly called The Devizes.

R. CURTIN.—The phrase was first applied to a specific period of the great French Revolution.

E. E. DANA.—The reply will probably appear with others.

Various letters forwarded.

ERRATUM.—*Ante*, p. 424, col. i., last line but one from the bottom: "1191" should be 1091.

NOTICE.

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

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

LONDON, SATURDAY, JUNE 14, 1879.

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Notes.

ROBERT FABYAN.

How very often it happens that a man in no wise retains the character he wishes to have, and is seldom accounted that which he considered himself to be! A man who prides himself upon his penetration in a given subject, which he intrudes persistently in and out of season, often shows his fellows how incapable he is of judging his own natural aptitude. In this way was it that Robert Fabyan, four hundred years ago, reckoned himself a poet, and did all he could to make his contemporaries think him one. But we do not find that they would see him other than an industrious chronicler, and we, in our days, are not inclined to see him other than a trivial annalist.

Records concerning the history of one's own country have been always accounted interesting; so in the long line of English writers yet remembered and read we find the names of historical authors in the infancy of our literature. From the days of the monkish compilers, Geoffrey of Monmouth and Robert of Gloucester, to Harding, the metrical annalist, Grafton, Hall, Stow, and Hollingshead, up to our times, there is a vast collection of information relative to our country's history shut in their volumes. For many years it has

been the hard task of the moderns to pick out of their books the facts from the fictions, to restate their statements in the prevailing style, and to eliminate all the old-fashioned quaintness which gives the peculiar charm to forgotten writers of years gone by.

About 1480 we find a mercer, a sheriff and an alderman of London, descending from his important occupations to write verses. The Mercers' or Drapers' Company were at this time an enlightened body. We must not forget that Caxton was of that guild. Robert Fabyan represented the Corporation of London in certain deputations to the king for redress of grievances in connexion with the duties charged upon the importation of English cloth into the Low Countries. He declined the office of Lord Mayor in 1502, assigning as the reason his poverty. It was well known that he was opulent at that time, but the true reason for his refusal was that he had sixteen children, and declined to incur the expenses that attended the chief magistracy of London. It is probable Fabyan was born in London, where he resided. The family from which he sprung had an estate in Essex. He died about 1512. Fabyan was facetious and learned; no layman, and but few ecclesiastics, of his age could equal him in the knowledge of the Latin tongue. This is different from Caxton, who does not seem to have known any Latin, and turned his attention more particularly to French. Fabyan's ambition was to descend to posterity as a poet. But, alas for the vanity of human wishes! he is only known to us as the laborious compiler of a *Cronycle or Concordance of Hystorys from Brutus to the Year 1485*. In this work it is his rule, at the division of the books, to insert metrical prologues and pieces in verse. The first edition of his chronicle was printed by Pynson in 1516, in which, by way of epilogue, he inserts "The Seven Joys of the Blessed Virgin in English rhyme." There is also a poem to the Virgin and one to Bady, a Lollard, which was afterwards suppressed. A second edition was printed and continued to 1533 by William Rastell, and is the edition I have before me. A further extension took place and was printed by Grafton in 1559. In this the spelling, one of the quaintest features in the earlier editions, was much modernized. Cardinal Wolsey suppressed all the early editions of this chronicle because they stated too fully the excessive revenues of the clergy.

As a compiler Fabyan is dull, and pays too great attention to the succession of the Mayors of London, the diversions of the Guildhall, and to the pageantries of the City companies. These things he seems to think more worthy of record than wars and victory in France or the struggles for freedom at home. But to a generation amongst whom no knowledge of passing events existed in any certainty, things which to us are trifling

were most interesting. Tales of wonder; of prodigies in air, in earth, in sea; monstrous births; foretold deaths,—such items were credulously received and believed even by those who were called educated. It is easier to speak of this time than to conceive the condition of the people. Fancy ourselves without newspapers; tidings months in travelling; journeys of hours with us protracted to weeks with them; no absolute certainty in anything save that the houses were miserable and the roads worse.

I shall pass over Fabyan's original verses, and not pause to extract from the prologue to the seventh part, or to note the "Lenvoy" to the first volume, or to quote the praises he sings and the panegyric he makes upon the city of London. Herein he despairs of doing justice to so noble a subject even if he had the eloquence of Tully, the morality of Seneca, and

"The swetè sugrèd armoniè
Of that fayre ladye Caliope."

Let us pass on to the best and chiefest poem in the volume, a translation from the Latin, entitled the "Complaint of Edward II." Warton thinks it is an imitation of Boccaccio's *Fall of Princes*; he says that the original is a short and very poor Latin poem, attributed to Edward himself, but probably written by William of Worcester. A copy is preserved among the MSS. of the College of Arms, and entitled "Lamentatio gloriosi regis Edwardi de Karnarvon quam edidit tempore sue incarcerationis." Fabyan's translation takes the form of a soliloquy, and the monarch is introduced reciting his misfortunes. The changes in our language and versification from the days of Chaucer, Fabyan, and others, make the old poetry difficult reading for the masses. The following extract has been freed from the obsolete orthography, which is replaced by modern spelling, except when the exigencies of the metre will not permit alteration. The care taken with the terminal *e* in reading makes the rough verses a great deal smoother—I have marked it with the acute accent, and also words whose accentuation differed in Fabyan's time from that in ours, as "pity," "honour," "detractiôn."

"When Saturne with his coldè icy face
The ground with his frostès turneth the green to white,
The time wintèr, which trèdès doth deface,
And causeth all verdurè to avoidè quite,
Then fortune, which sharp was with stormès not alight,
Hath me assaulted with her forward will
And me beclippèd with dangèrs right ill.

What man in this world is so wise or fair,
So prudent, so vertis, or famous under th' air,
But that for a foolè, and for a man dispisèd,
Shall be taken when fortune is from him divided?

Alas now I cryè, but no man doth me moan,
For I sue to them that pity of me have none.
Maný with great honours I did whilom advance,
That now with dishonour doen me sting and lance.

And suchè as somtímè did me greatly fear
Me dispise, and let not with slander me to dere.

O merciful god, what lovè they did me shew,
And with detractiôn they do me hack and hew.
Alas, most sinful wretch! why should I thus complain
If God be pleasèd that I shouldè thus sustein
For the greatè offence beforen by me done!
Wherefore to thee, good Lord, I will return eftsoon,
And wholly comit me, thy great mercý until,
And take in paciènce all that may be thy will
And all onely thee serve with all diligençe:
Alas that before time I hadè not the sense.
And nowè, good Lordè, which art omnipotent,
Behold me most wretchèd and greatly penitent,
And of my trespassès forgiveness me grant,
And by what sorrowè my carkas is now daunt
Grantè it may be to my soulès remedy
That the soonèr I may attaynè it thereby,
For to the sweet Jesú I yield me sore weeping,
And ask of Him pardon for my grevous sinning.

Mostè blessed Jesu,
Rootè of all vertue,
Grantè I may Thee sue
In all humylyte,

Sen thou for our good
Listè to shedè Thy blood
And stretchè upon the Rood
For our iniquyte.

I thee beseech,
Most wholesome leech,
That Thou wilt seech
For me such grace

That when my body vile
My soulè shall exile
Thou bringè in short while
It in rest and pace (pace)."

Such is Fabyan's "quaint and curious" poem. The vague commonplaces which constitute it are plain; there is no historical allusion, no personal record. Sentiments there are of a class which would suit any one else as well as King Edward; but of poetical figures, fervour, or exaltation there is no sign. Yet some of the lines are striking in their bare simplicity. In the first line there is an approach to a figure, where Saturn is put for time, and marked by the description of his face. In the last line of that first stanza there is a good deal of artful allusion to Fortune as a "fast woman." He then brings before us, in a few strong and simple lines, an everlasting axiom in the world of humanity, and even in beast, bird, and insect, that a fallen, unfortunate, unlucky one is scorned and ousted from the society of his fellows. Then we get the cry of a forsaken king, a hundred times more pitiable than a forsaken beggar. Those summer friends that had professed so much are now his enemies. Then the world-weary monarch turns to a higher source for friendship and help. Resignation, repentance, and faith are made the chords which sustain the last notes of his melancholy song. There is nothing strained, but all is perfectly straightforward—common thoughts and expressions; yet there is a great power and pathos underlying these, at first sight, poor verses. We have lately been so captivated

modern poetry—sweet sounds, but oftentimes lacking sense—that we are apt to judge contemptuously the rougher but more sterling verse of past days. In this old poetry there is often the necessary ballast that many modern compositions lack. Men lived quieter, but thought and wrote with more earnestness, more faith in Providence, in mankind, in themselves, than we do now. Life was fuller then of strange surprises, less a dull routine, and moved in a narrower but stronger circle of experiences. We have moved thought and themes into a wider world, but weakened the outlook in doing so.

One of the best plays that Marlowe wrote is called *Edward II.* Commentators upon that play have most commonly stated that Fabyan was Marlowe's authority in the composition of that drama. This can scarcely have been so, and is not an opinion derived from a close comparison of the two writers. There is not a single line that can be even remotely construed into a resemblance to Fabyan's poem in any of the speeches which Marlowe puts into the mouth of his Edward. It could hardly have happened so if Marlowe had closely read and imitated Fabyan's account of the death of the king. There is a rhyme upon the battle of Bannockburn in Fabyan which Marlowe quotes :

"Maidens of Englandé, sore may ye mourn,
For your lemans ye have lost at Bannockysbourne,
With heve a lowe
What weneth the King of England
So soon to have won Scotland
With rumblyowe."

This jig, found in Marlowe, possibly originated the idea that Fabyan was the authority of Marlowe. Shakespeare does not seem to have seen, or at least ever used, the *Concordance of Histories*. Hollingshead was his authority.

ADIN WILLIAMS.

Kempford.

MILTON AND VALLOMBROSA.

I have lighted upon what appears to me a serious error in Dr. Brewer's interesting *Dictionary of Phrase and Fable*, an error, too, twice repeated. The compiler states under the head of "Vallambrosa," and also under that of "Misnomers," that the famous passage in *Paradise Lost*, bk. i.,

"Thick as autumnal leaves that strow the brooks
In Vallombrosa, where the Etrurian shades
High over-arched embower,"

is founded upon a complete mistake, inasmuch as the trees at Vallombrosa are pines, which are not deciduous, and that consequently the brooks are never strown with leaves. I have called this statement serious, because these lines are great favourites with lovers of poetry, and justly so, as they are amongst the most picturesque, not only in Milton, but in all poetry. But if the poet was, as Dr. Brewer states, entirely mistaken, and there

never was anything of the sort at Vallombrosa, it is hardly too much to say that he was writing nonsense, and that he might just as well have described the Fleet Ditch as strown with autumnal leaves. Although I have never been at Vallombrosa myself, I feel satisfied that the poet was correct. Indeed, I have read—I cannot exactly remember where—that Milton's description is peculiarly correct, as the Vallombrosa forests consist, amongst other trees, of chestnuts, and that in the autumn the brooks are literally strown with the large leaves which lie on the surface of the water. Wordsworth, in a note to one of his poems on Vallombrosa, states that although pines have been planted in the neighbourhood of the convent, the natural trees of Vallombrosa are deciduous, and he says, as though in anticipation of Dr. Brewer's strictures, that it is not Milton but his objectors who are mistaken. Wordsworth had himself been at Vallombrosa, and so was likely to know. Is it possible that Milton, who like Wordsworth had probably, or rather certainly, been at Vallombrosa, would have made such a blunder as Dr. Brewer credits him with?—a blunder which would be almost as absurd as though Tennyson were to write of the rugged mountain passes of Lincolnshire, or as though Scott in his *Pirate* had described the umbrageous forests of the Shetland Isles.

Again, why does Dr. Brewer spell the word Vallambrosa? This is not a misprint, because under the head of Vallombrosa (spelt correctly, with the exception of *z* being substituted for *s*) he refers us to Vallambrosa, at which latter reference his objection to Milton occurs. Vallombrosa is of course Valle Ombrosa, which means the shady valley, but Vallambrosa means nothing. I find it is spelt Vallombrosa in Elliot Stock's fac-simile reprint of the first edition of *Paradise Lost*.

I suppose some of the readers of "N. & Q." may have visited Vallombrosa, a place which Horace Walpole says Milton has made us all wish to visit; cannot they enlighten us as to the nature of the trees in this valley? Even if there are only pines now, it does not follow that there were not chestnuts two centuries and a half ago, when Milton visited it. But I think it will turn out upon inquiry that the trees at Vallombrosa are even now deciduous, and that the valley is very much what it was in the earlier half of the seventeenth century. In the mean time, with all deference to Dr. Brewer, I prefer to hold by Milton, and I decline to give up this exquisite simile until it is proved beyond all doubt that Dr. Brewer is right and Milton and Wordsworth wrong.

In Chambers's *Encyclopædia* I find Vallombrosa described as a valley surrounded with forests of fir, beech, and chestnut trees. What does Dr. Brewer say to this?

Your correspondent, the late DR. J. H. DIXON,

could have given us some information on this subject. I see (5th S. v. 306) he stated that when he was last at Vallombrosa he found that the keyboard of a small organ on which Milton used to play was religiously preserved, although all the interior of the instrument was new.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

AN UNPUBLISHED MS. OF THE SIXTEENTH CENTURY.—I have lately had an opportunity of examining what I believe to be a curious little unpublished MS., written by a physician of Bath named Robert Lesse, probably about the end of the sixteenth or very near the beginning of the seventeenth century. It is lettered on the vellum-bound back "Rob. Lesse his booke of Bathes," and contains, in the first 130 pages or so, a medical description of mineral baths in general, and their efficacy in various diseases, written in English, which is followed by a literal and, under the circumstances, not altogether inelegant translation of the whole work into Latin. The book commences with this epigrammatic address:—

"To the idell faut finder.
Whosoever with this boke doth find faut,
Lett us by his writings be better taught :
Did not the learned Paul Physician
Shorten Galen with praise of every man ?"

Then comes a dedication:—

"To the worshippingfull Mr. Doctor Still Doctor in Devinitie, and Master of Trinity Colledge in Cambridge, Robert Lesse wisheth helth wth all kinde of prosperity."

If the worthy Master of Trin. Coll., Cambridge, had been Bishop of Bath and Wells, to which dignity he was appointed in 1592, and held till his death in 1607, at the time when Lesse's book was written, there would have most likely been some reference to his office; but no doubt he might have had some connexion with Bath previously, as a visitor or otherwise, and possibly may have been a patient of Lesse's.

The "Preface to the Reader," which follows the dedication, expresses the object of the work, viz.:—

"forsomuch as it has been felt of many, &c., that great profit of helth doth fall ow^t to those which useth bathes, as they ought to use them; whereuppon many cometh to the Bathes now a dayes: And whereuppon (in steed of the long beadröll of the old and new wryters) Galen and fernelius, &c., writeth, &c. Therefore I have here sett before yowre eyes a view of all naturall Bathes, &c. The which I have done so much the rather, because the learned Prelatt, Bishop Barkley, Lord Bishop of Bath and Welles sent for me, &c."

This certainly seems to imply that Bishop Berkeley, who died in 1581, was still living, and it is addressed thus: "ffrom my howse in Baath. R. L. Londiner."

The dedication is supplemented by some so-called verses, which do not say much for the author's poetical talent, whatever his medical

qualifications may have been. They are thus prefaced:—

"Hear followeth six verses in meter, by the author himself, as concerning this short, and compendious bok of Bathes.

If yow would know the natur of a self hott Bath,
And what uses such as any tym in them hath,
Then read yow this bok, (which I will yow read often)
for it doth mak things plain, w^{ch} ar not yett open;
And what Phisicians at larg of Bathes writeth,
This littell bok in a narrow rown gathereth.

R. L."

The MS., especially in the Latin portion of it, is remarkably clear and well written.

C. W. BINGHAM.

Bingham's Melcombe.

ROBIN HOOD AND THE NOTTINGHAM GALLOWES.

—In the ballad of *Robin Hood, the Beggar, and Three Squires* in Percy, it is told how Robin saved from the sheriff and "sergiant" of Nottingham three squires condemned to death for deer-stealing. The most singular point in the story is the placing of three hundred men in ambush quite near the gallows, so that they appear on the scene immediately when Robin, who attends the execution disguised as a beggar, winds his horn. I remember hearing in North Notts, when a boy, another version of the same story, which I have been unable to find in any of the books. According to this version it is one of the band—Will Scarlet I believe—who is to be hanged. Another of them goes into the town and volunteers to act as hangman. Arrived at the gallows he cuts the prisoner's bands and winds a horn, at which Robin and the rest of the band, who are disposed within reach, come to the rescue, and the tale ends with an unseemly wound inflicted by Robin himself upon the sheriff.

In connexion with these stories I wish to call attention to a singular configuration of the ground near the old hanging-place of Nottingham, which I cannot but think throws considerable light upon them. Up to the time when executions before the prison came into use, the gallows stood on the high ground to the north of the town, where St. Andrew's Church now stands, about three-quarters of a mile from the town wall. About a hundred yards from this spot is to be found a most extraordinary system of caves. They are cut out of the sides of a sort of theatre sunk in the sandstone rock, and are quite invisible from the hill above them. At one time they were covered with brush and gorse, but they are now enclosed in a cemetery and kept in the most painfully orderly condition.

I confess that the existence of this splendid hiding-place close to the old gallows inclines me to believe that in the stories referred to we have a tradition of an actual rescue. The absence of all mention of the caves is easily explained, if the ballads have come down to us from other parts of

the country where there was no local knowledge to keep the story exact.

T. A. LACEY.

CYNICISM.—"Sweet is pleasure after pain," said the great poet of cynicism" (*Edinburgh Review*, April, 1879, p. 520, art. "Pessimism"). The article is able and learned. Is the above a slip of the pen, or did the writer mean that Dryden was "the great poet of cynicism"? The imputation is new to me. It is as easy to write or speak an author's name as to describe him by a periphrase. I was once present at a discussion in which the authority of "the greatest philosopher of the age" was claimed by two opponents. Another said, "My friends have stated the opinions of the greatest philosopher of the age, but I will give his words," and he uttered a platitude invented for the occasion. This led to an explanation, each expressing surprise at not being immediately understood on a matter so indisputable. The names were Auguste Comte, John Stuart Mill, and Martin Farquhar Tupper. Lord Chesterfield warned his son against the example of periphrasts:—

"These are the communicative and shining pedants who adorn their conversation, even with women, by scraps of Greek and Latin, and who have contracted such a familiarity with the Greek and Latin authors that they call them by names or epithets denoting intimacy, as 'old Homer,' 'that sly rogue Horace,' *Maro* instead of Virgil, and *Naso* instead of Ovid."—*Let. cx. vol. i. p. 303, ed. 1776.*

This pedantry of conversation is pretty well extinct, but we still read of "the Swan of Avon," "the Sage of Chelsea," and "the Statesman of Birmingham."

FITZHOPKINS.

Garrick Club.

CHURCH CEREMONIAL IN THE MIDDLE AGES.—

Lent Cloths.—"The whole Lent through they do cause their images to look through a blew cloth... then at Easter the priestes bid Coppin out of a corner and shave his face like a man."—*Beehive of the Romish Church*, 1580, fo. 190 b.

The Paschal Candle.—"Every Easter Eve singing unto the waxe candle which the priestes doe at that time hallow."—*Ibid.*, fo. 132.

The Easter Sepulchre.—"They make the graue in a high place in the church, where men must goe up many steps, whiche are decked with blacke cloth from above to beneath, and upon every step standeth a silver candlestick with a waxe candle burning in it, and there doe walke souldiers in harness as bright as S. George which keepe the graue, tyll the priestes come and take hem up, and then cometh sodenly a flashe of fire, wherewith they are all afraide and fal downe, and then up starts the man, and they begin to sing Alleluia on al hands, and then the clocke striketh eleven."—*Ibid.*

In my *Traditions and Customs of English Cathedrals* I have traced this custom to Norwich, Lichfield, and old St. Paul's, and the following custom to Gloucester:—

Ascension Day.—"Upon Ascension day they pul Christ up on high with ropes about the cloudes by a vice devise in the roof of the church, and they haile him up as yf they would pul him up to the gallowes, and

there stande the poore priestes."—*Beehive of the Romish Church*, fo. 206 b, 207.

Whitsunday.—"Then again upon Whitsunday they begin to play a new Enterlude, for then they send down a Doue out of an owles nest devised in the rooffe of the church, but first they cast out resin and gunpowder with wildfire to make the children afraid, and that must needs be the Holy Ghost which cometh with thunder and lightning."—*Ibid.*

MACKENZIE E. C. WALCOTT.

MR. HOOK'S PICTURE OF "THE MUSHROOM GATHERERS."—Commenting on Mr. Hook's picture of "The Mushroom Gatherers," in the present exhibition of the Royal Academy, a critic in the *Pall Mall Gazette*, who signs himself "The Outsider," says, "There would hardly be mushrooms within a few inches of the sea, where spray drenched every tide, and no rank decaying vegetable matter accumulated." I do not know the exact locality of Mr. Hook's beautiful picture, though I have been told that the scene is from Portsoy, on the Banffshire coast; but of the Argyleshire coast I write as follows, in the year 1861:—

"A five minutes' walk from Glencreggan brings us to the seashore, and within the splash of the Atlantic breakers. Our shortest way would be across the down-like fields, and to scramble down the cliffs. If we follow this course we shall find evidences that would convict a late *Saturday* reviewer of a mistake. 'Mosses and mushrooms,' said he, 'shrink from the sea air.' Here, nevertheless, are mushrooms in profusion, scattered all over the grassy downs, up to the very verge of the cliffs, and thriving in the Atlantic sea air. And very excellent were they, as the Glencreggan breakfast-table enabled us to testify. They shrink no more from the sea air at Glencreggan than they do on the Freshwater downs."—*Glencreggan*, vol. ii. p. 146 (Longmans, 1861).

Perhaps "The Outsider" of 1879 may be the *Saturday* reviewer of 1861. CUTHBERT BEDE.

A CONFESSION.—In 1832, when I was in my teens, I contributed to Brayley's *Graphic and Historical Illustrator*, under the title of "Notes Antiquarian, Topographical, &c.," a paper on the Priory Church, Little Dunmow, Essex. In this communication I affirm that the decease of Robin Hood's companion, Maid Marian, took place there by means of a poisoned bracelet sent to her by King John, by an unsuspecting messenger whom I term "one Robert de Medewe, the common ancestor of the present Earl Manvers and the writer of these 'Notes.'" Until recently I concluded that the above account of Marian's (or Matilda's) death—printed so long ago—had been forgotten, and that consequently there was no reason why I should advert to it. As I find, however, that it has been reproduced by the late John Timbs, in his *Abbeys, Castles, and Ancient Halls of England and Wales* (vol. i. pp. 559, 560), I feel constrained, in the interest of historical veracity, to confess that it is a mere juvenile invention, and that the only true portion of it is that which refers to the late Earl Manvers and

myself, our "common ancestor" being "one Robert de Medewe," who held lands at Witness-ham, Suffolk, in 1188. J. FULLER RUSSELL.
4, Ormonde Terrace, Regent's Park.

INGLETHORPE'S MONUMENT IN WORCESTER CATHEDRAL.—A quaint-looking mural tablet of sixteenth century date has the following epitaph in memory of Mr. Richard Inglethorpe, which is curious as referring to the hospitality of Jove, and on that account may deserve insertion in "N. & Q.":—

"Here lies his frailty, his fair soul above,
Who sorted all his actions to that end;
This citie's glory, every good man's love,
In life and death the poor's perpetual friend;
As hospitable as they speak of Jove:
His goodness, but how dare we commend?
Beyond all pens his praise will best appeare
Only to write 'tis Inglethorpe lies here."

Nothing is known of Inglethorpe except that he founded and endowed some almshouses for old men and women in Worcester, which yet remain. But if Jove's hospitality only extended to the gods he presided over on Mount Olympus, there is no great praise in the imitation of Jove in feasting the friends surrounding him, as the wealthy Worcester citizen is lauded for having done, and one of his dinner guests has shown his gratitude in the above epitaph.

EDWIN LEES, F.L.S.

Green Hill Summit, Worcester.

EDWARD JONES, bard to the Prince of Wales (George IV.), and called the last of the race of Welsh bards.—He published several works, amongst them *The Poetical Relics of the Welsh Bards*, a valuable work. His *Lyric Airs* is also valuable, anticipating Moore, Weber, Schubert, and Carl Engel in due appreciation of the value of national airs. His dissertation on ancient Greek music prefixed is a laborious collection on the subject, though it throws no light at all on the structure of Greek music. Was he a man of education? He writes as if he was merely an intelligent lover of music, who, having found with Byron that "There's music in all things, if men had ears," set himself busily to collect all the information he could relative to a particular branch of it. He lived at No. 3, Green Street, Grosvenor Square, in 1804, which is the publishing date of his *Lyric Airs*. Lowndes, I think, gives it as 1810. It is a great pity that bibliographers have neglected to give the names of the publishers of books in their records of book titles.

C. A. WARD.

Mayfair.

THE PASTORAL STAFF-CLOTH.—The origin of the sudarium on a pastoral staff may be ascertained by the following passage from an English source: "The bishoppes staff . . . and their handkercher, which is alwaies at hand that they bee

euver ready to abandon all earthly filthines and wholly do rubbe of their fleshly affections" (*The Beehive of the Romish Churche*, 1580, b. v. c. ii., fo. 283). MACKENZIE E. C. WALCOTT.

LONGEVITY.—The following cutting from the *Rock* of March 7 last, may be worthy of preservation in "N. & Q.," and also of investigation by the founder of "N. & Q.":—

"The Rev. Dr. James Ingram, minister of the Free Church at Unst, Shetland, died on Monday within a month of the completion of his 103rd year, having been born in Aberdeenshire on April 3, 1776. He was licensed to preach the Gospel in 1800, and he was ordained a minister of the Church of Scotland in 1803. His son, the Rev. John Ingram, who is upwards of seventy years of age, and was ordained a minister in 1848, has been his assistant for a considerable time. The deceased's father lived to the age of 100, and his grandfather to the age of 105."

Σ.

New Jersey, U.S.A.

A CUSTOM AT THE COMMUNION SERVICE.—When I first came to this parish (1863) I found that it was the custom to make a pause in the Communion Service at the words, "Draw near with faith," while the communicants advanced into the chancel, and there knelt down to take part in the confession. I was obliged to give up the custom, much against my will, though for a reason that will be allowed, viz., because the communicants became too numerous to kneel in the chancel. But the custom is still to be traced by the fact that at the invitation to draw near a sufficient number of communicants approach the altar rails, and there remain till they have partaken of the Sacrament.

W. D. PARISH.

Selmeaton, Lewes.

[We have heard that this custom prevailed at Leeds in Dean Hook's time.]

UPPING STONES.—Former numbers of "N. & Q." have contained much on this subject. It may be of interest to some of your readers, therefore, to know that there is an engraving of an upping stone in vol. xxxvii. of the *Archæologia*, p. 119.

ANON.

THE HATTS, THE OLDEST HEREDITARY SURNAME ON RECORD.—Up to the time of the Norman Conquest very few persons indeed in Great Britain and Ireland could boast of a surname. That the Hatts could appear from a document in the Cottonian manuscripts, the date of which is earlier than 1066. But the Hatts were probably an eccentric family; at any rate, their surname is unique in point of antiquity, and is pronounced by a competent authority to be the oldest hereditary surname we have on record.

H. H. C.

REMARKABLE SURNAMES.—A William Atthedichende occurs among the tenants of Malmesbury

Abey in an account roll, believed to be of the twelfth year of Edward II. See *Archæologia*, xx. vii. 280.

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.]

“SAMSON AGONISTES”: SAMSON’S BLINDNESS.—Has any commentator noticed the following passage, where Samson is about to pull down the building on the Philistines?—

“With head a while inclin’d,

And eyes fast fix’d he stood, as one who pray’d.”

The popular notion is that the Philistines had actually plucked out his eyeballs; and such, indeed, is plainly implied by the word used in the Septuagint and in the Vulgate. The former has *ἐξέκοψαν*, the latter *eruerunt*. I am ignorant of Hebrew. The A. V. says, “The Philistines took him and put out his eyes” (Judges xvi. 21); but in ordinary language a man who has been utterly blinded is said to have had his eyes put out, although the eyeballs may not have been absolutely removed, and it is in this sense that we must read that touching line at the beginning of the poem,—

“Betray’d, captiv’d, and both my eyes put out;”

for further on Samson says (l. 591),—

“These dark orbs no more shall treat with light.”

What I would now draw attention to is the fact that probably the Philistines, in blinding Samson, would have gashed his eyes, so as to let out their contents, and then the solid tissues would have shrunk together into a mere shrivelled mass. Such wasted eyeballs are unsteady and restless, and do not become “fast fix’d,” even under the most concentrated emotion.

The interest of Milton’s noble poem is heightened by the fact that he was blind when he wrote it, and so gave to it a vividness and a pathos otherwise unattainable. From the account of his own case, which he drew up in Latin, to be submitted to the physician Mevenot, it would seem that his blindness was the result of gradual decay of the optic nerves. This would not be attended with any wasting or irritability of the eyes; they remained, as he says,

“Clear, to outward view, of blemish or of spot,”

and such a highly organized person as he was would retain the sensation of fixing the eyes, although sightless, when his mind was intently engaged with some absorbing subject. This sensation has made him assign to Samson, whose blindness was totally unlike his own, a similar power of fixing the eyes, or what was left of them.

J. DIXON.

THE REV. JOHN ALLIN.—Son of Rev. John Allin and Margaret his wife, of Wrentham, Suffolk, who was suspended from his living by Bp. Wren in 1635, emigrated to New England in 1637, and died there in 1671 (see *Archæologia*, vol. xxxvii., “Notices of the Last Great Plague”).

John, his son, born in 1623, accompanied his parents to New England; graduated at Cambridge, Mass., in 1643; returned to England; was instituted to the vicarage of Rye, Sussex, 1653; deprived by the Act of Uniformity, 1662-3; for several years afterwards resided in London.

A long file of his letters from 1662-3 to 1673-4 furnishes me with a large amount of matter of personal, local, and general interest. The last glimpse of him I get is from a letter of his son John in May, 1680, wherein he states that his father had recently left London. It is most probable, I think, that he then returned to his native county, but from this date I know nothing more whatever about him.

Calamy (*Life of Baxter*) calls him Thomas Allen, which is a mistake, and mentions another Thomas Allen, of Norwich, minister of St. Edmund’s, Cambridge, who was silenced by Wren, and fled to New England in 1638; returned to Norwich in 1651, where he exercised his ministry until 1662, and afterwards in a Congregational church, until his death in 1673, *æt.* sixty-five. He might have been a relative. I shall be greatly obliged to any genealogist in Suffolk or the adjoining counties who may be able to supply any further information concerning John Allin. He may possibly be heard of at Norwich or Yarmouth.

T. W. W. S.

FROGSHALL.—There is in this parish a small hamlet bearing this name. It is by the side of a brook, and there are slight remains of some ancient building. There is somewhere in West Norfolk a hamlet with a similar name, or nearly so. What is the origin of this name? I find Burke, in his *General Armory*, gives the arms of the Froggs of Frogenhall or Frogshall, and also of Froghalls. Is it likely that this hamlet took its name from them? Where can I find further mention of these families?

RICHARD H. J. GURNEY.

Northrepps Hall, Norfolk.

HERETICS BURNED IN 1815: M. B. A. A.—The author of *L’Histoire de la Peinture en Italie*, Paris, 1817, in a note at vol. i. p. 73, says: “Au mois d’août, 1815, la loi de grâce vient de faire brûler à l’île de Cuba, par un temps fort chaud, six hérétiques, dont quatre étoient Européens.” Have any heretics been burned since 1815, and what is the last known instance of a heretic or Freemason having been tortured?

RALPH N. JAMES.

Ashford, Kent.

A PORTRAIT OF A MRS. JACKSON, by Richard Cosway, R.A., was engraved by John Condé, April 17, 1794. Where is the picture, and who was the subject? C. F. S. WARREN, M.A.
Farnborough, Banbury.

"LOTHE."—Halliwell gives one of the meanings of this word as "to offer for sale," adding, "Kennett gives this as a Cheshire word." I have examined White Kennet's *Parochial Antiquities* without success. Will any of your readers inform me where it may be found?

T. N. BRUSHFIELD, M.D.

THE ARMS OF THE HATLEY FAMILY, of Hatley and of St. Neots, &c., were Azure, a sword in bend, point downwards, between two mullets pierced argent, and a note to the pedigree given in No. 1043, folio 94, of the Harleian MSS. says:—

"One of this family undertaking a stranger who challenged all men to fight with him at the long sword, and vanquishing him, the king gave him the sword which he then wore, in remembrance whereof he placed it in his arms."

It would much interest me to know when, where, and under what circumstances this happened, or any particulars concerning it. Any account of the family previous to Robert Hatley, of the Priory, St. Neots, co. Huntingdon, who died, I believe, in 1585, would also be very acceptable.

J. G. M.

"NON est inquirendum
Unde venit verum,
Nam si forte furto sit
Sola fides sufficit."

The late Mr. J. Y. Akerman printed the above in the *Archæologia*, xxxvii. 309, calling them "the old lines quoted by Budæus." Where do they occur in Budæus, and whence came he by them?

K. P. D. E.

METAPHYSICS.—*Lit. Churchman*, May 31, 1879, p. 217: "Archdeacon Denison (*Outlines of History of Philosophy*) affirms it to be an extract from Cicero, 'If a man talks of what he knows nothing about, and the man he is talking to knows nothing about what he is saying,' that is metaphysics." Where is the place in Cicero in which this occurs?

ED. MARSHALL.

BIOGRAPHICAL (CIRCA 1600) QUERIES.—I have met with several names in a list (*circa* 1600) about which some of your readers may be able to give me information, and I hope they will, as it is of some importance to a work I have in hand.

1. Who is "Bilsbye ostiarius scaccarii"? What was his office? He had something to do with Sir John Seville, who was Baron of the Exchequer in James I.'s reign. Was he a Yorkshire man?

2. Who is Michel, mentioned in the following statement?—"Shuttleworth et Jo. Preestley executores; Michel Rect. de Oxhill in comit.

Warv." Though Rector of Oxhill, near Kineton, in Warwickshire, he was connected with the West Riding of Yorkshire. I want to know how.

3. How was Dr. Benet, Chancellor of York, connected with the West Riding? He is of the same date, about 1600. T. C.

THE BALLAD OF "WILLIAM AND MARGARET."—I have strong doubts as to the authorship by David Mallet of this beautiful and well-known ballad, published in 1724, and believe it to be of much older date and founded on fact. Can any of your readers throw light on the subject?

E. B.

DE LAUNE.—Mr. Cornelius Walford, in his *Insurance Cyclopaedia*, vol. ii. p. 244, names "Mr. Benjamin De Laune, a gentleman who occupied a somewhat prominent position in London in the seventeenth century, proposing to the Corporation of London a scheme for fire insurance very shortly after the Great Fire of London, 1666"; and elsewhere refers to his "proposals," in vol. iii. p. 442; and at p. 459 speaks of "Thomas De Laune, who published a little work entitled *The Present State of London*" in 1681. Dr. Allibone, in his *Dictionary of Authors*, gives another Thomas De Laune, who wrote sundry theological treatises 1667-1728; a Henry De Laune, who wrote *Legacy to his Sons*, 1657; and Dr. William De Laune, President of St. John's College, Oxford. Mr. Walford adds, "We do not know what, if any, relationship existed between Benjamin and Thomas De Laune." Are any of these related to Gideon De Laune, of Blackfriars, whose arms were granted him in 1612? T. H. M.

EARLY GERMAN COMIC ROMANCES.—In what number of the *Foreign Review*, *Foreign Quarterly Review*, or *Cochran's Foreign Quarterly Review* did there appear an article on this subject?

O. E.

"HALE-COAST" OR "HALE-CAUST."—Do any of your correspondents recognize this name as that of a very old-fashioned bit of sweet-smelling green-stuff, of the family of balm and thyme (I speak not in a Linnæan sense, but a popular one), now to be found only in old gardens, and, I suspect, not in many of these? The above is the Lancashire name. I should be glad to know the probable derivation and correct spelling, and also whether the plant is known elsewhere by other names.

HERMENTRUDE.

HOWE OF SUDBURY.—I shall be glad of any particulars of a family named Howe, residing at or near Sudbury, Suffolk, towards the end of the last century. Their arms were Gu., a chev. between three wolves' heads erased arg. I cannot find this coat in any English dictionary of arms, but I believe it is borne by a family of the same name in

An erica (*vide* Longfellow, *Tales of a Wayside Inn*). E. G. HOWE.
5, Earl's Court Square, S.W.

J. NOTTING-BAG.—What is this? It occurs in the following passage: "Such is their (the French ladies) having a *knottin-bag* made of the same stuff with every gown, their footmen carrying the lady's own goblet wherever they dine." &c. (*Letters of Horace Walpole*, edited by Lord Dover, 18:3, 8vo., vol. iii. p. 21). A.

"HANDS FULL OF PANCAKES."—"There she lies fast asleep with her hands full of pancakes." I heard this said of a child the other day in Berkshire. Can any of your readers supply an explanation why sound sleep should be associated with pancakes? ZERO.

EARLS OR ÆLDERMEN OF DEVON AND CORNWALL BEFORE THE NORMAN CONQUEST.—Is there any account of these worthies published, and, if so, in what book? A. X.

"PERSPECTIVA COMMUNIS": "DE Oculo MORALI."—These are two early printed tracts, small folio size, apparently by the same author. I have no reason to suppose either rare, but I would gladly learn something about them or their writer: "Johannis Pithiani, Archiepiscopi Canthuariensis, Ordinis Fratrum Minorum, Liber de Oculo Morali feliciter incipit," n.d., about 1480-90. "Jo(hannis) Archiepiscopi Cantuariensis Perspectiva Communis per L. Gauricum Neapolitanum emendata," n.d., about 1490-1510, with a curious woodcut(?) title-page. A.

"THE MURDERED QUEEN": "THE BOOK."—1. Can any of your readers versed in the mysteries of the class of literature to which these books belong say who was the author of "*The Murdered Queen*; or, *Caroline of Brunswick*. A Diary of the Court of George IV. By a Lady of Rank. Published by W. Emans, 31, Cloth Fair, 1834"? 2. I have seen it stated that Lady Douglas, speaking of *The Book*, generally known as *The Delicate Investigation*, sometimes refers to it as "*The Yellow Book*." I shall be obliged for references to any passages where she so describes it, and any explanation as to the origin of that designation. J. H. S.

"HEGAST."—Can any one kindly explain the meaning or derivation of this word, applied to a meadow? It occurs in a Fine Roll, 22 Car. II., with the names of other meadows, in the stead of Micklemead or Overmead in earlier records.

H. T. ELLACOMBE.

MAYORS OF OXFORD.—In the preface to Mr. Gomme's *Index to Municipal Reports*, I find it stated that Oxford commenced having mayors in

1229, and that in that year the town was governed by two bailiffs. Is there in print any authority for such statement? W. H. TURNER.
Oxford.

A TRUMPET.—I have in my possession a thin metal (probably copper) trumpet, 2 ft. 4 in. long, the big end being in shape like a head, with mouth open and a tongue which vibrates. The top of the head measures 5 in. in diameter, and the mouth 3 in. It has three curves from the mouthpiece, and just above the head are cut the cross-bones and skull. I should be much obliged if you could inform me what it was probably used for, and about its date. It is said to have belonged to Paul Jones the pirate. G. J. WATTS.

Replies.

CELTS AND SAXONS.

(5th S. xi. 5, 52, 213, 369.)

The various questions which have been raised in recent numbers of "N. & Q." concerning the Scottish race and the names *Scotia* and *Scot*, as well as those concerning Celts and Saxons, have eventually got so mixed up that it is difficult to touch upon any one of them without also touching upon some of the others, and I therefore venture to refer to them under their latest heading.

MR. CHAPPELL (5th S. x. 474), out of the storehouse of his wide reading, produced a citation on the wrongful (?) application of the name of *Scotia* to the historical kingdom of Scotland, which set me searching in the works of Giraldus Cambrensis, to whom it was attributed. I have, up to the present time, failed to verify MR. CHAPPELL'S quotation, but even with the help of the index it is not an easy matter to track a sentence through the multifarious writings of Giraldus. On the other hand, I find in his work *Topographia et Expugnatio Hibernie* (edited for the Master of the Rolls by Rev. J. F. Dimock, M.A., 1867) such clear and unequivocal affirmations of the fact that the country which alone is now called *Scotland* received its name from being colonized and conquered by the *Scoti*, who came thither from Hibernia, that I can only imagine the phrase quoted by MR. CHAPPELL to have some temporary or collateral reference which I am not at present able to supply. This, however, is a point which may yet be cleared up. If MR. CHAPPELL'S quotation could be unearthed, it would doubtless exhibit an antinomy between the statement therein made and the statements made elsewhere by the same author. We should then, I think, be in the position of having to appeal from Philip drunk to Philip sober, and I should certainly hold the latter and better condition to be exemplified by Giraldus when writing in accordance with the known facts of history rather

than when he may appear for a moment to have set himself against them.

I commence my extracts with the account (vol. v. p. 147) of the origin of the names *Gael* and *Scot*, which I give, of course, *quantum valet* :—

“A nomine vero prædicti Heberi, secundum quosdam, Hibernienses nomen traxerunt: vel potius, secundum alios, ab Hiberno Hispaniæ fluvio, unde provenerant. Dicti sunt etiam Gaideli: dicti sunt et Scoti. Sicut enim antiquæ referunt historiæ, Gaidelus quidam, Phenii nepos, post linguarum confusioem apud Nembroticam turrim, in variis linguis peritissimus fuerat. Ob quam peritiam rex Pharaoh filiam suam Scotiam ei sociavit uxorem. Quoniam igitur Hibernienses ab istis, ut aiunt, originale lineam ducunt, a Gaidelo et Scotia Gaideli et Scoti, sicut et nati sunt, sic et nominati. Gaidelus iste, ut aiunt, Hibernicam linguam composuit. Quæ et Gaidelach dicitur, quasi ex omnibus linguis collecta.

“Scotia quoque pars insulæ Britannicæ dicitur aquilonaris, quia gens originaliter ab his propagata terram illam habitare dignoscitur. Quod tam linguæ quam cultus, tam armorum etiam quam morum, usque in hodiernum probat affinitas.”

Again, at p. 162 of vol. v. we have the Dalriad invasion assigned as the cause of the imposition of the name of Scottish on the race which conquered the Picts and established a new kingdom :—

“Hic quoque notandum videtur, prædicto Nello Hiberniæ monarchiam obtinente, sex filios Muredi regis Ultoniæ in classe non modica boreales Britannicæ partes occupasse. Unde et gens ab his propagata, et specificato vocabulo Scotica vocata, usque in hodiernum angulum illum inhabitat.”

From considerations of space I have omitted both the Latin and English marginal notes.

MR. JAMES R. SCOTT, in his recent excursus on Sir Walter Scott and Sir William Wallace, propounds some truly astonishing history, in order apparently to support a theory of the origin of the name of *Scotland*, and of the surname of *Scott*, diametrically opposed to what hitherto accepted history teaches us on the subject. Starting, so far as I understand him, with the fixed idea that the Scots are Danes, and that *Scotland* means “tribute-land,” MR. J. R. SCOTT places Danish kings in parts of Ireland where I cannot find that Danish kings ever were, and winds up with a philological *tour de force* which leaves the Scottish race literally in “darkness.” The instances of the geographical distribution of the name *Scot* as a local etymon, which MR. J. R. SCOTT adduces, are in themselves interesting, and may ultimately help to throw some further light on the history of Northumbria and southern Cumbria. But it would not be safe to assume that more than a portion of them is derived from the Scots, natives of the historic kingdom of Scotland, and how large or how small that portion may be further research can alone determine. I may add that MR. R. MORRIS assigns *Scotby* and *Scotton* to the Anglo-Saxon root *shot* = wood, in his *Etymology of Local Names*. Considering the other possible etymologies named by MR. J. R. SCOTT himself, a

wide margin would have to be left for their influence on local nomenclature. But to assume that *Scot* was the “surname” of the kings of Scotland descended from Malcolm Canmore and St. Margaret is to assume more than the facts of the case warrant. And supposing even that we could by a somewhat modern analogy regard “le Scot” as the surname of Earl David of Huntingdon, it would only prove, what I should be far from disputing, that the race to which he belonged was then known in England by the name, at once ethnic and political, of the ruling dynasty which united Scots, Frenchmen, Welshmen, and Englishmen under the same sceptre. Between the purely English families of the name of Scott, and the great and widely-spread Scotch house of that name, no genealogical affinity has ever been proved. There are, of course, to be found, in England, certain Scots of the stock which produced Sir Michael of Balwearie and Sir Walter of Abbotsford. But their arms testify to their descent. That the purely English Scots paid taxes to somebody is doubtless possible. That they took their name from that circumstance is also possible. That they are of Danish blood may be true, but requires proofs. That the Scottish race, whether in Hibernia or Scotia, is Danish I hold to be contradicted by the history of that race, which was in Ireland centuries before the Danes, or “black strangers,” landed there.

C. H. E. CARMICHAEL.

New University Club.

“NAPPY”: “THE VICAR AND MOSES” (5th S. xi. 106.)—Many are the allusions to *nappy* ale, not only in the literature of last century, but in the seventeenth also. Thus J. O. Halliwell-Phillipps, in his 1876 edition of Nares’s *Glossary*, p. 596, gives: “*Nappy*, strong, that makes you sleep,” adding this illustration from *Harry White’s Humour*, 1659 :—

“M. P. wisheth happy
Successe and ale *nappy*,
That with the one’s paine
He the other may gaine.”

In his *Dictionary of Archaic and Provincial Words*, eighth edition, 1874, p. 571, J. O. Halliwell-Phillipps records this, “Strong as ale, &c.; ‘*Nappy* as ale is, *vigoreux*,’ Palsgrave.” Only the wild eccentricities of our modern sham-etymologists need go further than the word *nap*—a short slumber, for a derivation. In the gipsy glee we find a line, “As for your ale, your *nappy*, *nappy* ale,” &c., and Burns, in his unequalled poem of *Tam o’ Shanter*, speaks *con amore* of such revelry as his hero and Souter Johnny loved :—

“While we sit boozing at the Nappy,
And gettin’ fou and unco happy.”

Inquiry is also made about the old song called *The Vicar and Moses*, with an ingenious

acknowledgment of an inability to understand the third line (strikingly anticipative, by seven years, of Burns's lines quoted above) of the first verse, viz. :—

“At the sign of ‘The Horse’ old Spintext, of course,
Each night took his pipe and his pot;
O'er a jorum of nappy, quite pleasant and happy,
Was plac'd this canonical sot.
Tol de rol, de rol, ti dol, di dol.”

There are sixteen verses, and the song is so far from rare that I possess eight distinct republications of it. The earliest dated of these was set in type shortly before June 1, 1783, and printed for J. Fielding, No. 23, Paternoster Row, in *The Vocal Enchantress*, p. 150. Others are dated 1786, *Perth Musical Miscellany*, and 1788, *Calliope*; also an undated copy in *The Roundelay* (but not repeated in the ninth edition). A single sheet issue, ornamented with two copper-plate engravings, was published by J. Ward, July 17, 1795, and an impression of this is in the British Museum Library. I have a broadside version, and two others are in the Roxburghe Collection, iii. 313 and iii. 875. I have it also in *English Minstrel*, ii. 124, the *Vocal Library*, 1812, p. 391, and, most easily accessible of all, with a caricature by Cruikshank, in *The Universal Songster*, 8vo. edition, 1826, i. 353. The author of this popular version of the ditty was John Allnutt (as was satisfactorily proved by a descendant several years ago in “N. & Q.”). But not altogether groundless was the popular mistake of attributing it to George Alexander Stevens, the author of numerous jovial songs, as well as the still popular *Storm* (both in its earlier version, “Cease, rude Boreas,” of 1754, and the later revision which he issued in 1772, as “Now safe moor'd,” &c., but which never displaced the earlier form). Most heedlessly and ignorantly George Hogarth printed parts of this song as having been written by Charles Dibdin the elder, whose fame needed none of the false padding which Hogarth often gave. The fact is this: G. A. Stevens wrote the original *Vicar and Moses*, eighteen verses, totally distinct in phraseology from the song which Allnutt made from it at a slightly later date, with immense improvement in humour and ease of flow. I possess several copies of Stevens's original, one bearing the printed date 1775, another that of 1778, a third of 1781. In the two later it commenced with the lines :—

“There was once, it is said,
But it's out of my head,”

but in *Vocal Music*, 1775, iii. 98, it runs thus :—

“There was once, it is said,
(When is out of my head).”

It has the music notes attached.

J. W. EBSWORTH.

Molash Vicarage, by Ashford, Kent.

Minsheu (1617) has : “*Nappie** Ale, so called because if you taste it thoroughly it will either catch you by the *nape* of the *neckle* or cause you to take a *nappe* of *sleep*.” Whether the phrase exists now I know not, but it certainly did when I was a boy, not, it is true, as *nappy*, but as *nappy ale*. My age prevented me from any practical or connoisseurish knowledge of it, but I know that it was a strong ale to which that term was applied, and I think it was old. Minsheu clearly guessed at his etymologies, and possibly was wrong in both. The ale may have been so called because it had a nap, or, as we also say, a good cream on it.

B. NICHOLSON.

If T. W. R. had referred to Todd's edition of Johnson's *Dictionary* he would have found that *nappy* was originally an adjective, generally applied to ale, and that there are considerable differences of opinion as to the origin and meaning of the word. Quotations are there given from the old ballad *The King and Miller of Mansfield* and Gay's *Pastorals*; but the expression *nappy ale* was formerly so common that it is not strange that the adjective should be used as a substantive, and alone be made to stand for ale, as it does in *The Vicar and Moses*.

H. B. W.

There can be no doubt that “a glass of *nappy*” here means a glass of ale. This meaning of the word will be perhaps best illustrated by the following lines from Burns's poem of *Tam o' Shanter* :—

“While we sit bousing at the *nappy*,
An' gettin' fou and unco happy.

The night drave on wi' sangs an' clatter,
And ay the ale was growing better.”

And once more :—

“Care, mad to see a man sae happy,
E'en drown'd himself among the *nappy*.”

WILLIAM KELLY, F.S.A.

Leicester.

Nappy is a very common Scotch word for strong ale. Burns introduces it frequently :—

“An' whyles twalpenie worth o' *nappy*
Can mak the bodies unco' happy.”

The Twa Dogs.

Nappy is old ale. The

“.....reaming *swats* that drank divinely”

was new ale or sweet wort. *Nappy* is sometimes used in the sense of inebriated, tipsy :—

“The auld wives sat and they chew'd
And when that the carles grew *nappy*.”

Patie's Wedding.

The word seems to be derived by metathesis from *knapt*, *nappe*, which is found in all the Teutonic languages, meaning a cup, goblet, drinking vessel. In Sherwood's *English-French Dictionary*

* Sherwood also has, “*Nappie*, comme *Nappie-Ale*, De l'alle bien forte,” and Bailey, “*Nappy*.....also strong Drink, that will set one to napping or asleep.”

(1650) *nappie ale* is translated "de l'alle bien forte."
J. A. PICTON.

Sandyknowe, Wavertree.

KEEPING SCHOOL IN THE PARVISE (5th S. xi. 366, 394.)—MR. PRICE will find some interesting information respecting the parvis in Staveley's *History of Churches in England*. The passages referred to are too long for insertion in "N. & Q." I must, therefore, content myself with the following brief extracts. "I find there was a certain part of the church anciently called the parvis, that is, a nether part of the church set apart and used for the teaching of children in it, and thence called the *parvis*, a *parvis pueris ibi edoctis*" (p. 157). The *parvis* (or *parvisse*) would seem also to have been used for a sort of court consistorial. "Old Chaucer makes mention in Prolog. 9 of a parvisse, thus:—

'A serjeant at law, ware and wise,
That had often been at the parvisse.'

And Judge Fortescue thus (*De Leg. Angl.*, cap. li.): 'Placetantes tunc,' &c.: Then the pleaders go to the parvis to consult with the sergeants at law and the other counsellors there." Again: "The lowest part of the church next to the doors was called the parvis, and in this parvis sometimes children were taught learning, and sometimes courts temporal were held there, in which there were pleadings of lawyers, as appears from ancient writers, . . . and though the courts and pleadings were afterwards prohibited, the teaching and instructing of children was still continued, as being a good Christian work and tending much to edification" (pp. 159-61).

E. C. HARRINGTON.

The Close, Exeter.

Shakspeare alludes to this old custom of keeping a school within the walls of a church in *Twelfth Night* (Act iii. sc. 2):—

"*Maria*. He's in yellow stockings.

Sir Toby. And cross garter'd.

Maria. Most villainously; like a pedant that keeps a school i' the church."

The old form of the "testamur" for responses or little go at Oxford speaks of their being held in "parvisio." Mine is dated June 21, 1849.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The room over the church porch at Tottenham, Midd., was used for the Sunday school in 1868. Referring to it, a paragraph in the MSS. of Lord Coleraine in 1697 says: "It [the porch] has a good square room with a chimney leaded on the top with brick battlement, for the teacher."

W. PHILLIPS.

The old charity school of Cheltenham, Gloucestershire, was formerly carried on over the north porch of the parish church. See *The History of Cheltenham* (1863), pp. 156, 424.

ABHBA.

The parvise of Colby Church, Norfolk, is still used as a Sunday school. It opens into a gallery at the west end of the church, where the school children sit.

ROBERT CHARLES HOPE.

Scarborough.

DEVON PROVINCIALISMS (5th S. xi. 6, 116.)—The pronunciation of certain words not seldom varies in different parts of the same country, although the spelling remains unaltered. I might cite words which have an initial or final *g* in German, which guttural is hard, soft, or very soft in different places. On the other hand, *gh* and *ch* at the end of words in Irish and Scotch, though a different combination of letters, have a similar sound when properly pronounced, whereas in England we harden it into *k* or drop it altogether, as *lok* for *loch*, *Cladda* for *Claddagh*, &c., and yet we retain the customary spelling. Similarly the gutturals in the provincialisms I sent you are likely enough to be hard in some places and soft in others. *Theggy* in one place may be *thecky*, or even *thicky*, in others. *Slog* and *stock* may coexist and yet be the same word. The penultimate consonant sound in *viddy* may be sometimes the thin *t*, and at others the thicker *d*. I should be sorry to question MR. WM. PENGELLY'S experience whilst asserting my own. I never heard *vitty*, it was always *viddy*. The word struck me as so comical that I used to be on the look out for it. *Whisht* and *slog* I had already seen in print, and spelt them as I there (if I mistake not) saw them, rather than give a phonetic rendering of my own. If we were in the habit of sounding the *h* in *which*, *what*, or *whip*, &c., exception might readily be taken to this spelling of *whisht*; but as in England we are not accustomed to do so, I let it stand. *Slog* may perhaps be traced to a German origin. The Lydfordians give a German fineness of sound to *you*, almost as though they were pronouncing a dotted *o* (*ö*). I might have mentioned the curious way in which they use the word *cruel*: they employ it instead of "very," e.g., "cruel well," "cruel bad," &c. In this part of Worcestershire the equivalent is *desperate*, e.g., "desperate well pleased," &c. With similar impropriety we ourselves are accustomed to say *awfully*. Apropos of MR. G. PERRATT'S allusion to the word *butt*=cart, there is a certain carpenter and wheelwright at Lydford who, desiring to build a former curate a carriage, asked whether it should be "a giddy thing, or a carty thing, or a butty thing."

W. K. W. CHAFY-CHAFY.

Evesham.

THE ARMS OF SIR WM. AND DAME JANE MORETON (5th S. xi. 221, 412.)—The obituary and marriage notices in the *Gentleman's Magazine* furnish approximate replies to MR. PICKFORD'S question, and are as follows:—

"Sept., 1732. Mr. Cooper, receiver-general of the land tax for co. Northampton, (died) by a fall from his horse.

"July, 1733. John Lawton, Esq., clerk of the securities of the Excise office, (married) to Mrs. Cooper, widow, with 30,000*l.* fortune.*

"June 7, 1740. John Lawton, of Lawton, Esq. (died), 1 ember for Newcastle-under-Line. His ancestress was Lady Hester Temple, of Stow, Bucks, recorded by Fuller as having twelve children, and lived to see seven hundred descendants from her own body. She died in 1654.

"Dec. 21, 1741. — Moreton, of Moreton, Cheshire, (married) to the relict of John Lawton, of Lawton, Esq.

"Feb. 10, 1758. Lady of Sir Wm. Moreton, Recorder of London (died). In the register of Astbury Ch., Cheshire, the entry is *Jane*, Lady of Sir Wm. Moreton, Recorder of London."

"March 14, 1763. Sir Wm. Moreton, Kt. (died), Recorder of London, Member for Brackley."

Jane Moreton's age at death is stated to have been sixty-one; *ergo*, she was thirty-five years old at Cooper's death, forty-three when John Lawton died, and forty-four when married to Mr., afterwards Sir, W. Moreton; but, as none of these three marriages furnish a clue to the armorial bearings on the hatchment, it follows that Jane — was either married four times, or else that she was an heiress in her own right.

Your correspondent has not given the first and fourth quarters of her inescutcheon quite correctly. They are Sable, three *triple* bars argent, a chief ermine. The nearest reading yet discovered is Wigley, only the colour of the field should be azure, not sable; but the tincture may have grown dark through age, exposure, or original faulty material. The second and third quarters are modifications of Jones of Chepstow, and some countenance is given to this surmise from the fact that the paternal arms were differenced in 1601 in favour of Sir Roger Jones, second son of David Jones, of Chepstow, when he was knighted at Whitehall (Burke's *Commoners*).

FRANK RENAUD, F.S.A.

Manchester.

MAUD, COUNTESS OF CLARE, &C. (5th S. xi. 406.)—In lately examining some original deeds relating to Northamptonshire I observed some interesting notices of herself and her family, the St. Hilaire of Normandy. Among the Add. MSS., British Museum, there is a beautiful charter by King John, July 25, tenth of his reign (1208), confirming a long list of lands in Northamptonshire to Robert de Braybroc, the first donor being "Matildis Comitissa de Clara, filia Jacobi de Sancto Hylario," and further on in the deed reference is made to lands which held of the fee of "Hascoyll de Sancto Hillario in Rowell," showing that this family must have been of some standing there.

* In the *Historical Register* the name is spelt "Cower," and the lady is designated "a widow gentlewoman." There is no record of her marriage with Cooper in this *Register*.

Baker, however, says nothing about them in his notices of the Earls of Clare (vol. ii. p. 61); nor does Blomefield do more than name her. Her father appears in the Pipe Roll, 30 Hen. I., under "Oxford," where "James, son of Hascuff de St. James, renders account of 160 marks of silver for the grant of the land which his father held of the king. As her husband Earl Roger appears to have died 19 Hen. II. (1173), she would seem to have survived, not predeceased, him, as Mr. G. T. Clark says at the reference cited by Mr. C. R. MANNING, for the mention of her grant to De Braybroc implies that it in all likelihood occurred not long before 1208, the date of John's charter. This would also suit the date assigned to the gravestones of the countess and her son, *c.* 1200. There were two Jameses in the line of the St. Hilaire, one alive in 1138, the other, his nephew, in 1157. They were an important family, taking rank with the Count of Mortain and the Seigneurs of Fougères and Meduana in the bull of Pope Calixtus (1122) taking Abbot Vitalis of Savigny and that monastery under his protection. St. Hilaire de Harcoüet, their fortress, which derives its name from the first of the family, Harscolfus (or Harcoüet) de St. James, is situated nearly mid-way between Avranches, Mortain, and the Breton town of Fougères, and must at one time have been a place of some strength. It stands in a peninsula formed by the river Selune and one of its tributaries. The Cartulary of Savigny and the Norman Exchequer Rolls give many notices of the family. Their English possessions were seized by John in the Barons' War, when their owner, Pierre de St. Hilaire, was among the rebels. From that time they appear no more in English history. But as Robert Bruce, Lord of Annandale, the competitor for the Scottish crown, married a great-granddaughter of the Countess Maud, Isabel, the youngest child of Earl Gilbert of Gloucester, their blood circulates in the veins of the highest personages in the kingdom. ANGLO-SCOTUS.

"SUPER ALTARE, DEO ET ECCLESIE" (5th S. xi. 267.)—Charters of the endowment of churches and monasteries with land, made by our Anglo-Saxon forefathers, were usually laid upon the altar by the pious donors. Here is a charter of Ine of the West Saxons, A.D. 687:—

"Ego Ini rex Westsaxonum pro animæ meæ remedio reddidi terram xlv. capatorum Hean patricio et Ceolwithæ, ad monasterium construendum. Quæ terra appellatur in Bradanfelta et Bestlesforda, et alia quæ nominatur Stretleca, cum omnibus ad se pertinentibus. Cui donationi testes affuerant Ebba, Æthelbald, et Eadfrith filius Iddi, et cum jussione episcoporum Ceddæ, Germani, Winfridi. Quam terram prius dederat Eadfrith filius Iddi super altare in ecclesia quæ ibi constructa est, pro anima ejus. Ego Theodorus servus Dei, archiepiscopus, consensi et subscripsi."—*Chron. Monasterii de Abingdon*, ed. Stevenson, vol. i. p. 12, Rolls ed.

In A.D. 801 Lullan, desiring before his death to make Christ his heir, made a grant of the vil of Estun to God and St. Mary and the monastery of Abingdon and the monks serving God in it; wherefore he laid the charter upon the altar of Blessed Mary of Abingdon, saying, "Al mine rihte that ic hædde in Estun ic gife Sæinte Marie in Abbendun" (*ib.*, p. 15). In A.D. 1043 St. Edward the Confessor granted by charter the vil of Se-fouenhamtune to Ælfstan his minister.

"Cujus caritæ memoratus Ælfstanus fretus, munimine, ipsam terram dedit Deo, et Beatae Mariæ, et domui Abbendonie, et monachis ibidem Deo servientibus, in puram et perpetuam elemosinam; et in signum hujus donationis (sicut tunc temporis consuetudo fuit), *cartam regis*, per quam totum jus suum in memorata terra, habebat, *super altare Beatae Mariæ Abbendonie*, coram ipso rege et magnatibus suis, nomine donationi suæ contradicente, posuit."—*ib.*, p. 53.

Other instances occur in the same chronicle.

EDMUND WATERTON.

These are the words commonly made use of in grants of land to the Church (see Dugdale's *Monasticon*, *passim*). A deed of gift in my possession runs thus:—

"Sciant presentes et futuri quod ego.....concessi et dedi deo et ecclesie sancte margarete de Poughley..... Hanc autem concessionem et Donationem feci pro salute mea et pro anima Mabile uxoris mee et pro animabus patris et matris mee et pro animabus antecessorum et successorum meorum."

C. J. E.

This was so generally the form that on taking up Kennet's *Parochial Antiquities* for an example the page at which I open the volume has:—

"AN. MCLXXXIV. Notum sit omnibus tam presentibus quam futuris quod ego Bernardus de S. Waterley dedi et concessi Deo et ecclesie S. Mariæ de Stodley et sanctimonialibus ibidem Deo servientibus dimidiam hidam terræ in Horton," &c.

ED. MARSHALL.

I have only just seen Mr. COOKES's query under the above heading. The usual formula would seem to be "Deo et Ecclesie," not "Ecclesiâ," as quoted by Mr. COOKES. I have an original deed of gift of land to the abbey of St. Mary, Rochester, which runs thus:—

"Omnibus presens scriptum visuris aut audituris Thomas filius Willelmi Hereberti de Somersale salutem in domino. Noveritis.....me concessisse et hac presenti carta mea confirmasse deo et ecclesie Beate marie Roucester et Canonicis ibidem deo servientibus quatuor acras terre cum pertinenciis In Somersale totam terram quam Ricardus filius Symonis Bacun de me tenuit," &c.

There is no date on the parchment, but William, the donor's father, died *ante* 1266 A.D. Among the witnesses to the deed is "John filius Symonis de Foston." Another witness is "Dominus Robertus del Per." A Robertus de Pir held half a knight's fee under William, Earl Ferrars, *temp.* Hen. II. (*Lib. Nig.*, i. 219, ed. Hearne). Richard Bacoun founded an abbey of Black Canons at Rochester in

1146, in honour of the Blessed Virgin Mary (Lewis's *Topog. Dict.*, iii. 616).

REG. H. C. FITZHERBERT.

Somersal Herbert, Derby.

BURJAL AT NIGHT, 1601 (5th S. xi. 349).—From the data I should consider it not only possible, but most likely the case, that Anthony Blythe was buried with Romish rites. However, infectious cases are and have been often buried at night. I remember, when I was a child, in my father's parish a frightful case of confluent small-pox buried by him at night. C. F. S. WARREN, M.A.

Farnborough, Banbury.

The following extract from the will of Frances, Countess Dowager of Thanet, dated June 11, 1646, proved at Westminster, August 1, 1653, may partly answer this query:—

"I desire that my bodie may bee buried at Raynham, where the body of my deare Lord Nicholas, late Earle of Thanet, deceased, doth lie. And that it may bee buried in the night season as his was."

Y. B.

Birmingham.

CHARLES COLLINS, PAINTER (5th S. xi. 427).—He painted birds, game, and works of this class early in the eighteenth century. He has introduced his own portrait, wearing a hat, in a group with a hare and birds. He died 1744. See *Redgrave's Dictionary of Artists of the English School*.

H. W.

I believe I am correct in thinking that his name occurs in Nichol's *Anecdotes of the Eighteenth Century*, vol. vi. (list of members of Spalding Society). In that volume, in a note, I remember seeing that Collins was also a portrait painter, and I have before me as I write a little miniature of Jane, the eldest daughter of Maurice Johnson the antiquary, who married her cousin, John Green, of Spalding, Esq., M.D.

EVERARD GREEN, F.S.A.

CURIOUS COINCIDENCES (5th S. x. 385, 502; xi. 32, 72, 296).—The following seems worthy of insertion in any collection of coincidences:—

"The *Derbyshire Times* states that the elder brother of the late William Howitt (who died at Rome on Monday) expired at his residence, Heanor, Derbyshire, on precisely the same day and hour. His name was Francis Howitt, and he lived in 'the old house at home,' which is the subject of one of Mr. William Howitt's poems."

Hardly less curious, as a coincidence, is the opportune arrival of the above scrap of print just now. I had just pasted my own cutting from the *Pall Mall Gazette* into my scrap-book, and was commencing this communication of the Howitt fact to you, in some vexation with myself for not having kept the print for you instead of giving myself the trouble of copying it. At that moment

a letter was brought to me from a correspondent who had not written to me for a year, and who now sent me the printed scrap herein pasted, without any knowledge that I was a collector of such coincidences.

To the above may be added a communication from a friend who has lost two brothers, both by drowning, at an interval of six years, each death happening on a 1st of August. C. C. M.

A few years ago I received a letter from a friend in New Zealand enclosing another letter, addressed to a person in Anglesea, North Wales, which he said he had found inside his *Times* newspaper (which I was in the habit of sending him every month). The letter was stamped with the penny postage stamp, but appeared never to have received any postal mark, so had in some way evidently worked itself into the newspaper, and thus been miscarried. I intended re-posting it; but, on looking a second time, the very uncommon name of the person to whose house it was directed arrested my attention as being a name recently mentioned by a maidservant, who had just come to live with me, and I then also noticed that the letter was directed to a person bearing her name, but which, being a very common one, had not struck me at first. I asked her a few questions, and found she had been visiting a brother-in-law in Wales, and whilst there a letter had been sent to her, but never received, though inquiries had been made about it. This proved to be the missing letter, which, after straying to New Zealand, was sent back to England, and received at the very house where the owner was then residing, though at the time it was written to her we were unknown to each other, and she had never been in Weymouth till she came direct from her home in Suffolk, not quite a month before, to live with me. This has always struck me as being a very curious coincidence. S. M. P.

Weymouth.

ARCHBISHOP SHELDON (5th S. xi. 9, 76.)—MR. MACKENZIE WALCOTT'S communication completely settles the "vexata questio" of Sheldon's birthplace, and I regret with him that we cannot include the archbishop in the list of celebrated Somersetshire worthies, or place him in the Shire Hall at Taunton in company with the marble portrait busts of Locke, Blake, Pym, and others. Colinson, the historian of Somersetshire, who is generally accurate in his statements, says that Sheldon was born at "Stanton Drew"; having heard that Stanton was his birthplace, he assumed too hastily that it was Stanton *Drew* in Somersetshire, and not Stanton in Staffordshire. I think this explanation seems rational.

Some of your readers may be glad to learn that an interesting memoir of the famous archbishop

will be found in Prof. Burrows's *History of the Worthies of All Souls*. ARTHUR KINGLAKE.

Haines Hill, Taunton.

There is a pedigree of the Sheldons of Stanton in Le Neve's *Knights*, but it does not go beyond Roger, the archbishop's father, who is said by Wood to have been a menial servant to Gilbert, Earl of Shrewsbury.

I want very much to discover how the archbishop was related to Hugh Sheldon of Stanton, whose daughter Alice was married to Ralph Wolley, of Newton in the Thistles, co. Warwick. Joan, wife of the Rev. William Grace, Vicar of Shenstone, Staffordshire, who was a daughter of Thomas Wolley, and granddaughter of the above Ralph, is said by Sanders in his *History of Shenstone* to have been "nearly related to Archbishop Sheldon." H. S. G.

FRENCH NOBILITY (5th S. x. 207, 518.)—Will M. HENRI GAUSSERON pardon me for reminding him that one at least of the works on French titled families which he names bears a sorry reputation for accuracy? I allude to the new edition of the *Nobiliaire Universel*, in which is inserted a pedigree of an individual named Cosprons, who a few years ago called himself Le Duc de Rousillon, and tried to pass as such in London, though it was proved that no dukedom of Roussillon existed in France, and that he was himself, in the words of one of his countrymen, "d'une famille tout-à-fait bourgeoise." E. WALFORD, M.A.

Hampstead, N.W.

To the list of works on this subject may be added:—

Abrégé Chronologique des Grands Fiefs de la Couronne de France; avec la Chronologie des Princes et Seigneurs qui les ont possédés jusqu'à leur réunion à la Couronne. Par M. le Président Hénault.

A. H.

SATURDAY AND THE ROYAL FAMILY (5th S. xi. 287, 317, 356, 379, 398, 418.)—Your readers need not be told that the New Style was adopted generally by the Catholics of Europe in 1582, but the Protestants resisted the change for a century longer, we in England till 1752, and the Swedes till 1753.

The change was made by expunging ten, eleven, or more days. In the first of these dates Oct. 5, 1582, was called the 15th. In England a law was passed by which "the day next immediately following Sept. 2, 1752, shall be called and reckoned the 14th, omitting the eleven intermediate nominal days of the common calendar." When I say Sunday New Style would be Wednesday if the calculation were carried back day by day to the death of William III., I do not think I say a person may die twice, "once on Sunday and again on Wednesday," nor do I think that the readers generally

of "N. & Q." supposed I meant to imply anything of the kind. Let me, however, briefly explain what I did mean. March 7, 1879, was Sunday, but eleven days either way (both inclusive) would be Wednesday. Going back 177 years, the date of the death of William III., Old Style Sunday, would be a Wednesday if we proceeded day by day, week by week, and month by month. The *Spectator*, Lord Bolingbroke, and Macaulay, referring to William III. or Anne, always adopt the 'Old Style'; but if we multiply 177 by 365, and name each figure with a regular series of days, the day of William III.'s death, called Sunday, would fall on Wednesday.

I am well aware, and all the readers of "N. & Q." are so too, that practically the ten or eleven days were ignored, so that the first week of Sept., 1752, in England ran thus, 1 Saturday, 2 Sunday, 14 Monday, 15 Tuesday, and so on, but, however we may choose to ignore the omitted days, we cannot shut out the break.

It is rather a complex business to run dates back from the present day to years before 1752, but we have an excellent rule and tables given us by Sir Harris Nicolas in his *Chronology of History*, p. 53 (table 3), which shows "the days of the month both for the Old and New Style." There is, however, in French a book called *Théorie du Calendrier*, by L. B. Francœur, which gives the figures carried out, and saves all trouble. By turning to these tables, p. 200, March, 1702, we find March 1 (New Style) Wednesday; y the first Sunday of the month is given Sept. 5, and Sept. 8 is called Wednesday. It was Wednesday in France, according to these tables, and if the days had been suffered to run on without interruption it would have been Wednesday in England. That is all I meant. It was Sunday Old Style, it was Wednesday all over the Continent, and it would have been Wednesday in England if we had reformed our calendar when the Catholic countries of Europe did. I hope I have made my meaning clear, and those who will refer to Sir Harris Nicolas or the French tables will be able to test the statements without further controversy. On one point we are all agreed, and that is, that William III. and Anne did not die on Saturday.

E. COBHAM BREWER.

Lavant.

BURIALS AT MAPLEDURHAM (1st S. xi. 283, 336, 413, 432).—A letter over the signature "Reading" appeared lately in the *Times*, wherein it was stated that on occasion of interment in the parish church of Mapledurham "the burial service of the Romish Church is performed therein." Having an accurate knowledge of what the Mapledurham practice is, I thought it right to contradict "Reading's" statement in another letter, which appeared in the *Times* of April 14. I asserted that

"Romanists in Mapledurham are buried by the vicar of the parish, and no other service is used in the church or mortuary aisle either before or after the public service of the Church of England. Whatever the Church of Rome does with and for its dead is done before the corpse passes the lych gate."

I also quoted the words of Dr. Phillimore in awarding the proprietorship of the aisle to the late squire:—

"Remember, in declaring you the owner of this aisle, I also expressly declare that no service, rite, or ceremony of or belonging to the Church of Rome can at any time be used in it."

I further pointed out that a mis-statement similar to that of "Reading" was made many years ago in a public print. My allusion was to your columns at some of the references above given (pp. 283, 432), and as "N. & Q." was twenty-four years ago the unwitting means of disseminating an error, it is but fair that the correction should, even thus late, find prominence in its pages.

W. T. M.

Reading.

WHIMSICAL PARLIAMENTARY EPITOMES (5th S. ix. 385; x. 51, 316).—In *Heraldic Anomalies*, vol. i. pp. 212-14, we may read:—

"Our House of Commons, indeed, has at different and no very distant times numbered among its members a Fox, a Hare, a Rooke, two Drakes, a Finch, two Martins, three Cocks, a Hart, two Herons, two Lambs, a Leach, a Swan, two Bakers, two Taylors, a Turner, a Plumer, a Miller, a Farmer, a Cooper, an Abbot, a Falconer, nine Smiths, a Porter, three Pitts, two Hills, two Woods, an Orchard, a Barne, two Lemons, with one Peel, two Roses, one Ford, two Brookes, one Flood, and yet but one Fish, a Forrester, an Ambler, a Hunter, with only one Ryder. But what is the most surprising and melancholy thing of all, it has never had more than one CHRISTIAN belonging to it, and is at present (1824) without any."

"I have been shown what was called an inventory of the Stock Exchange; articles to be seen there every day (Sundays and holidays excepted) from ten till four o'clock: A Raven, a Nightingale, two Daws and a Swift, a Flight and a Fall, two Foxes, a Wolf, two Shepherds, a Tailor, a Collier, a Mason, a Tanner, three Turners, four Smiths, three Wheelers, two Barbers, a Painter, a Cook, a Potter and five Coopers, two Greens, four Browns, and two Greys, a Pilgrim, a King, a Chapel, a Chaplain, a Parson, three Clerks, and a Pope, three Baileys, two Dunns, a Hussey, a Hill, a Dale, and two Fields, a Rose, two Budds, a Cherry, a Flower, two Vines, a Birch, a Fearn, and two Peppercorns, a Steel, two Bells, a Pulley, and two Bannisters. Of towns: Sheffield, Dover, Lancaster, Wakefield, and Ross. Of things: Barnes, Wood, Coals, Steeples, Mills, Pickles, and, in fine, a Medley."

And much more to the same purpose.

BOILEAU.

CLAN MATHESON (5th S. xi. 105, 192).—According to a correspondent of the *Inverness Courier* in January last, who writes with every appearance of knowledge, the Mathesons formerly of Bennetsfield, a small estate in the Black Isle of Ross, may be considered as the main stem of this clan. This

writer gives a detailed genealogy of the family, and shows that the present lineal representative of John Dalrymple Matheson, the first of the line (*cir.* 1539), is Eric Grant Matheson, b. 1865, son of Col. James Brodie Matheson, H.E.I.C.S. If the ancestors of this young gentleman formed the main stem of the Mathesons, which is not unlikely, and if the Mathesons were an independent clan, which is extremely doubtful, then Eric Grant Matheson may be regarded as representing the chiefs of the Mathesons. No one having any acquaintance with the Highlands ever supposed that either the late Sir James Matheson or Mr. Matheson of Ayr had any claim to that distinction. The idea that they might be heads of the clan probably arose from their being in possession of extensive properties in the North. These, however, were purchased by them, both having made fortunes in mercantile pursuits.

Of the Clan Matheson itself it is doubtful whether the bearers of the name were ever in the position of an independent clan. If not, the term "chief" would be a wrong one to apply to their heads. Skene says of them, "Of the history of this clan we know nothing whatever," and the name appears only occasionally in Highland history, and then only as belonging to individuals. Even if the name of the Macmaken, mentioned by the historian Bowar as having been seized with others by James I. at Inverness in 1427, and generally spoken of as head of the Mathesons, is equivalent to Matheson, the connexion of the owner with the later Mathesons cannot be ascertained precisely. The Mathesons, so far as is historically known of them, were always dependent on the great clan of Mackenzie, in whose country they lived, and in whose history theirs is swallowed up. There is nothing to show that they ever possessed a fief, but it is probable that they long occupied a part of it as kindly tenants of the Mackenzies, lords of Kintail, who had a Crown charter to it after the break up of the lordship of the Isles.

A. M. S.

SIR RICHARD HANKFORD, KT., OF ANNERY (5th S. xi. 440, 457), adopted the coat armour of Stapledon, viz., Argent, two bends wavy sable, instead of his paternal coat, Sable, on a chevron argent three bars wavy gules, in consequence of his mother, Thomasia, being daughter and heir of Sir Richard Stapledon, Kt., of Annery. In confirmation of this statement LAD is referred to (1) the heraldic panels in front of the oak music gallery in the old hall of Hestercombe, co. Somerset, the ancient seat of the Warre family; (2) the Compton hatchment in Ringwood Church, Hants, Compton impaling Warre with nine quarterings; and (3) Nicholas Charles's *Visitation of the County of Huntingdon* in 1613 (Camden Soc., xliii. 22), wherein are recorded the armorial shields in Kim-

bolton Church. Among them is that of Sir William Bourchier, Lord Fitz-Waryn, j. ux., impaling the coat of his wife, Thomasia, eldest daughter and co-heir of Sir Richard Hankford, Kt., by his first wife, Elizabeth, sole heir of Fulk, last Lord Fitz-Warine, viz., quarterly, 1 and 4, Fitz-Warine; 2 and 3, Argent, two bends wavy sable, for Hankford—late Stapledon's coat. B. W. G.

BEAUCHAMP QUERIES (5th S. xi. 347, 436).—Allow me to thank Mr. WILSON and others who have answered me, either through "N. & Q." or privately. If the former will kindly look again at the Beauchamp pedigree, I think he will see that the Richard to whom he refers was the sixth Earl of Warwick, and son of Thomas, fifth Earl. My query, No. 4, refers to his uncle Richard, son of Thomas, fourth Earl. HERMENTRUDE.

MAJOR ANDRÉ (5th S. xi. 7, 31, 52).—It might be useful to A. P. S. to know that a quotation from Mrs. Crowe's *Night-side of Nature*, vol. i. c. iii., on "André and a Derbyshire Dream," is given in the *Reliquary*, vol. iv. p. 60.

ALICE B. GOMME.

WILL OF JOHN TURKE, SEN. (5th S. xi. 285, 335, 399, 418).—In the *Paston Letters* (second ed., vol. ii. p. 256, No. 82, 17 Ed. IV., 1477) Margery P. thus writes to her "ryth'rent and worscheful husbond": "My moodyr sent to my fadyr to London for a Gounne cloth of Mustyrdevyllers* to make of a Gounne for me," &c. To this Fenn appends the following note:—

"* This word occurs more than once in these Letters, but the meaning of it I cannot ascertain to my own satisfaction, though perhaps it refers to some place in France where the cloth was manufactured. The following, however, appears the most satisfactory explanation: Musterdevelers, Mustyrdevyllers, *Moitie*, or (as sometimes anciently and erroneously spelt) *Mestier de Velours*, French or half velvet; or *Mestis de Velours*, a bastard velvet. *Mestoyant* is also an old French word signifying *between both*. On the present occasion a proper allowance must be made for the imperfections of female spelling in an age of unsettled orthography."

T. W. W. SMART.

"APUA" (5th S. xi. 325, 417).—The word occurs occasionally in Apicius. In my edition (by Schuch, Heidelberg, 1867), lib. iv. § 131, p. 74, is a receipt for a "Patina de apua," and in § 132, "Patina de apua sine apua." As the former is short I subjoin it here:—

"Apuam lavas, ex oleo maceras, in humana compones, adicies oleum, liquamen, vinum, alligas fasciculos rutæ et origani, et subinde apuam baptizabis. Cum cocta fuerit, proicies fasciculos et piper aspargis et inferes."

C. H. MAYO.

Long Burton, Sherborne.

THE RELIGION OF ISLAM (5th S. xi. 369, 394, 410).—I have little doubt that the notion that Mohammedans deny that women have souls arose

from the fact that no women are seen joining in the public worship in mosques; hence travellers would not unnaturally conclude that as they do not worship they do not expect any future life. It is said that there is a common notion among both Hebrews and Mohammedans that a woman can only be saved by being united to a husband. Is. iv. 1 is quoted to support this opinion: "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name [marg., "Let thy name be called in us"] to take away our reproach."

E. LEATON BLENKINSOPP.

"TO FALL OVER" (5th S. xi. 288, 436).—Though nowise connected with the sense of falling asleep, Shakspeare uses *falling over* in the uncommon signification of revolting, deserting from one side to another:—

"And dost thou now *fall over* to my foes?
Thou wear a lion's hide!"

King John, Act iii. sc. 1.

ZERO.

WILLIAM HAIG OF BEMERSIDE (5th S. xi. 308, 437).—I have to thank MAG for his kind reply. I should have said that I was acquainted with both Douglas and Deuchar. They gave the arms borne by the Haig of Bemerside of their day—a descendant of David. In the Lyon Office in Edinburgh, the official register, the arms of Haig of Bemerside are facing inwards.

J. R. HAIG.

HERALDRY (5th S. xi. 448).—Azure, three leopards' faces or, are the arms of Barnes. Azure, three leopards' heads or, are the arms of Moore of Wiltshire. See Papworth's *Ordinary* and Burke's *Armory*.

C. J. E.

WHO WAS SAM POWDER? (5th S. xi. 447).—It may be pretty safely asserted that there was no person of the name of Sam Powder, and that no book on cookery has been published under that name. The portrait prefixed to Sir Kenelm Digby's *Choice and Experimental Receipts*, &c., is probably a copy of the engraved portrait by T. Cross, and there should be in the background five books, representing five of the author's most important works, namely, *Plants*, *Sympathetic Powder*, *Receipts in Cookery*, *Receipts in Physic*, *Sir K. Digby of Bodies*. How it has come to pass that in the plate described by your correspondent two of these books, *Sympathetic Powder* and *Receipts in Cookery*, have been joined into one, and made *Sam. Powder his Cookery*, it is not easy to explain, but probably the engraver who copied Cross's plate thought the titles of the books in the background of very little importance.

It may be worth while to observe that the books printed in the name of Sir Kenelm Digby after his

death (in 1665) are not wholly authentic; they were prepared or edited by his steward George Hartman, and neither the facts, the opinions, nor the words employed can be attributed to Sir Kenelm without careful consideration.

EDWARD SOLLY.

THE FIRST CYCLOPÆDIA (5th S. xi. 447).—The work of Brunetto Latini about which Mr. WARD inquires is *Li Livres dou Trésor*. It was printed at Paris in 1863, in one volume, 4to., from MSS. in the Bibliothèque Impériale (Nationale) and in the Library of the Arsenal. Dr. Barlow has given an account of the author and a brief description of the *Livres dou Trésor* in his *Contributions to the Study of the Divina Commedia* (pp. 423-32), and quotes Ser Brunetto's reasons for writing his book in French:—

"Et se aucuns demandoit por quoi cist livres est escrit en romans, selonc le langage des Francois, puisque nos nomes Ytaliens, je dirois que ce est por .ij. raisons: l'une car nos somes en France,* et l'autre porce que la parleure est plus delitable et plus commune a toutes gens."

F. NORGATE.

7, King Street, Covent Garden.

"DIVINE BREATHINGS" (5th S. xi. 240, 336, 418, 433).—An edition was published by the Book Society for Promoting Religious Knowledge, dated 1833. This is in 12mo. I think an examination of the preface is conclusive that Christopher Perin, the introducer (possibly reviser) of these meditations, was not the author. There is a sentence at p. 49 which I quote for comparison with Tennyson's words in the prelude to *In Memoriam*:—

"Our little systems have their day,
They have their day, and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

This unknown author writes: "Those golden rays of goodness which lie scattered in the creature are only to be found conjunctively in God."

J. R. S. C.

In the catalogue of the English portion of the library of Archdeacon Wrangham is "*Perin's Divine Breathings*, 1767." The particular number of the edition is not given. G. W. NAPIER.

Alderley Edge.

THREE PORTRAITS (5th S. xi. 327).—With reference to No. 3 of the portraits recently purchased by F. M. J., the Latin inscription below it rather leads to the conclusion that it represents Andrew Alciati of Milan, who taught Roman law from 1518 to his death in 1550 in the universities of Avignon, Milan, Bourges, Paris, and Bologna, and to whom Erasmus applied the eulogy of Cicero of Scævola, "that he was the most jurisperit o

* He was living in exile at Paris from 1260 to 1266 or 1267.

orators and the most eloquent of lawyers" (see H. Ham's *Literature of Europe*, vol. i. pp. 569-70).
A. C. S.

"MY MOTHER BIDS ME BIND MY HAIR" (5th S. xi. 44.)—This famous English ballad was written by Mrs. Anne Hunter, wife of John Hunter, the anatomist, for Haydn's canzonets (*circa* 1791-2) and published in a volume of her songs in 1802. Can the words have been running in Sir Walter Scott's head when he wrote the second verse of Blanche of Devan's song in the *Lady of the Lake*? "Why are you wandering here, I pray?" is from Kenney's comedy of *Sweethearts and Wives*. James Kenney flourished between 1800 and 1849 and wrote *Raising the Wind*, *Masaniello* and the *Sicilian Vespers*.
JAMES DAVIES.
Moor Court.

AUTHORS OF BOOKS WANTED (5th S. xi. 329.)—

According to Lowndes's *Bibliographers' Manual* the author of the two volumes of tales entitled *London in the Olden Time* was a Miss Lawrence. In contemporary reviews of the first series the author is spoken of as a young lady. Miss Lawrence must have been a remarkably "strong-minded" young lady to be fascinated with the dusty records of old London.
W. A. CLOUSTON.

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

"One of the sheep," &c.

J. E. has misquoted from Milton's *Lycids*. It reads:—"The hungry sheep look up, and are not fed, But swoln with wind, and the rank mist they draw, Rot inwardly and foul contagion spread: Besides what the grim wolf with privy paw Daily devours apace, and nothing said."

D. B. B.

(3rd S. ix. 257; x. 258; 5th S. xi. 259, 458.)

"Who would not rather trust and be deceived," &c.

The poem *Love On*, of which the above form the concluding lines, was written by Eliza Cook; that of *Love Not* was written by the Hon. Mrs. Norton.

B.

Miscellaneous.

NOTES ON BOOKS, &c.

The Youth of Queen Elizabeth, 1533-1558. By Louis Wiesener. Edited from the French by Charlotte M. Yonge. 2 vols. (Hurst & Blackett.)
In these days we are accustomed to see the judgments of history reversed. The short and easy characterization of Henry VIII.'s daughters as "Bloody Mary" and "Good Queen Bess," once a fortieth article of the Protestant faith, has long gone out of fashion, and it is no longer considered unpatriotic to question the integrity of Elizabeth's motives and the greatness of her acts. Her latest biographer, M. Wiesener, does not come forward as either her champion or accuser. He aims at showing with judicial impartiality the influence of early vicissitudes on her character and conduct. For this purpose he limits himself to the story of her life from her birth to her accession, following the track of former historians, and gleanings scattered ears of corn in the fields whence they reaped abundant harvests. In spite of careful col-

lation of original documents in England and France, M. Wiesener is able to present us with few new materials of any consequence, and he has not always chosen the best old ones. His search for facts was much facilitated by the Record publications, and he acknowledges his indebtedness to the Calendars of State Papers, Foreign Affairs, edited by Joseph Stevenson. He also pays a high tribute to Miss Strickland, whom he credits with being the first to make use of the Bedingfield papers (being apparently unaware of Lingard's reference to them), which, he says, have enabled him to "renew the history" of Elizabeth's captivity at Woodstock, "when before this there was nothing but legend." Miss Yonge, in her editorial preface, goes beyond M. Wiesener, announcing that "Sir Henry Bedingfield's papers are here for the first time brought forward," whereas every incident quoted by M. Wiesener from those papers is to be found in Miss Strickland's lives of Mary and Elizabeth, except the document called "My Lady Elizabeth's suit." Author, editor, and translator seem to have fallen into confusion when referring to Miss Strickland; the two latter citing the first edition of the *Lives of the Queens of England* instead of the later ones, in which she makes use of the Bedingfield papers. Taken as a whole, M. Wiesener's work is doubtless of value to French students of English history, but English students will find little that is not familiar, or at all events accessible to them; and the interest the book possesses as a narrative is marred by innumerable misprints, sometimes merely literal, but often obscuring the sense. There is something more than a misprint in the curious statement (vol. i. p. 125): "On her entrance into the Tower the queen (Mary) saw kneeling on the grass the State prisoners illegally kept in captivity by the two previous kings. These were Edward Courtenay and his father, the Marquis of Exeter, who had been decapitated in 1539 without trial or crime." Apart from the peculiarity of a headless marquis kneeling beside his son, M. Wiesener has overlooked the fact that Courtenay's father was condemned to death in 1538 for "treasonable adherence to Cardinal Pole," and that the minutes of his trial are preserved in the *Baga de Secretis*, pouch xi. The author of *Cameos from English History* endangers her well-merited reputation by lending her name as editor to a translation it is difficult to believe she could have read in manuscript without seeing greater justice done to M. Wiesener, both for his sake and her own.

The Lover's Tale. By Alfred Tennyson. (C. Kegan Paul & Co.)

FROM the preface to the *Lover's Tale* we learn that the poem was composed in the author's nineteenth year, and that its publication now has been forced upon him by the recent appearance of pirated editions, "without the omissions and amendments which he had in contemplation, and marred by the many misprints of the compositor." Furthermore, it appears that the *Lover's Tale* is really the initial portion of a work of Mr. Tennyson's mature life—that fragment from Boccaccio which, under the name of the "Golden Supper," was included in 1869 in the volume entitled *The Holy Grail, and other Poems*. Little can come from the honoured hand of the Laureate that will not be welcome to his admirers: but it is obvious that in a work of his minority, which he himself has been content to forget for six-and-forty years, we cannot look for much beyond the promise of his "golden prime." Unfortunately the preface is silent as to the exact amount of revision which the poem has now undergone, and this could only be ascertained by a careful comparison of the whole with the pirated version, or the issue of 1833 from which it was printed. If the alterations have not been great, then his mastery

of his marvellously cadenced blank verse must have come to Mr. Tennyson as precociously as heroics to the youthful Pope. Here is a passage, for example, which might have been taken from the later *Gardener's Daughter*—

“Love, rising, shook his wings, and charged the winds
With spiced May-sweets from bound to bound, and blew

Fresh fire into the sun, and from within
Burst thro' the heated buds, and sent his soul
Into the songs of birds, and touch'd far off
His mountain altars, his high hills, with flame
Milder and purer.”

Elsewhere we are reminded, by the

“Cries of the partridge like a rusty key
Turned in the lock,”

of that minute observation of natural objects which has ever been characteristic of the Laureate's poetry. Elsewhere, again, there are splendid landscapes, notably one at pp. 29, 30. For the tale itself, it suffers, of course, by comparison with its sequel, the “Golden Supper.” As the narrators are different persons this does not matter very much; but it is impossible not to see that if the earlier portions had been written now the movement would have been brisker and more direct, and the narrative less interrupted with digression and ornament. At the same time the very youthfulness of the style and the exuberance of fancy are not wholly unsuited to the circumstances of the story. In any case, the poem is one which would make the fortune of a lesser man. Only Mr. Tennyson, out of the opulence of his possessions, could afford to “willingly let it die.”

Bible Echoes in Ancient Classics. By Craufurd Tait Ramage, LL.D. (A. & C. Black.)

OUR late much valued and lamented contributor, who had erected a monument to his good taste and scholarship by his various collections of the *Beautiful Thoughts* from Greek, Latin, French, Italian, German, and Spanish writers, has in this, his last book, placed the crown on that monument. Dr. Ramage tells us that, in bringing together the finer thoughts of Greek and Roman authors, it was impossible not to be struck by their great likeness to what is found in the inspired writings of the Old and New Testaments. He had drawn attention to this in his Greek and Latin volumes, but thinking it might not be without interest to enter at length into the subject, no complete work of this kind having ever appeared, he undertook the very interesting volume before us. As the parallel classical passages are given at length and accompanied by carefully prepared English versions, the book is calculated to command the attention of a large class of readers, other than professed students of theology.

Notes of the Debates in the House of Lords, 1624 and 1626. Edited by Samuel Rawson Gardiner. (Camden Society.)

THE editor's name sufficiently attests the historical value of the contents of this volume, which are the official notes of Henry Elsing, the well-known Clerk of Parliament, and relate to the last Parliament of King James I. and the second of Charles I. The ordinary reader would not be likely to return to the volume a second time if his purpose were mere amusement, but for the historical student it abounds in hints, and references, and suggestions, of considerable importance and sometimes of great interest. It is from such materials that the true history of the period will be hereafter compiled, for the authority of these notes is undoubted, and it is enough to guarantee their material worth that Mr. Gardiner gives to them the additional sanction of his own name.

THE LATE MR. CHARLES BRIDGER.—The science of heraldry has recently sustained a loss in the death of Mr. Bridger, the author of the most useful handbook of *Printed Pedigrees contained in Local Histories, &c.*, 1837, 8vo. From his earliest days Mr. Bridger devoted himself to genealogical studies; and his matured knowledge, which was always readily communicated, has received frequent recognition at the hands of inquirers into heraldic lore. “In all ages,” says Fuller, “there must be as well a beginning of new gentry as an ending of ancient”; and to the former class Mr. Bridger was a conscientious guide, having all the qualities of a good herald. Of late he suffered much from ill health, which, however, did not prevent him from the compilation of some works of merit in his favourite pursuit. He projected an authentic *Armory of Lancashire and Cheshire*, and a list of Lancashire wills. We believe he made considerable progress with his *Roll of the College of Arms*, which it is to be hoped one of the Heralds will perfect. Mr. Bridger had likewise prepared a *Catalogue of Family Histories and Pedigrees hitherto Published, or Privately Printed*. He was an Honorary Member of the Society of Antiquaries of Newcastle-upon-Tyne. His remains were followed to the grave at Brompton Cemetery, on the 29th ult., by Stephen Tucker, Esq., Rouge Croix, Messrs. J. P. and W. H. Rylands, of Thelwall, Cheshire, and other personal friends.

Notices to Correspondents.

We must call special attention to the following notices:

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

C. G. MORÉN (Orebro).—It may be of service to you to know that the following separate tales, or collections of tales, by Hans Christian Andersen, have been published at different times by English translators, besides the collected edition (*Tales for Children*, translated by Wehnert) mentioned in our last number, viz., *Only a Fiddler* and *O. T.*, by Mrs. Howitt, 1845, 3 vols.; *The Improvisatore*, by Mary Howitt, 1845; *Poet's Bazaar*, by C. Beckwith, 1846, 3 vols.; *Picture-Book without Pictures*, by Meta Taylor, 1847; *True Story of my Life*, by Mary Howitt, 1847; Andersen's *Fairy Legends and Tales* (illustrated), styled on title-page *Danish Fairy Legends and Tales*, by Hans Christian Andersen, second edition, enlarged, Adley & Co., Old Bond Street, 1853 (this edition bears no name of translator, but purports to be made directly from the Danish); *The Ice-Maiden*, by Mrs. Busby, 1863; *Out of the Heart*, by H. W. Dulcken, Ph.D., George Routledge, 1867; and, by the same translator and publisher, *Stories for the Household*, 1 vol., *Stories and Tales*, 2 vols., and *What the Moon Saw*, all illustrated.

W. H. R.—Many thanks, but you will see that you have been anticipated.

A. E. Q. is requested to send his name and address.

J. B. (Bexley Heath).—Much appreciated.

RUSPICUS.—Next week.

D. G. C. E.—If possible next week.

NOTICE.

Editorial Communications should be addressed to “The Editor of ‘Notes and Queries’”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

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

LONDON, SATURDAY, JUNE 21, 1879.

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Poets.

THE ISLAND OF MOËN.

"This little island," says the ubiquitous Mr. Murray, "is in reality one of the loveliest spots in Denmark," which is a remark as true as it is free from guide-book conventionality; and its charm is to some extent intensified by the comparative difficulty of access. Situated to the south of Sealand, with the blue waters of the Baltic lapping its shores on every side, it lies secluded from the turmoil of the outer world, affording continual pleasure to the fleeting crowd which in the spring and summer visits its celebrated cliffs. Among other ways, you may reach it by a tiny cockleshell of a steamboat, which starts from the railway terminus at Masnedsund. On your way you sail through a channel bordered on the Sealand side with a dark belt of green sloping down to and fringing the water's edge. Slowly the little island displays itself as you are rocked along in the cockleshell, and Stege, its principal town, demands instant and absorbing attention as its all-prevailing red roofs grow redder and redder the nearer you approach. And then you land at the pier—quite a big pier, too, for Stege has often to entertain the large steamers which call on their way between some northern ports and bring their complement

of pilgrims to the famous "Klint," to say nothing of the various trading vessels, steam and sailing, which bear to the island the produce of the outer world, without which even Moën could not be happy or contented. And here let me utter a word to the wise (which will apply to all who read this): heed not the solicitations of the drivers who beset you, resist their blandishments, banish their over-officious presence from your mind, and resolve to have none of them. It is not more than nine miles from Stege to Liselund, where the cliffs are, and that represents two hours' good walking and a splendid appetite for the dinner they will give you at Liselund if you are more fortunate in being able to order Danish dishes than I was.

Stege, quaintest of little towns, will detain you, and not unpleasant will the detention be. It has quite an air of importance, as befiteth a capital, and its town hall—built in Moorish style on one of the sides of the broad open space which forms, I suppose, the centre of Stege's commercial and municipal importance—is not an uninteresting building. Then there is a characteristic Danish country church, whose tower forms a conspicuous object in the view of Stege as seen from the sea; there is also a post-office of doubtful, very doubtful, architectural origin, and I dare say that Stege can boast of even more in the way of public buildings than these, but of that it interested me not to inquire. As you leave the town the road leads under a gateway, an ancient and crumbling remnant, which still stands to attest Stege's importance in the past—a past which boasts of a very respectable antiquity. The road winds along through a diversified country, passing now and again a tiny hamlet with its quaint church, and towards its end leads over several hills, rising gradually until it ends in the farmyard at Liselund. No doubt you expected this was a village; it is only a large farmhouse, where there is ample accommodation for the traveller. And again, if you are wise (but why should I even hint at such an impossibility as the contrary?), spend the evening on the summit of the Klint, watching the changeful sea as its blue wavelets lave the shore below or beat against the distant cliffs of Sweden, glistening white as the dying sun bathes the main in a radiant glow, and builds for himself castles of cloudland beauty, lovelier than any fabric of poet's finest dream. Then, wandering back through the miniature forest which flourishes on the top of the Klint, you steal to rest with that sense of satisfaction a Briton always feels after he has eaten a good dinner or enjoyed what he "came out for to see." A bathe in the Baltic as an alternative for A. J. M.'s beloved tub (*ante*, p. 343) would not be scorned even by that gentleman himself; and this as a consequence brings you at once to the base of the cliffs for which Moën is celebrated.

Down several hundreds of feet, through a cleft

not unlike one of the larger chimes of the Isle of Wight, you come to the beach (how prosaic we are in this boasted century, for here there must needs be a refreshment pavilion!), and you are at once face to face with the cliffs. They remind one much of those at Freshwater, being formed of chalk with layers of flint, and are hardly so fine. They extend some distance along the seashore, towering precipitously above one, and presenting varied and fantastic forms of rocky grandeur. Their superior beauty over so many others of the same formation consists in the rich vegetation on the summit, which is mostly covered by magnificent beechwoods: remarks which are not mine, but are taken from Murray's *Handbook for Denmark*. And this vegetation may truly be called rich or magnificent, and the many peeps of beauty which the wanderer among it obtains fully repay him for his journey to Moën. In the spring it is finest, but at all times it must be fine. And having wandered at will until you have drunk in some of the sweets of this favoured region, and gazed over the Baltic, mayhap for the last time, as its sunlit waves surge and swell under the influence of the morning breeze, and have treasured up in the storehouse of your memory some of the vivid recollections of this most memory-stirring spot, you return and become horribly prosaic over your orders for breakfast (do take two or three essentially Danish dishes to impart some sort of romance and poetry to the meal), which you have much difficulty in making the Danish maid understand. Asked if she knows German, she answers in the affirmative; but when you begin to talk she knows not a word — perhaps it was my German she could not comprehend. So you leave yourself at her mercy, as she volubly asks you in Danish what you will take. You hear the word *café*, and you say "Yes" to all the rest, knowing or hoping it will be all right. Such is the daring of man when reduced to desperation by the prospect of involuntary fasting.

A farewell to the fairest things must come, whatever the pang it costs the bidder; and the cockleshell bears you once more to the outer world, away from the seclusion and repose of the little island, so full of beauty and attraction, so free from the vulgar intrusion of the ordinary run of tourists, and therefore so totally different from the better known but not more beautiful spots nearer home. R. P. HAMPTON ROBERTS.

THE HYCSOS IN EGYPT.

(Concluded from p. 445.)

Africanus, whose lists of the Egyptian dynasties have been transmitted to us by Syncellus, has given a most exaggerated account of the Shepherd domination, such as Eusebius evidently knew nothing of, and Syncellus himself rejected. Mis-

led by the Josephean numbers with which we are dealing, he has filled the fifteenth, sixteenth, and seventeenth dynasties with this alien race, and given them a period in all of 954 years, which no conquering nation could have occupied without complete amalgamation with the conquered and a permanent settlement among them. It is, therefore, amazing that such eminent Egyptologists as Lepsius, Bunsen, and others should have been led to adopt such an improbable theory, unless, indeed, it were with the view of extending the chronology. I entirely reject his scheme, while I am glad to produce Africanus as a remarkable evidence, in another respect, to the truth of my own.

5. Africanus's testimony to the 393 years of Manetho.—His fifteenth is the same as Josephus's Hycsos dynasty, which Eusebius has made his seventeenth, preceding, as it should, the Theban eighteenth. But curiously we find that Africanus has employed it in a double form, though in the second case unconsciously. His list of the eighteenth dynasty starts, not from its true beginning, but from the reign of Chebros, its second king, in whose first year he places the exodus of the Israelites from Egypt, and to which he assigns the date of 1667 B.C. From that point to the end of the dynasty there are 263 years, but he states that it commenced 130 years before the reign of Chebros and the Exodus. These 130 years added to the 263 of the dynasty give exactly 393 years as, in his view, the whole period of time between the commencement of the eighteenth dynasty and the close of it in the twentieth year of Amenophath, just as we have seen it above, calculated from the list of Josephus and the summation of Manetho. In so doing, however, he has fallen into a singular mistake by including in this dynasty the period of Hycsos rule that preceded it, while he has dropped 130 years from the latter part of it which it ought to have contained. This arrangement of the time is, however, not altogether accidental, as I now proceed to show, and to deduce from it results still more remarkable.

6. Africanus's testimony to the 105 years of Hycsos domination.—What are these 130 years with which he precedes the reign of Chebros and the departure of the Hebrews from Egypt? Where did he get them, and why does he put them there? He is either unable or unwilling to explain this mystery, for he gives not a word of information about them nor seems to include them in his general chronology. With the knowledge, however, that we have acquired from our previous investigations we are at no loss to identify them with Eusebius's seventeenth dynasty. The twenty-five years of Amosis, which he has omitted at the head of the eighteenth dynasty, are of course included in them. When these are removed what is our surprise and pleasure to meet with our old acquaintance the 105 years, which Eusebius has

shown in his canon to belong to the Shepherds before the eighteenth dynasty began? They are also found here, as the archaeologist would say, *in situ*, although Africanus has blunderingly attempted to put them into the imperial Theban dynasty, by which the aliens were crushed and superseded. This is a singularly curious discovery, but it is a most valuable and important one. Observe, too, how the old chronographer has assigned no names to these years nor reigns of kings, as if he inserted them knowing that they should be there, but not knowing why or what they were. Thus we have Africanus bearing distinct testimony to the historic truth of Eusebius in respect to the 105 years of Shepherd domination, a witness evidently unconscious of the importance, and even of the import, of his evidence, which is all the more valuable on that very account. But there remains a circumstance to be elicited here more curious and significant still, to which I next proceed.

7. Africanus's testimony to the contemporaneous rule of the Hycsos kings with those of the eighteenth dynasty.—I have said that the twenty-five years of the reign of Amosis, the first Theban king after the recovery of their supremacy, must be found imbedded somewhere in those 130 years described above. A very remarkable discovery here rewards our research; but we must look for a moment to the list of the Shepherd kings. Africanus has clearly displaced two of the reigns, and put them out of the order which both Josephus and Eusebius have given them. I therefore take the liberty to restore them to their proper places in the list, and now observe that the years assigned to all the kings are the same that they usually have, with the exception of Pachnan, who has sixty-two years, a sum that must contain the missing years of Amosis. Accordingly it is found that instead of the thirty-seven years that properly belong to him he has $37 + 25 = 62$, so that we find the reign of Amosis not where it might have been expected, at the close of the 130 years, and close to Chebros, but attached to the reign of Pachnan in the oddest position imaginable. The most interesting feature of this case, however, which will be found deserving of our very careful study, has now been reached. The reign of Amosis has been stuck by Africanus just about where it ought to be, *i.e.* 105 years from the head of the seventeenth dynasty. The 105th year is the fifth of Apophis, or five years after the reign of Pachnan, as I have shown before, and Africanus, by some fortunate destiny, has been made to fasten Amosis's reign here just where his reign commenced. From that date, when the Hycsos were driven from power, the two dynasties continued to reign contemporaneously down to the time of Amenophis III., under whom, as we have seen, the government of the Hycsos came to an end. If our opinion of the coetaneous rule of these two dynasties was formerly a conjecture, it is here

established by Africanus as a fact. Properly the reign of Amosis should have been attached to that of Apophis, in whose time it began; but the fear probably of making his reign suspiciously long disposed Africanus to unite it to the smaller reign of Pachnan, not knowing probably what he was doing.

8. Another and equally remarkable proof of the historic verity of the 105 years of Shepherd rule, between the banishment of the royal Theban family to Ethiopia and their return, is to be found in the list of the twelfth dynasty as given by all the three authorities, Eusebius, Syncellus, and Africanus. In this dynasty there are seven reigns, of which Lambares, the fourth king, is said to be he who constructed the labyrinth in the Arsenoite Nome as a sepulchre for himself, and who we know, from the researches of Dr. Lepsius, was the monarch in whose time the invasion of the Shepherds took place, when he was driven with his court into Ethiopia. The whole time allotted by Eusebius to this dynasty is 245 years, though the summation of his list amounts to only 182. The reason of this discrepancy seems to be that the last three anonymous reigns are erroneously set down, or wrongly copied, at forty-two years. Africanus errs still more evidently when he gives to these three reigns only twenty years, and makes the whole only 160. As they stand, however, in all the three accounts, the first four kings have 140 years, which, subtracted from 245, leave exactly 105 years to their three unknown successors. These three, together with Lambares, who fled, were those who continued to keep up in Ethiopia the semblance of monarchy for 105 years, but the details of whose obscure lives and times were unknown to our epitomists, and therefore stand unrecorded. This, I think, has never before been observed. The names of all the kings of the twelfth dynasty, though we have now gathered them from the monuments, were unknown to the ancient chronographers, and thus their very absence is proof of the fact that I seek to establish. But the preservation of the period of 105 years on the side of the legitimate family, as it has been preserved on the side of the intruders, as the true and accurate length of the usurpation, has clearly put into our hand, as I think, the key that opens up the mysteries of this important period of Egyptian history.

D. KERR.

Dunse.

P.S.—In reply to DR. BREWER, I have to say that, having to deal with the *numbers* of Josephus, I have also made use of his *names*, and indicated as much; for I have called Tethmosis the head of the eighteenth dynasty, and "Amenophis (Meneptah)," the son of Rameses the Great, of the nineteenth dynasty. There is an Amenophis, to whom I have referred, in the eighteenth dynasty (the eighth name in Josephus's list), whom, for

distinction's sake, I have designated Amenophis III., as he is commonly called; but there is no Amenophis at the end of that dynasty. As for the Hycsos, I have referred for them to Eusebius's *Canon* and *History*, and there can be no possible mistake, I think, about them.

AUSTRALIAN HERALDRY.*

Australia.—Arg., on a cross gu. five mullets of the field : 1, a fleece, round the body a collar with ring; 2, a garb; 3, a ship in full sail; all ppr. Crest, The sun rising or. Supporters—Dexter, a kangaroo regardant or; Sinister, an emu regardant arg. Motto, Advance Australia.

Adelaide, S.A., City of.—Az., a cross gu. : 1, a ship; 2, a fleece, round the body a collar with ring; 3, bull's head cabossed; 4, a garb; all ppr. Crest, A mailed arm holding a pickaxe, ppr. Supporters—D., a lion; S., a kangaroo regardant; both ppr. Motto, Ut prosint omnibus conjuncti. (Assumed May 23, 1859.)

Adelaide, See of.—Arg., on a cross between four estoiles gu. a crozier or.

Adelaide, Dean and Chapter.—Arg., a cross fleurie between four estoiles gu.

Adelaide, University of.—No arms, 1878.

Ballaarat, Vict., City of.—No arms, 1878.

Ballaarat, See of.—Erm., a mill rind sa., on a chief azure a celestial crown or. (Assumed 1874.)

Ballaarat, East, Town of.—Quarterly, az. and gu., on a cross arg. four mullets gu. : 1, a miner's cradle; 2, railway engine; 3, a garb; 4, a fleece; all or. Motto, For one for all. (Assumed 1857.)

Collingwood, Vict., City of.—No arms, 1878. Crest, A stag's head erased or. Motto, Labor.

Daylesford, Vict., Borough of.—Motto, Concord and progress.

Dunedin, N.Z., See of.—Gu., St. Andrew bearing his cross, ppr., on a canton az. three mullets of eight points arg. (Assumed 1867.)

Emerald Hill, Vict., Town of.—Crest, A ship under full steam and sail on waves of sea, ppr. Motto, In ordine primum.

Essendon and Flemington, Vict., Borough of.—No arms, 1878. Motto, Certum pete finem.

Fitzroy, Vict., City of.—Quarterly, 1 and 4, France and England quarterly; 2, Scotland; 3, Ireland; over all a baton sinister company of six arg. and az. Supporters—D., a lion gard. or, gorged with a collar counter company arg. and az. and ducally crowned az.; S., a greyhound arg. and gorged as the dexter. Motto, Et decus et pretium recti. (Arms of the Duke of Grafton.)

Geelong, Vict., Town of.—Quarterly, 1, Gu., a sheep standing in grass; 2, Az., a garb; 3, Arg., a

ship in full sail on waves of sea; 4, Or, a tun fesswise and in chief three bunches of grapes erect; all ppr.; surtout, on an inescutcheon arg. a kangaroo sejant erect regard., ppr. Crest, The sun rising or. Motto, By the right use of God's gifts. (Assumed April 23, 1850.)

Hindmarsh, S.A., Town of.—No arms, 1878. Crest, A lion ramp. gard. Motto, Nil nisi patria.

Hobart Town, Tasm., City of.—Arg., a rake and pitchfork saltirewise, heads upwards, crossed by a scythe, the handle in fess, the blade to the dexter and hanging downwards, the whole surmounted by a garb with a sickle issuing from its upper sinister side, all ppr. Crest, A plough sa. Supporters—D., a kangaroo regard.; S., an emu regard.; both ppr. Motto, Sic fortis Hobartia crevit.

Hotham, Vict., Town of.—Arg., four bars az., on a canton or a Cornish chough sa., beaked and membered gu. Supporters—Two sailors, each holding a cutlass in the exterior hand, ppr. Motto, Lead on. (Assumed Sept. 30, 1859.)

JAS. SIM.

Melbourne, Victoria.

(To be continued.)

FIELDING THE NOVELIST.—The other day, in turning over a volume of *Chambers's Journal*, I came upon an article descriptive of the celebrated case of Elizabeth Canning and Mary Squires, a gipsy, which divided the nation into two parties or factions in the last century. It will be remembered that Canning was a domestic servant, who on Jan. 1, 1753, disappeared on her way from her uncle's, near Moorfields, where she had spent the day. Nothing was heard of her for a month; then she was found almost divested of clothes, and told a tale of having been shut up and robbed of her garments, being sustained only on bread and water. Squires's house was pitched on by somebody or other as one that answered to her description, and after some little hesitation Canning swore that this was the place, and that Squires and one Susannah Wells were the people who had robbed and imprisoned her, until she liberated herself by creeping out of a boarded-up window. The two were condemned to death, and would have been hanged but for the good sense of the Lord Mayor of London; and after a long struggle, the populace being against the convicts, Squires and Wells were pardoned, and Canning sentenced to seven years' transportation for perjury. Some of her dupes gave her one hundred pounds as a solatium, but there is no question that she had spent the month in concubinage or had withdrawn herself in order to be delivered of a child.

On further "looking up" the case in a scarce book, *Grainger's Wonderful Museum*, I there found to my surprise that Henry Fielding was the magistrate before whom the charge against Squires and

* *Abbreviations*.—N.S.W., New South Wales; N.Z., New Zealand; S.A., South Australia; W.A., Western Australia; Tasm., Tasmania; Vict., Victoria; Qld., Queensland.

Wells was first heard. He seems to have pre-
 judged the case from the first, and, not satisfied
 with that, actually wrote a pamphlet on the side of
 Canning. This production is no better than might
 have been expected, and it does not appear in his
 published works. Neither does it elevate his re-
 putation for acuteness. He would appear, how-
 ever, to have realized the possibility that he had
 been made a dupe, for he says (and this is the
 only extract I shall make): "In solemn truth,
 the only error I can be charged with in this case is
 an error in sagacity. If E. Canning be guilty of
 a false accusation, I own she hath been capable of
 imposing on me." So much for a contest of wits
 between an artful servant girl and the great English
 novelist.

G. H. W.

Bath.

CINDERELLA AND HER SLIPPER.—In the *Times*
 of December 23 and 24, 1878, appeared two ex-
 cellent letters on this subject. The pantomime of
Cinderella, then announced, gave occasion for
 them. The first writer, signing himself X., said:—

"As thousands of the new generation will receive
 lasting impressions of that famous tale, it may not be
 inopportune to protest against the vulgar error which
 persistently gives to Cinderella a glass slipper. The fairy
 gave her *pantoufles de vair* (a costly fur) and not *de verre*,
 as repeated by ignorant story-tellers."

The second writer, E. de B., of course agrees to
 all this, and adds one of the two forms of the
 story of the person whom he in error calls "Signor
 de Coucies," with whom the use of *vair* originated.
 The designation "Signor" would make him Italian;
 but he was, De la Colombière tells us (*Science*
Heroique, Paris, 1669), "un Seigneur de l'ancienne
 et illustre Maison de Coucy en Picardie," a family
 so well satisfied "de sa condition" that their
 saying was, "Je ne suis Roy ne Prince aussi. Je
 suis le Sieur de Coucy." I should like to give
 both stories, but I am afraid to encroach upon the
 space of "N. & Q." However, neither of these
 writers explained how so absurd a mistake came
 to be made. The history of the fur itself, *vair*,
 will make this plain. I will translate from De la
 Colombière's chapter (p. 59), "Du Vair":—

"And with regard to *vair*.....it was composed of pieces
 brought together, made in the shape of little vessels of
 glass (*petits pots de verre*), which the furriers joined with
 white furs."

He then mentions the two kinds:—

"That which has the least number of rows, and is of
 three rows, is called Belfry of Vair (*Belfroi de Vair*);
 and that which has the most, and is of five or six rows,
 is called Menu Vair; the Belfry also making itself
 known by this, namely, that the first figure which is on
 the dexter side of the chief is always metal and is made
 in the shape of a bell. Instead of which pure Vair is in
 the shape of a glass (*en forme de verre*)."

A drinking glass without a foot being thus the
 pattern of the fur *vair*, a confusion sooner or later
 arose from the pronunciation of the fur and of the

shapes which composed it; between *vair* and *verre*
 (not the material, but) a *drinking glass*. And in
 England we allowed pronunciation to mislead us
 so far that we have long translated, not only *vair*
 into *verre*, but *verre* into the material of glass
 instead of the small glass-shaped figures of the fur
 which formed the *pantoufle de vair*. D. P.

Stuarts Lodge, Malvern Wells.

A FEW IDLE WORDS.—I think it is Mark Tapley
 who says to his master how curious it is to look at
 a newspaper, for you always see in one column
 persons advertising for that which every one in the
 next is anxious to supply. The supply and the
 demand, however, do not always fit. There is an
 instance in "N. & Q." of the 7th inst. MR. STAVEN-
 HAGEN JONES (*ante*, p. 449) asks, From whom did
 the racehorse Sir Bevy's derive his name? At
 p. 451 MR. JOHN E. BAILEY says there is a Sir
 Bevis Thelwall mentioned in Howell's *Familiar*
Letters.

I was once travelling with Crabb Robinson, and
 a lady in the same carriage said, "O, Mr. Robin-
 son, you are an antiquarian." "Madam," he replied,
 "I am a noun, and not an adjective. An antiquary,
 if you please." I have often told the story when I
 have been addressed as an antiquarian, and I sup-
 pose I shall have to do so again and again, for I
 see that even in "N. & Q." (*ante*, p. 453) the late
 Mr. Albert Way is spoken of [in a *quoted* para-
 graph—Ed.] as "the well-known antiquarian."

In Kent this week I inquired of a labourer my
 road through a wood, and he told me I was to go
 on till I came to "four went ways," and then I
 was to take the left. I see Halliwell gives "Went,
 a cross way"; but until I consulted him I did
 not know whether my country friend was guilty
 of using, as some of the Kentish people do, or used
 to do, the *vs*—the digamma of our friend Coote—
 instead of the *v*.

In this trip I noticed how abbreviations and
 corruptions of the names of places may creep
 in. Numerous trucks were chalked "GEnd"
 meaning Gravesend. When the New Zea-
 lander goes there to spend a happy day, he will
 not perhaps be able to recognize it by its original
 name. On my return, by another route, I found
 that the porters at Shoreham and St. Mary Cray
 announced that we had arrived at "Shram" and
 "Emcray." CLARRY.

POST DAYS.—A curious old observance in the
 city of London has this year been broken through.
 Before penny postage Tuesdays and Fridays had
 been the foreign post days, and further, the days
 for negotiating foreign bills on the Royal Ex-
 change, even after there were daily mails. In the
 old times of residence in the City the merchant
 and his clerks remained at work till ten or eleven
 at night. On those nights he was safe to be at
 home, and a supper was a certain finish. On the

exodus of residents from the City, on postal extension and postal reform, a number of old gentlemen with pigtails persisted in making up their Tuesday and Friday mails, and, as they had no longer City homes, would sup at the City Club and defy Rowland Hill and all his wiles. Now the foreign bill days are made Tuesdays and Thursdays, the latter day being at length arranged to suit the Hebrew members, who are chief dealers, and the exchange is held at an earlier hour.

HYDE CLARKE.

THE COMMA AS A NOTE OF ELISION.—Abp. Trench, in his *English Past and Present*, says: "The comma, an apparent note of elision, being a mere *modern* expedient, 'a late refinement,' as Ash calls it, to distinguish the genitive singular from the plural cases." What can be said of the following?—

"This wretched world's transmutation
As wele and wo, now pore, and now honour,
Without ordir or due discrecion,
Govirnis is by fortun's errour."

Balade of the Village without Paintyng.

MEDWEIG.

"TU DOCES."—This is known as an inscription on a tea-chest. I have lately noticed the following account of its being so used:—

"A correspondent observing this paragraph in a newspaper,—Harry Erskine, the Selwyn of Edinburgh, puzzled the wits of his acquaintance by inscribing on a tea-chest the words *tu doces*,"—observes that this pun was on the tea-chest of the Rev. John Coulson, F.R.S., above fifty years ago, when he was master of the mathematical school at Rochester. He was after that at Sidney Coll., and Lucasian professor of mathematics, Cambridge."—*Gentleman's Magazine*, vol. lxi., pt. i., p. 259, March, 1791.

ED. MARSHALL.

THE LAST AND PRESENT CENTURIES.—In an obituary notice of Canon Beadon, the *Times* states that he took his degree in the first year of the present century. This is an error; his B.A. degree is dated, in the list of Oxford graduates, May, 1800. Now, the last century ended, as it appears to me, on Dec. 31, 1800, and the present commenced on Jan. 1, 1801.

E. WALFORD, M.A.

Hampstead, N.W.

Queries.

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

WIVES OF PEERS AND BARONETS.—

1. Alpha, Marquess of Beta, and Gamma, Baron Delta, die. Their widows are described as Aleph, Marchioness of Beta, and Ghimel, Lady Delta. This is all correct.

2. Sir Alpha Beta, a baronet, predeceased his wife, who thereupon, in her widowhood, wrote her name in books, &c., as "Aleph, Lady Beta."

3. Sir Gamma Delta, baronet, survived his wife, and caused her name to be inserted in the mortuary column of the *Times* as "Ghimel, Lady Delta, wife of Sir Gamma Delta," &c.

These instances are personally known to me. Are the last two correct? I always thought that the legal designation of the widow of a baronet or knight is Dame. Was Sir Gamma Delta correct in styling his late wife "Ghimel, Lady Delta"? Now let me ask another question respecting a point for which I find no provision in the authentic list of precedence drawn up by the late Sir Charles G. Young, Garter. Foreigners and foreign titles are entitled to no legal precedence in England. Aleph, a British subject, marries Beta, a foreign marquiss, count, viscount, baron, *n'importe quoi*. All Beta's children are counts and countesses, or the like, as the case may be. In the course of time Beta dies, and his widow returns to British territory with a family of counts and countesses. This lady, I take it, occupies in Great Britain the same degree of precedence to which she was entitled *previously* to her marriage, and neither more nor less. Am I correct? EQUES.

Athenæum Club.

HANNAH MORE'S LIFE.—Amongst several attacks which were made upon this lady one of the most violent was the *Life of Hannah More, with a Critical Review of her Writings*, by the Rev. Sir Archibald Mac Sarcasm, Bart., 8vo., printed at Bristol 1802, pp. viii and 208. A MS. note in my copy asserts that the writer was "W. Shaw,"—I presume meaning the Rev. Dr. William Shaw, mentioned in Shoberl's *Dictionary of Living Authors*, 1816, as the writer of *Suggestions on a Plan of National Education*, 1801; *A Sermon preached before the Grateful Society at Bristol*, 1809; and a *Visitation Sermon preached at Bedminster*, 1810; and Rector of Chelvy, Somerset. Can any information be given to prove or disprove this? And is it known when Dr. W. Shaw died? I have failed to find any obituary notice of him.

EDWARD SOLLY.

THEODORE HOOK.—I have among my autographs the rough proof of a prospectus of a "History of Hanover," to be published by subscription, by Theodore Edward Hook, Esq. The corrections in the margin are in Hook's handwriting, and the proof itself was probably printed in or about 1830 or 1831. "Subscriptions," it is stated, "will be received at Messrs. Herries, Farquhar & Co., Bankers, St. James's Street"; and the price of the two volumes was fixed at three guineas, or for large-paper copies at five guineas. Was this work ever actually published? or was it ever complete in MS.? I do not see it mentioned in the full

and accurate list of Hook's works in Allibone's *Dictionary*.
E. WALFORD, M.A.
Hampstead, N.W.

THE CASTLE OF CHILLON AND BYRON.—In Murray's handbook, *Switzerland, Savoy, &c.*, p. 191, 1874, it is stated that "Byron's name on one of the pillars (in the castle) is a forgery: those of Shelley, Dickens, H. B. Stowe, &c., are genuine." In the *Memoirs of Rev. Francis Hodgson* (vol. ii. p. 116) the Rev. Henry Drury (Byron's friend) states in a letter to Hodgson, bearing date August 22, 1820, "Visited Voltaire at Ferney, Gibbon at Lausanne, and Byron at Chillon, where he has cut his name on the pillar." Now Drury visited Chillon exactly three years and eleven months after Byron, and I am inclined to think that he would have, at that time, been in a position to judge, from inquiries on the spot and internal evidences, as to the authenticity or forgery of the carving in question. Will Mr. Murray's editor be so kind as to give tourists his reasons for branding Byron's signature as a forgery? I need scarcely say that the interest (already great) of that particular pillar would be heightened by whatever evidence could be produced in favour of authenticity.

Auteuil, Paris.

RICHARD EDGCUMBE.

THE "KALEIDOSCOPE," A LIVERPOOL MAGAZINE.—Some years ago I possessed, though they have now been lost, two volumes of a weekly magazine in quarto form, issued in Liverpool, styled the *Kaleidoscope*, taking its name presumably from the optical toy invented by Sir David Brewster in 1817. To the best of my remembrance it was published about 1820 or 1822, and, as I have heard, under the editorship of Egerton Smith, the well-known founder of the *Liverpool Mercury*, and long connected with the Liberal press in that town. There were in its pages many interesting miscellaneous articles by different writers, and its publication must certainly have been one of the earliest experiments made of issuing a cheap popular periodical. Liverpool at that time possessed quite a coterie of literary men, as the Roscoes, Dr. Shepherd, and Dr. Currie, who perhaps might have been amongst its contributors. Egerton Smith was an active man in founding mechanics' institutes, and as an instance of his physical powers is said to have swam across the estuary of the Mersey from Liverpool to the opposite shore. How many volumes of the *Kaleidoscope* were issued, and how long a career did it run?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ARMS OF HARROW SCHOOL.—When were the arms now borne by this school first assumed? It is very improbable that they were the founder's, as John Lyon was only a yeoman; but I suppose

that the arms, Azure, a lion rampant argent, have some reference to him. ED. GAMBIER-HOWE.
51, Earl's Court Square, S.W.

"LEGO HENRICO FILIO MEO UNAM IUPAM DE BLAKALYR, CUM FURRURA DE FFYCHOVS."—In the will of Roger Tremayle, of Sidbury, co. Devon, A.D. 1428, is the item, "Lego Henrico filio meo unam iupam de blakalyr, cum furruera de ffychovs." Query, the meaning of "blakalyr." G. F. W.

A MS. LIST OF IRISH SAINTS.—In a long MS. list of early Irish saints I have encountered the following names, and shall be much obliged to any of your readers who can assist me in their identification: Cerbani, Catheri, Nissæ, Muchti.

F. E. WARREN.

St. John's College, Oxford.

EARLY PRINTING.—I have in my possession a copy of *Peraldus de Fide et Legibus*, printed at Augsburg by Ginther Zainer in the year 1469. The book is in its original binding (oak boards), and (with the exception of four leaves, which I propose to have replaced in fac-simile) is in the most excellent state of preservation. The *Meditationes Vita Jesu Christi*, printed by Zainer in the preceding year, is shown at the British Museum as one of the earliest productions of the printing press in Germany. Am I right in supposing that I possess a very rare work?

CHARLES STEWART, M.A.

COTTON OF OXENHOATH, CO. KENT.—Where can I find an account of the descendants of William Cotton, son of Thomas Cotton, of Lanwade, co. Cambridge, who married Margaret, eldest daughter of Sir Richard Culpepper, Sheriff of Kent, A.D. 1472, and who settled in Kent on the lands inherited by his wife? Was there any marriage or connexion between the Cottons of Oxenhoath and the Hornes of Horne's Place and Kenardington, co. Kent? G. H.

"COKER" FOR "COCOA."—I have met with the spelling "coker" for "cocoa." Is there any authority for this orthography, or, I should surmise, violation of orthography? W. T. LUNDIE.
Grammar School, Great Grimsby.

JOHN TAYLOR, THE WATER POET, was buried in the churchyard of St. Paul, Covent Garden, according to the *Biographia Dramatica*, but according to other authorities in that of St. Martin. Which is correct? R. INGLIS.

[Mr. Hare, in *Walks in London*, says the former.]

"CENTENARIAN," &c.—When did this and other words ending in *arian*, to denote people of sixty, seventy, and eighty years of age, come into use? Dr. Johnson does not admit any of them. P.

SCOTCH TERRITORIAL NAMES.—One occasionally sees in the papers the imposing names of Mackintosh of *Mackintosh*, Mackinnon of *Mackinnon*, Macgregor of *Macgregor*, Macleod of *Macleod*, MacDougall of *MacDougall*, &c., and these families appear so designated in *The Landed Gentry*. Shall I be displaying crass ignorance in asking to be enlightened as to the exact localities in which severally lie the estates of Mackintosh, Mackinnon, Macgregor, Macleod, and MacDougall, which their chieftains are "of"? I confess to having the gravest doubts regarding their existence. The origin of the surnames I have enumerated is in most cases pretty clear, although the intervening descents are not in every case evident. Macleod, of course, distinguished the son of Leod, just as, further south, the son of Jack became Jackson, but we never hear of Jackson of *Jackson*. Why not?

ARGENT.

THE REV. JOHN STANDERWICK, RECTOR OF CATFIELD, NORFOLK, OB. 1801.—Can you furnish me with particulars of his ancestry, and of the descent claimed by him from the family of Standerwick of Broadway, Somerset?

JOHN W. STANDERWICK.

Canonbury Square.

SLINGSBY FAMILY.—(1) Who was the Sir Charles Slingsby, kinsman of Sir Henry, the first baronet, who was killed at the battle of Marston Moor? (2) I find the following entry among the marriages chronicled in the *Gentleman's Magazine* for 1735: "May 2. Edward Slingsby, Esq., of Yorkshire, to Miss Sarah Sandys Berkley, with 10,000*l.*, and 200*l.* per ann." Who was this Edward? I can find neither his name nor that of the above-mentioned Sir Charles in any of the printed pedigrees of the family.

RUSTICUS.

TRENCHMORE.—This old dance is mentioned in Barry's *Ram Alley* (Dodsley's *Old Plays*, ed. 1780, vol. v. p. 454) and in Beaumont and Fletcher's *Pilgrim*, Act iv. sc. 3. Mr. Weber, in a note to the latter passage, refers to Selden's *Table Talk* under the title "King of England," but on turning to the original I find the word spelt with an *F*, thus, "French-more." My edition of the *Table Talk* is the reprint of 1858 by Mr. Arber. Can any one explain?

H. CROMIE.

WHAT IS EMPIRE PASTE?—One often sees buckles, bracelets, &c., of Empire paste offered in exchange or for sale in such papers as the *Exchange and Mart*. We know there was quite a "rage" for false jewellery in this country in the time of the first French Empire. But is this Empire paste more valuable than paste diamonds now? And was the term extended to other jewels, such as emeralds and sapphires, or restricted to so-called diamonds only?

P. P.

LEIGHTON FAMILY.—Did the two daughters of Sir Elias Leighton, brother of the archbishop, marry and leave issue? I lose sight of them in the early part of last century. Also, who was the father of Marjory Bernard, or Barnard, mother of Sir E. Leighton's wife, Mary Leslie? This Sir Elias is buried at Horsted Keynes, in Sussex, beside his brother the archbishop, and was a colonel and secretary to Prince Henry, brother to James II.

SCOTUS.

"SOLANDER" BOXES.—What is the origin of this name? Is it that of the maker?

W. STAVENHAGEN JONES.

HENRY BUTLER, OF HANDLEY, DORSET.—Who are his descendants? According to the Visitation of 1623 he was four years old at that time.

J. W. S.

EDWARD, LORD HASTINGS OF LOUGHBOROUGH, so created Jan. 19, 1558, Master of the Horse to Queen Mary, died in 1558. Whom did he marry?

HERMENTRUDE.

AUTHORS OF QUOTATIONS WANTED.—

"He saw the face that rules the universe
Bending over him,
Felt it, for one unutterable moment,
Bending in love o'er him," &c.

W. T. BROOKE.

"These are imperial works and worthy kings."

W. C.

Replies.

MILTON AND VALLOMBROSA.

(5th S. xi. 463.)

I can undertake to answer the statement (quoted at the above reference) that Milton's passage on Vallombrosa "is founded upon a complete mistake, inasmuch as the trees at Vallombrosa are pines, which are not deciduous." I was at Vallombrosa some years ago in September. The ascent to the convent is through vast forests of chestnut trees; and inasmuch as the whole mountain is furrowed with streams, which gave to the place its original name of *Bellacqua*, the leaves constantly falling on these streams, and almost choking their currents, give the exact picture of the "autumnal leaves that strow the brooks." And this phenomenon was intensified by the fact that at that time of the year the peasants were engaged in beating the trees to bring down the chestnuts, and therefore "the deciduous leaves" fell in still greater abundance. I have more than once stated this in public lectures as an instance of the tenacity of Milton's memory in retaining, through all the vicissitudes of civil war, age, and blindness, the precise recollection of what he had seen in his early youth. This account of my experience of Vallombrosa was also sent to the *Guardian*, in answer to the present

I an of Chichester, who (probably from having made the ascent by a different route) had fallen in to the same error as Dr. Brewer.

A. P. STANLEY.

The statement that "Milton was wrong" in this most beautiful simile, because an English traveller in 1789 found only pine trees (Todd's *Milton*, 1301, ii. 40), is one of those stupid criticisms which may well be allowed to die away. Pine trees, as Mrs. Piozzi observed (Loudon's *Arboretum*, iii. 1368), do shed their leaves, and their leaves, when they fall on water, mat together and cover it in a wonderful manner. In Lauder's *Gilpin* (i. 101) there is a description of the fine chestnut and beech trees of the Vallombrosa Apennines, which have clearly flourished there for centuries. But even if it could be shown that the country now is wholly devoid of trees, surely that would not prove Milton to be wrong two centuries ago. The entire vegetation of a district is often changed in a shorter period; and the criticism has hardly any more force than there would be in an attempt to prove "Shakspeare wrong" in writing,

"My Lord of Ely, when I was a lad in Holborn
I saw good strawberries in your garden there,"

for there are certainly now no strawberries to be found growing in Ely Place or Hatton Garden.

EDWARD SOLLY.

I visited Vallombrosa in the spring of 1867, in company with a son of the poet Wordsworth, and can testify to the fir, beech, and chestnut trees, and to the truth of Beckford's description of the convent as "sheltered by firs and chestnuts towering one above another." H. W.

New Univ. Club.

LONGFELLOW'S TRANSLATION OF DANTE (5th S. x. 144, 313.)—I am much obliged to S. R. for the compliment he pays me in assuming that I am capable of writing a "comparative review" of the various translations of the *Divina Commedia*, but I doubt my ability for the task. In the first place, I have very little acquaintance with Dante translations other than the four chief ones. There are between twenty and thirty English versions of the *Divina Commedia*—twelve of the entire poem, and about fifteen of the *Inferno* alone. I have not felt it necessary, in order to read the *poema sacro*, to make myself acquainted with all, or nearly all, these. A translation, unless it is something so out of the common as to resemble an original work of genius, is only a help to a right understanding of one's author, and if one finds the version of that most learned professor Runkh sufficient for this purpose, there is little or no necessity to trouble oneself about the version of that more learned professor Runkhen, if I may so apply the words of Porson's rather reprehensible epigram. By the

four chief translations of the *Divina Commedia* I mean those by Cary, Dr. J. A. Carlyle, Pollock, and Longfellow. Without speaking dogmatically, which I have neither the wish nor the right to do, I fancy most Dante students would agree that these four are the best translations of the poem that have as yet appeared in our language. I do not mean that other versions have not merits of their own, but I do not think a reader of Dante need feel it absolutely necessary to make himself acquainted with them. Of these four I am inclined to think that Cary's is the first in literary merit, but the least valuable for a student who wishes to rightly understand the poet. As this may seem to be a paradox, it is necessary that I should explain my meaning. Cary would be exceedingly good if one could read him simply as Cary and forget Dante. I do not mean to say that Cary does not give us Dante's meaning, but this is not enough. Cary, unfortunately as I think, evidently modelled his verse on Milton's. Now Milton in composing his great epic produced the grandest volume of harmonious sound that has been produced by any poet from Homer to Tennyson. Every critic of Milton (except Johnson, whose rhythmical ear was defective) has dwelt upon the grand music of his verse—"the majesty of melodies unsurpassed from all time," as a living writer terms it—but Milton's style is quite unlike Dante's. No two things can be more dissimilar than the stately march of Milton's magnificent blank verse and the somewhat rapid movement of Dante's *terza rima*, which, as Mr. Carlyle says, in his *Lectures on Heroes*, one reads with a sort of lilt. As an instance of this let any one compare the passage in the *Inferno*, xiv. 28, *et seq.*, with Cary's version of the same. The latter is very fine, not to say Miltonic, but it does not strike me as particularly Dantesque. As examples of the great literary excellence of Cary's version I may mention his renderings of *Inferno*, xxiv. 46-54, and *Purgatorio*, viii. 1-6. I do not know of two more beautiful pieces of translation in our literature than these.

I should recommend a person who was beginning the study of Dante to read the *Inferno* by the aid of Dr. Carlyle's prose version, and, when he has mastered this, to proceed with the *Purgatorio* and *Paradiso* by means of Longfellow's version. It is a subject of great regret with Dante students that Dr. Carlyle has never concluded his translation—perhaps I ought to say published his conclusion, because in the preface to his second edition, published in 1867, he leads his readers to suppose that the last two *cantiche* were at that time nearly ready for publication; but although twelve years have elapsed since then there is no sign of either the *Purgatorio* or the *Paradiso* making its appearance. It is true that Longfellow's excellent version makes the loss

of Dr. Carlyle's more tolerable than it would otherwise be. To return to the student of Dante, I would, as I said, recommend him to read the poet by the aid of Dr. Carlyle and Longfellow, keeping Pollock's version at hand for reference,* and occasionally, of course, glancing at any others which might happen to fall in his way, as he would no doubt get some light from all, or nearly all. For instance, a friend who is a great lover of Dante tells me that he prefers Wright's version of the story of Ugolino to any other; and I have little doubt that Mr. Rossetti's translation of the first *cantica* is well worthy of perusal.

It will be observed that none of the four translations which I have characterized as the best are in Dante's own metre. As I said in a former article, I do not think it is advisable to translate Dante in *terza rima*, because the English language does not lend itself readily to this form of metre. To explain why this should be would require more knowledge of the structure of our tongue than I possess. It cannot be because of the great command of rhyme which *terza rima* exacts from the poet, because it can hardly be so difficult in this respect as the Spenserian stanza, and except blank verse no metre suits our language better than this, as is sufficiently proved by the great number of poets who have used it since Spenser's time. Whatever the cause may be, hardly any original English poet has written in *terza rima*, and those who have done so have used it very sparingly.

It is time, however, that I should draw this long article to a close. I should just like to add, *apropos* of Dante, although not of the special subject of this article, that I am glad to hear that the German writer Stern, in his work *Milton und sein Zeit*, considers Milton equal as a poet to Dante, a verdict which the *Saturday Review*, in its notice of the book, pronounced a just one. Such an opinion, coming as it does from one who is a countryman of neither poet, and therefore may be supposed to be an impartial judge, is valuable. JONATHAN BOUCHIER.

Bexley Heath, Kent.

PRAYER TOWARDS THE EAST (5th S. xi. 427).—The subject of SIR HENRY COLE's query No. 1 has already received partial consideration in "N. & Q.," 1st S. viii. 591; 2nd S. iii. 370; viii. 396, but, considering its interest, it is singular that more has not been said. The sun, either directly or in a personified form, is the highest deity of nearly every pantheon, and to turn towards the place of his appearing seems most natural. The Parsee in the Old World and the Chibcha Indian in

the New alike salute the rising sun. Constantine's employment of an ambiguous inscription on his coins (SOLI . INVICTO . COMITI—SOLI . COMITI . AUG . N .) and an equally ambiguous device allowed the identification of the material sun with the Sun of Righteousness, in whose honour Christians turn eastward. The following account of the rationale of the practice will be found in *Live Lights or Dead Lights (Altar or Table?)*, by Hargrave Jennings (London, John Hodges, 1873, second edit., 8vo.), p. 28 :—

"Every sacred structure where service is celebrated, or the name of God or the Saviour is invoked, stretches east and west. It does this invariably, or ought to do so. The reason of this is, that as the sun rises in the east, and travels southward towards the west, so the place of the altar, or the spot of the chief holy duty or celebration, should be there, in that part of the templar building where the sun first strikes. The sacred travel is in that circuit in which the sun moves from the east round to the south to achieve for the meridian of the day. It then goes westward to that respective point of its decline, on the various days of increase or decrease during the year. For the ancient theosophical mystics and mystical astronomers agreed that it was from the northern direction that *evil came*; and therefore the circuit of all religious promenading and processions was in a direction *away* obviously from the evil, and *not to meet it*. And consequently the movements of this kind were made from left to right, when the celebrant was facing east, and therefore they were made in the direction that the sun moves. Another peculiarity in church building is that this arrangement of laying the line from west to east, or rather from east to west (because the eastern portions of an old cathedral were those usually first commenced), proceeds upon the principle that our churches must lie, when completed, *in the way of the path of the world*, and not athwart it, or to cross it; because we must never contradict nature, but move with it, and in it, and by it."

Perhaps this gives a clue to the reply to the second query.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

If SIR HENRY COLE were to set a plan of the Temple before him he would have no difficulty in understanding 2 Chron. v. 12. The Temple stood east and west, and was in form very like one of our parish churches—probably our churches were really planned after the model of the Temple—only the entrance was from the east, and consequently prayer toward the west. In the court of the Temple, in front of the entrance, stood the altar of burnt sacrifice; between this altar and the worshippers stood the priests, Levites, and choirs. They were then at the "east end of the altar." The Church, while following the plan of the Temple—tower, nave, chancel, standing for porch, holy place, Holy of Holies—reversed the position by setting the altar at the east end of the chancel and praying towards the east. The church at Temple Balsall, built by the Templars, was planned to be the exact size of the Temple, only the architect mistook the length of the cubit.

E. LEATON BLENKINSOPP.

* I regret to hear that Pollock's translation is out of print, and I believe there is no present likelihood of its being reprinted.

LORD CHESTERFIELD AND GEORGE II. (5th S. xi. : 27.)—This story is thus given in Seward's *Accidents*, 1795, ii. 399 :—

"Lord Stanhope was at Eton School with one of the Scotch noblemen who were condemned after the Rebellion in 1715. He requested the life of his old school-fellow (whom he had never seen since that time) of the Privy Council whilst they were deliberating upon the signing of the warrant. His request was refused till he threatened to give up his place if the Council did not comply with it. This menace produced him the life of his associate in early life, to whom he afterwards sent a handsome sum of money."

General James Stanhope, the victor at Mahon, Almenara, and Saragossa, was sworn Under-Secretary of State on the accession of George I. in Sept., 1714. He became First Lord of the Treasury on April 15, 1717, was elevated to the peerage as Baron and Viscount Stanhope on July 2, 1717, and appointed principal Secretary of State, in place of the Earl of Sunderland, on March 25, 1718. In the following month he was created Earl of Stanhope. In May, 1719, and again in 1720, when the king was about to proceed to Hanover, he appointed the earl one of the Lords Justices of the kingdom, and in Feb., 1721, Lord Stanhope died rather suddenly, in the full confidence and esteem of his sovereign.

Lord Mahon, the great-great-grandson of this Earl of Stanhope, in his *History of England*, 1836, i. 290, mentions this story of how Lord Nairn was saved, and adds, "I must observe, however, that it rests chiefly on the evidence of tradition." The trial of the rebel lords took place on Jan. 19, 1716, and it was in the Council meeting on Feb. 23 following that whilst the warrants for the execution of Lords Derwentwater, Nithsdale, and Kennure were passed, Lords Widdrington, Carnwath, and Nairn were respited. If, therefore, as the story goes, Lord Nairn did owe his life to the active intercession of his old school-fellow, the latter did not lose any of the king's favour in consequence.

It is not easy to see that this matter has anything at all to do with the dislike which George II. had many years subsequently for P. Dormer Stanhope, Lord Chesterfield. Horace Walpole stated distinctly that this ill feeling arose in consequence of Lord Chesterfield's unwise application to Lady Suffolk after he had received the queen's promise to recommend him to the king (see Cox's *Memoir of Walpole*, i. 281). But this assertion is set aside in the *Suffolk Letters*, 1825, ii. 84, where it is stated that the king's dislike to Lord Chesterfield arose solely from the active opposition which he gave to the ministry.

EDWARD SOLLY.

GOLDSMITH'S "DESERTED VILLAGE" (5th S. xi. 329.)—"The *Deserted Village*, a poem by Dr. Goldsmith," was published in 4to., in May, 1770, by W. Griffin, at "Garrick's Head" in Catharine

Street, Strand, and ran through six editions in the same year. The title-page bears a quaint oval vignette by Isaac Taylor, in which the poet or philosopher, draped in flowing Athenian robes, and leaning on his staff, listens to "the sad historian of the pensive plain," the widow* who gathers watercresses, while sweet Auburn, in a very tumble-down condition, forms the background.

This first edition is scarce rather than rare; I have seen half-a-dozen copies in my book-hunting experiences. I could probably put E. into the way of buying it for thirty shillings or two pounds. It can be seen at the B. M., or in most collections of eighteenth century literature of any pretension.

A.

The full title of this poem, which I transcribe from a copy in my possession of the first edition, will for the greater part answer the inquiries of E. "*The Deserted Village*, a poem by Dr. Goldsmith. London, printed for W. Griffin, at Garrick's Head, in Catharine Street, Strand. MDCCXX." Price 2s.; size 4to. The title-page is embellished with a small print, oval shape, designed and engraved by Isaac Taylor, illustrative of the line, "The sad historian of the pensive plain," which appears under it. The poem is dedicated, in affectionate terms, to Sir Joshua Reynolds. Prior, in his *Life of Goldsmith*, states, on the authority of an advertisement in the *Public Advertiser*, May 26, 1770, that the *Deserted Village* was published "towards the end of May, 1770." On the 7th of June came out a second edition; on the 14th a third; on the 28th a fourth; and on the 16th of August a fifth; being a run of success such as few poems of the time had experienced within so short a period. A copy of the first edition may be seen in the collection of books bequeathed by the late John Forster to the Kensington Museum. My copy is in a somewhat dilapidated condition, but perfect for reference. If it would be a convenience to E. to see this, and he will favour me with his address, I will with pleasure send it him, only requesting it may be returned in a week or ten days.

JOS. J. J.

67, Hamilton Terrace, N.W.

The following note, from Bell's small Aldine edition, p. 24, will answer E.'s questions :—

"*The Deserted Village*, a poem, by Dr. Goldsmith: London, printed for W. Griffin, at Garrick's Head, in Catharine Street, Strand, 1770, 4to., was first published in May, 1770, and ran through six editions in the same year in which it was first published."

GEO. L. APPERSON.

The Common, Wimbledon.

THE PAVIOR'S "HOH" (5th S. x. 344, 477; xi. 158.)—The custom in many of the more laborious handicrafts of emitting a pectoral sound in inter-

* A real character, it is said, Catherine Geraghty by name.

mittent muscular exertion, being based on a physiological principle, and found to ease the effort, must be as old as humanity itself. It was practised, I have no doubt, by Tubal Cain when instructing the "artificers" of his early day in the fabrication of the metallic appliances which derive their name from him; and Vulcan would find its use when pressed by Jove to forge a fresh supply of "bolts." But coming to more historic times, there occurs to my mind a festive epigram of old Geordie Buchanan, which haply may amuse the classical reader. The glorious old Scotsman had offered to his royal mistress the noblest gift ever made by poet to queen—

"Cultu donata Latino
Carmina fatidici nobile regis opus,"

—his *Paraphrasis in Librum Psalmorum*; he had scathed the monks and earned their undying enmity by his *Fratres Fraterrimi*; he had in his *De Sphæra* written one of the noblest didactic poems in the world, in his *Rerum Scotticarum Historia* produced a work worthy of the Augustan age of Latinism, and in his *De Jure Regni apud Scotos* written a treatise which served as a model for the *Defensio* of Milton, and is the very source of all our modern freethinking in politics. We can fancy how his hard, grim features relaxed when, wearied perchance with the inane pedantries of his royal pupil or the exacting service of the severer muse, he sought to clothe the quaint conceit in that classic garb, every cut and fashion of which he knew so well. But to the epigram:—

"In Rusticum.

Rusticus 'hem' cunctos cum congeminaret ad ictus,
Hyberno properans findere ligna foco;
Syllaba quid toties juvet 'hem' geminata, laborem
Quærenti uxori, rettulit ille, juvat:
Nempe simul toto contentis corpore nervis
In rimam cuneum fortius ictus ægit,
Illa memor Veneris media inter gaudia, telum
Ut penetret magis, 'hem' congeminaet jubet.
Nil opus est, inquit, nunc hoc conamine, conjunx:
Findere te sane nolo, forare volo."

Georgii Buchanani Scoti *Poëmata* ("Miscellan. Liber."), ed. Amstel., 1687, 12mo., p. 409.

WILLIAM BATES, B.A., M.R.C.S.

Birmingham.

Besides the carpenters mentioned by Mr. HODGKIN, in connexion with the legend of St. Joseph, as using their conventional "han," the wood-cleavers seem to have employed the same ejaculation. In 1611 Cotgrave says: "Han, the groane, or forced, and sigh-like voyce, wherewith woodcleavers, &c., keepe time to their stroakes." "The groan or forced and sigh-like voice" is an excellent description of both this and the pavior's half-involuntary "hoh." A.

"HODIE MIHI, CRAS TIBI," ON A MONUMENT
IN BECCLES CHURCHYARD (5th S. xi. 155.)—
"To-day me, to-morrow thee." The proverb, which

occurs in English in this form in Ray's *Proverbs* (p. 84, ed. Bohn), and as "Aujourd'hui à moy, demain à toy," in Le Roux de Lincy's *French Proverbs* (ser. xiv. tom. ii. p. 243), is noticed also by St. Chrysostom (*Hom. ix. in Ep. ii. ad Cor. iv. 18, tom. x. p. 500 E*): "For I hear many saying those words worthy of all scorn: 'Give me to-day and take to-morrow'" (*Ox. Tr.*)—*δός μοι τὴν σήμερον, καὶ λάβε τὴν αὔριον*. It has two interesting historical associations. When Francis I. was taken prisoner by the Emperor Charles V. after the battle of Pavia, and was kept in confinement at Madrid, A.D. 1525, he noticed on the wall of his prison the emperor's motto, "Plus ultra," and wrote underneath it, "Hodie mihi cras tibi." When the emperor came, having been earnestly requested to visit the king in his affliction, he behaved in a friendly manner, and, far from being angry at the inscription, wrote in turn underneath it, "Homo sum humani nihil a me alienum puto," a sign of his willingness to bring the captivity to a close (*Drexelius, Aeternitatis Mors Prodromus, c. i. § 41, p. 73, Col. Agr., 1645; after Delrius, Adag. Sacr., pt. ii. p. 576, Lugd., 1618*).

The other instance in which the proverb comes into notice has also a reference to a royal prisoner. When Lady Jane Grey was imprisoned in the Martyn Tower, she wrote with a pin on the wall of the recess where she performed her devotions,

"Non aliena putes homini quæ obtingere possunt:
Sors hodierna mihi, cras erit illa tibi"

(*Ainsworth's Tower of London, c. xxxvii*). A somewhat similar proverb exists in *Ecclus. xxxviii. 23*: "Remember my judgment [margin, "Or, the sentence upon him"]. for thine also shall be so: Yesterday for me, and to-day for thee" (*A. V.*)—*ἐμοὶ χθές, καὶ σοὶ σήμερον* (Sept.).

ED. MARSHALL.

Sandford St. Martin.

WELLINGORE (5th S. xi. 148.)—This name does not seem very difficult in derivation. The first part, like most names ending in *-ing*, is a patronymic. The Wealingas were a family of Saxon settlers, who have left their names in many places. In the Saxon charters in *Kemble's Codex Dipl.* are Wealingas (Herts), No. 410; Wealingas, Nos. 716, 1016, 1061, Chron. Sax., 1013; (Hants) No. 422; Wealingas (Wilts), No. 462, and Nos. 1069, 1154. Among the marks inferred from local names by *Kemble (Saxons in England, first ed., i. 476)* is Wellingore. Others are Wellingfen (Yorksh.); Wellingford (Berks); Wallington (Hants, Herts, Norf., Surrey, Northumb.); Wellingwells (Notts); Wellingborough (Northants); Wellingham (Norf.); Wellingley (Yorksh.); to which may be added Wellington (Somerset, Salop, Hereford) and Wellinghausen (Westphalia). As *ore* is a brow, bank, margin, or shore, it does not seem inappropriate to Wellingore, which appears

the map to be on the brow of a ridge of hills, and on the margin of a more level tract, possibly formerly marsh land. Compare Bignor, Bognor, Umner, Itchenor, Ore, Windsor, and Elsinore. (Wilton-le-Moorland appears to be an adjoining parish to the west of Wellingore.

C. R. MANNING.

Diss Rectory, Norfolk.

The simple division of this name into three words supplies a very simple, if not satisfactory, derivation. "Well in gore" at once declares the existence of a well and describes its position. At Eishops Lydeard, near Taunton, is an inn universally known in the district as the "Gore Inn," from the fact of its standing at the point of a gore, or narrow piece of land between two converging roads. There is at the mouth of the river Parrott a sandbank bearing the same name, descriptive of its shape. N. Bailey says, "Gore, a small narrow slip of ground." Will the position of Wellingore support this suggestion? E. A. B.

The old form *Wellingover* appears to direct us to the etymology of this name. I think it must have been in old English *Wealinga ofer*, "the ridge of the Welshmen or foreigners." *Ofer* in O. Eng. meant not only the shore of a river, but any margin or ridge, as of a hill. With *ofer* compare Du. *oever*, Ger. *Ufer* (see "N. & Q." 2nd S. i. 383). For the patronymic *Wealinga* compare *Wealingford*, now *Wallingford*, and *Wealingatun*, now *Wellington*.

A. L. MAYHEW.

Oxford.

Looking at the signification in F. Edmunds's *Traces of History in the Names of Places*, and considering MR. FERNIE'S statement that there is no stream in Wellingore, but that it is the termination of a chain of hills, it may be suggested that the name means *Weland's*, or *Vulcan's*, boundary.

ED. MARSHALL.

"PERSH"—SALLY-BED (5th S. xi. 405).—I never heard the term "persH" applied to a withy or willow bed, either in Worcestershire or elsewhere. The local name was "sally-bed," the word *sally* evidently being a corruption of the Latin *salices*.

CUTHBERT BEDE.

THE ROYAL FAMILY'S VISIT TO THE GREAT SYNAGOGUE (5th S. xi. 368) occurred April 14, 1809, when the Dukes of Sussex, Cumberland, and Cambridge were introduced by Mr. Abraham Goldsmid. Some little children of the *élite* of the congregation had the honour of strewing flowers in the path of the illustrious visitors on their way to the seats specially prepared for them. As it may interest your readers, I send a translation of the prayer for the royal family, which formed part of the service on the occasion:—

"May he who dispenseth salvation unto kings, and dominion unto princes; whose kingdom is an everlasting

kingdom; who delivered his servant David from the destructive sword; who maketh a way in the sea, and a path through the mighty waters; may he bless, preserve, guard, assist, exalt, and highly aggrandize, His Most Gracious Majesty King George the Third and all the Royal Family. May the supreme King of kings, through his infinite mercy, preserve him and grant him life, and deliver him from all manner of trouble and danger; make his enemies to fall before him, and cause him to prosper in all his undertakings. May the supreme King of kings exalt, and highly aggrandize him, and grant him a long and prosperous reign. May the supreme King of kings, through his infinite mercy, incline his heart, and the hearts of his counsellors and nobles, with benevolence towards us, and all Israel. In his days, and in ours, may Judah be saved, and Israel dwell in safety; and may the Redeemer come unto Zion; O that this may be his gracious will! and let us say, Amen."

GEORGE ELLIS.

"PETER PARAGRAPH" (5th S. xi. 367) is a character in one of Foote's farces (I think *The Orators*), designed as a caricature of the well-known George Faulkener, the proprietor of the *Dublin Journal* and publisher of Swift's work, whose house still stands at the corner of Parliament Street and Essex Street, Dublin. Like Foote himself, Faulkener had only one leg, and the eccentricities of his manners and deportment laid him open an easy victim to Foote's mimicry.

Notices of George Faulkener may be found in Boswell, Gilbert's *History of Dublin*, &c. The name of Peter Paragraph may have been assumed by many local scribblers in the latter half of the eighteenth century, but none of them of any celebrity.

H. HALL.

Lavender Hill.

SIR THOS. STUART AND THE EXILES IN HOLLAND (5th S. xi. 448).—The following refugees were in Holland in 1685, when Argyle was preparing his unfortunate expedition: The Earl of Argyle, Mr. Charles Campbell his son, Sir John Cochrane of Ochiltree, John Cochrane of Waterside (second son of Sir John), Mr. George Wishart, William Clellan, Mr. Gilbert Elliot (afterwards Sir Gilbert Elliot of Minto), Mr. William Veitch, Mr. George Brysson, Dr. William Blackadder, Mr. Spence, David Stewart younger of Coltness, Mr. Thomas Archer. The greater part of the above names are found in Wodrow's *Hist. of the Church of Scotland*, ii. 529. Some are taken from the Process of Forfeiture against Mr. Gilbert Elliot. See also M'Críe's *Lives of Veitch and Brysson*, and Sir Patrick Hume's "Narrative" in *Marchmont Papers*, vol. iii.

G. F. S. E.

SIR BEVYS, WINNER OF THE DERBY (5th S. xi. 449).—Lord Noireys has a stud farm close to Oxford, on his father Lord Abingdon's Wytham property, and there he bred the fine horse Hampton; after Hampton a fine half-brother was born. One day, a great friend being with him looking at the stud, a name for the new colt was discussed.

It is not unusual to give to racers having the same strain of blood, names having some affinity, and Lord Norreys proposed to call Hampton's half-brother Southampton. His friend, however, not liking this name, proposed Sir Bevis, of Hampton, as a good name for such a good colt, and the proposal was accepted.

Next passed in review a beautiful filly, and Lord Norreys asked his friend for a name for "a half-sister of Sir Bevis." The friend at once said, "Call it Hironnelle, and if any one inquires for a connexion between that name and Hampton, you can tell him it was the name of the good knight Sir Bevis of Hampton's favourite mare, which he rode at jousts."

So the colt was called Sir Bevis, and the filly Hironnelle, and Sir Bevis has established his reputation. Perhaps even greater honours await Hironnelle. "The race is not always to the swift"; but (though "N. & Q." has not a "prophet," and does not indulge in racing "tips") those who delight in betting will not be far wrong if they can get long odds against Sir Bevis's pretty relation.

GIBBES RIGAUD.

18, Long Wall, Oxford.

The horse was probably named after the famous Sir Bevis of Hampton or Southampton, whose heroic deeds are referred to at some length by Drayton in the second song of *Polyolbion*, and are the subject of an early English metrical romance, which is set forth by Mr. Ellis in his *Specimens*. Sir Bevis himself had happy experience in horse-flesh. He had

"A steed

The best that ever on ground yede;
Full well I can his name tell;
Men called him Arundel.

There was no horse in the world so strong
That might him follow a furlong."

This horse served his master well in many a strait, and died within a few minutes of him and his wife Josyan. Says the romance:—

"God on their souls have now pity,
And on Arundel his good steed
Giff men for horse shoulde[n] sing or read."

ST. SWITHIN.

A Sir Bevis is mentioned by Sir Walter Scott in the introduction to *Marmion*, canto i. And in canto iv. 1 Marmion's horse is thus mentioned:—

"Old Hubert shouts, in fear and wonder,—
'Help, gentle Blount! help, comrades, all!
Bevis lies dying in his stall:
To Marmion who the plight dare tell
Of the good steed he loves so well?' &c.

FREDK. RULE.

"WITH A VENGEANCE" (5th S. xi. 306).—In Miegé's *French Dictionary*, 1685, the way in which your correspondent W. T. would render this phrase is corroborated: "With a vengeance, à mauvais dessein, à dessein de se venger, avec une esprit de

vengeance." This should be compared with the cognate old phrase "with a mischief," which is common enough in old authors, e.g.:—

"Abi in malam rem, go hence with a mischief."

Eliot's *Dictionary*, 1559 (quoted in Nares).

And see also this, from Taylor (*Works*, 1630), where the two phrases appear in actual association: "Yet the matronly medicines and instructions of this wise cunning woman will in a little time make her increase with a vengeance and multiply with a mischief" (quoted in Nares). In 1630, therefore, the phrase was used just as it is used to-day.

ZERO.

CATHOLIC PERIODICAL LITERATURE (5th S. xi. 427).—Let me refer MR. WALFORD to "N. & Q." 3rd S. xi. 2, 29, 154, 265, as there he will find the fullest information on the subject of his query. Your late and most valued correspondent F. C. H. will there be seen to have complied with a request that he should "draw up a list of Catholic periodical publications in England, Scotland, and Ireland." F. C. H., on the completion of his labour, stated that, as far as he knew, no such list had ever before been presented to the public in a collected form, and that, as it deserved preservation, no better means for securing that end could be devised than publication in the columns of "N. & Q."

H. Y. N.

HOK DAY (5th S. xi. 329).—Brand's *Popular Antiquities*, edited by Sir H. Ellis, 1853, vol. i. pp. 184-91, contains many and wide particulars as to this subject.

W. RENDEL.

Treverbyn, Forest Hill.

See Faulkner's *History of Chelsea*.

J. R. S. C.

Consult *Garland for the Year*, by John Timbs, Hone's *Every Day Book*, vol. i., and Chambers's *Book of Days*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

TREASURE TROVE (5th S. xi. 367).—Passing through London last year, I went to Long Acre, in consequence of the discovery announced in the *Times* of Oct. 18, 1878, of which I had made a note, with the view of obtaining a sight of treasures found behind the premises of Messrs. Morgan & Co. I was informed that they were on exhibition at the South Kensington Museum. Three or four years ago it was announced in the papers that a large chest, containing church plate, &c., had been found in Houndsditch. Is anything known of it?

EDMUND WATERTON.

I am very glad W. F. R. has drawn attention to this interesting case. When I saw the report in the papers, I had some inquiries made, and was told the articles had been taken by the Treasury, and would ultimately be exhibited at South Kensington. There is reason to think the church

place, &c., belonged to Westminster Abbey, as the place where the chest was found had belonged to it; but I could not find that the house under which the chest was found had any particular history. I am very anxious to see the articles, and hope they will be shown as reported. SCOTUS.

MR. HOOK'S PICTURE OF "THE MUSHROOM GATHERERS" (5th S. xi. 465).—I may say, in defence of Mr. Hook, that in the early part of the summer of 1877 we found many mushrooms, of great size and capital flavour, amongst the luxuriant meadow grass on the low sandstone cliffs of Bulverhithe, Sussex, close to the old ruined battery which overhangs the sea.

W. J. BERNHARD-SMITH.

Temple.

I have seen thousands of mushrooms in meadows south-west of Penzance, and in sea air so salt that on drying my beard after a gale from the west it has been prematurely frosted with brine that must have travelled six miles at least. O.

THE MAYORS OF OXFORD (5th S. xi. 469).—Like many busy men, I have not yet had time to arrange my papers after having used them in preparing for the press, and, unfortunately, I cannot lay my hand on the note which gave me authority for stating that Oxford was governed by a mayor in 1229, having been previously governed by two bailiffs. That I have printed authority, however, I can very well vouch for, though in this instance I have not adopted my usual plan and given the exact reference. Let me point out that the *Commissioners' Report*, vol. i. p. 98, states that the charter of 1256 granted that four aldermen and eight burgesses "should be assistant to the mayor and bailiffs of Oxford." This proves that a mayor existed before 1256, which again is confirmed by Merewether and Stephens, *Hist. of Boroughs*, p. 447. The only question that remains is, therefore, Did the charter of 1229, or did some still earlier charter, first appoint the mayor? and this I shall take the earliest opportunity of answering, when I can obtain access to the works I used for my introduction to the *Index of Municipal Offices*. I believe the charter of 1229 is not extant.

G. LAURENCE GOMME.

"MAID THAT EATETH CHALK" (5th S. xi. 308.)—See Pope's *Works*, "Imitations of English Poets one in his Youth: I. Chaucer," vol. i. p. 89 Bohn's edition). R. R.
Boston.

SLAD OR SLADE, A LOCAL NAME (5th S. xi. 48).—A portion of the parish of Wolverley, Worcestershire, is so called. It is not marked on the Ordnance Map nor in the map to Murray's *side*, but is situate between "The Hill" and "Drakeley" of the Ordnance Map. It is, for the

most part, in a valley, surrounded by precipitous hills and great masses of red rock sandstone, in which have been hewn several chambers of the cottages that are built against the face of the rock. The scenery at the Slad is most lovely, and a brook winds along the valley.

CUTHBERT BEDE.

The following notes may be useful to your correspondent ABHBA:—

"On the top of this slope or 'slade' the decided gravel-bank of an ancient road commences."—*Archæologia*, xxix. 11.

"The Slade (*slæd*, Anglo-Saxon, a valley), as its name denotes, lies in a narrow valley."—*Ibid.*, xxix. 414.

"The boundaries of the city of Lichfield go 'along by the pool and the brook, taking in Horsslade.'"—*Ibid.*, xxv. 39.

K. P. D. E.

Nares has this word: "Slade, a valley, from the Saxon *slæd*. 'Down the deeper slades,' Drayton, *Polyolb.*, xiv. p. 938." The use of the word seems to be almost peculiar to Drayton.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

Webster, in his *American Dictionary of the English Language*, describes it to be a little dell or valley; also a flat piece of low moist ground. Halliwell, in his *Dictionary of Archaic and Provincial Words*, also adds: "Brockett says its present meaning is 'a breadth of green sward in ploughed land or in plantations.'" I have heard the term in Northamptonshire applied to a flat piece of grass, and to a border of grass round a ploughed field. The former meaning is given in the *Herefordshire Glossary*, but Moor describes it as "a small open hanging wood."

EVERARD HOME COLEMAN.

71, Brecknock Road.

A CUSTOM AT THE COMMUNION SERVICE (5th S. xi. 466).—You are quite right in saying that the custom of advancing into the chancel at a particular part of the Communion service prevailed at Leeds in Dean Hook's time. Mr. Stephens, in his very interesting *Life of the Dean*, vol. ii. p. 88, when speaking of the consecration of the parish church, says as follows:—

"Deeply impressive is the celebration of the Holy Communion, when at the words 'Draw near with faith' the worshippers, quitting their places in the body of the church, flock towards the altar and kneel on the wide and lofty flight of steps, waiting their turn to move up at the time of reception to the long altar rail—so long that forty communicants can kneel before it in one line."

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

ST. MINIATO (5th S. xi. 349).—St. Minias is commemorated in the Roman calendar on Oct. 25. The notice in Baronius, *Mart. Rom.*, is: "Florentiæ passio B. Miniatis militis, qui sub Decio

principe pro fide Christi egregie certans, nobili martyrio coronatur." His emblems, "in his church near Florence, are a javelin, lily, and palm" (Husenbeth).
ED. MARSHALL.

According to the Florentine legend, he was an Armenian prince, serving in the Roman army under Decius. Being denounced as a Christian, he was brought before the emperor, then camped on a hill outside the gates of Florence, who ordered his execution. After repeated miraculous intervention on his behalf, he was beheaded A.D. 254. His *culte* was peculiar to Tuscany. H. W.

New Univ. Club.

There is a town, with a bishop, a cathedral, and some 15,000 inhabitants, not far from Florence, called, after this saint, San Miniato.

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

For an account of this saint and martyr see Mrs. Jameson's *Legendary Art*.

ALEX. GRAHAM.

MR. THOMPSON will find St. Minias in the *Acta Sanctorum*, by the Bollandists, for October, tom. xi. pp. 415 et seq. (ed. Palmé).

EDMUND WATERTON.

"GROUSE" (5th S. ix. 147, 195; xi. 438).—I am greatly obliged to K. P. D. E. for showing an earlier use of this word than any I had been able to discover. On looking to the passage (*Archæologia*, iii. 157), it is evident that by "grows" black game is meant, for red game could hardly have been brought to Eltham in those days, even in winter, in a condition fit for the king's table. I may remark that some extracts from the same MS. were given in 1813 by Daniel in the "Supplement" to his *Rural Sports* (pp. 704-706); and, as comparison will prove, they are not copied from those printed in the *Archæologia*. I would inquire of your readers (1) whether the MS. dated "apud Eltham, mense Jan., 22 Hen. VIII." communicated by Brereton to the Society of Antiquaries in 1772, is now known to exist? and (2) has it ever been printed entire?

ALFRED NEWTON.

Magdalene College, Cambridge.

MR. WEDGWOOD says, *ante*, vol. ix. 195: "The name *grice*,* by which Cotgrave designates the bird, would be a mere adoption of French *griesche*." The passage quoted by MR. WEDGWOOD in which Cotgrave mentions the word *grice* is, "*Poule griesche*, a moorehenne; the henne of the *Grice*, or mooregame." Cotgrave, however, in another place designates the bird under its usual name†: "*Fran-coule*, as *Francolin*, or (as some imagine) our

moore-game or *Grouse*." Can *grice* be the plural, on the analogy of *mouse*, *nice*, &c.? ZERO.

JOHN THEODORE HEINS (5th S. ix. 308, 432, 496; x. 274).—To the list of portraits painted by the elder Heins should be added that of Dr. John Taylor of Norwich, painted in 1746 and engraved by Houbraken in 1754. F. NORGATE.

7, King Street, Covent Garden.

SAMUEL BAILEY, OF SHEFFIELD (5th S. ix. 182, 216, 334).—My friend MR. IRELAND, in his list of the writings of Bailey, names two which he has not been able to see or procure. I possess one of these, which it may be desirable to describe in your pages. The title is—

"A Defence of Joint-Stock Banks and Country Issues. By the Author of 'Money and its Vicissitudes in Value,' 'Essays on the Formation of Opinions,' &c. London, James Ridgway, Piccadilly, 1840. 8vo. pp. 100."

In his preface he says:—

"The tract now presented consists of two parts, the first of which was originally appended as a postscript to a work published by the author in 1837, under the title of *Money and its Vicissitudes in Value, as they affect National Industry and Pecuniary Contracts*, and it is here reprinted with only a few alterations in language. The second part refers to facts and opinions of a more recent date, and was prompted by a perusal of some pamphlets which appeared in the early part of the present year."

I shall be glad to give my copy of this pamphlet to MR. IRELAND, towards completing his set of Bailey's works, and I mention this fact in "N. & Q.," so that it may be known where a copy of it may be found. SAMUEL CROMPTON.

HERALDS' VISITATIONS (5th S. xi. 409, 433).—What does J. L. C. refer to when he speaks of the visitation books "being produced under supervision"? They were never published in any way, never enrolled or registered or placed under anybody's supervision or custody. They were simply the private property of the writers, who were not themselves even always heralds, but only subordinates. The books no doubt are very valuable as evidences, and so are family Bibles, but equally with the latter contain errors, as J. L. C. points out, and errors armorial as well as genealogical.

The object of my note was to call attention to the fact that no argument had been adduced for attributing to these books, errors and all, the authority of records, and to the "allowances," "confirmations," and "grants" of the heralds the effect of an Act of Parliament, yet this, and nothing short of this, is by necessary implication the theory of many who certainly are not "tyros," but yet give no reasons for their faith. L. P.

Middle Temple.

* In his *Dictionary* MR. WEDGWOOD says, "*Grouse*, formerly *grice*, from Fr. *griesche*, speckled, &c." † I quote from the first edition, 1611.

THE RELIGION OF ISLAM (5th S. xi. 369, 394, 410, 477).—Thanking MR. BLENKINSOPP for his

suggestion, allow me to remark that my question is: Who first promulgated the utterly erroneous notion, and when, that Islam denies souls to women? Further, permit me also to say that women do go to public worship at the mosques. They are, however, recommended not to go there while young at the noon and afternoon services, "when lewd fellows are most about." They should, therefore, only go at dawn, sunset, and twilight and, "when the lewd are sleeping, eating, or gambling or carousing"; but as they grow old they may also join the services of noon and afternoon. There are periods when they may not perform worship, either in public or private. They have a place to themselves in the mosque, so as not to be in sight of the men. In open air services they range themselves in the back row. They are interred with the same formalities and prayers as men; one clause of a prayer says: "Free Thou her from the torment of the grave and of hell fires, causing her to dwell in the abode of the paradises, with her children." If a child, the prayer runs: "Make Thou her for us a precursor, a means of reward and future provision. Make Thou her for us an intercessor whose pleading is granted."

R. W. J.

STOPPING TEETH WITH GOLD (5th S. xi. 448)—The following is found in the laws of the Twelve Tables: CVI. AVRO . DENTES . IVNCTI . ESCVNT . AST . IM . CVM . ILLO . SEPELIET . VRETVR . SE . FRAVDE . ESTO. We have, too, in Martial a distinct reference to the stopping of teeth:—

"Eximit aut reficit dentem Cascellius ægrum,
Infestos oculis uris, Hygiene, pilos."

Mart., *Ep.* X., lvi. 3-4.

There are many references to dentistry in other Roman writers.

A. E. Q.

"THE CRISIS" (5th S. iii. 487; iv. 78.)—At the first of the above references you were kind enough to insert a query of mine concerning the above publication, to which MR. SOLLY, at the second reference, gave a most interesting reply, though unfortunately not a complete one, as to whether the letters signed "Junius" were really by him. On reading my communication at the first reference again, I see I did not (through inadvertence) make a direct query as to this point, though by inserting other people's opinions on it I think one is implied. I wish now to make it direct. Were these articles signed "Junius" really by him?

D. C. E.

5, The Crescent, Bedford.

THE PIED PIPER OF "HAMELIN" (5th S. vi. 51, 175, 338; vii. 19.)—Why is the name of the town where the piper performed his incantations spelt in England after this strange fashion? It appears thus in the Catalogue of the Grosvenor Gallery. The place indicated is the old town of "Hameln"

on the Weser, and the story of *Der Rattenfänger von Hameln* is known to every child in Hanover.

JAYDEE.

CHANGE OF SURNAME (5th S. xi. 309, 437.)—SIR JOHN MACLEAN is assured that the case of Mr. Aubrey De Vere is in all respects correctly stated by me, and that the information sought will be of practical value if authoritatively supplied. The pseudonym excepted, the words of the bequest are precisely as previously recorded: "On condition that he shall take under the royal licence the name and arms of Scroggins"; and although a reference to the first fifty names in the peerage would almost seem to warrant the assumption of SIR JOHN MACLEAN that Mr. De Vere could at his option either prefix or affix the adopted name of Scroggins, and that at pleasure he might place the arms of the said family in the first or second quarter, yet it is with the view of avoiding the optional, and of "retaining as prominently and unmistakably as may be possible the name of his ancestors," that Mr. De Vere needs aid from those capable of giving accurate instructions.

Æ. M.

JEWISH PHYSIOGNOMY (5th S. iv. 248; v. 275.)—The following extract will furnish an additional note on this subject:—

"There are also two very singular colonies of Jews at Cochin. The one set are quite white in complexion, and the other quite black. I was present at the service in a synagogue, and saw the richly decorated rolls of the books of Moses carried round in procession and kissed by the congregation, after the law had been read by the Rabbis from a central reading-desk"—*Modern India*, by Prof. Monier Williams (Trübner, 1878), p. 146.

JOHN CYPRIAN RUST.

The Vicarage, Soham.

HERALDRY (5th S. xi. 448, 478.)—The arms mentioned by LAD, viz., Azure, three leopards' heads cabossed or, were used by a progenitor of mine above a century ago, but whether under the authority of the Herald's College or not I cannot say. His name was Cole.

M. H. R.

The arms inquired about by LAD are those of the borough of Shrewsbury.

WM. HUGHES.

"ULTRAMARINE": "AZURE": "LAZUL" (5th S. xi. 104, 189, 214, 238.)—MR. PICTON appears to think that *azrak*, which is stated by Ogilvie to be the etymon of *azure*, is derived from *lazward*. This is not the case. *Lazward*, or rather *lājuward* (the *j* to be pronounced as the French *j* in *jamaïs*, or our *z* in *azure*), is a pure Persian word, and signifies lapis lazuli, the mineral. On the other hand, *azrak*, or, more properly, *azraq*, is a pure Arabic word, and is an adjective referring to the colour *zurqa*, which is variously defined by the lexicographers. The weight of authority is in favour of its being a *greyish* or *greenish blue*. It is only applicable to the eye. The feminine form of

azraq, *Zarqa* or *Glaucoptis*, was the surname of a heroine who was greatly celebrated in ancient Arabian story.

I think the balance of probability is in favour of *azure* being derived from *lājuward*, and not from *azraq*. I may add that no person who was acquainted with the languages of the East could imagine that these two words had any connexion with one another, as, curiously enough, each of them contains a letter which is peculiar to the language to which it belongs, and according to the rules of Oriental etymology it would be impossible to derive either from the other.

W. F. PRIDEAUX.

Sehore, Central India.

"VIEWY" = CROTCHEY (5th S. ix. 418; x. 5, 53, 58, 137, 177, 398; xi. 178, 437).—In addition to the questions, Who first used this word, when was it introduced, and what does it mean? may not a fourth inquiry be made—Is it a desirable addition to our language? There has of late years been such a strong and increasing habit of using new words, without any consideration whether they are useful or only mischievous, that it would be well before admitting any of them into dictionaries to inquire whether they are really useful, or only what may be called temporary slang. If *viewy*, as Mr. HENBURNY says, means *crotchet*, in what respect is it better than the latter word? *Crotchet* is generally used and understood, and its derivation from *crotchet*, "a humour or whimsy," at once explains its meaning; whilst *viewy*, as apparently derived from *view*, i.e. "visible, survey, intent," &c., is unintelligible, if not misleading. The expression "The man's views are crotchet" is easily understood; but how should we understand "The man's views are viewy"? The introduction of new words not required, and not self-explaining, but tending to mislead, is much to be regretted; it is a literary disease of the period. EDWARD SOLLY.

THE ABBÉ MORELLET (5th S. xi. 408, 455).—In his last days, after the fracture of his thigh which entirely disabled him bodily, Morellet published *Mélanges de Littérature et de Philosophie au XVIII^{me} Siècle* (1818, 4 vols., 8vo.). "Ces *Mélanges*," says Larousse, "ne contiennent guère que des fragments déjà publiés par l'auteur." A posthumous work by Morellet was issued in 1821, *Mémoires sur la Seconde Moitié du XVIII^{me} Siècle* (Lemontey, 2 vols., 8vo.).

EDWARD H. MARSHALL.

2, Tanfield Court, Temple.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 303, 339, 359).—

"He who cannot reason," &c.

The Right Hon. William Drummond was the author of *Academical Questions*, privately printed in 1805; and

at the conclusion of the preface he writes: "He who will not reason is a bigot; he who cannot is a fool; and he who does not is a slave." But if he should have been the author of the passage, he would seem to have been improved upon by a more recent writer, since A. confirms Æ. M. in his belief that the last line should run "He who *dares* not reason is a slave," which is much more forcible. I believe that Æ. M. is correct in supposing that another line belongs to the quotation, and I should be glad to see the missing word supplied to "He who *does* not reason is a" P. S.

Miscellaneous.

NOTES ON BOOKS, &c.

Catalogi Codicum Manuscriptorum Bibliothecæ Bodleianæ Partis Quintæ Fasciculus Secundus (Codices Rawlinsoniani C.). Confecit Gulielmus D. Macray, A.M. (Oxonii, 1878.)

THIS handsome quarto volume contains a catalogue of the third division (C.) of the Rawlinson MSS. (the catalogue of the two previous ones, A., B., having been published in 1862), and an index to all three divisions of this valuable collection, which has found a safe resting-place among the treasures in the Bodleian. Catalogues are not usually esteemed agreeable reading, but really an account of miscellaneous MSS. does afford a large amount of interesting information, and a clue to otherwise unknown treasures. This Catalogue is fully descriptive, and therefore forms a sort of calendar of the contents of each MS. We notice also that when a MS. has been printed this important fact is always mentioned. If this were done in all such catalogues much trouble would be saved to the consulter. We hold that good catalogues of manuscripts are more needed than catalogues of printed books; but the latter have so many more readers than the former that this view is not likely to be generally held. A Universal Catalogue of MSS. was advocated at the International Conference of Librarians held in London in 1877, and whenever this much-needed work is undertaken catalogues like that under review will be of much use as helps towards its compilation. The index, which occupies a large portion of the present volume, appears well-nigh perfect, and must have been a work of immense labour. It cannot contain less than 30,000 entries (each entry consisting of several references), and, as might be expected from a collection that contains a rich variety of papers relating to family history and biography, topography, naval matters, divinity, and all the charming trifles that come under the head of miscellaneous, it presents a most tempting bill of fare to its readers. The index does not refer merely to the treatises described in the Catalogue, but to the entire contents of the manuscripts. Every pedigree and notice of person or place of any importance is entered (except in the case of well-known printed documents), and it contains all the letters, &c., in the Thuroe Collection of State Papers and the miscellaneous Admiralty Papers of Samuel Pepys. The principal headings are in Latin, so that the United Kingdom appears severally as "Anglia," "Hibernia," and "Scotia"; but the English language is thought to be good enough for the sub-headings. Of some men the references form quite a little biography, and the numerous letters from and to the various persons are all noted; thus, under "Cromwell" we find a list of one hundred and sixty-two cross references to the names of his correspondents. This richness of information respecting the biography of both celebrated and little known men will probably be considered by many as the most valuable feature of this Catalogue. The work

reflects the greatest credit upon both Mr. Macray and the Clarendon Press, for the manner of its production leaves nothing to be desired.

The Analytical Index to the Series of Records known as the Remembrancia, preserved among the Archives of the City of London, has been privately printed for the Corporation, under the superintendence of the Library Committee of Guildhall. The *Remembrancia* are a series of nine volumes, containing copies of the correspondence between the City and Ministers of State from 1579 to 1664. The compilation was commenced by Thomas Norton, the first Remembrancer of the City, whose office was created on Feb. 6, 1570-1, and the collection was continued by succeeding Remembrancers. Norton was a remarkable man in his day, for he was one of the few poets and men of letters who have achieved distinction at the Bar and in Parliament, but his fame was clouded in his later life by his pitiless bigotry towards the Catholics, which gained for him the nickname of Archcarminifex. He was doubly connected by marriage with Archbishop Cranmer, and his life has been recently published in *The Memoirs of the Chesters of Chicheley*, by Mr. Chester-Waters. It is to be regretted that the writer of the biographical notes in the index had not read this life of Norton, for he confuses the Remembrancer with his father. This *Analytical Index* is not altogether new, for when the Library Committee found that the second and eighth volumes of the *Remembrancia* were entirely un-indexed, they printed in 1869 an exhaustive index of these two volumes for the use of students, when they were induced, by the interesting and valuable nature of the documents which were brought to light, to recommend that similar indexes of the whole series should be compiled and printed. The contents of the index are distributed under more than a hundred different heads, and we are by no means certain that the simpler arrangement of chronological order, without regard to the subject matter, would not have been more useful to real students of history. We are glad, however, to notice that some oversights are corrected in the complete edition of the index; as, for example, few people would have recognized in the "Letter from the King with respect to the case of Edmund Waller" a reference to the interesting story of the runaway marriage of Edmund Waller, the poet. There are so many records in the archives of the City which deserve to be published that we heartily congratulate the Library Committee on the readiness shown by the Common Council to act on their suggestions, and we hope, in the interests of historical literature, that this index will be followed by a long series of similar publications.

Life of John Churchill, Duke of Marlborough. By Louise Creighton. (Rivingtons.)

THE biographer will scarcely find in the whole range of English history a more interesting subject than the great Duke of Marlborough. He is the only general on record of whom it can be truly said that he never raised a siege, never lost a battle, and never failed in a negotiation. This marvellous good fortune places him above the Duke of Wellington, who was obliged to raise the siege of Burgos, and above Napoleon, who left Acre untaken and lost the battles of Leipzig and Waterloo. John Churchill was the architect of his own greatness, and the son of a ruined Dorsetshire knight held for years the fate of Europe in his hands, and died the richest duke in the English peerage. The story of his successive steps to glory can scarcely be dull, if it be simply and naturally told; and it may safely be predicted that this will be one of the most popular volumes of Mr. Creighton's series of historical biographies. The illustrations are the weakest part of this little book, for the maps at the end are

positively confusing, and the portrait facing the title-page is a mere caricature of the handsomest guardsman in the Court of Charles II. The Duke of Marlborough's career has a special interest for genealogists who believe in the doctrine of hereditary genius, for his mother was grand-niece of George Villiers, Duke of Buckingham, and the striking resemblance between these two great men is attributed to their kindred blood. They both mainly owed their brilliant success in life to the advantages of a fine person, a noble presence, and a manner which fascinated and awed all who came in contact with them. The same qualities were displayed in the next generation by the first William Pitt, whose mother sprung from the same blood; and it can scarcely be maintained that such coincidences are mere accidents.

Mixed Essays. By Matthew Arnold. (Smith, Elder & Co.)

THE Essay on Democracy with which this volume opens is a revision of the preface to *The Popular Education of France with Notices of that of Holland and Switzerland* (1861). It was well to preserve this preface among the other essays collected here, and apart from the somewhat technical book it originally graced. The present collection is essentially miscellaneous: Equality, Irish Catholicism and British Liberalism, Middle Class Education (in the essay headed "Porro Unum est Necessarium"), are cognate subjects with Democracy; but the admirable review (from *The Nineteenth Century*) of Mr. Stopford Brooke's *Primer of English Literature* connects itself much less obviously with the essay on Falkland which follows it, and with those enumerated above, than it does with the remaining three, dealing with M. Scherer's views on Milton and Goethe, and with George Sand. Nevertheless we are hardly disposed to dispute with Mr. Arnold the connexion claimed for these essays in his preface in defiance of his own excellent title. The upshot is that these *Mixed Essays* are not so very mixed after all, because they all aim at contributing to the advancement of civilization. "Expansion, conduct, science, beauty, manners,—here," says Mr. Arnold, "are the conditions of civilization, the claimants which man must satisfy before he can be humanized." And certainly no one will dispute the title of any one of these essays to connexion at some point with so comprehensive a dogma: hence, as the dogma itself will hold together, it may in a sense be said to bind the essays in a sheaf. This is a little fanciful; but it is needless to claim unity for Mr. Arnold's essays, every one of which has individual merit of a very high kind, and of more than one kind, far more than enough to justify its preservation. Of those in the present volume, all are profound, brilliant, and pre-eminently readable.

The Longevity of Man. With a Letter to Prof. Owen, C.B., F.R.S., on Exceptional Longevity, its Limits and Frequency. By William J. Thoms, F.S.A. (F. Norgate.) *Exceptional Longevity: its Limits and Frequency*. By William J. Thoms, F.S.A. (Same publisher.)

OUR old editor, who sticks to his colours on the subject of the duration of human life, has been stimulated by the attacks of the critics,—

"Who make the giants first, and then they kill them," and accuse him of denying that anybody ever lived to be a hundred,—to put out a new issue of his book. The only novelty—and an interesting feature that novelty is—is the letter to Prof. Owen, copies of which may be had separately. In this letter Mr. Thoms claims for his *Longevity of Man*, published in 1872, that it was really the first attempt to submit the question of Exceptional Longevity to the Logic of Facts, and that the views he then put forward have been entirely confirmed by the

many cases examined by him during the seven years which have since elapsed.

"*Restoration in East Anglia*. No. 1. (Society for the Protection of Ancient Buildings, 9, Buckingham Street, Strand.)

It is a capital idea of the Society for the Protection of Ancient Buildings (whose annual meeting will take place at Willis's Rooms on the 28th inst., at 2.30 p.m.) to collect and print accounts of the present condition of ancient buildings which have been or are in danger of being injured by "restoration." The little pamphlet named above does this for the buildings in and round Norwich, and for a few other of the more important churches of East Anglia. The tone of the work is excellent, and the result is a record of permanent historical interest, which we advise all who care for the subject to procure without delay. There are a few slips, as on p. 7, where the south aisle of Wymondham Church is said to be "decorated," whereas it was really built in the sixteenth century, after the suppression of the Abbey. Few English cathedrals have of late been so badly used as that of Norwich, and we find here some very proper remarks on the sad ignorance which has been displayed in its treatment.

THE OXFORD MEETING OF THE LIBRARY ASSOCIATION.

—A companion volume to the *Report* of the Conference of Librarians, noticed in our columns in June last, will shortly be published, in the shape of a full Report of the first annual meeting of the Library Association. The book is edited by the secretaries, Mr. H. R. Tedder and Mr. E. C. Thomas, and will have an exhaustive index. It contains the five-and-twenty papers and reports from committees presented to the meeting, together with the various discussions thereon, and much interesting appendix matter which is entirely new. Many of the questions discussed are naturally of a technical and special nature, but the readers of "N. & Q." will be interested in the subjects of "The Libraries of Oxford, and the Uses of College Libraries"; "Foundation and Progress of the Radcliffe Library"; "Our Cathedral Libraries, their History, Contents, and Uses"; "Old Parochial Libraries of England and Wales"; and "Notes on Printers and Printing in the Provincial Towns of England and Wales."

THE second International Literary Congress has held its sittings in London, in the rooms of the Society of Arts, under the presidency of M. Edmond About, Count de Lesseps, M. Torres Caicedo, Minister for San Salvador to the French Republic, Mr. Blanchard Jerrold, and others. The debates, which turned almost entirely on some of the principal questions connected with translation and adaptation, were often very animated. The representation of Great Britain in the discussions was remarkably slender, owing probably to the circumstance that the French language was almost universally used by members, whatever their nationality. There was but little display of brilliant oratory, such as Victor Hugo and Jules Simon made last year at the Paris meeting, though M. About, M. Frédéric Thomas, and M. Torres Caicedo spoke in the London Congress with no less pungency than eloquence.

REV. CANON BEADON.—As "Sylvanus Urban" has ceased to record such facts, it may be well for "N. & Q." to chronicle the death of one undoubted centenarian, the Rev. Frederick Beadon, Rector of North Stoneham, Hants, and Canon of Wells, who passed away on Tuesday, June 10, aged 101 years and six months. A son of the late Right Rev. Richard Beadon, Bishop of Bath and Wells, he was born in London in December, 1777, and took his degree at Trinity College, Oxford, in the last year of the last century. In 1811 he was appointed Vicar of

Tetley, and in the same year succeeded his father in the Rectory of North Stoneham, which he had held for sixty-eight years. He was ordained in 1801, and as at that time he must have been twenty-three years of age in order to meet the Canonical requirements, the proof of his having attained at least his hundredth year appears to be placed beyond a doubt.

MR. H. NOEL HUMPHREYS.—The death of so hard-working and zealous an antiquary as Mr. H. Noel Humphreys ought not to be passed over *sub silentio* in "N. & Q." He passed away at an age not far short of seventy last week, at his house in Westbourne Square, Hyde Park. He was a native of Birmingham, and was born in 1810, and was educated at King Edward's School in that town. He first became widely known by two large and exhaustive works on questions in natural history, namely on the transformations of British moths and of British butterflies. Latterly, however, his studies took a more purely archaeological direction, as shown by the following list of books published by him when his judgment and taste were mature: *Illustrations to the Chronicles of Froissart; The Coins and Coinage of England; The Coin Collector's Manual; The Coinage of the British Empire; Ancient Coins and Medals; Illustrations of the Parables of our Lord; Stories by an Archaeologist*, &c. But his chief works, and those by which his name will be best remembered hereafter, are *The Art of Illumination*, and his elaborate and learned *History of the Art of Writing from the Hieroglyphic Period down to that of the Introduction of Alphabets*.

MESSRS. W. SATCHEL, PRYTON & Co. have been appointed by the Council of the Folk-Lore Society publishers of *The Folk-Lore of the Northern Counties*, by William Henderson.

Notices to Correspondents.

We must call special attention to the following notice:

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

H. T. E.—"Thrum" is given by Webster as, "1. One of the ends of weavers' threads; a tuft. 'Tapestries all golden fringed and curled with thrums behind.'—*Chapman*. 2. Any coarse yarn. 3. (*Bot.*) One of the thread-like internal bushy parts of a flower; a stamen. 4. A shove out of place; a small displacement of fault along a seam, met with in mining."

BIBLIOTHEC. COLL. OWENS.—Certainly. A proof will be sent, in order not only to ensure correctness in the titles, but also to enable you to add *where* the Bibles now are.

"EDWARD CAPEL, SHAKESPEARIAN COMMENTATOR," &c.—Our contributor has sent no name and address.

J. S. (Sheffield).—Please send name and address.

R. DYMOND.—See *ante*, p. 457.

FAMA.—Thanks for the suggestion; it shall be acted on.

ERRATUM.—P. 467, l. 14 from bottom, for "Mevenot" read *Thevenot*.

NOTICE.

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

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

LONDON, SATURDAY, JUNE 28, 1879.

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Notes.

PRESIDENT HENRY LAWRENCE AND HIS WRITINGS.

One of my neighbours, the Rev. Mr. Stuart, recently brought to me a copy of a foreign-printed anonymous treatise entitled *Of Baptisme*, 1646, 8vo., imperfect in the preliminary leaves. After some research it was identified with a work of the same character attributed to Henry Lawrence (1600-1664), the President of Cromwell's Council from 1654 onwards. This authorship is based upon the copy of the 1649 edition of the book in Emanuel College, Cambridge, in which some hand after the year 1654 (qv. Sancroft's) added these words with a pen: "by Henry Lawrence, esq., afterwards lord president of the council to Oliver ye protector" (*Athen. Oxon.*, iv. 64). It finds further confirmation in other quarters. In one of the first notices of Lawrence, viz., in the *Narrative of the Late Parliament*, published anonymously in 1658 (reprinted in *Phoenix Britannicus*, 1731, 4to., pp. 125 seq.), consisting of satiric sketches of the public men, Lawrence is said to have been made president to win over, or at least keep quiet, the Baptized People, himself being under that ordinance. Amongst the "Divinity Books" in William London's *Catalogue of the Most Vendible Books*, 1658, 4to., this work, *On Baptism*, is named

(sig. P) between the *History of Angels and On Ordinances*, both of which bear Lawrence's name on the title-pages. Cf. also Bishop Wilkins's *Ecclesiastes*, 1653, fourth ed., p. 81, where Lawrence is named in a list of three writers for the Anabaptists against nineteen on the other side. And Prof. Masson, in a note in the *Life of Milton*, iv. 545-6, attributed the treatise to Lawrence without question, perhaps in part from the evidence derived from Thomasson's note in the British Museum copy.

No memoir of President Lawrence has found its way into the biographical dictionaries. This is somewhat anomalous, considering the active and useful legislation in which he and his coadjutors were engaged; for under their rule of eight months their measures exceeded those of the Barebones Parliament (five months' duration) and those of the Rump (five years' duration), perhaps even those, adds Mr. Masson, of the Long Parliament itself at its fullest swing (iv. 565). Anthony Wood's notice (iv. 63-65) is for the main based on that of the *Narrative* just cited, p. 134. Dr. Bliss in a foot-note drew up a longer memoir, founded upon materials furnished to him by Sir James Lawrence, Knight of Malta (then residing in George Street, Portman Square), author of *The Nobility of the British Gentry*, 1824, and the doctor acknowledged in his preface that he could not have obtained the information from any other quarter. Sir James contributed an interesting article on Lawrence and his connexions to the *Gentleman's Magazine* for 1815 (vol. lxxxv., pt. ii., pp. 12 seq.), which contains the chief circumstances of his life; and there have been occasional notes on the family in former volumes of "N. & Q." Amongst recent writers who have dealt with Lawrence is Mr. E. C. Waters, in his wonderful book on the Chester family (p. 239, and Additions, p. v).

Henry Lawrence, of St. Ives, co. Hunts, born 1600, was the son of Sir John Lawrence of that place, who was knighted in 1603 by James I., and who died in 1604. His mother, who was a very remarkable woman, was one of the Wallers of Beaconsfield. He spent, says Wood, some time in learning in Oxford, and in 1622 entered Emanuel College in Cambridge. He was B.A. 1623, M.A. 1627. In 1631 Cromwell rented from him a farm and sheep-walk near St. Ives. The associates of his college life, as of his manhood, were amongst the members of the popular party. He married Amy, daughter of Sir Edward Peyton of Iselham, co. Camb. (*Collect. Top. et Geneal.*, iii. 311), by whom he had a son Henry (born 1633, died 1679), who about 1656, as Prof. Masson believes, was thus addressed in Milton's twentieth sonnet:—

"Lawrence, of virtuous father virtuous son,
Now that the fields are dank, and ways are mire,
Where shall we sometimes meet, and by the fire
Help waste a sullen day, what may be wcn
From the hard season gaining?"

The elder Lawrence before the outbreak of the war went into Holland to avoid, as it is said he pretended, the severity of the bishops and their courts. The same authority states that he returned in 1641. He was, however, again in Holland shortly afterwards, for he told his mother that the war found him abroad, did not send him thither. In Dec., 1645, he was at Arnheim in Guelderland, and at Altona Jan. 21, 1646 (Harl. MS. 374). On his final return to England he entered into political life. When the writs were sent out, towards the end of the year 1645, for the election of the members who were called Recruiters, Lawrence was returned as one of the members for the county of Westmoreland. At this period Masson (iii. 402) characterizes him as a gentleman of property, having some taste for learning and speculation. In the Articles of Peace, July, 1646, printed in Thurloe's *State Papers*, i. 77-84, from the public records of Scotland, "Mr. Henry Lawrence" is nominated one of "the Commissioners of England for conservation of the peace between the two kingdoms" (p. 79). Meanwhile it would seem that he had left to be printed in Holland certain theological dissertations. To the year 1646 belongs his treatise *Of Baptisme*, 8vo., already referred to, which was reprinted in London, 1649, in 4to., entitled *A Pious and Learned Treatise of Baptisme*. From the Dutch press he also put forth a work on the influence of good and evil angels, the title of which, taken from a copy in the collection of the Rev. J. T. Dredge, of Buckland Brewer, is as follows:—

"Of Our Communion and Warre with Angels. Being Certain Meditations on that subject, bottom'd particularly (though not concluded within the compass of that Scripture) on Ephes. 6. 12. with the following verses to the 19. Printed Anno Dom. 1646." 4to., pp. x, 189, x.

This work had a pleasing and affectionate dedication to the author's "most deare and most honour'd Mother, The Lady Lawrence," who was at that time remarried to Robert Bathurst, Esq., Sheriff of Gloucestershire, to whom she bore a son Edward, created a baronet in 1643. Lawrence enumerates his objects in writing:—

"Last of all, to give one instance that I have not beene idle in these busy times, nor without the thoughts and designs of warre, in an age when warre is become almost the profession of all men. Why I inscribe these papers to you, My dearest Mother, will neede no larger account then this; Nature and your owne goodnesse, have form'd you ablest to pardon me in any thing wherein I shall need it. And of all I have knowne of either Sexe, I have mett with few more diligently inquisitive or pertinently reasoning of things of a raised and abstracted nature, (especially which might have influence into the good of another life,) then your self. To which I adde, That I professe to have infinite engagements to avow my self before all the world, most honoured mother, your Most obedient Son, & most humble servant, HENRY LAWRENCE."

This treatise is noticed by Isaac Ambrose, the well-known Lancashire minister, in section 6 of

the prolegomena to the *Ministration of, and Communion with Angels*, one of his last works, and first issued, it seems, about 1660.

"In this doctrine [of Communion]," says Ambrose, "I have the consent of many others; and to this purpose in the Treatise itself I have cited Dyke, Dingley, Lawrence, in whose book of *Communion and War with Angels* (saith Mr. Baxter in his *Saints' Everlasting Rest* part ii. chap. 7) is taught the true and spiritual use of this Doctrine."

On one point of his argument in a subsequent edition Ambrose cited Baxter, and wrote to him for a fuller expression of his views, which Baxter, Nov. 29, 1661, gave in a letter appended to Ambrose's work (ed. 1682, fo., p. 166) My edition of Baxter's *Saints' Rest* is the twelfth, 1688, 4to., and in the portion referred to by Ambrose Baxter has this (p. 238):—

".....To satisfy you fully in this, and to silence your Objections, and to teach you the true and spiritual use of this Doctrine, I refer you to Mr. Lawrence's Book called *Our Communion and War with Angels*. And especially Zanchius, Tome 3, his Book *De Angelis*. And now newly published, Mr. Ambrose's Book; in which (in an Epistle) I have confirmed and vindicated what I have here said."

There is a note by T. Warton in Brydges's edition of Milton's works, vol. vi. p. 140, in which he (Warton) states that of the president's son "nothing has transpired"; on which Todd remarked that Warton was mistaken (as is Todd):—

"This Henry Lawrence, the 'virtuous son,' is the author of a work of which I am in possession, suited to Milton's taste; on the subject of which, I make no doubt, he and the author 'by the fire helped to waste many a sullen day.' It is entitled *Of our Communion and Warre with Angels*, &c., Printed Anno Dom. 1646, 4to., 189 pages. The dedication is 'To my Most deare and Most honoured Mother, the Lady Lawrence.' I suppose him also to be the same Henry Lawrence who printed *A Vindication of the Scriptures and Christian Ordinances*, 1649, Lond., 4to."

A copy of the latter work, which is of course by the elder Lawrence, is in my hands, thus entitled:—

"Some Considerations Tending to the Asserting and Vindicating of the use of the Holy Scriptures, and Christian Ordinances; Against the Practice and Opinions of certaine Men of these Times. Wherein also particularly, by way of an illustrious instance, to the foregoing Discourse, the Ordinance of Baptisme (so importunately of late decryed by some, as a thing Legall and Jewish) is manifested to be of Gospell-institution, and by Divine appointment to continue still of use in the Church. 1 Cor. 1. 21. Colos. 2. 8. London. Printed by M. Symmons, for *Hanna Allen*, and are to be sold at the Crowne in Pope's-Head Alley, 1649." 4to. viii, 80, iv.

From the dedication to his mother we gather that she suggested the preparation of this work. It was a Samuel Simmons who issued *Paradise Lost* in 1667.

Lawrence, it is said, disapproved of the proceedings against Charles I. In June, 1653, Lawrence, with Blake, Monk, Rous, and others, was summoned by Cromwell to deliberate for the con-

stipulations; and on July 14 he was formally appointed one of the Council of State. About this time he is called Colonel Henry Lawrence. From Thurloe, i. 481 (cf. Masson, iv. 512), we learn that he was interested in appointing White Locke Ambassador Extraordinary to Sweden. Cf. also Thurloe, ii. 154, and ii. 250. After the dissolution of the Parliament, Lawrence was placed on the Protector Cromwell's new Council of State, consisting of fifteen persons, his salary being 1,000*l.* a year. At the second meeting he was made chairman for a month; but by a subsequent order of Cromwell he became permanent chairman, with the title of "Lord President of the Council" (Masson, iv. 545; and cf. Thurloe, i. 642). In the *Second Defence* of the people of England, 1653-4, Milton eulogized Lawrence as being, with Montagu, a man of the highest ability and best accomplishments. In 1654 Lawrence's name is found in connexion with the Princess Elizabeth of Bohemia and the Lord Craven. This nobleman had fought under Gustavus Adolphus, and had upheld Charles I. in his contest with the Parliament, for which, in 1650-1, his English estates were confiscated. He had also befriended Prince Henry of Orange "from a spirit of romantic attachment to his beautiful consort; and his services are generally supposed to have been privately rewarded with the hand of that princess after her return in widowhood to her native country" (Whitaker's *Craven*, p. 509). It was to certain measures which Lord Craven took to recover his English property that the following communication (Thurloe, ii. 139) refers:—

The queen of Bohemia to Mr. Lawrence, president of the council of state.

"Heidelberg, 4/14 March, 1654 [N.S.].

"Mr. Lawrence.—Since you have approved of my liberty to recommend the business of my lord Craven, and promised to serve him therein for my consideration; I hope you will give this bearer sir Edward Sayer leave to make his address to you, and tell him freely what he may expect in favour of his friend; being confident you had never accepted the employment you are now in, but that it may give you means to help those that suffer wrongfully; of which number the lord Craven is so well known to be, that the righting of him will conduce as much to your own satisfaction, as to the obliging of,

"Mr. Lawrence,

"Your most affectionate friend

"to serve you,

"ELIZABETH.

"I beseech let me know whether you received my last letter, which was an answer to yours; and if I may hope that you will resolve some few queries, which I would propose unto you."

Indorsed,—*This letter came inclosed in a letter from the lord Craven to Mr. Lawrence.*

In the Protector's first Parliament, which met Sept. 3, 1654, Lawrence was returned for Herts (as also in 1653), and in that which met two years later he was elected for Colchester. It is usually stated that in this Parliament he sat also for Car-

navonshire. He was probably elected for the Welsh county in October, 1656, upon the resignation of Chief Justice Glynn, who was returned also for Flintshire. Willis calls him M.P. for both Colchester and Carnarvon; but Sir John Prestwich (*Respublica*, p. 10 and p. 15) gives Colchester to Lawrence and Carnarvon county to John Glynn. The explanation seems to be that Lawrence was originally elected for Colchester, but the following month sat for Carnarvon, which he continued to represent until his elevation to the "other house" in 1657. In 1658, Sept. 4, writing to some person whose name is not decipherable, he announces the death of Oliver, and that he had declared Richard his successor, whose proclamation he ordered (MS. in possession of Sir Charles Isham, Bart., of Lampport Hall). Of the subsequent years of his life I can recover but few particulars. He died Aug. 8, 1664, and was buried at St. Margaret's, *alias* Thele, in Herts. He left seven sons and six daughters. The arms of the Lawrences were a cross raguly gules, and their motto "Nil admirari." These two words under the achievement of Sir Edward Lawrence, in St. Ives Church, were commonly translated by the simple peasants, "Admiral of the Nile"!

Further notes about Lawrence would be acceptable. JOHN E. BAILEY.

Stretford, near Manchester.

THE WORD "EIGHTEEN" IN CHAUCER.—A good deal turns upon Chaucer's spelling of the word *eighteen*, because the dates of the days on which the tales are supposed to be told depend upon the reading in the fifth line of the dialogue prefixed to the *Man of Law's Prologue*. All this I have explained at much length in my notes upon this line and upon l. 3, in the Clarendon Press edition of the *Prioress's Tale*, &c. I have there shown that the abbreviation "xviii. the" is to be written at length *eightetethe*, and the word has four syllables. Similarly, if Chaucer has the word for eighteen, it must be *eightetene*, in four syllables. I have just found the right line; and here it is, as printed in Tyrwhitt's edition:—

"Of *eighteen* yere she was, I gesse, of age."

Can't. Tales, l. 3223.

Of course, the reader will exclaim that the word is manifestly a mere dissyllable, or the line cannot be scanned. But if the matter be considered carefully, it will be found that it proves exactly the converse. Turn to any *old* edition, and what do we find?

"Of *eightene* yere she was of age."

Ed. 1532.

So also in ed. 1561. Both these editions have the line in this form, in spite of the fact that it will not scan. This is very significant. Let us now turn to the splendid six-text edition, and con-

sult the best MSS. Five of these have the line thus :

"Of xvij. yeer she was of age."

The sixth, the Cambridge MS., has the same reading, but expands "xvii." as *eightene*, incorrectly. The Harleian MS., as printed by Wright, has *eygheteene*, which is perfectly correct; but whether the word is written at length in the MS., or whether Mr. Wright expanded it from "xvii.," I do not know. It does not much matter, as the form *eighte* is amply justified by the A.-S. *eahta*, and the forms *eightene*, *eightetthe*, by the A.-S. *eahtatine*, *eahtated̅a*. We may safely conclude that the words *I gesse*, inserted by Tyrwhitt, resting on no respectable authority, are to be discarded; also that *eighteen* must, consequently, be expanded into four syllables instead of two; and, lastly, that the reading *eightetthe* in the other passage is amply supported.

It is not a little consolation to find that the old editions of 1532 and 1561 both have *eightene* in the *Man of Law* passage. These old editions are, in fact, of some value; they are quite unsophisticated, and follow the words of the old MSS., without regard to the spelling or the scansion. They are, accordingly, unprejudiced witnesses, and deserve attention.

WALTER W. SKEAT.

SIDEMEN.—What is the proper derivation and meaning of this term? It is commonly assumed by writers on English ecclesiastical law that their office is identical in its character with that of the *Testes Synodales* of the canon law, and that this supplies the origin of the word. The office which these occupy is described in the *Injunctions* of Parkhurst, Bishop of Norwich, in 1569, as that of "the churchwardens, questmen and others"; in the *Visitation Articles* of Cox, Bishop of Ely, in 1570-4, as that of "the churchwardens and inquirers"; in the *Articles* of Grindal, Abp. of York, in 1571, and Parker, Abp. of Canterbury, in 1575, as that of "the churchwardens and sworn men." So far as I am aware, the first use of the word "sidemen" occurs in a document of 1596 (Cardwell's *Doc. Annals*). In the *Articles* of Thornborough, Bishop of Bristol, in 1603, there is "the churchwardens or sidemen." It is to be remembered that the Canons of 1604 were apparently written in Latin originally, and that the English translation being in some places inaccurate, in any instance of ambiguity reference is to be made to this text (A. J. Stephens, *Book of C. P. with Notes*, 1849, vol. i. p. 90). Consequently the Latin version is to be first examined, when it will be seen that the word so frequently used to express the office is "assistentes," in the English "sidemen." The election is fixed by Canon 90: "Horum autem (Economorum et Inquisitorum vel Assistentium annuum electionem in Paschali hebdomade celebrandam decernimus" (Sparrow's *Col-*

lection, Lond., 1684, p. 310). This is translated, and the difference will be observed, as, "The choice of which persons, viz., churchwardens or quest-men, side-men or assistants, shall be yearly made in Easter week" (Lon., King's Stationer, 1678). In Minsheu's, the earliest dictionary which I have (Lond., 1617), there is: "Sidemen, alias questmen, be those that are yearly chosen . . . to assist the churchwardens in the inquiring and presenting such offenders as are punishable in the Court Christian." Their oath, settled after 12 Car. II., is, "You shall swear that you will be assistant to the churchwardens in the execution of their office so far as by law you are bound." So far there is nothing to connect the name with that of the *Testes Synodales*, as if they were "synodsmen," i.e. "sidemen or sidemen," a transformation of which no etymologist has shown the process.

But now, and this is the first instance that I have met with, the supposed derivation comes in. Godolphin (*Rep. Can.*, Lond., 1680, p. 163) has this marginal note: "These sidemen were called *Testes Synodales*, anciently styled synodsmen, thence corruptly now called sidemen." But there is no instance cited of "synodsmen." T. Blount in his *Glossographia*, Lond., 1681, has no notice of such a derivation, nor has E. Coles in his *Dictionary*, Lond., 1685, where he only says: "Sidemen, assistants to the churchwardens." But the explanation as above soon afterwards appears. In his *Law Dictionary*, Lond., 1691, Blount has: "Sidemen, *rectius* Synodsmen, *Testes Synodales*"; where there is the change of "sidemen" into "sidemen," which is perpetuated by that form being used in 5 & 6 Will. IV. c. 62, s. 9, and by many modern writers, in substitution for the "sidemen" of the *Canons*.

The word "sidemen" to represent assistants, the "assistentes" above cited, is a proper English word, and there appears no reason why such a transformation as "synodsmen" into "sidemen" or "sidemen" should be thought necessary, which has not yet been shown to be a probable form in language. As to the office itself, it may be remarked that Ayliffe (*Parerg.*, p. 516) makes that of the churchwardens to represent the *Testes Synodales*, "Churchwardens are with us in the place of these synodal witnesses." I have not seen that he refers to "sidemen" at all. I leave the question alone as to how far the office of "sidemen" is or is not representative of that of the *Testes Synodales*, and ask this merely as an etymological query. But I am aware of what Van Espen, Bishop Gibson, Nelson, Burn, and others have written about these officers.

ED. MARSHALL.

RICHARD CUMBERLAND: "CALVARY": "THE CLOUDS," &c.—A contemporary of this month (June) contains a review of the life and labours of Richard Cumberland, placeman, poet, essayist,

novelist, and dramatist, the son and great-grandson of bishops, and grandson of a greater man than most bishops, Richard Bentley, Master of Trinity, where his little grandson was born. The writer of this notice is no Froude nor Carlyle. He makes no hero of his subject. With that in Cumberland's case we would not quarrel. But he hardly does him justice—with that we do. His estimate of *Calvary* is simply unfair. If Dr. Drake's judgment (*Literary Hours*, Nos. xviii.-xxi.) be too eulogistic, there is no need to run into the opposite extreme. In fact, *Calvary* after that critique of Drake's became very popular, and deservedly so, with those who were not prejudiced against it as a Christian poem. In point of poetry it is at least as good as the average second-class blank verse of the present day, and much more sensible. And more than this, though the article writer mentions the *Observer*, he makes no reference to the versions of the comic dramatists which so greatly enrich it, and have received the praise of Walpole (*Comicorum Græcorum Fragmenta*, 1805, p. 7) and the *redimprimantur* of Bailey in his later and enlarged edition of *The Fragments*, 1840. Nor does the chronicler once allude to Cumberland's famous version of the *Clouds*, reprinted by Valpy in his *Four Comedies of Aristophanes Translated*, and received by Mitchell into the body of his English *Aristophanes* (vol. ii.) as an integral portion of that very admirable work. C. C.

OLD BIBLES.—The following Bibles (in the Owens College Library) are not in Stevens's *List of the Bibles in the Caston Exhibition*, 1877:—

Biblia Sacra (Latina). Cum Prologis B. Hieronymi et Interpretatione Nominum Hebraicorum (Vulgate). Illuminated small 4to., Gothic letter. No title or pagination. Double column, 52 lines to a column. 459 leaves. Colophon: Biblia impressa Venetiis p. Octaviana Scoti Modoetiensem explicit feliciter Anno Salutis 1480.—In this copy there are notes in Melancthon's handwriting, according to Dr. Kloss and S. Leigh Sotheby.

Biblia Sacra (Latina). Cum Prologis B. Hieronymi et Interpretatione Nominum Hebraicorum. Small folio, Gothic letter on vellum. 84 miniatures. No title or pagination, no colophon. 532 leaves. Date wanting (apparently sixteenth century).—It is printed on vellum of the purest quality, in double columns, 47 lines per column, with the capitals illuminated by hand in gold and colours. The initial letter to Genesis is a curious and uncommon specimen of early art, exhibiting in the capital I eight representations of Christ, concluding with the Crucifixion. A quantity of the other capitals contain miniatures of saints, beautifully done and in fine preservation. The initial letters of the respective books are generally representative of some fact recorded in the narrative or characteristic of the sacred writer. In good preservation. "Interpretatione Nominum Hebraicorum" takes 237 columns.

Biblia Græca. Scripturæ Divinæ, Veteris Novæque omnia (Septuagint). 3 vols. 12mo. Strassburg (Cephalus), MDXXVI.—"It is esteemed a work of great rarity: the text is not divided into verses, the chapters are distinct from each other, and a space is left at the be-

ginning of each for the insertion of the initial letter. The editor was Lonicerus, a disciple and follower of Luther" (Dibdin, *Intro. to Gr. and Lat. Classics*, vol. i. p. 85).

Biblia Græca. Divinæ Scripturæ, Veteris ac Novi Testamenti Omnia. Folio. Basileæ, per J. Hervagium, MDXLV. Very beautifully printed with a large type.—"The preface is by Melancthon. This edition follows chiefly the preceding one of Cephalus; but it has some excerpts from the Complutensian edition, as better according with the Hebrew text. It has been pronounced to be much more correct than either the Venetian or Strasburg editions" (Dibdin, *Gr. and Lat. Classics*, vol. i. p. 86).

Biblia Latina. Vetus Testamentum Secundum Septuaginta. Latine Redditum. Ex auctoritate Sixti V. Pont. Max. editum. Additus est Index Dictionum et loquutionum Hebraicarum, Græcarum, Latinarum, quarum observatio vitæ est non inutilis futura. Folio. Romæ, In ædibus populi Romani MDLXXXVIII. apud G. Ferrarium. By Flaminius Nobilius, and magnificently printed in a large folio volume.

BIBLIOTHEC. COLL. OWENS.

CURIOUS PHRASES IN 1580.—

"The deull doth take the crosse for a bulbegger (*Beehive of the Romish Church*, fo. 249). Wee must for clownes sift meale through a lattice (fo. 250). All these keyes she hath tied fast together with a paire of key-bands (fo. 82). Men bestow suche cost as those same magistri nostri in making the pleasant bankets to proceed Bachelors or Licenciates (fo. 80). Cowles, copes, and liriippes (fo. 78) [the last is the 'tippet' of the *Hunting of the Romish Fox*, a scarf]. A woman beeing with her Gossep kneeding of doaw (fo. 73). The doctours of Louen with their great coppintankes and doctours battes with their Aristotles breech on their heads, and his liriippium about their neckes (fo. 71 b). An unlearned buffe did babble (fo. 66 b). Men goe prunking in the procession (fo. 43). You cannot ride to Louen but you must set the Wagon before the horses (fo. 32). Nudge unto the Swinesty and there eat only draffe (fo. 31 b). Marchpanes made of the brawne of capons and patridges with sugar and almondes (fo. 23). I. Wicfele threw all the spindles of the church of Rome in the ashes (fo. 6 b). Ducates, crownes, rosenobles, and Portigues glued together (fo. 100 b). Usuall hymne or sacramental carral (fo. 107 b). They made bread of good wheate meale flower with dogges grease and not of a wild resken (fo. 111). Without gronde as if a cow should hang upon a cherrie tree (fo. 111 b). They will spend both hide and hayre (fo. 112). When they have had their sops in good bastard or Romnay they keepe a mouses banket (fo. 121). Clear the score and cut off all the nickes of the tallie (fo. 131). A grumet or simple mariner (fo. 137). Girkes of the rodde (fo. 156). With a gallon of good Rennish wine they can not away with Pittaw (fo. 188). A plomme Hollander, or a Malle Brabander, or a Botte Flemming (fo. 192 b). Holy fisionie of the Veronica (fo. 194 b). Wee will let him alone with a morren (fo. 123 b). Lyke a dogge will runne away before a fitche of bacon (fo. 232 b). An image with a cole or with a pencil painted upon the wall (fo. 237). Of every Jewe that will have a Synagogue in his house the Pope hath 30 pound Turnoys, which is 7 Ducates and sixe Sterlings (fo. 240 b). Flatter and coll as the she ape doeth her young ones (fo. 252 b). To heare some Gospel of a distaffe and tale of a tubbe (fo. 275 b) [a title adopted by Swift]. Too see a play of Robinhood or a morrisse dance" (fo. 207).

MACKENZIE E. C. WALCOTT

"NAIVETY."—"His apologies and the like were full of naivety" (Carlyle's *John Sterling*, pt. ii. chap. iii.). This spelling is infrequent, though the practice of Anglicizing foreign words is becoming more common. Sir William Thomson, of Glasgow University, speaks in his class lectures of "memorandums," "addendums," and the like. "Automatons" is now often used by newspaper writers.

FRANCIS ANDERSON.

COCKNEY PRONUNCIATION.—When about fourteen, there joined the school an intelligent, quick-witted, and good-tempered younger boy, but a thorough Cockney. His *h*'s were absent and present in inverse order, and his interchanges of *w* and *v* constant and marked. Being the first of the kind I had fairly seen, his disposition pleasant, but these peculiarities unpleasant, I tried to reform them. "You know the wine we drink; now say it carefully after me—*wine*."—"Vine." "Try again. *Wine*."—"Vine." The result of all further attempts was the same. "Now repeat after me another word, the vine, the plant that produces the grape. Say *wine*."—"Vine." "No, no; say *vine*."—"So I do say *vine*." Ever after, when arguing with an opponent, I remembered that, according to our early training, *wine* might sound as *vine*, and *vine* as *wine*.

B. NICHOLSON.

"NOISING."—I was talking with an old cottager, aged seventy-eight, who, under the combined influence of family quarrels and drink, had attempted to commit suicide by drowning himself in a muddy pond, from whence he was with difficulty rescued when at the point of death. Referring to the quarrel with his married daughter, with whom he lived, the old man said, "She had been noising me. She's always noising me," &c. This expression seems to me to be worth noting.

CUTHBERT BEDE.

ROOKS GOING AWAY A SIGN OF BAD LUCK.—The following paragraph, cut from the *Lincoln and Stamford Mercury*, is worth a place in "N. & Q.":—

"A singular circumstance is reported in connexion with the recent suicide of Mr. Graves, of Linwood Grange. Near the house a colony of rooks had established themselves, and on the day of the funeral, immediately on the appearance of the hearse, the birds left the locality in a body, deserting their nests, all of which contained young. A few only have returned."

It is a common belief here that it is a sure sign of impending ill luck for rooks to desert a rookery near a house.

R. R.

Boston.

WALLFLOWERS.—It may be worthy of record that hereabouts the dark-hued wallflowers are known generally as "bloody warriors."

HARRY HEMS.

Exeter.

BENEDICTION OF FLAGS.—

"The Spaniards comming nowe of late to Groninghen in Friseland, and there christen, coniuere and hallow theyr Ensignes, naming one Barbara, another Katherine," &c. —*Behiue of the Romish Church*, 1580, b. i. c. ii. fo. 18b.

MACKENZIE E. C. WALCOTT.

Queries.

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

ARE PETER-PENCE STILL PAYABLE BY LAW IN ENGLAND?—Can any of your readers kindly inform me whether Peter-pence are still legally payable in any shape or form in England? The statutes 25 Hen. VIII., cap. 21, and 1 Eliz., cap. 1, seem to abolish not Peter-pence, but *Peter-pence as paid to Rome*. Now as a fixed amount of about 200*l.*, or 300 marks, assessed in various proportions upon the various English dioceses, was all that was annually paid into the Apostolic Chamber in respect of Peter-pence, at least from the twelfth century downwards, I am seeking to know what finally became of the great bulk of the money that used to be gathered year by year throughout England in respect of Peter-pence. The latest instance I have yet found of the distinct payment of so-called Peter-pence in England is in 1576, in the accounts of the churchwardens of Minchinhampton, in Gloucestershire, who in that year paid 16*d.* for Peter-pence to the local archdeacon (*Archæologia*, vol. xxxv. pp. 422 et seqq.). That the archdeacons, who, as the officers of the bishops, were the ordinary collectors of Peter-pence throughout England, should have been summarily and utterly deprived by the above-mentioned statutes of the considerable vested interest which they had in that impost, seems to me rather difficult to believe. Did, then, the Peter-pence in the various parishes come to be merged in whole or in part in the archidiaconal procurations or synodals? Or, to come down a step further, did they in any parish come to be merged in any of the customary offerings due from the parishioners to the parson or vicar? And in these forms are they still paid anywhere at the present day? Again, there were aforesaid in England certain exempt monasteries* which gathered the Peter-pence annually upon their own property, and answered for them in a fixed sum to the Pope's collector, retaining the residue for themselves. When the lands of these monasteries were surrendered to King Henry VIII., and by him either retained or granted off fresh to others, subject of course to all their old burdens, what became of

* I mean exempt from the jurisdiction of the local ordinary, as the abbey of Evesham, St. Austin's by Canterbury, or St. Alban's.

the charge of Peter-pence? Sir Roger Twysden (*Historical Vindication of the Church of England*, chap. iv., published in 1657) believed that in his time Peter-pence still continued to be paid in certain old monastic manors under the name of "smoke money." Are they still paid in any manor at the present day, either under the name of "smoke money," "smoke silver," "hearth money," "chimney money," or any other name, or otherwise under any form of commutation?

C. T. B.

"PRESIDENT": "PRECEDENT."—At pp. 86-7 of the second vol. of the late Mr. Walbran's *Memoirs of Fountains Abbey*, just issued by the Surtees Society, a MS. is described which is there called a "President Book." It belongs to the early part of the fifteenth century, and contains, *inter alia*, a brief chronicle of the abbots, a register of homages, "a very copious and accurate digest" of many of the records of the house, and "copies of thirty-six charters." Mr. Walbran then proceeds:—

"The name of 'President Booke of ye Abbey of fountaynes' endorsed upon it has probably been derived from the practice of placing it and similar volumes.....before the President of the Chapter, who could thus see at once the facts and dates.....without consulting the original deeds and records."

Surely the word "president" has beguiled the writer into an unlucky guess. In the Bodleian printed Catalogue, under "Precedents," several "Bookes of Presidents" are entered, dated from 1572 downwards. Richard Tottel printed one in 1584. William West compiled a *Description of Instruments and Presidents* in 1641. Indeed, every reader of our sixteenth and seventeenth century writers must have noticed that "president" is commonly written and printed for "precedent." I have not many books at hand, but I subjoin a few references: 1590, Spenser (*Globe ed., Gloss., s.v.*); 1627, Ric. Perrot, B.D., *Fell. Sid. Suss., Camb., Jacob's Vowe*, p. 13; 1631, Joh. Denison, Chapl. to Charles I., *Heavenly Banquet*, p. 139 ("precedent," p. 300); 1646, Joh. Salmarshe, M.A., *Some Drops of the Viall*, i. 7, 10, ii. 79; 1659, W. Brough, D.D., Dean of Gloucester, *Manual of Devotions*, pp. 49, 460, 477; 1678, Rob. Sanderson, D.D., Bp. of Lincoln, *Nine Cases of Conscience*, p. 121. It is clear that the "President Book" of Fountains is a "Precedent Book," and I am surprised that the learned editor, Mr. Raine, did not add a note to that effect. Do any of your readers know of any undoubted instance of such a book being called a *president* book for the reason assigned by Mr. Walbran? It is hardly likely that *president* would be used in the sense of *muniment* (*presidium*). W. C. B.

"SPECIMEN OF A NEW JEST BOOK. Containing Interesting and Original Bon Mots, Jeux

d'Esprits, &c.; also Annotations upon Shakspeare, &c. By Marcus Spermaceti the Elder. London, C. Chapple, Pall Mall."—Can any of your readers tell me who was the author of this curious *Specimen of a New Jest Book*? I believe it was written by George Colman, but I have heard it attributed to Theodore Hook. Perhaps you can find room for two specimens. The first is an anecdote headed,

"BISHOP OF LONDON. The late Dr. Porteous, who died whilst Bishop of London, in his *Treatise on the Art of Swimming*, says he does not agree with Dr. Johnson and other lexicographers of his time as to the meaning of the word cantankerous. The bishop supposes it to mean slipshod, derived from the Latin word *velo*."

The next is a riddle:—

"Where Adam first sate down on grass,
Where Werter first did meet his lass;
Where Sampson pull'd the pillars down,
Where Blood purloined the regal crown,
'Twas there my love I first did see.
Pray tell me where that place may be."

The answer is given, but I prefer to exercise the ingenuity of your readers. If that fails I will communicate the name of the place in an early number of "N. & Q." AN OLD BOOKWORM.

HAIR GROWING FROM CASTS.—Is it likely that a distinguished sculptor and myself are labouring under delusions in half believing that human hair grows long after death and under the following peculiar circumstances? The friends of a nobleman who died about five years ago employed the sculptor to make a bust of their deceased relative. For this end a mould was taken shortly after death of the head and face, and from this mould a cast was made. It came out clean and with no sign of a hair adhering to it. About three years ago the sculptor first mentioned to me, as a matter of common occurrence, not only observed by himself but by others, that hair often grew from casts. I smiled at the idea, of course, as many of your readers will doubtless. Taking up a cast—the one referred to—and holding it to the light, I saw numerous hairs, about half an inch long, springing in apparently a natural manner from the head and face, chiefly on the temples and eyebrows. A week ago we examined this cast again, and we both at once remarked that the hair had increased in length, particularly over the eyebrows. I may add that we examined other casts, made under similar conditions, and found hair on nearly all of them. I enclose, with his permission, the sculptor's name. G. H. H.

W. SOTHEY, THE TRANSLATOR OF HOMER, and the author of various poetic and dramatic works.—For many years before his death, in Dec., 1833, Mr. Sothey resided at Fair Mead Lodge, near Epping Forest. Where is his burial-place?

R. INGLIS.

"THE SPACE OF HALF AMYLE WEY."—In a document dated Feb. 15, 1 Henry VII., the following

passage occurs with reference to ringing the curfew on the bell of the "Clok-house" in St. Albans:—

"That the seid Robert Grave and hys assignes shall kepe, make, and rewle the klokke beyng in the seid tenement, and to smyte and kepe his resonable howres, and dayly and nyghtly to ryngre or do ryngre the bell of the same klok by the space of half amyle wey betwene the houres of viii and ix of the same klok at afternoone, and immediatly as he can or may after the houere of iiiii of the same klok before noone at hys owne proper costes."

Can any one furnish a parallel to the quaint expression "by the space of half amyle wey" used in the sense which it appears here to bear, viz., the time occupied in walking half a mile, say, about ten minutes?

H. FOWLER.

St. Albans.

"KYBOSH."—"You are giving that piece of work the *kybosh*." I have lately heard this in Berkshire. It was explained to mean that the job was being slurred over and done in a careless, hurried, slipshod way. I only write *kybosh* from sound, and cannot vouch for its proper orthography. What does it mean?

A.

[For notes on "Bosh," see "N. & Q.," 5th S. i. 389; ii. 53, 478; iii. 75, 114, 173, 257, 378.]

"HYDRAULICAL MUSIC."—"Hydraulical music, which is performed by the help of water, now (1660) little in use" (Howell). What was this?

ZERO.

A MEZZOTINT.—I have a mezzotint of "Her Grace the Duchess of Bedford" (published 1803, painted by Hoppner, R.A., engraved by S. W. Reynolds), a tall, handsome lady, about thirty. Can any of your readers tell me if the original of this was the mother of Lord John Russell—I am told she was—and give any particulars?

W. RENDLE.

SUFFOLK MSS.—At the sale of Mr. Dawson Turner's MS. library in 1859 (Puttick & Simpson) the following lots were put up:—

"No. 690. Suffolk. A Collection of Natives, &c., connected with the co. of Suffolk. 6 vols., royal 4to., formed by the late Rev. John Ford of Ipswich."

"No. 691. Collections for a Parochial Hist. of Suffolk. 10 thick vols., by the same."

"No. 682. Blomefield's *Norfolk*, illustrated, with Continuation, 11 vols. Many hundred Drawings of Arms, 12 vols. Yarmouth Town Rolls, 1 vol. Original Deeds, &c., 1 vol."

Can any one tell me where these may be, and whether they are accessible?

J. M. C.

THE NEW GERMAN COINAGE.—I shall feel obliged to any correspondent of "N. & Q." who will tell me if the following list of the mint marks on the new coinage of the German Empire is correct as far as it goes, and who will also complete it: A. Prussia (Berlin); B. Prussia (Hanover?); C. Prussia (Frankfort?); D. Bavaria (Munich); E. Saxony (Dresden); F. Württemberg (Stuttgart);

G. Baden (Carlsruhe); H. Hessen (Darmstadt); I. (?); J. Hamburg. NEPHRITE.

TRYSTING TREES.—I am very desirous of being referred to works where the customs, traditions, and folk-lore of trysting trees are dealt with. There must be a great many scattered notes, but I cannot find that they have ever been collected.

G. LAURENCE GOMME.

"SAMSON AGONISTES; OR, THE HISTORY OF SAMSON."—I have lately met with the original MS. (212 pp. 8vo.) of a "Poem in VI Books" under this title, and commencing,—

"I sing the man, armd wth celestial might,
Who duell'd armies, put whole hosts to flight,
And boldly march'd invincible in fight."

The volume is apparently of the latter part of the seventeenth century, and belonged in 1766 to C. Wilkins, of C. C. C., Oxon. The handwriting and the style of the composition resemble Dryden's. I can find no trace of the poem in print. Can any of your readers inform me who was the author?

W. I. R. V.

"AGLA."—Some years ago an article on this cabalistic word appeared in one of our journals, which contained references to various instances of its use. It is not in "N. & Q.," though in 1st S. iv. 370 there are several interesting communications on the subject. I ought not to have forgotten its whereabouts, but having done so, I shall be obliged by a reference to it.

T.

HERALDIC COLOURS.—What modern artists' tints represent the various heraldic colours, i.e., sanguine, murrey, gules, &c.?

B.

THE STORY OF A MAN WHO SOLD HIS SOUL.—As long ago as the year 1839 I read in some magazine a story of a man who sold his soul. He was to be a man by day and a skeleton by night, and he was to live as long as he could keep the secret of the change, which of course occurred twice a day. He lost his soul, but he lived three hundred years and met with the most extraordinary adventures. If any of your readers will tell me the name of the story and where it is to be found I shall be very much obliged.

B. R. BETTS.

GREGORY XVI. AND THE POLISH RISING OF 1832.—Where can I get full information, in English or French, of the condemnation by Gregory XVI. of the Polish rising of 1832? Russian aid was to be given if Austria attempted to appropriate the Legations. Hence this unholy alliance at the expense of Poland.

WILLIS NEVINS.

Cheltenham.

HENRY CLOVILLE OF CLOVILLE'S HALL, ESSEX.—Who is now his heir? He was son of Sir Henry Cloville, and was living in 1612.

J. W. S.

HERALDRY.—On a handsome tomb in the old churchyard at Hackney, co. Middlesex, are the following arms:—(1) A chev. betw. three bugle horns stringed; crest, on the helm (esquire's) aexter arm in armour embowed, grasping an arrow. (2) The same arms in a lozenge and same crest. (3) Parted per pale bar. and femme: bar. same as (1); femme, two chevs. betw. three escallops, same crest as (1) and (2). To whom do these arms belong? There is no inscription on the tomb.

F. SYDNEY WADDINGTON.

LOST—A TRAGEDY OF OTWAY.—In the *Bee* (first edit., 1759, sm. 8vo., p. 239) Goldsmith mentions having seen an advertisement in one of LeStrange's political tracts offering a reward for a lost tragedy of Otway. If any of your readers possess the tract referred to, the advertisement would be worth reprinting *in extenso*. A.

A DISSENTING MINISTER A CENTENARIAN.—In a letter, dated Dec. 6, 1853, written by an old friend of mine to the late venerable President of Magdalen College, Oxford, then in his 100th year, he remarks: "I read in the London paper of a dissenting minister, who has been preaching a sermon in his 106th year. May the Church of England in your person surpass and overcome Gebal and Ammon."

This confirms the anecdote of the President given in Naylor's *Catalogue of Autographs*, May, 1878: "When nearly a hundred years old, some one remarked to him, 'This is a pretty good age.' 'Yes,' he replied, 'but there was a Dissenting minister who lived to a hundred and seven. I should like the Church to win.'" Who was this Dissenting minister, and when and where did he preach? J. R. B.

DE LAUNE.—Is it known, or is it possible to find out, whether the De Launes at any time changed their name to De Lane, or Delane, by dropping the *u*? Is the name of French, Flemish, or Irish origin? Any information would much interest me. D. G.

[See *ante*, p. 468.]

AUTHORS OF BOOKS WANTED.—

A Dialogue betwixt a Citizen and a poore Countryman and his wife in the Country where the Citizen remaineth now in this time of sickness. Written by him in the Country who sent the Cobby to a friend in London, Being both pittifull and pleasant. [Woodcut.] London, printed by R. Oulton for H. Gosson, and are to be sold at his Shop upon London Bridge neere the Gate. 1636. 4to.

Sermons, Meditations, and Prayers upon the Plague. 1636. By T. S. London, printed by N. and Jo. Okes for John Benson, and are to be sold at his shop in S. Dunstons Churchyard in Fleete-Streete. 1637. Duod. pp. 216. "Now follows the Sermon of Our thankfulness and Gods Mercy, which was Preached in St. Pauls Church the three and twentieth of October. 1636." pp. 60. Dedicated "To The Right Honourable Edward Bromfield,

Lord Maior, and to the right Worshipfull Aldermen, Governors of this Honorable City of London."

T. W. W. S.

The Frenchman and the Rats.—Where can I find the above? RATAPLAN.

AUTHORS OF QUOTATIONS WANTED.—

In Strauss's *Life of Jesus for the People*, just published by Messrs. Williams & Norgate, the following sentence occurs: "The Stoics were the first to look upon all men as citizens of a great republic, to which all individual states stand in only the same relation as the houses of the town to the whole, as a family under the common law of reason; the idea of Cosmopolitanism, as one of the finest fruits of the exertions of Alexander the Great, first sprung up in the Porch; nay, a Stoic was the first to speak the word that all men are brothers, all having God for their Father" (vol. i, p. 247). Who is the Stoic referred to, and what are his exact words? The original Greek or Latin is requested. R. M. SPENCE.

"Praise is the best diet for us all." I believe Thackeray says thus somewhere, or words to that effect. Can any one give me chapter and verse?

JONATHAN BOUCHIER.

"His only labour is to kill the time—
A direful labour and a weary woe."

C. P.

Replies.

FIELDING THE NOVELIST.

(5th S. xi. 484.)

G. H. W. is evidently very ill informed as to a very well-known story. The case of Elizabeth Canning is familiar to every reader of the *State Trials*, and is constantly cited and referred to as one of the most curious and interesting cases on record of conflicting testimony. Two juries came to diametrically opposite conclusions. G. H. W. indulges in an unbecoming sneer at Fielding, and says, "There is no question that she [Canning] had spent the month in concubinage or had withdrawn herself in order to be delivered of a child." The whole case is involved in obscurity, but if anything can be said to be certain it is that Canning had *not* spent the month in concubinage, and had *not* been delivered of a child. If G. H. W. desires to obtain information on the subject, he will find it in *Blackwood's Magazine*, May, 1860, and in *Paradoxes and Puzzles*, p. 318, "Judicial Puzzles."

I. P.

Is not G. H. W. in error in stating that "Henry Fielding was the magistrate before whom the charge against Squires and Wells was first heard," and that he not only tried these women, but wrote a pamphlet against them? I am under the impression that they were first taken before Sir John Fielding, Henry Fielding's half-brother, at Bow Street. It appears that Canning's friends applied to Sir John, who issued a warrant for the arrest of Virtue Hall, and she, on being threatened, confirmed Canning's statements. On this Squires and

Wells were indicted. No doubt Henry Fielding wrote the pamphlet. O.

JACK KETCH OR CATCH (5th S. xi. 349).—Jack Ketch is said to have succeeded the notorious Edward Dun as public hangman in 1663, and to have become even more unpopular than his predecessor. DR. RIMBAULT, in an interesting note on Tyburnian gleanings ("N. & Q.," 2nd S. xi. 445), states that the earliest printed notice of Ketch which he had met with was a broadside, dated Dec. 2, 1678, entitled *The Plotter's Ballad; being Jack Ketch's Incomparable Receipt for the Cure of Traytorous Recusants*. Ketch became doubly odious from the bungling manner in which he performed his office, especially in the cases of William, Lord Russell, and the Duke of Monmouth. In January, 1686, he was dismissed from his office, and Rose, a butcher, appointed in his stead; but in the May following Rose himself was hanged and Ketch re-appointed. DR. RIMBAULT says he could not ascertain when Jack Ketch died. A letter from Dr. Hutton to Dean Comber, *Memoirs of the Life of Comber*, 1799, p. 225, dated Dec. 4, 1686, which contains an account of the punishment of the Rev. Samuel Johnson at the chapter house of St. Paul's, supplies this information. The writer states that Mr. Johnson "was civilly used by the new hangman, Jack Ketch being buried two days before." He died, therefore, in November, 1686.

EDWARD SOLLY.

Your correspondent will not get a much earlier quotation for this name than 1682 if it be correctly derived from one John Ketch, hangman at "the Bloody Assizes" and during the reign of James II. But it is said also that Richard Jaquet, who owned the manor of Tyburn (at what date?), had the true honour of naming all the successive arch-hangmen of this realm. The old French appellation for this official, *maistre des hautes œuvres*, is sufficiently humorous. A.

Is not Ketch or Catch an abbreviation of "catchpole," a bailiff—a word used by Bacon, and, I suppose, much older than he?

EDWARD H. MARSHALL.

The Temple.

THE MEANING OF "SCOTIA" (5th S. x. 348, 389; xi. 153).—It has often been argued that in early history Scotia and Hibernia are convertible terms because Scotia is spoken of as an "insula." Nowhere have I seen a briefer and better summary of the authorities for this argument than in a MS. in the Burgundian library at Brussels. It is as follows: 1. "Scotia proxima Britanniae insula" (S. Isid., lib. xii. c. 6); 2. "Scotia quæ terris nihil debet" (Hegesip., lib. v. c. 15); 3. "Scotia fertilis Sanctorum insula" (Sur., 13 Nov., 8 Maii); 4. "De Scotorum insula venientes" (Bed. Mart.,

13 Nov.); 5. "Tota insula Scotiæ mirabatur" (Theodor. ap. Sur., 1 Jul.). But a difficulty presents itself, and I beg leave to ask MR. SCOTT, or any other learned reader of "N. & Q.," to be so kind as to solve it for me.

The difficulty is this. The word "insula" does not necessarily mean a portion of land girt by the sea. A Roman house was an "insula" when not joined by a common wall to neighbouring dwellings. The *Insula Allobrogum* in Gallia Narbonensis was the tract between the "Arar" and the Rhone (Livy, xxi. 31). Moreover, Æneas Sylvius, afterwards Pius II., who certainly was not ignorant of the force of Latin words, relating his mission to the court of James I. in 1435, describes modern Scotland as an "insula": "De Scotia hæc relatu digna invenit. Insulam esse Angliæ conjunctam in septentrionem portentam," &c. (pp. 4, 5, Francof., 1614). And in the life of this pope, "per Joan. Ant. Camp. Ep. Aretin.," a similar expression is applied to the same country, "hæc insulâ."

As to the clause cited from Hegesippus, "Scotia quæ terris nihil debet," it is curious to remark that a poet of the sixteenth century, whose knowledge of the geography of the British Isles could hardly have been inferior to that of Hegesippus, uses a phrase of similar import when he addresses modern Scotland:—

"Terra viris belloque potens clarissima rebus
Scotia quam toto Oceanus disjungit ab orbe,
Unam hominum extremam sed primam viribus unam."
*P. Rosseti Poetæ Laureati de Insignibus
Scotorum Regum Carmen.*

How far do these illustrations of the scope of the vocable "insula" weaken the argument of the Brussels MS.?
H. L. L. G.

"PERILS" AND "DANGERS" (5th S. xi. 228).—If the etymology of the words is regarded we may trace a difference between their force. *Perils* (*pericula*) have regard to the *things* or *circumstances* with which a man may meet or which he may have to go through (*per, ire*). *Dangers* (*dominiarium, dominus*) have regard to the difficulties which may ensue from falling into the power of a *person*. Thus, "If I be drawe to any worchep or welfare, and discharge of myn ennyes *daunger* I ascrive it unto Our Lady" (*Paston Lett.*, p. 50); "And hathe bought divers boks of hym, for the which, as I suppose, he hath put himself in *daunger* to the same Karoll" (*Paston Lett.*, p. 431); "In the old law we have the example of David, who not to die would ever hurt his anointed sovereign when he had him in his will and *danger* to do what he liked with him" (*Scots Correspond.*, xiv. 48; Burton's *Hist. Scot.*, v. 28). So also

"You stand within his *daunger*, do you not?"
Merch. of Ven., iv. 1, 176.

We may compare "in *danger* of the judgment"

(Matt. v. 21), where the older meaning is kept as rendering of *ἐνοχος*, which in Heb. ii. 15 is rendered "subject to bondage." There seems little or no distinction now.

O. W. TANCOCK.

Bishop Wren of Ely (A.D. 1585-1667), in his notes for the revision of the Prayer Book in 1661, says:—

"Toward this reforming (i.e. of the old Book) one general Rule would be that every word throughout (as much as can be) should be commonly understood. The same wherewith in the Compilers of the Old Book was very commendable, though it was but slenderly observed, because Latin Terms were then so much in use; and one course they took therein was not so well advised, as having produced that which is now a blemish and calls for an amendment. When using a word not perfectly understood in our Language, they joined another to it to expound it, as 'Erred and strayed,' 'Perils and Dangers,' 'Vanquish and overcome,' 'King and Governor,' 'Bishop and Pastor.' But now 'tis grown to be but an idle repetition."—From *Fragmentary Illustration of the History of the Book of Common Prayer*, by Bishop Jacobson (J. Murray), p. 46.

Bishop Wren was an excellent scholar, especially in liturgical matters.

L. PH.

Assuming that X. Y. Z.'s query refers to the expression in the Liturgy, I do not believe that any difference is intended. The Prayer Book contains numerous instances of the juxtaposition of an English word and its classically derived equivalent, e.g., "acknowledge and confess," "dissemble nor cloke," "assemble and meet together," "pardoneth and absolveth," &c. This peculiarity of diction was curiously enough adduced by a writer in the *Quarterly Review* some years ago as an argument for perpetuating that capricious variation of rendering in the A.V. which makes it impossible to recognize the same word in the original text.

H. C. DELEIVINGNE.

Woodbridge Grammar School.

The difference between these words may be briefly defined as risks to persons (*pericula*) and property (*damna*).

W. D. PARISH.

The Vicarage, Selmeston.

THE SLANG WORD "MUFF"—A STUPID PERSON (5th S. xi. 384).—Like many other slang words, *muff* in this sense is perfectly good old English, occurring in Warner's *Albion's England* (cited by Nares) as follows:—

"Those stiles to him were strange, but they did defee them on the bace-borne *muffe*, and him as king obay."

As to the etymology, *muff* is probably connected with the word "*moffle*, to do anything badly or ineffectually" (Halliwell), of various English dialects. This in its turn came from *maffle*, of more restricted meaning, that is to say, to speak ineffectually, to stammer.* Cotgrave in explaining

maffle introduces us to another word which has experienced an analogous extension. "*Beguayer*, to famble, fumble, *maffle* in the mouth, and (most properly) the imperfect pronunciation of a child that but begins to speak." Now there is a noteworthy parallelism between *maffle*, *maffler*, *muff*, and *famble* or *fumble*, *fumbler*. At the present day *fumbler* is as good an equivalent for *muff* as English slang is able to supply. The root idea of *muff* is not stupidity so much as maladroitness, unreadiness, unskilfulness. Miede, 1685, renders *fumbler* "un maladroït," which would translate *muff* equally well. Baret, in the *Alvearie*, 1580, develops this idea of impediment and unreadiness, "Which so stammered or *maffled* in his talke that he was not able to bring forth a readie worde." Indeed, the root signification of *maffle*, *maffler*, *moffle*, *muff*, seems to be some hitch, impediment, failure in something done or attempted, arising from physical imperfection, want of skill, or want of presence of mind and readiness. In this view *muff* would mean originally a person with an unready, impeded tongue, and then the meaning would be extended to a clumsy, unready, unskilful person generally.

ZERO.

DR. CHANCE derives this word from the French, but he expresses some doubt on the subject, and I would suggest that it is more probably derived from the Italian *muffetto*, which in Baret's Italian dictionary (edition of 1854) is stated to mean "a beau, a dandy." The expression does not appear in the fourth edition of the *Vocabolario della Crusca*, 1729 (the only edition I am able to refer to), but I find it in the Italian-French dictionary of Alberti di Villanuova of 1722, in which *poupin* and *muguet* are given as the French equivalents. This word *poupin* would appear to give us the origin of the English word *puppy*, used in the sense of a conceited person. Of this word as so used none of the English dictionaries give any etymology, and it cannot have any connexion with a young dog.

WINSLOW JONES.

DR. CHANCE derives *muff* from the French *muffe*. I think we may find the derivation nearer home. The soft fur and padding of a lady's muff suggest the idea of a soft fellow, especially when it is remembered that the dandies of the last century actually wore muffs. In plate iv. of the *Rake's Progress* we have a Welshman, distinguished by an enormous leek, going to Court on St. David's Day, March 1, which was also Queen Caroline's birthday, wearing a muff. Now, as the wise man says (Ecclus. xix. 30), "A man's attire and excessive laughter and gait show what he is"; so the dandy, who wore a muff, would be called a muff.

E. LEATON BLENKINSOPP.

* Torriano spells the verb *moffle* in one place. Comp. also Du. *moffelen*, to stammer.

"THE CRISIS": JUNIUS (5th S. iii. 487; iv. 78; xi. 497).—It is not an easy thing to give a decided

answer to the question whether Junius was the author of the letters in the *Crisis* which bear his name or not. I would venture to suggest, however, that he was not, and for several reasons. Junius did not, it is said, write any public letters after January 19, 1773, when he wrote his farewell letter to Mr. Woodfall, in which he said: "In the present state of things, if I were to write again, I must be as silly as any of the horned cattle that run mad through the city, or any of your wise aldermen." These letters, which appeared in the *Crisis* two years subsequently, have never, I believe, been printed in any of the collections of the writings of Junius. They are wholly wanting in some of the leading peculiarities of his style. The fact that the writer in the *Crisis* who signs himself "Junius" quotes from the genuine letters of that person amounts practically to nothing. Every one who tries to use the pen of a powerful anonymous writer does this: it either answers his purpose, or it induces the original writer to declare himself. It was not at all probable that Junius would do this. It is remarkable, however, that though further letters from Junius were promised, and there were notes of the publisher, T. W. Shaw, such as that he had received a communication and also a private letter from Junius (*Crisis*, No. 28, July 29, 1775), yet no subsequent letters appeared signed with that name. This was probably meant to imply that, to prevent consequences, the future letters of Junius should be printed with another name. One of the most pungent letters, which certainly much resembles the previous ones signed "Junius," is that in No. 30, which bears the name of "Philip Thicknesse." It was said that the *Crisis* was set on foot and countenanced by the ministry as a pretence for laying a restraint on the press, a report which Mr. Shaw most stoutly denied (*Crisis*, No. 26, July 15, 1775).

EDWARD SOLLY.

THE "METROPOLITAN CATHEDRAL" (5th S. x. 226, 375, 397, 419, 525; xi. 56).—I have found an authoritative declaration in favour of my contention that it is improper to designate St. Paul's a metropolitan church. The Archbishop of Canterbury on May 2, 1582, wrote to the Lord Mayor of London "that the law could not bind the province of Canterbury to contribute to the re-edifying of St. Paul's, Canterbury being the metropolitan church and St. Paul's only a cathedral" (*Index to the Remembrancia*, 1879, p. 325).

MACKENZIE E. C. WALCOTT.

"PLAIN LIVING AND HIGH THINKING" (5th S. xi. 308, 359, 415).—MR. NODAL (*ante*, p. 415), in identifying the writer of the Dublin Afternoon Lecture on "Wordsworth and the Lake Country" with "Dean (now Bishop) Graves," has fallen into error. The lecturer was indeed resident clergyman of the parish of Windermere from 1835 to

1853 (not 1864), and now holds the honorary office of Sub-Dean of the Chapel Royal, Dublin. It is his brother who was Dean of the Chapel Royal, and is now Bishop of Limerick.

R. P. GRAVES.

Winton Road, Lesson Park, Dublin.

THE HARRISONS OF NORFOLK (3rd S. vi. 274; 5th S. vi. 174, 196; x. 175, 212, 270; xi. 114, 229, 451).—The remarks at the head of the last notice on p. 451, applying to the Harrisons connected with Filby, should also be read as applicable to the under-mentioned persons of the name connected with Hemsby.

Wyllyam Harryson of Hemsby by his wife Anne, who died Nov. 22, 1563, had a daughter Marye, born March 12, 1557, and by Margaret, his second wife, who died May 30, 1581, had a son John, born Sept. 3, 1569. He married, thirdly, Alyce Baker, Oct. 30, 1581, and died Feb. 19, 1601. The widow died July 15, 1612.

John Harrison, son of the said Wyllyam and Margaret, married Anne, or Agnes, Peake,* Sept. 3, 1605, and died April 18, 1618. She died Feb. 19, 1648/9; issue—Wyllyam, born Jan. 14, 1606; Margaret, Sept. 16, 1609; Marye, Dec. 18, 1611, who was espoused to Edmund Swayne Oct. 9, 1645, and died Aug. 28, 1649;† Symon, born April 18, 1614, died June 30 same year; and John, born Oct. 4, 1616.

John Harrison, son of the last-mentioned John and Anne, or Agnes, married Margaret —, and died Jan. 11, 1650/1. She died May 25, 1687. Issue—John, born Jan. 16, 1642, and recorded to have died April 4, 1644;‡ Elizabeth, born June 24, 1645; Margaret, March 7, 1647; and William, April 5, 1650. This William Harrison married first, at Ludham in 1671, Rebecca Haddon,§ who bore him a son and four daughters, viz., Sarah, born Jan. 11, 1672; Rebecca, Oct. 6,

* The Peaks were long resident at Hemsby, Caister, and Rollesby. From the last parish Benjamin, a son of the late William and Elizabeth Harrison of Yarmouth, married there, Nov. 17, 1840, Sarah, daughter of James Peak, and died Sept. 24, 1857, aged thirty-six, and was buried in Bow Cemetery (his widow married in 1859 George Watson of Soho, and died about 1864); issue, an only son John Harrison. The above Elizabeth Harrison (*née* White), born Aug. 1790, died March 19, 1877, and was buried in Finchley Cemetery, as also was her on Thomas, who married Mary Ann, daughter of Joseph Miles of Bath, and died March 5, 1869, in his forty-second year. He left an only son John Thomas Harrison.

† He married secondly Margaret Manship, Oct. 31 same year.

‡ Query if not meant for death of John, son of a John Harris, who had a son Thomas, baptized 1646, and a daughter Margaret, buried 1651. William Abbot and Ruth Harrisse were married 1652, per. reg.

§ She is presumed to have been the daughter of John Haddon, who married Sarah Townshend, Sept. 29, 1645, and granddaughter of Simon Haddon, who mar-

1774, who died March 8, 1681; Mary, born March 1, 1675; Susan, Nov. 9, 1678; and William, Oct. 2, 1682. Mrs. Rebecca Harrison died April 23, 1684, and about a year afterwards the said William Harrison, sen., married, secondly, Ann —, and by that union became the father of three sons and one daughter, that is to say, John, born May 1, 1686; Anne, Nov. 3, 1688, died Dec. 20, 1689; Benjamin, born Dec. 1, 1690, died Jan. 12, 1692; and George, born April 10, 1693, who died in his first week. Mrs. Ann Harrison, who also predeceased her said husband, died Oct. 14, 1708; he May 5, 1710. His will was proved in Norwich.

William Harrison of Hemsby and East Somerton, farmer, youngest son of the last-named William and Rebecca, married Sarah —, who bore him certainly two sons and three daughters, namely, Roger, born Jan. 30, 1714, who married first as previously stated in this article, and died Aug. 9, 1789, aged seventy-six years, and was buried at Ludham, as was also Elizabeth his wife, who must have been a Womack, and who died December 3, 1785; Rebecca, born October 14, 1716, probably the first wife of Roger,* son of Arthur and Elizabeth Womack, and if so, died April 2, 1738, aged twenty-two years, and was buried at Mautby; Sarah, born Old May Day, 1723, died Feb. 6, 1730-1; Elizabeth, who died Nov. 1, 1728; and William Harrison of Ludham, merchant, born Oct. 18, 1724, who died April 30, 1814, aged ninety, and was buried in the churchyard Gt. Yarmouth, as also was his wife Hannah, who died April 15, 1801, aged seventy-six years. Mrs. Sarah Harrison died Nov. 9, 1729, and her said husband April 6, 1735. His will was also proved in Norwich.

ried Rebecca Skinner, May 10, 1618. These events are recorded in the Ludham register, where her own baptism is probably noticed, and she was related to the family of Lettiss of Ludham and Yarmouth. Thomas Lettiss, a descendant, married Sarah Warnes of the latter place between 1744 and 1746.

* He was of a "clergy" family which flourished for a considerable period at Caister and Mautby. He married, and died April, 1785, aged seventy. Many of the family are buried in Mautby Church, and several massive armorial and inscriptive marble slabs cover their remains. The late William Bradford, Esq., of Caister also married one of that family.

† By his will, made 1812, and proved in Norwich 1814, he appointed his nephew, Roger Harrison of Ludham, merchant, and William Bradford of Caister, gent., executors, and bequeathed, in eight equal parts or shares, life and other interests in all his personal estate, viz., to Robert Harrison of Ludham, John, then of Stokesby, and the said Roger, his nephews; to Ann, wife of John Gambling of Aldbrough, farmer; to Arthur Womack of Caister, gent.; to Elizabeth, wife of Robert Austick of Repps with Bastwick, farmer; to Rebecca, wife of Valentine Spendlove of Horning (she was a Harrison); and to Prudence, wife of Thomas Sewell of Buxton.

John Harrison† of Hemsby, sometime of Caister and Mautby, farmer, and land agent to Sir Thomas Hooke, Knt., of Martham Hall, on Aug. 1, 1664, married Margrott Pearce,§ and died Jan. 11, 1678/9; she Nov. 4, 1703. The issue were: first, Marie, born at Rollesby, Aug. 17, 1666, and buried there the day following; secondly, Hannah, born July 30, 1668, married at Caister, ante, p. 115, and died shortly afterwards, leaving issue; thirdly, Anne,|| born Oct. 8, 1670, married in 1695 to William Prior of Winterton, described "Agricolam" on licence obtained in April of that year; fourthly, Rebecka, born April 24, 1673, died Sept. 20 following; fifthly, Nathaniel, born "All Fools' day," 1674; sixthly, Sarah, Aug. 24, 1676, married to Richard Fendick,¶ otherwise "Fendall," Feb. 9, 1699: she died April 11, 1719, leaving issue; and, lastly, Elizabeth, born August 1, 1679, who died September 18 same year.

WILLIAM HARRISON RUDD.

Gt. Yarmouth.

‡ Capt. John Harrison, churchwarden of Heigham Potter in 1715, and Martha his wife, had issue Mary, John, William (who died 1718), and Benjamin, all born there between 1711-18. John Harrison of Palling, by will proved in Norwich 1732, gave all his estate, lands, and tenements to John his son and sole executor, except 5s. to William his eldest son, and 21l. to his son Luke. John Harrison of Horsey married Mary Money at Gt. Yarmouth Jan. 20, 1740.

§ Her immediate ancestor was from or near Old Basing in Hampshire, as was also that of the Peaces of Mautby, who removed into Norfolk more than a century later, and from whom is descended Mr. John Pearce of Norwich, architect. He recently competed for and obtained the first prize for the designs of a new hall and law courts proposed to be erected at Gt. Yarmouth. The last of the Peaces in Hants that I have any trace of was an elderly bachelor, who for very many years prior to 1861 kept an old-fashioned coaching inn at Hatch, near Basingstoke.

|| The will of her father (therein described gent.) and also that of her mother were proved in Norwich. The latter bequeathed lands to her grandsons Fendick and Page, and a legacy to Joseph Page her son-in-law; and to Ann her daughter a life annuity "if she doth not dwell, tarry, and abide with William Prior her now husband"; legacies to Daniel Fendick her grandchild, Sarah his mother, and Jno. Page her grandchild, whom she made sole executor, and she appointed his father, the said Joseph Page, supervisor of her will, and assistant to her executor.

¶ He had a black female servant, who shortly after her arrival in Norfolk, about 1690, was publicly baptized "Rich All-die," being the first sentence she learned to speak after having been kidnapped by an English skipper, who "sold" her to Thomas Hereson de Brecksel (see 5th S. x. 212, col. 2, last par.), subject to her being transhipped from a port in the Low Countries, which was accomplished in a Dutch "skuit." She became the wife of Mr. Harrison's servant (probably Thomas Watts, who died in 1719). Mr. Fendick married secondly, at Hemsby, Sarah Seabourne, Jan. 23, 1721, died Nov. 14, 1732, and was buried there, his will being proved at Norwich. The said Sarah his widow died Jan. 25, 1764, and was buried at Halvergate.

A BOOK OF COMMON PRAYER, TEMP. ELIZABETH (5th S. x. 307).—By referring to Pickering's edition of *The Book of Common Prayer, commonly called the First Book of Queen Elizabeth, 1559, A. A.* will find the "Prayer for the Queen's Majesty" at the end of "The Letany," but not forming part of Morning or Evening Prayer as at present, the alteration having been made in 1662. In the Prayer Book of 1559 there is not any "Prayer for the Royal Family," either in the Morning Prayer or in the Litany. In the Prayer Book of 1604, after the "Prayer for the King's Majesty," in the Litany, there is "A Prayer for Queen and Prince, and other the King and Queen's Children," which prayer was transferred, as was that "For the King's Majesty," to the Morning Prayer, in 1662, under the title of "A Prayer for the Royal Family." A reference to Keeling's *Liturgiæ Britannicæ* will give the same results.

E. C. HARINGTON.

The Close, Exeter.

I have an old black-letter Prayer Book of this reign; unfortunately also all the Morning and Evening Prayer is gone, except the four last pages of Evening Prayer, which ends with the Athanasian Creed. The Litany follows, and after the prayer "We humbly beseech Thee" comes "A Prayer for the Queens Majesty," "O Lord our heavenly Father," &c., as at present, then another for bishops and curates as now used, then St. Chrysostom and "the Grace." I apprehend this order was observed in morning and evening service when used. No prayer appears for the royal family.

W. H. H. R.

The Liturgies of Ed. VI. and Elizabeth are published by the Parker Society. After the prayer for the sovereign comes that for the clergy and people. Blaking on the Common Prayer says the prayer for the royal family was introduced in 1604 and altered in 1625.

P. P.

In all editions of the Prayer Book previous to 1604 Matins and Evensong ended with the Third Collect, though directions were given to conclude with the prayer of St. Chrysostom and the Grace. The prayer for the king and that for the clergy will be found at the end of the Litany. There was no prayer for the royal family till 1604.

E. LEATON BLENKINSOPP.

I have an old black-letter Prayer Book, 32mo., published by Christopher Barker in 1581. The Order of Morning and Evening Prayer contains no prayer for the queen or royal family. The "Letanie" contains "The prayer for the Queene's Maiestie," now incorporated in our Morning Prayer, but none for the royal family.

HENRY JOHN ATKINSON.

SHEIL-NA-GIG (5th S. xi. 368).—There is a popular Irish dance of this name, in connexion

with which a story is told in which Lord Norbury, a celebrated Irish judge, and the Right Hon. Richard Lalor Sheil, Master of the Mint, figured. Lord Norbury's carriage and Mr. Sheil's more modest equipage, a tilbury, were stopped at the same time by a block in Grafton Street, Dublin. Mr. Sheil, anxious that the judge should not be delayed, shouted out, "Make way, make way for Lord Norbury's carriage." The judge popped his head out of the carriage, and, waving his hands as if to form a circle, said, "Make room, boys, for *Sheil in a gig.*"

JOSEPH FISHER.

Waterford.

JOAN SHAKESPERE (5th S. xi. 348).—I send a copy of the inscriptions. Rowington and Baddesley Clinton adjoin Wroxhall, county of Warwick, and one of the properties belonging to the poet was described as in the manor of Rowington. On the north wall (outside) of Rowington Church is a tablet—

"In memory of John Shakespear, of Baddesley Clinton, and Mary his wife, who died—

| | |
|-------------------------------------|--------|
| He August 26 | } 61 |
| She Sep ^r 3 ^d | |
| | } 1722 |
| | } 56 |

They were lovely and pleasant in their lives, and in death they were not divided."

And near the above: "Here lyeth Joan, the wife of William Cooper, who dec^d May 9th, 1626, at the age of 105." C. H. BICKLY.

SOUTH BELGRAVIA (5th S. xi. 348).—One reason for this name is that it is the extension of Belgravia south over the same estate—the Grosvenor estate of the Duke of Westminster. The eastern property of the Dean and Chapter of Westminster is not South Belgravia.

H. C.

"GOAL" = GAOL (5th S. xi. 366).—Is not *goal* really the original spelling of the word, and *gaol* a modern form? Coles's *Dictionary*, 1713, has *goal* and *gaoing*, and I have met with the word spelled thus in writings of the same period, but I cannot give any reference. EDWARD H. MARSHALL.

The Temple.

MORGAN'S WELSH BIBLE, 1588 (5th S. xi. 448).—The extract copied by your correspondent is from a catalogue of books on Welsh history and literature which I published in 1847. The auction of the library of Ford Abbey (formerly Devon, now Dorset) had been held by the late Mr. English, a leading auctioneer of Bath, in the refectory, built by Thomas Chard, the last abbot. This Welsh Bible was knocked down to my bidding of twelve shillings. During the sale the housekeeper was allowed the privilege of laying out a cold luncheon at a moderate charge in the Abbey kitchen. Soon after the Welsh Bible had been sold to me, the late Sir Thomas Phillipps, of Middle Hill, hastily entered the refectory, wiping crumbs from his lips,

id proceeded, without the formality of asking leave, to turn over my heap of lots under the table, to see and collate the lot which, miscalculating his time of absence, he had let slip.

Besides some MS. service books of the Abbey, and some books of Sir Edmund Prideaux, Attorney-General and Postmaster under Oliver Cromwell, the library was that of Sir Francis Gwyn, Secretary of State to Queen Anne, and a friend of Thomas Hearne, of whose works there was nearly an entire set of the large-paper copies.

THOMAS KERSLAKE.

Bristol.

HERALDS' VISITATIONS (5th S. xi. 409, 433, 496.)—I should have supposed my question plain enough. L. P. alleged that these Visitations were purely private records, "merely the note-books of the commissioners, not necessarily nor always heralds." If he means to shield himself under the technical word "herald," well and good. He knows, or ought to know, as well as I do, that the actual labour was sometimes performed by the kings, and sometimes by the pursuivants, of arms. The "necessary implication" of his language is that sometimes they were the work of neither king, herald, nor pursuivant, and I asked him to name a single instance of a Visitation held, or a "Visitation book" produced, if he prefers that form, by any others than the officers of the College of Arms. Never having heard of such a case, I merely desired that my dense ignorance might be enlightened by his superior wisdom. He does not seem to be aware that these Visitations were held by virtue of commissions under the great seal, and that most of the originals, attested by the signatures of the respective representatives of the various families, were "enrolled" in the College of Arms, and are still in the custody of the officers of that college, which her present Majesty and her predecessors have always called their own. If L. P. is referring to the so-called copies of these records to be found in various public institutions, and even in private hands, that is another matter altogether; but that the results of commissions under the great seal, which have never passed from the custody of a royal institution, deserve the wholesale denunciation pronounced against them is certainly not the opinion of

J. L. C.

TOKENS FOR THE SACRAMENT (5th S. ix. 248, 398; x. 39, 77, 108; xi. 14, 51.)—I am much obliged to the correspondents who have been at the trouble of answering my queries as to the Communion tokens. Some time ago I commenced a collection of those used in Scotland, and I have specimens from most of the parishes in the country. In the course of forming the collection I received extracts from many of the parochial registers, showing the early use of tokens in the Presbyterian

Church, and incidentally illustrating many curious and now unknown Communion customs.

With regard to the Scottish tokens themselves, the earliest date I have as yet come across on a token is 1622, though probably some of the undated ones are earlier. The most common material of the earlier specimens is lead, and of the later ones pewter, though copper, tin, brass, and bronze were in some cases used. One side generally has the name of the parish, often in a contracted form, the other the initials of the incumbent at the time or a text of Scripture. More rarely a view of the church is given, or the figure of the cup or some other appropriate device. Some are very rude, often only the initial letter of the parish on a square piece of lead, but a few are of very neat work and better design. They are generally cast, but some have been struck from dies or punches. The modern ones are of no interest, being almost identical in design and of poor work, with one or two exceptions. The earliest record I have as yet come across of the use of metal tokens in Scotland is in Edinburgh in 1574, though in St. Andrews tickets, which may have been of metal, were used a year or two earlier.

To the notes on the use of these in England I may add the extracts from the parish account book of St. Peter Mancroft, Norwich, noticed in the *Numismatic Chronicle* (old series, vol. viii. p. 117). From these and what was stated by one of your correspondents it would appear that in England tokens were paid for by the communicants, but this was never the case in Scotland. The programme laid down by your correspondent C. G. is that usually adopted at the Sacrament time at the present day, but considerable differences existed in earlier times.

I should be glad to have from MR. R. T. SAMUEL the authority for the statement that tokens were used in the Roman Catholic Church in Scotland in modern times. I have heard so, but have not yet succeeded in getting any record on the point. Lead counters were used in the Catholic churches before the Reformation. I have some in my collection with emblems on them which could hardly have been in use in the Presbyterian Church in the seventeenth or eighteenth century.

R. W. C. P.

Beith, N.B.

TOOTHACHE (5th S. xi. 88.)—St. Apollonia, who suffered martyrdom under the Emperor Philip (not Decius, as is sometimes stated), was supposed to preside over this disease. The reason is that her preliminary sufferings, as described by Eusebius, in a letter from Dionysius, Bp. of Alexandria (*Hist. Eccl.*, vi. 41), were of a similar kind: ἀλλὰ καὶ τὴν θυμασιωτάτην τότε παρθένου πρεσβύτου Ἀπολλωνίαν διαλαβόντες, τοὺς μὲν ὀδόντας ἅπαντας, κόπτοντες τὰς σιαγόνας,

ἐξήλασαν. Ribadeneira observes: "Cette sainte est l'advocate de ceux qui sont travaillés des douleurs de mâchoires" (at Feb. 8). Her emblems are described by Dr. Husenbeth to be, "Holding a tooth in pincers. Her teeth pulled out. Pincers in left hand: tooth in right. Pincers alone. Tied to a pillar and scourged" (*Emblems of Saints*, p. 17, Lond., 1860). See also Mrs. Jameson's *Sacred and Legendary Art*, vol. ii. pp. 578-80, Lond., 1857. ED. MARSHALL.

The saint invoked for toothache is named by Bp. Bale in his *Image of both Churches* (Parker Society, ch. xvii. p. 498): "Here were much to be spoken of . . . St. Fiacre for the ague, St. Apolline for the toothache, St. Gratian for lost thrift," &c. I have a small collection of charms, and amongst these I reckon a silver ring of the seventeenth century, said to have been brought from Mexico by some of the soldiers engaged in Maximilian's unhappy enterprise: I purchased it in Paris some few years ago. Instead of a jewel it contains a large tooth; and I was told by the person of whom I bought it that it was a charm against toothache. I well remember a gentleman showing me, some time since, the first tooth which his first baby had lost set in a gold ring; but the tooth set in my ring is that of a grown person.

Alban Butler says (*Lives of the Saints*, Feb. 9), in his account of the martyrdom of St. Apollonia, that the "repeated blows" which her murderers inflicted "on her jaws beat out all her teeth."

Dr. Husenbeth mentions, in his *Emblems of Saints*, that St. Apollonia is represented "holding a tooth in pincers" on rood screens at Ludham, Westhall, Barton Turf, and Lessingham.

W. SPARROW SIMPSON.

My good friend W. C. B. should read his *Homilies*. In the third part of that "Against Peril of Idolatry," it is said, "All diseases have their special saints, as gods, the curers of them; the toothache St. Appoline," &c., Oxf. ed., 1859, where is the following foot-note:—

"Appoline was the usual name in England, as Apolline is in France, for Apollonia, a martyr at Alexandria, who, among other tortures, had all her teeth beaten out."

Then follow quotations, e.g.:—

"St. Apollin the retten teeth doth help when sore they ache,"

from Barnaby Googe, and one from the Sarum Horæ B. V. M., in which St. Apollonia is invoked,

"Ne pro reatu criminum
Marbo vexemur dentium
Vel capitis torquentium."

J. T. F.

Bp. Hatfield's Hall, Durham.

St. Apollonia is believed to have great sympathy with those who suffer from toothache and other pains connected with the jaw. Part of her martyrdom consisted in submitting to barbarous tooth

extraction at the hands of her tormentors, and it may be supposed that "fellow feeling makes her wondrous kind." Artists represent her tooth in hand, and sometimes add a pair of pincers to her attributes.

"When fevers burn or ague freezes,
Rheumatics gnaw or cholick squeezes,
Our neighbour's sympathy may ease us
Wi' pitying moan;
But thee, thou hell o' a' diseases,
Aye mocks our groan!"

ST. WITHIN.

In *Don Quixote*, when Sampson Carrasco bids the Don's housekeeper to get him "something warm for breakfast, and by the way repeat St. Apollonia's orison," the good woman objects. "Dear me . . . the orison of St. Apollonia, say you? that might do something if my master's distemper lay in his teeth, but, alas! it lies in his brain." The above is Charles Jarvis's translation. To the edition of 1842 the following note is appended:—

"The orison of St. Apollonia (Santa Apollonia) was one of the *ensalmos* or magic skills to cure sickness, very popular in Cervantes's time. A Spanish writer, Don Francisco Patricio Berquizas, has gathered the words of this orison from the mouths of some old women at Esquivias. It is in short verses like a *seguidilla*, and the following is a literal translation of it: 'Apollonia was at the gate of heaven, and the Virgin Mary passed that way. "Say, Apollonia, what are you about? Are you asleep or watching?" "My lady, I neither sleep nor watch; I am dying with a pain in my teeth." "By the star of Venus and the setting sun, by the most Holy Sacrament which I bore in my womb, may no pain in your teeth, neither front nor back (*mueta ni dentete*), ever affect you from this time henceforward.'"—Vol. ii. p. 73.

K. P. D. E.

A JEROBOAM OF CLARET (5th S. xi. 349).—Jeroboam and Joram were, as most people know, two kings of Israel* of sufficiently bad repute, yet why their names should, in process of time, have become cant designations for capacious jugs or flagons,† one cannot exactly see. Possibly some "clinch," now unexplainable, in a forgotten drinking song, may have stamped these jokes upon the popular tongue. Most slang allusions are very ephemeral, yet some manage to survive. We may note, by the way, that popular humour has made rather free with the *entourage* of Joram, for his mother Jezebel's name became synonymous for a jade or worse, and his successor Jehu's for a coachman. A.

In reply to Mr. SKES's query, Scripture informs us that Jeroboam, the son of Nebat, caused Israel to sin, and I presume that eight bottles of

* The latter not to be confounded with Joram, King of Judah, son of Jehoshaphat.

† The glossaries which I have do not confine *jeroboam* to the definite quantity of which your correspondent speaks. Is this a modern restriction of the wine merchant?

care are calculated to have much the same effect upon the drinker. JOHN GLAS. SANDEMAN.

Halliwell, in his *Dictionary of Archaic and Provincial Words*, says it is the name of a large goblet used in the East.

EVERARD HOME COLEMAN.
71, Brecknock Road.

The term "jeroboam" is of Scotch origin, and has never, that I am aware of, been applied to claret till recently. It is a term in common use in Scotland, as applied to whiskey; for instance, in Dumfriesshire one farmer will often invite another to have a "jeroboam of whiskey," meaning a "nip."

JAS. CURTIS.

12, Old Jewry Chambers.

"SOLANDER" CASES (5th S. xi. 488) were so called after the inventor, Dr. Solander, who contrived them for preserving his scientific collections.

G. W. TOMLINSON.

CHARLEMAGNE NOT ABLE TO WRITE (5th S. xi. 368).—Dr. S. R. Maitland, in *Dark Ages*, No. II., pp. 11 *seqq.*, Lond., 1844, treats the subject of subscription to charters, without reference to Charlemagne, at some length. He says that, so far as he is aware, there are only four known instances of persons in high station who signed with an avowal of an ignorance of writing. He also enters upon the various reasons for which persons were parties to charters and signed by proxy: 1. Inability to write; 2. Physical inability, arising from blindness, disease, or old age; 3. An affectation of dignity; 4. A custom growing out of this. He states that besides its being usual for persons who could not write to make the sign of the cross,

"it was also usual for those who could write. The sign of the cross was in fact 'the confirmation and the signature,' and the subscriber, in making the sign of his holy religion, was considered as taking an oath. He was, in fact, said *manu jurare*... The subscriber's adding his name was no essential part of the confirmation, but simply a declaration and notification that the person whose name was there written was he who had thus bound himself by his signature. If he was unable, or if he did not choose, to do the writing for himself, it was done for him by the notary."

Several instances are given in a note, *e.g.* of Dunstan, who subscribes thus: "Ego, Dunstan, . . . benevoli Regis donationem venerans, crucis signaculo corroboravi." Dr. Maitland is controverting the statement of Robertson in his *Charles V.*

ED. MARSHALL.

Eginhard, Charlemagne's secretary, tells us as much as we are now likely to learn on the vexed question of his master's penmanship:—

"Tentabat et scribere, tabulasque et codicillos ad hoc in lectularia sub cervicalibus* circumferre solebat, ut,

cum vacuum tempus esset, manum effigiandi literis assuefacerat; sed parum prosperè successit labor præposterus ac serò inchoatus."

ZERO.

"MASTERLY INACTIVITY" (5th S. xi. 347).—This was a familiar phrase long previous to 1869. It is generally attributed to Sir James Mackintosh, who used it when speaking of the French Assembly in his reply to Burke, in 1791, entitled *Vindiciæ Gallicæ*, p. 44. His words are: "The commons, faithful to their system, remained in a wise and masterly inactivity, which tacitly reprobated the arrogant assumption of the nobles, whilst it left no pretext to calumniate their own conduct." The word "masterly" was at that period rather a favourite one with Sir James Mackintosh. In the introduction he writes of the "masterly publications" which have recently appeared, and praises the "masterly generalship" which Mr. Burke has used with his arguments.

EDWARD SOLLY.

Daniel Webster adopted this phrase in 1837, when rebuking the ardour of his fellow citizens, who wished to take advantage of the Papineau rebellion, and predicting that Canada would come to them in due course, and Webster got it from Sir James Mackintosh's *Vindiciæ Gallicæ*, published in 1791.

W. T. M.

Reading.

Worcester's *Dictionary* (*s.v.* "Inactivity") quotes this expression from Sir J. Mackintosh. It was in very common use in this country during the late civil war (1861-5) as descriptive of the policy of some of our generals, who were in favour of letting the "rebellion die a natural death."

W. J. FLETCHER, Assist. Librarian.

Watkinson Library, Hartford, Ct., U.S.A.

Surely Cowper is the father of this saying:—

"When admirals extoll'd for standing still,
Or doing nothing with a deal of skill."

Table Talk, ll. 192-3.

"Masterly inactivity" was easy to say after Cowper's line was written.

R. R.

Boston.

THE MAYORS OF OXFORD (5th S. xi. 469, 495.)

—I trust MR. GOMME will pardon me for placing this subject in the columns of "N. & Q.," but it is a point that we Oxford citizens are very sensitive upon, as we affirm that our institution of the office of mayor is co-existent with that of the city of London; and when I read that the year 1229 was the date of our first institution,—even after Lynn, whose charter of incorporation was granted after the Oxford model,

"omnes et eadem libertates quas habent burgenses de Oxeneford, quia Dominus Rex nobis per chartam suam concessit ut eligeremus burgum in Angliâ quemcunque vellemus, ut eadem libertates quas burgus ille habet, habere et villa nostra de Lenna, et nos Elegimus Oxene-

fordiam. Et ideo volumus quod eadem villa liber sit burgus, et easdem libertates habeat, quas habet burgus de Oxeneford," &c. (4 K. John).—

I was anxious to protest against a statement which to my mind seemed to have been printed without sufficient authority. I can assure Mr. GOMME that Oxford was not governed by bailiffs in the year 1229 or before. The officers for that year were John Pady (mayor), Philip the Miller, Robert Oen, Henry the son of Henry, Pentecost, and Henry the son of Thomas (provosts). These names appear in a dated convention between the Abbot of Oseney and Osbert le Franccys concerning eighteen shillings annual rent in the parish of St. Mildred, Oxon, Sept. 14, 1230, and as at that time the election was made on St. Matthew's Day, or the day after should that day fall on a Sunday, it follows that this deed must have been dated at the close of their municipal year. Nor do the bailiffs (*ballivi*), as officers associated with the mayor in the government of Oxford, appear in charters before 1256. The minor officials before them were called provosts (*prepositi*), and the bailiffs are named as inferior officers to the provosts in the charter of Philip the Miller, Mayor of Oxford in 1214, to the burgesses of Oxford. After 1256, in place of provosts they were called bailiffs. This no doubt was in consequence of the charter of Henry III. of that year being addressed to the mayor and bailiffs of Oxford.

I cannot congratulate the Index Society upon the publication of this unnecessary index, seeing that these municipal reports were so fully and admirably indexed by Mr. Joseph Fletcher in 1839 (*Reports*, 1839, vol. xviii.), a work which appears to have been unknown to Mr. GOMME or I am sure he would not have undertaken so arduous a labour, and one which but for the existence of the work referred to would have been of the greatest use in the study of municipal institutions.

W. H. TURNER.

Oxford.

[We have already passed our opinion upon Mr. GOMME'S book (see *ante*, p. 460). But Mr. TURNER is certainly in error in taking Mr. GOMME'S work as an index to the Reports. It is an *Index of Municipal Offices*, and as such is a monograph. The *Analytical Index to the Reports* is quite a different thing. Even as a step to a complete Index of Municipal Offices (see p. 8 of the *Introd.*), the Index Society seems to us to have been fortunate in securing such a work.]

ROYAL FAMILY PRAYERS (5th S. x. 147, 252, 434, 498, 519).—I venture to send the following notes from Books of Common Prayer in my possession:—

Black-letter, 1587. No prayer for the royal family.

Black-letter, 1626. Prayer for "Our most gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their children."

1641. Prayer for "Our gracious Queen Mary, prince Charles, and the rest of the royall Progenie."

1670 (Latin). "Ut Graciosa Reginae nostrae Catherinae, Jacobo Duci Eborensi, et universae stirpi Regiae benedicere digneris."

1682. Prayer for "Our gracious Queen Catherine, James Duke of York, and all the Royal family."

1686. Prayer for "Catherine the Queen Dowager, her Royal Highness the Princess Anne of Denmark, and all the royal family."

1715. Prayer for "The Princess Sophia and all the Royal Family."

1719. Prayer for "His Royal Highness George Prince of Wales, the Princess and their issue, and all the Royal Family."

1715 (Spanish). "Bendigas a su alteza Real Jorge Principe de Gales, la Princesa y Su Descendencia, y toda la Real Familia."

1733 (Latin). "Clementissimae nostrae Reginae Carolinae, Celstudinibus regis Frederico Walliarum Principi, Duci, Principissis et universae stirpi regiae."

American Prayer Book, 1789. The "Prayer for the King's Majesty" is replaced by "A Prayer for our Civil Rulers, . . . all in authority, legislative, judicial, and executive, in these United States." This Book of Common Prayer is the result of a revision made at a convention of the Protestant Episcopal Church held in Philadelphia, 1785.

A. H.

MR. HOOK'S "MUSHROOM GATHERERS" (5th S. xi. 465, 495).—I have seen mushrooms in extraordinary abundance at the extreme point of Flamborough Head, growing on the short grass of the sheep pastures.

W. G.

SHOWERS OF SULPHUR (5th S. x. 495; xi. 155.)

—The following cutting from the *Times* weather column, June 16, appears to verify the account forwarded to Mr. PICTON, and communicated by him to "N. & Q.," of sulphur showers in the colony of Victoria:—

"During the past week, after heavy rain, a thin film of sulphur has been observed at Windsor, Slough, and in the neighbourhood generally, to settle upon the surface of rain-water caught in butts and cisterns. The phenomenon at first did not attract much attention, but being observed on different occasions it has given rise to much speculation as to the cause of it, there being no manufactures in the neighbourhood at all likely to have produced it. It has been suggested that a sulphureous vapour may have been wafted to this country by the recent south-east winds and arrested and deposited in the rain."

C. C. M.

THE ARMS OF SIR WM. AND DAME JANE MORETON (5th S. xi. 221, 412, 472).—MR. RENAUD states, on the authority of the *Gentleman's Magazine*: "March 14, 1763. Sir Wm. Moreton, Kt. (died), Recorder of London, Member for Brackley."

This is either a mistake on Mr. RENAUD's part or Mr. Alfred Green, in his *History of Brackley*, published by himself in 1869, is wrong. At p. 11 he gives the results of all elections by the very close corporation of that borough in the last century, *g.*, in 1754, Marshe Dickenson, Thomas Hambertone; 1761, M. Dickenson re-elected, Robert Wood; 1768, Robert Wood, William Egerton; 774, William Egerton, Timothy Caswall; but he name of Moreton does not occur at all, so there is an error somewhere. WILLIAM WING.

AUTHORS OF QUOTATIONS WANTED (5th S. xi. 188.)—

"These are imperial works," &c.
Pope, *Moral Essays*, Epistle iv. last line.
FREDK. RULE.

The poem *Love Not*, ascribed (*ante*, p. 479) to Mrs. Norton, was written by Mrs. Hemans, as may be seen in any edition of her works. M. P.

Miscellaneous.

NOTES ON BOOKS, &c.

Shropshire Word-Book: a Glossary of Archaic and Provincial Words, &c., used in the County. By Georgina F. Jackson. Part I. (Trübner & Co.) THIS important book is being issued to subscribers only, at 7s. 6d. each part. A notice at the beginning tells us that "the subscription list for this work will be kept open until the issue of the second part"; also that "subscribers will much oblige by kindly remitting payment for part i. on its receipt"; so also with the two following sections respectively." From this we conclude that the whole will consist of three parts. It is to be followed, we believe, by a companion work on the folk-lore of the county. However, we may confine our attention for the present to the sample before us. This contains the letters A—D, together with a map, Preface, Introduction, Table of Districts (dialectally considered), Phonology of the Folk-speech, Grammar Outlines, Weights and Measures, Specimens of the Folk-speech, as well as lists of the dictionaries and chief authorities consulted and quoted, and a Table of Abbreviations. Certainly Miss Jackson has done all that diligence can do, and it is easy to see that she really understands her subject in every aspect, and that the varied forms of the dialect are perfectly familiar to her. To write a good dialect dictionary is an extremely hard task, and requires exceptional diligence, accuracy, and patience. Many writers have taken such work in hand with a very slight sense of their responsibility, and many such books are, in consequence, very poorly compiled, and full of extravagances and guesses, especially etymological. Miss Jackson's *Shropshire Word-Book* is one altogether of the better class, and, when completed, may possibly prove to be among the best, if not the best, of its kind. The dialect of Shropshire is of great interest and importance, and the very inadequate account of it hitherto given by Hartshorne is more tantalizing than satisfactory. It must be rather startling to those unacquainted with dialectal peculiarities to be told that the Middle English verbal suffix in *-en*, which has been dead in standard English for nearly four hundred years, is still alive and in common daily use in many parts of this county. It is absolutely commoner there than in the pages of Chaucer; for though he tells us of the "smaie foules" that "maken melodie," we most commonly find the *n* dropped, and the

suffix represented only by that final *-e* which gives so much trouble to beginners, and gave still more to some editors. Turning to the "Grammar Outlines," we find the forms they *han*, commonly contracted to *they 'n*, *we haddén*, *we dún*, *we didden*, *we coulden*, *we dar'n*, and many other such examples, which look as if they had walked out of the fourteenth century. In fact, the final *n* is here amazingly persistent; it sometimes is the only letter left, as in the case of *wíllen*, of which we find the abbreviated form on p. 23: "We 'n mak a dish o' barfut custard ooth that bystin for the men's supper; it'll be a trate for 'em." It appears, in fact, that 'n is the plural of 'll.

It would be quite impossible to give an adequate idea of this excellent book in a short notice. It abounds with good things, viz., good words, explanations, and examples, with apt quotations and illustrations. No one can consult it without getting a new light on the study of the English language, whilst the student of manners and customs of the peasantry will be delighted with the exactness with which their ordinary speech is faithfully represented. What can be more naturally put than such sentences as the following, the explanation of which we leave to the reader's acuteness? "I dunna like that Australian bif, you never knowen w'ether it's lion or bar yo bin áin." "As any one sid the blow-bellys? I canna get this fire to tiind." "Theer, I've tore my gownd! I canna-d-awilde to mend it properly, nod now, so I mun bodge it up." "I know'd right well 'e wuz tellin' me a lie, so I cross-waund 'im a bit an' soon boffed 'is story." "Who 's bin brevint' i' my drawer! ever see sich a rumpus it 's in." To those who have ever heard the dialect spoken, such sentences bring back old times with startling distinctness; there is no doubt about their reality. It is delightful to find how the Shropshire folk have settled the question as to aspirating the *h*: they are never in doubt, and never need hesitate. Your true dialect-speakers omit it utterly; there is no such letter in their alphabet.

Placita Anglo-Normannica: Law Cases from William I. to Richard I. By M. M. Bigelow. (Sampson Low & Co.)

At the English Bar counsel in practice have neither time nor taste for antiquarian researches, and a law-book relating to the ancient procedure of the courts under the Anglo-Norman kings would be regarded as an eccentricity which was likely to do more injury than service to the writer in his profession. But the legal mind in the United States seems to be differently constituted, for Mr. Bigelow, of Boston, has thought it worth his while to take the pains to collect every notice of litigation which he could find on record before the sixth year of Richard I., when the publications of the Record Commission begin. His industry is the more noteworthy because he is evidently not an antiquary, and he has no pretension to that minute and familiar knowledge of the history of the period which would make his compilation a labour of love. This is shown in the very first page of his book, for he begins his series of law cases with a manifest forgery from Spelman's fabulous genealogy of the Sharnburn family, which he entitles, in his quaint fashion, "Edwin, a Dane, et al. v. William the Cup-bearer et al., soon after 1066." He combats Brady's objections to the genuineness of this record by the argument that the "case is said to have happened directly after the Conquest." But an antiquary would have known that this very circumstance proves the record to be spurious, because William de Albin Picerna is a well-known personage, and it is certain that he did not obtain his office or estates in Norfolk until the reign of Henry I. He was probably not even born in 1066. Mr. Bigelow has no notion of supplying dates from internal evidence, and amongst the writs of which

he is unable to determine the date is one of Henry II. to Eustace Fitz-John, whose death in July, 1157 (before Henry II. had been three years on the throne), is a matter of historical notoriety. The chief and almost the sole value of this compilation consists in the collection in a single volume of passages scattered over a number of books, some of which are scarce and expensive; and therefore it is a serious objection that some of the longest and most important records are abridged to an extent which makes Mr. Bigelow's version of them useless to real students of history. His readers may fairly complain that they have still to refer to books so inaccessible as *Dugdale's Monasticon* and Pulgrave's *Anglo-Saxon Commonwealth* for the famous stories of the Bishop of Durham's quarrel with William Rufus and of Richard de Anesty's recovery of his uncle's estate.

Elizabethan Echoes. By the late John Addis, M.A. (Pickering & Co.)

FROM the gracefully written preface to this little volume we learn that its author died in 1876, and that he was a contributor to "N. & Q." on many questions connected with obscure points of language or of early English literature. His verses are those of a refined and cultivated mind—perhaps more literary than absolutely poetical. It is difficult to make selection where the level of performance is so even; but there is more than one piece which will, we trust, find friends beyond the little circle of sympathizers to whom we owe the publication of the collection.

A Key to Tennyson's "In Memoriam." By Alfred Gatty, D.D. (Sheffield, Clark & Greenup.)

AN analysis of this kind was, we believe, published by the late Mr. F. W. Robertson, of Brighton. If we remember rightly, the one now printed by Dr. Gatty (which appears to have been delivered as a lecture at Liverpool and Sheffield in 1878-9) is by far the more elaborate in its scheme; while from the preface and certain passages in it we must infer that the writer has had the "highest authority" to guide him at his need. Those who, in this little-leisured age, have still to make acquaintance with this beautiful poem cannot do better than take Dr. Gatty for their "guide, philosopher, and friend."

MR. JOHN DIPROSE, the printer, of Sheffield Street, Lincoln's Inn Fields, whose death occurred last week at his residence in the Kennington Road, at the age of upwards of sixty, deserves mention here, if only as the author of *Some Records of the Parish of St. Clement Danes, Past and Present*, a work which a less modest author might easily have called a history. The book, which appeared in two small quarto volumes, is full of curious information and anecdote. It was favourably reviewed in the *Times* on its first appearance in 1868-70. Mr. Diprose was also the compiler of several cheap books for railway reading, a *Guide to London*, a *Guide to Paris*, sundry song-books, and an annual bearing his name. His loss will be much felt in the parish of St. Clement Danes, of which he was for many years an inhabitant.

Notices to Correspondents.

We must call special attention to the following notice:

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

R.—The fact that certain English actors were playing in Paris in the summer of 1598, is proved by the records of the Law Courts there. The probability that they acted some of Shakspeare's plays was rested by Mr. H. C. Coote, in his reply to the query in the *Intermédiaire*,

on his own interpretation of some words which the Dauphin is stated to have picked up from the players, and to have gone about repeating, dressed up as an actor. These words were "Tiph! Toph! Milord!" (*Intermédiaire*, 1864, p. 85). Mr. Coote suggests that these are Falstaff's words to the Lord Chief Justice of England, in *Henry IV.*, Act ii., scene 2, the entire sentence running, "This is the right fencing grace, my Lord, tap for tap, and so part fair" (*Intermédiaire*, 1865, p. 105). This identification seems very plausible, but we are not aware that the subject has been more fully discussed than in the two passages which we have cited from our excellent French contemporary, and in our own columns (5th S. ix. 43), in an editorial note, due to the valued and accomplished pen of the late Dr. Doran.

BARON DE BOGUSCHEVSKY (Zapolia House, Pskov).—We are most obliged for your courteous letter in answer to RUSSOPHIL. We have communicated its tenor to our correspondent, though you will have perceived that the information furnished in it had been anticipated in our pages (*ante*, p. 398).

AMICUS.—As you remark—

"*J'aperi longo fas est obrepere somnum.*"

J. W. JARVIS ("Save me from my friends").—This is assigned by the French ana to Maréchal Villars, who said to Louis XIV., "Defend me from my friends; I can defend myself from my enemies." Canning, in the *Anti-Cabin*, has also a line:—

"Save, save, oh, save me from the candid friend!"

E. W.—The origin of the word Whitsun has, as we have once before stated, been warmly discussed in these columns. See "N. & Q.," 2nd S. ii. 154; 3rd S. vii. 479; 4th S. xi. 437; 5th S. i. 401; vii. 2 (Mr. Prouton's article should be particularly consulted), 55, 134, 212, 278; ix. 441.

C. W. B.—As far as we know, "tip-tilted" first occurs in Tennyson's *Gareth and Lynette*, 1872, p. 38:—

"And lightly was her slender nose
Tip-tilted like the petal of a flower."

A. A.—No transposition is required, there being nothing more common than the state of things described by the poet.

JOHN PICKFORD, M.A.—A picture entitled "The Haunted House" was painted by Mr. G. Read.

C. C.—Maclise was the artist, and the title "The Vow of the Peacock."

HULLINIA.—Apply to the secretary of the Surtees Society at Durham.

H. FISHWICK, F.S.A.—Was it not by one of the religious papers?

W. T. M.—Obliged for your suggestion, but it is impossible for us to carry it out.

M. P.—At the earliest opportunity.

G. F. S. E.—See 5th S. x. 155.

LAD.—See *ante*, p. 477.

ERRATA.—"Saturday and the Royal Family," *ante*, p. 476. "By turning to these tables, p. 200, March, 1702, we find March 1 (New Style) Wednesday; the first Sunday of the month is given *Sept. 5*, and *Sept. 8* is called Wednesday." The two words in italics should, of course, be March.

NOTICE.

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

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

I N D E X.

FIFTH SERIES.—VOL. XI.

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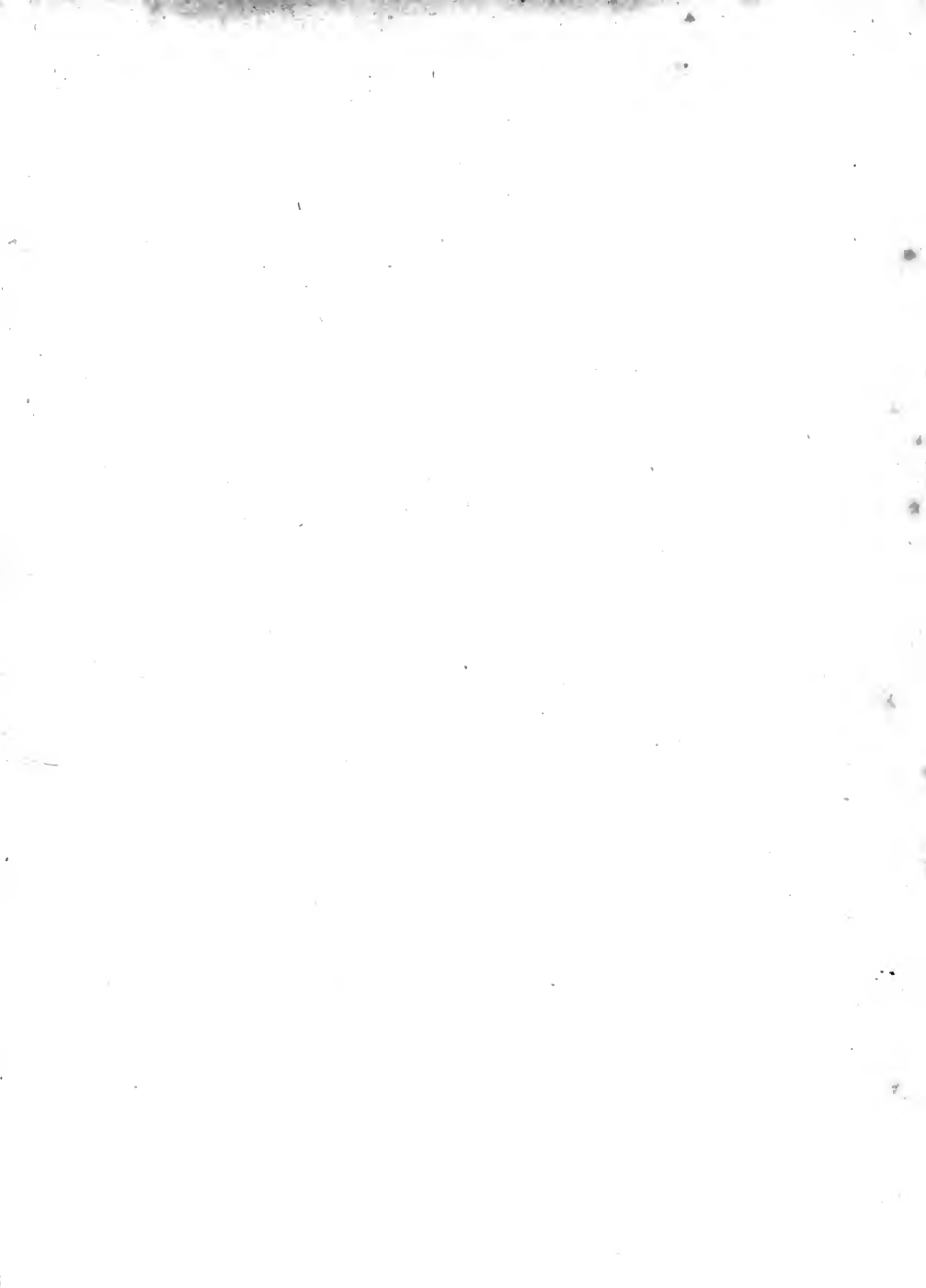
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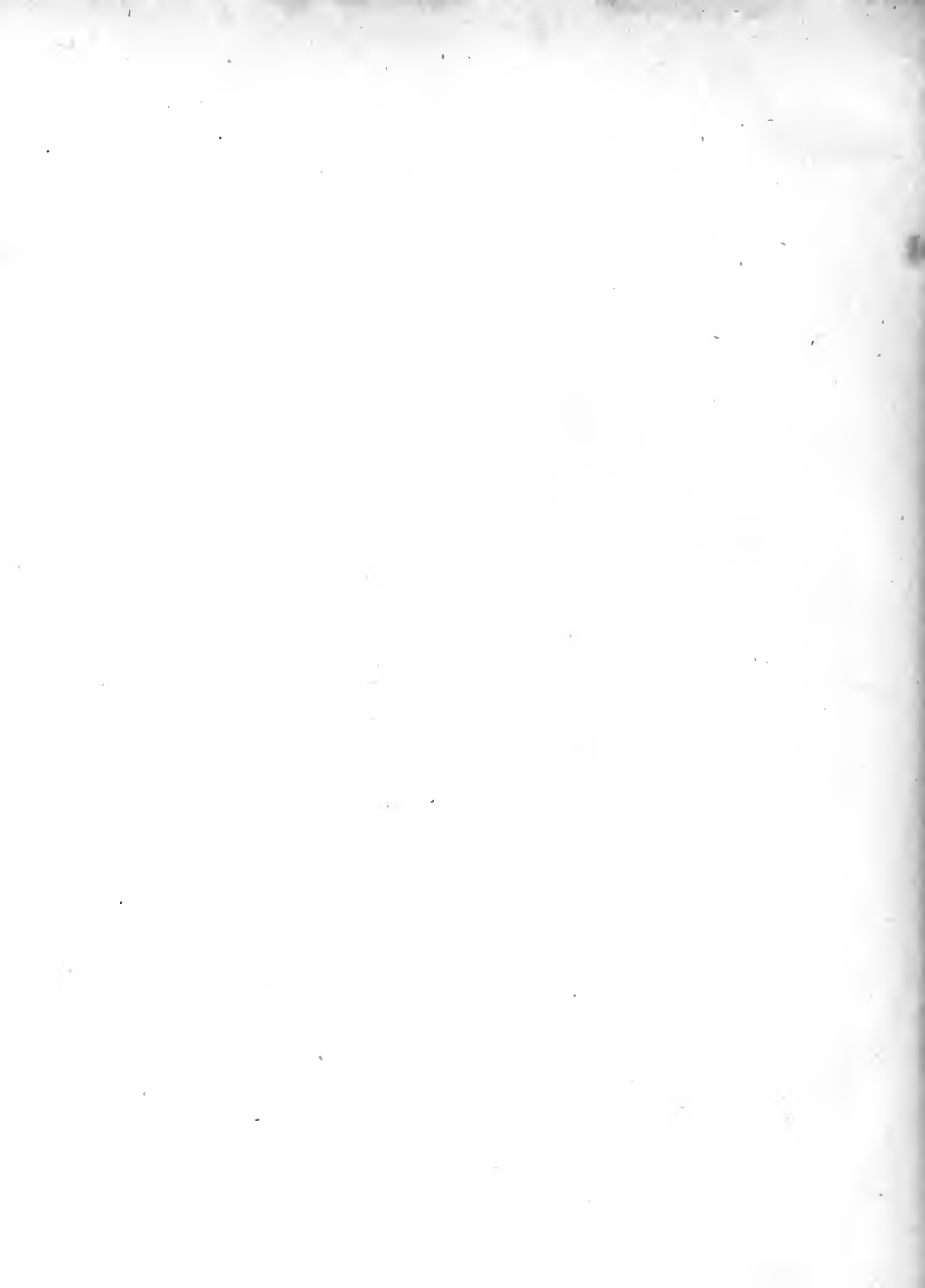
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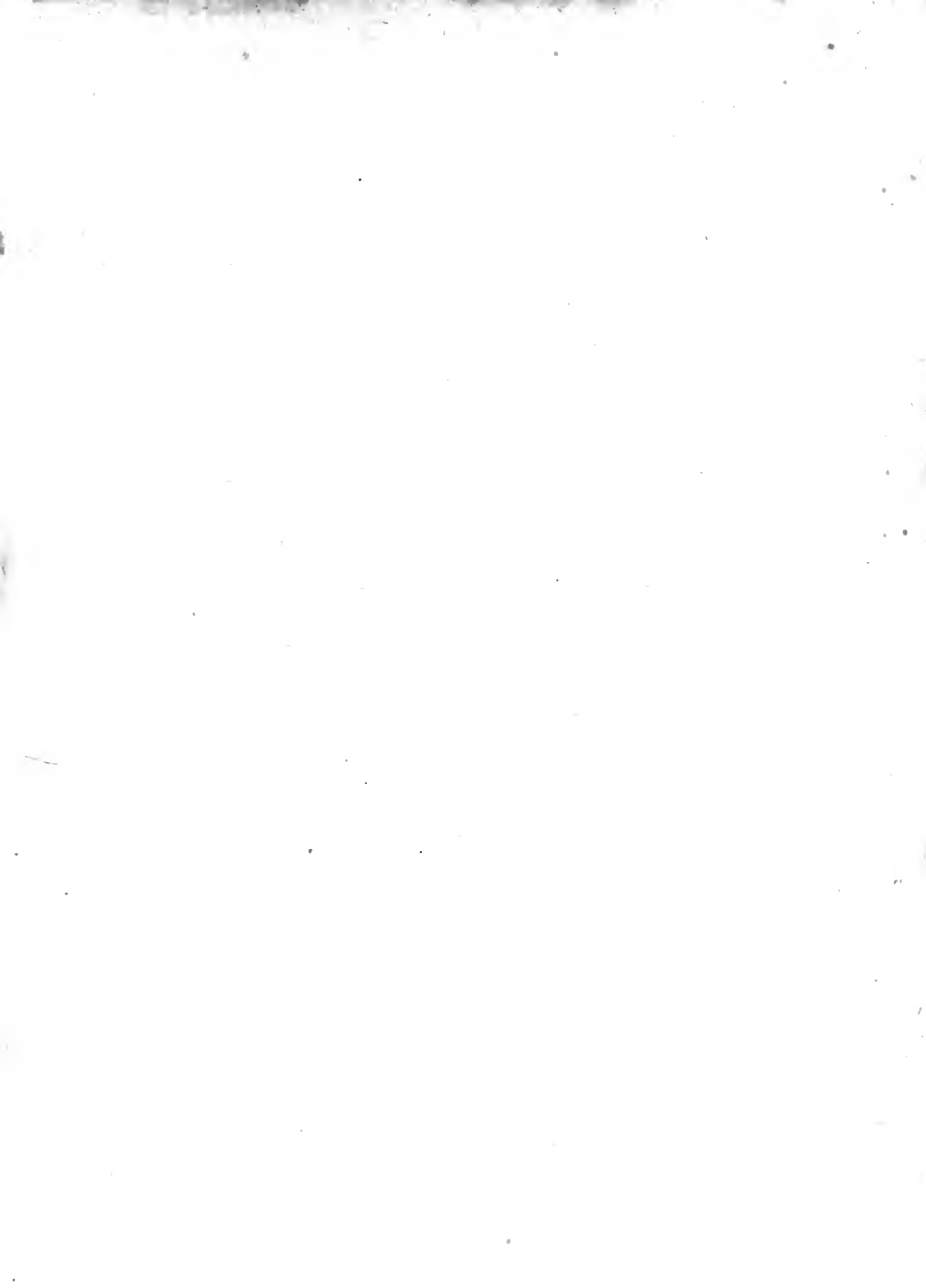
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